

Primary Source 13.3

ADOLF HITLER, *MEIN KAMPF* (1925-1926)¹

Under his leadership, the Nazi party of Germany took control of the country and mobilized the nation for rapid geopolitical expansion. The maniacal Hitler launched his country and Europe into World War II, and millions died in the bloody struggle. In addition, Hitler's emphasis on the racial superiority of the Germanic, "Aryan" race led to efforts to root out what he considered "undesirable" human beings, including the mentally and physically disabled, homosexuals, social "deviants," Gypsies, and other ethnic minorities. Hitler especially hated the Jews, whom he irrationally considered both an inferior race and diabolically seeking to take over the world. Hitler's hatred led to the Holocaust, in which over ten million human beings were systematically exterminated, roughly half of them Jewish.

*Hitler published *Mein Kampf* following his imprisonment for a failed revolution. *Mein Kampf* functions both as a memoir and as a political tool and outlines Hitler's vision for the rebirth of Germany. The values and goals it promotes—the systematic repression of ethnic minorities, racial purity, violence as central to political life, and the subordination of individual interests to those of the collective—were diametrically opposed to the core values of Western civilization.*

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Volume I**Chapter I*****IN THE HOME OF MY PARENTS***

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... The plough is then the sword; and the tears of war will produce the daily bread for the generations to come.

...

That kind of historical thinking which was developed in me through my study of history at school never left me afterwards. World history became more and more an inexhaustible source for the understanding of contemporary historical events, which means politics. Therefore I will not "learn" politics but let politics teach me.

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Chapter II***YEARS OF STUDY AND SUFFERING IN VIENNA***

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¹ Adolf Hitler, *Mein Kampf*, (Trans.) James Murphy (London: Hurst & Blackett, Ltd. Publishers, 1939), 17, 26, 29-32, 35, 45, 49, 56-57, 67, 74, 85, 93, 99, 106, 113, 115, 129, 146, 197, 203, 224, 226, 230-31, 233, 507, 509, 525.

It was during this period that my eyes were opened to two perils, the names of which I scarcely knew hitherto and had no notion whatsoever of their terrible significance for the existence of the German people. These two perils were Marxism and Judaism.

...

... During those years a view of life and a definite outlook on the world took shape in my mind. These became the granite basis of my conduct at that time. Since then I have extended that foundation only very little, and I have changed nothing in it.

...

... But here I must utter a warning against the illusion that this problem can be “studied” from above downwards. The man who has never been in the clutches of that crushing viper can never know what its poison is. An attempt to study it in any other way will result only in superficial talk and sentimental delusions. Both are harmful. The first because it can never go to the root of the question, the second because it evades the question entirely. I do not know which is the more nefarious: to ignore social distress, as do the majority of those who have been favoured by fortune and those who have risen in the social scale through their own routine labour, or the equally supercilious and often tactless but always genteel condescension displayed by people who make a fad of being charitable and who plume themselves on “sympathising with the people.” Of course such persons sin more than they can imagine from lack of instinctive understanding. And thus they are astonished to find that the “social conscience” on which they pride themselves never produces any results, but often causes their good intentions to be resented; and then they talk of the ingratitude of the people.

... Thus I found myself in the same situation as all those emigrants who shake the dust of Europe from their feet, with the cast-iron determination to lay the foundations of a new existence in the New World and acquire for themselves a new home. Liberated from all the paralysing prejudices of class and calling, environment and tradition, they enter any service that opens its doors to them, accepting any work that comes their way, filled more and more with the idea that honest work never disgraced anybody, no matter what kind it may be. And so I was resolved to set both feet in what was for me a new world and push forward on my own road.

...

Even in those days I already saw that there was a two-fold method by which alone it would be possible to bring about an amelioration of these conditions. This method is: first, to create better fundamental conditions of social development by establishing a profound feeling for social responsibilities among the public; second, to combine this feeling for social responsibilities with a ruthless determination to prune away all excrescences which are incapable of being improved.

...

During my struggle for existence in Vienna I perceived very clearly that the aim of all social activity must never be merely charitable relief, which is ridiculous and useless, but it must rather be a means to find a way of eliminating the fundamental deficiencies in our economic and cultural life—deficiencies which necessarily bring about the degradation of the individual or at least lead him towards such degradation. . . . When the individual is no longer burdened with his own consciousness of blame in this regard, then and only then will he have that inner tranquillity and outer force to cut off drastically and ruthlessly all the parasite growth and root out the weeds.

...

The psyche of the broad masses is accessible only to what is strong and uncompromising. Like a woman whose inner sensibilities are not so much under the sway of abstract reasoning but are always subject to the influence of a vague emotional longing for the strength that completes her being, and who would rather bow to the strong man than dominate the weakling—in like manner the masses of the people prefer the ruler to the suppliant and are filled with a stronger sense of mental security by a teaching that brooks no rival than by a teaching which offers them a liberal choice. They have very little idea of how to make such a choice and thus they are prone to feel that they have been abandoned. They feel very little shame at being terrorized intellectually and they are scarcely conscious of the fact that their freedom as human beings is impudently abused; and thus they have not the slightest suspicion of the intrinsic fallacy of the whole doctrine. They see only the ruthless force and brutality of its determined utterances, to which they always submit.

...

Intimidation in workshops and in factories, in assembly halls and at mass demonstrations, will always meet with success as long as it does not have to encounter the same kind of terror in a stronger form.

...

No. If unsocial and dishonourable treatment of men provokes resistance, then the stronger party can impose its decision in the conflict until the constitutional legislative authorities do away with the evil through legislation. Therefore it is evident that if the individual workman is to have any chance at all of winning through in the struggle he must be grouped with his fellow workmen and present a united front before the individual employer, who incorporates in his own person the massed strength of the vested interests in the industrial or commercial undertaking which he conducts.

...

In my eyes the charge against Judaism became a grave one the moment I discovered the Jewish activities in the Press, in art, in literature and the theatre. All unctuous protests were now more or less futile. One needed only to look at the posters announcing the hideous productions of the cinema and theatre, and study the names of the authors who were highly lauded there in order to become permanently adamant on Jewish questions. Here was a pestilence, a moral pestilence, with which the public was being infected. It was worse than the Black Plague of long ago. And in what mighty doses this poison was manufactured and distributed. Naturally, the lower the moral and intellectual level of such an author of artistic products the more inexhaustible his fecundity. Sometimes it went so far that one of these fellows, acting like a sewage pump, would shoot his filth directly in the face of other members of the human race. In this connection we must remember there is no limit to the number of such people. One ought to realize that for one, Goethe,² Nature may bring into existence ten thousand such despoilers who act as the worst kind of germ-carriers in poisoning human souls. . . .

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² Johann Wolfgang von Goethe (1749–1832), a German writer.

I saw the Liberal policy of that Press in another light. Its dignified tone in replying to the attacks of its adversaries and its dead silence in other cases now became clear to me as part of a cunning and despicable way of deceiving the readers.

Chapter III

POLITICAL REFLECTIONS ARISING OUT OF MY SOJOURN IN VIENNA

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It goes without saying that in such circumstances the country must be governed and administered by strictly adhering to the principle of uniformity.

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This new invention of democracy is very closely connected with a peculiar phenomenon which has recently spread to a pernicious extent, namely the cowardice of a large section of our so-called political leaders. Whenever important decisions have to be made they always find themselves fortunate in being able to hide behind the backs of what they call the majority.

...

If a government uses the instruments of power in its hands for the purpose of leading a people to ruin, then rebellion is not only the right but also the duty of every individual citizen.

...

The world is not there to be possessed by the faint-hearted races.

...

The broad masses of a population are more amenable to the appeal of rhetoric than to any other force. All great movements are popular movements. They are the volcanic eruptions of human passions and emotions, stirred into activity by the ruthless Goddess of Distress or by the torch of the spoken word cast into the midst of the people. In no case have great movements been set afoot by the syrupy effusions of æsthetic littérateurs and drawing-room heroes.

...

The only way to remedy the evil I have been speaking of is to train the Germans from youth upwards to an absolute recognition of the rights of their own people, instead of poisoning their minds, while they are still only children, with the virus of this curbed "objectivity", even in matters concerning the very maintenance of our own existence. . . .

...

This conglomerate spectacle of heterogeneous races which the capital of the Dual Monarchy presented, this motley of Czechs, Poles, Hungarians, Ruthenians,³ Serbs⁴ and Croats,⁵ etc., and always that bacillus which is the solvent of human society, the Jew, here and there and everywhere—the whole spectacle was repugnant to me. The gigantic city seemed to be the incarnation of mongrel depravity.

³ People from the former medieval kingdom of Rus, which later became Russia.

⁴ Serbians, people from Serbia in the Baltic region of Europe.

⁵ Croatians, people from Croatia in central Europe.

Chapter IV

MUNICH

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But if that policy be carried out the final results must be that such a nation will eventually terminate its own existence on this earth; for though man may defy the eternal laws of procreation during a certain period, vengeance will follow sooner or later. A stronger race will oust that which has grown weak; for the vital urge, in its ultimate form, will burst asunder all the absurd chains of this so-called humane consideration for the individual and will replace it with the humanity of Nature, which wipes out what is weak in order to give place to the strong.

...

A time will come, even though in the distant future, when there can be only two alternatives: Either the world will be ruled according to our modern concept of democracy, and then every decision will be in favour of the numerically stronger races; or the world will be governed by the law of natural distribution of power, and then those nations will be victorious who are of more brutal will and are not the nations who have practised self-denial.

...

A State has never arisen from commercial causes for the purpose of peacefully serving commercial ends; but States have always arisen from the instinct to maintain the racial group, whether this instinct manifest itself in the heroic sphere or in the sphere of cunning and chicanery. In the first case we have the Aryan⁶ States, based on the principles of work and cultural development. In the second case we have the Jewish parasitic colonies. But as soon as economic interests begin to predominate over the racial and cultural instincts in a people or a State, these economic interests unloose the causes that lead to subjugation and oppression.

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Chapter VI

WAR PROPAGANDA

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But when nations are fighting for their existence on this earth, when the question of "to be or not to be" has to be answered, then all humane and æsthetic considerations must be set aside; for these ideals do not exist of themselves somewhere in the air but are the product of man's creative imagination and disappear when he disappears. Nature knows nothing of them. Moreover, they are characteristic of only a small number of nations, or rather of races, and their value depends on the measure in which they spring from the racial feeling of the latter. Humane and æsthetic ideals will disappear from the inhabited earth when those races disappear which are the creators and standard-bearers of them.

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⁶ Indo-European nomads from the early period of civilization. In the nineteenth century, some people began to argue falsely that the Aryans were the ancestors of Nordic and Germanic people and represented racial purity and superiority.

Chapter X

WHY THE SECOND REICH COLLAPSED

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The sin against blood and race is the hereditary sin in this world and it brings disaster on every nation that commits it.

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... When the courage to fight for one's own health is no longer in evidence, then the right to live in this world of struggle also ceases.

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Chapter XI

RACE AND PEOPLE

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And 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.

...

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.

...

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 which the modern pacifist dreams of. 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. But the real truth is that those dreamers help only to lead man away from his goal rather than towards it.

...

... In this world everything that is not of sound racial stock is like chaff. . . .

...

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 the community on its part represents the pre-requisite condition of every form of organization, this idealism accords in its innermost essence with the final purpose of Nature. This feeling alone makes men voluntarily acknowledge that strength and power are entitled to take the lead and thus makes them a constituent particle in that order out of which the whole universe is shaped and formed.

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Volume II

Chapter II

THE STATE

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Never permit two Continental Powers to arise in Europe. Should any attempt be made to organize a second military Power on the German frontier by the creation of a State which may become a Military Power, with the prospect of an aggression against Germany in view, such an event confers on Germany not only the right but the duty to prevent by every means, including military means, the creation of such a State and to crush it if created. See to it that the strength of our nation does not rest on colonial foundations but on those of our own native territory in Europe. Never consider the Reich secure unless, for centuries to come, it is in a position to give every descendant of our race a piece of ground and soil that he can call his own. Never forget that the most sacred of all rights in this world is man's right to the earth which he wishes to cultivate for himself and that the holiest of all sacrifices is that of the blood poured out for it.

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Chapter XIV

GERMANY'S POLICY IN EASTERN EUROPE

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... To-day we are but a rock in the river. In a few years Fate may raise us up as a dam against which the general current will be broken, only to flow forward in a new bed. ...

...

Epilogue

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A State which, in an epoch of racial adulteration, devotes itself to the duty of preserving the best elements of its racial stock must one day become ruler of the Earth.