PART I

THE HOLOCAUST: "LAWFUL BARBARISM"
SECTION A:

HISTORICAL OVERVIEW
History has seen many instances of persecution of the Jews – but never a State-inspired persecution planned with such diabolical consistency and carried through so cold-bloodedly and systematically, and on such a scale and with such terrible consequences, as that persecution set in motion by the National Socialist regime, with all the administrative and technical resources at its command, in the territories under its control.
Teaching about the Holocaust
A RESOURCE BOOK FOR EDUCATORS

United States Holocaust Memorial Museum, Washington, D.C.

THE HOLOCAUST:
A HISTORICAL SUMMARY

The Holocaust was the state-sponsored, systematic persecution and annihilation of European Jewry by Nazi Germany and its collaborators between 1933 and 1945. Jews were the primary victims—six million were murdered; Gypsies, the handicapped, and Poles were also targeted for destruction or decimation for racial, ethnic, or national reasons. Millions more, including homosexuals, Jehovah's Witnesses, Soviet prisoners of war, and political dissidents, also suffered grievous oppression and death under Nazi tyranny.

The concentration camp is most closely associated with the Holocaust and remains an enduring symbol of the Nazi regime. The first camps opened soon after the Nazis took power in January 1933; they continued as a basic part of Nazi rule until May 8, 1945, when the war, and the Nazi regime, ended.

The events of the Holocaust occurred in two main phases: 1933–1939 and 1939–1945.

I. 1933–1939

On January 30, 1933, Adolf Hitler was named Chancellor, the most powerful position in the German government, by the aged President Hindenburg, who hoped Hitler could lead the nation out of its grave political and economic crisis. Hitler was the leader of the right-wing National Socialist German Workers Party (called the "Nazi Party" for short); it was, by 1933, one of the strongest parties in Germany, even though—reflecting the country's multiparty system—the Nazis had only won a plurality of 33 percent of the votes in the 1932 elections to the German parliament (Reichstag).

Once in power, Hitler moved quickly to end German democracy. He convinced his cabinet to invoke emergency clauses of the Constitution that permitted the suspension of individual freedoms of press, speech, and assembly. Special security forces—the Special State Police (the Gestapo), the Storm Troopers (SA), and the Security Police (SS)—murdered or arrested leaders of opposition political parties (Communists, socialists, and liberals). The Enabling Act of March 23, 1933, forced through a Reichstag already purged of many political opponents, gave dictatorial powers to Hitler.
Also in 1933, the Nazis began to put into practice their racial ideology. Echoing ideas popular in Germany as well as most other western nations well before the 1930s, the Nazis believed that the Germans were “racially superior” and that there was a struggle for survival between them and “inferior races.” They saw Jews, Roma (Gypsies), and the handicapped as a serious biological threat to the purity of the “German (Aryan) Race,” what they called the “master race.”

Jews, who numbered nearly 600,000 in Germany (less than one percent of the total population in 1933), were the principal target of Nazi hatred. The Nazis mistakenly identified Jews as a race and defined this race as “inferior.” They also spewed hate-mongering propaganda that unfairly blamed Jews for Germany’s economic depression and the country’s defeat in World War I (1914–1918).

In 1933, new German laws forced Jews to quit their civil service jobs, university and law court positions, and other areas of public life. In April 1933, a boycott of Jewish businesses was instituted. In 1935, laws proclaimed at Nuremberg made Jews second-class citizens. These “Nuremberg Laws” defined Jews not by their religion or by how they wanted to identify themselves but by the religious affiliation of their grandparents. Between 1937 and 1939, new anti-Jewish regulations segregated Jews further and made daily life very difficult for them: Jews could not attend public schools, go to theaters, cinemas, or vacation resorts, or reside, or even walk, in certain sections of German cities.

Also between 1937 and 1939, Jews were forced from Germany’s economic life: the Nazis either seized Jewish businesses and properties outright or forced Jews to sell them at bargain prices. In November 1938, this economic attack against German and Austrian Jews changed into the physical destruction of synagogues and Jewish-owned stores, the arrest of Jewish men, the destruction of homes, and the murder of individuals. This centrally organized riot (pogrom) became known as Kristallnacht (the “Night of Broken Glass”).

Although Jews were the main target of Nazi hatred, the Nazis persecuted other groups they viewed as racially or genetically “inferior.” Nazi racial ideology was buttressed by scientists who advocated “selective breeding” (eugenics) to “improve” the human race. Laws passed between 1933 and 1935 aimed to reduce the future number of genetic “inferiors” through involuntary sterilization programs:

1. The term “Aryan” originally referred to peoples speaking Indo-European languages. The Nazis perverted its meaning to support racist ideas by viewing those of Germanic background as prime examples of Aryan stock, which they considered racially superior. For the Nazis, the typical Aryan was blond, blue-eyed, and tall.

2. On March 11, 1938, Hitler sent his army into Austria, and on March 13 the incorporation (Anschluss) of Austria with the German empire (Reich) was proclaimed in Vienna. Most of the population welcomed the Anschluss and expressed their fervor in widespread riots and attacks against the Austrian Jews numbering 180,000 (90 percent of whom lived in Vienna).
about 500 children of mixed (African-German) racial backgrounds and 320,000 to 350,000 individuals judged physically or mentally handicapped were subjected to surgical or radiation procedures so they could not have children. Supporters of sterilization also argued that the handicapped burdened the community with the costs of their care. Many of Germany’s 30,000 Gypsies were also eventually sterilized and prohibited, along with Blacks, from intermarrying with Germans. Reflecting traditional prejudices, new laws combined traditional prejudices with the new racism of the Nazis which defined Gypsies, by “race,” as “criminal and asocial.”

Another consequence of Hitler’s ruthless dictatorship in the 1930s was the arrest of political opponents and trade unionists and others the Nazis labeled “undesirables” and “enemies of the state.” Some five- to fifteen thousand homosexuals were imprisoned in concentration camps; under the 1935 Nazi-revised criminal code, the mere denunciation of a man as “homosexual” could result in arrest, trial, and conviction. Jehovah’s Witnesses, who numbered 20,000 in Germany, were banned as an organization as early as April 1933, since the beliefs of this religious group prohibited them from swearing any oath to the state or serving in the German military. Their literature was confiscated, and they lost jobs, unemployment benefits, pensions, and all social welfare benefits. Many Witnesses were sent to prisons and concentration camps in Nazi Germany, and their children were sent to juvenile detention homes and orphanages.

Between 1933 and 1936, thousands of people, mostly political prisoners and Jehovah’s Witnesses, were imprisoned in concentration camps, while several thousand German Gypsies were confined in special municipal camps. The first systematic round-ups of German and Austrian Jews occurred after Kristallnacht, when approximately 30,000 Jewish men were deported to Dachau and other concentration camps and several hundred Jewish women were sent to local jails. At the end of 1938, the waves of arrests also included several thousand German and Austrian Gypsies.

Between 1933 and 1939, about half the German Jewish population and more than two-thirds of Austrian Jews (1938–39) fled Nazi persecution. They emigrated mainly to Palestine, the United States, Latin America, Shanghai (which required no visa for entry), and eastern and western Europe (where many would be caught again in the Nazi net during the war). Jews who remained under Nazi rule

3. These children, called “the Rhineland bastards” by Germans, were the offspring of German women and African soldiers from French colonies who were stationed in the 1920s in the Rhineland, a demilitarized zone the Allies established after World War I as a buffer between Germany and western Europe.
were either unwilling to uproot themselves or unable to obtain visas, sponsors in host countries, or funds for emigration. Most foreign countries, including the United States, Canada, Britain, and France, were unwilling to admit very large numbers of refugees.

II. 1939–1945

On September 1, 1939, Germany invaded Poland and World War II began. Within days, the Polish army was defeated, and the Nazis began their campaign to destroy Polish culture and enslave the Polish people, whom they viewed as “sub-human.” Killing Polish leaders was the first step: German soldiers carried out massacres of university professors, artists, writers, politicians, and many Catholic priests. To create new living space for the “superior Germanic race,” large segments of the Polish population were resettled, and German families moved into the emptied lands. Thousands of other Poles, including Jews, were imprisoned in concentration camps. The Nazis also “kidnapped” as many as 50,000 “Aryan-looking” Polish children from their parents and took them to Germany to be adopted by German families. Many of these children were later rejected as not capable of Germanization and sent to special children’s camps, where some died of starvation, lethal injection, and disease.

As the war began in 1939, Hitler initiated an order to kill institutionalized, handicapped patients deemed “incurable.” Special commissions of physicians reviewed questionnaires filled out by all state hospitals and then decided if a patient should be killed. The doomed were then transferred to six institutions in Germany and Austria, where specially constructed gas chambers were used to kill them. After public protests in 1941, the Nazi leadership continued this euphemistically termed “euthanasia” program in secret. Babies, small children, and other victims were thereafter killed by lethal injection and pills and by forced starvation.

The “euthanasia” program contained all the elements later required for mass murder of European Jews and Gypsies in Nazi death camps: an articulated decision to kill, specially trained personnel, the apparatus for killing by gas, and the use of euphemistic language like “euthanasia” that psychologically distanced the murderers from their victims and hid the criminal character of the killings from the public.

In 1940 German forces continued their conquest of much of Europe, easily defeating Denmark, Norway, the Netherlands, Belgium, Luxembourg, and France. On June 22, 1941, the German army invaded the Soviet Union and by September was
approaching Moscow. In the meantime, Italy, Romania, and Hungary had joined the Axis powers led by Germany and opposed by the Allied Powers (British Commonwealth, Free France, the United States, and the Soviet Union).

In the months following Germany’s invasion of the Soviet Union, Jews, political leaders, Communists, and many Gypsies were killed in mass executions. The overwhelming majority of those killed were Jews. These murders were carried out at improvised sites throughout the Soviet Union by members of mobile killing squads (Einsatzgruppen) who followed in the wake of the invading Germany army. The most famous of these sites was Babi Yar, near Kiev, where an estimated 33,000 persons, mostly Jews, were murdered. German terror extended to institutionalized handicapped and psychiatric patients in the Soviet Union; it also resulted in the mass murder of more than three million Soviet prisoners of war.

World War II brought major changes to the concentration camp system. Large numbers of new prisoners, deported from all German-occupied countries, now flooded the camps. Often entire groups were committed to the camps, such as members of underground resistance organizations who were rounded up in a sweep across western Europe under the 1941 “Night and Fog” decree. To accommodate the massive increase in the number of prisoners, hundreds of new camps were established in occupied territories of eastern and western Europe.

During the war, ghettos, transit camps, and forced labor camps, in addition to the concentration camps, were created by the Germans and their collaborators to imprison Jews, Gypsies, and other victims of racial and ethnic hatred as well as political opponents and resistance fighters. Following the invasion of Poland, three million Polish Jews were forced into approximately 400 newly established ghettos, where they were segregated from the rest of the population. Large numbers of Jews were also deported from other cities and countries, including Germany, to ghettos in Poland and German-occupied territories further east.

In Polish cities under Nazi occupation, like Warsaw and Lodz, Jews were confined in sealed ghettos where starvation, overcrowding, exposure to cold, and contagious diseases killed tens of thousands of people. In Warsaw and elsewhere, ghettoized Jews made every effort, often at great risk, to maintain their cultural, communal, and religious lives. The ghettos also provided a forced labor pool for the Germans, and many forced laborers (who worked on road gangs, in construction, or other hard labor related to the German war effort) died from exhaustion or maltreatment.

Between 1942 and 1944, the Germans moved to eliminate the ghettos in occupied Poland and elsewhere, deporting ghetto residents to “extermination camps”—killing centers equipped with gassing facilities—located in Poland. After the
meeting of senior German government officials in late January 1942 at a villa in the Berlin suburb of Wannsee, the decision to implement "the final solution of the Jewish question" became formal state policy, and Jews from western Europe were also sent to killing centers in the East.

The six killing sites, chosen because of their closeness to rail lines and their location in semi-rural areas, were at Belzec, Sobibor, Treblinka, Chelmno, Majdanek, and Auschwitz-Birkenau. Chelmno was the first camp in which mass executions were carried out by gas, piped into mobile gas vans; 320,000 persons were killed there between December 1941 and March 1943 and between June to July 1944. A killing center using gas vans and later gas chambers operated at Belzec, where more than 600,000 persons were killed between May 1942 and August 1943. Sobibor opened in May 1942 and closed one day after a rebellion of the prisoners on October 14, 1943; up to 200,000 persons were killed by gassing. Treblinka opened in July 1942 and closed in November 1943; a revolt by the prisoners in early August 1943 destroyed much of the facility. At least 750,000 persons were killed at Treblinka, physically the largest of the killing centers. Almost all of the victims at Chelmno, Belzec, Sobibor, and Treblinka were Jews; a few were Gypsies. Very few individuals survived these four killing centers, where most victims were murdered immediately after arrival.

Auschwitz-Birkenau, which also served as a concentration camp and slave labor camp, became the killing center where the largest numbers of European Jews and Gypsies were killed. After an experimental gassing there in September 1941 of 250 malnourished and ill Polish prisoners and 600 Russian POWs, mass murder became a daily routine; more than 1.25 million people were killed at Auschwitz-Birkenau, 9 out of 10 of them Jews. In addition, Gypsies, Soviet POWs, and ill prisoners of all nationalities died in the gas chambers. Between May 14 and July 8, 1944, 437,402 Hungarian Jews were deported to Auschwitz in 48 trains. This was probably the largest single mass deportation during the Holocaust. A similar system was implemented at Majdanek, which also doubled as a concentration camp and where at least 275,000 persons were killed in the gas chambers or died from malnutrition, brutality, and disease.

The methods of murder were the same in all the killing centers, which were operated by the SS. The victims arrived in railroad freight cars and passenger trains, mostly from ghettos and camps in occupied Poland, but also from almost every other eastern and western European country. On arrival, men were separated from women and children. Prisoners were forced to undress and hand over all valuables. They were then driven naked into the gas chambers, which were disguised as shower rooms, and either carbon monoxide or Zyklon B (a form of
crystalline prussic acid, also used as an insecticide in some camps) was used to
asphyxiate them. The minority selected for forced labor were, after initial quar-
tantine, vulnerable to malnutrition, exposure, epidemics, medical experiments, and
brutality; many perished as a result.

The Germans carried out their systematic murderous activities with the active help
of local collaborators in many countries and the acquiescence or indifference of
millions of bystanders. However, there were instances of organized resistance.
For example, in the fall of 1943, the Danish resistance, with the support of the
local population, rescued nearly the entire Jewish community in Denmark from
the threat of deportation to the east by smuggling them via a dramatic boatlift to
safety in neutral Sweden. Individuals in many other countries also risked their
lives to save Jews and other individuals subject to Nazi persecution. One of the
most famous was Raoul Wallenberg, a Swedish diplomat who led the rescue
effort that saved the lives of tens of thousands of Hungarian Jews in 1944.

Resistance movements existed in almost every concentration camp and ghetto
of Europe. In addition to the armed revolts at Sobibor and Treblinka, Jewish resis-
tance in the Warsaw ghetto led to a courageous uprising in April–May 1943, despite
a predictable doomed outcome because of superior German force. In general,
rescue or aid to Holocaust victims was not a priority of resistance organizations
whose principal goal was to fight the war against the Germans. Nonetheless, such
groups and Jewish partisans (resistance fighters) sometimes cooperated with each
other to save Jews. On April 19, 1943, for instance, members of the National
Committee for the Defense of Jews, in cooperation with Christian railroad workers
and the general underground in Belgium, attacked a train leaving the Belgian
transit camp of Malines headed for Auschwitz and succeeded in assisting several
hundred Jewish deportees to escape.

After the war turned against Germany and the Allied armies approached German
soil in late 1944, the SS decided to evacuate outlying concentration camps. The
Germans tried to cover up the evidence of genocide and deported prisoners to
camps inside Germany to prevent their liberation. Many inmates died during the
long journeys on foot known as “death marches.” During the final days, in the
spring of 1945, conditions in the remaining concentration camps exacted a terrible
toll in human lives. Even concentration camps never intended for extermination,
such as Bergen-Belsen, became death traps for thousands, including Anne Frank,
who died there of typhus in March 1945.

In May 1945, Nazi Germany collapsed, the SS guards fled, and the camps ceased to
exist as extermination, forced labor, or concentration camps. Some of the concen-
tration camps, including Bergen-Belsen, Dachau, and Landsberg, all in Allied-
occupied Germany, were turned into camps for displaced persons (DPs), which
included former Holocaust victims unable to be repatriated.

The Nazi legacy was a vast empire of murder, pillage, and exploitation that had
affected every country of occupied Europe. The toll in lives was enormous. The
full magnitude, and the moral and ethical implications, of this tragic era are only
now beginning to be understood more fully.
holocaust (holócaust). n. [a. F. holocauste (12th c.), o. L. holocaustum, a. Gr. holócaustos neut. of ὑλόκαυστον (by-form of ὕλον), f. ὕλος whole + κάυστος burnt.] 1. A sacrifice wholly consumed by fire; a whole burnt offering. 2. V. L. James & E. 131 Yassu was led out upon. So much maiden holocaust done. 1587 TAYLOR Mark vii. 79. A greater thyng then all holocausts and sacrificings. 1588 H. MORE Apology. Apoc. 101 In the latter part thereof standeth the акт of Holocaust. 1722 BERKLEY Algebra. p. 53. Those Cruels would have sacrificed many a holocaust of free-thinkers. 1859 Grote Greece ii. 245. (1862) III. 192. A holocaust of the most monstroses characters. 2. transf. and fig. a. A complete sacrifice or offering. b. A sacrifice on a large scale. 1697 B. ALCOCK Mensa Perfecta. C. ii. 2. Very true obedience is an holocaust of every man made to God. 1858 J. BEAUMONT Psyche xxvi. 152. (R.). The perfect holocaust of generous love. 1945 Gen. No. 541/II. We... humbly offer our Lives and Fortunes... which is that true Holocaust which all true hearted-hearted Southerns will give to go to good... a France. 1873 KEN ANAYAEN Poet. Wals. 1872. III. 377. While I thy Holocaust remain. 1886 M. PATerson Academy. Oct. v. 195. By another grand holocaust of friendships we are perhaps about another rendezvous. c. Complete consumption by fire, or that which is so consumed, complete destruction, esp. of a large number of persons; a great slaughter of mankind. 1872 MILTON Samson 1702. Like that self-slaughtered bird In the Arabian woods whereunder That no second knows nor third. And lay even while a Holocaust. 1902 KEV. Christian Poet. Wals. 1972. 1.449 Show them the Flame this World consumes. 2. Holokausen für die Welt erdunkelnd. 3. An Holocaust for the Light. 1833 J. F. STRUMER Wend. By Locr. 104. Louis VII. once made a holocaust of thirteen hundred people in a church. 1858 M. CRODIE Pretty Mrs Neville III. 124. When Mau De Peralda had made a holocaust of our brothers. 1950 Howard Common 6 Mar. 416. The general holocaust of civilized standards. 1944 H. H. BUSCHERT Hand-Sources 167. The siege will take a heavy toll, and few who live to the end of it will survive the Holocaust that must follow. 1967 Sunday Tel. 23 Nov. 15 (Heading Aid): the new Holocaust. 3. d. the Holocaust: the mass murder of the Jews by the Nazis in the war of 1939–1945. Also used transf., of the similar fate of other groups; and attr. The specific application was introduced by historians during the 1940s, probably as an equivalent to Hebrew forbear and used ‘catastrophe’ (used in the same sense); but it had its antecedents as a ‘holocaust’ (e.g. see q.v. 1942–43). The term is in common use among Jews, but seems to be otherwise relatively rare except among specialists. 1942 NEUER Orens. 5 Dec. 3/4. Holocaust...Nothing else in Hitler's method is comparable to his treatment of the Jews. 1945 MALINKEVICH. Die Endlösung der Judenfrage 23 Mar. 139. The Jews go on killing. If this rule could be relaxed, some hundreds, and possibly a few thousands, might be enabled to escape from this holocaust. 1941 M. R. COUSINS. In S. Goldschmidt Legal Claims Against Germany p. 111. Millions of surviving victims of the Nazi Holocaust, Jews and non-Jews, will stand before us in the years to come. 1949 Proo. Amer. Acad. for Jewish Research xvi. 141. Problems of Jewish History research. 1957 Yad Vashem Bull. Apr. 152. (Opening Research on the Holocaust Period. 1958 Feb. 25. July 26. The catastrophe which overtook us. The Inhumanity...is not the same as the Holocaust, 1963 B. GLASGOW Jewish Rev. iv. 256. The Holocaust...was the inevitable end, the logical conclusion of the pogroms, the Mosley marches, the blitzkrieg, 1965 A. DONAT (ed.) The holocaust. 1967 S. COHEN Writings for Genesis ii. 322 by the autumn of 1944 the holocaust was nearing its conclusion. 1968 M. R. COUSINS. Guardian Weekly 25 Apr. 1968. There is now within modern history a compound of "holocaust" and "catastrophe"-dealing with 1972 F. FORBES Ode to a Friend. 157. The remembrance of Yed Vashem...the places of six million of his fellow Jews who died in the holocaust. 1968 JEW. GLOVER. 18 Apr. 9/3. A memorial service...to mark Holocaust Day. 1973 T. BURSCHER & H. S. WATSON Mimesis Against the Rejection of the Battalion as well as the Jewish sections of the population...Wartime Mimesis was...written by men who lived through the holocaust. 1968 H. B. God's Promises H. 22. 542 From 1941 Poland became the home of humanity's Holocaust. 1981 F. R. RAYNO The Extermination of Holocaust. vi. 115. The number of gay Holocaust victims is substantial. 1981 J. SHAPIRO A. D. 420,000 dead in the Holocaust. 1982 A. KAMAT. And Playing Stupidly (1960). 1982 F. R. RAYNO. The Germans don't even admit that they were responsible. 1985 J. L. RADFORD Op. Cit. 135. For all the nations whose people died there, except for the Gypsians! Hence Holocaust v. transf., to offer as a holocaust. Holocaust-like, holocaust-like, refers to or the nature of a Holocaust.
gen-o-cide \\ˈjenəˌsīd\ n -s [\ˈjen- \ + -cide\] 1: the use of deliberate systematic measures (as killing, bodily or mental injury, unlivable conditions, prevention of births) calculated to bring about the extermination of a racial, political, or cultural group or to destroy the language, religion, or culture of a group 2: one who advocates or practices genocide
129. Belsen: A British Reporter Gives an Eyewitness Account of a Nazi Concentration Camp, April 24, 1945

"None of this is propaganda. This is the plain and simple truth."

Bergen-Belsen was a concentration camp about ten miles northwest of Celle (Hanover) near the village of Bergen on the road to Hamburg. There were no gas chambers in Belsen, but many inmates died of disease and starvation. Its commandant in 1944 was the notorious Josef Kramer, called the "Beast of Belsen."

It was almost certain that after the war claims would be made by Nazi leaders that stories of concentration camps were exaggerated propaganda. This-in fact happened at the Nuremberg war trials. Gene Currivan's report on Buchenwald was substantiated by the following broadcast about conditions at Belsen, sent on April 24, 1945, to the United States by Oxford historian Patrick Gordon Walker, BBC commentator and chief editor of Radio Luxembourg."
I went to Belsen. It was a vast area surrounded by barbed wire. The whole thing was being guarded by Hungarian guards. They had been in the German Army and are now immediately and without hesitation serving us. They are saving us a large number of men for the time being. Outside the camp, which is amidst bushes, pines, and heather, all fairly recently planted, were great notices in red letters: DANGER—TYPHUS.

We drove into what turned out to be a great training camp, a sort of Aberdeen, where we found the officers and Oxfordshire Yeomanry. They began to tell us about the concentration camp.

It lies south of the training area and is behind its own barbed wire. The Wehrmacht is not allowed near it. It was entirely guarded by SS men and women. This is what I discovered about the release of the camp that happened about the fifteenth. I got this story from Derek Sington, political officer, and from officers and men of Oxfordshire Yeomanry.

Typhus broke out in the camp, and a truce was arranged so that we could take the camp over. The Germans originally had proposed that we should by-pass the camp. In the meanwhile, thousands and thousands of people would have died and been shot. We refused these terms, and demanded the withdrawal of the Germans and the disarmament of the SS guards. Some dozen SS men and women were left behind under the command of Higher Sturmfuehrer Kramer, who had been at Auschwitz. Apparently they had been told all sorts of fairy tales about the troops, that they could go on guarding, and that we would let them free and so forth.

We only had a handful of men so far, and the SS stayed there that night. The first night of liberty, many hundreds of people died of joy.

Next day some men of the Yeomanry arrived. The people crowded around them, kissing their hands and feet—and dying from weakness. Corpses in every state of decay were lying around, piled up on top of each other in heaps. There were corpses in the compound in flocks. People were falling dead all around, people who were walking skeletons. One woman came up to a soldier who was guarding the milk store and doling the milk out to children, and begged for milk for her baby. The man took the baby and saw that it had been dead for days, black in the face and shriveled up. The woman went on begging for milk. So he poured some on the dead lips. The mother then started to croon with joy and carried the baby off in triumph. She stumbled and fell dead in a few yards. I have this story and some others on records spoken by the men who saw them.

On the sixteenth, Kramer and the SS were arrested. Kramer was taken off and kept in the icebox with some stinking fish of the officers' home. He is now going back to the rear. The rest, men and women, were kept under guard to save them from the inmates. The men were set to work shoveling up the corpses into lorries.

About thirty-five thousand corpses were reckoned, more actually than the living. Of the living, there were about thirty thousand.

The SS men were driven and pushed along and made to ride on top of the loaded corpses and then shovel them into their great mass open graves. They were so tired that they fell exhausted amongst the corpses. Jeering crowds collected around them, and they had to be kept under strong guard.

They committed suicide in their cells. Two jumped off the low and
jumped into a concrete pool of water and was riddled with bullets. The other was brought to the ground, with a shot in the belly.

The SS women were made to cook and carry heavy loads. One of them tried to commit suicide. The inmates said that they were more cruel and brutal than the men. They are all young, in their twenties. One SS woman tried to hide, disguised as a prisoner. She was denounced and arrested.

The camp was so full because people had been brought here from East and West. Some people were brought from Nordhausen, a five-day journey, without food. Many had marched for two or three days. There was no food at all in the camp, a few piles of roots amidst the piles of dead bodies. Some of the dead bodies were of people so hungry that though the roots were guarded by SS men they had tried to storm them and had been shot down then and there. There was no water, nothing but these roots and some boiled stinking carrots, enough for a few hundred people.

Men and women fought for these raw, uncooked roots. Dead bodies, black and blue and bloated, and skeletons had been used as pillows by sick people. The day after we took over, seven block leaders, mostly Poles, were murdered by the inmates. Some were still beating the people. We arrested one woman who had beaten another woman with a board. She quite frankly admitted the offense. We are arresting these people.

An enormous buried dump of personal jewelry and belongings was discovered in suitcases. When I went to the camp five days after its liberation, there were still bodies all around. I saw about a thousand.

In one place, hundreds had been shoveled into a mass grave by bulldozers; in another, Hungarian soldiers were putting corpses into a grave that was sixty feet by sixty feet and thirty feet deep. It was almost half full.

Other and similar pits were being dug. Five thousand people had died since we got into the camp. People died before my eyes, scarcely human, moaning skeletons, many of them gone mad. Bodies were just piled up. Many had gashed wounds and bullet marks and terrible sores. One Englishman, who had lived in Ostend, was picked up half dead. It was found that he had a great bullet wound in the back. He could just speak. He had no idea when he had been shot. He must have been lying half unconscious when some SS man shot him as he was crawling about. This was quite common. I walked about the camp. Everywhere was the smell and odor of death. After a few hours you get used to it and don’t notice it any more. People have typhus and dysentery.

In one compound I went, I saw women standing up quite naked, washing among themselves. Nearby were piles of corpses. Other women suffering from dysentery were defecating in the open and then staggering back, half dead, to their blocks. Some were lying groaning on the ground. One had reverted to the absolute primitive.
A great job had been done in getting water into the camp. It has been pumped in from the outside and carried by hoses all over the camp with frequent outlet points. There are taps of fresh clean water everywhere. Carts with water move around.

The Royal Army Service Corps has also done a good job in getting food in.

I went into the typhus ward, packed thick with people lying in dirty rags of blankets on the floor, groaning and moaning. By the door sat an English Tommy talking to the people and cheering them up. They couldn't understand what he said, and he was continually ladling milk out of a caldron. I collected together some women who could speak English and German and began to make records. An amazing thing is the number who managed to keep themselves clean and neat. All of them said that in a day or two more, they would have gone under from hunger and weakness.

There are three main classes in the camp: the healthy, who have managed to keep themselves decent, but nearly all of these had typhus; then there were the sick, who were more or less cared for by their friends; then there was the vast underworld that had lost all self-respect, crawling around in rags, living in abominable squalor, defecating in the compound, often mad or half-mad. By the other prisoners they are called Mussulmen. It is these who are still dying like flies. They can hardly walk on their legs. Thousands still of these cannot be saved, and if they were, they would be in lunatic asylums for the short remainder of their pitiful lives.

There were a very large number of girls in the camp, mostly Jewesses from Auschwitz. They have to be healthy to survive. Over and over again I was told the same story. The parades at which people were picked out arbitrarily for the gas chambers and the crematorium, where many were burned alive. Only a person in perfect health survived. Life and death was a question of pure chance.

Rich Jews arrives with their belongings and were able to keep some. There were soap and perfume and fountain pens and watches. All amidst the chance of sudden, arbitrary death, amidst work commandos from which the people returned to this tomb so dead beat that they were sure to be picked for the gas chamber at the next parade, amidst the most horrible death, filth, and squalor that could be imagined.

People at Auschwitz were saved by being moved away to work in towns like Hamburg and were then moved back to Belsen as we advanced. At Auschwitz every women had her hair shaven absolutely bald.

I met pretty young girls whose hair was one inch long. They all had their numbers tattooed on their left arm, a mark of honor they will wear all their lives.

One of the most extraordinary things was the women and men — there were only few — who had kept themselves decent and clean.
On the first day many had on powder and lipstick. It seems the SS stores had been located and looted and boots and clothes had been found. Hundreds of people came up to me with letters, which I have taken and am sending back to London to be posted all over the world. Many have lost all their relatives. "My father and mother were burned. My sister was burned." This is what you hear all the time. The British Army is doing what it can. Units are voluntarily giving up blankets. Fifty thousand arrived while I was there and they are being laundered. Sweets and chocolate and rations have been voluntarily given.

Then we went to the children's hut. The floors had been piled with corpses there had been no time to move. We collected a chorus of Russian girls from twelve to fourteen and Dutch boys and girls from nine to fifteen. They sang songs. The Russian children were very impressive. Clean and quite big children, they had been looked after magnificently amidst starvation. They sang the songs they remembered from before captivity. They looked happy now. The Dutch children had been in camp a long time and were very skinny and pale. We stood with our backs to the corpses, out in the open amidst the pines and the birch trees near the wire fence running around the camp.

Men were hung for hours at a time, suspended by their arms, hands tied behind their back, in Belsen. Beatings in workshops were continuous, and there were many deaths there. Just before I left the camp a crematorium was discovered. A story of Auschwitz was told to me by Helen—and her last name, she didn't remember. She was a Czechoslovak.

When the women were given the chance to go and work elsewhere in the work zones like Hamburg, mothers with children were, in fact, given the choice between their lives and their children's. Children could not be taken along. Many preferred to stay with their children and face certain death. Some decided to leave their children. But it got around amongst the six-year-old children that if they were left there they would at once be gassed. There were terrible scenes between children and their mothers. One child was so angry that though the mother changed her mind and stayed and died, the child would not talk to her.

That night when I got back at about eleven o'clock very exhausted, I saw the Jewish padre again and talked to him as he was going to bed. Suddenly, he broke down completely and sobbed.

The next morning I left this hellhole, this camp. As I left, I had myself deloused and my recording truck as well. To you at home, this is one camp. There are many more. This is what you are fighting. None of this is propaganda. This is the plain and simple truth.
127. Buchenwald: Weimar Germans Are Forced to View the Horrors of a Nazi Death Factory, April 16, 1945

"The German people saw all this today, and they wept."

Buchenwald, located on a wooded hill several miles from Weimar, shrine of German culture, was one of three major concentration camps established in 1933 (Sachsenhausen in the north; Dachau in the south; and Buchenwald in Central Germany). An extermination factory, Buchenwald was the scene of starvation, beatings, torture, and illness. Inmates were required to work in an adjacent armaments factory for the manufacture of machine guns, small arms, and ammunition.

Buchenwald was liberated on April 10, 1945, by the U.S. Eightieth Division. Several days later, on April 16, correspondent Gene Currivan sent a dispatch to The New York Times describing how Germans from neighboring Weimar were required to view the terrible death factory. Currivan's story took on the macabre quality of Dante's Inferno.

_BUCHENWALD, APRIL 16, 1945_—German civilians—1200 of them—were brought from the neighboring city of Weimar today to see for themselves the horror, brutality, and human indecency perpetrated against their "neighbors" at the infamous Buchenwald concentration camp. They saw sights that brought tears to their eyes, and scores of them, including German nurses, just fainted away.

They saw more than 20,000 nondescript prisoners, many of them barely

_The New York Times, April 18, 1945._
living, who were all that remained of the normal complement of 80,000. The Germans were able to evacuate the others before we overran the place on April 10.

There were 32,705 that the "visiting" Germans didn't see, although they saw some of their bodies. It was this number that had been murdered since the camp was established in July, 1937. There was a time when the population reached more than 110,000, but the average was always below that. It included doctors, professors, scientists, statesmen, army officers, diplomats, and an assortment of peasants and merchants from all over Europe and Asia.

There was a group of British officers among those left behind and one of seven French generals, but this was obviously an oversight in the great confusion that followed the news of our approach.

Five generals died and one escaped. This government-controlled camp was considered second only to that at Dachau, near Munich, as the world's worst atrocity center.

It had its gallows, torture rooms, dissection rooms, modern crematoria, laboratories where fiendish experiments were made on living human beings, and its sections where people were systematically starved to death.

This correspondent made a tour of the camp today and saw everything herein described. The statistics and an account of the events that happened before our troops liberated the camp were obtained from a special committee of prisoners, some of whom had been in the camp since its inception and others who had been German prisoners for twelve years. Their information was documented and in most cases confirmed by the records.

This story has already been told in part, but not until today has the full import of the atrocities been completely felt.

One of the first things that the German civilian visitors saw as they passed through the gates and into the interior of the camp was a display of "parchment." This consisted of large pieces of human flesh on which were elaborate tattooed markings. These strips had been collected by a German doctor who was writing a treatise on tattoos, and also by the twenty-eight-year-old wife of the Standartenfuehrer, or commanding officer. This woman, according to prisoners, was an energetic sportswoman who, back in Brandenburg, used to ride to hounds. She had a mania for unusual tattoos, and whenever a prisoner arrived who had a rare marking on his body, she would indicate that that trophy would make a valuable addition to her collection.

In addition to the "parchments" were two large table lamps, with parchment shades also made of human flesh.

The German people saw all this today, and they wept. Those who didn't weep were ashamed. They said they didn't know about it, and maybe they...
didn't, because the camp was restricted to Army personnel, but there it was right at their back doors for eight years.

The visitors stood in lines, one group at a time passing by the table on which the exhibits were displayed. A German-speaking American sergeant explained from an adjacent jeep what they were witnessing, while all around them were thousands of liberated “slaves” just looking on. Even the barracks roof was crowded with them. They watched silently. Some of them looked as if they were about to die, but this assemblage of “slaves” constituted the more healthy elements of the camp.

In barracks farther down the line were three thousand sick who could not move and 4800 aged who were unable to leave their squalid quarters. In addition, there were untold hundreds just roaming around, not knowing where they were or what was going on.

There were human skeletons who had lost all likeness to anything human. Most of them had become idiots, but they still had the power of locomotion. Those in the sick bay were beyond all help. They were packed into three-tier bunks, which ran to the roof of the barnlike barracks. They were dying there, and no one could do anything about it.

The German visitors were to see them, too—and much more—but at the moment they were merely seeing “Exhibit A” and fainting.

Some Germans were skeptical at first, as if this show had been staged for their benefit, but they were soon convinced. Even as they had milled along from one place to another, their own countrymen, who had been prisoners there, told them the story. Men went white and women turned away. It was too much for them.

These persons, who had been fed on Nazi propaganda since 1933, were beginning to see the light. They were seeing with their own eyes what no quantity of American propaganda could convince them of. Here was what their own government had perpetrated.

But they hadn't seen anything yet. In a barracks building in front of them was a scientific laboratory where captured scientists worked with material supplied by their overlords. There were shelves of bottles filled with various organs of the human body. In one was half a human head. It had been cut longitudinally to show all its component parts. This head once belonged to a prisoner, as did all the other human parts so displayed. In another room were a dozen death masks, skulls, and shrunken human heads. A Czechoslovak scientist and surgeon who worked in the laboratory told us the history of each part, each head, each mask—because he had known the human beings to which they belonged. Some had been his own countrymen.

The German visitors saw this, too.

And then they were taken to another laboratory, where victims had
been injected with typhus so that Germany could have typhus serum. There were still a score of “patients” who were still alive, although the Polish doctor left behind, who had been forced to give these injections even to his own people, said the death rate had been ninety-eight per cent.

This sight was too much for many German housewives, especially a little farther on, where only the children were kept. One nine-year-old boy, who had had only the first few injections, seemed quite chipper. He was Andor Gutman, a Hungarian Jew of Budapest. He had been in the camp three years. When asked where his parents were, he replied, without any emotion: “My father was killed and my mother was burned to death.”

As one watched the Germans filing out of this building there was hardly a dry eye, although some tried to maintain their composure. There was real horror ahead, but some of them just couldn’t go on.

From there they were taken to the living quarters. The stench, filth, and misery here defied description. Those human wrecks standing in the corridor were beyond the stage where any amount of hospitalization could restore them to normal, while others peering helplessly from their bunks would be fortunate when they died...
PART II

THE IDEOLOGY THAT MADE IT POSSIBLE
SECTION A:

NAZI THEORIES OF RACE
(ii) CORE RACIAL IDEOLOGY
There are some truths which are so obvious that for this very reason they are not seen or at least not recognized by ordinary people. They sometimes pass by such truisms as though blind and are most astonished when someone suddenly discovers what everyone really ought to know. Columbus's eggs lie around by the hundreds of thousands, but Columbuses are met with less frequently.

Thus men without exception wander about in the garden of Nature; they imagine that they know practically everything and
yet with few exceptions pass blindly by one of the most patent principles of Nature’s rule: the inner segregation of the species of all living beings on this earth.

Even the most superficial observation shows that Nature’s restricted form of propagation and increase is an almost rigid basic law of all the innumerable forms of expression of her vital urge. Every animal mates only with a member of the same species. The titmouse seeks the titmouse, the finch the finch, the stork the stork, the field mouse the field mouse, the dormouse the dormouse, the wolf the she-wolf, etc.

Only unusual circumstances can change this, primarily the compulsion of captivity or any other cause that makes it impossible to mate within the same species. But then Nature begins to resist this with all possible means, and her most visible protest consists either in refusing further capacity for propagation to bastards or in limiting the fertility of later offspring; in most cases, however, she takes away the power of resistance to disease or hostile attacks.

This is only too natural.

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

The consequence of this racial purity,¹ universally valid in Nature, is not only the sharp outward delimitation of the various races, but their uniform character in themselves. The fox is always a fox, the goose a goose, the tiger a tiger, etc., and the
difference can lie at most in the varying measure of force, strength, intelligence, dexterity, endurance, etc., of the individual specimens. But you will never find a fox who in his inner attitude might, for example, show humanitarian tendencies toward geese, as similarly there is no cat with a friendly inclination toward mice.

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

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

No more than Nature desires the mating of weaker with stronger individuals, even less does she desire the blending of a higher with a lower race, since, if she did, her whole work of higher breeding, over perhaps hundreds of thousands of years, might be ruined with one blow.

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

The result of all racial crossing is therefore in brief always the following:

(a) Lowering of the level of the higher race;
(b) Physical and intellectual regression and hence the beginning of a slowly but surely progressing sickness.

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

And as a sin this act is rewarded.

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

Here, of course, we encounter the objection of the modern pacifist, as truly Jewish in its effrontery as it is stupid! ‘Man’s rôle is to overcome Nature!’

Millions thoughtlessly parrot this Jewish nonsense and end up by really imagining that they themselves represent a kind of conqueror of Nature; though in this they dispose of no other weapon than an idea, and at that such a miserable one, that if it were true no world at all would be conceivable.

But quite aside from the fact that man has never yet conquered Nature in anything, but at most has caught hold of and tried to lift one or another corner of her immense gigantic veil of eternal riddles and secrets, that in reality he invents nothing but only discovers everything, that he does not dominate Nature, but has only risen on the basis of his knowledge of various laws and secrets of Nature to be lord over those other living creatures who lack this knowledge — quite aside from all this, an idea can-
not overcome the preconditions for the development and being of humanity, since the idea itself depends only on man. Without human beings there is no human idea in this world, therefore, the idea as such is always conditioned by the presence of human beings and hence of all the laws which created the precondition for their existence.

And not only that! Certain ideas are even tied up with certain men. This applies most of all to those ideas whose content originates, not in an exact scientific truth, but in the world of emotion, or, as it is so beautifully and clearly expressed today, reflects an 'inner experience.' All these ideas, which have nothing to do with cold logic as such, but represent only pure expressions of feeling, ethical conceptions, etc., are chained to the existence of men, to whose intellectual imagination and creative power they owe their existence. Precisely in this case the preservation of these definite races and men is the precondition for the existence of these ideas. Anyone, for example, who really desired the victory of the pacifistic idea in this world with all his heart would have to fight with all the means at his disposal for the conquest of the world by the Germans; for, if the opposite should occur, the last pacifist would die out with the last German, since the rest of the world has never fallen so deeply as our own people, unfortunately, has for this nonsense so contrary to Nature and reason. Then, if we were serious, whether we liked it or not, we would have to wage wars in order to arrive at pacifism. This and nothing else was what Wilson, the American world savior, intended, or so at least our German visionaries believed — and thereby his purpose was fulfilled.

In actual fact the pacifistic-humane idea is perfectly all right perhaps when the highest type of man has previously conquered and subjected the world to an extent that makes him the sole ruler of this earth. Then this idea lacks the power of producing evil effects in exact proportion as its practical application becomes rare and finally impossible. Therefore, first struggle and then we shall see what can be done. Otherwise mankind has passed the high point of its development and the end is not the
domination of any ethical idea but barbarism and consequently chaos. At this point someone or other may laugh, but this planet once moved through the ether for millions of years without human beings and it can do so again some day if men forget that they owe their higher existence, not to the ideas of a few crazy ideologists, but to the knowledge and ruthless application of Nature's stern and rigid laws.

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

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

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

The ultimate cause of such a decline was their forgetting that all culture depends on men and not conversely; hence that to preserve a certain culture the man who creates it must be preserved. This preservation is bound up with the rigid law of necessity and the right to victory of the best and stronger in this world.¹

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

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

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

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

If we were to divide mankind into three groups, the founders of culture, the bearers of culture, the destroyers of culture, only the Aryan could be considered as the representative of the first group. From him originate the foundations and walls of all human creation, and only the outward form and color are determined by the changing traits of character of the various peoples. He provides the mightiest building stones and plans for all human progress and only the execution corresponds to the nature of the varying men and races. In a few decades, for example, the entire east of Asia will possess a culture whose ultimate foundation will be Hellenic spirit and Germanic technology, just as much as in Europe. Only the outward form — in part at least — will bear the features of Asiatic character. It is not true, as some people think, that Japan adds European technology to its culture; no, European science and technology are trimmed with
Japanese characteristics. The foundation of actual life is no longer the special Japanese culture, although it determines the color of life—because outwardly, in consequence of its inner difference, it is more conspicuous to the European—but the gigantic scientific-technical achievements of Europe and America; that is, of Aryan peoples. Only on the basis of these achievements can the Orient follow general human progress. They furnish the basis of the struggle for daily bread, create weapons and implements for it, and only the outward form is gradually adapted to Japanese character.

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

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

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

It is then possible that such a people will a second time, or even more often in the course of its history, come into contact with the race of those who once brought it culture, and the memory of former encounters will not necessarily be present. Unconsciously the remnant of the former master blood will turn toward the new arrival, and what was first possible only by compulsion can now succeed through the people's own will. A new cultural wave makes its entrance and continues until those who have brought it are again submerged in the blood of foreign peoples.
It will be the task of a future cultural and world history to carry on researches in this light and not to stifle in the rendition of external facts, as is so often, unfortunately, the case with our present historical science.

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

As in daily life the so-called genius requires a special cause, indeed, often a positive impetus, to make him shine, likewise the genius-race in the life of peoples. In the monotony of everyday life even significant men often seem insignificant, hardly rising above the average of their environment; as soon, however, as they are approached by a situation in which others lose hope or go astray, the genius rises manifestly from the inconspicuous average child, not seldom to the amazement of all those who had hitherto seen him in the pettiness of bourgeois life — and that is why the prophet seldom has any honor in his own country. Nowhere have we better occasion to observe this than in war. From apparently harmless children, in difficult hours when others lose hope, suddenly heroes shoot up with death-defying determination and an icy cool presence of mind. If this hour of trial had not come, hardly anyone would ever have guessed that a young hero was hidden in this beardless boy. It nearly always takes some stimulus to bring the genius on the scene. The hammer-stroke of Fate which throws one man to the ground suddenly strikes steel in another, and when the shell of everyday life is broken, the previously hidden kernel lies open before the eyes of the astonished world. The world then resists and does not want to believe that the type which is apparently identical with it is suddenly a very different being; a process which is repeated with every eminent son of man.

Though an inventor, for example, establishes his fame only on the day of his invention, it is a mistake to think that genius as such entered into the man only at this hour — the spark of genius
exists in the brain of the truly creative man from the hour of his
birth. True genius is always inborn and never cultivated, let
alone learned.

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

We see this most distinctly in connection with the race which
has been and is the bearer of human cultural development — the
Aryans. As soon as Fate leads them toward special conditions,
their latent abilities begin to develop in a more and more rapid
sequence and to mold themselves into tangible forms. The cul-
tures which they found in such cases are nearly always decisively
determined by the existing soil, the given climate, and — the
subjected people. This last item, to be sure, is almost the most
decisive. The more primitive the technical foundations for a cul-
tural activity, the more necessary is the presence of human
helpers who, organizationally assembled and employed, must
replace the force of the machine. Without this possibility of
using lower human beings, the Aryan would never have been
able to take his first steps toward his future culture; just as
without the help of various suitable beasts which he knew how
to tame, he would not have arrived at a technology which is now
gradually permitting him to do without these beasts. The say-
ing, ‘The Moor has worked off his debt, the Moor can go,’ 1
unfortunately has only too deep a meaning. For thousands of
years the horse had to serve man and help him lay the founda-
tions of a development which now, in consequence of the motor
car, is making the horse superfluous. In a few years his activity
will have ceased, but without his previous collaboration man
might have had a hard time getting where he is today.

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

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

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

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

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

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

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

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

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

* * *

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

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

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

Not in his intellectual gifts lies the source of the Aryan’s capacity for creating and building culture. If he had just this alone, he could only act destructively, in no case could he organize; for the innermost essence of all organization requires that the individual renounce putting forward his personal opinion and interests and sacrifice both in favor of a larger group. Only by way of this general community does he again recover his share. Now, for example, he no longer works directly for himself, but
with his activity articulates himself with the community, not only for his own advantage, but for the advantage of all. The most wonderful elucidation of this attitude is provided by his word 'work,' by which he does not mean an activity for maintaining life in itself, but exclusively a creative effort that does not conflict with the interests of the community. Otherwise he designates human activity, in so far as it serves the instinct of self-preservation without consideration for his fellow men, as theft, usury, robbery, burglary, etc.

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

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

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

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

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

Without his idealistic attitude all, even the most dazzling faculties of the intellect, would remain mere intellect as such — outward appearance without inner value, and never creative force.

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

The purest idealism is unconsciously equivalent to the deepest knowledge.

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

Here the instinct of knowledge unconsciously obeys the deeper necessity of the preservation of the species, if necessary at the cost of the individual, and protests against the visions of the pacifist windbag who in reality is nothing but a cowardly, though camouflage, egoist, transgressing the laws of development; for development requires willingness on the part of the individual to sacrifice himself for the community, and not the sickly imaginings of cowardly know-it-alls and critics of Nature.
Especially, therefore, at times when the ideal attitude threatens to disappear, we can at once recognize a diminution of that force which forms the community and thus creates the premises of culture. As soon as egoism becomes the ruler of a people, the bands of order are loosened and in the chase after their own happiness men fall from heaven into a real hell.

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

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

The mental qualities of the Jew have been schooled in the course of many centuries. Today he passes as 'smart,' and this in a certain sense he has been at all times. But his intelligence is not the result of his own development, but of visual instruction through foreigners. For the human mind cannot climb to the top without steps; for every step upward he needs the foundation of the past, and this in the comprehensive sense in which it can be revealed only in general culture. All thinking is based only in small part on man's own knowledge, and mostly on the experience of the time that has preceded. The general cultural level provides the individual man, without his noticing it as a rule, with such a profusion of preliminary knowledge that, thus
armed, he can more easily take further steps of his own. The boy of today, for example, grows up among a truly vast number of technical acquisitions of the last centuries, so that he takes for granted and no longer pays attention to much that a hundred years ago was a riddle to even the greatest minds, although for following and understanding our progress in the field in question it is of decisive importance to him. If a very genius from the twenties of the past century should suddenly leave his grave today, it would be harder for him even intellectually to find his way in the present era than for an average boy of fifteen today. For he would lack all the infinite preliminary education which our present contemporary unconsciously, so to speak, assimilates while growing up amidst the manifestations of our present general civilization.

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

The reverse process never took place.

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

In the Jewish people the will to self-sacrifice does not go beyond the individual's naked instinct of self-preservation. Their apparently great sense of solidarity is based on the very primitive herd instinct that is seen in many other living creatures in this world. It is a noteworthy fact that the herd instinct leads to mutual support only as long as a common danger makes this seem useful or inevitable. The same pack of wolves which has just fallen on its prey together disintegrates when hunger abates into its individual beasts. The same is true of horses which try to defend themselves against an assailant in a body, but scatter again as soon as the danger is past.
It is similar with the Jew. His sense of sacrifice is only apparent. It exists only as long as the existence of the individual makes it absolutely necessary. However, as soon as the common enemy is conquered, the danger threatening all averted and the booty hidden, the apparent harmony of the Jews among themselves ceases, again making way for their old causal tendencies. The Jew is only united when a common danger forces him to be or a common booty entices him; if these two grounds are lacking, the qualities of the crassest egoism come into their own, and in the twinkling of an eye the united people turns into a horde of rats, fighting bloodily among themselves.

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

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

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

That is why the Jewish state — which should be the living organism for preserving and increasing a race — is completely unlimited as to territory. For a state formation to have a definite spatial setting always presupposes an idealistic attitude on the part of the state-race, and especially a correct interpretation of the concept of work. In the exact measure in which this attitude is lacking, any attempt at forming, even of preserving, a spatially delimited state fails. And thus the basis on which alone culture can arise is lacking.

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

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

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

No, the Jew possesses no culture-creating force of any sort, since the idealism, without which there is no true higher development of man, is not present in him and never was present. Hence his intellect will never have a constructive effect, but will be destructive, and in very rare cases perhaps will at most be stimulating, but then as the prototype of the 'force which always wants evil and nevertheless creates good.'¹ Not through him does any progress of mankind occur, but in spite of him.

Since the Jew never possessed a state with definite territorial limits and therefore never called a culture his own, the conception arose that this was a people which should be reckoned among

¹ Goethe's Faust, lines 1336–1337: Mephistopheles to Faust.
the ranks of the nomads. This is a fallacy as great as it is dangerous. The nomad does possess a definitely limited living space, only he does not cultivate it like a sedentary peasant, but lives from the yield of his herds with which he wanders about in his territory. The outward reason for this is to be found in the small fertility of a soil which simply does not permit of settlement. The deeper cause, however, lies in the disparity between the technical culture of an age or people and the natural poverty of a living space. There are territories in which even the Aryan is enabled only by his technology, developed in the course of more than a thousand years, to live in regular settlements, to master broad stretches of soil and obtain from it the requirements of life. If he did not possess this technology, either he would have to avoid these territories or likewise have to struggle along as a nomad in perpetual wandering, provided that his thousand-year-old education and habit of settled residence did not make this seem simply unbearable to him. We must bear in mind that in the time when the American continent was being opened up, numerous Aryans fought for their livelihood as trappers, hunters, etc., and often in larger troops with wife and children, always on the move, so that their existence was completely like that of the nomads. But as soon as their increasing number and better implements permitted them to clear the wild soil and make a stand against the natives, more and more settlements sprang up in the land.

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

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

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

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

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

And this is the first great lie.

In order to carry on his existence as a parasite on other peoples, he is forced to deny his inner nature. The more intelligent the
individual Jew is, the more he will succeed in this deception. Indeed, things can go so far that large parts of the host people will end by seriously believing that the Jew is really a Frenchman or an Englishman, a German or an Italian, though of a special religious faith. Especially state authorities, which always seem animated by the historical fraction of wisdom, most easily fall a victim to this infinite deception. Independent thinking sometimes seems to these circles a true sin against holy advancement, so that we may not be surprised if even today a Bavarian state ministry, for example, still has not the faintest idea that the Jews are members of a people and not of a 'religion' though a glance at the Jew's own newspapers should indicate this even to the most modest mind. The Jewish Echo is not yet an official organ, of course, and consequently is unauthoritative as far as the intelligence of one of these government potentates is concerned.

The Jew has always been a people with definite racial characteristics and never a religion; only in order to get ahead he early sought for a means which could distract unpleasant attention from his person. And what would have been more expedient and at the same time more innocent than the 'embezzled' concept of a religious community? For here, too, everything is borrowed or rather stolen. Due to his own original special nature, the Jew cannot possess a religious institution, if for no other reason because he lacks idealism in any form, and hence belief in a hereafter is absolutely foreign to him. And a religion in the Aryan sense cannot be imagined which lacks the conviction of survival after death in some form. Indeed, the Talmud is not a book to prepare a man for the hereafter, but only for a practical and profitable life in this world.

The Jewish religious doctrine consists primarily in prescriptions for keeping the blood of Jewry pure and for regulating the relation of Jews among themselves, but even more with the rest of the world; in other words, with non-Jews. But even here it is by no means ethical problems that are involved, but extremely modest economic ones. Concerning the moral value of Jewish
religious instruction, there are today and have been at all times rather exhaustive studies (not by Jews; the drivel of the Jews themselves on the subject is, of course, adapted to its purpose) which make this kind of religion seem positively monstrous according to Aryan conceptions. The best characterization is provided by the product of this religious education, the Jew himself. **His life is only of this world**, and his spirit is inwardly as alien to true Christianity as his nature two thousand years previous was to the great founder of the new doctrine. Of course, the latter made no secret of his attitude toward the Jewish people, and when necessary he even took to the whip to drive from the temple of the Lord this adversary of all humanity, who then as always saw in religion nothing but an instrument for his business existence. **In return, Christ was nailed to the cross**, while our present-day party Christians debase themselves to begging for Jewish votes at elections and later try to arrange political swindles with atheistic Jewish parties — **and this against their own nation**.

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

To what an extent the whole existence of this people is based on a continuous lie is shown incomparably by the **Protocols of the Wise Men of Zion**, so infinitely hated by the Jews. They are based on a forgery, the **Frankfurter Zeitung** moans and screams once every week: the best proof that they are authentic. What many Jews may do unconsciously is here consciously exposed.
And that is what matters. It is completely indifferent from what Jewish brain these disclosures originate; the important thing is that with positively terrifying certainty they reveal the nature and activity of the Jewish people and expose their inner contexts as well as their ultimate final aims. The best criticism applied to them, however, is reality. Anyone who examines the historical development of the last hundred years from the standpoint of this book will at once understand the screaming of the Jewish press. For once this book has become the common property of a people, the Jewish menace may be considered as broken.

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

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

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

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

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

At times of the bitterest distress, fury against him finally breaks out, and the plundered and ruined masses begin to defend themselves against the scourge of God. In the course of a few centuries they have come to know him, and now they feel that the mere fact of his existence is as bad as the plague.

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

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

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

This game is repeated again and again, and in it the rôle of the so-called 'German princes' is just as miserable as that of the Jews themselves. These lords were really God's punishment for their beloved peoples and find their parallels only in the various ministers of the present time.

It is thanks to the German princes that the German nation
was unable to redeem itself for good from the Jewish menace. In this, too, unfortunately, nothing changed as time went on; all they obtained from the Jew was the thousandfold reward for the sins they had once committed against their peoples. They made a pact with the devil and landed in hell.

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

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

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

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

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

1 Corrected in second edition to ‘zealot.’
The reason why the Jew decides suddenly to become a 'German' is obvious. He feels that the power of the princes is slowly tottering and therefore tries at an early time to get a platform beneath his feet. Furthermore, his financial domination of the whole economy has advanced so far that without possession of all 'civil' rights he can no longer support the gigantic edifice, or at any rate, no further increase of his influence is possible. And he desires both of these; for the higher he climbs, the more alluring his old goal that was once promised him rises from the veil of the past, and with feverish avidity his keenest minds see the dream of world domination tangibly approaching. And so his sole effort is directed toward obtaining full possession of 'civil' rights.

This is the reason for his emancipation from the ghetto.

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

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

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

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

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

Slowly he makes himself the spokesman of a new era.

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

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

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

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

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

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

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

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

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

(j) The tremendous economic development leads to a change in the social stratification of the people. The small craftsman slowly dies out, and as a result the worker's possibility of achieving an independent existence becomes rarer and rarer; in consequence the worker becomes visibly proletarianized. There arises the industrial 'factory worker' whose most essential characteristic is to be sought in the fact that he hardly ever is in a position to found an existence of his own in later life. He is propertyless in
the truest sense of the word. His old age is a torment and can scarcely be designated as living.

Once before, a similar situation was created, which pressed urgently for a solution and also found one. The peasants and artisans had slowly been joined by the officials and salaried workers — particularly of the state — as a new class. They, too, were propertyless in the truest sense of the word. The state finally found a way out of this unhealthy condition by assuming the care of the state employee who could not himself provide for his old age; it introduced the pension. Slowly, more and more enterprises followed this example, so that nearly every regularly employed brain-worker draws a pension in later life, provided the concern he works in has achieved or surpassed a certain size. Only by safeguarding the state official in his old age could he be taught the selfless devotion to duty which in the pre-War period was the most eminent quality of German officialdom.

In this way a whole class that had remained propertyless was wisely snatched away from social misery and articulated with the body of the people.

Now this question again, and this time on a much larger scale, faced the state and the nation. More and more masses of people, numbering millions, moved from peasant villages to the larger cities to earn their bread as factory workers in the newly established industries. The working and living conditions of the new class were more than dismal. If nothing else, the more or less mechanical transference of the old artisan’s or even peasant’s working methods to the new form was by no means suitable. The work done by these men could not be compared with the exertions which the industrial factory worker has to perform. In the old handicraft, this may not have been very important, but in the new working methods it was all the more so. The formal transference of the old working hours to the industrial large-scale enterprise was positively catastrophic, for the actual work done before was but little in view of the absence of our present intensive working methods. Thus, though previously the fourteen- or even fifteen-hour working day had been bearable, it certainly
ceased to be bearable at a time when every minute was exploited to the fullest. The result of this senseless transference of the old working hours to the new industrial activity was really unfortunate in two respects: the worker's health was undermined and his faith in a higher justice destroyed. To this finally was added the miserable wages on the one hand and the employer's correspondingly and obviously so vastly superior position on the other.

In the country there could be no social question, since master and hired hand did the same work and above all ate out of the same bowls. But this, too, changed.

The separation of worker and employer now seems complete in all fields of life. How far the inner Judaization of our people has progressed can be seen from the small respect, if not contempt, that is accorded to manual labor. This is not German. It took the foreignization of our life, which was in truth a Jewification, to transform the old respect for manual work into a certain contempt for all physical labor.

Thus, there actually comes into being a new class enjoying very little respect, and one day the question must arise whether the nation would possess the strength to articulate the new class into general society, or whether the social difference would broaden into a classlike cleavage.

But one thing is certain: the new class did not count the worst elements in its ranks, but on the contrary definitely the most energetic elements. The overrefinements of so-called culture had not yet exerted their disintegrating and destructive effects. The broad mass of the new class was not yet infected with the poison of pacifist weakness; it was robust and if necessary even brutal.

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

And yet it was.

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

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

Here the Jew's procedure is as follows:

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

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

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

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

The general pacifistic paralysis of the national instinct of self-preservation begun by Freemasonry in the circles of the so-called intelligentsia is transmitted to the broad masses and above all to the bourgeoisie by the activity of the big papers which today are always Jewish. Added to these two weapons of disintegration comes a third and by far the most terrible, the organization of brute force. As a shock and storm troop, Marxism is intended to finish off what the preparatory softening up with the first two weapons has made ripe for collapse.

Here we have teamwork that is positively brilliant — and we need really not be surprised if in confronting it those very institutions which always like to represent themselves as the pillars
of a more or less legendary state authority hold up least. It is in our high and highest state officialdom that the Jew has at all times (aside from a few exceptions) found the most compliant abettor of his work of disintegration. Cringing submissiveness to superiors and high-handed arrogance to inferiors distinguish this class to the same degree as a narrow-mindedness that often cries to high Heaven and is only exceeded by a self-conceit that is sometimes positively amazing.

And these are qualities that the Jew needs in our authorities and loves accordingly.

The practical struggle which now begins, sketched in broad outlines, takes the following course:

In keeping with the ultimate aims of the Jewish struggle, which are not exhausted in the mere economic conquest of the world, but also demand its political subjugation, the Jew divides the organization of his Marxist world doctrine into two halves which, apparently separate from one another, in truth form an inseparable whole: the political and the trade-union movement.

The trade-union movement does the recruiting. In the hard struggle for existence which the worker must carry on, thanks to the greed and shortsightedness of many employers, it offers him aid and protection, and thus the possibility of winning better living conditions. If, at a time when the organized national community, the state, concerns itself with him little or not at all, the worker does not want to hand over the defense of his vital human rights to the blind caprice of people who in part have little sense of responsibility and are often heartless to boot, he must take their defense into his own hands. In exact proportion as the so-called national bourgeoisie, blinded by financial interests, sets the heaviest obstacles in the path of this struggle for existence and not only resists all attempts at shortening the inhumanly long working day, abolishing child labor, safeguarding and protecting the woman, improving sanitary conditions in the workshops and homes, but often actually sabotages them, the shrewder Jew takes the oppressed people under his wing. Gradually he be-
comes the leader of the trade-union movement, all the more easily as he is not interested in really eliminating social evils in an honest sense, but only in training an economic storm troop, blindly devoted to him, with which to destroy the national economic independence. For while the conduct of a healthy social policy will consistently move between the aims of preserving the national health on the one hand and safeguarding an independent national economy on the other, for the Jew in his struggle these two criteria not only cease to exist, but their elimination, among other things, is his life goal. He desires, not the preservation of an independent national economy, but its destruction. Consequently, no pangs of conscience can prevent him as a leader of the trade-union movement from raising demands which not only overshoot the goal, but whose fulfillment is either impossible for practical purposes or means the ruin of the national economy. Moreover, he does not want to have a healthy, sturdy race before him, but a rickety herd capable of being subjugated. This desire again permits him to raise demands of the most senseless kind whose practical fulfillment he himself knows to be impossible and which, therefore, could not lead to any change in things, but at most to a wild incitement of the masses. And that is what he is interested in and not a true and honest improvement of social conditions.

Hence the Jewish leadership in trade-union affairs remains uncontested until an enormous work of enlightenment influences the broad masses and sets them right about their never-ending misery, or else the state disposes of the Jew and his work. For as long as the insight of the masses remains as slight as now and the state as indifferent as today, these masses will always be first to follow the man who in economic matters offers the most shameless promises. And in this the Jew is a master. For in his entire activity he is restrained by no moral scruples!

And so he inevitably drives every competitor in this sphere from the field in a short time. In keeping with all his inner rapacious brutality, he at once teaches the trade-union movement the most brutal use of violence. If anyone by his intelli-
gence resists the Jewish lures, his defiance and understanding are broken by terror. The success of such an activity is enormous.

Actually the Jew by means of the trade union, which could be a blessing for the nation, shatters the foundations of the national economy.

Parallel with this, the political organization advances.

It plays hand in glove with the trade-union movement, for the latter prepares the masses for political organization, in fact, lashes them into it with violence and coercion. Furthermore, it is the permanent financial source from which the political organization feeds its enormous apparatus. It is the organ controlling the political activity of the individual and does the pandering in all big demonstrations of a political nature. In the end it no longer comes out for political interests at all, but places its chief instrument of struggle, the cessation of work in the form of a mass and general strike, in the service of the political idea.

By the creation of a press whose content is adapted to the intellectual horizon of the least educated people, the political and trade-union organization finally obtains the agitational institution by which the lowest strata of the nation are made ripe for the most reckless acts. Its function is not to lead people out of the swamp of a base mentality to a higher stage, but to cater to their lowest instincts. Since the masses are as mentally lazy as they are sometimes presumptuous, this is a business as speculative as it is profitable.

It is this press, above all, which wages a positively fanatical and slanderous struggle, tearing down everything which can be regarded as a support of national independence, cultural elevation, and the economic independence of the nation.

Above all, it hammers away at the characters of all those who will not bow down to the Jewish presumption to dominate, or whose ability and genius in themselves seem a danger to the Jew. For to be hated by the Jew it is not necessary to combat him; no, it suffices if he suspects that someone might even conceive the idea of combating him some time or that on the strength of his
superior genius he is an augmenter of the power and greatness of a
nationality hostile to the Jew.

His unfailing instinct in such things scents the original soul¹ in
everyone, and his hostility is assured to anyone who is not spirit
of his spirit. Since the Jew is not the attacked but the attacker,
not only anyone who attacks passes as his enemy, but also any-
one who resists him. But the means with which he seeks to break
such reckless but upright souls is not honest warfare, but lies and
slander.

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

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

While from innate cowardice the upper classes turn away from
a man whom the Jew attacks with lies and slander, the broad
masses from stupidity or simplicity believe everything. The state
authorities either cloak themselves in silence or, what usually
happens, in order to put an end to the Jewish press campaign,
they persecute the unjustly attacked, which, in the eyes of such
an official ass, passes as the preservation of state authority and
the safeguarding of law and order.

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

They begin to tremble before the terrible enemy and thus have
become his final victim.

The Jew’s domination in the state seems so assured that now
not only can he call himself a Jew again, but he ruthlessly admits
his ultimate national and political designs. A section of his race
openly owns itself to be a foreign people, yet even here they lie.
For while the Zionists try to make the rest of the world believe
that the national consciousness of the Jew finds its satisfaction
in the creation of a Palestinian state, the Jews again slyly dupe the dumb Goyim.¹ It doesn’t even enter their heads to build up a Jewish state in Palestine for the purpose of living there; all they want is a central organization for their international world swindle, endowed with its own sovereign rights and removed from the intervention of other states: a haven for convicted scoundrels and a university for budding crooks.

It is a sign of their rising confidence and sense of security that at a time when one section is still playing the German, Frenchman, or Englishman, the other with open effrontery comes out as the Jewish race.

How close they see approaching victory can be seen by the hideous aspect which their relations with the members of other peoples takes on.

With satanic joy in his face, the black-haired Jewish youth lurks in wait for the unsuspecting girl whom he defiles with his blood, thus stealing her from her people. With every means he tries to destroy the racial foundations of the people he has set out to subjugate. Just as he himself systematically ruins women and girls, he does not shrink back from pulling down the blood barriers for others, even on a large scale. It was and it is Jews who bring the Negroes into the Rhineland, always with the same secret thought and clear aim of ruining the hated white race by the necessarily resulting bastardization, throwing it down from its cultural and political height, and himself rising to be its master.

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

And so he tries systematically to lower the racial level by a continuous poisoning of individuals.

And in politics he begins to replace the idea of democracy by the dictatorship of the proletariat.

In the organized mass of Marxism he has found the weapon which lets him dispense with democracy and in its stead allows

¹ Yiddish for Gentiles.
him to subjugate and govern the peoples with a dictatorial and brutal fist.

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

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

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

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

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

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

(e) ¹ Now begins the great last revolution. In gaining political power the Jew casts off the few cloaks that he still wears. The democratic people's Jew becomes the blood-Jew and tyrant over peoples. In a few years he tries to exterminate the national intelligentsia and by robbing the peoples of their natural intellectual leadership makes them ripe for the slave's lot of permanent subjugation.

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

¹ The writer has lost track of his letters. Second edition has (i).
The end is not only the end of the freedom of the peoples oppressed by the Jew, but also the end of this parasite upon the nations. After the death of his victim, the vampire sooner or later dies too.

* * *

If we pass all the causes of the German collapse in review, the ultimate and most decisive remains the failure to recognize the racial problem and especially the Jewish menace.

The defeats on the battlefield in August, 1918, would have been child's play to bear. They stood in no proportion to the victories of our people. It was not they that caused our downfall; no, it was brought about by that power which prepared these defeats by systematically over many decades robbing our people of the political and moral instincts and forces which alone make nations capable and hence worthy of existence.

In heedlessly ignoring the question of the preservation of the racial foundations of our nation, the old Reich disregarded the sole right which gives life in this world. Peoples which bastardize themselves, or let themselves be bastardized, sin against the will of eternal Providence, and when their ruin is encompassed by a stronger enemy it is not an injustice done to them, but only the restoration of justice. If a people no longer wants to respect the Nature-given qualities of its being which root in its blood, it has no further right to complain over the loss of its earthly existence.

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

The lost purity of the blood alone destroys inner happiness forever, plunges man into the abyss for all time, and the consequences can never more be eliminated from body and spirit.
Only by examining and comparing all other problems of life in the light of this one question shall we see how absurdly petty they are by this standard. They are all limited in time — but the question of preserving or not preserving the purity of the blood will endure as long as there are men.

All really significant symptoms of decay of the pre-War period can in the last analysis be reduced to racial causes.

Whether we consider questions of general justice or cankers of economic life, symptoms of cultural decline or processes of political degeneration, questions of faulty schooling or the bad influence exerted on grown-ups by the press, etc., everywhere and always it is fundamentally the disregard of the racial needs of our own people or failure to see a foreign racial menace.

And that is why all attempts at reform, all works for social relief and political exertions, all economic expansion and every apparent increase of intellectual knowledge were futile as far as their results were concerned. The nation, and the organism which enables¹ and preserves its life on this earth, the state, did not grow inwardly healthier, but obviously languished more and more. All the illusory prosperity of the old Reich could not hide its inner weakness, and every attempt really to strengthen the Reich failed again and again, due to disregarding the most important question.

It would be a mistake to believe that the adherents of the various political tendencies which were tinkering around on the German national body — yes, even a certain section of the leaders — were bad or malevolent men in themselves. Their activity was condemned to sterility only because the best of them saw at most the forms of our general disease and tried to combat them, but blindly ignored the virus. Anyone who systematically follows the old Reich’s line of political development is bound to arrive, upon calm examination, at the realization that even at the time of the unification, hence the rise of the German nation, the inner decay was already in full swing, and that despite all ap-
parent political successes and despite increasing economic wealth, the general situation was deteriorating from year to year. If nothing else, the elections for the Reichstag announced, with their outward swelling of the Marxist vote, the steadily approaching inward and hence also outward collapse. All the successes of the so-called bourgeois parties were worthless, not only because even with so-called bourgeois electoral victories they were unable to halt the numerical growth of the Marxist flood, but because they themselves above all now bore the ferments of decay in their own bodies. Without suspecting it, the bourgeois world itself was inwardly infected with the deadly poison of Marxist ideas and its resistance often sprang more from the competitor's envy of ambitious leaders than from a fundamental rejection of adversaries determined to fight to the utmost. In these long years there was only one who kept up an imperturbable, unflagging fight, and this was the Jew. His Star of David \(^1\) rose higher and higher in proportion as our people's will for self-preservation vanished.

Therefore, in August, 1914, it was not a people resolved to attack which rushed to the battlefield; no, it was only the last flicker of the national instinct of self-preservation in face of the progressing pacifist-Marxist paralysis of our national body. Since even in these days of destiny, our people did not recognize the inner enemy, all outward resistance was in vain and Providence did not bestow her reward on the victorious sword, but followed the law of eternal retribution.

On the basis of this inner realization, there took form in our new movement the leading principles as well as the tendency, which in our conviction were alone capable, not only of halting the decline of the German people, but of creating the granite foundation upon which some day a state will rest which represents, not an alien mechanism of economic concerns and interests, but a national organism:

A Germanic State of the
German Nation

\(^1\) Typical Hitlerian metaphor. The Star of David, it will be remembered, is not a star, but a shield.