

CHAPTER XI: NATION AND RACE

There are certain truths which are so obvious that the general run of people disregard them. People are so blind to some of the simplest facts in everyday life that they are highly surprised when somebody calls attention to what everybody ought to know.

Examples of the Columbus egg are around us in hundreds of thousands, but Columbuses are rare.

Walking about in the garden of Nature, most men have the self-conceit to think that they know everything, yet almost all are blind to one of the outstanding principles that Nature employs in her work.

This principle may be called the inner isolation which characterises each and every living species on this earth.

Even a superficial glance is sufficient to show that all the innumerable forms in which the life-urge of Nature manifests itself are subject to a fundamental law—one may call it an iron law of Nature—which compels the various species to keep within the definite limits of their own life-forms when propagating and multiplying their kind.

Each animal mates only with one of its own species. The titmouse cohabits only with the titmouse, the finch with the finch, the stork with the stork, the field-mouse with the field-mouse, the house-mouse with the house-mouse, the wolf with the she-wolf, etc.

Deviations from this law take place only in exceptional circumstances. This happens especially under the compulsion of captivity, or when some other obstacle makes procreative intercourse impossible between individuals of the same species.

Nature abhors such irregular intercourse with all her might and her protest is most clearly demonstrated by the fact that the hybrid is either sterile, or the fecundity of its descendants is limited.

In most cases hybrids and their progeny are denied the ordinary powers of resistance to disease or the natural means of defence against attack.

Such a dispensation of Nature is quite logical. Every crossing of two

breeds which are not, of equal standing results in a product which holds an intermediate place between the levels of the two parents.

This means that the offspring will indeed be superior to that parent which belongs to a biologically lower order of beings, but not so high as the superior parent.

For this reason, it must eventually succumb in any struggle against the higher species. Such mating contradicts the will of Nature towards the selective improvement of life in general.

The favourable preliminary to this improvement is not to mate individuals of higher and lower orders of being, but rather to allow the complete triumph of the higher order.

The stronger must dominate and not mate with the weaker, which would signify the sacrifice of its own higher nature.

Only the born weakling can look upon this principle as cruel, and if he does so, it is merely because he is of a feebler nature and narrower mind, for if such a law did not direct the process of evolution then the higher development of organic life would not be conceivable at all.

This urge for the maintenance of the unmixed breed which is a phenomenon that prevails throughout the whole of the natural world, results not only in the sharply defined outward distinction between one species and another, but also in the internal similarity of characteristic qualities which are peculiar to each breed or species.

The fox remains always a fox, the goose remains a goose, and the tiger will retain the character of a tiger. The only difference that can exist within the species is in the various degrees of structural strength and active power, in the intelligence, efficiency, endurance, etc., with which the individual specimens are endowed.

It would be impossible to find a fox which has a kindly and protective disposition towards geese, just as no cat exists which has a friendly disposition towards mice.

That is why the struggle between the various species does not arise from a feeling of mutual antipathy, but rather from hunger and love.

In both cases Nature looks on calmly and is even pleased with what happens. The struggle for daily livelihood leaves behind in the ruck everything that is weak, diseased or wavering; while the fight of the male to possess the female gives to the strongest the right, or at least the possibility, to propagate its kind.

This struggle is a means of furthering the health and powers of resistance of the species, thus it is one of the causes underlying the process of development towards a higher grade of being. If this were otherwise the progressive process would cease, and even retrogression might set in.

Since the inferior always outnumber the superior, the former would always increase more rapidly if they possessed the same capacity for survival and for the procreation of their kind, and the final consequence would be that the best in quality would be forced to recede into the background.

Therefore, a corrective measure must intervene in favour of the better quality. Nature supplies this by establishing rigorous conditions of life, to which the weaker will have to submit and will thereby be numerically restricted, but even that portion which survives cannot multiply indiscriminately, for here a new and rigorous selection takes place, according to strength and health.

If Nature does not wish that weaker individuals should mate with stronger, she wishes even less that a superior race should intermingle with an inferior one, because in such a case all her efforts, throughout hundreds of thousands of years, to establish an evolutionary higher stage of being, may be rendered futile.

History furnishes us with innumerable instances that prove this law.

It shows, with startling clarity, that whenever Aryans have mingled their blood with that of an inferior race, the result has been the downfall of the people who were the champions of a higher culture.

In North America, where the population is prevalently Teutonic, and where those elements intermingled with the inferior race only to a very small degree, we have a quality of mankind and a civilisation which are different from those of Central and South America.

In these latter countries the immigrants—who belonged mainly to the Latin races—mated with the aborigines, sometimes to a very large extent

indeed.

In this case, we have a clear and decisive example of the effect produced by the mixture of races.

In North America the Teutonic element, which has kept its racial stock pure and did not mix it with any other racial stock, has come to dominate the American Continent and will remain master of it as long as that element does not fall a victim to the habit of adulterating its blood.

In short, the results of miscegenation are always the following:

(a) The level of the superior race becomes lowered.

(b) Physical and mental degeneration sets in, thus leading slowly but steadily towards a progressive drying up of the vital, sap.

The act which brings about such a development is a sin against the will of the Eternal Creator, and as a sin this act will be avenged.

Man's effort to build up something that contradicts the iron logic of Nature brings him into conflict with those principles to which he himself exclusively, owes his own existence.

By acting against the laws of Nature he prepares the way that leads to his ruin.

Here we meet with the insolent objection, which is Jewish in its inspiration and is typical of the modern pacifist, that "Man can overcome Nature."

There are millions who repeat by rote that piece of Jewish babble and end up by imagining that somehow they themselves are the conquerors of Nature.

Yet their only weapon is a mere idea, and a very preposterous idea into the bargain, because if one accepted it, then it would be impossible to form a conception of the world.

The real truth is, that not only has man failed to overcome Nature in any sphere whatsoever, but that at best he has merely succeeded in getting hold of and lifting a tiny corner of the enormous veil which she has spread over her eternal mysteries and secrets.

He never invents anything; all he can do is to discover something. He does not master Nature, but has only come to be master of those living beings who have not gained the knowledge he has arrived at by penetrating into some of Nature's laws and mysteries.

Apart from all this, an idea can never be subject to its own sway those conditions; which are necessary for the existence and development of mankind, for the idea itself has come only from man.

Without man there would be no human idea in this world. The idea as such is, therefore, always dependent on the existence of man and is consequently dependent on those laws which furnish the conditions of his existence.

Not only that. Certain ideas are even confined to certain people. This holds true with regard to those ideas, in particular, which have not their roots in objective scientific truth, but in the world of feeling.

In other words, to use a phrase which is current to-day and which well and clearly expresses this truth: They reflect an inner experience.

All such ideas, which have nothing to do with cold logic as such, but represent mere manifestations of feeling, such as ethical and moral conceptions, etc., are inextricably bound up with man's existence.

It is to the creative powers of man's imagination that such ideas owe their existence.

For this very reason, a necessary condition for the preservation of such ideas is the existence of certain races and certain types of men.

For example, anyone who sincerely wishes the pacifist idea to prevail in this world ought to do all he is capable of doing to help the Germans conquer the world, for in case the reverse should happen, it may easily be that the last pacifist would disappear with the last German.

I say this because, unfortunately, scarcely any other people in the world has ever fallen a prey to this nonsensical and illogical idea to the same degree as our own. Whether of the effect that outer circumstances have upon it.

Then, if you are serious, whether you like it or not, you must make up your mind to wage wars in order to pave the way for pacifism. This was in fact

the plan of Woodrow Wilson, the American world-redeemer (at least so our visionaries believed) and that was all that was required.

The pacifist-humanitarian idea may indeed become an excellent one when the most superior type of manhood will have succeeded in subjugating the world to such an extent that this type is then sole master of the earth. This idea could have an injurious effect only in the measure in which its application became difficult and finally impossible.

So, first of all, the fight, and then pacifism. If it were otherwise, it would mean that mankind has already passed the zenith of its development, and accordingly, the end would not be the supremacy of some moral ideal, but degeneration into barbarism and consequent chaos.

People may laugh at this statement, but our planet moved through space for millions of years, uninhabited by men, and at some future date may easily begin to do so again, if men should forget that wherever they have reached a superior level of existence, it was not as a result of following the ideas of crazy visionaries but by acknowledging and rigorously observing the iron laws of Nature.

What reduces one race to starvation stimulates another to harder work.

All the great civilisations of the past became decadent because the originally creative race died out, as a result of contamination of the blood.

The most profound cause of such a decline is to be found in the fact that the people ignored the principle that all culture depends on men, and not the reverse.

In other words, in order to preserve a certain culture, the type of manhood that creates such a culture must be preserved, but such a preservation goes hand in hand with the inexorable law that it is the strongest and the best who must triumph and that they have the right to endure.

He who would live must fight. He who does not wish to fight in this world, where permanent struggle is the law of life, has not the right to exist.

Such a saying may sound hard, but, after all, that is how the matter really stands. Yet far harder is the lot of him who believes that he can overcome Nature, and thus in reality insults her. Distress, misery, and disease, are her rejoinders.

Whoever ignores or despises the laws of race really deprives himself of the happiness to which he believes he can attain, for he places an obstacle in the victorious path of the superior race and, by so doing, he interferes with a prerequisite condition of, all human progress.

Loaded with the burden of human sentiment, he falls back to the level of a helpless animal.

It would be futile to attempt to discuss the question as to what race or races were the original champions of human culture and were thereby the real founders of all that we understand by the word 'humanity.'

It is much simpler to deal with this question in so far as it relates to the present time. Here the answer is simple and clear.

Every manifestation of human culture, every product of art, science and technical skill, which we see before our eyes to-day, is almost, exclusively the product of the Aryan creative power. All that we admire in the world to-day, its science and its art, its technical developments and discoveries, are the products of the creative activities of a few peoples, and it may be true that their first beginnings must be attributed to one race.

The existence of civilisation is wholly dependent on such peoples. Should they perish, all that makes this earth beautiful will descend with them into the grave.

However great, for example, be the influence which the soil exerts on men, this influence will always vary according to the race on which it produces its effect. Dearth of soil may stimulate one race to the most strenuous efforts and highest achievements; while, for another race, the poverty of the soil may be the cause of misery, and finally of undernourishment, with all its consequence.

This very fact fully justifies the conclusion that it was the Aryan alone who founded a superior type of humanity; therefore he represents the archetype of what, we understand by the term: MAN.

He is the Prometheus of mankind, from whose shining brow the divine spark of genius has at all times flashed forth, always kindling anew that fire which, in the form of knowledge, illuminated the dark night by drawing aside the veil of mystery and thus showing man how to rise and become master over all the other beings on the earth.

Should he be forced to disappear, a profound darkness will descend on the earth; within a few thousand years human culture will vanish and the world will become a desert.

If we divide mankind into three categories—founders of culture, champions of culture, and destroyers of culture—the Aryan alone can be considered as representing the first category.

It was he who laid the groundwork and erected the walls of every great structure in human culture. Only the shape and colour of such structures are to be attributed to the individual characteristics of the various nations.

It is the Aryan who has furnished the great building-stones and plans for the edifices of all human progress; only the way in which these plans have been executed is to be attributed to the traits of each individual race.

Within a few decades the whole of Eastern Asia, for instance, appropriated a culture and called this culture its own, whereas the basis of that culture was the Greek mind and Teutonic technical skill as we know it.

Only the external form—at least to a certain degree—shows the traits of an Asiatic inspiration.

It is not true, as some believe, that Japan adds European technology to a culture of her own. The truth rather is that European science and technology are just decked out with the peculiar characteristics of Japanese civilisation. The foundations of actual life in Japan to-day are not those of the native Japanese culture, although this characterises the external features of the country, which features strike the eye of European observers on account of their fundamental difference from our own; but the real foundations of contemporary Japanese life are the enormous scientific and technical achievements of Europe and America, that is to say, of Aryan peoples.

Only by adopting these achievements as the foundations of their own progress can the various nations of the Orient take a place in contemporary world progress.

The scientific and technical achievements of Europe and America provide the basis on which the struggle for daily livelihood is carried on in the Orient.

They provide the necessary arms and instruments for this struggle, and

only the outer forms of these instruments have become gradually adapted to Japanese ways of life.

If, from to-day onwards, the Aryan influence on Japan were to cease, and if we suppose that Europe and America were to collapse, then the present progress of Japan in science and technique might still last for a short duration; but within a few decades the inspiration would dry up, and native Japanese character would triumph, while the present civilisation would become fossilised and fall back into the sleep from which it was aroused about seventy years ago, by the impact of Aryan culture.

We may, therefore, draw the conclusion that, just as the present Japanese development has been due to Aryan influence, so in the immemorial past an outside influence and an outside culture brought into existence the Japanese culture of that day.

This opinion is very strongly supported by the fact that the ancient civilisation of Japan actually became fossilised and petrified.

Such a process can take place only if a people loses the racial cell which had originally been creative, or if the outside influence should be withdrawn after having awakened and maintained the first cultural developments in that region.

If it be shown that a people owes the fundamental elements of its culture to foreign races, assimilating and elaborating such elements, and if subsequently that culture becomes fossilised whenever the external influence ceases, then such a race may be called the champion, but never the creator, of a culture.

If we subject the different peoples to a strict test from this standpoint, we shall find that scarcely any one of them has originally created a culture, but almost all have been merely the recipients of a culture created elsewhere.

This development may be depicted as always happening somewhat in the following way. Aryan tribes, often almost ridiculously small in number, subjugated foreign peoples and, stimulated by the conditions of life which their new country offered them (fertility, the nature of the climate, etc.), and profiting also by the abundance of manual labour furnished them by the inferior race, they developed intellectual and organising faculties which had hitherto been dormant in themselves.

Within the course of a few thousand years, or even centuries, they gave life to cultures whose characteristics completely corresponded to the character of the founders, though modified by adaptation to the peculiarities of the soil and the characteristics of the subjugated people.

But finally the conquering race offended against the principles which they had first observed, namely, the preservation of their racial stock unmixed, and began to intermingle with the subjugated people.

Thus they put an end to their own separate existence, for the original sin committed in Paradise has always been followed by the expulsion of the guilty parties.

After a thousand years or more the last visible traces of those former masters may then be found in a lighter tint of the skin which the Aryan blood had bequeathed to the subjugated race, and in a fossilised culture of which those Aryans had been the original creators; for, just as the blood of the conqueror, who was a conqueror not only in body but also in spirit, became submerged in the blood of the subject race, so the substance disappeared from which the torch of human culture and progress was kindled.

In so far as the blood of the former ruling race has left a light nuance of colour in the blood of its descendants, as a token and a memory, the night of cultural life is rendered less dim and dark by a mild light radiated from the products of those who were the bearers of the original fire.

Their radiance shines across the barbarism to which the subjected race has reverted and might often lead the superficial observer to believe that he sees before him an image of the present race, when he is really looking into a mirror, wherein only the past is reflected.

It may happen that in the course of their history such a people will come into contact a second time, and even oftener, with the original founders of their culture and may not even remember that distant association.

Instinctively, the remnants of blood, left from that old ruling race will be drawn towards this new phenomenon, and what had formerly been possible only under compulsion, can now be successfully achieved in a voluntary way.

A new cultural wave flows in and lasts until the blood of those who brought it becomes once again adulterated by intermixture with the originally conquered race.

It will be the task of those who set themselves to write a universal history of civilisation, to investigate history from this point of view instead of allowing themselves to be smothered under the mass of external data, as is only too often the case with our present historical science.

This short sketch of the changes that take place among those races that are only the depositories of a culture, also furnishes a picture of the development, the activity and the disappearance of those who are the true founders of culture on this earth, namely the Aryans themselves.

Just as in our daily life the so-called man of genius needs a particular occasion, and sometimes needs a special stimulus to bring his genius to light, so too, in the life of the peoples the race that has genius in it needs the occasion and stimulus to give that genius expression.

In the monotony and routine of everyday life even persons of significance seem just like the others and do not rise beyond the average level of their fellow-men, but as soon as such men find themselves in a special situation which disconcerts and unbalances the others, the humble person of apparently common qualities reveals traits of genius often to the amazement of those who have hitherto known him in the petty round of everyday life.

That is the reason why a prophet is seldom honoured in his own country.

War offers an excellent occasion for observing this phenomenon. In times of distress, when the others despair, apparently harmless, boys suddenly spring up and become heroes, full of determination, undaunted in the presence of Death and manifesting wonderful powers of calm reflection in such circumstances.

If such an hour of trial did not come, nobody would have thought that the soul of a hero lurked in the body of that beardless youth. A special impulse is, almost always necessary to bring a man of genius into the foreground.

The sledge-hammer of Fate, which strikes down the one so easily, suddenly finds the counter-impact of steel when it strikes at the other, and, after the common shell of everyday life is broken, the core that lay hidden is displayed to the eyes of an astonished world.

This surrounding world then grows perverse and will not believe that what had seemed so like itself is really of that different quality so suddenly displayed.

This is a process which is repeated probably every time a man of outstanding significance appears.

Though an inventor, for example, does not establish his fame until the very day on which he completes his invention, it would be a mistake to believe that the creative genius did not become alive in him until that moment.

From the very hour of his birth the spark of genius is alive within the man who has been endowed with the real creative faculty.

True genius is an innate quality. It can never be the result of education or training. As I have stated already, this holds good not merely of the individual, but also of the race.

Those peoples who manifest creative ability in certain periods of their history have always been fundamentally creative. It belongs to their very nature, even though this fact may escape the eyes of the superficial observer. Here also, recognition from outside is only the consequence of practical achievement.

Since the rest of the world is incapable of recognising genius as such, it can only see the visible manifestations of genius in the form of inventions, discoveries, buildings, painting, etc., but even here a long time passes before recognition is given.

Just as the individual person who has been endowed with the gift of genius, or at least talent of a very high order, cannot develop that gift to the full, until he comes under the urge of special circumstances, so in the life of the nations their creative capacities and powers frequently have to wait until certain conditions stimulate them to action.

The most obvious example of this truth is furnished by that race which has been, and still is, the champion of human progress; I mean the Aryan race.

As soon as Fate brings them face to face with special circumstances their powers begin to develop progressively and to be manifested in tangible form.

The characteristic cultures which they create in such circumstances are almost always conditioned by the soil, the climate and the people they subjugate.

The last factor—that of the character of the people—is the most decisive one. The more primitive the technical condition under which the civilizing process takes place, the more necessary the existence of manual labour which can be organised and employed so as to take the place of mechanical power.

Had it not been possible for them to employ members of the inferior race which they conquered, the Aryans would never have been in a position to take the first steps on the road which led them to their culture of a later era; just as, without the help of certain suitable animals, which they were able to tame, they would never have come to the invention of mechanical power, which has subsequently enabled them to do without these animals.

The remark that the Moor, having done his duty, could now go, can, unfortunately, be applied more or less universally.

For thousands of years the horse has been the faithful servant of man and has helped him to lay the foundations of human progress; but now, motor power has rendered the horse superfluous.

In a few years' time the use of the horse will cease entirely; and yet without its collaboration man could scarcely have reached the stage of development at which he now is.

For the establishment of superior types of civilisation the members of inferior races formed one of the most essential prerequisites. They alone could supply the lack of mechanical means, without which no progress is possible.

It is certain that the first stages of human civilisation were not based so much on the use of tame animals as on the employment of human beings who were members of an inferior race.

Only after subjugated races were employed as slaves was a similar fate allotted to animals, and not vice versa, as some people would have us believe.

At first it was the conquered enemy who had to draw the plough and only afterwards did the ox and horse take his place. Nobody but puling pacifists can consider this fact a sign of human degradation.

Such people fail to recognise that this evolution had to take place in order that man might reach that degree of civilisation which these apostles now exploit in an attempt to make the world pay attention to their rigmarole.

The progress of mankind may be compared to the process of ascending an infinite ladder. One does not reach the higher level without first having climbed the lower rungs.

The Aryan, therefore, had to take that road which his sense of reality pointed out to him, and not that of which the modern pacifist dreams.

The path of reality is, however, difficult and hard to tread; yet it is the only one which finally leads to the goal where the others envisage mankind in their dreams.

The real truth is that those dreamers help to lead man away from his goal rather than towards it.

It was not by mere chance that the first forms of civilisation arose where the Aryan came into contact with inferior races, subjugated them and forced them to obey his command.

The members of the inferior race became the first mechanical tools in the service of a growing civilisation. Thereby the way was clearly indicated which the Aryan had to follow.

As a conqueror, he subjugated inferior races and turned their physical powers into organised channels under his own leadership, forcing them to follow his will and purpose.

By imposing on them a useful, though hard, manner of employing their powers, he not only spared the lives of those whom he had conquered, but probably made their lives easier than they had been in the former state of so-called 'freedom.'

While he ruthlessly maintained his position as their master, he not only remained master, but he also preserved and advanced civilisation, for this depended exclusively on his inborn abilities and, therefore, on the preservation of the Aryan race as such.

As soon, however, as his subjects began to rise and approach the level of their conqueror, a phase of which ascension was probably the use of his language, the barriers that had distinguished master from servant broke down.

The Aryan neglected to maintain his own racial stock unmixed and thereby lost the right to live in the paradise which he himself had created. He

became submerged in the racial mixture and gradually lost his cultural creativeness, until he finally grew, not only mentally but also physically, more like the aborigines whom he had subjected, rather than his own ancestors.

For some time he could continue to live on the capital of that culture which still remained; but a condition of fossilisation soon set in and he sank into oblivion.

That is how cultures and empires decline and yield their places to new structures.

The adulteration of the blood and racial deterioration conditioned thereby are the only causes that account for the decline of ancient civilisations, for it is never by war that nations are ruined, but by the loss of their powers of resistance, which are exclusively a characteristic of pure racial blood.

In this world everything that is not of sound racial stock is like chaff. Every historical event in the world is nothing more nor less than a manifestation of the instinct of racial self-preservation, whether for weal or woe.

The question as to the basic reasons for the predominant importance of Aryanism can be answered by pointing out that it is not so much that the Aryans are endowed with a stronger instinct for self-preservation, but rather that this manifests itself in a way which is peculiar to themselves.

Considered from the subjective standpoint, the will to live is, of course, equally strong all round and only the forms in which it is expressed are different.

Among the most primitive organisms the instinct for self-preservation does not extend beyond the care of the individual ego.

Egotism, as we call this passion, is so predominant that it includes even the time element, which means that the present moment is deemed the most important and that nothing is left to the future.

The animal lives only for itself, searching for food only when it feels hunger, and fighting only for the preservation of its own life.

As long as the instinct for self-preservation manifests itself exclusively in such a way, there is no basis for the establishment of a community, not even

the most primitive form of all, that is to say, the family.

The community formed by the male with the female, where it goes beyond the mere conditions of mating, calls for the extension of the instinct of self-preservation, since the readiness to fight for one's own ego has to be extended also to the mate.

The male sometimes provides food for the female, but in most cases both parents provide food for the offspring. Almost always they are ready to protect and defend each other, so that here we find the first, though infinitely simple, manifestation of the spirit of sacrifice.

As soon as this spirit extends beyond the narrow limits of the family, we have the conditions under which a larger community and finally even States can be formed.

The lowest species of human beings give evidence of this quality only to a very small degree, so that often they do not go beyond the foundation of the family.

With an increasing readiness to place their immediate personal interests in the background, the capacity for organising more extensive communities develops.

The readiness to sacrifice one's personal work and, if necessary, even one's life, for others shows its most highly developed form in the Aryan race.

The greatness of the Aryan is not based on his intellectual powers, but rather on his willingness to devote all his faculties to the service of the community.

Here the instinct for self-preservation has reached its noblest form, for the Aryan willingly subordinates his own ego to the common weal and, when necessity calls, he will even sacrifice his own life for the community.

The constructive powers of the Aryan and that peculiar ability he has for the building up of a culture are not grounded in his intellectual gifts alone.

If that were so, he might only be destructive and could never have the ability to organise; for the essence of organising activity consists in the readiness of the individual to renounce his own personal opinions and interests and to lay both at the service of the human group.

By serving the common weal he receives his reward in return; he does not, for example, work directly for himself but makes his productive work a part of the activity of the group to which he belongs, not only for his own benefit but for the general welfare.

The spirit underlying this attitude is expressed by the word, WORK which to him does not at all signify a means of earning one's daily livelihood but rather a productive activity which cannot clash with the interests of the community.

Whenever human activity, is directed exclusively to the service of the instinct for self-preservation, regardless of the general weal, it is called theft, usury, robbery, burglary, and so on.

This mental attitude, which forces self-interest to recede into the background in favour of the common weal, is the first prerequisite for any kind of really human civilisation.

It is out of this spirit alone that great human achievements have sprung, for which the original doers have scarcely ever received any recompense, but which turn out to be the source of abundant benefit for their descendants. It is this spirit alone which can explain why it so often happens that people can endure a harsh but honest existence which offers them no return for their toil except a poor and modest livelihood, but such a livelihood helps to consolidate the foundations on which the community exists.

Every worker, every peasant, every inventor, every government official, etc., who works without ever achieving fortune or prosperity for himself, is a representative of this sublime ideal, even though he may never become conscious of the profound meaning of his own activity.

Everything that may be said of that kind of work which is the fundamental condition for providing food and the basic means of human progress is true even in a higher sense of work that is done for the protection of man and his civilisation.

The renunciation of one's own life for the sake of the community is the crowning significance of the idea of all sacrifice. In this way only is it possible to protect what has been built up by man and to ensure that this will not be destroyed by the hand of man or of Nature.

In the German language we have a word which admirably expresses the

significance underlying all work. It is *Pflichterfüllung* (fulfilment of duty), which means the service of the common weal before the consideration of one's own interests.

The fundamental spirit out of which this kind of activity springs is the reverse of 'egotism,' and we call it 'idealism.' By this we mean to signify the willingness of the individual to, make sacrifices for the community and his fellow-men.

It is of the utmost importance to insist again and again, that idealism is not merely a superfluous manifestation of sentiment, but rather something which has been, is and always will be, a necessary precondition of human civilisation; it is to this that the very conception 'human' owes its origin.

To this kind of mentality the Aryan owes his position in the world, and, the world is indebted to the Aryan mind for having developed the concept of 'mankind,' for it was out of this spirit alone that the creative force grew, which in a unique way, combined robust muscular power with a first-class intellect, and thus created the monuments of human civilisation.

Were it not for idealism, all the faculties of the intellect, even the most brilliant, would be nothing but intellect itself, a mere external phenomenon without inner value, and never a creative force.

Since true idealism, however, is essentially the subordination of the interests and life of the individual to the interests and life of the community, and since this subordination in turn represents the prerequisite condition for every form of organisation, this idealism accords in its innermost essence with the final purpose of Nature.

This idealism alone makes men voluntarily acknowledge, that strength and power are entitled to take the lead and makes them a constituent particle of that order out of which the whole universe is shaped and formed.

Without being conscious of it, the purest idealism is always associated with the most profound knowledge. How True this is and how little genuine idealism has to do with fantastic self-dramatization will become clear the moment we ask an unspoilt child, a healthy boy, for example, to give his opinion.

The very same boy who listens to the rantings of an 'idealistic' pacifist without understanding them, and even rejects them, would readily sacrifice his

young life for the ideal of his people.

Unconsciously, his instinct will submit to the knowledge that the preservation of the species, even at the cost of the individual life, is a primal necessity and he will protest against the fantasies of pacifist ranters, who are in reality nothing better than cowardly, though camouflaged, egotists, who contradict the laws of human development.

It is an essential aspect of human evolution that the individual should be imbued with the spirit of sacrifice in favour of the common weal that he: should not be influenced by the morbid notions of those who pretend to know better than Nature and who have the impudence to criticise her decrees.

It is just at those junctures when the idealistic attitude threatens to disappear that we notice a weakening of this force which is a necessary constituent in the founding and maintenance of the community and is therefore a necessary condition of civilisation.

As soon as the spirit of egotism begins to prevail among a people, then the bonds of the social order break, and man, by seeking his own personal happiness, tumbles out of heaven and falls into hell.

Posterity will not remember those who pursued only their own individual interests, but it will praise those heroes who renounced their own happiness.

The Jew offers the most striking contrast to the Aryan. There is probably no other people in the world which has so developed the instinct of self-preservation as the so-called 'chosen' race.

The best proof of this statement is to be found in the simple fact that this race still exists. Where is another people to be found that in the course of the last two thousand years has undergone so few changes in mental, outlook and character as the 'Jewish people'?

And yet what other people has played such a constant part in the great revolutions? Even after having passed through the most gigantic catastrophes that have overwhelmed mankind, the Jews remain the same as ever.

What an infinitely tenacious will to live, to preserve one's kind, is demonstrated by that fact!

The intellectual faculties of the Jew have been trained throughout thousands of years. To-day the Jew is looked upon as especially 'clever' and in a certain sense, he has been so throughout the ages.

His intellectual powers, however, are not the result of an inner evolution but have rather been shaped by the object lessons which he has received from others.

The human spirit cannot climb upwards without taking successive steps. For every step upwards it needs the foundation of what has been constructed before, namely, the past, which, in the comprehensive sense here employed, can have been laid only by a general civilisation.

All thinking originates only to a very small degree in personal experience. The largest part is based on the accumulated experiences of the past.

The general level of civilisation provides the individual, who, in most cases, is not consciously aware of the fact, with such an abundance of preliminary knowledge, that with this equipment he can more easily take further steps on the road of progress.

The boy of to-day, for example, grows up among such an overwhelming mass of technical achievement, which has accumulated during the last century, that he takes for granted many things which, a hundred years ago, were still mysteries even to the greatest minds of those times.

Yet these things that are now so much a matter of course are of enormous importance to those who would understand the progress we have made in certain spheres and would carry that progress a step farther.

If a man of genius belonging to the twenties of the last century were to rise from his grave to-day, he would find it more difficult to understand our present age than the contemporary boy of fifteen years of age who may even have only an average intelligence.

The man of genius, thus come back from the past, would need to provide himself with an extraordinary, amount of preliminary information which our contemporary youth receives automatically, so to speak, during the time it is growing up among the products of our modern civilisation.

Since the Jew—for reasons that I shall deal with immediately—never

had a civilisation of his own, he has always been furnished by others with a basis for his intellectual work.

His intellect has always been developed by the use of those cultural achievements which he has found ready to hand around him. The process has never been the reverse.

Although among the Jews the instinct of self-preservation has not been weaker, but much stronger than among other peoples, and although the impression may easily be created that the intellectual powers of the Jew are at least equal to those of other races, the Jews completely lack the most essential prerequisite of a cultural people, namely, the idealistic spirit.

With the Jewish people the spirit of self-sacrifice does not extend beyond the simple instinct of individual preservation.

In their case, the feeling of racial solidarity which they apparently manifest, is nothing but a very primitive gregarious instinct, similar to that which may be found among other organisms in this world.

It is a remarkable fact that this herd instinct brings individuals together for mutual protection, only as long as there is a common danger which makes mutual assistance expedient or inevitable.

The same pack of wolves which, a moment ago, joined together in a common attack on their victim will dissolve into individual wolves as soon as their hunger has been satisfied.

This is also true of horses, which unite to defend themselves against any aggressor, but separate the moment the danger is over.

It is much the same with the Jew. His spirit of sacrifice is only apparent. It manifests itself only as long as the existence of the individual makes this a matter of absolute necessity, but as soon as the common foe is conquered, the danger which threatened the individual Jew overcome and the prey secured, then the apparent harmony disappears and the original conditions obtain again.

Jews act in concord only when a common danger threatens them or a common prey attracts them. Where these two motives no longer exist, then the most brutal egotism appears and these people, who had previously lived together in unity, will turn into a swarm of rats that fight bitterly against each other.

If the Jews were the only people in the world, they would be wallowing in filth and mire and would exploit one another and try to exterminate one another in a bitter struggle, except in so far as their utter lack of the ideal of sacrifice, which shows itself in their cowardly spirit, would prevent this struggle from developing.

It would, therefore, be a complete mistake to interpret the mutual help, which the Jews render one another when they have to fight or, to put it more accurately, to exploit their fellow-beings, as the expression of a certain idealistic spirit of sacrifice.

Here again, the Jew merely follows the call of his individual egotism. That is why the Jewish State, which ought to be a vital organisation to serve the purpose of preserving or increasing the race, has absolutely no territorial boundaries, for the territorial delimitation of a State always demands a certain idealism of spirit on the part of the race which forms that State, and especially a proper acceptance of the idea of work.

A State which is territorially delimited cannot be established or maintained, unless the general attitude towards work is a positive one. If this attitude is lacking, then the necessary basis of a civilisation is also lacking. That is why the Jewish people, despite the intellectual powers with which they are apparently endowed, have not a culture, certainly not a culture of their own.

The culture which the Jew enjoys to-day is the product of the work of others and this product is debased in the hands of the Jew.

In order to form a correct judgment of the place which the Jew holds in relation to the whole problem of human civilisation, we must bear in mind the essential fact that there never has been any Jewish art, and consequently that nothing of this kind exists to-day.

We must realise that, especially in the two royal domains of art, namely, architecture and music, the Jew has done no original creative work.

When the Jew comes to producing something in the field of art he merely 'borrows' from something already in existence, or simply steals the intellectual work of others.

The Jew essentially lacks the qualities which are characteristic of those creative races that are the founders of civilisation.

To what extent the Jew appropriates the civilisation built up by others—or to speak more accurately, corrupts it,—is indicated by the fact that he cultivates chiefly the art which calls for the smallest amount of original invention, namely the dramatic arts, and even here, he is nothing better than a kind of juggler or, perhaps more correctly, a kind of monkey imitator, for in this domain also he lacks the creative élan which is necessary for the production of all really great work.

Even here, therefore, he is not a creative genius, but rather a superficial imitator who, in spite of all his retouching and tricks, cannot disguise the fact that there is no inner vitality in the shape he gives his products.

At this juncture, the Jewish press comes in and renders friendly assistance by shouting hosannas over the head of even the most ordinary bungler of a Jew, until the rest of the world is persuaded into thinking that the object of so much praise must really be an artist, whereas in reality, he may be nothing more than a low-class mimic.

The Jews have not the creative ability which is necessary for the founding of a civilisation, for in them there is not, and never has been, that spirit of idealism which is an absolutely necessary element in the higher development of mankind.

Therefore, the Jewish intellect will never be constructive, but always destructive. At best, it may serve as a stimulus in rare cases, but only in the limited meaning of the poet's lines, "The Power which always wills the bad, and always works the good" (*Die stets Böse will und stets das Gute schafft.*).

It is not through him, but in spite of him, that mankind makes progress.

Since the Jew has never had a State which was based on territorial delimitations, and therefore never a civilisation of his own, the idea arose that here we were dealing with a people who had to be considered as nomads.

That is a great and mischievous mistake. The true nomad does actually possess a definite delimited territory where he lives. It is merely that he does not cultivate it, as the settled farmer does, but that he lives on the products of his herds with which he wanders over his domain.

The natural reason for this mode of existence is to be found in the fact that the soil is not fertile and that it does not give the steady produce which makes a fixed abode possible.

Outside of this natural cause, however, there is a more profound cause, namely, that no mechanical civilisation is at hand to make up for the natural poverty of the region in question.

There are territories where the Aryan can establish fixed settlements by means of the technical skill which he has developed in the course of more than a thousand years, even though these territories would otherwise have to be abandoned, unless the Aryan were willing to wander about them in nomadic fashion, but age-long tradition of settled residence have made the nomadic life unbearable for him.

We ought to remember that during the first period of American colonisation, numerous Aryans earned their daily livelihood as trappers, hunters, etc., frequently wandering about in large groups with their women and children, their mode of existence very much resembling that of ordinary nomads.

The moment, however, that they grew more numerous and were able to accumulate larger resources, they cleared the land and drove out the aborigines, at the same time establishing settlements which rapidly increased all over the country.

The Aryan himself was probably at first, a nomad and became a settler in the course of the ages, but yet he was never of the Jewish kind.

The Jew is not a nomad, for the nomad has already a definite attitude towards the concept of 'work,' and this attitude served as the basis of a later cultural development when the necessary intellectual conditions existed.

There is a certain amount of idealism in the general attitude of the nomad, even though it is rather primitive. His whole character may, therefore, be foreign to Aryan feeling, but it will never be repulsive.

Not even the slightest trace of idealism exists, however, in the Jewish character. The Jew has never been a nomad, but always a parasite, battenning on the substance of others.

If he occasionally abandoned regions where he had hitherto lived, he did not do it voluntarily. He did it because, from time to time, he was driven out by people who were tired of having their hospitality, abused by such guests.

Jewish self-expansion is a parasitic phenomenon, since the Jew is

always looking for ‘pastures new’ for his race. But this has nothing to do with nomadic life as such, because the Jew does not ever think of leaving a territory which he has once occupied. He sticks where he is with such tenacity that he can hardly be driven out even by superior physical force.

He expands into new territories only when certain conditions for his existence are provided therein; but even then—unlike the nomad—he will not change his former abode. He is, and remains, a parasite, a sponger who, like a pernicious bacillus, spreads over wider and wider areas according as some favourable area attracts him.

The effect produced by his presence is also like that of the vampire, for wherever he establishes himself the people who grant him hospitality are bound to be bled to death sooner or later.

Thus the Jew has at all times lived in States that have belonged to other races, and within the organisation of those States, he has formed a State of his own, which is, however, hidden behind the mask of a ‘religious community,’ as long as external circumstances do not make it advisable for this community to declare its true nature.

As soon as the Jew feels himself sufficiently established in his position to be able to hold it without a disguise, he lifts the mask and suddenly appears in the character which so many did not formerly believe or wish to see, namely, that of the Jew.

The life which the Jew lives as a parasite thriving on the substance of other nations and States has resulted in developing that specific character which Schopenhauer once described when he spoke of the Jew as ‘the great master of lies.’

The kind of existence which he leads, forces the Jew to the systematic use of falsehood, just as naturally as the inhabitants of northern climates are forced to wear warm clothes.

He can live among other nations and States only as long as he succeeds in persuading them that the Jews are not a distinct people, but the representatives of a religious faith who thus constitute a ‘religious community,’ though this is of a peculiar character.

As a matter of fact, however, this is the first of his great falsehoods. He is obliged to conceal his own particular character and mode of life, in order

that he may be allowed to continue his existence as a parasite among the nations.

The greater the intelligence of the individual Jew, the better will he succeed in deceiving others. His success in this line may even go so far that the people who grant him hospitality are led to believe that the Jew among them is a genuine Frenchman, for instance, or Englishman or German or Italian, who just happens to belong to a religious denomination which is different from that prevailing in these countries.

Especially in circles concerned with the executive administration of the State, where the officials generally have only a minimum of historical sense, the Jew is able to impose his infamous deception with comparative ease. In these circles, independent thinking is considered a sin against the sacred rules according to which official promotion takes place.

It is, therefore, not surprising that even to-day in the Bavarian government offices, for example, there is not the slightest suspicion that the Jews form a distinct nation in themselves and are not merely the adherents of a 'confession,' though one glance at the press which belongs to the Jews ought to furnish sufficient evidence to the contrary even for those who possess only the smallest degree of intelligence.

The Jewish Echo, however, is not an official gazette and therefore not authoritative in the eyes of these government potentates.

The Jews have always been a people of a definite racial character and never merely the adherents of a religion.

At a very early date, urged on by the desire to make their way in the world, they began to cast about for a means whereby they might distract such attention as might prove inconvenient for them.

What could be more effective, and at the same time above suspicion, than to borrow and utilise the idea of the religious community?

Here also everything is copied, or rather stolen, for the Jew could not possess any religious institution which had developed out of his own consciousness, seeing that he lacks every kind of idealism, which means that belief in a life beyond this terrestrial existence is foreign to him.

In the Aryan mind no religion can ever be imagined unless it embodies

the conviction that life in some form of other will continue after death.

As a matter of fact, the Talmud is not a book that lays down principles according to which the individual should prepare for the life to come. It only furnishes rules for a practical and convenient life in this world.

The religious teaching of the Jews is principally a collection of instructions for maintaining the Jewish blood pure and for regulating intercourse between Jew and Jew and between Jews and the rest of the world, that is to say non-Jews.

The Jewish religious teaching is not concerned with moral problems. It is concerned rather with economic problems, and very petty ones at that.

In regard to the moral value of the religious teaching of the Jews there exist, and always have existed, exhaustive studies (not from the Jewish side, for whatever the Jews have written on this question has naturally always been of a tendentious character), which show up the kind of religion that the Jews have in a light which makes it look very uncanny to the Aryan mind.

The Jew himself is the best example of the kind of product which this religious training evolves. His life is of this world only and his mentality is as foreign to the true spirit of Christianity, as his character was foreign to the great Founder of the new creed two thousand years ago.

The Founder of Christianity made no secret of His estimation of the Jewish people; when He found it necessary, He drove those enemies of the human race out of the Temple of God, because then, as always, they used religion as a means of advancing their commercial interests.

At that time Christ was nailed to the Cross for his attitude towards the Jews, whereas our modern Christians enter into party politics, and when elections are being held they debase themselves to beg for Jewish votes.

They even enter into political intrigues with the atheistic Jewish parties against the interests of their own Christian nation.

On this first and fundamental lie, the purpose of which is to make people believe that Jewry is not a people, but a religion, other lies are subsequently based.

One of these further lies concerns, for example, the language spoken by

the Jew. For him language is not an instrument for the expression of his inner thoughts, but rather a means of cloaking them.

When talking French his thoughts are Jewish, and when writing German rhymes he only gives expression to the character of his own race.

As long as the Jew has not succeeded in mastering other peoples, he is forced to speak their language whether he likes it or not, but the moment that the world became the slave of the Jew, it would have to learn some universal language (Esperanto, for example), so that by this means the Jew could dominate it the more easily.

How much the whole existence of this people is based on a permanent falsehood is proved in a unique way by ‘The Protocols of the Elders of Zion,’ which are so violently repudiated by the Jews.

With groans and moans, the *Frankfurter Zeitung* repeats again and again that these are forgeries. This alone is evidence in favour of their authenticity.

What many Jews unconsciously wish to do is here clearly set forth. It is not necessary to ask out of what Jewish brain these revelations sprang, but what is of vital interest is that they disclose, with an almost terrifying precision, the mentality and methods of action characteristic of the Jewish people and these writings expound, in all their various aspects, the final aims towards which the Jews are striving.

The study of real happenings, however, is the best way of judging the authenticity of these documents. If the historical developments, which have taken place within the last century, be studied in the light of this book, we shall understand why the Jewish press incessantly repudiates and denounces it, for the Jewish peril will be stamped out the moment the general public comes into possession of that book and understands it.

In order to get to know the Jew properly, it is necessary to study the road which he has been following among the other peoples during the last few centuries.

One example will suffice to make this clear. Since his career has been the same throughout the ages—just as the people at whose expense he has lived, have remained the same—it will be best for the purpose of making the requisite analysis, to mark his progress by stages. For the sake of simplicity, we shall indicate these stages by letters of the alphabet.

The first Jews came into what was then called Germanic during the period of the Roman invasion, and, as usual, they came as merchants.

During the turmoil caused by the great migrations of the German tribes the Jews seem to have disappeared. We may, therefore, consider the period when the Germans formed the first political communities as the beginning of that process whereby Central and Northern Europe were again, and this time permanently, Judaised.

A development then began which has always been the same or similar, wherever and whenever Jews came into contact with Aryan peoples.

(a) As soon as the first permanent settlements had been established, the Jew was suddenly 'there.' He arrived as a merchant and, in the beginning, did not trouble to disguise his nationality.

He still remained openly a Jew, partly it may be, because his appearance betrayed the racial difference between him and the people of the country in which he dwelt, or because he knew too little of the language.

It may also be that people of other races refused to mix with him, so that he could not very well adopt any other pose than that of a foreign merchant. Because of his subtlety and cunning and the lack of experience on the part of the people whose guest he became, it was not to his disadvantage openly to retain his Jewish character.

This may even have been advantageous to him, for the foreigner was received kindly.

(b) Slowly but steadily, he began to take part in the economic life around him, not as a producer, however, but only as a middleman.

His commercial cunning, acquired through thousands of years of negotiation as an intermediary, made him superior in this field to the Aryans, who were still quite ingenuous and indeed clumsy, and whose honesty was unlimited, so that after a short time commerce seemed destined to become, a Jewish monopoly.

The Jew began by lending out money and, as usual, at a usurious rate of interest. It was he who first introduced the payment of interest on borrowed money.

The danger which this innovation involved was not at first recognised; indeed, the innovation was welcomed, because it offered momentary advantages.

(c) At this stage the Jew had become firmly settled; that is to say, he inhabited special sections of the cities and towns and had his own quarter in the market-towns. Thus he gradually came to form a State within the State.

He came to look upon the commercial domain and all monetary transactions, as a privilege belonging exclusively to himself, and exploited it ruthlessly.

(d) At this stage finance and trade had become his complete monopoly. Finally, his usurious rate of interest aroused opposition, and the increasing impudence which the Jew began to manifest all round stirred up popular indignation, while his display of wealth gave rise to popular envy.

The cup of his iniquity became full to the brim, when he included landed property among his commercial wares and degraded the land to the level of a market commodity.

Since he himself never cultivated the soil, but considered it as an object to be exploited, allowing the peasant to remain on the land, but only on condition that he submitted to the most heartless exactions of his new master, public antipathy against the Jew steadily increased and finally turned into open animosity.

His extortionate tyranny became so unbearable that people rebelled against his control and used physical violence against him. They began to scrutinise this foreigner somewhat more closely and then began to discover the repulsive traits and characteristics inherent in him, until finally the gulf between the Jews and their hosts could no longer be bridged.

In times of distress a wave of public anger has usually arisen against the Jew; the masses have taken the law into their own hands; they have seized Jewish property and ruined the Jew in their urge to protect themselves against what they consider to be a scourge of God.

Having come to know the Jew intimately in the course of centuries, they looked upon his presence among them as a public danger comparable only to the plague.

(e) Then the Jew began to reveal his true character. He paid court to governments, with servile flattery, used his money to ingratiate himself further and thus regularly secured for himself once again the privilege of exploiting his victims.

Although public wrath flared up against this eternal profiteer and drove him out, after a few years he reappeared in those same place, and carried on as before.

No persecution could force him to give up his trade of exploiting other people and no amount of harrying succeeded in driving him out permanently. He always returned after a short time and it was always the old story with him. In an effort to prevent at least the worst from happening, laws were passed which debarred the Jew from obtaining possession of land.

(f) In proportion as the powers of kings and princes increased, the Jew sidled up to them. He begged for ‘charters’ and ‘privileges’ which those gentlemen, who were generally in financial straits, gladly granted if they received adequate payment in return.

However high the price he has to pay, the Jew will succeed in getting it back within a few years with interest and even with compound interest thanks to the privilege he has acquired. He is a real leech who clings to the body of his unfortunate victims and cannot be removed, so that when the princes found themselves in need once again they took the blood from his swollen veins with their own hands.

This game was repeated unendingly. In the case of those who were called the ‘German princes,’ the part they played was quite as contemptible as that played by the Jew. They were a real scourge to their people.

Their compeers may be found in some of the government ministers of our time. It was due to the German princes that the German nation could not succeed in definitely freeing itself from the Jewish peril.

Unfortunately, the situation did not change at a later period. The princes finally received the reward which they had a thousand-fold deserved for all the crimes committed by them against their own people. They had allied themselves with Satan and later on they discovered that they were in Satan’s power.

(g) By permitting themselves to be entangled in the toils of the Jew, the

princes prepared their own downfall. The position which they held among their people was slowly but steadily undermined, not only by their continued failure to guard the interests of their subjects, but by their positive exploitation of them.

The Jew calculated exactly the time when the downfall of the princes was approaching and did his best to hasten it. He intensified their financial difficulties by hindering them in the exercise of their duty towards their people, by encouraging them, through the most servile flattery, to indulge in vicious habits, whereby he made himself more and more indispensable to them.

His astuteness, or rather, his utter unscrupulousness in money affairs enabled him to exact fresh payments from the princes subjects, to squeeze the money out of them and then have it spent as quickly as possible.

Every Court had its 'Court Jew,' as this plague was called, who tortured the innocent victims until they were driven to despair, while at the same time he provided the means which the princes squandered on their own pleasures.

It is not to be wondered at that these ornaments of the human race became the recipients of official honours and were even admitted to the ranks of the hereditary nobility, thus contributing not only to expose that social institution to ridicule, but also to contaminate it from the inside.

Naturally, the Jew could now exploit the position which he had attained and advance even more rapidly than before.

Finally, he only needed to be baptised in order to become entitled to all the rights and privileges which belonged to the children of the nation on which he preyed.

This was an excellent stroke of business for him, and he often availed himself of it, to the great joy of the Church, which was proud of having gained a new child in the Faith, and also to the joy of Israel, which was happy at seeing the trick pulled off successfully.

(h) At this stage a transformation began to take place in the world of Jewry. Up to now they had been Jews, that is to say, they had not hitherto set any great value on pretending to be something else, and anyhow, the distinctive characteristics which separated them from other races could not be easily overcome.

Even as late as the time of Frederick the Great nobody looked upon the Jews as other than a 'foreign' people, and Goethe rose up in revolt against the failure legally to prohibit marriage between Christians and Jews.

Goethe was certainly no reactionary and no timeserver; through him there spoke the voice of the blood and the voice of reason.

Notwithstanding the disgraceful happenings taking place in Court circles, the people recognised instinctively that the Jew was the foreign body in their own flesh and their attitude towards him was dictated by recognition of that fact.

But a change was now destined to take place. In the course of more than a thousand years the Jew had learned to master the language of his hosts so thoroughly that he considered he might now lay less stress on his Jewish character and emphasise his 'Germanism' more.

Though it must have appeared ridiculous and absurd at first sight, he was impudent enough to call himself a 'Teuton,' which in this case, meant a German.

In that way began one of the most infamous impositions that can be imagined. The Jew did not possess the slightest traces of the German character.

He had only acquired the art of twisting the German language to his own uses, and that in a disgusting way, without having assimilated any other feature of the German character. Therefore, his command of the language was the sole ground on which he could pretend to be a German.

It is not, however, by the tie of language, but exclusively by the tie of blood that the members of a race are bound together, and the Jew himself knows this better than any other, seeing that he attaches so little importance to the preservation of his own language while at the same time he strives his utmost to keep his blood free from intermixture with that of other races.

A man may acquire and use a new language without much trouble, but it is only his old ideas that he expresses through the new language; his inner nature is not modified thereby. The best proof of this is furnished by the Jew himself. He may speak a thousand tongues and yet his Jewish nature will always remain one and the same.

His distinguishing characteristics were the same when, as a grain-

merchant, he spoke the Latin language at Ostia two thousand years ago, as they are to-day when he tries to sell adulterated flour with the aid of his German gibberish. He is always the same Jew.

That so simple a fact is not recognised by the average head-clerk in a German government department, or by an officer in the police force, is also self-evident and obvious, since it would be difficult to find another class of people who are so lacking in instinct and intelligence as the civil servants employed by our modern German state authorities.

The reason why, at the stage I am dealing with, the Jew so suddenly decided to transform himself into a German is not difficult to discover.

He felt the power of the princes slowly crumbling and therefore looked about to find a new social plank on which he might stand.

Furthermore, his financial domination in all the spheres of economic life had become so great that he felt he could no longer sustain that enormous structure, or extend his influence, unless he were admitted to the full enjoyment of the 'rights of citizenship.'

He aimed at both, preservation and expansion; for the higher he could climb, the more alluring became the prospect of reaching the old goal, which was promised to him in ancient times, namely world domination to which he now looked forward with feverish eyes, as he thought he saw it within his grasp.

Therefore, all his efforts were now directed to becoming a fully-fledged citizen, endowed with all civil and political rights. That was the reason for his emancipation from the ghetto.

(i) Thus the Court Jew slowly developed into the democratic Jew, but naturally, he still remained associated with persons in higher quarters, and he even attempted to push his way further into the inner circles of the ruling set.

At the same time some other representatives of his race were currying favour with the people.

If we remember the crimes the Jew had committed against the masses of the people in the course of so many centuries, how repeatedly and ruthlessly he had exploited them and how he had sucked the very marrow of their substance, and when we further remember how they gradually came to hate him and

finally considered him as public scourge then we can well understand how difficult the Jew must have found this final transformation; indeed, it must have taxed all his powers to be able to present himself as ‘the friend of humanity’ to the poor victims whom he had bled white.

Therefore, the Jew began by making public amends for the crimes which he had committed against the people in the past.

He started his metamorphosis by first appearing as the ‘benefactor’ of humanity.

Since his new philanthropic policy had a very concrete aim in view, he could not very well apply to himself the biblical counsel, not to allow his left hand to know what his right hand was doing.

He felt obliged to let as many people as possible know how deeply the sufferings of the masses grieved him and to what excesses of personal sacrifice he was ready to go in order to help them.

With this manifestation of innate modesty, so typical of the Jew, he trumpeted his virtues to the world until finally the world actually began to believe him. Those who refused to share this belief were considered to be doing him an injustice.

Thus, after a little while he began to twist things round, so as to make it appear that it was he who had always been wronged, and not vice versa. There were actually some particularly foolish people who could not help pitying this poor unfortunate creature of a Jew.

Attention may be called to the fact that, in spite of his proclaimed readiness to make personal sacrifices, the Jew never becomes poor thereby. He has a happy knack of always making both ends meet.

Occasionally, his benevolence might be compared to the manure which is not spread over the field merely out of kindness, but rather with a view to future produce.

Anyhow, after a comparatively short period of time, the world was given to know that the Jew had become a general benefactor and philanthropist. What a unique transformation!

What is looked upon as more or less natural when done by other people,

here became an object of astonishment, and even sometimes of admiration, because it was considered so unusual in a Jew.

That is why he has received more credit for his acts of benevolence than ordinary mortals. And something more! The Jew became liberal all of a sudden and began to talk enthusiastically of how human progress must be encouraged.

Gradually he assumed the air of being the herald of a new age. Yet, at the same time, he continued to undermine the groundwork of that economic system which is of most benefit to the people.

He bought up stock in the various national undertakings and thus pushed his influence into the circle of national production, making this latter an object of buying and selling on the Stock Exchange, or rather what might be called a pawn in a financial game of chess, thus ruining the only basis on which personal proprietorship is possible.

Only with the entrance of the Jew did that feeling of estrangement between employers and employees begin which led at a later date to the political class-struggle.

Finally, the Jew gained an increasing influence in all economic undertakings by means of his predominance on the Stock Exchange. He secured, if not the ownership, at least the control of the working capacity of the nation.

In order to strengthen his political position, he directed his efforts towards removing the barrier of racial and civic discrimination which had hitherto hindered his advance at every turn.

With characteristic tenacity he championed the cause of religious tolerance for this purpose, and in the Freemason organisation, which had fallen completely into his hands, he found a magnificent weapon which helped him to achieve his ends.

Government circles, as well as the higher sections of the political and commercial bourgeoisie, fell prey to his plans through his manipulation of the masonic net, though they themselves did not even suspect what was happening.

Only the people as such, or rather the masses which were just becoming conscious of their own power and were beginning to use it in the fight for their

rights and liberties, had hitherto escaped the grip of the Jew.

At least, his influence had not yet penetrated to the deeper and wider sections of the people, This was unsatisfactory to him.

The most important phase of his policy was therefore to secure control over the people.

The Jew realised that in his efforts to reach the position of public despot he would need a 'pacemaker,' and he thought he could find a pace-maker if he could whip-in sufficiently large sections of the bourgeoisie, but the Freemasons failed to catch the glove-manufacturers and the linen-weavers in the frail meshes of their net, and so it became necessary to find a grosser and withal a more effective means.

Thus another weapon beside that of freemasonry had to be secured. This was the press. The Jew exercised all his skill and tenacity in getting hold of it.

By means of the press he began gradually to control public life in its entirety. He began to drive it along the road which he had chosen for the purpose of reaching his own ends, for he was now in a position to create and direct that force which, under the name of 'public opinion' is better known to-day than it was some decades ago.

Simultaneously, the Jew gave himself the air of thirsting after knowledge. He lauded every phase of progress, particularly those phases which led to the ruin of others, for he judges all progress and development from the standpoint of the advantages which these bring to his own people. When it brings him no such advantages, he is the deadly enemy of enlightenment and hates all culture which is real culture as such. All the knowledge which he acquires in the schools of others is exploited by him exclusively in the service of his own race.

He now guarded his Jewish 'nationality' more jealously than ever before. Though bubbling over with talk of 'enlightenment,' 'progress,' 'liberty,' 'humanity,' etc., his first care was to preserve the racial integrity of his own people.

He occasionally bestowed one of his female offspring on an influential Christian, but the racial stock of his male descendants was always preserved unmixed on principle. He poisoned the blood of others, but preserved his own blood unadulterated.

The Jew scarcely ever married a Christian girl, but the Christian took a Jewess to wife. The mongrels that were the issue of this latter union always took after the Jewish side. Thus a part of the higher nobility in particular became completely degenerate.

The Jew was well aware of this fact and systematically used this means of disarming the intellectual leaders of the opposite race.

To mask his tactics and fool his victims, he talked of the equality of all men, no matter what their race or colour, and the simpletons began to believe him.

Since his whole nature still retained too much that was alien for the broad masses of the people to allow themselves to be caught in his snare, he used the press to put before the public a picture of himself which was entirely untrue to life, but well designed to serve his purpose.

In the comic papers special efforts were made to represent the Jews as an inoffensive little race which, like all others, had its peculiarities.

The comic papers presented the Jews as fundamentally goodhearted and honourable in spite of their manners, which might seem a bit strange. An attempt was generally made to make them appear insignificant, rather than dangerous.

During this phase of his progress the chief goal of the Jew was the victory of democracy, or rather the supreme hegemony of the parliamentary system, which embodied his concept of democracy.

This institution harmonised best with his purpose, for thus the personal element was eliminated and in its place we had the dunder-headed majority, inefficiency and, last but by no means least, cowardice.

The final result must necessarily have been the overthrow of the monarchy, which had to come sooner or later.

(j) A tremendous economic development transformed the social structure of the nation. As the small handicrafts gradually disappeared, the manual worker was robbed of the chance of earning his bread independently, and sank to the level of the proletariat.

In his stead came the factory worker, whose essential characteristic is

that he is seldom in a position to support himself independently in later life. In the true sense of the word, he is 'disinherited.' His old age is a misery to hint and can hardly be called a life at all.

In earlier times, a similar situation had been created, which had imperatively demanded a solution and for which a solution was found.

Side by side with the peasant and the artisan, a new class had gradually developed, namely, that of officials and employees, especially those employed in the various services of the State.

They also were a 'disinherited' class, in the true sense of the word, but the State found a remedy for this unhealthy situation by taking upon itself the duty of providing for the State official who was not in a position to make provision for his old age.

Thus the system of pensions and retiring allowances was introduced. Private enterprises slowly followed this example in increasing numbers, so that to-day every permanent non-manual worker receives a pension in his later years, if the firm which he has served is one that has reached or exceeded a certain limit of size.

It was only by virtue of the assurance given to State officials, that they would be cared for in their old age, that such a high degree of unselfish devotion to duty was developed, which in pre-war times was one of the distinguishing characteristics of German officials.

Thus a whole class which had no personal property was saved from destitution by an intelligent system of provision, and found a place in the social structure of the national community.

The problem has once again arisen for the State and the nation, but this time it is more comprehensive. When the new industries sprang up and developed, millions of people left the countryside and the villages to take up employment in the big factories.

The conditions under which this new class found itself forced to live were worse than miserable. The more or less mechanical transformation of the methods of work hitherto in vogue among the artisans and peasants did not fit in well with the habits or mentality of this new working-class.

The way in which the peasants and artisans had formerly worked had

nothing comparable to the intensive labour of the new factory-worker.

In the old trades, time did not play a highly important role, but it became an essential element in the new industrial system.

The formal taking over of the old working hours by the mammoth industrial enterprises had fatal results. The actual amount of work hitherto accomplished within a certain time was comparatively small, because the modern methods of intensive production were then unknown. Therefore, although under the older system a working day of fourteen or even fifteen hours was not unendurable, now it was beyond the limits of human endurance, because under the new system every minute was utilised to the extreme.

This absurd transference of the old working hours to the new industrial system proved fatal in two directions.

Firstly, it ruined the health of the workers; secondly, it destroyed their faith in a superior law of justice.

Finally, on the one hand, a miserable wage was received and, on the other, the employer held a much more lucrative position than before.

In the open country there could be no social problem, because the master and the farm-hand were doing the same kind of work and doing it together. They ate their food in common, and sometimes even out of the same dish.

But this, too, was altered. The division created between employer and employee seems now to have extended to all branches of life.

How far this Judaising process has been allowed to take effect among our people is illustrated by the fact that manual labour not only receives practically no recognition, but is even considered degrading.

That is not a natural German attitude. It is due to the introduction of a foreign element into our lives, and that foreign element is the Jewish spirit, one of the effects of which has been to transform the high esteem in which our handicrafts were once held into a certain contempt for all manual labour.

Thus a new social class has grown up which stands in low esteem, and the day must come when we shall have to face the question of whether the nation will be able to make this class an integral part of the social community, or whether the difference of status now existing will become a permanent gulf

separating this class from the others.

One thing, however, is certain, namely, that this class does not include the worst elements of the community in its ranks, on the contrary, it includes the most energetic elements of the nation.

The sophistication which is the result of a so-called civilisation has not yet exercised its disintegrating and degenerating influence on this class. The broad masses of this new lower class, consisting of the manual labourers, have not yet fallen prey to the morbid weakness of pacifism. They are still robust and, if necessary, they can be brutal.

While our bourgeois middle class paid no attention at all to this momentous problem and indifferently allowed events to take their course, the Jew realised the manifold possibilities which the situation offered him for the future.

While, on the one hand, he organised capitalistic methods of exploitation to the highest possible degree, he curried favour with the victims of his policy and his power and in a short while became the leader of their struggle against himself.

‘Against himself’ is here only a figurative way of speaking; for this ‘great master of lies’ knows how to appear in the guise of the innocent and throw the guilt on others.

Since he had the impudence to take a personal lead among the masses, they never for a moment suspected that they were falling a prey to one of the most infamous deceptions ever practised.

Yet that is what it actually was. The moment this new class had arisen out of the general economic situation and taken shape as, a definite body in the social order, the Jew clearly saw where he would find the necessary pace-maker for his own progressive march.

At first he had used the bourgeois class as a battering-ram against the feudal order, and now he used the worker against the bourgeois world.

Just as he succeeded in obtaining civic rights by intrigues carried on under the protection of the bourgeois class, he now hoped that by joining in the struggle which the workers were waging for their own existence, he would be able to obtain the mastery he desired.

When that moment arrives, the only objective the workers will have to fight for will be the future of the Jewish people.

Without knowing it, the worker is placing himself at the service of the very power against which he believes he is fighting. Apparently he is being made to fight against capital and thus he is all the more easily brought to fight for capitalistic interests.

Outcries are systematically raised against international capital, but in reality it is against the national economic structure that these slogans are directed. The idea is to demolish this structure and on its ruins triumphantly erect the structure of the International Stock Exchange.

The method of procedure of the Jew was as follows: He kowtowed to the worker, hypocritically pretended to feel pity for him and his lot, and even to be indignant at the misery and poverty which he had to endure.

That is the way in which the Jew endeavoured to gain the confidence of the working class. He showed himself eager to study their various hardships, whether real or imaginary, and strove to awaken a yearning on the part of the workers to change the conditions under which they lived.

The Jew artfully enkindled that innate yearning for social justice which is a typical Aryan characteristic. Once that yearning became alive, it was transformed into hatred against those in more fortunate circumstances of life.

The next stage was to give a precise ideological aspect to the struggle for the elimination of social wrongs, and thus the Marxist doctrine was invented. By presenting this doctrine as part and parcel of a just vindication of social rights, the Jew propagated it all the more effectively, but at the same time he provoked the opposition of decent people who refused to admit these demands which, because of the form and pseudo-philosophical trimmings in which they were presented, seemed fundamentally unjust and unrealisable, for, under the cloak of purely social concepts there were hidden aims which were of a Satanic character.

These aims are even openly expounded with the clarity of unlimited impudence. This Marxist doctrine is an indivisible mixture of human reason and human absurdity, but the combination is arranged in such a way that only the absurd part of it could ever be put into practice, never the reasonable part.

By categorically repudiating the personal worth of the individual and

also of the nation and its racial constitution, this doctrine destroys the fundamental basis of all civilisation, for civilisation depends essentially on these very factors.

Such is the true essence of the Marxist *Weltanschauung*, in so far as the word *Weltanschauung* can be applied at all to these phantoms arising from a criminal brain.

The destruction of the concept of personality and of race removes the chief obstacle which barred the way to domination of the social body by its inferior elements, which are the Jews.

The very absurdity of the economic and political theories of Marxism gives the doctrine its peculiar significance.

Because of, its pseudo-logic, intelligent people refuse to support it, while all those who are less accustomed to use their intellectual faculties, or who have only a rudimentary notion of economic principles, join the Marxist cause wholeheartedly.

The intelligence behind the movement—for even this movement needs intelligence if it is to subsist—is supplied by the Jews themselves, as a ‘sacrifice’ on their part.

Thus arose a movement which was composed exclusively of manual workers under the leadership of Jews. To all external appearances, this movement strives to ameliorate the conditions under which the workers live, but in reality its aim is to enslave and thereby annihilate the non-Jewish peoples.

The propaganda which the Freemasons had carried on among the so-called intelligentsia, whereby their pacifist teaching paralysed the instinct for national self-preservation, was now extended to the broad masses of the workers and the bourgeoisie by means of the press, which was almost everywhere in Jewish hands.

To those two instruments of disintegration, a third and still more ruthless one was added, namely, the organisation of brute force. Massed columns of Marxist attackers were intended to complete the work of attrition which the two weapons formerly employed had brought to the verge of fulfilment.

The combined activity of all these forces has been marvellously

managed, and it will not be surprising if it turns out that those institutions which have always appeared as the organs of the more or less traditional authority of the State should now fall before the Marxist attack.

With very few exceptions, the Jew has found the most complacent promoters of his work of destruction among the higher, and even the highest, government officials.

An attitude of sneaking servility towards ‘superiors’ and supercilious arrogance towards ‘inferiors’ are the characteristics of this class of people, as well as an appalling stupidity which is exceeded only by its amazing self-conceit.

These qualities are of the greatest utility to the Jew in his dealings with our authorities and consequently he appreciates them.

If I were to sketch roughly the actual struggle which is now beginning I should describe it somewhat thus:

Not satisfied with the economic conquest of the world, but demanding that it must also come under his political control, the Jew subdivides the organised Marxist power into two parts, which correspond to the ultimate objectives that are to be fought for in this struggle which is carried on under his direction.

To outward appearance, these seem to be two independent movements, but in reality they constitute an indivisible unity.

The two divisions are the political movement and the trade-union movement.

The trade-union movement has to gather in the recruits. It offers assistance and protection to the workers in the hard struggle which they have to wage for the bare means of existence, a struggle which has been occasioned by the greediness and narrow-mindedness of many of the industrialists.

Unless the workers are ready to surrender all claims to an existence which the mere dignity of human nature itself demands, and unless they are ready to submit their fate to the will of employers who, in many cases, have no sense of human responsibility and are utterly callous to human wants, then the worker must necessarily take matters into his own hands, seeing that the organised social community—that is to say, the State—pays no attention to his

needs.

The so-called national-minded bourgeoisie, blinded by its own material interests, opposes this life-and-death struggle of the workers and places the most difficult obstacles in their way.

Not only does this bourgeoisie hinder all efforts to bring in legislation which would shorten the inhumanly long hours of work, prohibit child-labour, grant security and protection to women and improve the hygienic conditions in the workshops and the dwellings of the working class, but while it is engaged in so doing, the shrewd Jew takes the cause of the oppressed into his own hands.

He gradually becomes the leader of the trade-union movement, which is an easy task for him, because he does not genuinely intend to find remedies for the social wrong; he pursues only one objective, namely, to gather and consolidate a body of followers who will act under his command as an armed weapon in the economic war for the destruction of national economic independence.

For, while a sound social policy has to aim at a double objective, that of securing a decent standard of public health and welfare on the one hand, and that of safeguarding the independence of the economic life of the nation, on the other, the Jew does not take these two aims into account at all.

The destruction of both is one of his main objects. He would ruin, rather than safeguard, the independence of the national economic system.

Therefore, as the leader of the trade-union movement, he has no scruples about putting forward demands which not only go beyond the declared purpose of the movement, but could not be carried into effect without ruining the national economic structure.

On the other hand, he has no interest in seeing a healthy and sturdy population develop; he would be more content to see the people degenerate into an unthinking herd which could be reduced to total subjection.

Because these are his final objectives, he can afford to put forward the most absurd claims.

He knows very well that these claims can never be realised and that, therefore, nothing in the actual state of affairs can be altered by them, but that

the most they can do is to arouse the spirit of unrest among the masses.

That is exactly the purpose which he wishes such propaganda to serve and not a real and honest improvement of the social status of the worker.

The Jews will, therefore, remain the unquestioned leaders of the trade-union movement as long as no far-reaching campaign is undertaken for the enlightenment of the masses, in order that they may be better enabled to understand the causes of their misery.

The same end might be achieved if the government authorities were to get rid of the Jew and his work, for as long as the masses remain as ill-informed as they actually are to-day, and as long as the State remains as indifferent to their lot as it now is, the masses will follow whatever leaders make them the most extravagant promises in regard to economic matters.

The Jew is a past-master in this art and his activities are not hampered by moral considerations of any kind. Naturally, it takes him only a short time to defeat all his competitors in this field and drive them from the scene of action. In accordance with the general brutality and rapacity of his nature, he turns the trade-union movement into an organisation for the exercise of physical violence. The resistance and antipathy of those whose insight has hitherto saved them from swallowing the Jewish bait, have been broken down by terrorism.

The success of that kind of activity is enormous. Actually, the Jew is using the trade-union, which could be a blessing to the nation, as a weapon with which to destroy the foundations of the national economic structure.

Side by side with this, the political organisation advances. It operates hand-in-hand with the trade-union movement, inasmuch as the latter prepares the masses for the political organisation and even forces them into it.

This is also the source that provides the money which the political organisation needs to keep its enormous apparatus in action.

The trade-union organisation is the organ of control for the political activity of its members and whips in the masses for all great political demonstrations.

In the end, it ceases to struggle for economic interests, but places its chief weapon, refusal to continue work (which takes the form of a general

strike) at the disposal of the political movement.

In a press, the reading matter of which is adapted to the level of the most ignorant readers, the political and trade-union organisations are provided with an instrument which prepares the lowest stratum of the nation for a campaign of ruthless destruction.

It is not considered part of the purpose of this press to inspire its readers with ideals which might help them to lift their minds above the sordid conditions of their daily lives, but, on the contrary, it panders to their lowest instincts.

Among the lazy-minded and self-seeking sections of the masses this kind of speculation turns out lucrative.

It is this press, above all, which carries on a fanatical campaign of calumny, strives to tear down everything that might be considered mainstay of national independence, cultural standing and economic self-sufficiency.

It aims its attacks especially against all men of character who refuse to fall into line with the Jewish efforts to obtain control over the State, or who appear dangerous to the Jews merely because of their superior intelligence.

In order to incur the enmity of the Jew it is not necessary to show any open hostility towards him; it is sufficient if a man is considered capable of opposing the Jew at some time in the future, or of using his abilities and character to enhance the power and position of a nation which the Jew considers hostile to himself.

The Jew's instinct, which never fails where these problems have to be dealt with, readily discerns the true mentality of those whom he meets in everyday life and those who are not of a kindred spirit may be sure of being listed among his enemies.

Since the Jew is not the object of aggression, but himself the aggressor, he considers as his enemies not only those who attack him, but also those who may be capable of resisting him.

The means which he employs to break people of this kind who show themselves decent and upright, is no honourable conflict, but falsehood and calumny. He will stop at nothing. His utterly lowdown conduct is so appalling that one really cannot be surprised if, in the imagination of our people, Satan,

as the incarnation of all evil, assumes the form and features of the Jew.

The ignorance of the broad masses as regards the inner character of the Jew, and the lack of instinct and insight displayed by our upper classes, are among the reasons which explain how it is that so many people fall an easy prey to the systematic campaign of falsehood which the Jew carries on.

While the upper classes, with their innate cowardliness, turn away from anyone whom the Jew thus attacks with lies and calumny, the common people are credulous of everything, whether because of their ignorance or their simple-mindedness.

Government authorities wrap themselves in a cloak of silence, but more frequently they persecute the victims of Jewish attacks in order to stop the campaign in the Jewish press.

To the fatuous mind of the government official, such a line of conduct appears to be in line with the policy of upholding the authority of the State and preserving public order.

Gradually, the Marxist weapon in the hands of the Jew becomes a constant bogey to decent people and weighs upon them like a kind of nightmare. People begin to quail before this fearful foe and thereby become his victims.

(k) The domination of the Jew in the State seems now so fully assured that not only can he afford to call himself a Jew once again, but he even acknowledges freely and openly his ideas on racial and political questions.

A section of the Jews avows itself quite openly as an alien people, but even here there is another falsehood.

When the Zionists try to make the rest of the world believe that the new national consciousness of the Jews will be satisfied by the establishment of a Jewish State in Palestine, the Jews thereby adopt another means to dupe the simple-minded Aryan.

They have not the slightest intention of building up a Jewish State in Palestine so as to live in it. What they are really aiming at is to establish a central organisation for their international swindling and cheating.

As a sovereign State, this cannot, be controlled by any of the other

States. Therefore, it can serve as a refuge for swindlers who have been found out, and at the same time, a high school for the training of other swindlers. As a sign of their growing confidence and sense of security, a certain section of them openly and impudently proclaims its Jewish nationality, while another section hypocritically pretend to be German, French or English, as the case may be.

Their blatant behaviour in their relations with other people shows how clearly they envisage their day of triumph in the near future.

The black-haired Jewish youth lies in wait for hours on end, Satanically glaring at and spying on the unsuspecting girl whom he plans to seduce, adulterating her blood and removing her from the bosom of her own people.

The Jew uses every possible means to undermine the racial foundations of a people to be subjugated.

In his systematic efforts to ruin girls and women, he strives to break down the last barriers of racial discrimination.

The Jews were responsible for bringing Negroes into the Rhineland, with the ultimate idea of bastardizing the white race which they hate, and thus lowering its cultural and political level so that the Jew might dominate.

As long as a people remains racially pure and race-conscious, it can never be overcome by the Jew. Never in this world can the Jew become master of any people except a bastardised people.

That is why the Jew systematically endeavours to lower the racial quality of a people by permanently adulterating the blood of the individuals who make up that people.

In the field of politics he now begins to replace the idea of democracy by that of the dictatorship of the proletariat.

In the masses organised under the Marxist banners he has found a weapon which makes it possible for him to discard democracy, so as to subjugate and rule the nations in a dictatorial fashion by the aid of brute force.

He works systematically in order to bring about this revolution by two methods, the economic and the political.

Aided by international influences, he forms a ring of enemies around

those nations which have proved themselves too sturdy for him, in withstanding attacks from within.

He tries to force them into war and then, if it should be necessary to his plans, he will unfurl the banners of revolt even while the troops are actually fighting at the front.

Economically, he brings about the destruction of the State by a systematic method of sabotaging social enterprises until these become so costly that they are taken out of the hands of the State and submitted to the control of Jewish finance.

Politically, he works to withdraw from the State its means of subsistence, inasmuch as he undermines the foundations of national resistance and defence, destroys the confidence which the people have in their government, reviles the past and its history and drags everything really great into the gutter.

Culturally, his activity consists in poisoning art, literature and the theatre, holding the expression of natural sentiment up to scorn, overturning all concepts of the sublime and beautiful, the worthy and the good, finally dragging the people down to the level of his own low mentality.

Of religion he makes a mockery. Morality and decency are described as antiquated prejudices and thus a systematic attack is made for the purpose of undermining those last foundations on which the national being must rest if the nation is to struggle for its existence in this world.

(1) Now begins the great and final revolution. As soon as the Jew is in possession of political power he drops all pretence. Out of the democratic Jew, the Jew of the people, arises the Jew lusting for blood, the tyrant of the peoples.

In the course of a few years he endeavours to exterminate all those who represent the national intelligentsia, and by thus depriving the peoples of their natural intellectual leaders, he prepares them for their fate as slaves under a lasting despotism. Russia furnishes the most terrible example of such slavery.

In that country the Jew killed or starved thirty millions of the people in a bout of savage fanaticism and resorted to the employment of inhuman torture. He did this so that a gang of Jewish would-be literati and financial bandits should dominate over a great people.

The final consequence is not merely that the people lose all their freedom under the domination of the Jews, but that in the end, these parasites themselves disappear. The death of the victim is followed sooner or later by that of the vampire.

If we review all the causes which contributed to bring about the downfall of the German people we shall find that the most profound and decisive cause lies in lack of insight into the racial problem and especially in failure to recognise the Jewish menace. It would have been easy enough to endure the defeats suffered on the battlefields in August 1918. They were nothing as compared with the military victories which our nation had achieved.

Our downfall was not the result of those defeats; we were overthrown by that force which had prepared those defeats by systematically operating for several decades to destroy those political instincts and that moral stamina which alone enable a people to struggle for its existence and thereby secure the right to exist.

By neglecting the problem of preserving the racial foundations of our national life, the old Reich abrogated the sole right which entitles a people to live on this planet.

Nations that make mongrels of their people or allow their people to be turned into mongrels, sin against the Will of Eternal Providence, and thus their overthrow at the hands of a stronger opponent cannot be looked upon as a wrong but, on the contrary, as a restoration of justice.

If a people refuses to guard and uphold the qualities with which it has been endowed by Nature and which have their roots in the racial blood, then such a people has no right to complain over the loss of its earthly existence.

Everything on this earth can be changed for the better.

Every defeat may be made the foundation of a future victory.

Every lost war may be the cause of a later resurgence.

Every form of distress can give, a new impetus to human energy, and from oppression those forces can develop which bring about a re-birth of the national soul—provided always that the racial blood is kept pure.

The loss of racial purity will wreck inner happiness for ever.

It degrades men for all time to come, and the physical and moral consequences can never be wiped out.

If this unique problem be studied and compared with the other problems of life we shall easily recognise how small is their importance in comparison with this.

They are all limited in time, but the problem of the maintenance or loss of the purity of the racial blood will last as long as man himself exists.

All the symptoms of decline which manifested themselves in pre-war times can be traced back to the racial problem.

Whether one is dealing with questions of general law, of monstrous wrongs in economic life, of phenomena which point to a cultural decline or political degeneration whether it be a question of defects in the school-system or of the evil influence which the press exerts over the adult population in every case there phenomena are caused by a lack of consideration for the interests of the race to which one's own nation belongs, or by failure to recognise the danger that comes from allowing a foreign race to exist within the national body.

That is why all attempts at reform, all institutions for social relief, all political striving, all economic progress and all apparent increase in the general stock of knowledge, were doomed to be unproductive of any significant results.

The nation, as well as the organisation which enables it to exist, namely, the State, were not developing in inner strength and stability but were, on the contrary, visibly losing their vitality.

The false brilliance of the Second Reich could not disguise its inner weakness, and every attempt to invigorate it anew failed, because the main and most important problem was left out of consideration. It would be a mistake to think that the followers of the various political parties which tried to doctor the condition of the German people, or even all their leaders, were bad in themselves or meant wrong. Their activity was doomed to fail, merely because, at best, they saw nothing but the symptoms of our general malady and they tried to doctor the symptoms while they overlooked the real cause of the disease.

If one makes a methodical study of the lines along which the old Reich

developed, one cannot help seeing, after a careful political analysis, that a process of inner degeneration had already set in, even at the time when the united Reich was established and the German nation was enjoying prosperity.

The general situation was declining, in spite of apparent political success and in spite of increasing economic wealth. At the Reichstag elections the growing number of Marxist votes indicated that the internal breakdown and the political collapse were rapidly approaching.

All the victories of the so-called bourgeois parties were fruitless, not only because they could not prevent the numerical increase in the growing mass of Marxist votes, even when the bourgeois parties triumphed at the polls, but mainly because they themselves were already infected with the germs of decay. Though quite unaware of it, the bourgeois world was infected from within with the deadly virus of Marxist ideas. The fact that they sometimes openly resisted was to be attributed to rivalry between ambitious political leaders, rather than to any opposition on principle between adversaries who were determined to fight one another to the bitter end.

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

Therefore, it was not a nation filled with the determination to attack, which rushed to the battlefields in August 1914, but it was rather the manifestation of the last flickering instinct of national self-preservation in the face of the progress of the paralysis with which the pacifist and Marxist doctrine threatened our people. Even in those days when the fate of the nation hung in the balance, the internal enemy was not recognised and therefore all efforts to resist the external enemy were bound to be in vain.

Providence did not grant the reward to the victorious sword, but followed the eternal law of retributive justice. A profound recognition of all this was the source of those principles and tendencies which inspire our new Movement. We were convinced that only by recognising such truths could we stop the national decline in Germany and lay a granite foundation on which the State could again be built up, a State which would not be a piece of mechanism alien to our people, constituted for economic needs and interests, but an organism created from the soul of the people themselves.

A GERMANIC STATE OF THE GERMAN NATION.

