Letter from Hitler to Adolf Gemlich, September 16, 1919

Honorable Herr Gemlich,

If the danger posed by Jewry today for our people finds its expression in an undeniable aversion among the great part of our people, then the cause of this aversion is not generally to be found in a clear recognition of the systematic – whether recognized or not – pernicious effect of the Jews as a whole upon our nation, but rather it arises generally from personal interactions which leave an almost universally unfavorable impression, made by each individual Jew. For this reason, antisemitism is too easily seen as a mere emotional phenomenon. And yet this is incorrect. Antisemitism as a political movement may not and cannot be defined in terms of impulses of emotion, but rather in terms of recognition of facts. And the facts are: First, Jewry is absolutely a race and not a membership in a religion. And the Jews themselves never characterize each other as Jewish Germans, Jewish Poles, or Jewish Americans, but always as German, Polish, or American Jews. Never yet have the Jews adopted much more than the language of the foreign peoples among whom they live. Just as a German who necessarily makes use of the French language in France, Italian in Italy, and Chinese in China, does not thereby become a Frenchman, an Italian, or a Chinaman, in the same way one cannot say that a Jew who is living among us and necessarily making use of the German language, thereby becomes a German. And even the Mosaic faith, so important for the survival of this race, does not exclusively settle the issue of whether one is a Jew or a non-­Jew. There is hardly a race whose members belong without exception to one single certain religion.

Through thousands of years of inbreeding, universally practiced within the narrowest circles, the Jew has generally preserved his race and its peculiarities more distinctly than numerous peoples among whom he has lived. And thus arises the fact that a non-German foreign race lives among us, unwilling and unable to give up its racial peculiarities or to disown its sentiments, thoughts, and strivings, and yet it possesses all the same political rights as we ourselves. If the sentiments of the Jew bestir themselves only in the purely material realm, how much more so his thoughts and strivings. The dance around the golden calf becomes a merciless struggle for all those possessions which, according to our own inner sentiments, should not be the highest focus of our efforts here on this earth.

The worth of the individual is no longer determined by his character or by the significance of his accomplishments for the common good, but rather exclusively by the size of his fortune, by his money.

The loftiness of the nation is no longer measured by the sum of its moral and spiritual strengths, but rather by the wealth of its material possessions.

From this sentiment arises that thinking and striving after money and power, which enables the Jew to remain unscrupulous in the choice of means, and pitiless in their employment toward this end. In an autocratically governed state he whines for the favor of "His Majesty" the prince and misuses that favor as a leech on the prince’s peoples. In a democracy he strives for the favor of the masses, fawns before the "majesty of the people," and yet knows only the majesty of money.

He destroys the character of the prince by byzantine flattery and destroys national pride, the strength of a people, by ridicule and shameless training in depravity. His method of battle employs that form of public opinion which is never explicitly printed in the press but which is nonetheless always furthered and twisted by the press. His power is the power of money, which increases in his hands effortlessly and endlessly in the form of interest, and which forces upon peoples this most dangerous of yokes, whose initially attractive golden glitter makes it so difficult to recognize its later tragic consequences. Everything mankind strives for in the higher realm, be it religion, socialism, democracy, is to him only a means to the end of satisfying his lust for gold and power.

His impact becomes, consequentially, a racial tuberculosis among peoples.

And from that arises the following: An antisemitism based on purely emotional grounds will find its ultimate expression in the form of pogroms. An antisemitism based on reason, however, must lead to systematic combat by means of law and the setting aside of the privileges of the Jew, which he possesses in contrast to other foreigners living among us (legislation concerning aliens). The ultimate objective of such legislation absolutely must be, permanently, the complete removal of the Jews.

What can serve these purposes is only a government of national strength and never a government of national weakness.

The Republic in Germany owes its birth not to the general national will of our people but to the sly exploitation of a chain of circumstances which together resulted in a state of deep universal dissatisfaction. These circumstances, however, were independent of the form of government and are still working their effect today. Indeed, more today than before. That is why the great part of our people fully recognizes that our situation cannot be changed and improved simply by a change in the form of government, but only by a rebirth of the moral and spiritual strengths of the nation.

And this rebirth will not be brought about by state leaders of irresponsible majorities under the influence of certain party dogmas, by an irresponsible press, by phrases and slogans of an internationalist stamp, but only by the ruthless installation of nationalist-minded leader personalities (nationalgesinnte Führerpersonlichkeiten) with an inner sense of responsibility.

This fact is still robbing the Republic of the inner support of the spiritual strengths that are so utterly essential to the nation. And so today's government leaders are forced to seek support among those who drew and are drawing the exclusive benefits from the new order of German governmental arrangements, and who for this reason were really the driving force of the revolution: ­­the Jews. Heedless of the well-established danger posed by Jewry, which is well known also to today’s leaders (as shown by various statements of leading figures of the day), they were forced to accept the support willingly proffered by the self-interested Jews, and then came through with the required quid pro quo. And this pay­off consisted not only in every possible furthering of Jewry, but above all in obstructing the struggle of the defrauded people against their defrauders, by neutralizing the antisemitic movement.

Respectfully,

[signed] Adolf Hitler

Source: Jäckel, Eberhard, and Axel Kuhn, eds., *Hitler: Sämtliche Aufzeichnungen, 1905-1924* [Collected Writings] (Stuttgart: Deutsche Verlags-Anstalt, 1980), p.88. Translated by S. Galebach.

Compare also translation by Richard S. Levy at

http://www.jewishvirtuallibrary.org/jsource/Holocaust/Adolf\_Hitler%27s\_First\_Antisemitic\_Writing.html