

Appendix A: Hitler and the Jewish Question—extracts from Hitler's writings

Excerpts from '*Mein Kampf*'

Today it is difficult, if not impossible, for me to say when the word 'Jew' first gave me ground for special thoughts. At home I do not remember having heard the word during my father's lifetime. I believe that the old gentleman would have regarded any special emphasis on this term as cultural backwardness. In the course of his life he had arrived at more or less cosmopolitan views which, despite his pronounced national sentiments, not only remained intact, but also affected me to some extent.

Likewise at school I found no occasion which could have led me to change this inherited picture...

Not until my fourteenth or fifteenth year did I begin to come across the word 'Jew', with any frequency, partly in connection with political discussions. This filled me with a mild distaste, and I could not rid myself of an unpleasant feeling that always came over me whenever religious quarrels occurred in my presence.

At that time I did not think anything else of the question.

There were few Jews in Linz. In the course of the centuries their outward appearance had become Europeanized and had taken on a human look; in fact, I even took them for Germans. The absurdity of this idea did not dawn on me because I saw no distinguishing feature but the strange religion. The fact that they had, as I believed, been persecuted on this account sometimes almost turned my distaste at unfavourable remarks about them into horror... Then I came to Vienna. [Gradually], I encountered the Jewish question...

My views with regard to anti-Semitism thus succumbed to the passage of time, and this was my greatest transformation of all.

It cost me the greatest inner soul struggles and only after months of battle between my reason and my sentiments did my reason begin to emerge victorious. Two years later, my sentiment had followed my reason, and from then on became its most loyal guardian and sentinel.

At the time of this bitter struggle between spiritual education and cold reason, the visual instruction of the Vienna streets had performed invaluable services. There came a time when I no longer, as in the first days, wandered blindly through the mighty city; now with open eyes I saw not only the buildings but also the people.

Once, as I was strolling through the Inner City, I suddenly encountered an apparition in a black caftan and black hair locks. Is this a Jew? was my first thought

For, to be sure, they had not looked like this in Linz. I observed the man furtively and cautiously, but the longer I stared at this foreign face, scrutinizing feature for feature, the more my first question assumed a new form:

Is this a German?

As always in such cases, I now began to try to relieve my doubts by books...

I could no longer very well doubt that the objects of my study were not Germans of a special religion, but a people in themselves; for since I had begun to concern myself with this question and to take cognizance of the Jews, Vienna appeared to me in a different light than before. Wherever I went, I began to see Jews, and the more I saw, the more sharply they became distinguished from the rest of humanity...

The cleanliness of this people, moral and otherwise, I must say, is a point in itself. By their very exterior you could tell that these were no lovers of water, and, to your distress, you often knew it with your eyes closed. Later I often grew sick to my stomach from the smell of these caftan-wearers. Added to this, there was their unclean dress and generally unheroic appearance.

All this could scarcely be called very attractive; but it became positively repulsive when, in addition to their physical uncleanliness, you discovered the moral stains on this 'chosen people'.

In a short time I was made more thoughtful than ever by my slowly rising insight into the type of activity carried on by the Jews in certain fields.

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

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

What had to be reckoned heavily against the Jews in my eyes was when I became acquainted with their activity in the press, art, literature and the theatre. All the unctuous reassurances helped little or nothing. It sufficed to look at a billboard, to study the names of the men behind the horrible trash they advertised, to make you hard for a long time to come. This was pestilence, spiritual pestilence, worse than the Black Death of olden times, and the people was being infected with it!...

And now I began to examine my beloved 'world press' from this point of view.

And the deeper I probed, the more the object of my former admiration shrivelled. The style became more and more unbearable; I could not help rejecting the content as inwardly shallow and banal; the objectivity of exposition now seemed to me more akin to lies than honest truth; and the writers were—Jews...

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

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

But then a flame flared up within me. I no longer avoided discussion of the Jewish question; no, now I sought it. And when I learned to look for the Jew in all branches of cultural and artistic life and its various manifestations, I suddenly encountered him in a place where I would least have expected to find him.

When I recognized the Jew as the leader of the Social Democracy, the scales dropped from my eyes. A long soul struggle had reached its conclusion...

Only now did I become thoroughly acquainted with the seducer of our people...

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

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

Eternal Nature inexorably avenges the infringement of her commands. Hence today I believe that I am acting in accordance with the will of the Almighty Creator *by defending myself against the Jew, I am fighting for the work of the Lord...*

To what an extent the whole existence of this people is based on a continuous lie is shown incomparably by the *Protocols of the Elders of Zion*, so infinitely hated by the Jews. They are based on a forgery, the Frankfurter Zeitung moans and screams once every week the best proof that they are authentic... For once this book has become the common property of a people, the Jewish menace may be considered as broken...

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

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

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

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

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

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

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

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

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

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

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

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

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

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

He works systematically for revolutionization in a two-fold sense: economic and political.

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

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

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

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

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

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

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

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

Source: Adolf Hitler, Mein Kampf ('My Struggle'), Munich, 1925 (Houghton Mifflin, Boston, 1943; Hutchinson, London, 1969) quoted in Paul Mendes-Flohr and Jehuda Reinharz, The Jew in the Modern

World (*Oxford University Press, 1980*) and in *Yitzhak Arad, Yisrael Gutman and Abraham Margalio (eds), Documents on the Holocaust (Yad Vashem Publications, 1981)*

Extracts from *Hitler's Secret Book* (c. 1928)

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

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

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

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

His ultimate goal is the denationalization, the promiscuous bastardization of other peoples, the lowering of the racial level of the highest peoples as well as the domination of this racial mish-mash through the extirpation of the folkish intelligentsia and its replacement by the members of his own people.

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

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

He utilized the tensions between European nations, which are in great part to be ascribed to their general need for territory with the consequences which arise therefrom, for his own advantage by systematically inciting them to the World War.

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

The bitterest struggle for the victory of Jewry at the present time is being waged in Germany. Here it is the National Socialist movement which alone has taken upon itself the struggle against this execrable crime against mankind...

Source: Hitlers Zweites Buch (Stuttgart, 1928); English translation: Hitler's Secret Book (New York, 1961)

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