



Hitler on the Jews

Edited, translated and introduced
by Thomas Dalton, PhD

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Adolf Hitler

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Introduction

Thomas Dalton

That Adolf Hitler spoke out against the Jews is banal in the extreme; perhaps no single historical fact is better-known than that ‘Hitler hated the Jews.’ But that this is the first book ever to compile his remarks on the Jews, is nothing short of astonishing. And it’s not that this material appears in bits and pieces elsewhere; outside of a few highly-specialized sources, nearly all of what follows has never appeared in print. Of the thousands of books and articles written on Hitler, World War Two, and the Holocaust, and apart from a handful of commonly-repeated sentences and phrases, virtually none of them quote Hitler’s exact words on the Jews—virtually none. How can this be?

There is good reason for this. Those in positions of influence in the media, in government, and in universities have an incentive to present a simplistic and highly-sanitized picture of Hitler as an insane Jew-hater, a blood-thirsty tyrant, and the embodiment of evil. This caricature of the truth is extremely useful. It can justify, for example, the many Allied war crimes during WW2. It can justify the (now) 70-plus year postwar US military presence in Germany, Italy, Japan, and numerous other countries.¹ It can be used—mostly by the United States—to justify defense of Jewish and Israeli crimes against humanity in Palestine and elsewhere. Most importantly, it can be used as a cudgel to batter all ‘racists,’ ‘neo-Nazis,’ ‘anti-Semites,’ ‘bigots,’ and generally anyone unfriendly to Jewish, Zionist, or Israeli interests. To publicly compare anyone to Hitler or the Nazis is the ultimate slur. It can end a political or media career, dry up funding sources, drive off advertisers, or tarnish an otherwise good reputation. All this works because everyone ‘knows’ that Hitler was an insane Jew-hater and

mass-murderer, and thus anyone even slightly allied with him or his Nazi followers is the lowest of the low—someone to be avoided and shunned at all costs.

This caricaturization, in turn, only works if the public is presented with a carefully-controlled and manipulated view of Hitler's take on the Jews. His real words and his actual ideas are far more complex and sophisticated than most authorities would like you to think. Hitler was an intelligent and well-read man, remarkably so for someone with no formal higher education. He had a broad and largely-accurate knowledge of history, culture, religion, human biology, and social evolution. His knowledge, depth, and insight puts to shame most any present-day world leader; Emmanuel Macron, Justin Trudeau, certainly Donald Trump, even the likes of Angela Merkel and Theresa May... Hitler would have utterly embarrassed any of them in an intellectual debate. But this fact does not suit those in authority today. They need the public to think of him as a semi-literate, foaming-at-the-mouth demagogue. And to accomplish this goal, they need to ensure that no one reads his actual words. Until now, they have succeeded.

Now, for the first time, this objective has been defeated. In the following pages, one can read nearly every idea that Hitler put forth about the Jews, in considerable detail and in context. What follows is virtually every word on the Jews by Hitler that has been translated into English, from any source. Of course, this is not literally every word he ever wrote or said, but it covers all the major themes and topics: Jews as world-enemy, corrupters of democracy and culture, economic manipulators, parasites, liars, and supreme haters. The writings are drawn from *Mein Kampf*, Hitler's "Second Book", and various letters and declarations; the speeches include virtually all of his major pronouncements on Jews, Jewry, and their role in the world. All passages have detailed source listings, for those who wish to confirm the various entries, or to read more of the context.

This book is not merely of historical interest. It's not just for experts and specialists in World War Two. Hitler's analysis of the Jews, though hostile, is erudite, detailed, and largely aligns with events of the past 70

years. There are many lessons here for the modern-day world—lessons that are highly unpopular, to say the least, but not thereby false. It's very much a case of 'those who neglect history are condemned to repeat it.' And this particular history carries with it a huge cost to humanity and the planet.

This introduction intends to serve three purposes: First, to provide a concise overview of Hitler's main criticisms of the Jews. Second, to demonstrate that they are well-grounded in history, and that he was justified in his concern. Third, to show that these criticisms are relevant and important in the present day. We owe it to ourselves and to future generations to hear out Hitler's case against the Jews.

A Short History of Jewish Marxism

In order to better understand Hitler's terminology and arguments, we need an historical perspective. His many references to Marxism and Bolshevism, for example, and their related concepts, can be confusing for non-experts. Thus a short overview is in order.

Marxism, of course, was founded by the Jewish writer, economist, and activist Karl Marx (1818-1883). Unfortunately it has no clear and widely-accepted definition. In the broadest sense, Marxism includes the idea that all social conflict is based on class struggle between a lower, working class (the proletariat) and a property- and wealth-owning upper class (the bourgeoisie).² Capitalism is the embodiment of bourgeois rule, and thus was hated by Marx, who nominally championed the working class. Philosophically, Marxism is *materialist* in the sense that it holds that all that exists in the world is matter or physical stuff; God, spirits, souls, etc play no part. Marxism is thus deeply atheist. It also views society as enmeshed in a progressive evolution in which the proletariat, dissatisfied with their capitalist lot in life, eventually revolts against the bourgeoisie, installing a form of *socialism* in which the government—that is, the people—own many of the goods, services, and means of production. Ultimately, Marx believed that socialism would give way to true *communism*, in which a classless and egalitarian society would emerge, and private property

would be abolished. These ideas are presented in his many books, notably including the *Communist Manifesto* (1848), *Grundrisse* (1857), *Theories of Surplus Value* (1862), and *Capital* (1867).

Contrary to common view, Marx did not ‘invent’ communism. Many basic communist ideas can be found in Plato’s *Republic*, and other related concepts exist in the work of Thomas More, circa 1500, and in Jean-Jacques Rousseau, circa 1750. The term itself was coined by French philosopher Victor d’Hupay in 1777. And of course, materialism was already an ancient theory, dating back to pre-Socratic Greece. The notion of human equality also predated Marx by a couple centuries, originating in the work of Hobbes and Locke. Marx’s contribution was to unify these concepts with the idea of class struggle, and to argue for the need for a political revolution to bring about the desired state; to this end, violence was both permissible and justified.

When Marx died in 1883 (Hitler would not be born for six more years), his non-Jewish companion Friedrich Engels carried on his socialist/communist revolutionary work for some 10 years. Meanwhile, the nascent Marxist movement had begun to build steam. By 1890, the quarter-Jewish Vladimir Lenin, then just 20 years old, came under the influence of Marxism and began to agitate for a worker’s revolution in his native Russia, which he hoped would eventually overthrow the czar. Lenin moved (ironically) to Munich in 1901 to work with other European Marxists. The following year he went to London, and first became acquainted with another Russian Jew, Leon Trotsky.

By this time, internal disputes had developed in the movement of Russian Marxists. Two factions emerged: the Mensheviks and the Bolsheviks. Mensheviks were the moderates, calling for peaceful reform; Bolsheviks were the more radical faction, calling for violent and armed resistance against the bourgeoisie. Among this latter group were Lenin, Trotsky, the Jewish engineer Leonid Krasin, and the non-Jewish Joseph Stalin. By 1910, the Bolshevik faction came to dominate, and ‘Marxism’ had become ‘Bolshevism.’ It was, as Hitler

often stated, thoroughly Jewish, at least among the leadership. For example, among the seven members of the First Soviet Politburo of 1917 were two non-Jews (Stalin and Andrei Bubnov) and five Jews (Lenin, Trotsky, Grigory Zinoviev, Lev Kamenev, and Grigori Sokolnikov). Later Jewish members included Nikolai Krestinsky, Mikhail Kalinin, and Lazar Kaganovich. For Hitler, Bolshevism was the embodiment of the Jewish worldview; it was Judaism made tangible.

In February 1917, after a series of strikes and riots, Russian Czar Nicholas II abdicated. After some eight months of provisional government, Lenin and the Bolsheviks took power in October 1917. In July 1918, a group of Jewish Bolsheviks, led by Yakov Yurovsky, murdered the czar and his family. This horrific event cemented the reputation of the Jewish Bolsheviks as bloodthirsty revolutionaries who would stop at nothing to acquire and maintain power, or to exact vengeance upon their enemies.

The revolutionary character of Marxism broadly, and the violence of Bolshevism in particular, were well-suited to the Jewish mindset. For centuries Jews had acquired financial wealth but been excluded from political power in Europe and in Russia. With long-standing monarchies in place (most hereditary), Jews could only be secondary players in politics and thus never gain true power. But this was unacceptable to them. After all, their God of the Old Testament had promised them that “nations will bow down to you” (Gen., 27:29), “you shall rule over many nations” (Deut., 15:6), and “you shall eat the wealth of nations” (Is., 61:5).³ In a monarchy, however, the only path to power was through a ‘popular revolution’; thus many Jews became ideological revolutionaries. Such action could occur either as a democratic revolution—bringing with it a parliament or congress—or a Marxist one. In a sense, it didn’t matter; either way, through democracy or through Bolshevism, Jews had a path to power. It’s in this sense that Hitler rightly infers an affiliation between democracy and Marxism.

In Russia, it turned out that Bolshevism was the best fit. Its Marxist

ideas of revolution and equality (Jews were constantly treated as inferiors), allied with the Bolshevik ideal of violent overthrow of power, suited Lenin and the Russian Jews perfectly. Thus they became ‘champions of the proletariat’ and ‘great friend of the people’—all simply as a means to power. That many nationalist intellectuals, and many ordinary people, would have to die in the process was apparently of little concern.⁴

The Russian Revolution was their first success, and it was a dramatic one. A nation of some 130 million people had been taken over by a group that represented a small minority in that nation. Emboldened by their success, Jewish Bolsheviks all over Europe began to agitate for their own revolutions. And not just revolution: War of any sort seemed to work for Jewish interests—political and financial—or simply the settling of old scores. Notably, Jews had been instrumental a few years earlier, in getting a neutral and unaffected United States into World War One. President Woodrow Wilson was strongly influenced by his Jewish backers, including Henry Morgenthau Sr., Jacob Schiff, Samuel Untermyer, Louis Brandeis, and Bernard Baruch. Hitler never forgot who it was that pressured Wilson into taking sides against Germany in 1917.⁵

Thus was Europe ripe for Jewish agitation. Haim Ben-Sasson notes that events of the time “opened up new horizons of activity for Jewish statesmen of liberal-democratic propensities, particularly those with radical-revolutionary views... They were even more prominent in the communist parties...” (1976: 943). As Hitler was well aware, it was not only Russia that fell victim to Bolshevik upheaval. Hungary was taken over by a Jewish group in 1919 that included Matyas Rakosi and Otto Korvin, and led by the ruthless Bela Kun. Fortunately for the Hungarian people, their rule lasted only some four months.

In Germany, it was well-known that Jews were prominent in the various social agitations that rocked the country near the end of World War One. The Berlin group included Rosa Luxemburg, Hugo Haase, Karl Liebknecht, Leo Jogiches, Karl Radek, and Alexander Parvus. In Munich, it was Kurt Eisner, Ernst Toller, Gustav Landauer, Erich

Muehsam, and Eugen Levine. These groups lost out in the end, but the newly-formed Weimar government was still saturated with Jewish interests. And the Soviet Bolsheviks were getting stronger by the day. For Hitler, Jewish Bolshevism was no idle threat.

The Case against the Jews, in Historical Context

We are now in a position to address the main question: Why, exactly, did Hitler dislike the Jews? The answer is complex, and is rooted in history. Like most people, Hitler was raised with little to no direct contact with Jews, and thus had no real disposition one way or the other. One learns in school that Jews have been persecuted, and thus one is likely to be initially sympathetic to them, given the standard portrayal in books and media. This was precisely Hitler's situation, as he explains. A change in this neutral or mildly-positive stance would require new information: either direct, negative personal contact, or an extended study of Jewish culture and attitudes, along with an understanding of how they operate in the world. Hitler in fact experienced both of these.

Let's summarize his main complaints against the Jews. Three points need to be made at the outset: First, it goes without saying—almost—that the following criticisms are not true of every Jewish individual. Like every ethnicity, Jews exhibit a variety of traits, even as certain ones seem to predominate. And it's equally true that many non-Jews are guilty of the same faults; they exist to some extent throughout humanity. But Hitler's claim is that (a) Jews are disproportionately represented among these categories, and (b) they are the exemplary individuals in each case. He further suggests that in any sufficiently large Jewish population, a significant percentage—and in some cases a large majority—will manifest these negative qualities. And they do so in a way unlike any other ethnicity.

Second, many of these criticisms have a long history in western civilization. In order to better understand Hitler's views, we need a short look at some past observations. It turns out that many perceptive people, from many different cultures, and over a very long

span of time, found the Jews disagreeable. This undeniable fact strengthens Hitler's case. He is not operating in a vacuum, nor is he inventing these concerns. They are long-standing, widely-attested, and explicit. The negative historical commentary is an indisputable fact, and poses a significant difficulty for those who would defend the Jews.⁶

Third, Hitler then draws an obvious conclusion: that these characteristics are endemic to Jews, and therefore that the only solution is to completely remove them from one's society. It's not sufficient to identify and isolate the 'bad apples.' Doing so would only allow new ones to come to the fore. *The only solution is mass removal.* Despite common impressions, and the 'Holocaust' notwithstanding, it seems that this is all Hitler ever wanted: for the Jews to be removed from the Reich.

Among Hitler's writings and words, we can identify at least ten specific criticisms of the Jews. They are, in no particular order:

- | | |
|-------------------------|-----------------------|
| 1) Physically repulsive | 6) "Racial Poisoners" |
| 2) Liars | 7) Materialists |
| 3) Parasites | 8) Internationalists |
| 4) Misanthropes | 9) Egalitarians |
| 5) Insular | 10) Revolutionaries |

Let's briefly examine each individually, in historical context when relevant, to better understand his rationale.

1) Physically repulsive: Here Hitler seems to be thinking primarily of the orthodox Jews that he first encountered in Vienna in his late teens. With their black caftans, hats, and braided hair-locks, they offered a strange and disturbing sight—as they do for many today. They were important because they represented the 'purest' Jews, and thus projected the true Jewish essence. They spoke and acted oddly. They smelled *terrible*. Their facial features were notably different from the native Viennese or ethnic Germans. Truly an alien creature, for Hitler. Then later he understood that they represented (as now) only 5

or 10 percent of the total Jewish community. Most Jews were (and are) secular. They dress normally. They look relatively European, even ‘white.’⁷ They are much harder to spot—as Hitler realized, making his way around Vienna. For every recognizable Jew, there are 10 or 20 more invisible ones.

By way of comparison, it’s worth a quick mention of another famous depiction by a major American author, Nathaniel Hawthorne. His nonfiction work *English Notebooks* (1856) recalled a dinner in England with a Jewish couple. The wife was beautiful but, in her own way, repellent. But the husband was something else altogether:⁸

There sat the very Jew of Jews; the distilled essence of all the Jews that have been born since Jacob’s time; ...he was the worst, and at the same time, the truest type of his race... I have never beheld anything so ugly and disagreeable, and preposterous, and laughable, as the outline of his profile; it was so hideously Jewish, and so cruel, and so keen... [T]he sight of him justified me in the repugnance I have always felt towards his race.

Obviously, such observations apply not to every Jew, and hence these are not truly racial traits. But they do suggest to Hitler that the most ‘essential’ Jew, being the most repellent, is indicative of a deeper truth of the Jewish people.

2) Liars: Hitler was far from the first to make this claim. In the ancient world, circa 150 AD, the famous astronomer Ptolemy wrote that the Jews were “unscrupulous, despicable cowards, treacherous, servile...and scheming.”⁹ Into the 400s, Roman poet Namatianus made reference to the Jews’ “lying bazaar”.¹⁰ Early Christians had long condemned the ‘lying Jews’ for their religious heresies. Then in the early 1500s, the founder of the Lutheran church, Martin Luther, wrote an entire book titled *On the Jews and their Lies*. Jews were notable and infamous liars, he said, but “they have not acquired a perfect mastery of the art of lying; they lie so clumsily and ineptly that anyone who is just a little observant can easily detect it.”¹¹

German philosophers displayed a notable unanimity on this matter. In 1796, Georg Hegel wrote an essay, “The spirit of Judaism,” in

which he observed that the primary rule bequeathed by Moses to the Jews was “to borrow with deceit and repay confidence with theft.”¹² Two years later, Immanuel Kant called the Jews “a nation of deceivers”; in a later lecture he added that “the Jews...are permitted by the Talmud to practice deceit”.¹³ Yet another prominent philosopher, Arthur Schopenhauer, wrote, “We see from [ancient writers Tacitus and Justinus] how much the Jews were at all times and by all nations loathed and despised.” This is due in large part, he says, to the fact that the Jewish people are considered *grosse Meister im Lügen*—“great masters at lying”.¹⁴ This remark would prove particularly influential for Hitler, as he cites it on three separate occasions in *Mein Kampf*. But among the most biting comments were those of Friedrich Nietzsche. For example, he wrote:¹⁵

In Christianity all of Judaism, a several-century-old Jewish preparatory training and technique of the most serious kind, attains its ultimate mastery as the art of lying in a holy manner. The Christian, this ultima ratio of the lie, is the Jew once more—even three times a Jew.

Hitler seems to have been unaware of Nietzsche’s work, given that he never mentions it.

The central and pivotal Jewish lie, for Hitler, is the notion that Jewishness is a question of religion. For him, it is strictly a racial matter. In reality, of course, it is both, as nearly everyone admits today: a ‘Jew’ can mean a follower of Judaism, or it can refer to a specific ethnic group, with an identifiable genetic makeup. Anyone can convert to the religion, but we are all stuck with our genes—or our “blood,” as Hitler and others of the time put it. Genetic Jews can be secular, or convert to Christianity, Buddhism, or any other religion, but they are still ethnic Jews. Jews who claim that Jewishness is *only* a matter of religion, however, do lie. And secular Jews who, even today, will say “I’m not Jewish,” meaning that they don’t attend synagogue, are being facetious liars. In this sense Hitler was right; Jews will deceptively play the ‘race’ or ‘religion’ card as it suits them, without making a clear distinction.

But beyond that, Hitler refers to Jewish words in print and speech, in which they present bald-faced lies as the truth, or in which they omit significant and crucial details ('lies of omission'). They do so with utter shamelessness, as if they have an inherent right to lie, if it's to their advantage. And their lies are not over trivial or inconsequential issues. Jewish lies affect the social and economic wellbeing of millions, and, in the case of war, can mean literal life-or-death for masses of humanity.

"But all people lie from time to time," we are tempted to reply. Yes, but it seems to come as second nature to Jews, says Hitler. They lie as a matter of course, shamelessly and without compunction. Their very nature and history compel them to lie, in a way unlike any other ethnicity. As a result, Jews have become extremely skilled at it. They easily and naturally offer up bald-faced lies, lies of omission, half-truths, exaggerations and minimizations. They are expert bluffers, swindlers, and dissemblers. They are, in Hitler's words, "artful liars." This accounts for much of their so-called success in life.

3) Parasites: Similar to lying, this is an ancient and well-attested criticism.¹⁶ The earliest writers did not use the term 'parasite,' but rather they would refer to the Jews' laziness, or their lack of involvement in farming or production, or their lack of creativity, or the absence of their own culture or state. All these things implied that they used the productive and creative efforts of others, to their own benefit.

Consider again a few remarks from the past. Circa 75 BC, Apollonius Molon wrote a book, *Against the Jews*—the first such book in history, in fact. (We should ask: Why would someone need to write a book against the Jews...in 75 BC?) There he commented that the Jews were "the only people who have contributed no useful invention to civilization."¹⁷ Circa 30 AD, another ancient writer, Apion, wrote his own book with the same title. Among his many charges were that the Jews failed to produce any "geniuses" in the arts or crafts, and thus lived off the inventive work of others. Roman philosopher Seneca derided the Jews as lazy,¹⁸ as did Juvenal.¹⁹ In 178 AD, Celsus wrote

that the Jews “never did anything important, nor have they ever been of any significance or prominence.”²⁰ And in 361, one of the last Roman emperors, Julian, observed that the Jews had produced no great leaders, generals, intellectuals, or artists, nor anything approaching a civilized society. Regarding such things as systems of government, courts of law, and liberal arts, Julian said, “were not all these things in a miserable and barbarous state among the Hebrews?”²¹ All such things came from the Romans, and Jews merely took advantage of them.

Into the Middle Ages, Jews became active in finance and money-lending, growing rich in the process. They thus produced wealth from ‘nothing’—or rather, they were particularly effective at transferring the wealth of others to themselves. For medieval Christians, this was unethical at best, and criminal at worst. Thomas Aquinas wrote that “it would be better for [royalty] to compel Jews to work for a living, as is done in parts of Italy, than to allow them to live in idleness and grow rich by usury.”²² Unsurprisingly, Luther felt the same way: “[The Jews] are nothing but thieves and robbers who daily eat no morsel and wear no thread of clothing which they have not stolen and pilfered from us by means of their accursed usury.”²³ A few centuries later, as their wealth and influence spread, Voltaire observed that “the Jews have never invented anything,” and indeed “[they are] plagiarists in everything.”²⁴ It was around this same time that French leader Napoleon—using the kind of ‘biological’ imagery that the Nazis were famous for—remarked that “the Jews...are caterpillars, grasshoppers, who ravage the countryside.”

German intellectuals were no less blunt. Kant noted that Jews were very clever at “profitably outwitting the very people among whom they find protection... It cannot be otherwise with a whole nation of merchants, who are nonproductive members of society.”²⁵ Johann Herder, though, was the first in history to explicitly refer to Jews as parasites. In 1791 he stated, amidst a longer discussion on “this widely diffused republic of cunning usurers,” that “this people of God...have

been for thousands of years, nay almost from their beginning, parasitical plants on the trunks of other nations.”²⁶ Schopenhauer employed the same terminology: The Jews constituted a *gens extorris* (refugee race), eternally in search of a homeland; in the meantime, “it lives parasitically on other nations and their soil.”²⁷

And it wasn’t just in Germany. All around the world, people were noting this Jewish tendency. In 1862, during the US Civil War, general Ulysses Grant became indignant at Jewish war-profiteering and exploitation. He viewed the Jews as “an intolerable nuisance,” and thus attempted to ban them from his jurisdiction: “Jews, ... having not honest means of support, except trading upon the miseries of their country...will leave in 24 hours...”²⁸ Around the same time, French socialist Pierre Proudhon described Judaism as “mercantile and usurious parasitism,” adding that “the Jew remains a Jew, a parasitic race, an enemy of labor.”²⁹ And in 1871, Russian anarchist Mikhail Bakunin noted that “this whole Jewish world which constitutes a single exploiting sect, [is] a sort of bloodsucker people, a collective parasite, voracious, organized in itself...”³⁰ Even into the 1930s, famed British writer H. G. Wells could write of “the age-long problem of this nation among the nations, this in-and-out mentality, the essential parasitism of the Jewish mycelium upon the social and cultural organisms in which it lives.”³¹

All this shows that Hitler was, as noted above, far from alone, and far from the first to identify and condemn Jewish parasitism. Other ethnicities seem not to merit such opprobrium. The fact that so many perceptive observers, from many cultures and over many centuries, found the same characteristic suggests—though it does not prove—once again, that it is both true and endemic to the Jewish people.

4) Misanthropes: For Hitler, Jews carried an in-born, burning hatred of humanity, especially against the successful and culture-creating Aryans. They are driven by envy and jealousy, by a ruthless desire for power, and with an unmatched sense of impunity. Ordinary notions of sympathy or compassion seem to be utterly lacking, or are

present only for show. Jewish hatred *of* others is thus the root cause of their hatred *by* others.

This is perhaps the oldest and best-documented complaint of all. As noted above, it appears to stem from the Old Testament (self-)depiction of Jews as the “chosen” people of God. If Jews are chosen, all others are obviously not; if Jews are first in God’s eyes, all others are of secondary importance. This implies a right to look down upon others, and to use them, or abuse them, as needed, to manifest ‘God’s will.’

As far back as 300 BC, Greek philosopher Hecateus observed that, owing to the Exodus, “Moses introduced a way of life which was to a certain extent misanthropic and hostile to foreigners.” Molon, according to Josephus, reviled the Jews “as atheists and misanthropes.”³² Around 50 BC, Diodorus Siculus wrote that “the nation of Jews made their hatred of mankind into a tradition,” and remarked that “they alone, of all nations, avoided dealings with any other people, and looked upon all men as their enemies.”³³ Note: “*they alone, of all nations*”—a telling phrase. About 30 years later, Lysimachus noted that the Jews were instructed by Moses “to show goodwill to no man” and “to offer the worst advice” to others.³⁴ Apion similarly cites the Jewish tendency “to show no goodwill to a single alien, above all to Greeks”—that is, to Europeans.

It was Roman historian Tacitus, though, who gave the definitive statements. His works *Histories* (100 AD) and *Annals* (115) depict the Jews in a highly negative light. The former calls them “a race of men hateful to the gods,” adding that “Jews are extremely loyal toward one another...but toward every other people they feel only hate and enmity.”³⁵ *Annals* is more concise, identifying the Jews as a “disease” and noting that their long-standing persecution was rooted in their *odio humani generis*—“hatred of the human race” (XV).

Into later centuries, the list of similar observations seems to go on endlessly.³⁶

– Luther: “they haughtily and vainly despise all mankind.”

- Mirabaud: “they were hated because they were known to hate other men.”
- d’Holbach: “[Jews display an] unsocial and savage aversion for the rest of mankind.”
- Voltaire: “As they knew no nations but their neighbors, they thought that in abhorring them they detested the whole earth, and thus accustomed themselves to be the enemies of all men.” “[Jews show] the most invincible hatred for every people by whom they are tolerated and enriched.”
- Kant: “[The exclusiveness of Judaism] showed enmity toward all other peoples and which, therefore, evoked the enmity of all.”
- Fichte: “[The Jewish ‘state’] is founded on the hatred of the whole human race.”
- Nietzsche: “[Jews are] the best haters there have ever been.” “They had a more profound contempt for the human being in themselves than any other people.” “The Jews...have a life-interest in making mankind sick, and in inverting the concepts of ‘good’ and ‘evil,’ ‘true’ and ‘false,’ in a mortally dangerous and world-maligning sense.”

Thus, when Hitler writes of the Jews’ “boundless hatred against their fellow citizen,” “a [Jewish] hatred of the more fortunate ones,” that “Jewry in certain countries may be fomenting hatred in the guise of the press,” and so on—we will understand this as a continuation of a very long line of similar critiques.

5) Insular: That Jews, in their private lives, keep to themselves is a commonplace view. Perhaps no other ethnicity is as insistent upon maintaining their ‘purity’ as the Jewish people. Today, most would call such behavior ‘racist.’ And in fact, Jews are among the most racist people on Earth. They have an intense race-consciousness, and a sense of superiority and privilege, that would be utterly unacceptable for anyone else. But Jews are able to hide it away, out of the media eye. It operates in the background, like many other Jewish characteristics. They often disguise it by condemning others as racists, and by claiming to fight racism at all turns. And they do fight racism: but

mostly of the anti-Jewish variety. Jewish behavior—from their trading of black African slaves to their massive abuse of present-day Palestinians—shows their true nature.³⁷

Jewish insularity is such that they can create an entire functioning sub-economy and even sub-government within a given nation. This is the famous “state within a State” charge that has been leveled for at least a couple hundred years, and is something that Hitler referred to on occasion.³⁸ Jews have often operated as a law unto themselves, frequently viewing ordinary civil law as irrelevant.

In a practical sense, this insularity has the effect of a Jewish self-obsession. Jewish journalists and authors will write about Jewish subjects. Jewish anchormen will interview Jewish academics. Jewish filmmakers will produce films on themes that serve to benefit Jews, such as the Holocaust. For Jews, Jewish issues are all-important; everything else is little more than inconsequential trivia.

6) “Racial Poisoners”: As world-class racists, Jews know the value of race purity. It provides an unmatched social strength and cohesion. People around the world who live in tightly-defined ethnic communities understand this, but others who live in more multicultural societies, like America and Canada, can find it hard to comprehend. The typical American is a cross of several nationalities, and thus does not closely identify with any one of them. (Hence the reason they are more likely to congregate by religion, for example.) But a mix of indigenous European ethnicities is not multiracial; such a person is still white. An American who is part English, German, and Italian is still a white European. Such a person, though, typically has no strong sense of ethnic attachment.

Nations defined by a strong and singular ethnicity are particularly resistant to intrusion by outsiders. Jews have a hard time working their way into positions of power in such nations. Therefore, they have to extol the virtues of multiculturalism, racial diversity, immigration, and mixed marriages in order to get the populace to accept their presence. They have to break up any ethnic uniformity and any sense of ethnic cohesion, if they are to get a foothold on power.³⁹

The Jews' single biggest threat comes from white Europeans—or 'Aryans,' as Hitler and others would have it.⁴⁰ Aryans were the creators of Western civilization and Western culture—from the Greeks through the Renaissance, from Michelangelo and Shakespeare to Bach, Mozart, and Beethoven. White, Aryan peoples have produced beauty, wealth, excellence, and greatness. Jews, as historically acultural, could only flourish by tapping into, exploiting, and draining Aryan culture. (Hence the parasite imagery once again.) In some cases deliberately, and in others incidentally, they functionally served to undermine and ultimately destroy this culture—much as the parasite eventually kills its host.

Sometimes white loathing by Jewish intellectuals becomes explicit. A notable example came from writer and activist Susan Sontag. Amidst a larger (and valid) critique of American imperialism and cultural hegemony, she wrote the following back in 1967:

If America is the culmination of Western white civilization, as everyone from the Left to the Right declares, then there must be something terribly wrong with Western white civilization. [...] The white race is the cancer of human history; it is the white race and it alone—its ideologies and inventions—which eradicates autonomous civilizations wherever it spreads... (1967: 57-58)

It would be hard to be more explicit than that. Any such comparable talk of blacks or Jews—that they are the “cancer of human history”—would have been roundly condemned and likely not published at all. But a Jew criticizing white culture and the white race in this way passes for high literature—at least, in Jewish New York circles.

In any case, Jews succeed much more easily in a racially diverse society. Therefore they focus their efforts on ‘polluting’ or ‘poisoning’ the white European nations, partly with their very presence, and partly through the immigration of people of color. Jews thus promoted, historically, colonialism—not only because of the profit motive but also because it inevitably led to an influx of the dark-skinned colonized people. This, for Hitler, is the ‘original sin’ of colonialism, and explains in large part why he never promoted it. They also supported globalism, international travel and movement, refugee resettlement, straight-up

economic immigration—anything that would bring the non-white populations into contact with white Europeans, thus diluting their racial unity.

Racial diversity brings with it cultural and moral diversity, and thus Jews have always promoted these things as well. They relentlessly push for declines in moral standards, for ethical ‘flexibility,’ for liberalism, and for any breakdown in traditional social or cultural norms. Our Jewish-oriented media constantly proclaims this as ‘progress,’ but it is not. In fact the evidence is quite to the contrary: that a multiracial, multicultural society is positively *detrimental* to majority white interests. An important 2007 study by a Jewish scholar, Robert Putnam, reviewed census data for a host of questions related to social trust, civic involvement, volunteerism, and other such factors. Putnam was hoping to show that diversity would alleviate the modern trend toward disengagement and isolationism, but to his dismay, he found the opposite: that greater diversity was strongly correlated with lower trust of others (even of one’s own race!), lower confidence in government and media, lower likelihood of donating or volunteering for charity work, fewer close friends, less happiness, and more time in front of the television.⁴¹

Racial diversity, then, is demonstrably bad for society but it does provide an environment in which Jews thrive and flourish. And so they promote it, relentlessly. Racial diversity has a corrosive effect on white nations, and a diluted, diversified, confused white nation is far more amenable to Jewish interests.

Occasionally Jews will even admit this very point. Charles Silberman’s *A Certain People* includes this strikingly honest statement:

Support for separation of church and state is part of a larger set of attitudes often referred to as ‘cultural liberalism.’ [...] American Jews are committed to cultural tolerance because of their belief—one firmly rooted in history—that Jews are safe only in a society acceptant of a wide range of attitudes and behaviors, as well as a diversity of religious and ethnic groups. It is this belief, for example, not approval of homosexuality, that leads an overwhelming majority of American Jews to endorse ‘gay rights’ and to take a liberal stance on most other so-called

'social issues.' (1985: 350)

There we have it, in black and white: Jews promote social causes not because they care about the people involved, or because they represent moral enlightenment or progress, but simply because they lead to a social environment in which they—their race—can flourish.⁴²

7) Materialists: Despite the fact that it is a religion, Judaism, as expressed in the Old Testament, is shockingly 'earthly.' God is there, of course, but the bulk of the text relates to human issues, human conflict, mundane history, power struggles, prophecies of various sorts, moral exhortations, and so on. It is a documentation and guidebook for the Jewish people, in light of 'God's will.'⁴³

What is lacking, however, is virtually anything of a non-earthly, non-material realm. There is no talk of an immortal soul. No talk of heaven or hell, conceived of as a reward and punishment. Virtually no afterlife at all.⁴⁴ Soul, angels, spirits, a divine realm—all these traditional concepts are absent.

Regardless of what we think of such things, any religion that deals almost exclusively with the material realm, with power and wealth, is scarcely worthy of being called a religion (from a modern perspective). For a spiritual man like Hitler—and he *was* a spiritual man—such a theology is a disgrace, little better than a joke. But it does help to explain Jewish fixation on money, power, political machinations, and the like.

Without a concept of the human spirit, thought Hitler, we are little better than brute animals. There can be no higher ideals, no striving for greatness, no self-sacrifice, no true culture, no real creativity. Aryan cultural and intellectual greatness comes from an idealism, a sense of spiritual greatness; this can never exist in a Jewish context.

For his part, Marx took this religious materialism and made it into a literal and atheist materialism. (More technically, Marx's view has come to be called 'dialectical materialism,' because of its emphasis on the evolving and dynamic nature of society and the world.) For Marx, what matters is power: control of the means of production, flows of

capital, and political influence. It is, Hitler believed, a low, demeaning, and undignified worldview at best.

8) Internationalists: Traditionally, Jews were a people without a homeland—the State of Israel not existing until 1948. Ever since the Roman conquest of Jerusalem in 70 AD, Jews were compelled to wander to neighboring lands and to make their way as best as possible. They were essentially foreigners everywhere, even where they had settled for centuries. In a sense, they were the first true internationalists. And it worked to their benefit. As strangers, they were often exempt from the social and cultural norms of the host population. They were relatively free to exploit the native people. And for the reasons stated above, they had little reason not to. Once again, the relatively amoral, more-clever Jews were able to take advantage of a relatively innocent and naïve populace.

Yes, the natives often ‘willingly’ cooperate with the Jews and their globalist business activities; but without an understanding of the Jewish Question, they are in a poor position to assess the relative merits of doing so. When someone in need of money, for example, ‘willingly’ signs up for a complex interest-bearing loan with plenty of hazardous fine print, and then proceeds to lose whatever they posted for collateral, they are right to feel deceived. Or when locals ‘willingly’ shop at a Jewish business, to their own benefit, but thereby enrich the Jewish owners, and don’t realize the pernicious ends to which that wealth will be used. In the worst cases it may be positively harmful—rather like a heroin dealer passing out free samples, and then saying, “Well, they willingly took it, didn’t they?” When local people are tricked, duped, or otherwise “enabled in their vices” (to paraphrase Wilhelm Marr), they cannot truly be blamed. But we can be sure that, when it does happen, Jews are there to profit handsomely.

Internationalism, or globalism, has thus historically been hugely to their benefit—both in a positive sense, through financial profits, and in a negative sense, in which they used the flow of people to diversify and dilute the strongly ethnic nation-states.

Furthermore, international flow of capital allows one to exert

control globally. It is more efficient, and much cleaner, than military coercion. Jews thus are notable proponents of global markets, global currency exchanges, ‘free’ trade, and generally anything that enlarges and binds multiple economies.

9) Egalitarians: This complaint is perhaps the hardest for us to understand. We in the Western nations, and particularly in the United States, have been raised to believe in intrinsic human equality—that no one person, or no one class of people, is fundamentally worse than any other. Obviously, there are ‘bad’ people in all groups, and there are those who excel in certain endeavors. But this does not change their inherent equality. Everyone is equal—equal before the law, equal before God, equal rights, equal duties. “All men are created equal,” after all.⁴⁵

It sounds good—until we ask a few pointed questions. How, exactly, are all humans equal? Certainly not in any physical attributes. Nor in any mental or psychological qualities. On the contrary, in both of these areas, we see nothing but a vast diversity. Moral attributes? Clearly not, once again. Equal before God? Nowhere in the Bible does it state such a thing; in fact, again, to the contrary: Jews are the superior, the blessed, the chosen.

Where, then, did we get the bizarre notion that all humans are equal? It’s a long story, but it seems to have arisen in the mid 1600s, in the work of such men as Hobbes and Locke. They argued that all men (presumably meaning only males) were, *relatively*, equal in physical constitution and psychological disposition, and that all were more or less equally in competition for the good things in life. In *Leviathan*, Hobbes wrote:⁴⁶

Nature hath made men so equal in the faculties of body and mind as that, though there be found one man sometimes manifestly stronger in body or of quicker mind than another, yet when all is reckoned together, the difference between man and man is not so considerable as that one man can thereupon claim to himself any benefit to which another may not pretend as well as he. For as to the strength of body, the weakest has strength enough to kill the strongest, either by secret machination or by confederacy with others that are in the same

danger with himself.

From this equality of ability ariseth equality of hope in the attaining of our ends. And therefore if any two men desire the same thing, which nevertheless they cannot both enjoy, they become enemies; and in the way to their end endeavour to destroy or subdue one another.

Locke stated the following:⁴⁷

To understand political power right, and derive it from its original, we must consider, what state all men are naturally in, and that is, a state of perfect freedom to order their actions. [...] A state also of equality, wherein all the power and jurisdiction is reciprocal, no one having more than another [...]

These political statements, altered and modified in a Christian context, evolved into the notion that all humans are fundamentally and intrinsically equal. Marx knew all this, and adapted the concept to his revolution of the mistreated underclasses, and to the coming communist state.

Some thinkers, however, had long believed that no such equality existed. Plato, for example, argued for the obvious view that there are intrinsically better and intrinsically worse people, and that the better ought justly to flourish and thrive to a greater degree than the worse. The better ones are wiser, more refined, and of nobler character; they should rightly have a greater say in society.

In fact, it was precisely on this basis that Plato condemned democracy, which is little more than ‘rule by equals.’ In *Republic*, he rank orders the five known political systems; the second-worst is democracy, surpassed in corruption only by a tyranny. Democracy’s fatal flaw is that it treats everyone equally, and gives everyone, even the lowest and most ignorant, equal voice. “Democracy,” he said, “is a charming form of government, full of variety and disorder, and dispensing a sort of equality to equals and unequals alike.”⁴⁸ Plato’s ideal system, incidentally, was an *aristocracy*: rule by the best.

Aristotle, too, believed that there were better men—the “great-souled ones”—who rightly must claim more from life. They stood in sharp contrast to the “small-souled” masses, who, by rights, must be

followers. The great-souled man “deserves much and claims much.” He is the exemplar of humanity, and has been granted, or earned, the right to great things in life. In any rational polis, such men must rule. But democracy accords them no more right than the least-competent of their fellow citizens. Correspondingly, Aristotle ranked democracy at the bottom of his list of political systems.⁴⁹

And even nature itself, says Hitler, argues against equality. What is evolution other than survival of the fittest—that is, of the best? Nature *wants* the best to flourish; and she wants the worse to die off. This ironclad law is circumvented by both democracy and Marxism, said Hitler, which place power in the hands of the lowly masses. Thus one goal of National Socialism was to restore the natural order of things by preserving and promoting the best of humanity—very much in line with Greek ideas of an aristocracy. Jews, by contrast, know how to play to the masses, convince them of their ‘equality,’ and thereby serve as power-brokers of the people. The masses have power...but Jews still run the show.

10) Revolutionaries: As stated earlier, Marxism in general, and Bolshevism in particular, advocated violent revolution by the proletariat, so that they might attain control over society and the means of production. With Jews prominent in any such revolution, they would be well-positioned to assume positions of leadership in any putative Marxist state.

Democracy as well had its own revolutionary aspect—witness the American Revolution, if nothing else. Any monarchy or dictatorship, or rule by the wealthy bourgeoisie, would only yield to popular rule by compulsion. Hence the people had to be agitated, disrupted, angered, and driven to hysteria in order to take up arms against their ‘unjust’ rulers. Once again, Jews have proven particularly adept at such tactics.

As ‘rule by the masses,’ democracies require representational rule, in the form of a parliament or congress. Such institutions can be relatively easily manipulated by wealthy Jews, to further their own interests. Thus, a nominal democracy, reliant on mass opinion controlled and manipulated by the media, can be functionally led by a

relative handful of ruthless and manipulative individuals.

From Hitler's perspective, the Jewish-dominated democracies in England, France, and the US were proof of his view. These countries worked hand in hand with local Jewish activists to undermine and overthrow, via revolution, the monarchical nations of Europe—first Russia, then Hungary, Spain, Poland, and most of all, Germany. Thus it was that World War One functioned as a global Jewish-inspired struggle against Germany. The protracted war was slowly tending toward German victory, especially with the capitulation of Russia in early 1918. But then the German Jews managed to agitate the masses against their leader, Kaiser Wilhelm II, eventually provoking a true revolution—the November Revolution, as Hitler puts it. This “stab in the back” at the home front was the true cause of German defeat in WWI. With the victory of the global Jewish powers, a pro-Jewish, democratic “Weimar Republic” was installed in Germany; it held power from 1918 until Hitler's rise in 1933.

Even ‘regular’ Jews, it seems, felt this urge to revolt. As a case in point, consider Jewish novelist Maurice Samuel. Writing in the mid-1920s—about the same time Hitler was composing *Mein Kampf*—Samuel produced a popular book, *You Gentiles*, that laid bare the innate Jewish instinct for upheaval and destruction. Addressing himself to white America, he writes:

If anything, you must learn to dislike and fear the modern and ‘assimilated’ Jew more than you did the old Jew, for he is more dangerous to you. [...] His enmity to your way of life was tacit before. Today it is manifest and active. He cannot help himself. [...] Because your chief institution is the social structure itself, it is in this that we are most manifestly destroyers. [...] Our very radicalism is of a different temper. Our spur is a natural instinct. [...]

In everything we are destroyers [...N]othing can bridge the gulf between you and us. ... We Jews, we, the destroyers, will remain the destroyers forever. Nothing that you will do will meet our needs and demands. We will forever destroy because we need a world of our own, a God-world, which it is not in your nature to build. (1924: 144-155)

Hitler could scarcely have put it better himself.

Such is the case against the Jews. Again, it's clear that many of these apply, to some degree, to all ethnic minorities. But the Jewish people collectively seem to uniquely possess this entire complex of traits, and to a relatively high degree. And, through their money and power, they are able to act on them. And this makes all the difference.

The Jewish Question Today

“But I know several Jews, and none of them have any of these negative qualities. In fact, they are just the opposite: nice, friendly, helpful, and sincere”—comes the defense. But we can imagine Hitler offering a few points in reply: First, the Jews “you know” are likely not the relative few with wealth and power. It is those, the worst (say) 5 or 10 percent, who are most likely to manifest these pernicious characteristics. Second, Jews in the US and Europe are now—and have been for over a century—in a comfortable position of power and influence. All Jews benefit from this situation, *and thus all Jews can afford to be ‘nice’ and ‘friendly.’* It's easy to be kind when you are on top. Third, one need only raise an issue that is truly problematic or threatening to Jewish interests to see their true nature emerge. In the presence of a few Jews, bring up any of the following topics: the brutal and illegal Israeli occupation of Palestine; the many problems and inconsistencies with the conventional Holocaust story⁵⁰; the dominant Jewish role in media, Hollywood, or academia; the overwhelming political power of the Jewish (Israel) Lobby; the disproportionate number of Jewish millionaires and billionaires; Jewish ownership of major technology firms. One will quickly see the fangs come out.

By way of example, consider the fate in recent years of certain prominent individuals who have run afoul of Jewish power, typically by simply speaking the truth: actor/producer Mel Gibson, reporter Helen Thomas, CNN television anchor Rick Sanchez, fashion designer John Galliano, actor Gary Oldman, musician Hank Williams Jr., and actor Charlie Sheen—all of whom were fired, demoted, or otherwise punished for making impolitic remarks about Jews. The Sanchez case is particularly interesting because it was based on his

blunt statement of the truth. During a 2010 radio interview, the host suggested that television personality Jon Stewart could sympathize with oppressed minorities because he's Jewish. Sanchez replied:

He's such a minority, I mean, you know [sarcastically]... Please, what, are you kidding? ... I'm telling you that everybody who runs CNN is a lot like Stewart, and a lot of people who run all the other networks are a lot like Stewart, and to imply that somehow they—the people in this country who are Jewish—are an oppressed minority? Yeah. [sarcastically]

An entirely correct statement, as we will see. Sanchez's brutal honesty earned him a quick ticket out the door.

To complete the objective of this Introduction, we need to show that Jews are exceptionally powerful and dominant in certain key aspects of modern society. A concise summary will have to suffice.

The following analysis will center on the US, due to its global dominance and relatively easy access to data. In America, and depending on how we count mixed-race individuals, Jews constitute roughly 1.8% of the population. This is the highest percentage of any nation in the world, apart from Israel. Second highest is Canada at 1.1%, then comes France (0.74%), Uruguay (0.51%), and Australia (0.49%). The UK is 7th highest at 0.45%. We can expect Jewish influence in these countries to be roughly proportional to their share of the population.

Consider, then, the following statistics on American Jews:

Wealth: In terms of total assets, of the 10 richest Americans, five (50%) are Jews: Mark Zuckerberg (\$72B), Larry Page (\$60B), Sergey Brin (\$59B), Larry Ellison (\$54B), and Michael Bloomberg (\$50B). Most of this money comes from the high-tech industry: Facebook (Zuckerberg), Oracle (Ellison), and Google (Page and Brin).⁵¹

Of the 50 richest Americans, at least 27 (54%) are Jews.⁵² The combined wealth of these 27 individuals comes to roughly \$635 billion. If Jews were proportionately represented among the top 50, there would be *one* individual; instead, there are 27.

Or take another measure of wealth, CEO income.⁵³ Among the 10

highest-paid American CEOs, four (40%) are Jews: Leslie Moonves (CBS), Nicholas Howley (TransDigm), Jeff Bewkes (Warner), and Stephen Kaufer (TripAdvisor). Among the top 35, no less than 19 (54%) are Jews.⁵⁴

If Jews control around half of all wealth at the top, we can infer that they hold a similar share all along the wealth hierarchy, and thus that they own about half of all personal wealth in the US. In 2018, the total assets of all private households in the US hit \$100 trillion for the first time ever. This suggests that the 6 million or so American Jews own, in total, some \$50 trillion. This works out to an average of \$8 million for every Jewish man, woman, and child—a truly impressive figure.

Such numbers are amazing in a nation where they constitute a 1.8% minority. What, then, might be the most benign explanation? Perhaps the following:

- “Well, Jews are just smarter than most people.” It’s true that the average Jewish IQ is above the white average. But there’s no direct correlation between intelligence and wealth, and in any case the Jewish IQ is not nearly high enough to account for such a huge over-representation.
- “Jews work harder than others.” If anyone thinks that people become CEOs or billionaires simply through hard work, they are living in a fantasyland.
- “Today’s Jews inherited more wealth than most people, and thus had a huge head-start.” Difficult to assess. We would have to research more into each person’s life history, and even then it would be hard to determine if inheritance was a significant factor. Unlikely, at best.
- “Jews are more likely to go into businesses, like finance and real estate, that produce billionaires.” Probably true, but again, it’s unlikely that this can account for such numbers.

And then we can imagine Hitler’s explanation: Jews are simply more ruthless and unprincipled than other people, and utilize their Jewish connections to maximum advantage. They are champion ‘wire-pullers,’ and will use every dirty trick in the book, and then some, to gain the

upper hand.

In any case, we need not debate this here. For present purposes, all that matters is that Jews have a hugely disproportionate share of economic wealth and the power that comes from it. And not just disproportionate—even three or four men among the top 50 richest would count as ‘disproportionate’—but a *dominating influence*. Consider: The non-Jewish half of the richest men are likely all white, and of mixed or varying European backgrounds. The whites thus have no cohesive or unifying force, unlike the Jews. Thus half of the richest men implicitly or explicitly work together for common ends, and the other half likely works on a basis of competitive individualism. One half, working together, can always out-power the other half working alone.

Academia: According to Schuster and Finkelstein (2006: 66), “25% of research university faculty are Jewish, compared to 10% of all faculty.” An older study by Steinberg (1974: 103) found that 17.2% of faculty at “high ranking” universities were Jewish.

By a different assessment, Zuckerman (1977) examined just the “elite” scientific and research faculty. She found the following, by major discipline:

Law	36% Jewish
Sociology	34% Jewish
Economics	28% Jewish
Physics	26% Jewish
Political Sciences	24% Jewish

These figures are assuredly even higher at the universities with the highest Jewish student populations.⁵⁵

Such impressive faculty statistics arise not from sheer academic accomplishment, but from an insider network in which senior Jewish faculty seek out and hire younger Jews in a systematically biased manner. Jewish university administrators condone this activity, or at least look the other way, and wealthy Jewish donors ensure that funds

to implement such a policy flow steadily. It is a self-serving and self-reinforcing process that goes unacknowledged and unexamined. Anyone pointing out the clear and undeniable massive over-representation of Jewish faculty is sure to be hit with ‘anti-Semitic’ and ‘racist’ labels, and punished in their career.

Media: The six largest media conglomerates in the US are: 1) Disney, 2) Warner Media, 3) NBC Universal, 4) 21st Century Fox, 5) Viacom, and 6) CBS Corporation. A look at their owners, largest shareholders, and top officers is revealing:

Disney: Robert Iger, CEO
Alan Horn, Chair, Disney Studios
Ben Sherwood, Co-chair, Disney Media,
and President, ABC

Warner: Richard Plepler, Chair and CEO, HBO
David Levy, Pres, Turner Broadcasting
Jeff Zucker, Pres, CNN

NBC: Robert Greenblatt, Chair, NBC Entertainment
Bonnie Hammer, Chair, Cable Entertainment
Andrew Lack, Chair, NBC News
Mark Lazarus, Chair, Sports
Ron Meyer, Vice Chair, NBCUniversal

Parent company: Comcast:

Brian Roberts, CEO
David Cohen, Exec VP

21st Century Fox: Rupert Murdoch, Exec Chair
Lachlan Murdoch, Exec Chair
James Murdoch, CEO

Viacom: Parent company: National Amusements:

Sumner Redstone, owner and CEO

Shari Redstone, President

CBS:

Parent company: National Amusements:

Sumner Redstone, owner and CEO

Shari Redstone, President

Leslie Moonves, CEO⁵⁶

All of these individuals are Jewish, with the possible exception of the Murdochs—although it seems certain that they are at least part-Jewish.⁵⁷ And given the difficulty in ascertaining ethnicity, Jewish influence is certainly greater than shown. Once again, it's difficult to convey the degree of dominance here. These six corporations produce the vast majority of all media consumed in the US. This includes all of the major news outlets and most of the major Hollywood studios (more on these below).

In fact, Jewish leadership or ownership at the top translates all down the organization, to middle-managers, staffers, reporters, television personalities, and editors. It has a very concrete effect on how the media is produced, what is presented, and what is *not* presented. It affects who we see, and who we *don't* see. CNN and MSNBC are particularly egregious in this respect. Their on-air television personalities frequently host a “panel of experts” on a given topic. Of a typical panel of three, at least one, often two, sometimes all three are Jews.⁵⁸ A panel of five or six has a minimum of two Jews, often more. This is remarkable; it's not a coincidence, and it's not an accident. Someone is deliberately arranging Jewish ‘experts’ to explain the news to us. And of course, the viewers generally have no idea of the predominant Jewish ethnicity of their experts. To even mention such a thing is “anti-Semitic,” and thus forbidden.

And it's not only the so-called liberal media outlets. The conservative venues also are dominated by Jewish interests—typically, via right-wing or neo-conservative Jews. Fox News, and its parent

corporation 21st Century Fox, owned and operated by the part-Jewish Murdoch family, is every bit as pro-Jewish and pro-Israel as the liberal outlets. Fox News anchors disagree vehemently with just about every issue presented on the liberal channels, and yet, remarkably, they are fully on-board with all Jewish issues. Fox hosts struggle to outdo their peers at CNN and MSNBC in their obeisance to Jewish and Israeli interests. This, again, is no coincidence. It is evidence of Jewish domination of American media, across the political spectrum and across all venues.

In addition to the above, various other media are also well-represented by Jewish Americans. Among newspapers, the *New York Times* has been Jewish-owned and -managed since Adolph Ochs bought the paper in 1896. The current owner, publisher, and chairman is Arthur G. Sulzberger. We have no specific numbers, but the reporting staff there is overwhelmingly Jewish. The *Washington Post* has been Jewish-owned and -operated since it was purchased by Eugene Meyer in 1933. It was sold to Jeff Bezos (of Amazon) in 2013, so the ownership status is now in question. But Bezos retained the chief editor, Martin Baron, who is Jewish. The former owner, Graham Holdings, is a media powerhouse in its own right; it is run by the Jewish Graham family. *US News and World Report* is owned by Mort Zuckerman. *Time* magazine is owned by Warner Media; current chief editor is Edward Felsenthal. The Conde Nast empire—which includes *Vanity Fair*, *The New Yorker*, *Wired*, and *Vogue*—is run by president and CEO Robert Sauerberg. And outside of print media, we have National Public Radio (NPR), which has long been a Jewish preserve. Current president and CEO is Jarl Mohn. Although unverified, the NPR on-air staff is unquestionably more than half Jewish.⁵⁹

Hollywood: If Jews are prominent in media, they are absolutely dominant in Hollywood. This has been true for over a century, ever since the days of Carl Laemmle (Universal Pictures), Adolph Zukor, Jesse Lasky, Daniela and Charles Frohman, and Samuel Goldwyn (Paramount), William Fox (Fox Films, later 21st Century Fox), and the four “Warner” Brothers—in reality, the Wonskolaser clan: Jack, Harry,

Albert, and Sam. These men created the industry in the 1910s and 1920s. They were soon followed by Marcus Loew (MGM), and Harry and Jack Cohn (Columbia), establishing nearly complete Jewish control over the film business.

Today the situation is little changed—and is neither disputed nor even controversial. A notable story was published in the *Los Angeles Times* in 2008 by Joel Stein, openly proclaiming that “Jews totally run Hollywood.”⁶⁰ Stein ran through every major studio and found nothing but Jewish bosses. Today the names have changed, but not the ethnicities. A recent survey of major executives reveals the following:

- Columbia (S. Panitch)
- Paramount (under Viacom)
- Warner Bros Studios (T. Emmerich)
- Universal Pictures (J. Horowitz)
- Lionsgate (M. Rachesky, J. Feltheimer)
- Nu Image (A. Lerner)
- Amblin Partners (S. Spielberg, J. Skoll)
- 20th Century Fox (S. Snider)
- Disney Studios (A. Bergman)
- Metro Goldwyn Meyer (G. Barber, J. Glickman)
- Sony Pictures (T. Rothman)
- Relativity Media (R. Kavanaugh)
- The Chernin Group (P. Chernin)
- Participant Media (J. Skoll, D. Linde)

As before, all of these individuals are Jews.⁶¹ With such dominance, we should scarcely be surprised to find pro-Jewish themes repeatedly appear in film: from the Holocaust and the ‘evil Nazis,’ to the ‘evil Arabs and Muslims,’ to the ignorant and corrupt whites, to support for various socially- and ethically-degrading behavior such as casual sex, homosexuality, interracial couples and families, recreational drug use, crude materialism, and rampant multiculturalism.

Government: Unlike media, where Jews are front and center, in

government they reside mostly in the background, exerting their influence in subtle and hidden ways—the “wire-pullers,” as Hitler puts it. The Legislative Branch of the current US government has eight Jewish senators (8%) and 22 Jewish representatives (5%)—disproportionate, but not overwhelming. But that’s only a start.

In the Judicial Branch, we have the striking fact that three of nine Supreme Court justices are Jews (33%)—Ruth Ginsburg, Elena Kagan, and Stephen Breyer. If President Obama had had his way, we would have had a fourth, in Merrick Garland. It doesn’t take much thought to realize that if a 1.8% minority has 33% of the Court, that many other constituencies are significantly under- or non-represented.

And on the executive side, President Trump has surrounded himself, personally and professionally, with Jews. Trump’s son-in-law Jared Kushner is an orthodox Jew, married to Ivanka Trump, who herself converted to Judaism in 2009. His inauguration committee was around 50% Jewish, and included the likes of Lew Eisenberg, Sheldon Adelson, Mel Sembler, Ron Weiser, Steve Wynn, Elliot Broidy, Laurie Perlmutter, and Gail Icahn.⁶² His personal and professional associates include the following: Avi Berkowitz, Michael Cohen, Gary Cohn, Reed Cordish, Boris Epshteyn, David Friedman, Jason Greenblatt, Larry Kudlow, Stephen Miller, Steven Mnuchin, David Shulkin, and Allen Weisselberg.⁶³

Trump’s political competition was also Jewish, or Jewish-oriented. Hillary Clinton received the lion’s share of her 2016 political donations from Jews, who constituted her top five donors: Donald Sussman, J. B. Pritzker, Haim Saban, George Soros, and Daniel Abraham. And she got millions from other wealthy Jews, including Dustin Moskovitz, James Simons, Steven Spielberg, George Kaiser, Eli Broad, Leonard Lauder, and David Geffen. Clinton, of course, also has a Jewish in-law in Marc Mezvinsky, who married Chelsea Clinton in 2010. We need not ask where her sympathies lay.

Hillary’s primary Democratic competition in the 2016 presidential race was, as we all know, the Jewish socialist (and senator) Bernie Sanders. Her only other liberal competition came from the Green

Party—in the person of Jill Stein. In America, it seems, you can vote for any kind of candidate you like—as long as they are Jewish, or have strongly pro-Jewish sympathies.

The root of this influence is money. Money is the chief driver of the American political system, and it tends to come from three sources: corporations, lobbies, and wealthy individuals. Among individuals, as noted above, Jews are heavily represented. Statistics for the 2018 mid-term election are stunning. In May 2018, Jewish billionaire Sheldon Adelson gave \$30 million to a GOP super-PAC called the Congressional Leadership Fund; such magnanimity makes him “the party’s most prominent benefactor,” according to *Politico*.⁶⁴ Another conservative Jew, Richard Uihlein, is keeping pace with his own \$29 million—mostly for losing causes.⁶⁵

Not to be outdone, liberal fat cats quickly stepped up to the plate. In June, Jewish billionaire Michael Bloomberg announced that he would spend \$80 million to aid Democrats. He is known for “championing left-of-center policies,” including, notably, “immigration.”⁶⁶ Then just a month later, yet another Jewish billionaire, Tom Steyer, declared that he would spend a breathtaking \$110 million “to redefine the Democrats.” This makes him “the largest single source of campaign cash on the left,” and sets him on a path “to create a parallel party infrastructure” of his own liking.⁶⁷

All this leaves ‘ordinary’ Jewish billionaires in the dust. Robert Mercer, who was the “largest single donor” in the 2016 presidential election, has been cast into the shadows thanks to the scandal over Cambridge Analytica, the corrupt voter-profiling firm that he co-founded. Kenneth Abramowitz gave generously in the past, and Norman Braman sank several million into Marco Rubio’s failed campaign in 2016, but both men have kept a low profile so far. Paul Singer also supported Rubio, and poured money into gay and lesbian rights organizations, but has been working under the radar since 2018. Sussman gave over \$20 million to Clinton in 2016, but his \$4 million donated to Democrats for 2018 pales, as does the \$4 million each

given by Fred Eychaner and Jeffrey Katzenberg. Soros and Simons have done a bit better, at \$10 million each to various Democratic super-PACs. But among Jewish donors, \$10 million barely warrants a passing mention these days.

On the lobbying side, Jewish efforts are coordinated by the umbrella group known as the American Israel Public Affairs Committee, or AIPAC—which is the centerpiece of the Israel (Jewish) Lobby. AIPAC is the single most powerful lobbying group in Washington, coordinating millions in donations and dictating policy to compliant lawmakers. AIPAC “has an almost unchallenged hold on Congress,” according to Mearsheimer and Walt (2007: 162). They quote an anonymous staffer as stating that “we can count on well over half the House to do reflexively whatever AIPAC wants.” This was proven, for example, back in 2015, when, in the wake of an attack on Jews in Paris, the US House drafted a resolution calling on European governments “to enhance security efforts protecting Jews.” (One wonders why the US government feels the need to do such things.) In any case, the measure passed: 418 to 0. US representatives, who squabble about everything, speak with one voice when it comes to Jews or Israel.⁶⁸

The bottom line of all this is a stunning control over both major American political parties. Among Republicans, Jews donate around 25% of all party funds, and for Democrats, they give an astonishing 50% or more. Such figures have been reported for years, at least since the mid-1990s. The latest analysis was done by Jewish historian Gil Troy, who wrote:⁶⁹

“In a political system addicted to funds and fundraising, Jews donate as much as 50 percent of the funds raised by Democrats and 25 percent of the funds raised by Republicans.”

But the Democratic figure may be higher still. The *Jerusalem Post* reported in 2009 that “more than 50%” came from Jews, and Henry Feingold’s book *Jewish Power in America* (2008: 4) claimed that the figure was “over 60%.”

The fact that a single lobby, representing just 1.8% of the country, provides half or more of all Democratic funds, and a very large share of Republican, is nothing less than shocking. All other constituencies and interests in the US must settle for a distant second, at best. And anything like real democracy becomes meaningless.

* * *

But enough. The case is proven: It is an indisputable fact that American Jews have a decisive and dominant role in government, finance, media, film, and academia. This dominance establishes a matrix of control over American society. It dictates what the public sees and hears, and how it thinks. It degrades public moral standards, censors or stifles competing views, and imposes an intimidating pro-Jewish orientation on major aspects of society. It is no exaggeration to say that the American public has been indoctrinated—even brainwashed—into accepting Jewish control and the corresponding Jewish worldview. Without even knowing it, the unthinking masses are reflexively inclined to support Israel, to sympathize with the ‘poor, defenseless’ Jews, to fear Islamic ‘terrorists,’ and to feel revulsion at all ‘neo-Nazis’ and anyone even marginally affiliated with Hitler or his ideas.

For those who might hope for better, the present situation in America and much of the West today seems hopeless. But then again, it seemed equally hopeless for a young Hitler writing amidst a Jewish-dominated Weimar Germany in the mid-1920s. He recalls the situation at the end of 1918, just after Germany lost WWI, when he could scarcely mention the word ‘Jew’ without being confronted with “dumb-struck looks or else lively resistance.” “Our first attempts to point out the real enemy to the public seemed to be hopeless,” he added.⁷⁰ And yet slowly, with focused and determined effort, the tide began to turn. Within five or six years, the Jewish issue was openly discussed; within ten years, the anti-Semitic National Socialists were a major party; and just five years after that, they ascended to power. They immediately began to remove Jews from positions of power, wealth, and influence—and it worked. Over a period of just six years

(1933-1939), and in the midst of a worldwide economic depression, Germany rose from a beaten-down, demoralized, and indebted people to become the most powerful single nation on Earth.

Here is the main point: All that follows, all of Hitler's words, are not just 'history.' This whole topic is of colossal importance for the present day. *Virtually everything Hitler said is, by and large, true today.* At least in America—the 'lone superpower'—Jews do in fact run the media. Jews do in fact run Hollywood. Jews in fact own a hugely disproportionate share of wealth. Jews in fact are the primary influence in government. Jews in fact dominate academia. They manipulate these institutions to their own advantage, often—usually—to the detriment of everyone else.

Globally, America is terminally involved in illegal military conflicts and wars in the Middle East and elsewhere around the world; most of these, unsurprisingly, are targeted against enemies of Israel or Jews generally. Meanwhile we do little to nothing about the planetary environmental crisis. We ignore the risks to humanity associated with booming population growth and accelerating advanced technology. We relentlessly promote globalism, free-market capitalism, and 'democracy,' despite their many inherent failings. And the public is kept in the dark about all these issues, through censorship, coercion, bullying, and brainwashing.

To repeat: Those who neglect history are condemned to repeat it. We ignore it at our peril. The maliciousness of Jewish domination in America and in much of the West is, as Hitler said, profoundly dangerous to humanity. One can only recall the words of Voltaire, who wrote the following in 1771:⁷¹

"The Jews are, all of them, born with raging fanaticism in their hearts. I would not be in the least bit surprised if these people would not some day become deadly to the human race."

This is a stunning indictment, and a prescient warning. We would do well to heed it.

The Plan of the Book

The main text is organized into four units. Part One consists of two lengthy pieces from *Mein Kampf* (Vol. 1) describing the origin of Hitler's experience with Jews, and then his general historical analysis of how Jews operate in western nations. Part Two includes excerpts from nine early speeches, dating to the years 1922 and 1923. Part Three covers a series of specific themes: problems with democracy, the German Revolution, Jews as liars and parasites, the Jewish role in the debasement of culture, and Jews as the chief threat to the world. And Part Four chronologically addresses Hitler's evolving views, via a series of speeches and other writings dating from 1933 to 1945.

Source information and abbreviations are straightforward. MK1 and MK2 refer to volumes one and two, respectively, of *Mein Kampf* (Dalton translation). Subsequent numbers represent chapter and section numbers. For example, (MK1: 5.10) refers to volume one of *Mein Kampf*, chapter 5, section 10. For all other citations, see the bibliography at the end of the book for details.

Now, to Hitler, in his own words.

PART I:

ORIGINS AND OVERVIEW

Origins of Hitler's Views

It is difficult, if not impossible, for me to now say when the word 'Jew' first began to raise any particular thought in my mind. I don't remember even having heard the word at home during my father's lifetime. If it were mentioned in a derogatory sense, I think the old man would just have considered those who used it to be culturally backward. In his career, he became more or less a cosmopolitan, with strong views on nationalism, which had its effect on me as well.

In school, too, I found no reason to change the picture of things I had formed at home.

At the *Realschule*,⁷² I knew one Jewish boy. We were all on guard in our relations with him; his reticence and certain of his actions warned us to be discreet. Beyond that, my schoolmates and I had no particular opinions about him.

It was not until I was 14 or 15 years old that I frequently ran up against the word 'Jew,' partly in connection with political controversies. These references aroused a mild distaste in me, and an uncomfortable feeling always came over me when I had to listen to religious disputes.

But at that time, I had no other feelings about the Jewish question.

There were very few Jews in Linz.⁷³ Over the centuries, the Jews who lived there had become Europeanized in external appearance, and were so much like other people that I even looked upon them as Germans. The reason why I didn't then perceive the absurdity of such an illusion was that I saw no other distinguishing feature but the strange religion. I believed that they were persecuted on account of their faith, and my aversion at hearing such remarks nearly grew into a feeling of abhorrence.

I hadn't the slightest idea that there could be such a thing as a systematic anti-Semitism.

Then I came to Vienna.

Preoccupied by the mass of impressions I received from the

architectural surroundings, and depressed by my own troubles, I did not at first distinguish the different social strata of that huge city. Although Vienna then had about 200,000 Jews among its population of 2 million, I didn't notice them.⁷⁴ During my first few weeks there, my eyes and my mind were unable to cope with the onrush of new ideas and values. Not until I gradually became accustomed to my surroundings, and the confused picture began to grow clearer, did I gain a more discriminating view of my new world. It was then that I came upon the Jewish question.

I won't say that the manner of my initial acquaintance with it was particularly unpleasant. I saw in the Jew only a man of a different religion. Therefore, on grounds of human tolerance, I opposed the idea that he should be attacked because he had a different faith. And so I considered the anti-Semitic press in Vienna to be unworthy of the cultural traditions of a great people. The memory of certain events that happened in the Middle Ages came to mind, and I felt that they should not be repeated.⁷⁵ Generally speaking, these anti-Semitic newspapers did not have a good reputation—though at the time, I didn't understand why—and so I regarded them more as the products of jealousy and envy rather than the expression of a sincere, though perhaps mistaken, outlook.

My own opinions were confirmed by what I considered to be the infinitely more dignified manner in which the big papers replied to those attacks—or even better, simply ignored them.

I diligently read the so-called 'world press'—*Neue Freie Presse*, *Wiener Tagblatt*, etc.⁷⁶—and I was astonished by the abundance of information they gave their readers, and the impartial way that they presented particular problems. I appreciated their dignified tone. But sometimes the flamboyant style was unconvincing, and I didn't like it. Even so, I attributed all this to the overpowering influence of the whole metropolis.

Since I considered Vienna at that time as just such a world metropolis, I thought this fact sufficient to excuse these shortcomings of the press.

But I was frequently disgusted by the undignified manner in which this press carried favor with the Court. Scarcely a move took place at the Hofburg that was not presented to the reader in glorified colors. It was a foolish practice, one that—especially when it had to do with ‘The Wisest Monarch of all Time’—reminded me of the mating dance of the mountain cock.

The whole thing seemed artificial.

In my eyes, it was a stain on the ideal of liberal democracy.

To curry favor at the Court like this, and in such an indecent manner, was unworthy of the nation.

This was the first shadow to darken my appreciation of the ‘great’ Vienna press.

* * *

While in Vienna, I continued to follow all the events that were taking place in Germany with an ardent zeal—regardless if they were political or cultural questions. I had a feeling of pride and admiration when I contrasted the rise of the young Reich with the decline of the Austrian state. But even though the Reich’s overall foreign policy was pleasing, the internal political situation was not always so good.

I didn’t approve of the struggle against Wilhelm II.⁷⁷ I regarded him not only as the German Emperor but, above all, as the creator of the German Navy. The fact that the Kaiser was prohibited from speaking in the Reichstag made me very angry, because the prohibition came from those with no authority to do so. At a single sitting, those same parliamentary imbeciles cackled together more than did the whole dynasty of emperors—even including the weakest—in the course of centuries.

I was outraged that, in a nation where any half-wit could claim for himself the right to criticize others as a ‘legislator’ in the Reichstag, the bearer of the imperial crown was himself subject to reprimand by the most miserable assembly of drivellers that has ever existed.

I was even more disgusted at the way this same Viennese press pandered to the every rickety horse in the Court, and then flew into wild ecstasies of joy if he wagged his tail in response. At the same

time, these very newspapers displayed anxiety at anything to do with the German Emperor—all the while trying to hide their enmity. But to me, it was poorly cloaked. Of course, they denied any intention of meddling in Germany's internal affairs—God forbid. They pretended that, by touching these wounds in a friendly way, they were both fulfilling the duties of the mutual alliance between the two countries and were also meeting their journalistic obligations. Having thus excused themselves, they then poked their finger ruthlessly into the wound.

That sort of thing made my blood boil.

I then began to be increasingly on guard when reading the great Viennese press.

* * *

I had to acknowledge, however, that on such subjects, one of the anti-Semitic papers—the *Deutsche Volksblatt*—acted more decently.

One thing that got on my nerves was the disgusting manner in which the big newspapers cultivated admiration for France. One really had to feel ashamed of being a German when confronted by those saccharine hymns of praise for 'the great cultural nation.' This wretched Francophilia more than once made me throw away one of those 'world newspapers.' On such occasions, I often turned to the *Volksblatt*, which was much smaller in size but which treated such subjects more decently. I disagreed with its sharp anti-Semitic tone; but I found, again and again, that its arguments gave me grounds for serious thought.

Anyhow, it was as a result of such readings that I came to know the man and the movement that determined Vienna's fate. These were Dr. Karl Lueger and the Christian Socialist Movement.⁷⁸

When I arrived in Vienna, I was opposed to both.

I viewed both the man and the movement as 'reactionary.'

But even an elementary sense of justice forced me to change my opinion when I had the opportunity to know the man and his work. Slowly, as I developed a stronger basis for judgment, that opinion grew into outspoken admiration. Today, more than ever, I hold this

man Lueger as the preeminent type of German mayor.

So many of my basic principles were overthrown by this change in my attitude towards the Christian-Socialist movement!

My ideas about anti-Semitism also changed in the course of time, and this was my most difficult transformation.

It cost me a great internal struggle, and it was only after a long battle between reason and sentiment that the former emerged victorious. Two years later, sentiment rallied to the side of reason and became its faithful guardian and advisor.

At the time of this bitter struggle between calm reason and my spiritual sentiments, the lessons that I learned on the Vienna streets proved to be invaluable. A time came when I no longer passed blindly along the streets of the mighty city; now my eyes were open to both buildings and human beings.

Once, while passing through the inner city, I suddenly encountered an apparition in a long caftan and wearing black hair-locks.

My first thought was: Is this a Jew?

They certainly didn't have this appearance in Linz. I watched the man stealthily and cautiously; but the longer I gazed at the strange face and examined it feature by feature, the more that my first question became a new question:

Is this a German?

As was always my habit in such cases, I turned to books for help in removing my doubts. For the first time in my life, I bought some anti-Semitic pamphlets for a few cents. But unfortunately they all began by assuming that the reader had at least some degree of knowledge about the Jewish question, or was at least familiar with it. Moreover, the tone of most of these pamphlets made me skeptical once again, both because they were partly superficial and because their 'proofs' were incredibly unscientific.

For weeks, and even months, I returned to my old way of thinking.

The subject appeared so enormous, and the accusations so far-reaching, that I was afraid of dealing with it unfairly; and so I again became anxious and uncertain.

Yet I could no longer doubt that this was not a question of Germans who happened to be of a different religion, but rather one of an entirely different people. As soon as I began to investigate the matter and observe the Jews, Vienna then appeared to me in a different light. Wherever I went, I saw Jews.⁷⁹ And the more I saw of them, the more strikingly and clearly they stood out as a different people from the other citizens. Especially the inner city and the districts north of the Danube, swarmed with a people who, even in outer appearance, had no similarity to the Germans.

Whatever doubts I may still have had at that point were finally removed by the activities of a certain section of the Jews themselves.

There was a great movement among them, well-represented in Vienna, and which strongly confirmed the national character of Jewry: this was *Zionism*.⁸⁰

From outward appearances, it seemed as if only part of the Jews championed this movement, while the great majority disapproved of or even repudiated it. But a close examination showed that those appearances were deliberately misleading. They emerged from a fog of theories that were produced for reasons of expediency, if not outright deception. The so-called liberal Jews did not reject the Zionists as if non-Jews, but only as brother Jews with an impractical or even dangerous way of promoting Jewry.

There was no real conflict in their inner nature.

This fictitious conflict between the Zionists and the liberal Jews soon disgusted me; it was thoroughly false, and in direct contradiction to the moral dignity and immaculate character on which that people had always prided itself.

Cleanliness, whether moral or otherwise, has its own peculiar meaning for these people. That they were not water-lovers was obvious upon first glance, and unfortunately, often also when not looking at them at all. The odor of those people in caftans often made me sick to my stomach.⁸¹ Beyond that, there were the unkempt clothes and the generally ignoble appearance.

All these details were certainly not attractive. But the truly revolting

feature was that, beneath their unclean exterior, one suddenly perceived the moral rot of this ‘chosen people.’⁸²

What soon gave me cause for serious thought, with a slowly rising insight, were the activities of the Jews in certain fields of life.

Was there any shady undertaking, any form of nastiness—especially in cultural life—in which at least one Jew did not participate?⁸³

On putting the probing knife carefully to that kind of abscess, one immediately discovers, like a maggot in a rotting corpse, often blinded by the dazzling light: a little Jew.

In my eyes, the charge against Jewry became a grave one the moment I discovered their activities in the press, art, literature, and the theater. All protests to the contrary were now essentially futile. One needed only to look at the posters announcing the monstrous productions of the cinema and theater, and study the names of the authors who were so highly praised there, in order to become permanently unwavering.

Here was a pestilence, a *moral* pestilence, with which the public was being infected—one worse than the Black Death. And in what mighty doses this poison was manufactured and distributed! Naturally, the lower the moral and intellectual level of such artists, the more inexhaustible their fecundity. Sometimes it happened that these fellows, acting like a sewage pump, would spew their filth directly in the face of humanity. We must recall that there is no limit to the number of such people. One must realize that, for every Goethe, nature may bring into existence 10,000 despoilers, who act as germ-carriers of the worst sort, poisoning human souls.

It was a terrible thought—and yet it couldn’t be avoided, that most of the Jews seemed particularly destined by nature to play this shameful role.

Is this why they can be called ‘the chosen people’?

I then began to carefully investigate the names of all the fabricators of these filthy cultural products. As a result, I became even more disgusted with the Jews than I was previously. Even if my feelings might resist a thousand times, reason now had to draw its own

conclusions.

The fact was that 90 percent of all the filthy literature, artistic trash, and theatrical idiocy had to be charged to the account of a people who formed scarcely one percent of the nation. This fact could not be denied. It was there, and had to be admitted.

Then I began to examine my beloved ‘world press’ from a different point of view.

The deeper I probed, the lesser grew my respect for that press that I formerly admired. Its style became even more repellent, and I was forced to reject its ideas as entirely shallow and superficial. The claim that it impartially presented facts and ideas was more lie than truth. And the writers were—Jews.

Thousands of details that I scarcely noticed before now came to deserve new attention. I began to grasp and understand things differently than I had before.

I now saw the liberal press in a different light. Its dignified tone in replying to its opponents’ attacks, and its dead silence on other issues, now became clear to me as part of a cunning and despicable way of deceiving the reader. Its brilliant theatrical criticisms always praised the Jewish authors, whereas its negative criticism was reserved exclusively for the Germans. The gentle pinpricks against Wilhelm II showed the persistency of its policy, as did its systematic praise of French culture and civilization. The subject matter of the short story was trashy and often indecent. The entire language of this press had the accent of a foreign people. The general tone was so openly derogatory to the Germans that it must have been intentional.

In whose interest was this?

Was all this merely an accident?

My doubts gradually increased.

* * *

Then something happened that accelerated my insight. I began to see the deeper meaning of a whole series of events that were taking place. All these were inspired by a general concept of ethics and morals that were openly practiced by a majority of the Jews—one that had

practical applications.

Here again, life on the streets taught me what evil really is.

The relationship of the Jews to prostitution and, even more, to human trafficking, could be studied here better than in any other West European city—with the possible exception of certain ports in southern France. Walking at night along the streets of the Leopoldstadt, at almost every turn, whether one wished it or not, one witnessed certain happenings that were unknown to most Germans—at least, until the war made it possible, or rather inevitable, to see such things on the Eastern front.

A cold shiver ran down my spine when I first realized that it was the cold-blooded, shameless, and calculating Jew who skillfully directed this revolting exploitation of the scum of the big city.

Then I became enraged.

I no longer hesitated about bringing up the Jewish question. No; now I sought it. As I learned to track down the Jew in many different spheres of cultural and artistic life—and in various manifestations of life everywhere—I suddenly found him where I least expected to.

I now realized that the Jews were the leaders of Social Democracy. With that revelation, the scales fell from my eyes. My long inner struggle was at an end.

In my relations with my fellow workers, I was often astonished at how easily and often they changed their opinions on the same questions—sometimes within a few days, and sometimes even within a few hours. I found it difficult to understand how men who were reasonable as individuals suddenly lost this ability as soon as they acted as a mass. This phenomenon often tempted me to despair. I argued with them for hours, and when I succeeded in bringing them to what I considered a reasonable way of thinking, I celebrated my success. But the next day, I found that it was all in vain. It was disgusting to have to begin all over again. Like an eternal pendulum, they would swing back to their absurd opinions.

All this was understandable. They were dissatisfied with their lot and cursed the fate that hit them so hard. They hated their employers,

whom they looked upon as the heartless administrators of their cruel destiny. They often used abusive language against public officials, whom they accused of being completely unsympathetic to the situation of working people. They conducted public protests against the cost of living, and paraded through the streets in defense of their claims.

All this, at least, could be reasonably explained. But impossible to explain was the boundless hatred against their fellow citizen—how they disparaged their own nation, mocked its greatness, reviled its history, and dragged the names of its most illustrious men through the gutter.

This hostility towards their own kind, their own native land and home, was as irrational as it was incomprehensible. It was deeply unnatural.

One could temporarily cure this malady, but only for a few days or some weeks. But upon later meeting those were converted, one found that they were the same as before.

That unnatural illness once again possessed them.

I gradually discovered that the Social Democratic press was predominantly controlled by Jews. But I didn't attach special importance to this circumstance because the same state of affairs existed in the other newspapers. But there was one striking fact: not a single newspaper connected to the Jews could be called 'national'—as I understood the term.

I swallowed my disgust and tried to read this type of Marxist press; but in doing so, my revulsion increased all the more. I then set about learning something of the people who wrote and published this mischievous stuff.

From the publisher on down, they were all Jews.

I grabbed all the Social Democratic pamphlets I could find, and checked the names of their authors: Jews. I noted the names of all the leaders; most of them were also members of 'the chosen people.' It didn't matter if they were representatives in the Reichsrat or trade union secretaries, organizational heads or street agitators. Everywhere

it was always the same sinister picture. I'll never forget the list of names: Austerlitz, David, Adler, Ellenbogen, and others.⁸⁴

One fact became quite evident to me: that this alien people held in its hands the leadership of the Social Democratic Party, with whose minor representatives I had been disputing for months. I was happy to finally know for certain that the Jew is not a German.

Only then did I truly understand who the evil seducers of our people were.

A single year of my sojourn in Vienna sufficed to convince me that no worker is so rooted in his preconceptions that he will not surrender them to better and clearer arguments and explanations. Gradually I became an expert in Marxist doctrine. I used this knowledge as an instrument to drive home my own firm convictions.

Success was almost always on my side.

* * *

The great masses can be rescued, but only by sacrificing much time and patience.

But a Jew can never be parted from his opinions.

It was simple enough, at that time, to try to show them the absurdity of their teaching. Within my small circle, I talked to them until my throat ached and my voice grew hoarse. I believed that I could finally convince them of the danger inherent in Marxist foolishness. But I only achieved the contrary result. It seemed that the more they understood the destructiveness of Social-Democratic doctrine and its consequences, the more firmly they clung to it.

The more I debated with them, the more familiar I became with their argumentative tactics. At the outset they counted upon the stupidity of their opponents; but when they got so tied up that they couldn't find a way out, they played the trick of acting as innocent simpletons. Should that fail, in spite of their tricks of logic, they acted as if they couldn't understand the counter arguments, and jumped away to another topic of discussion. They stated truisms and platitudes; and if you accepted these, they applied them to other matters of an essentially different nature. If you pointed this out, they

escaped again and avoided any precise statement. Whenever one tried to get a firm grip on one of these apostles, one's hand grasped only a jelly-like slime—that slipped through the fingers, and then recombined into a solid mass a moment later.

But if you really struck a blow on one of these adversaries and, due to the audience present, he had to concede the point, a surprise was in store for you the following day. The Jew would be utterly oblivious to what had happened the day before. He would start once again by repeating his former absurdities, as if nothing had happened. If you became indignant and reminded him of yesterday's defeat, he feigned astonishment, and couldn't remember a thing—except that on the day before, he was proven correct.

Sometimes I was simply dumbfounded.

I don't know what amazed me more: the agility of their speech or their art of lying.

I gradually came to hate them.

Yet all this had its good side. The more I came to know the individual leaders of Social Democracy, or at least the propagandists, the more my love for my own people grew. Considering the diabolical craftiness of these seducers, who could blame their unfortunate victims? How hard it was, even for me, to get the best of this race of dialectical liars! How futile it was to try to win over such people with argument, seeing how their mouths distorted the truth—disowning the very words they had just used, and then, a moment later, taking credit for them!

No. The more I came to know the Jew, the easier it was to excuse the workers.

In my opinion, the greatest guilt lay not with the workers but rather with those who didn't find it worthwhile to sympathize with their own people. They should have given the hard-working son of the national family what he was owed, and at the same time placed his seducer and corrupter up against the wall.

* * *

Urged by my own daily experiences, I now began to investigate more

thoroughly the sources of Marxist doctrine. Its effects were well-known to me in detail. As a result of careful observation, its daily progress became obvious. And one needed only a little imagination in order to be able to predict the consequences that must result. The only question now was: Did the founders foresee the effects of their work in the form that they appeared, or were they themselves the victims of an error?

To my mind, both alternatives were possible.

If the latter case, it was the duty of every thinking person to oppose this sinister movement, hoping to avoid the worst results. But if the former were true, then it must be admitted that the original authors of this plague of nations must have been devils incarnate. For only in the brain of a monster, and not that of a man, could such a plan take shape—one whose workings must finally bring about the collapse of human civilization and the devastation of the world.

Such being the case, the only alternative left was to fight. This fight must employ all the weapons that the human spirit, intellect, and will can muster—leaving it to fate to decide who shall prevail.

And so I began to make myself familiar with the authors of this doctrine, in order to study the principles of the movement. The fact that I attained my objective faster than anticipated was due to the deeper insight that I had acquired into the Jewish question—my prior knowledge having been rather superficial. This newly acquired knowledge, by itself, enabled me to make a practical comparison between the real content and the theoretical pretentiousness of the doctrine laid down by the apostolic founders of Social Democracy; I now understood the language of the Jewish people. I realized that they use language for the purpose of disguising or veiling their thought, so that their real aim cannot be discovered by what they say, but rather only by reading between the lines.

This insight was, for me, the greatest inner revolution that I had yet experienced.

From being a soft-hearted cosmopolitan, I became an out-and-out anti-Semite.

* * *

Only on one further occasion—and that for the last time—did oppressing thoughts arise that caused me some moments of profound anguish.

As I critically reviewed the historical activities of the Jewish people, I became anxious. I asked myself if, for some inscrutable reasons beyond mortal comprehension, destiny might not have irrevocably decreed that final victory must go to this little nation?

Is it possible that this people, which has lived only for the Earth, was promised the Earth as compensation?

Do we have an objective right to struggle for our own self-preservation, or is it merely a subjective thing?

Fate answered the question for me, insofar as it led me to make a detached and exhaustive inquiry into Marxist doctrine, and into the activities of the Jewish people in connection with it.

The Jewish doctrine of Marxism rejects the aristocratic principle of nature, substituting for it the eternal privilege of force and energy, numerical mass and dead weight. Thus it denies the individual value of the human personality, and impugns the idea that nationhood and race have primary significance. In doing so, it takes away the very foundations of human existence and culture.

If this doctrine were ever accepted as the foundation of the universe, it would lead to the disappearance of all conceivable order. Adopting such a law would provoke chaos in the structure of the greatest organism that we know—and the inhabitants of this earth would vanish.

If the Jew, with the aid of his Marxist creed, were to triumph over the people of this world, his crown will be the funeral wreath of mankind. And this planet will once again follow its orbit through space devoid of humanity, just as it did millions of years ago.

Eternal Nature inevitably avenges those who violate her commands.

Hence today I believe that I am acting in accordance with the will of the Almighty Creator: In defending myself against the Jew, I am fighting for the work of the Lord. (MK1: 2.20-27)

The ‘Way of Jewry’

In order to properly know the Jew, it's necessary to study the road that he has followed among other peoples during the last few centuries. One example will suffice to give clear insight here. Since his way has been the same for all epochs—just as that of the people degraded by him has remained the same—it will be best, for present purposes, to mark his development by stages. For the sake of simplicity, I will indicate these stages by letters of the alphabet.⁸⁵

The first Jews came into ancient Germany during the time of the Roman invasion; as usual, they came as merchants. During the turmoil caused by subsequent great migrations, the Jews seem to have disappeared. The period of the first Germanic state formation may be seen as the beginning of a process whereby Central and Northern Europe was again, and this time permanently, Judaized. A development began that has always been the same, or similar, wherever Jews came into contact with Aryan peoples.

(a) As soon as the first permanent settlements were established, the Jew was suddenly ‘there.’ He arrived as a merchant, and in the beginning didn't bother to disguise his nationality. He still remained openly a Jew, partly because of the large racial difference between himself and his host people, partly because he knew too little of the language, and partly because the social cohesion of the host people was too strong; he couldn't appear as anything other than a foreign merchant. His cunning, combined with inexperience on the part of the host people, meant that it was no disadvantage to openly retain his Jewish character. Rather, it would have been an advantage; the foreigner was often well-received.

(b) Slowly but steadily, he began to take part in economic life—not as a producer, but only as a middleman. His commercial cunning, acquired over thousands of years of negotiation as an intermediary, made him superior to the Aryans, who were still quite helpless and boundlessly honest. After a short time, commerce threatened to become a Jewish monopoly.

He began to lend money at usurious interest. It was he who first introduced the payment of interest.⁸⁶ The danger of this innovation was not initially recognized; rather, it was welcomed, because it offered momentary advantages.

(c) At this stage, the Jew became firmly settled. He inhabited special quarters of the cities and towns, gradually coming to form a State within a State.⁸⁷ He regarded the commercial domain and all financial transactions as his own exclusive privilege, which he ruthlessly exploited.

(d) Finance and trade became his complete monopoly. His usurious interest rates finally aroused opposition; his impudence gave rise to indignation; his wealth, to envy. His cup ran over when he included land among his commercial objects, and degraded it to the level of a commodity to be sold, or rather traded. Since he himself never cultivated the soil but considered it only as an object to be exploited—something on which the peasant could still live, but only by submitting to the miserable extortions of his new master—public antipathy grew into open hatred. His blood-sucking tyranny became so unbearable that excessive actions were taken against him. People began to scrutinize this foreigner more closely, discovering more and more repulsive traits and characteristics in him, until the cleft became unbridgeable.⁸⁸

In times of distress, a wave of public anger has usually arisen against him, and the plundered and ruined masses began to defend themselves against what they considered to be a scourge of God. They came to know him though the course of centuries, eventually viewing his mere existence as something comparable to the plague.

(e) Now the Jew begins to reveal his true character. He pays court to governments with servile flattery, using his money to ingratiate himself further and thus securing the privilege of exploiting his victims. Although public wrath occasionally flares up against this eternal blood-sucker, driving him out, after a few years he reappears in those same places and carries on as before. No persecution can force him to give up this type of human exploitation, and none can drive him away; he

always returns after a short time, and it's the same old story.

In an effort to at least prevent the worst from happening, people begin to withdraw the land from his usurious hands by making it illegal for him to own land.

(f) As the power of kings and princes grows, so in proportion does he cozy up to them. He begs for 'charters' and 'privileges,' which those gentlemen, who are generally in financial difficulty, gladly supply in return for suitable payment. However high a price he has to pay, he succeeds in getting it back within a few years from interest and compound interest. He is a true blood-sucker who clings to the body of his unfortunate victims and cannot be removed; and when the princes find themselves again in need, they draw from his blood with their own hands.

This game is repeated unendingly. And the role of the so-called 'German princes' is nearly as bad as that of the Jews themselves. This royalty is God's punishment for their people. The only equivalent can be found in some of the government ministers of our present time.

It was due to the German princes that the German nation couldn't succeed in permanently freeing itself from the Jewish danger. Unfortunately nothing changed as time went on. All that the princes received from the Jews was their thousand-fold reward for the sins committed by them against their own people. They made a pact with the devil and found themselves in his embrace.⁸⁹

(g) His ensnaring of the princes leads to their downfall. Slowly but surely, their standing among the people declines as they not only overlook the public interest but actually exploit them. The Jew knows very well how it will end for them, and works to hasten it. He increases their financial hardship by hindering their effective duty toward their people, by slithering around them with servile flattery, and by encouraging their vices—thus making himself all the more indispensable. His astuteness, or rather his unscrupulousness, in financial affairs allows him to squeeze new income from the princes, to grind the money out of them, and then to quickly spend it.

Thus every court has its 'court Jews,' as these monsters are called,

who torture their innocent victims until they're driven to despair, while at the same time preparing eternal pleasures for the princes. Who, then, can be surprised that these ornaments of the human race received official honors, and were even admitted into the hereditary nobility, not only making that institution ridiculous but serving to poison it? Now, he can naturally exploit his position for his own advancement.

Finally he needs only to become baptized to possess all the rights and privileges of the native peoples. Not rarely does he avail himself of this business—to the great joy of the Church, having won over a new son, and also to the joy of Israel, which rejoices at pulling off such a swindle.

(h) A change now begins to take place within Jewry. Until now they have been Jews; that is, they hadn't previously put much value on pretending to be something else. And in any case, they couldn't easily overcome the distinctive racial characteristics that separated them from others. Even as late as the time of Frederick the Great,⁹⁰ no one looked upon the Jews as other than a 'foreign' people, and Goethe revolted at the thought that marriage between Christians and Jews might no longer be prohibited. And Goethe, by God, was certainly no reactionary or zealot; his words came from the voice of the blood and of reason. Notwithstanding the disgraceful happenings in court circles, the people instinctively recognized that the Jew was a foreign body in their own flesh, and they took the corresponding attitude toward him.

But all this was now to change. In the course of more than a thousand years, he has learned to master the host language so thoroughly that he can now downplay his Jewishness and place his 'Germanism' in the foreground. Though it seems ridiculous, or even absurd, he is impudent enough to call himself a 'Teuton,' which in this case means 'German.' With this he begins one of the most infamous deceptions imaginable. He doesn't possess the slightest bit of Germanism; he only has acquired the art of twisting the German language—and in the most disgusting way—to his own uses. Apart from this, he never mixes with the German character; his whole

Germanism rests on language alone.

Race, however, doesn't lie in language, but only in the blood. No one knows this better than the Jew, seeing that he attaches so little importance to the preservation of his own language, while at the same time strives to maintain the purity of his own blood. A man may change his language without much trouble; but it's only his old ideas that he expresses in the new language. His inner nature is not thereby changed.

The Jew himself is the best proof of this; he can speak a thousand languages and yet he remains a Jew. His distinguishing characteristics are the same when he spoke Latin at Ostia 2,000 years ago as a grain merchant, as they are today when he profits from grain-selling with his garbled German. He's always the same Jew. And it's self-evident that this obvious fact goes unrecognized by the typical ministerial secretary or police official; there is scarcely anyone with less instinct or intelligence than these civil servants of our modern German state authority.

The reason why the Jew suddenly decides to transform himself into a 'German' is obvious. He senses that royal power is slowly crumbling, and he therefore looks around to find a new platform on which to stand. Furthermore, his financial domination over all spheres of economic life has become so powerful that he can no longer sustain or expand that enormous structure unless he earns full 'civil rights.' He desires both preservation and expansion; the higher he climbs, the more alluring becomes the prospect of reaching that ancient goal, promised to him long ago: the dream of world domination. He now anticipates this with feverish eyes. Therefore all his efforts are now directed toward full possession of 'civil rights.'⁹¹

This was the reason for his emancipation from the ghetto.

(i) And thus the Court Jew slowly develops into the national Jew. But naturally he still remains associated with the upper circles, and he even attempts to push his way in even further. But at the same time, others of his race curry favor with the beloved public. If we remember the crimes he has committed against the masses over the centuries,

how repeatedly and ruthlessly he has exploited them, how he sucked out their very blood; and further, when we remember how they gradually came to hate him, and finally considered him as a punishment from the heavens—then we can well understand how difficult the Jew must have found this final transformation. Yes, it must be an arduous task to present themselves as ‘friends of humanity’ to their flayed victims.

He therefore begins by making amends for his previous sins. He begins his career as a ‘benefactor’ of humanity. Since his new philanthropy has a very concrete aim in view, he cannot very well apply to himself the biblical recommendation, not to allow the left hand to know what the right hand is giving.⁹² No, he is obliged to let as many people as possible know how deeply the sufferings of the masses have grieved him, and to what a degree of personal sacrifice he is ready to make in order to help them—whether he likes it or not.

With this innate ‘modesty,’ he trumpets his virtues before the world, until finally people actually begin to believe him. Anyone who doubts him is considered unjust. Thus after a little while, he begins to twist things around, so as to make it appear that it was he who suffered the injustices, and not vice versa. The particularly stupid ones believe him, and they can’t help but pity ‘the unfortunate.’

A remarkable fact is that, despite his proclaimed readiness to make personal sacrifices, the Jew never becomes impoverished. He knows how to make ends meet. Occasionally his benevolence might be compared to manure; it isn’t spread around merely for love of the field, but rather with a view to future produce. Anyhow, after a comparatively short period of time, the Jew has come to be known as a ‘benefactor and friend to mankind.’ What an amazing transformation!

That which is more or less natural for others thus becomes an object of astonishment, and even admiration. That’s why he receives more credit for his acts of benevolence than the rest of humanity.

And even more: The Jew becomes a liberal all at once, and begins to talk enthusiastically of the necessity of human progress.

Gradually he becomes the spokesman of a new age.

Yet at the same time he continues to destroy the foundations of that part of the economy that might truly benefit people. Through the purchase of stock, he pushes his influence into the circuit of national production, turning it into an object of trade, and thus ruining the basis on which personal ownership alone is possible. There then arises a feeling of estrangement between worker and employer, which eventually leads to political class struggle.

Finally, Jewish influence on all economic activities increases with a terrible speed via the stock exchange. He becomes the owner, or at least the controller, of the national labor force.

In order to strengthen his political position, he seeks to remove the racial and civil barriers that had previously hindered his advance. With a characteristic tenacity, he champions the cause of religious tolerance for this purpose. And in Freemasonry, which has completely fallen into his hands, he finds a magnificent weapon to achieve his ends.⁹³ Government circles, as well as the higher circles of the political and commercial bourgeoisie, fall prey to his net of Masonic strings, though they themselves never suspect what is happening.

Only the people as such, or rather the masses who were just becoming conscious of their own power and were beginning to use it to fight for their rights and liberties, had escaped his grasp. But this influence is more necessary than anything else. The Jew realized that, in his efforts to attain a dominant public role, he would need a 'pace-maker.' And he thought he could find this in broad sections of the bourgeoisie. But the Freemasons failed to catch the glove-makers and linen-weavers in their fragile nets. It thus became necessary to find a coarser and more effective means.

Thus Freemasonry became joined with a second weapon in the service of Jewry: the press. The Jew exercises all his skill and tenacity in getting hold of it. By means of the press, he gradually begins to control the whole of public life. He drives it along a road that he has chosen to reach his own ends; he is now in a position to create and direct that force which, under the name of 'public opinion,' is better

known today than it was a few decades ago.

In this, he gives himself the air of thirsting after knowledge. He praises every step of progress, particularly those phases that lead to the ruin of others. He judges all progress and development from the standpoint of his own advantage. And when it brings him no such advantage, he is the mortal enemy of enlightenment; he hates all true culture. He uses all the knowledge acquired in the schools of others exclusively in the service of his own race.

He guards his nationality more than ever. Though overflowing with 'enlightenment,' 'progress,' 'liberty,' 'humanity,' etc., his first concern is to preserve his own racial integrity. He occasionally bestows one of his women on an influential Christian; but the racial stock of his male descendants is always pure. He poisons the blood of others, but preserves his own. The Jew rarely marries a Christian girl, but the Christian marries a Jewess.⁹⁴ The resulting mongrels always fall on the Jewish side. Thus a part of the higher nobility becomes completely degenerate. The Jew is well aware of this fact, and thereby systematically 'disarms' the intellectual leaders of his racial adversaries. To mask his tactics and fool his victims, he speaks of the equality of all men, no matter their race or color.⁹⁵ And the fools begin to believe him.

Since his whole nature still has too foreign an odor for the broad masses to allow themselves to be caught in his nets, he uses the press to construct a picture of himself that is entirely untrue but well-designed to serve his purpose. In the comic papers, special efforts are made to represent the Jews as a harmless little people that, like all others, has its peculiarities. Despite their manners, which may seem a bit strange, the comics present them as fundamentally honest and benevolent souls. Attempts are generally made to make them appear more insignificant than dangerous.

During this phase of his progress, the chief goal of the Jew is the victory of democracy, or rather: rule of the parliamentary system. This is most compatible with his purposes; the personal element is excluded—and in its place we have the stupidity of the majority, incompetence,

and last but not least, cowardice.

The final result must necessarily be the overthrow of the monarchy, which has to happen sooner or later.

(j) A tremendous economic development transforms the social structure of a nation. The small artisan class slowly disappears and the factory worker, who took its place, has scarcely any chance of establishing an independent existence of his own; he sinks more and more to the level of a proletariat. An essential characteristic of the industrial 'factory worker' is that he is scarcely ever able to support himself, now or later in life. He becomes propertyless, in the truest sense of the word. His old age is miserable and can hardly be called life at all.

In earlier times, a similar situation was created that demanded a solution; and one was found. Together with the peasant and the artisan, a new class was gradually formed, along with officials and salaried workers—especially from the state. All of them were propertyless, in the truest sense of the word. But the state found a remedy for this unhealthy situation by providing an old-age pension for its officials. Private enterprises slowly followed this example in increasing numbers, so that today every regular non-manual worker receives a pension in his later years, provided that the firm in which he works surpasses a certain size. Only by caring for the state official in old age could they develop a high degree of unselfish devotion to duty; in pre-war times, this was one of the distinguishing characteristics of German officials.

Thus an entire propertyless class was saved from destitution, and found a place in the social structure of the national community.

The question is once again put before the state and nation, but this time in a much larger form. More and more, millions of people left the countryside and the villages to take up employment in the big city factories. The working and living conditions of this new class were worse than miserable. The more or less mechanical transformation of prior methods of artisan and peasant work didn't fit well. The way that the peasants and artisans formerly worked had nothing comparable to

the intensive labor of the new factory worker. In the old trades, time did not play an important role, but it became an essential element in the new industrial system. The formal transfer of the old working hours into the large-scale industrial enterprises had fatal results. The actual amount of work previously accomplished within a certain time was comparatively small, because the modern methods of intensive production were then unknown. Therefore, though in the older system a working day of 14 or even 15 hours was bearable, now it was beyond the limits of human endurance because every minute was utilized to the extreme.

This absurd transfer of the old working hours to the new industrial system proved unfortunate in two respects: it ruined the workers' health, and it destroyed their faith in a higher law of justice. To this was finally added, on the one hand, miserable wages; and on the other side, the employer held a much more lucrative position than before.

In the country, there could be no social problem because the master and the farmhand were doing the same kind of work, and even ate out of the same dish. But this, too, changed.

The division between employer and employees seems now to have extended to all branches of life. How far this Judaizing process of our people has been allowed to extend is illustrated by the low standing, if not contempt, of the manual worker. This isn't German. It's due to the introduction of a foreign element into our lives—in truth, a Judaizing process. One effect has been to transform the old respect for manual work into a definite feeling of contempt for all physical labor.

Thus a new social class has grown up, one that stands in low esteem. The day must come when we will have to face the question of whether the nation will be able to make this class an integral part of the social community, or whether the difference of status will become a permanent gulf separating this class from the others.

One thing, however, is certain: This class doesn't include the worst elements in its ranks, but rather the most energetic. The sophistication of so-called culture hasn't yet exercised its disintegrating and

degenerating influence. The broad masses of this new lower class haven't yet been infected with the poison of pacifist weakness. They are still robust and can be, if necessary, even brutal.

While our bourgeoisie pay no attention at all to this question, and indifferently allow events to take their course, the Jew seizes upon the many possibilities for the future. While on the one hand he organizes capitalistic methods of exploitation to their ultimate degree, he curries favor with the victims of his policy and power, and in a short while becomes the leader of their struggle *against himself*. 'Against himself' is here only figuratively speaking; for this Great Master of Lies knows how to appear in the guise of the innocent, and throw the guilt on others.⁹⁶ Since he has the impudence to lead the masses, they never for a moment suspect that they are falling prey to one of the most infamous betrayals of all time.

And yet that's what it was.

The moment this new class arises from the general economic situation, the Jew clearly sees where to find the necessary pacemaker for his own progressive march. First he uses the bourgeoisie as a battering-ram against the feudal order; and then the worker against the bourgeois world. Just as he succeeded in obtaining civil rights in the protection of the bourgeois class, he now hopes to use the workers' struggle for existence as his path to obtain full control over them.

From that point on, the workers' only task is to fight for the future of the Jewish people. Without knowing it, the worker places himself at the service of the very power against which he believes he is fighting. The worker thinks he's fighting *against* capital, and thus is all the more easily brought to fight *for* capitalist interests. Outcries are raised against international capital, but in reality such actions are directed against the structure of national economics, in the hope that the international stock exchange can triumph over its dead body.

The Jew's procedure is as follows:

He approaches the worker, hypocritically pretending to feel pity for him and his lot of misery and poverty, thus gaining his confidence. He shows himself eager to study the workers' various hardships—and

strives to awaken a yearning to change the conditions under which they live. He artfully encourages the desire for social justice, which is a typical Aryan characteristic, and this is then transformed into a hatred of the more fortunate ones. Next he turns the struggle for the elimination of social ills into a precise worldview. And thus he establishes the Marxist doctrine.

By presenting his doctrine as a series of socially just demands, he propagates the doctrine all the more effectively. But he also provokes the opposition of decent people who refuse to admit these demands that seem fundamentally unjust and impossible to realize. Under this cloak of purely social ideas are hidden truly diabolic purposes, which are proclaimed with a boundless impudence. This doctrine is an inseparable mixture of reason and absurdity—but in such a way that only the absurdity can be realized, never the reason.

By categorically repudiating the value of the individual and also the nation and its racial content, this doctrine destroys the fundamental basis of all culture; for culture depends on these very factors. Such is the true core of the Marxist worldview—insofar as the term ‘worldview’ can be applied at all to this phantom product of a criminal brain. The shattering of the concept of personality and of race removes the chief obstacle that barred the way to domination by society’s inferior element—and this is the Jew.

The significance of this doctrine lies precisely in its economic and political absurdity. For this reason, intelligent people refuse to support it, while all those who are less intellectual, or who are poorly educated in economic principles, join it with flying colors. The intelligence behind the movement—for even this movement needs intelligence to exist—is ‘served up’ by the Jews themselves, from their own ranks.

Thus arises a movement that’s composed exclusively of manual workers under Jewish leadership. By all appearances, this movement strives to improve the workers’ living conditions; but in reality its aim is the enslavement, and thereby the destruction, of all non-Jewish people.

The Freemasons carried out a program of pacifistic paralysis of the

instinct for national self-preservation among our so-called intelligentsia, which was then extended to the broad masses of the workers and bourgeoisie by means of the always-Jewish press.

To these two instruments of disintegration, a third and still more ruthless one was added, namely, organized brute force. As a shock-and storm-troop, Marxism seeks to finish off those parts of the social order left standing, after the two former weapons do their work.

The combined activity of all these forces has been wonderfully managed. And it won't be surprising if we find that those institutions which have always presented themselves as the organs of the more or less traditional state authority should now fail. Among our high and highest state officials (with very few exceptions), the Jew has always found the most complacent backers of his destructive work. An attitude of cringing submissiveness towards 'superiors,' and a condescending arrogance towards 'inferiors,' are the characteristics of this class, along with a degree of narrow-mindedness that is truly frightening. All this is exceeded only by a towering and utterly amazing self-conceit.

But these qualities are of greatest use to the Jew. Therefore they are the ones that he appreciates most.

The practical struggle, only now beginning, may be described as follows:

Consistent with the ultimate goals of the Jewish struggle—goals that are not exhausted by economic domination of the world—the Jew divides the organization of his Marxist world-doctrine into two parts. Though apparently distinct, these parts in truth form an indivisible unity: the political movement and the trade union movement.

The trade union movement gathers recruits. It offers assistance and protection to the workers in the hard struggle they must wage for the bare means of existence—a struggle that's due to the greediness and narrow-mindedness of many of the employers. Unless the workers are ready to surrender all claims to their vital human rights, and unless they are ready to submit to those who are irresponsible and heartless, then the worker must necessarily take matters into his own hands. The

organized national community—that is to say, the state—pays no attention to his needs.

The so-called national bourgeoisie, blinded by its own financial interests, opposes this life-or-death struggle of the workers, and places the heaviest obstacles in their way. Not only do they hinder all efforts at shortening the inhumanly long work hours, prohibiting child-labor, granting security and protection to women, and improving the hygienic conditions of the workshops and the dwellings of the working-class, but they actually sabotage them. All the while, the clever Jew takes the cause of the oppressed into his own hands. He gradually becomes the leader of the trade union movement. This is an easy task for him, because he doesn't genuinely intend to eliminate social evils; rather, his objective is to establish an economic stormtroop who will follow his commands and thereby destroy national economic independence. For while a sound social policy has to move between the two aims of securing public health and of safeguarding an independent national economy, the Jew gives no consideration to these goals at all. Rather, their elimination is his life's goal. He desires, not the preservation, but rather the destruction of an independent national economy.

Therefore, as leader of the union movement, he has no scruples about putting forth demands that not only exceed the declared purpose of the movement, but couldn't be carried out without ruining the national economy. Furthermore, he has no interest in seeing a healthy and sturdy population develop; he would prefer a degenerate, unthinking herd that can more easily be subjugated. Because these are his final objectives, he can afford to propose the most senseless demands—demands that are unrealizable, and that therefore couldn't lead to any real change. At best, they can arouse a spirit of unrest among the masses. And that's precisely his purpose—and not a real and honest improvement of social conditions.

The leadership of Jewry will thus remain unquestioned, at least until an enormous effort is undertaken to enlighten the masses, so that they can better understand the causes of their misery. Or until the state got

rid of the Jew and his work. As long as the masses remain as ill-informed as they actually are today, and as long as the state remains as indifferent to their lot as it now is, the masses will follow whatever leader makes them the most extravagant promises in economic matters. And the Jew is a master at this. His entire activities are unhampered by moral considerations of any kind.

Naturally, then, it takes him only a short time to defeat all his competitors in this field and drive them from the scene. In accordance with his general brutality and rapacity, he teaches the union movement the most brutal use of physical violence. Those who, using their intelligence, are able to resist the Jewish lures are now broken by terror. The success of that kind of activity is enormous.

By means of the union—which ought to be a blessing for the nation—the Jew shatters the foundation of the national economy.

Parallel to this runs the political organization.

It operates hand-in-hand with the union movement, inasmuch as the latter prepares the masses for political organization, and even forces them into it. This is also the source of the money that the political organization needs to keep its enormous apparatus in action. It is the organ of control for the political activity of its members, and recruits the masses at all big political demonstrations. In the end it ceases to struggle for economic interests, but places its chief weapon—the refusal to work, in the form of a general strike—at the disposal of a political idea.

By means of a press whose contents are adapted to the intellectual horizon of the most ignorant readers, the political and trade union organizations obtain an instrument that prepares the lowest stratum for a campaign of ruthless action. Its purpose isn't to lead people out of the swamp of baseness and to lift their minds up, but to cater to their lowest instincts. Among the lazy-minded and self-seeking sections of the masses, this kind of speculation turns out to be quite profitable.

Above all, it's this very press that carries on a fanatical campaign of slander, striving to tear down everything that might be considered as a

support for national independence, and sabotaging all cultural values and the autonomy of the national economy along the way.

Above all, it attacks all men of character who refuse to yield to Jewish efforts to dominate, or who appear dangerous to the Jews merely because of their superior ability. In order to be hated by the Jew, it isn't necessary to openly combat him; it's quite sufficient if one be considered *capable* of opposing the Jew at some point in the future, or of using his talents to enhance the power and position of a nation hostile to the Jew.

His unfailing instinct readily sniffs out the inner spirit of all those he meets; and those who aren't of a kindred spirit with him may be sure to earn his hostility. Since the Jew is not the attacked but the attacker himself, he considers as enemies not only those who attack him but also those who resist him. He then uses dishonorable means to break such upright people, including lies and slander.

He stops at nothing. His vileness is so appalling that one really cannot be surprised if, in the imagination of our people, the Jew is pictured as the personification of the devil and the symbol of all evil.

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

While the upper classes, with their innate cowardice, turn away from anyone whom the Jew attacks with lies and slander, the common people believe everything—either from ignorance or simple-mindedness. State authorities either wrap themselves in a robe of silence, or more frequently, they persecute the unjustly victimized ones in order to stop the campaign in the Jewish press. In the eyes of some official ass, such action appears to uphold the authority of the state and preserve public order.

Slowly, fear of the Marxist weapon of Jewry descends like a nightmare on the mind and soul of innocent people.

They begin to quiver before this fearful enemy, and thereby become his victims.

(k) Jewish domination in the state seems now so fully assured that

not only can he afford to call himself a Jew again, but he even openly acknowledges his ideas on national and political questions. A part of his race avows itself quite openly as an alien people, but even here they lie. When the Zionists try to make the rest of the world believe that the new national consciousness of the Jews will be satisfied by the establishment of a Palestinian state,⁹⁷ the Jews thereby cleverly dupe the simple-minded goyim. They haven't the slightest intention of building up a Jewish state in Palestine so as to live there. What they really want is a central organization for their international world-swindle, one with sovereign rights and freedom from outside control—in other words, a refuge for convicted low-lives and a training ground for budding criminals.

As a sign of their growing confidence and sense of security, a certain portion of them openly and impudently proclaim their Jewish race, while another part hypocritically pretends that they are still German, French, or English.

Their blatant behavior in their relations with other people shows how close they see the approaching victory.

The black-haired Jewish youth lies in wait for hours, satanically glaring at the unsuspecting girl whom he plans to seduce, adulterating her blood and stealing her from her own people. He uses every possible means to undermine the racial foundations of a subjugated people. In his systematic efforts to ruin girls and women, he strives to break down the last racial barriers for other peoples, even on a large scale. The Jews were and are responsible for bringing Negroes into the Rhineland, with the ultimate idea of bastardizing the hated white race, and thus lowering its cultural and political level so that he himself might dominate.

A racially-pure people who are conscious of their blood can never be overcome by the Jew. In this world, he will only be the master over a bastardized people.

That's why he systematically tries to lower the racial quality of a people by a continuous poisoning of the individual.

In the field of politics, he now begins to replace the idea of

democracy with a dictatorship of the proletariat.

In the organized mass of Marxism he has found a weapon that makes it possible for him to discard democracy, so as to subjugate and rule in a dictatorial fashion by the aid of brute force.

He systematically works to bring about this revolution in two ways: economically and politically.

Aided by international influences, he forms a ring of enemies around those nations that have proven too sturdy for him to attack from within. He incites them to war, and if necessary, plants the flag of revolution amidst the battlefield.

Economically he undermines the state, until social programs become so unprofitable that they are taken from the state and turned over to his financial control.

Politically he works to withdraw the means of subsistence from the state, undermines the foundations of national resistance and defense, destroys confidence in leadership, reviles the past and its history, and drags everything truly great down into the gutter.

Culturally he contaminates art, literature, and the theater, scorns national sentiment, overturns all concepts of the sublime and beautiful, the worthy and the good, and ultimately drags the people down to the level of his own base nature.

Religion is mocked, and ethics and morality are portrayed as antiquated prejudices; until the last pillars have fallen, on which the national being depends, in its struggle for existence in this world.

(1) Now begins the last great revolution. As soon as the Jew gains political power, he drops the last few veils. Out of the democratic national Jew arises the blood-Jew, the tyrant of the peoples. In the course of a few years, he tries to root out all those who represent the national intelligence. By thus depriving the people of their natural intellectual leaders, he makes them ripe for a slave's lot of permanent subjugation.

Russia offers the most terrible example of such slavery, where he killed or starved 30 million people in a bout of savage fanaticism, and partly by means of inhuman torture.⁹⁸ He did this so that a gang of

Jewish journalists and stock exchange bandits could dominate a great people.

The final result is not merely the loss of freedom of people oppressed by the Jews, but also the end of this parasite of nations. The death of the victim is followed, sooner or later, by that of the vampire.

If we review all the causes of the German collapse, we find that the most profound and decisive cause remains the failure to recognize the racial problem, and especially the Jewish danger.

It would have been easy enough to endure the defeats suffered on the battlefields in August 1918. They were nothing compared to the military victories that our nation achieved. Our downfall was not the result of those defeats. Rather, we were overthrown by a force that had prepared those defeats by systematically operating, for several decades, to steal the political and moral instincts and stamina that alone make a nation capable, and thus fit to exist.

By neglecting the problem of preserving the racial foundations of our nation, the old Reich disregarded the sole right that allowed it to survive in this world. Nations that make mongrels of their people, or allow their people to be turned into mongrels, sin against the will of eternal Providence. And thus their overthrow at the hands of a stronger opponent cannot be looked upon as a wrong but, on the contrary, as a restoration of justice. If a people refuses to guard and uphold the nature-given qualities that have their roots in the blood, then such a people has no right to complain over the loss of its earthly existence.

Everything on this Earth can be improved. Every defeat can be the foundation of a future victory. Every lost war can be the cause of a later resurgence. Every hardship can give a new impetus to human energy. And from every oppression, forces can emerge that bring about a new spiritual rebirth—provided that the blood is kept pure.

But the loss of racial purity will wreck inner happiness forever. It degrades men for all time. And the consequences can never be removed.

If this single problem is studied and compared with the other

problems of life, we will easily recognize how insignificant they are. They are all limited in time; but the problem of the maintenance or loss of the purity of the blood lasts as long as man himself.

All symptoms of decline in the pre-war period can be traced back to racial causes.

* * *

Whether one is dealing with questions of general law or excesses of economic life, of symptoms of cultural decline or political degeneration, of defective schooling or the evil influence of the press over the adult population—always and everywhere, it's a fundamental disregard for the racial needs of the nation. That is, the failure to recognize the danger posed by a foreign race.

That's why all attempts at reform, all institutions for social relief, all political striving, all economic progress, and all apparent increase in the general stock of knowledge, were futile, practically speaking. The nation and the organization that enables it to exist—the state—weren't becoming healthier but, on the contrary, were languishing more and more. The false prosperity of the old Reich couldn't disguise its inner weakness. And every attempt to invigorate it failed because the most important problem was disregarded.

It would be a mistake to think that the followers of the various political parties that tried to fix the condition of the German people, or even all their leaders, were bad or malevolent in themselves. Their activity was doomed to failure simply because of the fact that they saw nothing but the symptoms of our general malady, and tried to treat the symptoms while overlooking the real cause of the disease. If one makes a methodical study of the political development of the old Reich, one cannot help seeing that, after a careful political analysis, a process of inner degeneration had already set in even at the time of German unification. The general situation was declining year by year, despite the apparent political success and increasing economic wealth.

At the Reichstag elections, the growing number of Marxist votes indicated that the internal breakdown and political collapse were then rapidly approaching. All the victories of the so-called bourgeois parties

were worthless—not only because they couldn't prevent the numerical increase in the growing mass of Marxist votes, but mainly because they themselves were already infected with the ferment of decay. Though quite unaware of it, the bourgeois world was infected from within with the deadly poison of Marxist ideas. Their occasional resistance was due to the competitive strife among ambitious political leaders, rather than any principled opposition between adversaries who were determined to fight to the bitter end.

During all those years, only one protagonist fought with steadfast perseverance, and that was the Jew. The Star of David steadily ascended as the will to national self-preservation declined.

Therefore, in August 1914, it wasn't a unified people resolved to attack that rushed to the battlefields. Rather, it was the last flicker of an instinct for national self-preservation against the creeping pacifist-Marxist paralysis of the national body. Even in those days of destiny, we didn't recognize the internal enemy; therefore all external efforts were bound to be in vain. Providence didn't grant her reward to the victorious sword, but followed the eternal law of retribution.

A profound recognition of all this was the source of those principles and tendencies that inspire our new movement. We were convinced that, only by recognizing such truths, could we halt the German national decline and lay a granite foundation on which the state could again be built—one that would not be an alien mechanism for economic purposes and interests, but a national organism: *A Germanic State for the German Nation*. (MK1: 11.15-24)

PART II:

EARLY SPEECHES

OF 1922 AND 1923

12 April 1922 (Munich)⁹⁹

Capitalism as a whole will now be destroyed, the whole people will now be free. We are not fighting Jewish or Christian capitalism, we are fighting every capitalism; we are making the people completely free. ...

The international Stock Exchange capital would be unthinkable, it would never have come, without its founders: the supra-national—because intensely national—Jews. ...

The Jew has not grown poorer: he gradually gets bloated, and if you don't believe me, I would ask you to go to one of our health-resorts. There you will find two sorts of visitors: the German who goes there, perhaps for the first time for a long while, to breathe a little fresh air and to recover his health, and the Jew who goes there to lose his fat. And if you go out to our mountains, whom do you find there in fine brand-new yellow boots with splendid rucksacks, in which there is generally nothing that would really be of any use? And why are they there? They go up to the hotel, usually no farther than the train can take them; where the train stops, they stop too. And then they sit about somewhere within mile from the hotel, like blow-flies round a corpse.

These are not, you may be sure, our working classes—neither those working with the mind, nor with the body. With their worn clothes they leave the hotel on one side and go on climbing. They would not feel comfortable coming into this perfumed atmosphere in suits that date from 1913 or 1914. No, assuredly the Jew has suffered no privations! ...

[Who will lead you?] The Left? First, it doesn't wish to do so; and secondly, it cannot do so. For your leaders of the Left are still the same as those who scourged you into this misery. The same Jew who, whether as majority Socialist or Independent, led you then, leads you still: whether as independent or as Communist, whatever he calls himself, he is still the same. And just as then in the last resort it was not your interests that he championed, but the interests of capital that supported him—the interests of his race—so now he will never lead

you in an attack on his race, an attack on capital. On the contrary he will prevent you from waging war against those who are really exploiting you. Never, never will he help to liberate you, for *he* is not enslaved.

While now in Soviet Russia the millions are ruined and are dying, Chicherin¹⁰⁰—and with him a staff of over 200 Soviet Jews—travels by express train through Europe, visits the cabarets, watches naked dancers perform for his pleasure, lives in the finest hotels, and does himself better than the millions whom once you thought you must fight as ‘Bourgeois.’ The 400 Soviet Commissars of Jewish nationality—they do not suffer, the thousands upon thousands of sub-Commissars—they do not suffer. No! ...

[The Right] have never yet understood that it is not necessary to be an enemy of the Jew for him to drag you one day on the Russian model to the scaffold. They don’t see that it’s quite enough to have a head on your shoulders and *not to be a Jew*: that will secure the scaffold for you. ...

And the Right has further completely forgotten that democracy is fundamentally not German: it is Jewish. It has completely forgotten that this Jewish democracy, with its majority decisions, has always been without exception only a means towards the destruction of any existing Aryan leadership. The Right does not understand that every small question of profit or loss is regularly put before so-called public opinion. He who knows how to most skillfully make this ‘public opinion’ serve his own interests becomes forthwith master in the State. And that can be achieved by the man who can lie most artfully, and most infamously. And in the last resort, he is not German, he is, in Schopenhauer’s words, “the great master in the art of lying”—the Jew.¹⁰¹ ...

There are only two possibilities: Either victory of the Aryan, or annihilation of the Aryan and the victory of the Jew. ...

And this recognition of the facts discloses at once a whole series of the most important fundamental principles that must guide this young movement which, we hope, is destined one day for greatness:

First, ‘National’ and ‘social’ are two identical conceptions. It was only the Jew who succeeded—through falsifying the social idea and turning it into Marxism—not only in divorcing the social idea from the national, but in actually representing them as utterly contradictory. That aim he has in fact achieved. At the founding of this movement, we formed the decision that we would give expression to this idea of ours of the identity of the two conceptions—despite all warnings, on the basis of what we had come to believe, on the basis of the sincerity of our will, we christened it ‘National Socialist.’ We said to ourselves that to be ‘national’ means, above everything, to act with a boundless and all-embracing love for the people and, if necessary, even to die for it. And similarly to be ‘social’ means so to build up the State and the community of the people, such that every individual acts in the interest of the community of the people and must be to such an extent convinced of the goodness, of the honorable straightforwardness of this community of the people, as to be ready to die for it.

And then we said to ourselves: there are no such things as classes; they cannot be. Class means caste, and caste means race. ... With us in Germany, where everyone has the same eyes and speaks the same language, here there can be no class, here there can be only a single people...

And in the third place, it was clear to us that this particular view is based on an impulse that springs from our race and from our blood. We said to ourselves that race differs from race and, further, that each race in accordance with its fundamental demands externally displays certain specific tendencies, and these tendencies can perhaps be most clearly traced in their relation to the conception of *work*. The Aryan regards work as the foundation for the maintenance of the community of the people amongst its members; the Jew regards work as the means to the exploitation of other peoples. The Jew never works as a productive creator without the great aim of becoming the master. He works unproductively, using and enjoying other people’s work. And thus we understand the iron sentence that Mommsen once uttered: “The Jew is the ferment of decomposition of peoples.”¹⁰² This means

that the Jew destroys, and must destroy, because he completely lacks the conception of an activity that builds up the life of the community. And therefore it is beside the point whether the individual Jew is ‘decent’ or not. In himself he carries those characteristics that Nature has given him, and he cannot ever rid himself of those characteristics. And to us he is harmful. Whether he harms us consciously or unconsciously, that is not our affair. We must consciously concern ourselves with the welfare of our own people. ...

And finally, we were also the first to point out, on any large scale, a danger that insinuated itself into our midst—a danger that millions failed to realize and which will nonetheless lead us all into ruin: the Jewish danger. And today people are saying yet again that we were ‘agitators.’

I would like to appeal here to a greater man than I, Count Lerchenfeld.¹⁰³ He said in the last session of the *Landtag* that his feeling “as a man and a Christian” prevented him from being an anti-Semite. I say: my feeling as a Christian points me to my Lord and Savior as a fighter. It points me to the man who once, in loneliness, surrounded only by a few followers, recognized these Jews for what they were and summoned men to the fight against them, and who—God’s truth!—was greatest not as sufferer but as fighter. In boundless love as a Christian and as a man, I read through the passage that tells us how the Lord at last rose in His might and seized the scourge to drive the brood of vipers and of adders out of the Temple. How terrific was His fight for the world, against the Jewish poison today, after 2,000 years, with deepest emotion I recognize more profoundly than ever before in the fact that it was for this that He had to shed His blood upon the Cross. As a Christian, I have no duty to allow myself to be cheated, but I have the duty to be a fighter for truth and justice. And as a man, I have the duty to see to it that human society does not suffer the same catastrophic collapse as did the civilization of the ancient world some 2,000 years ago—a civilization that was driven to ruin through this same Jewish people.

28 July 1922 (Munich)

[The nationalists versus the internationalists] is a battle that began nearly 120 years ago, at the moment when the Jew was granted citizen rights in the European States. The political emancipation of the Jews was the beginning of an attack of delirium. For thereby, full citizen rights and equality were given to a people that was much more clearly and definitely a race apart than all others, and that has always formed, and will form, a State within the State.¹⁰⁴ That did not happen perhaps at one blow, but it came about as things come about today and always do come about: first a little finger, then a second and a third, and so bit by bit until at last a people that, in the eighteenth century, still appeared completely alien had won civic rights equal to ourselves.

And it was precisely the same in the economic sphere. The vast process of the industrialization of the peoples meant the confluence of great masses of workmen in the towns. Thus great hordes of people arose, and these, sadly, were not properly dealt with by those whose moral duty it was to concern themselves for their welfare.

Parallel with this was a gradual ‘money-fiction’ of the whole of the nation’s labor-strength. ‘Share-capital’ was in the ascendant, and thus, bit by bit, the Stock Exchange came to control the whole national economy. The directors of these institutions were—and are without exception—Jews. I say “without exception,” for the few non-Jews who had a share in them are, in the last resort, nothing but screens, ‘shop-window Christians,’ whom one needs in order, for the sake of appearances. The masses must believe that these institutions were, after all, founded as a natural outcome of the needs and the economic life of all peoples alike, and were not—as was the fact—institutions that correspond only with the essential characteristics of the Jewish people, and are the outcome of those characteristics.

Then Europe stood at the parting of the ways. Europe began to divide into two halves, into West Europe, and Central and Eastern Europe. At first Western Europe took the lead in the process of industrialization. Especially in England, crowds of farm laborers, sons

of farmers, or even ruined farmers themselves streamed into the towns and formed a new fourth estate.

But here one fact is of more importance than we are accustomed to admit: this England, like France, had relatively few Jews. And the consequence of that was that the great masses, concentrated in the towns, didn't come into immediate contact with this alien nation. Therefore, feelings of aversion that must otherwise necessarily have arisen did not find sufficient nourishment for their development. In the end, the 50,000 or 60,000 Jews in England—there was hardly that number in England then—were able, with supreme ease, to 'Europeanize' themselves so that they remained hidden from the primitive eye of the ordinary member of the public. They appeared as 'captains of industry', and especially as representatives of capital on a large scale, and they longer appeared as foreigners but themselves became Englishmen. This accounts for the fact that anti-Semitism in these states never attained any native vigor; the same is true of France.

And precisely for this reason, it was possible in these countries to introduce the system we have to represent to ourselves, under the concept of 'democracy'. There it was possible to create a state-form whose meaning could only be the mastery of the herd over the intelligentsia—the mastery over true energy through the dead weight of massed numbers. In other words, it was supremely easy for the Jewish intelligentsia, small in numbers and therefore completely hidden in the body of the British people, to work upon the masses so that they, quite unconscious of whom they were obeying, in the end did but serve the purposes of this small stratum of society. ...

Socialism in itself is anything but an international creation. As a noble conception it has indeed grown up exclusively in Aryan hearts; it owes its intellectual glories only to Aryan brains. It is entirely alien to the Jew. The Jew will always be the born champion of private capital in its worst form, that of unchecked exploitation. ...

Voltaire, as well as Rousseau, together with our German Fichte and many another—they are all without exception united in their recognition that the Jew is not only a foreign element differing in his

essential character, which is utterly harmful to the nature of the Aryan, but that the Jewish people in itself stands against us as our deadly foe, and so will stand against us always and for all time.¹⁰⁵ ...

And further, through an ingenious exploitation of the influence of the press, the Jew was able to influence the masses so much that he persuaded those of the Right that the faults of the Left were the faults of the German workman, and similarly he made it appear to those of the Left that the faults of the Right were simply the faults of the so-called Bourgeois. And neither side noticed that on both sides the faults were the result of a scheme planned by alien, devilish agitators. And only thus is it possible to explain how this dirty joke of world-history could come to be that Stock Exchange Jews should become the leaders of a workers' movement. It's a gigantic fraud; world-history has seldom seen its like. ...

That is the lurking danger, and the Jew can meet it in one way only—by destroying the hostile national intelligentsia. That is the inevitable ultimate goal of the Jew in his revolution. And he must pursue this aim; he knows well enough his economics brings no blessing. His is no master-people; he is an exploiter. The Jews are a people of robbers. He has never founded any civilization, though he has destroyed civilizations by the hundred. He possesses nothing of his own creation to which he can point. Everything that he has is stolen. Foreign peoples, foreign workmen build him his temples, it is foreigners who create and work for him. It is foreigners who shed their blood for him. He knows no 'people's army.' He has only hired mercenaries who are ready to go to death on his behalf. He has no art of his own; bit by bit, he has stolen it all from the other peoples or has watched them at work and then made his copy. He doesn't even know how merely to preserve the precious things that others have created. As he turns the treasures over in his hand, they are transformed into dirt and dung.

He knows that he cannot maintain any State for long. That's one of the differences between him and the Aryan. True, the Aryan also has dominated other peoples. But how? He entered on the land, he cleared the forests. Out of wildernesses he has created civilizations, and he has

not used others for his own interests. He has, so far as their capacities permitted, incorporated them into his State, and through him art and science were brought to flower. In the last resort it was the Aryan and the Aryan alone who could form States and could set them on their path to future greatness.

The Jew cannot do any of this. And because he cannot do it, therefore all his revolutions must be ‘international.’ They must spread as a pestilence spreads. He can never build a State and say ‘See here! Here stands the State, a model for all. Now copy us!’ He must take care that the plague does not die, that it isn’t limited to one place, or else in a short time this plague-hearth would burn itself out. So he is forced to bring every mortal thing to an international expansion. For how long? Until the whole world sinks in ruins and brings him down with it, in the midst of the ruins.

That process is practically complete in Russia today. The whole of present-day Russia has nothing to show beyond a ruined civilization, a colony ripe for development through alien capital. And even this capital—in order to supply resources in labor for its practical work—must introduce Aryan intellects, since for this the Jew is again useless. Here, too, he is all rapacity, never satisfied. He knows no ordered economy, he knows no ordered body of administrators. Over there in Russia, he is laying his hands on everything. They take the noble’s diamonds to help ‘the People’. The diamonds then stray into foreign societies and are never seen again. He seizes for himself the treasures of the churches, but not to feed the people: Oh no! Everything wanders away and leaves not a trace behind. In his greed, he has become quite senseless. He can keep hold of nothing. He has within him only the instinct for destruction, and so he himself collapses with the treasure that he has destroyed.

We know that this [German] Revolution, which began in 1918, has covered perhaps but the first third of its course. There are two things, however, that must drive it forward: economic causes and political causes. ... [Economically,] aren’t nearly all Germans, in their hearts—let each one admit it—in despair when they consider the situation that

leaves us quite defenseless in face of a Europe which is so hostile to Germany? And why is Europe hostile? We see that, in the rest of Europe, it's not the peoples who agitate against us; it is the secret power of the organized press that ceaselessly pours new poison into the hearts of these peoples.

And who are then these bandits of the Press? The brothers and the relatives of the publishers of our own newspapers. And the primary source that provides the energy that, here and there, drives them forward is the Jewish dream of world supremacy. ...

How often have we been told that reason will lead them to be not too hard with us! True, reason should have moved them thus, but what did move them had nothing to do with reason. Here there's no question of the thought of reasonable peoples; it's the thought of a wild beast, tearing, raging in its unreason, that drives all of them to the same ruin as that to which we ourselves are driven.

So the masses of the people in Germany are becoming, in the political sphere, completely lost. Yet here and there, people are beginning to get some practice in criticism. Slowly, cautiously, and yet with a certain accuracy, the finger is being placed on the real wound of our people. And thus one comes to realize this: If only this development continues for a time, it might be possible that, from Germany, the light should come that is destined to lead both Germany and the world to their salvation. And at that moment, the eternal [Jewish] lie begins to work against us with every means in its power.

...

[Are not our saviors] those who wish that this German Republic should be a German State and not a colony of foreign Jewry and of the world's stock exchange? Is it not these criminals, this Jewry, who are the real foes of the Republic? These men who, from the day of its birth, burdened it with the lie that this people was guilty of the World War? And have they not undermined the Republic, and who thereby gave those intellectual arms to the foreign powers with which these powers, for the last three years, shower us with blows, oppress us, and say to us, 'You deserve it, for you yourselves have confessed your

guilt! And have they not opposed the Republic, who have so reduced all powers of resistance that, today, every Hottentot state is in a position to lord it over Germany? And do they not ceaselessly oppose Germany, who have brought us, once a people of honor, so low that we now have a reputation for the meanest economic corruption and the most debased political outlook? ...

Today the masses cannot yet belong to a single party, but wherever you go in Germany—yes, almost in the whole world—you already find millions of thinking men who know that a State can be built only on a social foundation, and they know also that the deadly foe of every social conception is the international Jew.

Every truly national idea is, in the last resort, social. That is, he who is prepared so completely to adopt the cause of his people that he really knows no higher ideal than the prosperity of this—his own—people, he who has so taken to heart the meaning of our great song '*Deutschland, Deutschland über alles*', that nothing in this world stands for him higher than this Germany—people and land, land and people—he is a Socialist! And he who, in this people, sympathizes with the poorest of its citizens; who, in this people, sees in every individual a valuable member of the whole community, and who recognizes that this community can flourish only when it is formed not of rulers and oppressed but when all according to their capacities fulfill their duty to their Fatherland and the community of the people and are valued accordingly; he who seeks to preserve the native vigor, the strength, and the youthful energy of the millions of working men; and who, above all, is concerned that our precious possession—our youth—should not be prematurely used up in unhealthy, harmful work—he is not merely a Socialist, but he is also National in the highest sense of that word.

It is the teaching of these facts that appears to the Jews, as leaders of the Revolution today, to constitute a threatening danger. And it's precisely this that, more than anything else, makes the Jew wish to strike his blow as soon as possible. One thing he knows quite well: In the last resort, there's only one danger that he has to fear—and that

danger is this young [National Socialist] movement. ...

On one point, let there be no doubt: We will not let the Jews slit our throats and not defend ourselves. Today in Berlin, they may already be planning their festival dinners with the Jewish hangmen of Soviet Russia, but they will never do it here. They may begin to set up the Cheka in Germany, but we will never surrender to such a Jewish Commission!

18 September 1922 (Munich Circus Krone)

Internationalization today means only Judaization. We in Germany have come to this: that a 60-million-man nation sees its destiny lie at the will of a few dozen Jewish bankers. This was possible only because our civilization had first been Judaized. The undermining of the German conception of personality by catchwords had begun long before: Ideas such as ‘democracy’, ‘majority’, ‘conscience of the world’, ‘world-solidarity’, ‘world-peace’, ‘internationality of art’, etc disintegrate our race-consciousness and breed cowardice. And so today we are bound to say that the simple Turk is more man than we are.

No salvation is possible until the bearer of disunion, the Jew, has been rendered powerless to harm.

13 April 1923 (Munich)

In the winter of 1919-20, for the first time, we National Socialists publicly posed the question to the German nation: Who is guilty for the war?¹⁰⁶ It was a daring undertaking in view of the attitude of the government of those November ‘heroes,’ the ‘people’s commissars,’ and because of the total confusion in the masses that it misled. Immediately and from all sides, we received the stereotypical and degrading answer “We confess, the guilt for the war is ours.” The then ‘German’ government in Munich—today it, too, would stand under the Law for the Protection of the Republic—published so-called documents that were supposed to lay our war guilt before the entire

world! Yes, the whole [1918] Revolution was artificially made on the basis of this out-and-out monstrous lie! If they hadn't been able to employ it as a propaganda formula against the old Reich, then what sense could they have imputed to the November betrayal? They needed this defamation of the prior system in order to be able to justify their own shameful deed to the nation. The criminally-incited masses were prepared to accept uncritically everything the new governors told them. They were ready to shout down any who dared to assert that it was not Germany but other powers who bore the guilt for unleashing the war. ...

We must examine the conflicts that existed in Europe before the world war. England and Russia engaged in commercial competition in the Bengal plain, in Afghanistan, etc. For 140 years France and England were rivals for hegemony. They have remained up to the present moment, despite the commonly waged robber [world] war, the same old bitter antagonists. France, moreover, had conflicts of interest with Italy, especially in North Africa. On the other hand, there was no conflict of any sort between Germany and Russia. On the contrary, industrial Germany badly needed additional years of peace. Agrarian Russia needed a great deal, but in no way did it need territorial expansion at the expense of the German Reich. Similarly, Germany and Italy had no territorial frictions. Nevertheless, a cunningly conducted intrigue first incited Russia against Germany and then, finally, the whole world. Today it is an infamous fraud to write sanctimoniously: "If only the warmongers in Germany had been killed off in timely fashion, we would have been spared the world war!" I ask: Where in all the world were these warmongers? Who are they, and what means did they use?

With the lapsing of Bismarck's Reinsurance Treaty with Russia, there began a purposeful agitation by the Jewish-democratic-Marxist world press. In republican Paris it hailed the "bloody Czar." In imperial Berlin it bellowed at the same time: "Down with the Czar!" The stock exchange bellowed. The democratic and Marxist parties did the same. Indeed, even Bebel,¹⁰⁷ who otherwise was unwilling to vote

a soldier or a penny for “vile militarism” and the defense against France, spoke the word: “If it’s against Russia, I’ll shoulder a rifle myself!” And in St. Petersburg it’s the same picture: Limitless incitement against Germany, adulation for France—again in the columns of the exclusively democratic-Jewish-Marxist newspapers there.

In an astonishing cooperative effort, here as well as there, democracy and Marxism, led by a well-known directory of Jewish wire-pullers, succeeded in inciting the once wholly friendly Russians and Germans into a completely senseless, irrational enmity! Since the German nation had grounds for neither hatred nor envy of Russia, who could have such a burning interest in this artificial agitation?! It was the Jew!

He bore and nurtured this hatred up to the day of the czar’s sneaky mobilization order. What was all of liberalism, our press, the stock exchange, freemasonry...instruments of the Jews! Czarism had to be felled, not to achieve mere equality for the Jewry of Russia, but rather to conquer the privileges that it already possessed in other ‘democratic’ states. In the land of restrictions on Jews, the Jew strove for unrestricted domination. No longer persecuted—there has been no persecution of Jews for 200 years—the Jew seeks only a continuing persecution of Christians!

* * *

Could the Jew have employed any but Germany for the wiping out of Russia? To finish off this Germany at a later date would be child’s play, he thought. Because he knew the German children only too well! Only in the German Marxist press could a Salomon Kosmanowski (alias Kurt Eisner) dare to write: “There is no turning back! To arms against Russia! The task of emancipating the nations has fallen now to Germany!” Only to a German General Staff wholly devoid of political instincts could an east European Jew like this dare to report for duty!¹⁰⁸

The democratic-Marxist-Jewish world press sacrificed Germany to its alliance strategy. With mathematical certainty, it purposely exploited

the conflicts between Austria and Russia, and Austria and Italy, to bring about the outbreak of war. ...

In the relations between Germany and France, there ruled fundamental conflicts that neither the dispatches of an Eisner/Kosmanowski nor abject cowardice could remove. Before the war, only an armed coexistence was possible. Certainly, the war of 1870-71 signified the conclusion for Germany of a hundred years of enmity. In France, on the other hand, all the means of newspaper propaganda, schoolbooks, theaters, and movies preached glowing hatred of Germany. As Berlin agitated against Russia, so Paris railed against Berlin. German miners rushed across the borders to bring help to their French colleagues during a fearful catastrophe. Who crowed the most hateful defamations? Who reviled even this deed that sprang from genuine German gallantry? *Matin*, *Journal*, etc.—all the Jew papers of France! In the seeking out and exploitation of conflict, the strivings of world Jewry are laid bare once more!

The conflict between Germany and England lay in the realm of economics. Until 1850 England's position as a world power was uncontested. British engineers, British trade conquered the world. Germany, thanks to great diligence and mounting efficiency, began to become a dangerous competitor. In a short time, the English corporations present in Germany went over into German industrial ownership. German industry expanded mightily; indeed, its products pushed the British out of the London market. The defensive measure of marking goods "Made in Germany" had opposite the expected success. This 'trademark' became the very best sort of advertisement!

The German economy was not created only in Essen but by a man who knew that behind the economy there must stand power, because power alone can guarantee the economy! And this power was born on the battlefields of 1870-71, not in the babbling atmosphere of parliaments! The deaths of 40,000 made possible the lives of 40 million. When England threatened to bring Germany to its knees, it came to the ultimate means in the competition of nations—violence. A grandiose press propaganda was conducted as preparation. Who,

however, is the chief of the whole British world commercial press? Northcliffe! A Jew!¹⁰⁹ Weekly he sends 30 million newspapers into the world. And 99 percent of the English press is to be found in Jewish hands. “Every new-born German child costs the life of one Briton!” “There is not a Briton who would not benefit from the crushing of Germany!” Thus the coarsest slogans appealed to the basest instincts. Agitation by assertion, defamation, and promise, as only the Jew understands how, as only the Jew papers would dare to put before an Aryan people. Finally, 1914, and they still agitate: “Alas, poor violated Belgium! For humanity’s sake and its honor—to the rescue of small nations!” The same lying in all the incitements throughout the whole world! Its success is painfully obvious to the German people!

* * *

Finally, what cause had America to enter the war against Germany? With the outbreak of the war so long desired by Judah, numerous great Jewish firms in the United States became war contractors. They supplied goods to the European war market in quantities that even they had probably never dreamed of—a gigantic harvest! Yet nothing can satisfy the insatiable greed of the Jews. Thus there began at the behest of the stock exchange kings, through their dependent press, a propaganda campaign without comparison. A gigantic organization of press lies was constructed. And again it was a Jew concern, the *Hearst Press*,¹¹⁰ which set the tone of the agitation against Germany. The hatred of these ‘Americans’ was primarily directed not against commercial Germany, and not even against the military. It was directed against social Germany, because Germany had kept itself outside the framework of the world trusts. The old Reich had at least made the honorable effort to be social. We had surely made social beginnings as no other land in the entire world! ... The old Reich built schools, hospitals, and scientific institutes, to the amazement and envy of the whole world. In the November Republic, these cultural institutions are daily going to rack and ruin.

Because the old Reich had been social in this sense, because it did

not allow itself to regard men exclusively as numbers, it posed the greatest danger to the world stock exchange. This is also the reason that Jewish-led ‘comrades’ battle against their own interests in this country. This is why the slogans are the same throughout the whole world—and why the Jewish-democratic press in America had to pull off its masterstroke: namely, to incite a great and peaceful people, as indifferent to Europe’s wars as to the North Pole, into fighting the cruelest of wars. They did this “for the sake of civilization,” while conducting, in the name of civilization, shameful, invented, lying, falsified atrocity propaganda. Because this, the last social state on Earth, had to be brought to ruin, 26 nations of the world were incited against one another by this press, which is exclusively the possession of the same internationalist people—the one and the same race that is fundamentally inimical to all national states!

Who could have prevented the world war? Something like the ‘civilized solidarity,’ in whose name this atrocity propaganda was waged against Germany by the Jews? Or perhaps the pacifists? Perhaps the ‘German’ pacifists...who trumpeted to the world their daily defamation of the heroic German nation? These masters of so-called world pacifism, was founded exclusively by—Jews. Perhaps the much-vaunted proletarian solidarity? “All the wheels are still, when it is this strong arm’s will!” The wheels of the world run diligently onward. Only one wheel did they try to stop with their incessant subversion. During the munitions strike of [January] 1918, which cost thousands of frontline soldiers their lives, they almost succeeded.¹¹¹ On 9 November, they brought the wheel—the wheel of Germany—to a halt. The Social Democratic Party declared literally in its main organ, the *Vorwärts*, that it was not in the interests of German workers for Germany to win the war! I ask you German workers, does it lie in your interests today that you have become slaves? You are a thousand-fold angrier than before, writhing and groaning in hopeless, fruitless forced labor, while your leaders, without exception—but wait, who are these leaders of the proletariat? Once again, Jews!¹¹²

Might, perhaps, the Freemasons have prevented the world war? This

noblest, philanthropic institution, which proclaims the purest blessings upon the nations, which simultaneously was the chief agitator of the war? Who are the Freemasons, actually? There are two degrees. In Germany, the lower one contains the average German citizen, who feels a certain something when presented with banal phrases. The real responsible ones, however, are those multifaceted individuals who get on in every climate, those 300 Rathenaus, all of whom know each other and have the worldly skill to direct things over the heads of kings and state presidents.¹¹³ They are the ones who unscrupulously take over every office and who understand how to brutally enslave all the nations—once again, Jews!

But why were the Jews generally opposed to Germany? Today, on the basis of a huge number of facts, this is clear enough. They used the age-old tactics of the hyenas: When the fighters exhausted themselves, they moved in. Then the harvest! In war and revolutions, Judah simply attains the unattainable. Hundreds of thousands of lice-ridden Orientals become modern ‘Europeans’! Turbulent times bring about miracles. Before 1914, for example, in Bavaria, how long would a Galician Jew have lasted as prime minister?! Or in Russia, an anarchist out of the New York ghetto, Bronstein (Trotsky), as a dictator?!¹¹⁴ A few wars and revolutions have sufficed to make the Jewish race the possessor of red gold and therewith masters of the world.¹¹⁵

This people hated above all others the two states, Germany and Russia, that until 1914 foiled the realization of its goal: world domination. In these two places they were denied what had already fallen to them in the Western democracies. They were not yet the sole rulers in intellectual and economic life. Neither were the parliaments yet the exclusive instruments of Jewish capital and will. The German man and the genuine Russian had maintained a certain distance from the Jew. There still lived in both peoples the healthy instinct of scorn for the Jews. And it was still possible that in these monarchies there could arise once again a Frederick the Great or a Wilhelm I, who might send democracy and parliamentary chicanery to the devil. Thus the Jews became revolutionaries! The [Weimar] Republic was

supposed to lead them to enrichment and power. They disguised this objective: “Down with the monarchies! Empowerment of the ‘sovereign’ people!”

I don’t know whether we can speak today of a sovereign German or Russian people! We cannot, in any case, detect it! What the German people can detect, however, what stands in front of its eyes every day in the crassest form, is the swaggering debauchery, gluttony, and speculation, the public mockery of the Jews! The so-called German free state has become a free-for-all in which this vermin can enrich himself without limit.

Thus Germany and Russia had to be brought down, in order that the old prophecy be fulfilled. Thus the whole world was turned upside down. Thus were all the lies and propaganda brutally employed against the state with the last remaining idealists—Germany! And thus Judah won the world war! Or will you maintain that the French, English, or American ‘people’ won the war? All of us, victors and vanquished, are the defeated. One stands over all the others: the world stock market, which has become lord of the nations!

* * *

What, then, is the guilt of Germany itself in the war? It consists of this: That in a time when it was already struggling for its existence, it neglected to organize its defense vigorously enough. In the unfolding of its power, it both lacked the courage to silence its ill-willed critics and failed to guarantee the victory of the Reich. In 1912, when, out of stupidity and baseness, the criminal Reichstag refused to vote funds for three army corps, it’s the fault of the German people that it did not simply go ahead with them anyway! With those additional 120,000 men, the Battle of the Marne would have been won and the war decided.¹¹⁶ Two million fewer German heroes would have sunk into the grave! Who, in 1912 as in 1918, struck the weapons from the hands of the German people? Who, at that time and in the last year of the war, blinded the German people with the theory: “The whole world will throw down its weapons, if Germany does so!” Who? The democratic-Marxist Jew, who then and now incited and incites the

others to take up weapons in order to put ‘barbaric’ Germany under the yoke!

Now someone will perhaps ask if it serves any purpose to speak about war guilt today. Yes, we have a duty to speak of it! For the murderers of our Fatherland, those who have betrayed and sold out Germany for years and years, are the same November criminals who have thrust us into the deepest misfortune! We have the duty to speak of it because in the near future we will have the power and also the further duty to hang these spoilers, scoundrels, and traitors on the gallows where they belong!

Let no one believe that anything has changed! On the contrary, these November crooks, who run free among us today, are still going against us. From knowledge comes the will to rise high again.

There are two million lost in battle. They, too, have rights—not just us survivors. There are millions of orphans, cripples, and widows among us. They also have rights! None of them died for the Germany of today, or became cripples, orphans, or widows. We owe it to these millions that a new Germany be built!

20 April 1923 (Munich)

Many hold that the Jews are not a race. But is there a second people anywhere in the wide world that is so determined to maintain its race?

As a matter of fact, the Jew can never become a German, however often he may affirm that he can. If he wished to become a German, he would have to surrender the Jew in him. And that’s not possible. He cannot, however much he try, become a German at heart, and that for several reasons. First, because of his blood; second, because of his character; third, because of his will; and fourth, because of his actions. His actions remain Jewish. He works for the ‘greater idea’ of the Jewish people. Because that is so, because it cannot be otherwise, therefore the Jew’s bare existence as part of another state rests upon a monstrous lie. It’s a lie when he pretends to the peoples to be a German, a Frenchman, etc.

What then are the specifically Jewish aims? To spread their invisible

state as a supreme tyranny over all other states in the whole world. The Jew is therefore a disintegrator of peoples. To realize his rule over the nations, he must work in two directions: in economics, he dominates peoples when he subjugates them politically and morally; in politics, he dominates them through the propagation of the principles of democracy and the doctrines of Marxism—the creed that makes a proletarian a terrorist in the domestic sphere and a Pacifist in foreign policy. Ethically, the Jew destroys the peoples both in religion and in morals. He who wishes to see that can see it, and he who refuses to see it, no one can help.

The Jew—whether consciously or unconsciously, whether he wishes it or not—undermines the platform on which alone a nation can stand.

24 April 1923 (Munich)

I reject the word ‘Proletariat’. The Jew who coined the word meant by ‘Proletariat’, not the oppressed, but those who work with their hands. And those who work with their intellects are stigmatized bluntly as ‘Bourgeois’. It’s not the character of a man’s life that forms the basis of this classification, rather it’s simply the occupation—whether a man works with his brain or with his body. And in this turbulent mass of manual laborers, the Jew recognized a new power that might perhaps be his instrument for the gaining of that which is his ultimate goal: world-supremacy, and the destruction of national states.

And while the Jew ‘organizes’ these masses, he organizes business too, at the same time. Business became depersonalized, i.e. Judaized. Business lost the Aryan character of work; it became an object of speculation. Employer and worker were torn apart...and he who created this class-division was the same person who led the masses in their *opposition* to this class-division—led them not against his Jewish brethren, but against the last remnants of independent national economic life.

And these remnants, the bourgeoisie who were also already Judaized, resisted the great masses who were knocking at the door and

demanding better living conditions. And so the Jewish leaders succeeded in hammering Marxist propaganda into the minds of the masses: 'Your deadly foe is the bourgeois. If he weren't there, you would be free.' If it hadn't been for the boundless stupidity and blindness of our bourgeoisie, the Jew would never have become the leader of the German working-classes. And the ally of this stupidity was, the pride of the 'better stratum' of society, which thought it would degrade itself if it condescended to stoop to the level of the 'plebs'. The millions of our German fellow-countrymen would never have been alienated from their people if the leading strata of society had shown any care for their welfare.

27 April 1923 (Munich)

Clear away the Jews! Our own people has genius enough; we need no Hebrews. If we were to put in their place intelligences drawn from the great body of our people, then we would have recovered the bridge that leads to the community of the people.

1 May 1923 (Munich)

If the 1st of May is to be transferred in accordance with its true meaning from the life of Nature to the life of peoples, then it must symbolize the renewal of the body of a people that has fallen into senility. And in the life of peoples, senility means internationalism. What is born of senility? Nothing, nothing at all. Whatever in human civilization has real value, that arose not out of internationalism; it sprang from the soul of a single people. When peoples have lost their creative vigor, then they become international. Everywhere, wherever intellectual incapacity rules in the life of peoples, there internationalism appears.

And it is no accident that the promoter of this cast of thought is a people which itself can boast of no real creative force—the Jewish people. It is the people with the least individual artistic capacity of any. It dominates only the sphere of crafty and speculative economics. The

Jew as a race has eminent powers of self-preservation, but as an individual he possesses no cultural gifts. He is the demon of the disintegration of peoples; he is the symbol of the unceasing destruction of their life.

1 August 1923 (Munich)

The individual and the nation are delivered over to the international capital of the banks. Despair seizes the whole people. We are on the eve of a second revolution. Some are setting their hopes on the star of the Soviet; that's the symbol of those who began the Revolution, to whom the Revolution has brought untold wealth, and who have exploited it until today. It is the Star of David, the sign of the synagogue. The symbol of the race high over the world, of a lordship that stretches from Vladivostok to the West—the lordship of Jewry. The golden star that, for the Jew, means the glittering gold.

PART III:

THEMATIC TOPICS

First Letter on the Jews – 16 September 1919¹¹⁷

Dear Herr Gemlich,

If the threat with which Jewry faces our people has given rise to undeniable hostility on the part of a large section of our people, the cause of this hostility must be sought in the clear recognition that Jewry as such is deliberately or unwittingly having a pernicious effect on our nation, but mostly in personal intercourse, in the poor impression the Jew makes as an individual. As a result, anti-Semitism far too readily assumes a purely emotional character. But this is not the correct response. Anti-Semitism as a political movement may not and cannot be molded by emotional factors but only by recognition of the facts. Now the facts are these:

To begin with, the Jews are unquestionably a race, not a religious community. The Jew himself never describes himself as a Jewish German, a Jewish Pole, or a Jewish American, but always as a German, Polish, or American Jew. Jews have never adopted more than the language of the foreign nations in whose midst they live. A German who is forced to make use of the French language in France, Italian in Italy, Chinese in China does not thereby become a Frenchman, Italian, or Chinaman, nor can we call a Jew who happens to live amongst us and who is therefore forced to use the German language, a German. Neither does the Mosaic faith, however great its importance for the preservation of that race, be the sole criterion for deciding who is a Jew and who is not. There is hardly a race in the world whose members all belong to a single religion.

Through inbreeding for thousands of years, often in very small circles, the Jew has been able to preserve his race and his racial characteristics much more successfully than most of the numerous people among whom he has lived. As a result, there lives amongst us a non-German, alien race, unwilling and indeed unable to shed its racial characteristics, its particular feelings, thoughts, and ambitions and nevertheless enjoying the same political rights as we ourselves do. And

since even the Jew's feelings are limited to the purely material realm, his thoughts and ambitions are bound to be so even more strongly. Their dance around the golden calf becomes a ruthless struggle for all the possessions that we feel deep down are not the highest and not the only ones worth striving for on this Earth.

The value of an individual is no longer determined by his character or by the significance of his achievements for the community, but solely by the size of his fortune, his wealth. The greatness of a nation is no longer measured by the sum of its moral and spiritual resources, but only by the wealth of its material possessions.

All this results in that mental attitude and that quest for money and the power to protect it that allow the Jew to become so unscrupulous in his choice of means, so merciless in his use of his own ends. In autocratic states he cringes before the 'majesty' of the princes and misuses their favors to become a leech on their people. In democracies he vies for the favor of the masses, cringes before 'the majesty of the people', but only recognizes the majesty of money.

He saps the prince's character with Byzantine flattery; national pride and the strength of the nation with ridicule and shameless seduction to vice. His method of battle is that public opinion which is never expressed in the press but which is nonetheless managed and falsified by it. His power is the power of the money, which multiplies in his hands effortlessly and endlessly through interest, and with which he imposes a yoke upon the nation that is the more pernicious in that its glitter disguises its ultimately tragic consequences. Everything that makes the people strive for higher goals, be it religion, socialism, or democracy, is to the Jew merely a means to an end, the way to satisfy his greed and thirst for power.

The result of his works is racial tuberculosis of the nation.

And this has the following consequences: purely emotional anti-Semitism finds its final expression in the form of pogroms. Rational anti-Semitism, by contrast, must lead to a systematic and legal struggle against, and eradication of, the privileges the Jews enjoy over the other foreigners living among us (Alien Laws). Its final objective, however,

must be the total removal of all Jews from our midst.¹¹⁸ Both objectives can only be achieved by a government of national strength and not one of national impotence.

The German [Weimar] Republic owes its birth not to the united national will of our people, but to the underhanded exploitation of a series of circumstances that, taken together, express themselves in a deep, universal dissatisfaction. These circumstances, however, arose independently of the political structure and are at work even today. Indeed, more so than ever before. Hence, a large part of our people recognizes that changing the structure of the state cannot in itself improve our position, but that this can only be achieved by the rebirth of the nation's moral and spiritual forces.

And this rebirth cannot be prepared by the leadership of an irresponsibly majority influenced by party dogmas or by the internationalist catch-phrases and slogans of an irresponsible press, but only by determined acts on the part of nationally-minded leadership with an inner sense of responsibility.

This very fact serves to deprive the Republic of the inner support of the spiritual forces any nation needs very badly. Hence the present leaders of the nation are forced to seek support from those who alone have benefited and continue to benefit from changing the form of the German state, and who for that very reason became the driving force of the Revolution—the Jews. Disregarding the Jewish threat, which is undoubtedly recognized even by today's leaders (as various statements from prominent personalities reveal), these men are forced to accept Jewish favors to their private advantage and to repay these favors.¹¹⁹ And the repayment does not merely involve satisfying every possible Jewish demand, but above all preventing the struggle of the betrayed people against its defrauders, by sabotaging the anti-Semitic movement.

Democracy

It isn't the aim of our modern democratic parliamentary system to

bring together an assembly of intelligent and well-informed men. The aim rather is to bring together a group of non-entities who are dependent on others for their views, and who can be all the more easily led, the narrower their mental outlook. This is the only way that party policy—according to the evil meaning it has today—can be put into effect.

Only in this way is it possible for the wire-puller, who exercises real control, to remain in the dark, so that he personally can never be held accountable. Under such circumstances, none of the decisions taken, no matter how disastrous they may be, can be laid at the foot of the scoundrel who is truly to blame. All responsibility is shifted to the shoulders of the party as a whole.

In practice, no actual responsibility remains. It arises only from personal duty and not from the obligations that rest with a parliamentary assembly of empty talkers.

The parliamentary institution attracts liars and moles, people who shun the light of day. No upright man, who is ready to accept personal responsibility for his acts, will be attracted to such an institution.

That's the reason why this brand of democracy has become a tool in the hand of that race that, because of its inner goals, must shun the open light—as it has always done and always will do. Only the Jew can praise an institution which is as corrupt and false as himself. (MK1: 3.15)

* * *

The third reason for opposing [democratic] centralization is the conviction that a large part of this so-called nationalization is in reality no unification at all, and still less a simplification. In many cases it's only a means of removing certain institutions from the sovereign control of the individual states, in order to open the doors to the interests of the revolutionary parties. Never in German history has favoritism been more shameless than in the democratic [Weimar] Republic. A large part of present-day centralization is the work of parties that once promised to open the way for a meritocracy, but instead filled offices and posts entirely with party members. Since the

founding of the Republic, Jews especially have been obtaining positions in economic institutions and administrative apparatuses taken over by the Reich, such that today both have become domains of Jewish activity.¹²⁰ (MK2: 10.11)

* * *

One day, perhaps someone will ask why we concern ourselves so much with the democracies and why we treat them in so negative a manner. This is the case because:

First, as those attacked, we are forced to counter.

Second, the conduct of these phenomena is so revolting.

Dishonesty sets in the minute these democracies claim to represent government by the people and criticize authoritarian states as dictatorships. I believe that I can confidently state that today there are only two world powers who can honestly claim to have 99 percent of their people backing the government.¹²¹ What in other countries goes by the name of democracy is in most cases little other than the suitable manipulation of public opinion by means of money and the press, and the equally suitable manipulation of the results hereby achieved. How easily, however, are these supposed democracies stripped bare of their pretenses when one takes a close look at their stance in matters of foreign policy, which constantly change to suit the purpose of the moment. There we witness how truly repressive regimes in small countries are actually being glorified by these democracies, if it suits their needs.¹²² Yes, they even go so far as to fight for them, while on the other hand, they themselves actively repress inconvenient rallies in those states where such protest does not suit them. They fail to acknowledge this activism, attempt to subvert it, or simply misinterpret its significance. And this is not all: these democracies even glorify Bolshevik regimes if it happens to suit their purpose, and this despite the fact that the latter style themselves as a dictatorship of the proletariat.

In other words, these supposed democracies criticize regimes that are backed by 99 percent of their constituents as dictatorships, while at

the same time they praise other countries as highly respectable democratic institutions even though these call themselves dictatorships and even though these can only subsist on the basis of mass executions, torture, etc. Is it not one of the greatest ironies in history that in the midst of upright prototype democrats in Geneva, the blood-drenched proponent of one of the cruelest tyrannies of all time moves about freely as a highly respected member of the Council?¹²³

We in Germany have already witnessed the alliance of Jewish capitalism with an abstract version of communist anti-capitalism, and we have seen the *Rote Fahne*, the *Vorwärts*, and the *Frankfurter Allgemeine Zeitung* march hand in hand here. It is the same all over the world. Bolshevik Moscow has become the highly revered ally of capitalist democracies!¹²⁴ ...

For 15 years, they have acted in gruesome defiance of the most natural interests of their peoples—yes, acting contrary to any standards of human dignity. Indeed, they drew up diktats with a pistol in hand, only to, at a later date, lament the ‘unilateral’ transgression of holy rights and the breach of all the more holy contracts. Without so much as a thought for the opinion of the natives, they have led a drive for the bloody subjugation of entire continents. However, the minute that Germany mentions the return of its colonies, they declared that—out of concern for the indigenous people there—one could not possibly abandon the natives to so horrid a fate. At the same time, they did not distance themselves from dropping bombs out of planes onto their own colonies. And all this to use the force of reason to persuade the dear colored compatriots to submit to the foreign rule a bit longer. Of course, the bombs thus employed were bombs with civilizing warheads, which one must absolutely not confuse with those ‘brutal’ ones Italy used in Abyssinia.¹²⁵

Throughout the democratic countries, one laments the ‘unimaginable cruelty’ with which first Germany, and now Italy as well, are striving to rid themselves of the Jewish element. However, all these great democratic empires have altogether little more than a few persons per square kilometer. In Italy and in Germany this number

exceeds 140 persons. For decades, Germany nevertheless took in hundreds of thousands of Jews without batting an eyelid.

Now that the burden has become overbearing and the nation is no longer willing to have its life-blood sucked out of it by these parasites, it is now that there is great lament abroad. However, not a word is heard in these democratic countries about replacing this hypocritical lamentation with a good deed and assistance. No, to the contrary, all one hears is cold reasoning, claiming that in these states there is regretfully no space either! Evidently, they expect us to bear up under this burden of Jewry despite our 140 persons per square kilometer, while the democratic world-empires with their few people per square kilometer could not possibly shoulder this burden. Alas, no help. But morals!

And thus we find the National Socialist Reich faced with the same phenomenon and forces that we had 15 years to get to know as a party. Insofar as this is indicative of the hostile attitude of the democratic states toward Germany, this matters little to us. Besides, why should we fare any better than the Reich before us? On a side note, I will admit quite openly that I find it easier to bear insults from someone who can no longer rob me than to be robbed by someone who praises me for letting it happen. Today we are insulted. Yet we are in a position—praise the Lord—to prevent Germany from being ravaged and raped. The state before us was blackmailed for 15 years. For this, admittedly, it received compensation—the somewhat sparse recompense, at least in my eyes—of praise for having been a good little democratic state.

This behavior becomes unbearable for us the minute a major part of our nation is placed at the mercy of impertinent abusers, ostensibly without any means of defending itself, while the brunt of democratic rhetoric pours forth as a threat to our people. I am speaking of Czechoslovakia. This state is a democracy, that is to say, it was founded on democratic principles. The majority of its people were simply forced to submit to the structure construed at Versailles without anyone asking for its opinion. As a ‘true democracy,’ this state

immediately began to suppress the majority of its people, to abuse them, and to rob them of their inalienable rights. Gradually, one attempted to impress upon the world that this state had a special military and political mission to fulfill. (Speech of 12 September 1938)¹²⁶

* * *

Even if this [current] struggle is also an infinitely difficult one for our people, this just proves that no state is capable of withstanding this misery without Germany—and certainly not against it. It proves that the hope of the European peoples to obtain leniency from the Muscovites through good behavior or mental caresses is at best childish stupidity or pitiful cowardice. Above all, the idea that some other power, perhaps from outside Europe, could take over the defense of the Continent, is not only harebrained, but also reveals an actual moral weakness. It's due, above all, to bourgeois politicians not having the foggiest idea about things, when in so many countries people act as though they believed that the Jewish-plutocratic west would defeat the Jewish-Bolshevik east. On the contrary, the Jewish-Bolshevik east will one day relieve Jewry in the west of the necessity of continuing to be hypocritical. With complete candor, it can then announce its actual objectives. The Jewish democracy of the west will sooner or later lead to Bolshevism. The same naive men who today believe that they have found in Stalin the genius who will pull their chestnuts out of the fire for them, will live to see—perhaps sooner than they anticipate—how the spirits summoned from the underworld will strangle them, and that in their own countries. (Speech of 8 November 1943)

Anti-Semitism

The failure of this [Christian-Socialist] party to fulfill its dream of saving Austria from dissolution must be attributed to two main defects in the means they employed, and also the lack of clarity regarding the goal itself.

First: The anti-Semitism of the new movement was based on religious instead of racial principles. The reason for this mistake gave rise to the second error also.

The founders of the Christian-Socialist Party believed that they couldn't base their position on the racial principle if they wished to save Austria, because they felt that a general disintegration of the state might quickly result. In the opinion of the party chiefs, the situation in Vienna demanded that all factors that tended to estrange the nationalities from one another should be carefully avoided, and that all factors making for unity should be encouraged.

At that time, Vienna was so permeated with foreign elements, especially Czechs, that great tolerance was necessary if these elements were to be enlisted in any party that was not anti-German on principle. If Austria was to be saved, those elements were indispensable. And so attempts were made to win the support of the small traders—a great number of whom were Czechs—by combating liberal Manchesterism. And they believed that by adopting this attitude, they had found a slogan against Jewry that would unite all the different nationalities that made up the population of old Austria.

It was obvious, however, that this kind of anti-Semitism didn't upset the Jews very much, simply because it had a purely religious foundation. If worst came to worst, a few drops of baptismal water could always save the Jew and the business at the same time.

On such superficial grounds, it was impossible to deal with the whole problem in a serious and rational way. The result was that many people couldn't understand this kind of anti-Semitism, and therefore refused to join it. The attractive force of the idea was thus restricted exclusively to narrow-minded circles, because the leaders failed to go beyond the mere emotional appeal and didn't ground their position on a truly rational basis. The intellectuals were opposed to such a policy on principle. It looked more and more as if the whole movement was a new attempt to convert the Jews or, on the other hand, as if it merely wished to compete with other movements.

Thus the struggle lost all traces of having been organized for a

higher spiritual mission. Indeed, it seemed to some people—and these were by no means the worst ones—to be immoral and reprehensible. The movement failed to awaken a belief that this was a problem of vital importance for the whole of humanity, and that the destiny of the whole non-Jewish world depended on a solution.

Through this half-hearted approach, the anti-Semitism of the Christian-Socialists turned out to be worthless.

It was a sham anti-Semitism—almost worse than none at all. The pretence gave rise to a false sense of security among people, who believed that the enemy had been taken by the ears. But in reality, the people themselves were being led by the nose.

The Jew readily adapted to this form of anti-Semitism. In fact, its continuance was more beneficial to him than its absence would have been. (MK1: 3.27)

* * *

The Jew's ability to turn public attention away from himself and toward another direction may be studied again today.

In 1918 there was nothing like an organized anti-Semitism. I still remember the difficulties we encountered the moment we mentioned the word 'Jew.' We were either confronted with dumb-struck looks or else a lively resistance. Our first attempts to point out the real enemy to the public seemed to be hopeless, but then slowly things began to change for the better. As bad as the 'Watch and Resist League' was, at least it had the great merit of reopening the Jewish Question.¹²⁷ In any case, in the winter of 1918-1919, a kind of anti-Semitism slowly began to take root. Later on, the National Socialist movement presented the Jewish Question in a new light. Taking the question beyond the restricted circles of the upper and lower bourgeoisie, we succeeded in transforming it into the driving impulse of a great popular movement.

But the moment we succeeded in placing this problem before the German people in the light of a great, unified struggle, the Jew reacted. He resorted to his old tactics. With amazing swiftness he hurled the torch of discord into the folkish movement and opened a rift. Bringing up the ultramontane question, and the resulting clash between

Catholicism and Protestantism, was the sole possibility, at the time, of distracting public attention and thus warding off a concentrated attack against Jewry.¹²⁸ Those who dragged our people into this controversy can never atone for their wrongs. In any case, the Jew had attained his desired end: Catholics and Protestants fighting a merry war with one another, while the mortal enemy of Aryan humanity and all Christendom laughs up his sleeve. (MK2: 10.5)

See also: Origins of Hitler's Views

German Revolution of 1918

Marxism—whose final objective was, is, and will continue to be the destruction of all non-Jewish national states—saw in those days of July 1914¹²⁹ how the German working classes were aroused by a national spirit, and rapidly entered the service of the Fatherland. Within a few days, the deceptive smoke-screen of that infamous national betrayal vanished into thin air, and the gang of Jewish bosses suddenly found themselves alone and deserted. It was as if no vestige remained of the folly and madness that was foisted upon the mass of the German people for 60 years. That was a bad day for the betrayers of the German working class. The moment, however, that the leaders recognized the danger that threatened them, they pulled the magic cap of deceit over their ears, and insolently mimicked the national awakening.

The time had come for taking action against these Jewish poisoners of the people. That was the time to deal with them, regardless of any whining or protestation. At one stroke, in August of 1914, all the empty nonsense about international solidarity was knocked out of the heads of the German working classes. A few weeks later, instead of this stupid talk ringing in their ears, they heard the noise of American-made shrapnel bursting over the heads of the marching columns; there was your 'international brotherhood.' Now that the German worker had rediscovered the road to nationhood, it should have been the duty of any caring government to mercilessly root out the agitators who

were misleading the nation.

If the best were dying at the front, the least we could do is to exterminate the vermin.

Instead, His Majesty the Kaiser held out his hand to these old criminals, thus sparing these treacherous murderers of the nation and allowing them to regain their composure.

And so the viper could begin his work again—this time, more carefully than before, but even more destructively. While honest people dreamt of reconciliation, these perjured criminals were organizing a revolution. (MK1: 5.7)

* * *

While the Jew was busy robbing the nation and tightening the screws of his despotism, incitement against ‘the Prussians’ increased. And just as at the front, nothing was done to stop this poisonous propaganda. No one seemed capable of understanding that the collapse of Prussia could never bring about the rise of Bavaria. On the contrary, the collapse of the one would necessarily drag the other down into the abyss.

This kind of behavior affected me very deeply. I could see in it only a clever Jewish trick for diverting public attention from themselves to others. While Prussians and Bavarians were squabbling, the Jews were taking away the sustenance of both from under their very noses. While Prussians were being abused in Bavaria, the Jew organized the revolution, and with one stroke smashed both Prussia and Bavaria. (MK1: 7.5)

* * *

Then one day, disaster broke upon us suddenly and without warning. Sailors came in trucks and proclaimed the revolution. A few Jewish youth were the ‘leaders’ in that combat for the ‘Liberty, Beauty, and Dignity’ of our national being. Not one of them saw active service at the front. By way of a so-called ‘hospital for venereal disease,’ these three Orientals had been sent back home. Now their red rags were being raised here.¹³⁰ (MK1: 7.11)

* * *

The real organizer of the Revolution and its actual wire-puller, the international Jew, had correctly sized up the situation. The German people were not yet ripe to be drawn into the bloody swamp of Bolshevism, as happened in Russia. This was because there was a closer racial union between the German intellectual classes and the manual workers. Also, the broad social strata were permeated with cultured people, such as was the case also in the other Western European countries, but was completely lacking in Russia. (MK2: 9.4)

* * *

The Jew was far too shrewd not to understand that the infamous campaign that he had organized, under the cloak of war societies, for plundering the German nation would, and eventually must, arouse opposition. But as long as it didn't jump directly at his own throat, he had no reason to fear it. Hence he decided that the best way to forestall an explosion by the despairing and indignant masses was to cause their rage to flare up elsewhere and thus to divert it.

Let Bavaria fight as much as it liked with Prussia, and Prussia with Bavaria; the more the better! The bitterest struggle between the two meant the securest peace for the Jew. Thus public attention was completely diverted from this international maggot of peoples; indeed, he was all but forgotten. Then if there came a danger that level-headed people—of whom there are many to be found in Bavaria, as elsewhere—might call for understanding, reflection, and restraint, thus calming the outrage, the Jew in Berlin simply had to stage a new provocation and await results. In an instant, all those who profited from the conflict between North and South once again fanned the flames of indignation until they blazed.

It was a shrewd and expert game played by the Jew, to occupy and distract the different branches of the German people, in order to plunder them all the more completely.

Then came the Revolution. (MK2: 10.1)

* * *

Before the Revolution, the Jew was successful in distracting attention from himself and his war societies by inciting the masses, and especially the Bavarians, against Prussia. After the Revolution, he had to camouflage his new, and ten-times greater, campaign of plunder. And again he succeeded, in this case by provoking the so-called ‘national’ elements against one another: the conservative Bavarians against the equally conservative-minded Prussians. And again he acted with extreme cunning, inasmuch as he who held the reins of the Reich’s destiny provoked such crude and tactless aggressions that they set the blood boiling of those who were affected. Never against the Jew, but always against the German brother. The Bavarian didn’t see the Berlin of 4,000,000 industrious and efficient workers, but only the rotten, decadent Berlin of the vilest West Side! And his hatred wasn’t directed against this West Side but against the ‘Prussian’ city.¹³¹ (MK2: 10.5)

Media and the Press

As long as millions of citizens daily swallow what the Jewish democratic press tells them, they are in no position to joke about the stupidity of the ‘comrades’—who, in the end, swallow the same garbage, though in a different form. In both cases, the maker is one and the same Jew. (MK1: 5.10)

* * *

The function of the so-called liberal press was to dig a grave for the German people and the German Reich. We need not mention the lying papers of the Marxist press; for them, lying is as much a vital necessity as the mouse is to a cat. Their sole task is to break the national backbone of the people, thus preparing the nation to become the slaves of international capital and its masters, the Jews.

And what did the state do to counteract this mass poisoning of the nation? Nothing, absolutely nothing at all! A few silly decrees, a few fines for criminality, and that was it. By this policy, they hoped to win the favor of this plague by means of flattery, with a recognition of the

‘value’ of the press, its ‘importance,’ its ‘educational mission,’ and similar nonsense. The Jews acknowledged all this with a knowing smile and a sly thanks.

The reason for this disgraceful failure on the part of the state lay not so much in its refusal to realize the danger, as in the cowardly way of meeting the situation through half-hearted decisions and measures. No one had the courage to employ any thoroughly radical methods. Everyone piddled around with halfway prescriptions. Thus, instead of striking at its heart, they only irritated the viper. The result was that not only did everything remain the same, but the power of the institutions that should have been combated grew stronger year by year.

The government’s defense in those days, against a mainly Jewish-controlled press that was slowly corrupting the nation, followed no definite line of action; it was lacking in resolve and, above all, had no fixed goal in view. This is where official understanding of the situation completely failed: in estimating the importance of the struggle, in choosing the means, and in deciding on a definite plan. They merely tinkered with the problem. Occasionally, when bitten, they imprisoned a journalistic viper for a few weeks or months, but the whole snakes’ nest was allowed to carry on unmolested.

It must be admitted that all this was the result of, on the one hand, extraordinarily crafty tactics on the part of Jewry, and on the other, an obviously official stupidity or naïveté. The Jew was too clever to allow a simultaneous attack on the whole of his press. No: one section served as cover for the other.

In the most despicable manner possible, the Marxist newspapers reviled everything that was sacred, furiously attacking the state and government and inciting certain classes of the community against each other. At the same time, the Jewish bourgeois-democratic papers knew how to camouflage themselves as models of objectivity. They studiously avoided harsh language, knowing well that blockheads can only judge external appearances and never penetrate to the real depth and meaning of anything. They measure the worth of something by its

exterior and not its content. The press owes its esteem to this human frailty.

For these people, the *Frankfurter Zeitung* was the essence of respectability. It always carefully avoided coarse language. It rejected the use of every form of physical force, and persistently appealed to the nobility of fighting with ‘intellectual’ weapons—an idea that was, curiously enough, most popular with the least intellectual classes. This is one of the results of our half-education, which turns people away from the instinct of nature, and pumps them with a certain amount of knowledge without being able to create a complete understanding. To this end, diligence and good will are useless; it requires a necessary, inborn intelligence.

Man must never fall into the insanity of thinking that he was meant to become lord and master of nature, which a half-education has helped to encourage. Man must realize the fundamental necessity of nature’s rule, and realize that his existence is subject to the law of eternal strife and upward struggle. He will then feel that there cannot be a separate law for mankind in a universe in which planets orbit suns, moons orbit planets, and where the strong are always the masters of the weak—subjecting them to such laws, or crushing them. Man must submit to the eternal principles of this supreme wisdom. He may try to understand them, but he can never free himself from their sway.

It’s for just such intellectual hedonists that the Jew writes his so-called intellectual press. The *Frankfurter Zeitung* and *Berliner Tageblatt* are written for them; the tone is adapted to them, and it is on them that such papers have an influence. While studiously avoiding all crude forms of expression, poison is injected from other vials into the hearts of the readers. The effervescent tone and the fine phraseology lull the readers into believing that a love for knowledge and moral principle is the sole driving force of such papers—whereas in reality these features represent a cunning way of disarming any opposition that might be directed against the press.

They make such a parade of respectability that the soft-headed readers are all the more ready to believe that the papers’ excesses are

only of a mild nature, and insufficient to warrant legal action being taken against them. Such action, they say, would lead to a violation of press freedom—a euphemism for lying to and poisoning the people. Hence the authorities are very slow to take any steps against these bandits for fear of immediately alienating the ‘respectable’ press—a fear that’s all too well grounded. The moment any attempt is made to proceed against a member of the gutter press, all the others rush to its assistance—not to support its policy, God forbid, but simply and solely to defend the principle of freedom of the press and of public opinion. This outcry will succeed in cowering even the staunchest critic, because it comes from the mouths of the ‘respectable’ papers.

And so this poison was allowed to enter the national bloodstream and infect public life without the government taking any action to control the disease. The ridiculous half-measures that were taken were, in themselves, proof of a decay that was already threatening to break-up the Reich. An institution practically surrenders its existence when it no longer has the resolve to defend itself with all available weapons. Every half-measure is the outward expression of an inner process of decay, one that must eventually lead to an external collapse.

I believe that our present generation could easily master this danger, if they were rightly led. It has gone through certain experiences that surely strengthened the nerves of all those who didn’t lose them completely. In days to come, the Jew will surely raise a tremendous cry in his newspapers, if a hand is laid on his favorite nest, if a move is made to end this press mischief, and if this tool of education is brought under state control and no longer left in the hands of aliens and enemies of the people. I believe that this will be easier for us than it was for our fathers. A 30-cm shell hisses louder than a thousand Jewish newspaper vipers—so let them hiss! (MK1: 10.13-14)

* * *

Only the Jew knew that, by an able and persistent use of propaganda, heaven itself can be presented as hell, and vice versa, the most miserable kind of life as paradise. Only he knew this, and acted accordingly. (MK1: 10.30)

* * *

Naturally it's hard for us, within our own movement, to propose England as a possible future ally. Our Jewish press has always been adept at concentrating hatred against England in particular, and many of our good German simpletons have willingly fallen into the Jewish trap. They babble about a 'strengthening' of German sea power and protest against the theft of our colonies, and thus they furnish material that the Jewish scoundrel transmits to his English clansmen for purposes of practical propoganda. Our simple-minded political bourgeoisie cannot grasp the idea that today we don't have to fight for 'sea power.' Even before the War, it was absurd to direct German national energies towards this end without first having secured our position in Europe. Such a hope today rises to a stupidity that, in the political field, may be called criminal.

It often becomes maddening to see how the Jewish wire-pullers succeed in concentrating the people's attention on things that are only of secondary importance today. They incited them to demonstrations and protests, while at the same time France was tearing away at our national body, piece by piece, systematically removing the very foundations of our independence. (MK2: 13.12)

Liars

It required the entire bottomless falsehood of the Jews, and their fighting comrades the Marxists, to lay blame for the collapse precisely on the man who alone had shown a superhuman will and energy in his effort to prevent the catastrophe that he had foreseen, and to save the nation from that time of humiliation and disgrace. By placing sole blame for the loss of the World War on Ludendorff,¹³² they took away the weapon of moral right from the only adversary dangerous enough to be likely to succeed against the betrayers of the Fatherland.

All this was inspired by the unquestionably true principle that in the Big Lie there is always a certain degree of credibility, because the broad masses of a nation are always more easily corrupted in the very bottom of their hearts than consciously or voluntarily. And in the primitive

simplicity of their minds, they more readily fall victims to the Big Lie than the small lie, since they themselves often tell small lies in little matters, but would be ashamed to resort to large-scale falsehoods. It would never occur to them to fabricate colossal untruths, and they would not believe that others could have the impudence to distort the truth so infamously.

Even though the facts that prove this are clear, they will still doubt and waver, and will continue to think that there must be some other explanation. The grossly impudent lie always leaves traces behind it, even after it has stuck—a fact that is known to all expert liars in this world, and to all who conspire together in the art of lying. These people know only too well how to use falsehood for the basest of purposes.

From time immemorial, however, the Jews have known better than any others how to exploit falsehood and calumny. Their very existence is based on one great lie, namely, that they are a religious community and not a race. And what a race. One of the greatest thinkers of mankind has branded them for all time with a statement that is profoundly and precisely true: he called them “The great master of the lie.”¹³³ Those who don’t realize the truth of that statement, or don’t wish to believe it, will never be able to lend a hand in this world to help truth prevail. (MK1: 10.4)

* * *

The [National Socialist] movement must educate its adherents about the principle that struggle isn’t to be considered a necessary evil but rather as desired in itself. Therefore they must not fear the hostility of their adversaries, but they must take it as a necessary condition for their whole right to existence. They must not try to avoid the hatred of the enemies of our people and our worldview, but must welcome it. Lies and slander are among the manifestations of this hatred.

The man who is not opposed, vilified, and slandered in the Jewish press is not a staunch German, and no true National Socialist. The best rule to measure the sincerity of his convictions, his character, and his strength of will is the hostility that his name arouses among the

mortal enemies of our people.

The followers of the movement, and indeed the whole nation, must be reminded again and again of the fact that the Jew and his newspapers are always spreading lies. If he tells the truth on some occasions, it's only for the purpose of masking some greater deception, which turns the apparent truth into a deliberate falsehood. The Jew is the great master of lies. Lies and deception are his weapons in struggle.

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

He whom they revile the most is nearest to us, and he whom they mortally hate is our best friend.

Anyone who opens a Jewish newspaper in the morning and doesn't find himself vilified there, has spent yesterday to no account. If he had achieved something, he would be persecuted, slandered, derided, abused, and besmirched. Those who effectively combat this mortal enemy of our people, who is at the same time the enemy of all Aryan peoples and culture, can only expect to arouse opposition on the part of this race and become the object of its slanderous attacks. (MK1: 12.9)

See also: Origins ('art of lying', 'dialectical liars'), State & Religion ('great master of lies'), Way of Jewry ('great master of lies'), Boycott of German Jews.

Parasites

And this alone explains why a state per se doesn't necessarily need a certain delimited territory. This becomes necessary only among those people who are ready to carry on the struggle for existence by means of their own work. People who can sneak their way into the human body politic and, like parasites, make others work for them, can form a state without possessing any specific territory. This is chiefly applicable to that parasitic nation which, today more than ever, preys upon the honest portion of mankind: the Jews.

The Jewish State has never been delimited in space. It has been spread all over the world, without any borders whatsoever, and has always been constituted by only one race. That's why the Jews have always formed a State within the State.¹³⁴ One of the most ingenious tricks ever devised has been to make this state sail under the flag of 'religion,' thus assuring it of the religious tolerance that Aryans are always ready to grant. But the Mosaic religion is really nothing else than the doctrine of the preservation of the Jewish race. It therefore takes in all spheres of sociological, political, and economic knowledge that have any bearing on this function.

The instinct for the preservation of one's own species is the primary cause that leads to the formation of human communities. Hence the state is a racial organism, and not an economic organization. The difference between the two is so great as to be incomprehensible to our contemporary so-called 'statesmen.' That's why they like to believe that the state may be constituted as an economic structure, whereas the truth is that it has always resulted from a will to preserve the species and the race.

But these qualities always exist and operate through the heroic virtues, and have nothing to do with commercial egoism. The preservation of the species always presupposes that the individual is ready to sacrifice himself. Such is the meaning of the poet's lines: *If you do not stake your life / You will never win life for yourself.*¹³⁵

Individual sacrifice is necessary in order to ensure the preservation of the race. Hence, the most essential condition for the establishment and maintenance of a state is a certain feeling of solidarity, one grounded in an identity of character and species, and in a willingness to defend these at all costs. For a people with their own territory, this results in a development of the heroic virtues. With a parasitic people, it will develop the arts of subterfuge and malignant cruelty—unless these are intrinsic racial characteristics, in which case the varying political forms are only the outward manifestations of these qualities.

At least in the beginning, the formation of a state can only result from a manifestation of the heroic qualities. And the people who fail

in the struggle for existence—that is, those who become vassals and are thereby condemned to vanish—are those who do not display the heroic virtues, or who fall victim to the trickery of the parasites. And even in this latter case, the failure is not so much a lack of intelligence but rather of courage and determination—which then tries to conceal itself beneath a cloak of humanitarianism. ...

The following may be proclaimed as an eternal truth:

A state has never arisen from peaceful economic means, but always from the instinct to maintain the species—whether this instinct manifest itself in the heroic sphere, or in that of cunning craftiness. In the first case, we have the Aryan states, based on the principles of work and culture. In the second case, we have the Jewish parasitic colonies. But as soon as economic interests begin to predominate over the instincts in a people or a state, the situation quickly leads to subjugation and oppression. (MK1: 4.12)

* * *

At one time it was possible to occupy public attention for years with the struggle between federalism and centralism, wearing out its energy while the Jew trafficked in the nation's freedom and sold our Fatherland to international high finance. Now he has succeeded again, this time by raising disputes between the two German religious denominations while the foundations of both are being corroded and undermined by the poison of the international world Jew.

Look at the ravages that our people are suffering daily as a result of Jewish bastardization, and consider that this blood poisoning can only be eliminated from the national body after centuries, if ever. Think further of how the process of racial disintegration is debasing and often even destroying the fundamental Aryan values of our German people, such that our national cultural creativeness is regressing and we run the risk, at least in our large cities, of sinking to the present level of southern Italy. This pestilential contamination of the blood, blindly ignored by hundreds of thousands of our people, is being systematically conducted by the Jew today. These black parasites of our nation systematically corrupt our innocent blond girls and thus

destroy something irreplaceable in this world. (MK2: 10.6)

See also: State & Religion, Way of Jewry, Speech of 1 May 1939, Conclusion from Second Book.

Debased Culture

The most striking contrast to the Aryan is the Jew. There is probably no other people in the world who have so developed the instinct of self-preservation as the so-called chosen people. The best proof of this is the simple fact that this race still exists. Where are another people that, in the course of the last 2,000 years, have undergone so few changes in mental outlook and character as the Jews? What other people has been involved in greater revolutionary changes—and yet, even after the most gigantic catastrophes, has emerged unchanged? What an infinitely tenacious will-to-live, to preserve one's kind, is shown by that fact!

The intellectual faculties of the Jew have been trained over thousands of years. Today he passes as 'smart'; and in a certain sense, he has been so throughout the ages. But his intelligence is not the result of an inner evolution, but rather has been shaped by the object-lessons of others.

The human spirit cannot climb upwards without taking successive steps. For every step upwards, it needs the foundation of the past—which, in the comprehensive sense, only appears in general culture. All thinking originates, only to a very small degree, in personal experience. The largest part is based on the accumulated experiences of the past. The general level of culture subconsciously provides the individual with such an abundance of preliminary knowledge that he can thereby more easily take further steps of his own.

The boy of today, for example, grows up among such an overwhelming mass of technical achievements of the last centuries that he takes for granted many things that, a hundred years ago, were still mysteries even to the greatest minds. Yet these things are of enormous importance to those who would understand the progress we have

made in these matters, and would like to carry on that progress. If a man of genius from the 1820s were to arise from his grave today, he would find it harder to understand our present age than the average 15-year-old boy. He would lack an extraordinary amount of preliminary information that our contemporary youth receive automatically, so to say, as they grow up among the products of our modern culture.

Since the Jew—for reasons that will become apparent—never had a culture of his own, he has always been supplied with a basis for his intellectual work by others. His intellect has always developed through the cultural achievements of those around him.

The process has never been the reverse.

Though the Jewish people's instinct for self-preservation hasn't been weaker but rather much stronger than among other peoples, and although one gets the impression that their intellectual powers are at least equal to those of other races, they completely lack the most essential prerequisite of a cultured people—the idealistic spirit.

With the Jewish people, the readiness for sacrifice doesn't extend beyond the simple instinct for individual preservation. The feeling of solidarity that they apparently manifest is nothing but a very primitive herd instinct, similar to that which is found among other organisms in this world. It's a remarkable fact that this herd instinct provides mutual support only as long as there is a common danger, which makes mutual assistance useful or inevitable. The same pack of wolves that just joined together in a common attack will dissolve into individuals as soon as their hunger is quenched. The same is true of horses, which unite to defend themselves against any aggressor but separate as soon as the danger is over.

It's the same with the Jew. His spirit of sacrifice is only apparent. It is present only as long as the individual's existence makes this an absolute necessity. But as soon as the common foe is conquered, the danger that threatened is overcome, and the prey secured, then the apparent Jewish harmony disappears and the original conditions return. The Jews act in concord only when a common danger

threatens, or when a common prey attracts them. Where these two motives are lacking, the most brutal egoism appears; and these people, who had previously lived together in unity, turn into a swarm of rats that bloodily fight among themselves.

If the Jews were the only people in the world, they would wallow in filth and mire. They would exploit and uproot one another in a bitter struggle—except insofar as their utter lack of the ideal of sacrifice, which shows itself in their cowardice, turned the struggle into comic theater.

It would therefore be a complete mistake to infer any sense of sacrifice in the Jews from the fact that they stand together in a common struggle against—or rather, to exploit—their fellow man.

Here again, the Jew merely follows the naked egoism of the individual.

That's why the Jewish State—which should be a vital organization to preserve or increase the race—has absolutely no territorial boundaries. The territorial delimitation of a state always demands a certain spirit of idealism on the part of the race in question, and especially a proper interpretation of the idea of work. A territorially delimited state cannot be established or maintained without a generally positive attitude towards work. If this attitude is lacking, then the necessary basis of a culture is also lacking.

That's why the Jewish people, despite their apparent intellectual powers, have no culture—and certainly no culture of their own. The present sham culture of the Jew is the product of the work of others, and this product is debased in his hands.

In order to correctly evaluate Jewry's attitude toward the question of human culture, we must bear in mind the essential fact that there never has been any Jewish art, and consequently there is none today. Above all, in those two royal domains of art—architecture and music—Jewry has done nothing original. What they do achieve in the field of art is either a patchwork, or intellectual theft.¹³⁶ The Jew essentially lacks the qualities that are characteristic of those creative races that are the founders of culture.

To what extent the Jew appropriates foreign civilization—or rather corrupts it—is indicated by the fact that he chiefly cultivates the art that calls for the least original invention, namely, acting. And even here he is only a ‘juggler,’ or rather an imitative monkey; he lacks the final touch that’s necessary for true greatness. Even here, therefore, he is not a creative genius but rather a superficial imitator who, in spite of all his twists and tricks, cannot disguise the fact that there’s no inner vitality in his work. Here the Jewish press comes in and renders friendly assistance by shouting hosannas over even the most ordinary bungler—as long as he’s a Jew—until the rest of the world is stampeded into thinking that the object of so much praise must really be an artist. In reality he’s nothing more than a pitiful comedian.

No; the Jew has no culture-creating abilities of any kind. There is not, and has never been, in him any spirit of idealism that is a necessary element in the higher development of mankind. His intellect will never be constructive, but always destructive. At best, it may serve as a stimulus in rare cases, but only as the archetype of “the power that always wants Evil and nevertheless creates the Good.”¹³⁷ Human progress occurs not through him, but in spite of him. (MK1: 11.8-10)

* * *

The destructive effects of the Jew’s activity in other national bodies can be fundamentally ascribed to his persistent efforts at undermining the importance of personality among the host nations, and replacing it with the mass. 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 dissolvers of human culture.¹³⁸ (MK2: 4.2)

State and Religion

Since the Jew has never had a state based on territorial limits, and therefore never a culture of his own, the idea arose that here was a people who had to be considered as nomads.¹³⁹ This is a great and dangerous error. The true nomad does actually possess a definite

territory; but he merely doesn't cultivate it, as the settled farmer does. He lives on the products of his herds, with which he wanders over his domain. The natural reason for this mode of existence can be found in the infertility of the soil, which doesn't allow permanent settlement.

The deeper cause, though, lies in the fact that there is no technical culture at hand to make up for the natural poverty of the living space. There are territories where even the Aryan can establish fixed settlements only by means of his technology, developed over the course of more than a thousand years. Otherwise these territories would have to be abandoned, unless the Aryan were willing to wander about in nomadic fashion. But his technical tradition and his age-long experience in the use of technical means would probably make the nomadic life unbearable for him.

We should remember that, during the first period of American colonization, numerous Aryans earned their daily livelihood as trappers, hunters, etc., frequently wandering about in large groups with their women and children, very much like nomads. But as soon as their growing numbers and improved tools allowed the land to be cleared, and natives driven out, their established settlements rapidly grew.

The Aryan himself was probably at first a nomad, becoming a settler only in the course of ages. And therefore he was never a Jew! No, the Jew is not a nomad; the nomad already has a definite attitude towards the concept of 'work,' and this served as the basis of later cultural development, when the necessary intellectual conditions were at hand. There's a certain amount of idealism in the nomad, even though of a rather primitive kind. His whole character, therefore, may seem odd to the Aryan, but he will never be unsympathetic to it. The Jew, however, hasn't the slightest trace of idealism. He has never been a nomad, but always a parasite in the body of other peoples. If he occasionally abandoned regions where he had previously lived, he didn't do so voluntarily. He did it because, from time to time, he was driven out by those whom he had abused.¹⁴⁰ Jewish self-expansion is a typical parasitic phenomenon; he always seeks new feeding ground for his

race.

But this has nothing to do with nomadism, because the Jew never thinks of leaving a territory that he has once occupied. He firmly stays where he is, with such tenacity that he can hardly be driven out, even by force. He expands into new territories only when certain conditions for his existence appear; but without them—unlike the nomad—he would never change his residence. He is and remains an eternal parasite, a sponger who, like a pernicious bacillus, spreads over wider and wider areas as they become favorable to him. The effect produced by his presence is also like that of a sponger; wherever he establishes himself, the host people die out, sooner or later.

Thus the Jew has, at all times, lived in states belonging to other people, and there he has formed his own state. It remains hidden behind the mask of ‘religious community,’ as long as external circumstances make it inadvisable to reveal its true nature. But as soon as he feels strong enough to do without a disguise, he lifts the mask and suddenly becomes that which many others didn’t wish to believe or see: the Jew.

The Jew’s life as a parasite thriving on the body of other nations and states explains a characteristic that caused Schopenhauer to describe the Jew as “the great master of lies.”¹⁴¹ Existence compels the Jew to lie, and to lie systematically—just as it compels the inhabitants of northern climates to wear warm clothes.

He can live among other peoples only as long as he succeeds in persuading them that he is not a people but a ‘religious community’—though of a special sort.

This is but his first great lie.

In order to continue his existence as a parasite of other peoples, he is obliged to conceal his inner nature. The greater the intelligence of the individual Jew, the better will he succeed in deceiving others. It may go so far that his host people will actually believe that the Jew really is a Frenchman or Englishman, a German or Italian, who happens to belong to a special religious faith. State authorities in particular, who generally have only a minimal historical sense, fall

victim to his notorious deception. In these circles, independent thinking is considered a sin against the sacred rules by which official promotion takes place. It's therefore unsurprising that even today, in the Bavarian government offices, for example, there isn't the slightest suspicion that the Jews form a people and not a 'religion.' One glance, though, at the Jewish press should provide sufficient proof for even those of the most modest intelligence. The *Jewish Echo*, however, is not an official gazette and therefore not authoritative in the eyes of those government potentates.

Jewry has always been a nation of a definite racial character, and never a religion. Early on, and driven by a desire to get ahead, they began to seek for a means that would distract from any inconvenient attention. What could be more effective, and at the same time more above suspicion, than the idea of a religious community? Here, too, everything is copied, or rather stolen—the Jew could not possess any religious institution that developed from his own nature, seeing that he lacks any kind of idealism. As well, any belief in the afterlife is foreign to him.¹⁴² To the Aryan mind, religion is unimaginable unless it embodies the conviction that life somehow survives after death. As a matter of fact, the Talmud is not a book that prepares one for the afterlife; it only supplies rules for a practical and profitable life in this world.

Jewish religious doctrine is principally a collection of instructions for maintaining the blood purity of Jewry, and for regulating intercourse between Jews, themselves, and the rest of the world—which is to say, their relation with non-Jews. But this teaching isn't concerned with moral problems. Rather, it's concerned with petty economic problems.

Of the moral value of Jewish religious teaching, there are, and have always been, exhaustive studies (not by Jews; Jewish drivel on this subject is always self-serving) that show this kind of religion to be utterly monstrous, from the Aryan perspective. The Jew himself is the best example of the product of this religious training. His life is only of this world, and his mentality is as foreign to the true spirit of Christianity as his character was to the great Founder of this new

creed, 2,000 years ago.¹⁴³ The Founder made no secret of his estimation of the Jewish people. When necessary, he drove those enemies of the human race out of the temple of God; then, as always, they used religion as a means of advancing their commercial interests. In return, Christ was nailed to the cross. Our modern Christians, on the other hand, enter into party politics and, when elections are being held, they debase themselves to beg for Jewish votes. They even enter into political swindles with the atheistic Jewish parties, against the interests of their own nation.

On this first and greatest lie—that Jewry is not a race but a religion—other subsequent lies are based. One of these relates to the language of the Jew. For him, language is not a means for expressing his inner thoughts but rather a means of concealing them. When he speaks French, he thinks Jewish; and when writing German verses, he only gives expression to the character of his own nationality.

As long as the Jew has not succeeded in mastering other peoples, he's forced to speak their language—whether he likes it or not. But as soon as they become his slaves, they would have to learn another language (Esperanto, for example!), so that by this means Jewry could more easily dominate them!

How much the whole existence of this people is based on a permanent lie is proved in a unique way by *The Protocols of the Elders of Zion*, so infinitely hated by the Jews.¹⁴⁴ With groans and moans, the *Frankfurter Zeitung* repeats again and again that these are forgeries: the best proof of their authenticity. Here, what many Jews unconsciously wish to do is clearly set forth, and that's what counts. It doesn't matter from what Jewish brain these revelations sprang; the important thing is that they disclose, with an almost terrifying precision, the nature and activity of the Jewish people, exposing both their inner contexts and final aims.

The best way of judging them, however, is reality. If historical developments of the last few centuries are studied in light of this book, we will immediately understand the constant outcry of the Jewish press. The moment that the general public gets hold of this

book, the Jewish danger will be stamped out. (MK1: 11.11-14)

* * *

The folkish State, which I have tried to sketch in general outline, won't become a reality simply due to the fact that we know what's necessary for it. It's not enough to know how such a State should appear. The problem of its foundation is far more important. The existing parties benefit from the State, and they cannot be expected to bring about a change in the regime or to willingly modify their attitude. This is rendered all the more impossible because the leading elements are always Jews and yet more Jews. The present trend of development would, if allowed to go on unhampered, lead to the realization of the pan-Jewish prophecy—that the Jews will one day devour the other nations of the Earth and become their master.¹⁴⁵

In contrast to the millions of 'bourgeois' and 'proletarian' Germans—who are stumbling to their ruin, mostly through timidity and stupidity—the Jew persistently pursues his way and keeps his mind fixed on his future goal. Any party that's 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.

If we wish to transform our ideal picture of the folkish State into reality, we must stay independent of the forces that now control public life, and seek out new forces that will be ready and capable of taking up the fight for such an ideal. It will be a struggle, insofar as the first objective isn't the creation of a folkish State-conception, but rather, above all: the elimination of the Jewish one. (MK2: 5.0)

Threat to Germany

From a British state viewpoint, even though there isn't much interest in the further destruction of Germany, such a development is greatly in the interests of the international stock-exchange Jews. The cleavage between the official, or rather traditional, British statesmanship and the controlling Jewish stock-exchange powers is nowhere so clearly manifested as in the various attitudes on the questions of British

foreign policy. Contrary to the interests and welfare of the British state, Jewish finance desires not only the absolute economic destruction of Germany but its complete political enslavement. The internationalization of our German economy—that is, the transference of our productive forces to Jewish world finance—can only be completely carried out in a politically Bolshevik state. But the Marxist fighting forces of international Jewish stock-exchange capital cannot finally smash the German national State without friendly help from outside. French armies must therefore first besiege the German state-structure, and then the exhausted Reich would succumb to the Bolshevik fighting troops of international Jewish world finance.

Hence it is that the Jew today is the great agitator for the complete destruction of Germany. Whenever in the world we read of attacks against Germany, Jews are their fabricators. In peacetime and during the War, Jewish stock-exchange and Marxist press systematically stirred up hatred against Germany, until one state after another abandoned its neutrality and placed itself at the service of the world war coalition, renouncing the real interests of people.

The Jewish way of reasoning thus becomes clear. The Bolshevization of Germany—that is, the rooting out of national folkish German intellectuals to make it possible for the German labor force to bear the yoke of Jewish world finance—is only a prelude to an extension of the Jewish tendency for world conquest. As so often in history, Germany is the great pivot in this mighty struggle. If our people and our State should become victims of these bloodthirsty and avaricious Jewish tyrants of nations, the whole Earth would fall prey to this polyp; and if Germany were to be freed from its grip, this greatest of dangers to nations would be broken for the whole world.

It is certain that Jewry uses all its agitational efforts not only to maintain national animosity toward Germany but, if possible, to increase it even more; and it's equally certain that only a fraction of these activities are in keeping with the true interests of the poisoned peoples. In general, Jewry carries on its campaign in the various countries by the use of weapons that are calculated to appeal to the

mentality of the respective nations and are most likely to produce the greatest success. In our blood-diluted, exceptionally-torn national body, it is the more or less 'cosmopolitan,' pacifist-ideological thoughts that arise; in short, the internationalist tendencies that they use in their struggle for power. In France, they exploit the well-known and accurately-estimated chauvinism, and in England, the commercial and world-political outlook; in short, they always work with the essential qualities that belong to each national mentality. When they have in this way achieved a decisive influence in economic and political spheres, they discard the limitations of their borrowed weapons, and expose, to the same degree, the true inner purposes of their will and their struggle. Their destruction then accelerates, reducing one state after another to a mass of ruins, upon which they will erect the sovereign and eternal Jewish Empire.

In England and Italy, the contrast between the view of the better kind of statesmanship and the policy of the Jewish world stock-exchange is clear—indeed, sometimes strikingly obvious.

Only in France today does there exist, more than ever before, a profound accord between the views of the Jew-controlled stock exchange and the chauvinistic national statecraft. This identity constitutes an immense danger for Germany. For this reason, France is and will remain by far the most terrible enemy. This people, who are becoming more and more niggerized, represent an enduring danger to the existence of the white race in Europe because they are bound up with the Jewish goal of world domination.¹⁴⁶ Contamination through Negro blood on the Rhine, in the very heart of Europe, is in accord with the sadistic and perverse lust for vengeance by this hereditary enemy of our people, just as an ice-cold Jewish calculation uses this to begin a bastardization at the center of the European continent, and to deprive the white race of the basis for a sovereign existence by infection with a lower humanity.

France's activities in Europe today, spurred on by their lust for vengeance and systematically led by the Jews, are a sin against the existence of white humanity. These actions will one day arouse a spirit

of vengeance against them by a race that has recognized racial pollution as the original sin of mankind. (MK2: 13.10-11)

* * *

One must never forget that the present [Jewish] rulers of Russia are blood-stained criminals, that they are the dregs of humanity which, favored by circumstances in a tragic hour, overran a great state, extinguished and rooted out millions of the leading intelligentsia out of sheer blood-lust, and that now, for nearly ten years, they have ruled with the most savage tyranny of all time. One must also never forget that these rulers belong to a people in whom the most bestial cruelty is allied with an inconceivably artful lying, and which is, today more than ever, conscious of a mission to impose its bloody oppression on the rest of the world. One must never forget that the international Jew, who is today the absolute master of Russia, regards Germany not as an ally but as a state condemned to the same fate. One does not form alliances with someone whose only aim is the destruction of its partner. Above all, one doesn't form alliances with subjects for whom no treaty is sacred, because they don't live on this world as agents of honor and sincerity but rather as the representatives of lies, deception, thievery, plunder, and robbery. The man who thinks that he can bind himself by treaty with parasites is like a tree that believes it can form a profitable agreement with mistletoe.¹⁴⁷

Only a bourgeois simpleton could imagine that Bolshevism has been banished. With his superficial thinking, he doesn't suspect that we are dealing here with an instinctive process—that is, the striving of the Jewish people for world domination, a process that's as natural as the Anglo-Saxon impulse to dominate the Earth. And just as the Anglo-Saxon chooses his own way of reaching those ends and fights for them with his own weapons, likewise the Jew. He goes his own way—the way of sneaking in among nations and boring from within; and he fights with his own weapons—lies and slander, poison and corruption, intensifying his struggle to the point of bloodily rooting out his hated opponents. In Russian Bolshevism we see an attempt undertaken by

Jewry in the 20th century to secure world domination—just as, in other epochs, they worked towards the same goal but with different, though related, means.

Their efforts are fundamentally grounded in the nature of their being. As little as any other nation would voluntarily renounce its own impulse towards expanding its nature and power, but would only do so when compelled by external circumstances or senile impotence, so little too will the Jew abandon his path toward world dictatorship by voluntary renunciation or self-suppression. He too will either be thrown back on his path by external forces, or will end his quest for world domination by dying out. But the impotence of nations, their death through senility, only comes with loss of blood purity. And this is something that the Jew has preserved better than anyone else on Earth. Therefore he advances along his destined road until he is opposed by a superior force, which, in a mighty struggle, casts the heaven-stormer back to Lucifer. ...

The fight against Jewish world-Bolshevization demands a clear stance towards Soviet Russia. One cannot cast out the Devil with Beelzebub. (MK2: 14.12)

Marx, Marxism and Bolshevism

It was during this time¹⁴⁸ that my eyes were opened to two dangers, the names of which I had scarcely known before. I had no idea whatsoever of their terrible significance for the existence of the German people. These two dangers were *Marxism* and *Jewry*. (MK1: 2.2)

* * *

Only the common enemies of these two countries, Germany and Russia, could have an active interest in such a war. As a matter of fact, it was only the Jews and the Marxists who tried to stir up bad blood between the two states. (MK1: 4.11)

* * *

The second thing that irritated me was the manner in which Marxism

was regarded and accepted. In my eyes, all this proved how little they knew about this plague. It was believed, in all seriousness, that the abolition of party distinctions during the war made Marxism a mild and moderate thing.

But this was no question of party. It was a matter of a doctrine that must lead to the destruction of all humanity. The intention of this doctrine was misunderstood because nothing was said about it in our Jew-ridden universities, and because our arrogant bureaucratic officials didn't think it worthwhile to study a subject that wasn't included in the university curriculum. This mighty revolutionary trend was going right in front of them; but those 'intellectuals' didn't pay any attention. (MK1: 5.7)

* * *

It's no accident that Bolshevik teaching flourishes in those regions whose population has been degenerated by hunger: in central Germany, Saxony, and the Ruhr Valley. In all these districts there is a marked absence of any serious resistance, even by the so-called intellectual classes, against this Jewish disease. (MK1: 10.18)

* * *

And international Marxism is nothing but the application, by the Jew Karl Marx, of a pre-existing worldview to a definite profession of political faith. Without the foundation of this widely-diffused infection, the amazing success of this doctrine would have been impossible. In reality, Karl Marx was the one among millions who, in a slowly decomposing world, used his keen insight to detect the essential poisons; he then extracted and concentrated them, with the skill of a wizard, into a solution that would bring about the rapid destruction of the independent nations of this Earth. And all this was done in the service of his race.

Marxist doctrine is the concentrated extract of the mentality that underlies the present generally-accepted worldview. For this reason alone, it's out of the question, and even ridiculous, to think that our so-called bourgeois world can offer any effective resistance. This

bourgeois world is infected with all those same poisons, and its general worldview differs from Marxism only in degree and in the person who holds it. The bourgeois world is Marxist, but believes in the possibility of rule by a certain group of people (the bourgeoisie), while Marxism itself systematically aims at delivering the world into the hands of the Jews. (MK2: 1.6)

* * *

What gave Marxism its amazing influence over the broad masses was not the formal writings of the Jewish system of ideas, but the tremendous oral propaganda carried on for years among the broad masses. Out of 100,000 German workers, scarcely 100 know of this work. It has been studied a thousand times more by intellectuals, and especially by Jews, than by the genuine followers of the movement from the lower classes. That work wasn't written for the broad masses, but exclusively for the intellectual leadership of the Jewish world-conquering machine; and it was fueled by quite a different stuff: the press. (MK2: 6.6)

* * *

The union is not a tool of 'class struggle,' but the Marxists made it into an instrument for use in their own class struggle. They created the economic weapon that the international world-Jew uses for the purpose of shattering the economic foundations of free and independent national states, and for destroying national industry and trade, and thereby enslaving free peoples to serve a supra-state Jewish world-finance. (MK2: 12.2)

The World-Enemy

Is it conceivable that those who represent the true interests of those alliance-possible nations could uphold their views against the will of the Jewish mortal enemy of free peoples and nation-states?

For example, could the forces of traditional British statesmanship break the disastrous Jewish influence, or not?

This question, as already said, is very difficult to answer. It depends

on too many factors to form a conclusive judgment. In any case, one thing is certain: In one state, governmental power is so stabilized, and is so absolutely at the service of the country's interests, that one cannot speak of a real and effective obstruction of political necessities by international Jewish forces.

The fight that fascist Italy is waging against the Jews' three principal weapons—though perhaps in the deepest sense unconsciously (but I don't believe this myself)—furnishes the best proof that the poisonous fangs of this supra-state power are being torn out, albeit indirectly. The prohibition of Freemason secret societies, the suppression of the supra-national press, and the continuous demolition of international Marxism, together with the steady reinforcement of the fascist state-concept—all this will, over the years, enable the Italian government to more and more serve the interests of the Italian people, without regard to the hissing of the Jewish world-hydra.

Things are harder in England. In that country of 'the freest democracy,' the Jew exerts an almost unlimited dictatorship, indirectly, through public opinion.¹⁴⁹ And yet there is a perpetual struggle between advocates of British state interests and the proponents of Jewish world-dictatorship.

After the War it became clear for the first time how sharp this contrast is, when British state leaders took one stand on the Japanese problem and the press took another.

Just after the end of the War, the old mutual antipathy between America and Japan began to reappear. Naturally the great European powers couldn't remain indifferent to this new war danger. Despite ties of kinship, there was a certain amount of jealousy in England over the growing importance of the American Union in all spheres of international economics and politics. The former colonial territory, child of a great mother, seemed about to become the new world-master. It's quite understandable that today England should reexamine her old alliances, and that British statesmanship should look nervously to a point in time when it won't be said: "Britain rules the seas!" but rather: "The seas for the American Union!"

The gigantic American state-colossus, with its enormous wealth of virgin soil, is much harder to attack than an encircled German Reich. If the die were to be cast and an ultimate decision reached, England would be doomed if it stood alone. Therefore they eagerly reach for the yellow fist and cling to an alliance that, from a racial viewpoint, is perhaps unpardonable; but from a political viewpoint it represents the sole possibility of reinforcing Britain's world position in the face of the up-surgng American continent.

Despite a common struggle on the European battlefields, the English government did not conclude an alliance with their Asiatic partner, and the whole Jewish press jumped on this idea from behind.

How is it possible that, up to 1918, Jewish organs championed the British struggle against the German Reich, and then suddenly became disloyal and went their own way?

The destruction of Germany was not an English interest, but primarily a Jewish one—just as today the destruction of Japan less serves British interests than it does the broader wishes of the leaders of the anticipated Jewish world-empire. While England endeavors to maintain its position in the world, the Jew organizes his attack for its conquest.

He already sees the present European states as pliant tools in his hands, whether indirectly through so-called Western democracy or in the form of direct domination by Russian Bolshevism. But it's not only the Old World that he holds in his snare; rather, the same fate holds for the New. Jews control the stock-exchange forces of the American Union.¹⁵⁰ Every year they increase their control over the labor force, in a nation of 120 million people; only very few, to their chagrin, still remain fully independent.¹⁵¹

They show consummate skill in manipulating public opinion and using it as an instrument in the fight for their own future.

Jewry's greatest heads see the pending fulfillment of the Old Testament prophecy about the great devouring of nations.¹⁵²

Among this great herd of denationalized colonial territories, one independent state could bring about the ruin of the whole structure at

the last hour. A Bolshevik world cannot exist unless it encompasses everything.

If only one state preserves its national strength and greatness, the Jewish satrapy world empire, like every other tyranny in the world, would have to succumb to the force of the nationalist idea.

Now, due to his thousand years of adaptation, the Jew knows very well that he can undermine European nations by racial bastardization, but that he could not subject an Asiatic national state like Japan to the same fate. Today he can mimic the ways of the German and the Englishman, the American and the Frenchman, but he has no means of approach to the yellow Asiatic. Therefore he seeks to break the Japanese national state by using other such formations, so that he may rid himself of a dangerous opponent before he transforms the last state power in his fist into a tyranny over the defenseless.

In his millennial Jewish empire, he dreads a national Japanese state, and therefore wants to destroy it before establishing his own dictatorship.

And so he incites nations against Japan today, as he once did against Germany. Thus while British statesmen are still trying to establish an alliance with Japan, the British-Jewish press is leading a fight against the ally, and prepares for a war of destruction under the proclamation of democracy, and by using the war-cry: "Down with Japanese militarism and imperialism!"

That's how insubordinate the Jew has become in England today.

And for this reason, the struggle against the Jewish world-danger will begin there.

And here again, the National Socialist movement has a tremendous task to fulfill: It must open our peoples' eyes in regard to foreign nations, and it must continually remind them of the true enemy of the present-day world. In place of hatred against Aryans—from whom we may be separated on almost every other ground but with whom the bond of common blood and kindred civilization unite us—we must devote ourselves to arousing a general wrath against the maleficent enemy of mankind, as the real author of all our sufferings.

We must see to it that, at least in our own country, the mortal enemy is recognized, and that the fight against him may become a beacon of light toward brighter days, showing other nations the way of salvation for an embattled Aryan humanity. (MK2: 13.20-23)

* * *

It's no longer princes or their courtesans who contend and bargain about state borders, but rather the inexorable world-Jew who fights for his dominion over nations. No nation can remove this fist from its throat except by the sword. Only an organized and concentrated national sentiment, turned into an effective force, can defy the international enslavement of peoples. This path is, and remains, a bloody one. (MK2: 14.6)

Conclusion from the *Second Book*¹⁵³

But another important factor for England's attitude toward Germany appeared as well: world Jewry, which also exerts a controlling influence in England. Although the English people itself will certainly be able to overcome the war psychosis vis-a-vis Germany, it is just as certain that world Jewry will leave nothing undone to keep the old enmities alive, to prevent a pacification of Europe, and to enable—in the confusion of general turbulence—full expression of its disruptive Bolshevik tendencies. One cannot speak of world politics without taking this most terrible power into account. ...

The war against Germany was waged by a most powerful international coalition in which only some of the states could have had a direct interest in the destruction of Germany. In more than a few countries, the transition to war took place through influences that did not in any way arise from—or even could benefit—the true intrinsic interests of these peoples. An enormous war propaganda campaign began to cloud the public opinion of these peoples and excite them for a war that could bring no advantage to some of these peoples, and sometimes ran completely contrary to their true interests.

The power that initiated this enormous war propaganda campaign

was international world-Jewry. Although participation in the war—viewed from the standpoint of their own interests—may have been pointless for some of these nations, it was perfectly sensible and logical from the viewpoint of the interests of world Jewry.

It isn't my task here to provide a treatise on the Jewish question itself. This cannot be done within the scope of such a short, necessarily concise presentation. Only the following is to be said here, in the interests of better understanding:

Jewry is a people with a racial core—one not entirely uniform, but whom are nevertheless a people with certain essential particularities that distinguish them from all other peoples living on the Earth. Jewry is not a religious community; rather, the religious ties between the Jews are in reality the current national constitution of the Jewish people. The Jew has never had his own territorially defined state like the Aryan states. Nonetheless, his religious community is a real state because it ensures the preservation, propagation, and future of the Jewish people. But this is the job of the state alone. The fact that no territorial boundaries underlie the Jewish state—as is the case with Aryan states—is associated with the fact that the essence of the Jewish people lacks the productive forces to build and sustain a territorial state.

Just as every people possesses—as the basic tendency of all its earthly actions—an obsession with preserving itself as its driving force, the same is true of Jewry. But here the struggle for survival takes various forms, corresponding to the entirely different natures of the Aryan peoples and Jewry. The basis of the Aryans' struggle for survival is the land, which is cultivated by them and which now provides the general basis for an economy that, in an internal cycle, satisfies their own requirements through the productive forces of their own people.

The Jewish people, because of its lack of productive capabilities, cannot carry out the territorially conceived formation of a state; rather, it needs the labor and creative activities of other nations to support its own existence. The existence of the Jew himself thus becomes a parasitic existence within the life of other peoples. The ultimate goal of the Jewish struggle for survival is the enslavement of productively

active peoples. To reach this goal—which, in reality, the Jews' struggle for survival has represented throughout the ages—the Jew uses every weapon that is in accordance with the entirety of his essence.

In terms of domestic policy, he fights within the individual peoples first for *equality* and then later for *superiority*. Shrewdness, cleverness, cunning, disguise, and so on, are all weapons assisting him in this struggle; these are rooted in the character of his people. They are tactics in his fight to preserve life, just like the tactics of other peoples in military conflict.

In terms of foreign policy, he attempts to cause nations to become restless, divert them from their true interests, hurl them into wars with one another, and thus gradually—with the help of the power of money and propaganda—become their masters.

His ultimate aim is the denationalization and chaotic bastardization of other peoples, the lowering of the racial level of the highest, and the domination over this racial mush through the eradication of these peoples' intelligentsias and their replacement with the members of his own people.

The Jewish international struggle will therefore always end in bloody Bolshevization—that's to say, in truth, the destruction of the intellectual upper classes associated with the various peoples, so that he himself will be able to rise to mastery over a leaderless humanity.

In this process, stupidity, cowardice, and wickedness play into his hands. Bastards provide him the first opening to break into a national community.

Jewish domination always ends with the decline of all culture, and ultimately of the insanity of the Jew himself. This is because he is a parasite on the peoples, and his victory means his own end just as much as the death of his victim.

With the collapse of the ancient world, the Jew faced young and partially untainted peoples who were secure in their racial instincts, and who refused to be infiltrated by him. He was a stranger, and all his lies and disguises availed him little for nearly 1,500 years.

It was feudal rule and the princely regimes that first created the

general situation that allowed him to join the struggle of an oppressed social class—yes, in a short time he made it his own. With the French Revolution he achieved equal civil rights. That built the bridge he could now stride across to capture political power within nations.

The 19th century gave him a dominant position within national economies, due to the expansion of loan-capital, founded on the concept of interest. Via the detour of stock, he finally obtained possession of a large portion of the production facilities, and with the help of the stock exchange he gradually became ruler not only of public economic life but ultimately also political life. He supports this domination with the intellectual degradation of the peoples, assisted by Freemasonry and the work of the press which has become dependent upon him. He discovers in the newly rising fourth estate of the working class the potential force to destroy the bourgeois intellectual regime, just as the bourgeoisie was once the instrument to shatter feudal rule. Bourgeois stupidity, a shocking lack of principle, greed, and cowardice all play into his hands in this. He formed the laborers' occupation into a special class, which he now asks to take up the fight against the national intelligentsia. Marxism became the intellectual father of the Bolshevik Revolution. This is the weapon of terror that the Jew now applies ruthlessly and brutally.

By the turn of the century, the Jew's economic conquest of Europe was fairly complete; he now began to secure it politically. That's to say, the first attempts to root out the national intelligentsia were undertaken in the form of revolutions.

He used the European peoples' tensions—most of which is attributable to their general need for space and the consequences that arise from it—to his advantage by systematically agitating for world war.

The goal is the destruction of inherently anti-Semitic Russia as well as the destruction of the German Reich, whose administration and army still resists the Jews. A further goal is the overthrow of those dynasties that have not yet been made subordinate to a democracy that is dependent on and led by Jews.

This goal in the Jewish struggle has at least to some degree been completely achieved. Czarism and Kaiserism in Germany have been eliminated. With the help of the Bolshevik Revolution, the Russian upper class and also the national intelligentsia were—with inhuman torture and barbarity—murdered and completely rooted out. The victims of this Jewish fight for dominance in Russia totaled 28 to 30 million dead among the Russian people—fifteen times as many as the Great War cost Germany. After the successful Revolution he tore away all the ties of orderliness, morality, custom, and so on, abolished marriage as a higher institution, and proclaimed in its place universal licentiousness. His goal was to breed, through a lawless bastardization, a generally inferior human mush that itself is incapable of leadership and ultimately will no longer be able to do without the Jews as its only intellectual element.

Only the future will tell to what extent this has succeeded and to what extent the natural forces of reaction will now be able to bring about a change in this most terrible crime of all time against humanity.

At the moment he is attempting to steer the remaining states into the same situation. He is supported in his efforts and activities and backed by the bourgeois nationalist parties of the so-called nationalist patriotic associations, while the Marxists, the Democrats, and the so-called Christian Center appear as offensive combat troops.

The fiercest struggle over the victory of Jewry is currently taking place in Germany. Here it is the National Socialist movement alone that has taken up the fight against this execrable crime against humanity.

In all European states, the struggle for political power is currently being fought out—in some cases quietly, in some cases more violently—albeit often only under cover.

As in Russia, this struggle has now also been decided in France. There the Jew, benefiting from a number of circumstances, has entered into a joint venture with French national chauvinism. The Jewish stock exchange and French bayonets have since been allies.

The fight has not yet been decided in England. There the Jewish

invasion is still confronted by old British tradition. The instincts of the Anglo-Saxons are still so acute and alive that one cannot speak of a complete Jewish victory; rather, the Jew is in some ways forced to adapt his own interests to those of the English.

If the Jew prevails in England, then English interests will recede into the background, just as in Germany today it is no longer German but Jewish interests that dominate. If the British prevail, however, then a change in England's attitude toward Germany can still take place.

The struggle over Jewish dominance has been decided in Italy as well. In Italy, with the victory of fascism, the Italian people have won. Even though the Jew is forced to attempt to adapt himself to fascism in Italy today, his attitude toward fascism outside Italy reveals his real conception of it. Since that memorable day when the fascist legions moved to Rome, only Italy's own national interest has been dominant and decisive for the fate of the nation.

For this reason, no other state is as well suited as Italy to be an ally of Germany. The bottomless stupidity and underhanded baseness of our so-called folkish nationalists are reflected in the fact that they reject the only state that's governed nationalistically today and instead would rather, as true ethnic German nationalists, enter into a world-coalition with the Jews. It is fortunate that these fools' time in Germany is ended, and thus that the term 'folkish German' can be released from the entanglement of these petty and pitiful creatures. The term will gain infinitely from that.

PART IV:

SELECTED SPEECHES

AND WRITINGS

1933-1945

Boycott of German Jews – 28 March 1933¹⁵⁴

National Socialists! Party Comrades! After 14 years of inner conflict, the German nation—politically overcoming its ranks, classes, professions, and confessional divisions—has effected an upheaval that put a lightning end to the Marxist-Jewish nightmare.

In the weeks following 30 January, a unique national revolution took place in Germany. In spite of long years of exceedingly severe suppression and persecution, the masses of millions that support the government of the national revolution have, in a very calm and disciplined matter, given the new Reich leadership legal cover for the implementation of its reform of the German nation from top to bottom. On 5 March the overwhelming majority of Germans eligible to vote declared its confidence in the new regime. The completion of the national revolution has thus become the demand of the people.

The Jewish-Marxist big-wigs deserted their position of power with deplorable cowardice. Despite all the fuss, not a single one dared to raise any serious resistance. For the most part, they have left the masses they had seduced in the lurch and fled abroad, taking with them their stuffed strongboxes. The authors and beneficiaries of our misfortune owe the fact that they were spared—almost without exception—solely to the incomparable discipline and order with which this act of overthrowing was conducted.

Hardly a hair on their heads was harmed. Compare this act of self-discipline on the part of the national uprising in Germany with, for instance, the Bolshevik Revolution in Russia, which claimed the lives of over three million people, and you will begin to appreciate what a debt of gratitude the criminals guilty of the disintegration in Germany would owe the powers of the national uprising. Compare the terrible battles and destruction of the [German] Revolution of these very November Men themselves: their shooting of hostages in the years 1918-19; the slaughtering of defenseless opponents—and you will once again perceive how enormous the difference is between them and the national uprising.

The men presently in power solemnly proclaimed to the world that they wanted to live in international peace. In this, the German people constitutes a loyal following. Germany wants neither worldwide confusion nor international intrigues. National revolutionary Germany is firmly resolved to put an end to internal mismanagement!

Now that the domestic enemies of the nation have been eliminated by the people themselves, what we have long been waiting for will now come to pass. The Communist and Marxist criminals and their Jewish-intellectual instigators, who, having made off with their capital stocks across the border in the nick of time, are now unfolding an unscrupulous, treasonous campaign of agitation against the German nation as a whole from there. Because it became impossible for them to continue lying in Germany, they have begun, in the capitals of the former Entente, to continue the same agitation against the young national uprising that they had already pursued at the outbreak of the War against the Germany of that time.

Lies and slander of positively hair-raising perversity are being launched about Germany. Horror stories of dismembered Jewish corpses, gouged-out eyes, and hacked-off hands are circulated for the purpose of defaming the German nation in the world for a second time, just as they had succeeded in doing once before in 1914. The animosity of millions of innocent human beings, peoples with whom the German nation wishes only to live in peace, is being stirred up by these unscrupulous criminals. They want German goods and German labor to fall victim to the international boycott. It seems they think the misery in Germany is not bad enough as it is; they have to make it worse!

They lie about Jewish females who have supposedly been killed; about Jewish girls allegedly being raped before the eyes of their parents; about cemeteries being ravaged! The whole thing is one big lie invented for the sole purpose of provoking a new world-war agitation! Standing by and watching this lunatic crime any longer would mean being implicated.

The National Socialist Party will therefore now take defensive action

against this universal crime with the means which are capable of striking a blow to the guilty parties. For the guilty ones are among us, they live in our midst, and day after day abuse the right to hospitality that the German people have granted them. At a time when millions of our people have nothing to live on and nothing to eat, while hundreds of thousands of intelligent Germans degenerate on the streets, these intellectual Jewish men of letters are sitting in our midst and have no qualms about claiming the right to our hospitality.

What would America do, if the Germans in America were to commit a sin against America like the one these Jews have committed against Germany? The national revolution did not harm a hair on their heads. They were allowed to go about their business as before; but mind you, corruption will be exterminated, regardless of who commits it. Just as belonging to a Christian confession or our own people does not constitute a license for criminals, neither does belonging to the Jewish race or the Mosaic religion.

For decades, Germany indiscriminately allowed all aliens to enter the country. There are 135 people to one square kilometer of land in this country. In America there are less than 15. In spite of this fact, America saw fit to set quotas for immigration and even exclude certain peoples from immigrating. Without any regard to its own distress, Germany refrained for decades from instituting these measures. As our reward, we now have a clique of Jewish men of letters, professors, and profiteers inciting the world against us while millions of our own people are unemployed and degenerating. This will be put to a stop now!

The Germany of the national revolution is not the Germany of a cowardly bourgeois mentality. We see the misery and wretchedness of our own people and feel obliged to leave nothing undone that can prevent further damage to this, our nation. The parties responsible for these lies and slander are the Jews in our midst. It is they who are the source of this campaign of hate and lies against Germany. It would be in their power to call the liars in the rest of the world into line. Because they choose not to do so, we will make sure that this crusade

of hatred and lies against Germany is no longer directed against the innocent German nation but against the responsible agitators themselves. This smear campaign of boycotting and atrocities must not and shall not injure the German nation, but rather the Jews themselves—a thousand times more severely.

Thus the following order is issued to all party sections and party organizations:

Item 1: Action Committees for a boycott against the Jews

Action Committees are to be formed in each local chapter and organizational body of the NSDAP for conducting a practical, organized boycott of Jewish businesses, Jewish goods, Jewish doctors, and Jewish lawyers. The Action Committees shall be responsible for ensuring that the boycott does not do any harm to innocent parties but instead does all the more harm to the guilty parties

Item 2: Utmost protection for all foreigners

The Action Committees shall be responsible for providing the utmost protection for all foreigners without regard to their religion and origins or race. The boycott is a purely defensive action that is aimed exclusively at the Jewry in Germany.

Item 3: Boycott propaganda

The Action Committees shall immediately popularize the boycott by means of propaganda and enlightenment. Basic principle: no good German is still buying from a Jew or allowing the Jew or his henchmen to offer him goods. The boycott must be a universal one. It will be born by the entire nation and must hit Jewry where it is most vulnerable.

Item 4: The central management

In cases of doubt, one is to refrain from boycotting businesses until informed otherwise by the Central Committee in Munich.

Item 5: Surveillance of newspapers

The Action Committees shall keep the newspapers under sharp

surveillance in order to ascertain the extent to which they are participating in the enlightenment crusade of the German nation against the Jewish smear campaign of atrocities abroad. If newspapers are not doing so, or doing so only within a limited scope, it is to be seen to that they are instantly removed from every building inhabited by Germans. No German man and no German business are to continue advertising in such newspapers. These papers must become victims of public contempt, written for fellow members of the Jewish race, but not for the German people.

Item 6: Boycott as a means of protecting German labor

In conjunction with the factory cell organizations of the Party, the Action Committees must carry the propaganda of the enlightenment concerning the effects of the Jewish smear campaign of atrocities for German labor, and thus for the German worker, into the factories—enlightening the workers in particular as to the necessity of a national boycott as a defensive measure for the protection of German labor.

Item 7: Action Committees down to the last village!

The Action Committees must be driven into the smallest villages in order to hit especially the Jewish traders on the flatlands. As a basic principle, it should be stressed that the boycott is a defensive measure that was forced upon us.

Item 8: The boycott is to commence on 1 April!

The boycott shall not begin in a dissipated fashion, but abruptly. For this reason, all preparations are to be made instantly. The SA and SS will be given orders to set up guards to warn the population not to set foot in Jewish shops from the moment the boycott begins. The beginning of the boycott is to be publicized on posters and in the press, in handbills, etc. The boycott shall commence abruptly at 10:00 in the morning on Saturday 1 April. It will be maintained until an order from the Party leadership commands that it be discontinued.

Item 9: Demand of the masses for restricted admission

In tens of thousands of mass assemblies, which are to reach as far as the smallest village, the Action Committees shall organize the demand for the introduction of a restriction on the number of Jews employed in all professions, which should be relative to their proportion in the German population. In order to increase the impact of the action, this demand is initially to be confined to three areas:

- a. admission to the German secondary schools and universities;
- b. the medical profession;
- c. the legal profession.

Item 10: Enlightenment abroad

Another further task of the Action Committees is to ensure that every German who upholds any connection whatsoever abroad shall make use of this to circulate in letters, telegrams, and telephone calls, in an enlightening manner, the truth that law and order reigns in Germany; that it is the single most ardent wish of the German nation to be able to pursue its work in peace and live in peace with the rest of the world; and that it is fighting the battle against the Jewish smear campaign of atrocities purely as a defensive battle.

Item 11: Calm, discipline and no acts of violence!

The Action Committees are responsible for ensuring that this entire battle is conducted with the utmost calm and the greatest discipline. Refrain from harming a single hair on a Jew's head in the future as well! We will come to terms with this smear campaign simply by the drastic force of these measures cited.

More than ever before, it is necessary that the entire Party stand behind the leadership in unquestioning obedience as one man.

National Socialists, in a single offensive, you have wrought the miracle of sending the November State cart-wheeling. You will accomplish this second task the same way. International world-Jewry should know one thing: The government of the national revolution does not exist in a vacuum. It is the representation of the working German people. Whoever attacks them, is attacking Germany! Whoever slanders them,

is slandering the nation! Whoever fights them, has declared war on 65 million people! We were able to come to terms with the Marxist agitators in Germany; they will not force us to our knees, even if they are now proceeding with their renegade crimes against our people from abroad.

National Socialists! Saturday at 10:00, Jewry will know upon whom it has declared war.¹⁵⁵

Speech – 13 September 1937

One would have to be incredibly naive to dispute the fact that Bolshevism does indeed have that international character, i.e. a revolutionary character, in an age when Bolshevism hardly allows a day to pass without stressing its mission of world revolution as the be-all and end-all of its program, and hence the basis for its very existence! Only a bourgeois-democratic politician would refuse to believe what the programmatic foundation of this Red world-movement actually is and what, in reality, is revealed in fact to be the most significant feature of this world movement. National Socialism was not the first to claim that Bolshevism was international; it was Bolshevism itself—the strictest rendering of Marxism—which solemnly proclaimed its international character.

Now, if one of our Western Europeans still insists on denying that Bolshevism is international, i.e. that it uses internationally-uniform means and methods to pursue an internationally-identical goal, one is left to fear that, in the near future, we will be hearing from the lips of one such world-wise person correspondingly that National Socialism, contrary to its program, does not intend to stand up for Germany, and neither does Fascism for Italy! I would nonetheless find it regrettable if we were not to be believed. And it pains me just as much that no one even believes Bolshevism when it itself asserts its intentions and proclaims what it is.

Moreover, he who has no concept of the magnitude of this world menace and, above all, holds, for reasons of domestic and foreign policy, that he is not allowed to take this menace seriously, will all too

easily intentionally overlook everything which might perchance be seen to constitute proof of the existence of this world-menace. ...

As National Socialists, we are fully conscious of the origins and conditions of the fight which is today causing unrest in the world. Above all, we comprehend the extent and dimensions of this struggle. It is a gigantic event in terms of world history! It is the greatest menace with which the culture and civilization of the human race have been threatened since the collapse of the nations in antiquity.

This crisis cannot be compared to any of the otherwise habitual wars or any of the revolutions that take place so often. No, this is an all-encompassing, general attack against modern societal order, against our spiritual and cultural world. This attack is being launched both against the essential character of the peoples per se, against their inner organization, and against the race's own leadership of these bodies politic, as well as against their spiritual life, their traditions, their economies, and all the other institutions that determine the overall essence, character, and life of these peoples or states. This attack is so extensive that it draws nearly all of the functions of life into the sphere of its actions. The duration of this battle is unforeseeable. One thing which is certain is that, since the birth of Christianity, the triumphant advance of Mohammedanism, or the Reformation, nothing of this type has ever before taken place in this world. ...

What others profess not to see because they simply do not want to see it, is something we must unfortunately state as a bitter truth: The world is presently in the midst of an increasing upheaval, whose spiritual and factual preparation and whose leadership undoubtedly proceed from the rulers of Jewish Bolshevism in Moscow.

When I quite intentionally present this problem as Jewish, then you, my party comrades, know that this is not an unverified assumption, but a fact proven by irrefutable evidence.¹⁵⁶

All our European states originated in what were initially small racial cores, but which are to be regarded as the truly powerful and hence

determining factors in this constellation. This fact is most pointedly demonstrated in those states in which, as late as our modern times, the formed and guided masses and the forming and guiding powers were not brought into a balance—or perhaps they could not be, but probably this was not even intended. One of these states was Russia. A very thin—not Russian-folkish, i.e. not Slavic—layer of leadership pieced this state together from an assortment of small and even smaller communities to form a virtual colossus of a state that was seemingly impregnable, but whose greatest weakness always lay in the discrepancy between the number and merit of its ruling class—non-Russian in terms of blood—and the number and merit of its national Russian elements.

Therefore it was particularly easy for a new racial core to successfully penetrate and attack; it intentionally manifested itself as a folkish leader in disguise, in contrast to the old, official leadership of state. Here the Jewish minority, which was in no way proportionate to the Russian nation itself in terms of numbers, took the detour of appropriating the leadership of the national-Russian proletariat to succeed not only in ousting the former social and state leadership, but in exterminating it without further ado.

Yet for this reason in particular, the Russia of today is basically no different from the Russia of 200 or 300 years ago. A brutal dictatorship by a foreign race has seized utter control of genuine Russian civilization and is exercising that control commensurately.

To the extent that this process of forming a new state came to its conclusion in Russia, one might be able to simply take cognizance of the fact as a historic reality just as with any other similar situation, and leave it at that. Yet now that this Jewish racial core is seeking to bring about the same effects in other peoples, and thereby views modern Russia as its already-conquered base and bridgehead for further expansion, this problem has exceeded the dimensions of a Russian problem and become a world problem that will be decided one way or another, because it must be decided.

While one part of the 'Jewish fellow citizens' demobilizes

democracy via the influence of the press or even infects it with their poison by linking up with revolutionary manifestations in the form of peoples' fronts, the other part of Jewry has already carried the torch of the Bolshevik revolution into the midst of the bourgeois-democratic world without even having to fear any substantial resistance. The final goal is then the ultimate Bolshevik revolution, i.e. not, for example, consisting of the establishment of a leadership of the proletariat by the proletariat, but of the subjugation of the proletariat under the leadership of its new and alien master.

Once the incited, insane masses—gone wild and supported by the asocial elements released from the prisons and penitentiaries—have exterminated the natural, indigenous intelligence of the peoples and brought them to the scaffolds to bleed to death, what will remain as the last bearer of—albeit miserable—intellectual knowledge is the Jew. For one thing should be made clear here: This race is neither spiritually nor morally superior, but in both cases inferior through and through. For unscrupulousness and irresponsibility can never be equated with a truly brilliant disposition. In terms of creativity, it is an untalented race through and through. For this reason, if it seeks to rule anywhere for any length of time, it is forced to undertake the extermination of the former intellectual upper classes. Otherwise it would naturally be defeated by their superior intelligence within a very short time. That is because, in everything that has to do with true accomplishment, they have always been bunglers, and bunglers they will remain.

In the past year, we have shown in a series of alarming statistical proofs that, in the present Soviet Russia of the proletariat, more than 80 percent of the leading positions are held by Jews.¹⁵⁷ This means that the proletariat is not the dictator, but that very race whose Star of David has finally also become the symbol of the so-called proletarian state.

And incidentally, we have all experienced the same thing in Germany, too, of course. Who were the leaders of our Bavarian soviet republic?¹⁵⁸ Who were the leaders of *Spartakus*?¹⁵⁹ Who were the real

financial backers and leaders of our Communist Party? Now, that is something even the most well-meaning Mister World-Democrat can neither do away with nor change: it was none other than the Jews! That is the case in Hungary, too, and in that part of Spain that the truly Spanish people have not yet recaptured.

As you know, in Spain this Jewish Bolshevism proceeded in a similar fashion, starting with the detour of democracy, up to open revolution. It is a crass misrepresentation of the facts to claim, as is being done, that the Bolshevist oppressors of the people there were vested with legal power, while the fighters of national Spain were illegal revolutionaries.

No! We regard General Franco's men as the genuine and above all lasting Spain, and the usurpers of Valencia as the international revolutionary troop hired by Moscow, a troop which today is ravaging Spain and tomorrow may be ravaging a different state.

In England and France, they profess to be worried about the idea that Spain might even be occupied by Italy or Germany; we are just as appalled, in the face of the possibility that it might be conquered by Soviet Russia! By no means would this conquest have to be effected in the form of an occupation by Soviet Russian troops; rather, it will become a *fait accompli* at that moment when a Bolshevized Spain has become a section, i.e. an integral component, of the Central Bolshevist Office in Moscow—a branch that receives both its political directives and its material subsidies from there. In any case, we principally regard every attempt to further expand Bolshevism in Europe as a shift in the European balance of power. ...

I am merely stating a fact! Therefore we have a serious interest in preventing this Bolshevist plague from spreading even further in Europe. In other respects, in the course of history we have naturally had a number of confrontations with, for instance, national France. However, somehow and somewhere, we still belong together in the great European family of peoples—most of all when we all look deep into our innermost selves.

It is then, I believe, that, in essence, we do not really want to miss any of the truly European civilized nations. We have each other to thank not only for a certain amount of aggravation and suffering, but also for an incredible cross-fertilization. We have given each other models, examples, and lessons—just as, on the other hand, we have also given each other a certain amount of pleasure and many things of beauty. If we are just, we have every reason to harbor mutual admiration instead of hate! In this community of the civilized European nations, international Jewish Bolshevism is a totally alien element that has not the slightest contribution to make to our economy or to our culture, but instead wreaks only havoc; which has not a single positive accomplishment to show for itself in an international perspective on European and world life, but merely propagandistic tables of forged figures, and rabble-rousing posters.

Furthermore, to us Germans the thought that this Europe could be guided or ruled by Moscow, of all places, is simply unbearable. The fact that, in other countries, this type of presumptuousness is tolerated as a political demand, is something that we can only register with astonishment and regret. For us, at any rate, the mere idea of taking orders from a world so very far beneath us is just as ridiculous as it is outrageous. Furthermore, the stated goal of an uncivilized, Jewish-Bolshevist, international league of criminals to rule over Germany—an established member-country of European civilization—from a base in Moscow is yet another insult. Moscow can remain Moscow, and Soviet Russia can remain Soviet Russia, for all we care. Our German capital is Berlin in any case, and what is more: Germany, thank God, will always remain Germany! Thus let no one allow himself to be deceived on one point: National Socialism has banished the Bolshevist world-menace from within Germany. It has ensured that the scum of Jewish *littérateurs* alien to the people does not dictate over the proletariat, i.e. the German worker, but that instead the German nation finally comprehends its own destiny and finds its own leadership. It has moreover made our people and the Reich immune against Bolshevist contamination.¹⁶⁰

Reichstag Address – 30 January 1939

It is my conviction that ... we shall succeed, just as we succeeded inside Germany itself through the convincing power of our propaganda, in defeating the Jewish world-enemy.

Nations will shortly realize that National Socialist Germany wants no enmity with other nations; that all the assertions as to our intended attacks on other nations are lies, lies born of morbid hysteria, or of a mania for self-preservation on the part of certain politicians; but that in certain states these lies are being used by unscrupulous profiteers to salvage their own finances. That, above all, international Jewry may hope in this way to satisfy its thirst for revenge and profit, but that this is the grossest defamation that can be brought to bear on a great and peace loving nation.

Never, for instance, have German soldiers fought on American soil, unless it was in the cause of American independence and freedom; but American soldiers were brought to Europe [in WWI] to help strangle a great nation that was fighting for its freedom. Germany did not attack America, but America attacked Germany, and as the Investigation Committee of the American House of Representatives concluded: from purely capitalist motives, without any other cause.

There's just one thing that everyone should realize: These attempts cannot influence Germany in the slightest as to the way in which it settles its Jewish question. On the Jewish question, I have this to say: It's a shameful spectacle to see how the whole democratic world is oozing sympathy for the poor, tormented Jewish people, but remains hard-hearted and stubborn when it comes to helping them—which is, for them, an obvious duty. The arguments that are brought up as an excuse for not helping them actually speak for us Germans and Italians.

They say:

1. "We"—that is, the democracies—"are in no position to accept the Jews." Yet in these realms there are not even 10 people per square kilometer, while Germany, with its 135 inhabitants per

square kilometer, is supposed to have room for them.

2. They assure us: “We cannot take them unless, for example, Germany is prepared to allow them a certain amount of capital to bring with them as immigrants.” For hundreds of years, Germany was good enough to receive these elements, although they possessed nothing except infectious political and physical diseases. What they possess today, they have to a very large extent gained at the cost of the less astute German people by the most reprehensible manipulations.

Today we are merely paying this people what it deserves. When the German nation was, thanks to the Jewish-instigated and -conducted inflation,¹⁶¹ deprived of the entire savings which it had accumulated in years of honest work, when the rest of the world took away the German nation’s foreign investments, when we were divested of the whole of our colonial possessions, these philanthropic considerations evidently carried little noticeable weight with democratic statesmen. ...

The German nation does not wish its interests to be determined and controlled by any foreign peoples. France to the French, England to the English, America to the Americans, and Germany to the Germans! We are resolved to prevent the settlement in our country of a foreign people that was capable of snatching for itself all the leading positions in the land, and to deport that people.¹⁶²

We want to educate our own people for these leading positions. We have hundreds of thousands of very intelligent children of peasants and of the working classes. We shall have them educated—in fact we have already begun—and we wish that one day they may hold the leading positions in the State, and not the representatives of a foreign people.

Above all, German culture, as its name alone shows, is German and not Jewish, and therefore its management and care will be entrusted to members of our own nation. If the rest of the world cries out with a hypocritical demeanor against this ‘barbaric expulsion’ from Germany of such an ‘irreplaceable and culturally eminently valuable element,’ we can only be astonished at the conclusions they draw. How thankful

they must be that we are releasing these precious apostles of culture, and placing them at the disposal of the rest of the world. In accordance with their own declarations, they cannot find a single reason to excuse themselves for refusing to receive this most valuable race in their own countries. Nor can I see a reason why the members of this race should be imposed upon the German nation, while in the states that are so enthusiastic about these 'splendid people,' their settlement should suddenly be refused with every imaginable excuse.

I think that the sooner this problem is solved the better. Europe cannot calm down until the Jewish question is cleared up. It may very well be possible that sooner or later an agreement on this problem may be reached in Europe, even between those nations which otherwise do not so easily come together.

The world has sufficient space for settlements, but we must once and for all get rid of the opinion that the Jewish people was only created by God for the purpose of being, to a certain percent, a parasite living on the body and the productive work of other nations. Jewry will have to adapt itself to sound constructive activity as other peoples do, or sooner or later it will succumb to a crisis of an inconceivable magnitude.

And one thing I'd like to say on this day may be memorable for others as well as for us Germans: In the course of my life I have very often been a prophet, and have usually been ridiculed for it. During the time of my struggle for power, it was in the first instance the Jewish people who received my prophecies with laughter when I said that I would one day take over the leadership of the State, and with it that of the whole nation, and that I would then, among many other things, resolve the Jewish problem. Since then, I believe that the laughter of Jewry in Germany is now stuck in their throats.

Today I will once again be a prophet: If international finance-Jewry in and outside Europe should succeed in plunging the nations into a world war once more, then the result will be not the Bolshevization of the Earth, and thus the victory of Jewry, but the destruction of the Jewish race in Europe.¹⁶³

The time when the non-Jewish nations had no propaganda is at an end. National Socialist Germany and Fascist Italy have institutions that enable them, when necessary, to enlighten the world about the nature of a question of which many nations are instinctively conscious, but which then have not yet clearly thought out. At the moment, Jewry in certain countries may be fomenting hatred in the guise of the press, of film, of wireless propaganda, of the theater, of literature, etc., all of which they control. If this people should once more succeed in inciting millions of others into a struggle that is utterly senseless and only serves Jewish interests, then we will see the effectiveness of an enlightenment to which German Jewry has completely succumbed in just a few years.

Nations are no longer willing to die on the battlefield so that this rootless international race may profit from a war and satisfy its Old Testament vengeance. The Jewish watchword “Workers of the world unite” will be conquered by a higher realization, namely “Workers of all classes and all nations, recognize your common enemy!”

Speech – 1 May 1939

The commandment of the hour is the securing of German *Lebensraum* [living space]. There is no need for me to stress that we love peace above all. I know that a certain international clique of journalists is spreading lies about us on a daily basis, placing us under suspicion, and committing libel against us. This does not surprise me in the least. I know these creatures from back in the old days. They, too, are export articles for which the German nation has no use. In the American Union, a veritable campaign for boycotts against our German exports has been organized. It would have been more intelligent, so I believe, had they imported German goods instead of the most inferior German subjects [i.e. the Jews]. Well, at least, we can rejoice in having rid ourselves of these. How the people there will handle them, that's truly their problem. We shall see to it that these subjects do not pose an actual threat to us. I have taken the necessary precautions. I still recall vividly my political ‘friends’ from the days before our rise to

power. These fellows always insisted they knew no Fatherland. And, indeed, this is true, as they are Jews and have nothing to do with us. These fellows now are reaffirming their attitudes and their pledges of old: They have launched a campaign of hatred against Germany that they pursue with all their might.

And I? I arm with all my might!

I love peace; my work perhaps best attests to this. And in this I differ from these warmongers. What is it I have wrought and what is it these elements are undertaking? There is a great nation here for which I bear responsibility. I am attempting to make this nation both great and happy. Enormous projects are being undertaken here: New industries are being born; enormous buildings are undergoing construction. They are to serve the uplifting of the nation and to bear witness to our culture—not only here in Berlin, but also in a multitude of other German cities. The things we have created in the course of these years! The countless projects we have begun in these years! And so many of them will take ten to twenty years to be completed! Therefore, I have many reasons to desire peace. Yet, these warmongers need no peace. They neither advance peace nor do they labor for it.

There is no need for me to name names in this context. They are unknown international scribblers. They are ever so clever! They are truly omniscient. There is only one thing that they failed to foresee, namely, my rise to power. Even in January 1933, they could simply not believe it. They also failed to foresee that I was going to remain in power. Even in February 1934, they could simply not believe it. They failed to foresee that I was going to liberate Germany. Even in 1935 and 1936, they could simply not believe it. They failed to foresee that I was going to liberate our German people and to return them home. Even in 1937 and 1938, they could simply not believe it. They failed to foresee that I was determined to liberate and return home the rest of them, too. Even in February of this year, they could simply not believe it. They failed to foresee that I was going to eliminate the unemployment afflicting seven million. Even two, three years ago,

they could simply not believe it. They failed to foresee that I was going to implement the Four-Year Plan in Germany with success. This they simply could not believe either. They foresaw nothing! And they know nothing even today!

These people have always been parasites. Lately I do not know, but I have the feeling sometimes that they are a kind of cerebral parasite. They know only too well what is happening in my brain, for instance. Whatever I say today, as I stand before you, they knew of it yesterday already. And even if I myself did not know of it yesterday—they did, these most excellent receptacles of wisdom!

Actually, these creatures know everything. And, even if facts prove their pronouncements blatant lies, they have the nerve to come up with new pronouncements immediately. This is an old Jewish trick. It keeps the people from having time for reflection. Should people truly reflect on all these various prophecies, compare them to reality, then these scribblers would not get a penny for their false reports. Therefore their tactic and trick is, once one prophecy has been disproved, to come up with three new ones instead. And so they keep on lying, according to a type of snowball-tactics, from today until tomorrow, from tomorrow until the next day. ...

The warmongers who do not do anything and, in any event, cannot step before the world to say: “I have created this or that!”—they are the men who are attempting to plunge the rest of the world into disaster once again. And you will understand, that I cannot possibly rely on assertions or declarations by people who themselves are paid servants of these warmongers. No, indeed, I rely exclusively on my German nation—on you!¹⁶⁴

Speech – 8 November 1941

When I spoke to you here the last time, my old party comrades, I did so fully conscious of victory as hardly a mortal has been able to do before me. In spite of this, a concern weighed heavily on me. It was clear to me that, ultimately, behind this war was that incendiary being who has always lived off the quarrels of nations: the international Jew.

I would no longer have been a National Socialist had I ever distanced myself from this realization.

We followed his traces over many years. In this Reich, probably for the first time, we scientifically resolved this problem for all time, according to plan, and really understood the words of a great Jew who said that the racial question was the key to world history.¹⁶⁵ Therefore, we knew quite well—above all, I knew—that the driving force behind these occurrences was the Jew. And that, as always in history, there were blockheads ready to stand up for him: partly spineless, paid characters, partly people who want to make deals and, at no time, flinch from having blood spilled for these deals. I have come to know these Jews as the incendiaries of the world.

After all, in the previous years, you saw how they slowly poisoned the peoples via the press, radio, film, and theater. You saw how this poisoning continued. You saw how their finances, their money transactions, had to work in this sense. And, in the first days of the war, certain Englishmen—all of them shareholders in the armament industry—said it openly: “The war must last three years at least. It will not and must not end before three years.” That is what they said. That was only natural, since their capital was tied up and they could not hope to secure an amortization in less than three years. Certainly, my party comrades, for us National Socialists, this almost defies comprehension.

But that is how things are in the democratic world. You can be prime minister or minister of war and, at the same time, own portfolios of countless shares in the armament industry. Interests are explained that way.

We once came to know this danger as the driving force in our domestic struggle. We had this black-red-gold coalition in front of us; this mixture of hypocrisy and abuse of religion on the one hand, and financial interests on the other; and, finally, their truly Jewish-Marxist goals. We completely finished off this coalition at home in a hard struggle. Now, we stand facing this enemy abroad. He inspired this international coalition against the German people and the German

Reich.

First, he used Poland as a dummy, and later pressed France, Belgium, Holland, and Norway to serve him. From the start, England was a driving force here. Understandably, the power that would one day confront us is most clearly ruled by this Jewish spirit: the Soviet Union. It happens to be the greatest servant of Jewry.

Time meanwhile has proved what we National Socialists maintained for many years: it is truly a state in which the whole national intelligentsia has been slaughtered, and where only spiritless, forcibly proletarianized sub-humans remain. Above them, there is the gigantic organization of the Jewish commissars, that is, established slave-owners. Frequently people wondered whether, in the long run, nationalist tendencies would not be victorious there. But they completely forgot that the bearers of a conscious nationalist view no longer existed. That, in the end, the man who temporarily became the ruler of this state, is nothing other than an instrument in the hands of this almighty Jewry. If Stalin is on stage and steps in front of the curtain, then Kaganovich and all those Jews stand behind him—Jews who, in ten-thousandfold ramifications, control this mighty empire.¹⁶⁶

Declaration of War on the United States – 11

December 1941¹⁶⁷

And now let me speak about another world, one that is represented by a man [President Franklin Roosevelt] who likes to chat nicely at the fireside while nations and their soldiers fight in snow and ice: above all, the man who is primarily responsible for this war. ...

Why had this man developed such a fanatic hostility against a country [Germany] that, in its entire history, had never harmed either America or him? ...

It's a fact that the two historical conflicts between Germany and the United States were stimulated by two Americans—that is, by Presidents Woodrow Wilson and Franklin Roosevelt—although each was inspired by the same forces. History itself has rendered its verdict

on Wilson. His name will always be associated with the basest betrayal in history of a pledge.¹⁶⁸ The result was the ruin of national life, not only in the so-called vanquished countries, but among the victors as well. Because of this broken pledge, which alone made possible the imposed Treaty of Versailles, countries were torn apart, cultures were destroyed, and the economic life of all was ruined. Today we know that a group of self-serving financiers stood behind Wilson. They used this paralytic professor to lead America into a war from which they hoped to profit. The German nation once believed this man, and had to pay for this trust with political and economic ruin.¹⁶⁹

After such a bitter experience, why is there now another American president who is determined to incite wars and, above all, to stir up hostility against Germany to the point of war? National Socialism came to power in Germany in the same year [1933] that Roosevelt came to power in the United States. At this point it is important to examine the factors behind the current developments. [...]

Two different paths in life! [...] And yet, we also had something in common: Franklin Roosevelt took control of a country with an economy that had been ruined as a result of democratic influences, and I assumed the leadership of a Reich that was also on the edge of complete ruin, thanks to democracy. There were 13 million unemployed in the United States, while Germany had seven million unemployed and another seven million part-time workers. In both countries, public finances were in chaos, and it seemed that the spreading economic depression could not be stopped.

From then on, things developed in the United States and in the German Reich in such a way that future generations will have no difficulty in making a definitive evaluation of the two different socio-political theories. Whereas the German Reich experienced an enormous improvement in social, economic, cultural, and artistic life in just a few years under National Socialist leadership, President Roosevelt was unable to bring about even limited improvements in his own country. This task should have been much easier in the United States, with barely 15 people per square kilometer, as compared to 140

in Germany. If economic prosperity is not possible in that country, it must be the result of either a lack of will by the ruling leadership or the complete incompetence of the men in charge. In just five years, the economic problems were solved in Germany and unemployment was eliminated. During this same period, President Roosevelt enormously increased his country's national debt, devalued the dollar, further disrupted the economy, and maintained the same number of unemployed.

But this is hardly remarkable when one realizes that the intellects appointed by this man—or more accurately, who appointed him—are members of that same group who, as Jews, are interested only in disruption and never in order. [...]

The circle of Jews around Roosevelt encouraged him in this. With Old Testament vindictiveness, they regarded the United States as the instrument that they and he could use to prepare a second Purim¹⁷⁰ against the nations of Europe, which were increasingly anti-Jewish. So it was that the Jews, in all of their satanic baseness, gathered around this man, and he relied on them. [...]

I will overlook as meaningless the insulting attacks and rude statements by this so-called President against me personally. That he calls me a gangster is particularly meaningless, since this term did not originate in Europe, where such characters are uncommon, but in America. And aside from that, I simply cannot feel insulted by Mr. Roosevelt because I regard him, like his predecessor Woodrow Wilson, as mentally ill.

We know that this man, with his Jewish supporters, has operated against Japan in the same way. I don't need to go into that here. The same methods were used in that case as well. This man first incites to war, and then he lies about its causes and makes baseless allegations. He repugnantly wraps himself in a cloak of Christian hypocrisy, while at the same time slowly but very steadily leading humanity into war. And finally, as an old Freemason, he calls upon God to witness that his actions are honorable. His shameless misrepresentations of truth and violations of law are unparalleled in history. [...]

We know the power behind Roosevelt. It's the same eternal Jew that believes that his hour has come to impose the same fate on us that we have all seen and experienced with horror in Soviet Russia. We have gotten to know first hand the Jewish paradise on Earth. Millions of German soldiers have personally seen the land where this international Jewry has destroyed and annihilated people and property. Perhaps the President of the United States does not understand this. If so, that only speaks for his intellectual narrow-mindedness.

And we know that his entire effort is aimed at this goal: Even if we were not allied with Japan, we would still realize that the Jews and their Franklin Roosevelt intend to destroy one state after another. [...]

Ever since my peace proposal of July 1940 was rejected, we have clearly realized that this struggle must be fought through to the end. We National Socialists are not at all surprised that the Anglo-American, Jewish, and capitalist world is united together with Bolshevism. In our country, we have always found them in the same community. Alone we successfully fought against them here in Germany, and after 14 years of struggle for power we were finally able to annihilate our enemies. [...]

Speech – 30 January 1942

We are fully aware that this war can end either in the extermination of the Aryan peoples or in the disappearance of Jewry from Europe. I said as much before the German Reichstag on 1 September 1939.¹⁷¹ I wish to avoid making hasty prophesies, but this war will not end as the Jews imagine, namely, in the extermination of the European-Aryan peoples; instead, the result of this war will be the annihilation of Jewry. For the first time, the old, truly Jewish rule of “an eye for an eye, a tooth for a tooth,” will obtain.¹⁷²

And the more the fighting expands, the more anti-Semitism will spread—let that be said to world Jewry. Anti-Semitism will be fed in every prisoner-of-war camp, in every family enlightened to the reason why, in the end, it has to make this sacrifice. And the hour will come

when the most evil world-enemy of all time will at least be finished with for the next millennium.

To my profound regret, all attempts to reach an understanding with the English proved futile, no matter what I did, no matter how often I held out my hand, no matter what I offered them.

I was all the more happy when I was able to obtain that relationship with the second state, which we had once striven for. Actually, it's not surprising. Today, it would be surprising had things come differently. It's not merely a coincidence—I said this to a delegation today—if two peoples suffer almost identical fates in the course of barely a hundred years. Germany and Italy: in the last century, they fight for their rebirth as a state and its unification, then, for the first time, both states join together. Then, they part company, and their luck runs out. At nearly the same time in both states, a revolution takes place, a revolution whose ideas are as similar as can possibly be imagined for two peoples. Both revolutions run a nearly identical course. Everywhere severe setbacks, but victory in the end. The program of both revolutions is social and national rebirth. Both staunchly see this program through. Both elicit the hatred of the surrounding world. Both revolutions represent nations whose soil does not yield them their daily bread, despite all diligence.

Contrary to their will, both nations are one day confronted by the same enemies, by the same international coalition. This begins as early as 1935, as England suddenly turns against Italy for no reason whatsoever. Italy has not taken anything away from England. But England does not want Italy to have its independence. The same goes for us, since England does not want Germany to have its independence. What are we taking away from England, what from France, what from America? Nothing at all! How many times did I offer them peace?! What else should I be offering them? They are men who say, like Churchill, "I want war." With them, there is a certain clique. And behind these corrupt, drunk creatures, there are the paying forces of international Jewry. On the other side, there is an old Freemason who believes that through a war he can win time for

stabilizing his bankrupt economy again.

And so, both states again confront the same enemies for the very same reasons. And they are forced to fight together, to lead the same struggle, which ties them in life and in death.¹⁷³

Reichstag Address – 26 April 1942

When understanding and reason have apparently been silenced in international life, then this does not necessarily mean that there is not a rational will somewhere, even if from the outside only stupidity and stubbornness can be discerned as causes.

The British Jew, Lord Disraeli, once said that the racial question is the key to world history.¹⁷⁴ We National Socialists have been raised in this belief. By devoting ourselves to the essence of the racial question, we have obtained clarification of many events that would otherwise appear to defy understanding.

The hidden powers that drove England into the First World War in the year 1914 were Jews. The power that paralyzed us at that time and finally forced us to surrender under the slogan that Germany should not be allowed to carry its flag home victorious, was a Jewish one. Jews engineered the revolution by our people and thereby robbed us of our powers of further resistance. After 1939, Jews maneuvered the British Empire into a dangerous crisis. Jews were the carriers of the Bolshevik infection that once threatened to destroy Europe. At the same time, they were the warmongers in the ranks of the plutocracies. A circle of Jews in America once drove this country into the war against all national interest, simply and solely because of Jewish-capitalist motives. And President Roosevelt, lacking capabilities of his own, has the support of said brain trust, whose leading men I need not mention by name: they are only Jews.¹⁷⁵

Through them, as in the year 1917, the United States of America was driven step by step into a war without reason and sense, by a Jewish-infected president and his completely Jewish cohorts, against nations that have never harmed America, and against peoples from

whom America can never profit.

What sense does a war make that is waged by a state representing a space without a people, against peoples without space? In this war, politically speaking, it's not a question of the interests of individual peoples, but a question of the confrontation between nations that seek to secure life on this Earth for their members, and peoples and nations who have become the instrument of an international world-parasite. German and allied soldiers have become well-acquainted with the actual activities of this Jewish-international warmongering in a country where Jewry has set up an exclusive dictatorship, preached it as the idol of a future human race to which, as once here with us, other peoples' inferior subjects have incomprehensibly become enslaved. At this moment, as always in its history, the seemingly aging Europe again raises high the torch of a realization, and its men march today as the representatives of a new and better order, as the true youth of the social and national freedom of the world.

If I speak to you today in the name of this true youth of Europe and therefore of a younger world, then I do this with the sentiment of a man who, for a sacred mission, has left behind him the most difficult struggle of his life. Further, I speak to you as the commander of armies. They are mastering a fate that is the most difficult trial, the kind that Providence only imposes on those who are destined for the greatest things.

If the gods love only those who demand the impossible of them, then the Lord will correspondingly give His blessing only to him who remains steadfast in face of the impossible.

My Deputies! During this winter, a world-struggle was decided, a battle the problems of which far surpassed the tasks that should and can be resolved in a normal war.

When, in November 1918, the undefeated German nation, befuddled by the phraseology of the then American president Wilson, laid down its arms and left the battlefield, it did so under the influence of that Jewish race that now hoped to construct a secure bastion for Bolshevism in the heart of Europe. We know the theoretical principles

and the cruel reality of this international plague. It's called the reign of the proletariat, but it is the dictatorship of Jewry! It is the extermination of the national establishment and intelligentsia of nations, the domination of the proletariat—by that time leaderless and therefore rendered defenseless due to its own fault—by the solely Jewish international criminals. What happened to such a cruel extent in Russia—the extermination of countless millions of leading persons—was to be continued in Germany. If this intention failed, then it was because our nation still had too many healthy powers of resistance. But insofar as the establishment on the Bolshevik side is concerned, which consisted only of Jews, it was due above all to the lack of courage and to the unanimous approval by the proletariat for the execution in Germany of what had succeeded in Russia. In individual parts of the Reich at least, we witnessed the beginnings of this development and we eliminated it at the risk of numerous idealists' lives.

On Hungary, the curse of this satanic work weighed more heavily. There, too, it was only possible to break the power of Jewish might by the use of national force. The name of the man who, as the leader in the struggle against this crime, became the savior of Hungary lives on today among us as that of one of the first representatives of the incipient European uprising.

The most difficult confrontation with this threatening destruction of people and state took place in Italy. In a heroic rebellion, Italian war veterans and Italian youths, led by a uniquely blessed man [Mussolini], defeated the compromise between democratic cowardice and Bolshevik force in a bloody struggle. They have put in its place a new positive idea of people and state. I recommend every German to study the history of the Fascist revolution. Not without being deeply moved, he will follow this man's path. His movement has so much in common with ours that we feel its struggle to be part of our own fate. Only with the victory of Fascism could one speak of the incipient salvation of Europe.

Only then, the conglomerate of ideas of a destructive and

disintegrating nature was replaced not by the force of the bayonet but by a truly constructive new idea. For the first time, not only were Bolsheviks defeated in a state but also, and above all, Marxists were won over—won over not only for the reshaping of a better and healthier social order, which regards the state not as the protector of a certain social class, but as the guarantor of the standard of living of all.

At the same time when these history-making events were taking place, the National Socialist movement undertook the fulfillment of its mission in our own nation. Here, too, the hour came when—in the confrontation between Jewish internationalism and the National Socialist idea of people and state—healthy nature prevailed.

Also in most other European countries, this conflict occurred. However, there was a difference in that it was at first overshadowed by compromise in some countries; in others, it was temporarily eliminated by public funds. We all remember the next great and decisive confrontation in Spain, where the leadership of a single man [Franco] forced a clear and final decision. Following a bloody civil war, the national revolution there likewise defeated the Bolshevik archenemy.

With the increasing recognition of Jews as the parasitic germs of these diseases, state after state was forced in recent years to take a position on this fateful question for nations. Imbued with the instinct of self-preservation, they had to take those measures that were suited to protect for good their own peoples against this international poison.

Even if Bolshevik Russia is the concrete product of this Jewish infection, one should not forget that democratic capitalism creates the conditions for it. In this way, the Jews prepare what the same Jews execute in the second stage of this process. In the first stage, they deprive the majority of men of their rights and reduce them to helpless slaves. Or, as they themselves put it, they make them expropriated proletarians in order to spur them on, as a fanaticized mob, to destroy the foundations of their state. Later, this is followed by the extermination of their own national intelligentsia, and finally by the elimination of all cultural foundations that, as a thousand-year-old

heritage, could provide these peoples with their inner worth or serve as a warning to the future. What remains after that is the beast in man and a Jewish class that, as parasites in leadership positions, will in the end destroy the fertile soil on which it thrives.

On this process—which according to Mommsen results in the Jewish-engineered decomposition of peoples and states¹⁷⁶—the young, awakening Europe has now declared war. Proud and honorable peoples in other parts of the world have allied themselves to it. They will be joined by hundreds of millions of oppressed men who, irrespective of how their present leaders may view this, will one day break their chains. The end of these liars will come—liars who claim to protect the world against a threatening domination but who actually only seek to save their own world-rule.

We are now in the midst of this mighty, truly historic awakening of the peoples, partly as leading, acting, or performing men. On the one side stand the men of the democracies that form the heart of Jewish capitalism, with their whole dead weight of dusty theories of state, their parliamentary corruption, their outdated social order, their Jewish brain trusts, their Jewish newspapers, stock exchanges, and banks—a combination, a mix of political and economic racketeers of the worst sort. The Bolshevik state lays on their side, that is, that number of brutish men over whom the Jew, as in the Soviet Union, wields his bloody whip. And on the other side stand those nations who fight for their freedom and independence, for the securing of their peoples' daily bread.¹⁷⁷

Speech – 30 September 1942

In May 1940, Mr. Churchill sent the best bombers against the German civilian population. At the time, I kept warning him, for almost four months—in vain. Then, we struck. And we struck so thoroughly that he began to cry and declared that this was barbaric and terrible, and that England would seek revenge. The man on whose conscience all this weighs—not counting the great warmonger Roosevelt—and who

is to blame for everything, this man then dared to claim that he was innocent. Today, he continues to wage this war.

I would like to say here: The hour will also come this time when we have to answer! May the two great criminals of this war and their Jewish masterminds not start whining and weeping if the end is more terrible for England than the beginning!

At the Reichstag session of 1 September 1939, I said two things: First, since this war was forced on us, neither the power of arms nor time will defeat us. Second, should Jewry instigate an international world war in order to exterminate the Aryan people of Europe, then not the Aryan people will be exterminated but the Jews. The wire-pullers of this insane man in the White House have managed to pull one nation after another into this war. Correspondingly, however, a wave of anti-Semitism swept over one nation after another. And it will continue to do so, taking hold of one state after another. Every state that enters this war will one day emerge from it as an anti-Semitic state. The Jews once laughed about my prophecies in Germany. I don't know whether they are still laughing today or whether they no longer feel like laughing. Today, too, I can assure you of one thing: They will soon not feel like laughing anymore anywhere. My prophecies will prove correct here, too.¹⁷⁸

Proclamation – 24 February 1943

After all, thank God, not only the Jews in London and New York but also those in Moscow made clear what fate might be in store for the German nation. We are determined to be no less clear in our answer. This fight will not end with the planned annihilation of the Aryan but with the extermination of the Jew in Europe. Beyond this, thanks to this fight, our movement's world of thought will become the common heritage of all peoples, even of our enemies. State after state will be forced, in the course of its fight against us, to apply National Socialist theories in waging this war that was provoked by them. And in so doing, it will become aware of the curse that the criminal work of Jewry has laid over all peoples, especially through this war.

As our enemies thought in 1923 that the National Socialist Party was defeated for good and that I was finished with in the eyes of the German people because of my trial, so they actually helped National Socialist ideology to spread like wildfire through the entire German nation, and to convey the essence of Jewry to so many million men, as we ourselves would never, have been able to do under normal circumstances. In the same manner, international Jewry, which instigated this new war, will find out that nation after nation engrosses itself more and more in this question to become finally aware of the great danger presented by this international problem.

Above all, this war proves the irrefutable identity of plutocracy and Bolshevism, and the common ambition of all Jews to exploit nations and make them the slaves of their international guild of criminals.

The same alliance we once faced as our common enemies in Germany, an alliance between the stock exchange in Frankfurt and the 'Red Flag' in Berlin, now again exists between the Jewish banking houses in New York, the Jewish-plutocratic class of leaders in London, and the Jews in the Kremlin in Moscow.

Just as the German nation successfully fought the Jewish enemy at home as a consequence of this realization and is now about to finish it off for good, other nations will increasingly find themselves again in the course of this war. Together, they will make a stand against that race that is seeking to destroy all of them.

Just as the Jews rejoiced about each supposed setback that we suffered during our struggle within the Reich, and just as they confused their feverish hopes with the hard facts, so they believe today, just as they did last winter, that they will shortly reach their thousand-year-old goal. However, just as they did last year, they will also suffer a terrible disappointment this time. On the contrary, the German people will now all the more summon and deploy its forces to a degree never before seen for a war in the history of mankind.¹⁷⁹

Speech – 30 January 1944

In the fifth year of this the greatest war, no one can remain ignorant of

the causes and, hence, the meaning and purpose, of this international war. After all, the time has long passed when it still appeared as though this war was one of those European confrontations instigated by England in order to render the Continent impotent and maintain a balance of power to the advantage of the British Empire. Those forces that agitated for war in London ever since 1936 have today been transformed from the drivers to the driven. The minds that they sought to summon in accordance with old British tradition have got beyond the control of their masters.

Remarks disseminated by certain English newspapers that, following a defeat of Germany, Russia would have no more reason to advance any further in Europe and, therefore, that Russia would be content to concern itself with the education—that is, extermination—of the German nation, are just as much a Jewish impertinence geared to European fools as the other view, namely, that before this war ends England would in any event immediately take the lead in a new fight against the Soviet Union.

First of all, whoever wins this international war will not allow British newspaper scribblers to determine his objectives. And second, in the case of a victory of Bolshevism, the sad remainder of Europe would hardly continue to fight under England's leadership against the European-Asian colossus that would then rule Europe, especially since only a complete blockhead could think the military prospects of such a war are promising. In addition, every European knows that, in such a case, the remaining European remnant states would have the privilege—as would the Empire troops of the Canadians, Australians, New Zealanders, or South Africans—only of bearing by themselves the burden of the blood sacrifice in the struggle for the preservation of British rule so that England's own men are spared.

One thing is certain: There can be only one victor in this fight, and this will either be Germany or the Soviet Union! A victory by Germany means the preservation of Europe; a victory by the Soviet Union means its destruction.

That is so very clear that every not-completely-crazy Englishman

should know this quite well. If in spite of this they act as though things could be different, with true British hypocrisy, then this must be attributed to the responsible war criminals in London who no longer see any possibility of escaping their involvement. Above all, their escape route to the rear has been cut off at home by their Jewish wire-pullers and slave drivers. It's therefore no longer a question for England and the United States of America whether or not they want, and are able, to fight Bolshevism on their own after this war, but how they can fight Bolshevism in their own countries.

What Europe can in reality expect from the British promises of assistance has best been proved by the Anglo-American stand on the fate of the Poles, Finns, and Baltic States, as well as all of southeast Europe.

The unscrupulous promise of a guarantee to help Poland once drove this state into a war against Germany. By the untruthful claim that other states had to be saved from Germany, mutual assistance pacts were forced on them. Today, by the same untruthful slogans, these countries are being abandoned and sacrificed. They must be surrendered, but not because every single Englishman wants this, but because England will be incapable of preventing this development in case of a victory by Bolshevism. Yes, not only this; it's because they are not even able to stand up for a different policy against their own opposition contaminated by Bolshevism, let alone successfully implementing such a policy.

By the way, anyone who sold to Jewry, as England did, will sooner or later die of this plague, unless he manages to pull himself together at the last minute and remove these bacteria from his body by force. The view that it is possible to live together peacefully or obtain a reconciliation between your own interests and those of this ferment of the decomposition of nations is like hoping that the human body will be capable of assimilating the plague bacillus in the long run.¹⁸⁰

The question of saving the European states and thereby saving Europe is therefore a question that can only be decided by the German nation, its *Wehrmacht*, and the states allied to it. However,

should the Reich break, then no other state in Europe will be capable of mounting an effective resistance against this new invasion by the Huns.¹⁸¹

And they know this in the Kremlin.

Therefore, in the case of their victory, just as a precautionary measure for the future, the fate of the German nation would be its complete extermination through Bolshevism. And this goal is also the openly admitted intention of international Jewry.

It is of no matter whatsoever whether the Jewish defenders of this goal sit in England or America, or whether they direct their central office in Moscow. It makes no difference whether European or non-European statesmen realize this fact, or whether they do not wish to believe it. It's all the more irrelevant whether they believe in one country or the other that, by submissive petting, they can perhaps detoxify the Jewish bacteria, which they bred themselves. If Germany does not win, the fate of the states in North, Central, and South America will be decided within a few months. The west would shortly follow. Ten years later, the oldest civilized continent would have lost the characteristic features of its life. The picture so dear to all of us of a more than 2500-year-old cultural and material development would have been erased, the nations as bearers of this culture, while the representatives of the spiritual leadership of these nations would lead a miserable existence somewhere in the forests and swamps of Siberia, provided they were not liquidated by a shot in the neck. Meanwhile, the devastating Jewish Ahasuerus [Xerxes] could celebrate the destruction of Europe in a second triumphant Purim festival.¹⁸²

That the German nation is today capable of waging this decisive fateful struggle for its own and the European continent's preservation, it owes to the merciful dispensation of God, who allowed National Socialism to reach its goal victoriously 11 years ago, after a long struggle for power.

Without 30 January 1933, and without the National Socialist revolution, without the tremendous domestic cleansing and construction efforts, there would be no factor today that could oppose

the Bolshevik colossus. After all, Germany was itself so ill at the time, so weakened by the spreading Jewish infection, that it could hardly think of overcoming the Bolshevik danger at home, not to mention abroad. The economic ruin brought about by the Jews as in other countries, the unemployment of millions of Germans, the destruction of peasantry, trade, and industry only prepared the way for the planned internal collapse. This was furthered by support for the continued existence of a senseless state of classes, which could only serve to transform the reason of the masses into hatred in order to make them the willing instrument of the Bolshevik revolution. By mobilizing the proletarian slaves, the Jews hoped that, following the destruction of the national intelligentsia, they could all the more reduce them for good to coolies. But even if this process of the Bolshevik revolt in the interior of Germany had not led to complete success, the state with its democratic Weimar constitution would have been reduced to something ridiculously helpless in view of the great tasks of current world politics. In order to be armed for this confrontation, not only the problems of political power but also the social and economic problems had to be resolved.¹⁸³

Final Political Testament¹⁸⁴

More than 30 years have passed since 1914 when I made my modest contribution as a volunteer in the [First] World War, which was forced upon the Reich.

In these three decades, love and loyalty to my people have guided all my thoughts, actions, and my life. They gave me the strength to make the most difficult decisions ever to confront mortal man. In these three decades, I have spent my strength and my health.

It is untrue that I or anyone else in Germany wanted war in 1939. It was wanted and provoked solely by international statesmen either of Jewish origin or working for Jewish interests. I have made too many offers for the limitation and control of armaments, which posterity will not be cowardly enough always to disregard, for responsibility for the

outbreak of this war to be placed on me. Nor have I ever wished that, after the appalling World War, there would ever be a second against either England or America. Centuries will go by, but from the ruins of our towns and monuments the hatred of those ultimately responsible will always grow anew against the people whom we have to thank for all this: international Jewry and its henchmen.

Only three days before the outbreak of the German-Polish war, I proposed a solution of the German-Polish problem to the British Ambassador in Berlin—international control, as in the case of the Saar. This offer, too, cannot be lied away. It was only rejected because the ruling clique in England wanted war, partly for commercial reasons and partly because it was influenced by the propaganda put out by international Jewry.

I have left no one in doubt that if the European people are once more treated as mere blocks of shares in the hands of these international money and finance conspirators, then the sole responsibility for the massacre must be borne by the true culprits: Jewry! Nor have I left anyone in doubt that this time millions of European children of Aryan descent will starve to death, millions of men will die in battle, and hundreds of thousands of women and children will be burned or bombed to death in our cities without the true culprits being held to account, albeit more humanely. ...

I have therefore decided to stay in Berlin and there to choose death voluntarily when I determine that the position of the *Führer* and the Chancellery itself can no longer be maintained. I die with a joyful heart in the knowledge of the immeasurable deeds and achievements of our peasants and workers and of a contribution unique in the history of our youth which bears my name. ...

Above all, I enjoin the government and the people to uphold the race laws to the limit, and to unmercilessly resist the world-poisoner of all nations, international Jewry.

Berlin, 29 April 1945, 4.00 am

Various Comments

Once we understand these consequences [of a policy of passive economic development while avoiding territorial expansion and a struggle for racial dominance], we can no longer consider it a mere accident the fact that, among those who propagate this dangerous mentality in our people, the Jew is always first in line. He knows well that his softies are ready to be the grateful victims of every swindle that promises them a gold-brick in the shape of a discovery that will enable them to outwit nature, and thus avoid the hard and inexorable struggle for existence—and finally that they may become lords of the Earth, partly by working, partly by doing nothing, depending on how things ‘turn out.’ (MK1: 4.2)

* * *

How then did it happen that the political instincts of this very same German people became so degenerate? It wasn’t merely one isolated phenomenon that pointed to this decadence, but morbid symptoms which appeared in alarming numbers all over the body politic, eating into the nation like a gangrenous ulcer. It seemed as if some all-pervading poisonous fluid had been injected, by some mysterious [Jewish] hand, into the bloodstream of this once heroic body—bringing about a creeping paralysis that affected rationality and the basic instinct of self-preservation. (MK1: 4.13)

* * *

When people attempt to answer this reasoning [regarding the need for ruthlessness in wartimes] with nonsense about aesthetics and so on, only one answer can be given: that the vital questions involved in the struggle of a nation for its existence must not be subordinated to aesthetic considerations... Do the Schwabing decadents look upon Germany’s lot today as ‘aesthetic’? And we certainly don’t have to discuss such a question with the Jews, because they are the modern inventors of this cultural perfume. Their very existence is an incarnate denial of the aesthetics of God’s image. (MK1: 6.1)

* * *

[Regarding prostitution,] this Judaizing of our spiritual life and

mammonizing of our mating instinct will sooner or later ruin our future offspring. The vigorous children of a natural, emotional bond will be replaced by miserable specimens of financial expediency. Economic considerations are more and more becoming the basis and sole prerequisite for marriage. And love must then find its outlet somewhere else.

Here, as elsewhere, one may defy Nature for a certain period of time; but sooner or later she will take her revenge. And when we realize this truth, it's often too late.

Our own nobility offers an example of the devastating consequences that follow from a persistent refusal to recognize the natural requirements for marriage. Here we have before us the results of those reproductive habits that, on the one hand, are determined by social pressure and, on the other, by financial considerations. The one leads to inherited weaknesses, and the other to poisoning of the blood. Just consider how every department store Jewess is viewed as an eligible mate for our royalty—and indeed, it shows. All this leads to absolute degeneration. (MK1: 10.15)

* * *

The German nation will never be restored unless the racial problem, and hence the Jewish problem, is clearly understood. (MK1: 12.4)

* * *

[The actions of unthinking or superficial patriots] leads people away from the common struggle against the common enemy, the Jew. (MK1: 12.16)

* * *

Here we meet an insolent pacifist objection, one that is Jewish in its inspiration: “Man can control even nature!”

There are millions who mindlessly repeat this Jewish nonsense, and end up imagining that somehow they themselves are the conquerors of nature. Yet their only weapon is just a mere idea, and a very preposterous one at that. If one accepted it, then it would be impossible even to imagine the existence of the world.

The real truth is that, not only has man failed to overcome nature in any sphere whatsoever, but that at best he has merely succeeded in getting hold of and lifting a tiny corner of the enormous veil she has spread over her eternal mysteries and secrets. He never creates anything. All he can do is to discover something. He doesn't master nature, but has only come to be the master of those living beings who lack the knowledge he has arrived at, by penetrating into some of nature's laws and mysteries. Apart from all this, an idea can never overcome the preconditions for the existence and development of mankind; the idea itself has come only from man. Without humanity, there would be no human idea in this world. The idea as such is therefore always dependent on the existence of man, and thus is dependent on those laws that created the conditions of his existence. (MK1: 11.2)

* * *

Nothing can take the place of the individual. ... The greatest revolutions and the greatest achievements of this world, its greatest cultural works and the immortal creations of great statesmen, are inseparably bound up with one name, and are represented by it. The failure to pay tribute to one of those great spirits signifies a neglect of that enormous source of power that lies in the names of all great men and women.

The Jew knows this best of all. He, whose great men have always been great only in their efforts to destroy mankind and its culture, worships them as idols. But he attempts to stigmatize respect for a nation's own great spirits as unworthy; this he labels a 'personality cult.'

As soon as a people has so lost its courage as to submit to this Jewish arrogance and defamation, it renounces the most important source of its own inner strength. This is not a pandering to the masses, but a veneration of genius, ennoblement, and enlightenment. (MK1: 12.10)

* * *

But apart from all this, the general spirit [in Munich, during 1916-17] was miserable. The art of slacking was looked on as almost proof of higher intelligence, and devotion to duty was considered a sign of weakness or bigotry. Government offices were filled Jews. Almost every clerk was a Jew, and nearly every Jew was a clerk. I was amazed at this multitude of combatants who belonged to the chosen people; and I couldn't help comparing it with their slim numbers at the front.

In the business world, the situation was even worse. Here the Jewish people had actually become 'indispensable.' Like spiders, they were slowly sucking the blood from the pores of the national body. Through the war corporations, they found an instrument whereby all national free trade could be finished off.

Special emphasis was placed on the necessity of unhampered centralization.

Thus as early as 1916-17, practically all production was under the control of Jewish finance. (MK1: 7.4)

* * *

I was convinced that the Habsburg State would hinder and oppress every German who might show signs of real greatness—while at the same time, it would aid and abet every non-German activity. I was repelled by the conglomeration of heterogeneous races that the capital of the Dual Monarchy showed me: this motley crew of Czechs, Poles, Hungarians, Ruthenians, Serbs, and Croats, etc. And above all, that eternal fungus of humanity—Jews and more Jews. (MK1: 3.29)

* * *

If physical beauty weren't completely thrust into the background today through our ridiculous fashions, it wouldn't be possible for thousands of our girls to be seduced by bow-legged, repulsive Jewish mongrels. (MK2: 2.12)

* * *

While the pathetic bourgeois stares with amazement at the marvelous achievements of our modern educational technique, the clever Jew sees in this fact new evidence for the theory that he wants to infect the

public with, namely that all men are equal. (MK2: 2.21)

* * *

While the international world-Jew slowly but surely strangles us, our so-called patriots shout against a man and his system with the courage to free themselves from the shackles of Jewish Freemasonry, at least in one corner of the Earth, and to oppose nationalist resistance against this international world-poison. But weak characters were too tempted to sail with the wind and capitulate to the clamor of public opinion. And a capitulation it was! These men are such base liars that they won't even admit it to themselves, but it remains true that only cowardice and fear of public sentiment, aroused by the Jews, induced them to join in. All other reasons are only miserable excuses of little sinners who are conscious of their own guilt. (MK2: 6.2)

* * *

In any case, the black-red-gold colors of the German parties in the old Austria were the colors of 1848—that's to say, of a period likely to be regarded as somewhat idealistic, but it was represented by honest German souls. Although even then, the Jew was lurking in the background as an invisible wire-puller. (MK2: 7.8)

* * *

Seeing that the direction of our post-war historical destiny was now openly controlled by the Jews, it's impossible to admit that defective knowledge was the sole cause of our misfortune. Rather, we must conclude that our people were intentionally driven to ruin. From this point of view, we find that the apparent foolishness of our nation's leadership in foreign policy was really a shrewd, ice-cold logic, carried out in service of the Jewish idea of, and struggle for, world domination. (MK2: 15.1)

* * *

But in the course of [World War One], German workers and soldiers gradually fell back into the hands of the Marxist leaders, and in the same proportion were lost to the Fatherland. If, at the beginning of the war, or even during the war, 12- or 15,000 of these Hebraic

corrupters of the people were held under poison gas—as happened to hundreds of thousands of our best German workers in the field—then the sacrifice of millions at the Front would not have been in vain.¹⁸⁵ On the contrary: If 12,000 of these scoundrels had been eliminated in time, it would have saved the lives of perhaps a million decent men—men who would have been of great value for the future. But it was in accordance with bourgeois ‘statesmanship’ to subject millions to a bloody end on the battlefield, all without batting an eye, while they looked upon 10- or 12,000 traitors, profiteers, usurers, and swindlers as precious national treasures, and thus openly proclaiming their inviolability. One never knows which is greater in this bourgeois world: imbecility, weakness, and cowardice, or a thoroughly sleazy attitude. It’s a class that’s certainly doomed to go under, but unfortunately it drags the whole nation down with it into the abyss. (MK2: 15.6)

* * *

Russian response to our buildup in Romania has taken shape and will be dealt with as required. Russians always get impudent in times when nothing can be done to stop them (winter). I see no great danger coming from America, even if she enters the war. The greater danger is the massive giant Russia. While we have very favorable political and economic agreements with Russia, I place more reliance on my military force. As long as Stalin lives, there will presumably be no danger; he is intelligent and cautious. But once he dies, the Jews, who are now in the second and third tiers, will move back up to the first.¹⁸⁶ Previously Russia would have been no danger at all, since on land they cannot threaten us. Now that we are in the age of air power, operations based in Russia and in the Mediterranean can transform the oil region of Romania into a field of smoking rubble. What is necessary is a mighty and very well-supplied anti-aircraft force, for a time may come in which the war can be pursued only with air force and navy. (Speech, 20 Jan 1941)

* * *

Two years ago, the conspiracy of democrats, Jews, and Freemasons managed to plunge Europe into war. Arms had to decide. Since then, a struggle between the truth and the lie has been taking place. As always, this struggle will end victoriously for the truth. In other words, whatever pack of lies British propaganda, international world Jewry, and its democratic accomplices tell, they will not change the historical facts. And it is a historical fact that neither do the English stand in Germany, nor have other states conquered Berlin, nor have they advanced westward or eastward, but the historical truth is that, within the past two years, Germany has defeated one opponent after another. (Speech, 3 Oct 1941)

* * *

Now that the worst cold is over, now that the snow is beginning to thaw in the Crimea and in southern Russia, I am unable to leave my post, as preparations for the final confrontation are being made, to settle accounts with this conspiracy in which the banking houses in the plutocratic world and the vaults of the Kremlin pursue the same goal: the extermination of the Aryan peoples and races.

This community of Jewish capitalism and Communism is nothing new to us old National Socialists—especially to you, my oldest comrades in arms. As before, during, and after the First World War in our country, so today the Jews, and again only the Jews, have to be held responsible for tearing nations apart.

There is a difference, however, if we compare the present world-struggle with the end of the war from 1914-18. In 1919, we National Socialists were a small group of believers who not only recognized the international enemy of mankind but also fought him. Today, the ideas of our National Socialist and Fascist revolution have conquered great and mighty states. My prophecy will be fulfilled, that this war will not destroy the Aryan, but, instead, it will exterminate the Jew. Whatever the struggle may bring, however long it may last, this will be its final result. And only then, after the elimination of these parasites, a long era of international understanding, and therefore of true peace, will come over the suffering world. (Speech, 24 Feb 1942)

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