

1: Mein Kampf - Wikiquote

Free, online, full text of Adolf Hitler's book "Mein Kampf": Volume 1, Chapter 11 - Nation and Race.

Volume One - "A Reckoning" Annotated but unabridged. Mein Kampf is in two volumes, the first was written when Hitler was in prison in Bavaria in We. We deeply regret that certain procedures used by Hitler are once again evident. But history does indeed repeat itself. At one point in this chapter, Hitler defined Authoritarianism in a Jewish context. This was a psychological projection on his part. Psychological projection is a common hang-up many people have. It works like this: Therefor in our writing we tend to interpret others as being much like we are. Look for it; Hitler provided numerous instances throughout Mien Kampf, but especially in this chapter. He worked hard to make his case against the Jews. Along the way he revealed numerous aspect of his personality that today is classed as Authoritarian. Authoritarians are rigid in their thinking. They see the world as a highly structured, "black-and-white", "either-or" system. They are often bigoted, racist and Fundamentalist. There is plenty of that here also. They sometimes pass by such truisms as though blind and are most astonished when someone suddenly discovers what everyone really ought to know. Every animal mates only with a member of the same species. The titmouse seeks the titmouse, the finch the finch, the stork the stork, the field mouse the field mouse, the dormouse the dormouse, the wolf the she-wolf, etc. However, diversity falls well short of speciation; the many breeds of dogs, cats, cows, and horses are prime examples of species. The various races of humanity arose naturally through isolation amounting to selective breeding , leading to differences in appearance, like the animals mentioned, and basically with a genetic diversity similar to those within other species. Hitler made much more out of race than that. But then Nature begins to resist this with all possible means, and her most visible protest consists either in refusing further capacity for propagation to bastards or in limiting the fertility of later offspring; in most cases, however, she takes away the power of resistance to disease or hostile attacks. This is only too natural. Any crossing of two beings not at exactly the same level produces a medium between the level of the two parents. In fact, offspring can vary significantly from their parents and benefit in the long view from genetic diversity which Hitler did not countenance. Diversity limits the negative expressions of recessive genes. Such mating is contrary to the will of Nature for a higher breeding of all life. The precondition for this does not lie in associating superior and inferior, but in the total victory of the former. The stronger must dominate and not blend with the weaker, thus sacrificing his own greatness. Only the born weakling can view this as cruel, but he after all is only a weak and limited man; for if this law did not prevail, any conceivable higher development of organic living beings would be unthinkable. Even if he had won the war such that his experiment contiuned, it could not work as he envisioned. The laws of nature are immutable. The fox is always a fox, the goose a goose, the tiger a tiger, etc. But you will never find a fox who in his inner attitude might, for example, show humanitarian tendencies toward geese, as similarly there is no cat with a friendly inclination toward mice. Races are subsets of species, but all races still belong to the human species Homo sapiens in that they can mate and reproduce normally. Interracial mating broadens the mixtures of traits such as stature, hair, skin color and limb to trunk ratio, and often leads to superior individuals--Tiger Woods may be just such an example. He knew that, in their humiliation, they too needed someone to look down upon. In both cases, Nature looks on calmly, with satisfaction, in fact. In the struggle for daily bread all those who are weak and sickly or less determined succumb, while the struggle of the males for the female grants the right or opportunity to propagate only to the healthiest. If the process were different, all further and higher development would cease and the opposite would occur. For, since the inferior always predominates numerically over the best, if both had the same possibility of preserving life and propagating, the inferior would multiply so much more rapidly that in the end the best would inevitably be driven into the background, unless a correction of this state of affairs were undertaken. Nature does just this by subjecting the weaker part to such severe living conditions that by them alone the number is limited, and by not permitting the remainder to increase promiscuously, but making a new and ruthless choice according to strength and health. Speciation occurs not at all as Hitler supposed. It shows with terrifying clarity that in every mingling of Aryan blood with that of lower peoples the

result was the end of the cultured people. North America, whose population consists in by far the largest part of Germanic elements who mixed but little with the lower colored peoples, shows a different humanity and culture from Central and South America, where the predominantly Latin immigrants often mixed with the aborigines on a large scale. When control groups are used, measurable differences in the total genetic-variance are too small to be significance. There is as much genetic variation within each race as there is between or among them. The Germanic inhabitant of the American continent, who has remained racially pure and unmixed, rose to be master of the continent; he will remain the master as long as he does not fall a victim to defilement of the blood. The result of all racial crossing is therefore in brief always the following: Lowering of the level of the higher race; Physical and intellectual regression and hence the beginning of a slowly but surely progressing sickness. He may have heard of regression toward the mean, which was an error in interpreting the math involved in curve-fitting by least squares technique. In fact, expanded gene pools lead to superior individuals. Inbreeding, while enhancing specific inherited traits, also tends to accumulate regressive genes that are detrimental in many ways to inbred individuals. In each case, we see exemplary rigid thinking to the exclusion of factual observations. Such thinking persists in our day--in the Authoritarian style described as such only after WWII by Adorno who was curious why the German people followed Hitler so fanatically. Hitler himself essentially defined the personality type. For its modern reincarnations there are more than one, see Bob Altemeyer and John Dean. And as a sin this act is rewarded. He had six million people gassed simply because they were Jews, not at all different from himself genetically. And this attack must lead to his own doom. Without human beings there is no human idea in this world, therefore the idea as such is always conditioned by the presence of human beings and hence of all the laws which created the precondition for their existence. In this sense he was right. But humankind is very good at invention and innovation using the known, and sometimes not-yet-known, laws of nature. Damascus steel came long before metallurgists discovered the natural laws for hardening and toughening steel. Pig iron came before smelting and chemistry were understood. In the same mode alchemists knew of a great number of beneficial medicines, but not the reasons for their efficacy. Certain ideas are even tied up with certain men. Precisely in this case the preservation of these definite races and men is the precondition for the existence of these ideas. Anyone, for example, who really desired the victory of the pacifistic idea in this world with all his heart would have to fight with all the means at his disposal for the conquest of the world by the Germans; for, if the opposite should occur, the last pacifist would die out with the last German, since the rest of the world has never fallen so deeply as our own people, unfortunately, has for this nonsense so contrary to Nature and reason. Then, if we were serious, whether we liked it or not, we would have to wage wars in order to arrive at pacifism. This and nothing else was what Wilson, the American world savior, intended, or so at least our German visionaries believed--and thereby his purpose was fulfilled. In actual fact the pacifistic-humane idea is perfectly all right perhaps when the highest type of man has previously conquered and subjected the world to an extent that makes him the sole ruler of this earth. Then this idea lacks the power of producing evil effects in exact proportion as its practical application becomes rare and finally impossible. Therefore, first struggle and then we shall see what can be done. Otherwise mankind has passed the high point of its development and the end is not the domination of any ethical idea but barbarism and consequently chaos. Everything we admire on this earth today--science and art, technology and inventions--is only the creative product of a few peoples and originally perhaps of one race. On them depends the existence of this whole culture. If they perish, the beauty of this earth will sink into the grave with them. The low fertility of a living space may spur the one race to the highest achievements; in others it will only be the cause of bitterest poverty and final undernourishment with all its consequences. The inner nature of peoples is always determining for the manner in which outward influences will be effective. What leads the one to starvation trains the other to hard work. All great cultures of the past perished only because the originally creative race died out from blood poisoning. This preservation is bound up with the rigid law of necessity and the right to victory of the best and stronger in this world. Assuredly, however by far the harder fate is that which strikes the man who thinks he can overcome Nature, but in the last analysis only mocks her. Distress, misfortune, and diseases are her answer. The man who misjudges and disregards the racial laws actually forfeits the happiness that seems destined to be his. He

thwarts the triumphal march of the best race and hence also the precondition for all human progress, and remains, in consequence burdened with all the sensibility of man, in the animal realm of helpless misery. All the human culture, all the results of art, science, and technology that we see before us today, are almost exclusively the creative product of the Aryan. Exclude him-and perhaps after a few thousand years darkness will again descend on the earth, human culture will pass, and the world turn to a desert. For centuries, Chinese astronomers, ceramicists, and metallurgists were more skilled than their Aryan counterparts. Hitler was caught in the enamor-trap of his own ideas and could not contenance being wrong in his black-and-white view of the universe. This is a classic authoritarian failing. And he was not alone in his fantasies. He wrote what he knew Germans on the street wanted to hear. They were in the same Authoritarian mode he was. So here, his dogmatic projection stood in for what his subjects might might otherwise have considered genius. He provides the mightiest building stones and plans for all human progress and only the execution corresponds to the nature of the varying men and races. In a few decades, for example, the entire east of Asia will possess a culture whose ultimate foundation will be Hellenic spirit and Germanic technology, just as much as in Europe.

2: Core (Meshekoff's Blog): The Fallacies of Mein Kampf (Chapter 11)

Volume 1: Chapter 11, Nation and Race Summary and Analysis. Hitler views the racial issue in terms of two people of different levels producing offspring that fall in between the high and the low of the two parents.

In doing this I have no intention of expounding the ideals which we have set up as the goal of our movement; for these ideals are so momentous in their significance that an exposition of them will need a whole volume. It is a characteristic feature of all great reforms that in the beginning there is only one single protagonist to come forward on behalf of several millions of people. The final goal of a great reformation has often been the object of profound longing on the parts of hundreds of thousands for many centuries before, until finally one among them comes forward as a herald to announce the will of that multitude and become the standard-bearer of the old yearning, which he now leads to a realization in a new idea. The fact that millions of our people yearn at heart for a radical change in our present conditions is proved by the profound discontent which exists among them. This feeling is manifested in a thousand ways. Some express it in a form of discouragement and despair. Others show it in resentment and anger and indignation. Among some the profound discontent calls forth an attitude of indifference, while it urges others to violent manifestations of wrath. Another indication of this feeling may be seen on the one hand in the attitude of those who abstain from voting at elections and, on the other, in the large numbers of those who side with the fanatical extremists of the left wing. To these latter people our young movement had to appeal first of all. It was not meant to be an organization for contented and satisfied people, but was meant to gather in all those who were suffering from profound anxiety and could find no peace, those who were unhappy and discontented. It was not meant to float on the surface of the nation but rather to push its roots deep among the masses. Looked at from the purely political point of view, the situation in was as follows: A nation had been torn into two parts. One part, which was by far the smaller of the two, contained the intellectual classes of the nation from which all those employed in physical labour were excluded. On the surface these intellectual classes appeared to be national-minded, but that word meant nothing else to them except a very vague and feeble concept of the duty to defend what they called the interests of the State, which in turn seemed identical with those of the dynastic regime. This class tried to defend its ideas and reach its aims by carrying on the fight with the aid of intellectual weapons, which could be used only here and there and which had only a superficial effect against the brutal measures employed by the adversaries, in the face of which the intellectual weapons were of their very nature bound to fail. With one violent blow the class which had hitherto governed was now struck down. It trembled with fear and accepted every humiliation imposed on it by the merciless victor. German Manual Workers - Over against this class stood the broad masses of manual labourers who were organized in movements with a more or less radically Marxist tendency. These organized masses were firmly determined to break any kind of intellectual resistance by the use of brute force. They had no nationalist tendencies whatsoever and deliberately repudiated the idea of advancing the interests of the nation as such. On the contrary, they promoted the interests of the foreign oppressor. Numerically this class embraced the majority of the population and, what is more important, included all those elements of the nation without whose collaboration a national resurgence was not only a practical impossibility but was even inconceivable. For already in one thing had to be clearly recognized; namely, that no resurgence of the German nation could take place until we had first restored our national strength to face the outside world. At one time the German people had more than sufficient military armament. The best armament is only dead and worthless material as long as the spirit is wanting which makes men willing and determined to avail themselves of such weapons. Germany was rendered defenceless not because she lacked arms, but because she lacked the will to keep her arms for the maintenance of her people. To-day our Left-wing politicians in particular are constantly insisting that their craven-hearted and obsequious foreign policy necessarily results from the disarmament of Germany, whereas the truth is that this is the policy of traitors. To all that kind of talk the answer ought to be: No, the contrary is the truth. Your action in delivering up the arms was dictated by your anti-national and criminal policy of abandoning the interests of the nation. And now you try to make people believe that your miserable whining is fundamentally due to the fact that you

have no arms. Just like everything else in your conduct, this is a lie and a falsification of the true reason. But the politicians of the Right deserve exactly the same reproach. It was through their miserable cowardice that those ruffians of Jews who came into power in were able to rob the nation of its arms. The conservative politicians have neither right nor reason on their side when they appeal to disarmament as the cause which compelled them to adopt a policy of prudence that is to say, cowardice. Here, again, the contrary is the truth. Disarmament is the result of their lack of spirit. Once this spirit prevails among a people then it will find a thousand ways, each of which leads to the necessary armament. But a coward will not fire even a single shot when attacked though he may be armed with ten pistols. For him they are of less value than a blackthorn in the hands of a man of courage. The problem of re-establishing the political power of our nation is first of all a problem of restoring the instinct of national self-preservation for if no other reason than that every preparatory step in foreign policy and every foreign judgment on the worth of a State has been proved by experience to be grounded not on the material size of the armament such a State may possess but rather on the moral capacity for resistance which such a State has or is believed to have. The question whether or not a nation be desirable as an ally is not so much determined by the inert mass of arms which it has at hand but by the obvious presence of a sturdy will to national self-preservation and a heroic courage which will fight through to the last breath. For an alliance is not made between arms but between men. The British nation will therefore be considered as the most valuable ally in the world as long as it can be counted upon to show that brutality and tenacity in its government, as well as in the spirit of the broad masses, which enables it to carry through to victory any struggle that it once enters upon, no matter how long such a struggle may last, or however great the sacrifice that may be necessary or whatever the means that have to be employed; and all this even though the actual military equipment at hand may be utterly inadequate when compared with that of other nations. Once it is understood that the restoration of Germany is a question of reawakening the will to political self-preservation we shall see quite clearly that it will not be enough to win over those elements that are already national-minded but that the deliberately anti-national masses must be converted to believe in the national ideals. A young movement that aims at re-establishing a German State with full sovereign powers will therefore have to make the task of winning over the broad masses a special objective of its plan of campaign. It is quite different with the masses of our population, who are imbued with ideas of internationalism. Through the primitive roughness of their natures they are disposed to accept the preaching of violence, while at the same time their Jewish leaders are more brutal and ruthless. They will crush any attempt at a German revival, just as they smashed the German Army by striking at it from the rear. Above all, these organized masses will use their numerical majority in this Parliamentary State not only to hinder any national foreign policy, but also to prevent Germany from restoring her political power and therewith her prestige abroad. Thus she becomes excluded from the ranks of desirable allies. For it is not we ourselves alone who are aware of the handicap that results from the existence of fifteen million Marxists, democrats, pacifists and followers of the Centre, in our midst, but foreign nations also recognize this internal burden which we have to bear and take it into their calculations when estimating the value of a possible alliance with us. Nobody would wish to form an alliance with a State where the active portion of the population is at least passively opposed to any resolute foreign policy. The situation is made still worse by reason of the fact that the leaders of those parties which were responsible for the national betrayal are ready to oppose any and every attempt at a revival, simply because they want to retain the positions they now hold. According to the laws that govern human history it is inconceivable that the German people could resume the place they formerly held without retaliating on those who were both cause and occasion of the collapse that involved the ruin of our State. Before the judgment seat of posterity November will not be regarded as a simple rebellion but as high treason against the country. Therefore it is not possible to think of re-establishing German sovereignty and political independence without at the same time reconstructing a united front within the nation, by a peaceful conversion of the popular will. Looked at from the standpoint of practical ways and means, it seems absurd to think of liberating Germany from foreign bondage as long as the masses of the people are not willing to support such an ideal of freedom. After carefully considering this problem from the purely military point of view, everybody, and in particular every officer, will agree that a war cannot be waged against an

outside enemy by battalions of students; but that, together with the brains of the nation, the physical strength of the nation is also necessary. Furthermore it must be remembered that the nation would be robbed of its irreplaceable assets by a national defence in which only the intellectual circles, as they are called, were engaged. The young German intellectuals who joined the volunteer regiments and fell on the battlefields of Flanders in the autumn of were bitterly missed later on. They were the dearest treasure which the nation possessed and their loss could not be made good in the course of the war. And it is not only the struggle itself which could not be waged if the working masses of the nation did not join the storm battalions, but the necessary technical preparations could not be made without a unified will and a common front within the nation itself. Our nation which has to exist disarmed, under the thousand eyes appointed by the Versailles Peace Treaty, cannot make any technical preparations for the recovery of its freedom and human independence until the whole army of spies employed within the country is cut down to those few whose inborn baseness would lead them to betray anything and everything for the proverbial thirty pieces of silver. But we can deal with such people. The millions, however, who are opposed to every kind of national revival simply because of their political opinions, constitute an insurmountable obstacle. At least the obstacle will remain insurmountable as long as the cause of their opposition, which is international Marxism, is not overcome and its teachings banished from both their hearts and heads. From whatever point of view we may examine the possibility of recovering our independence as a State and a people, whether we consider the problem from the standpoint of technical rearmament or from that of the actual struggle itself, the necessary pre-requisite always remains the same. This pre-requisite is that the broad masses of the people must first be won over to accept the principle of our national independence. If we do not regain our external freedom every step forward in domestic reform will at best be an augmentation of our productive powers for the benefit of those nations that look upon us as a colony to be exploited. The surplus produced by any so-called improvement would only go into the hands of our international controllers and any social betterment would at best increase the product of our labour in favour of those people. No cultural progress can be made by the German nation, because such progress is too much bound up with the political independence and dignity of a people. As early as we were convinced that the nationalization of the masses would have to constitute the first and paramount aim of the new movement. From the tactical standpoint, this decision laid a certain number of obligations on our shoulders. In the field of national economics, whatever concessions are granted to-day to the employees are negligible when compared with the benefit to be reaped by the whole nation if such concessions contribute to bring back the masses of the people once more to the bosom of their own nation. Nothing but meanness and short-sightedness, which are characteristics that unfortunately are only too prevalent among our employers, could prevent people from recognizing that in the long run no economic improvement and therefore no rise in profits are possible unless internal solidarity be restored among the bulk of the people who make up our nation. How ludicrously insignificant would all, and even the greatest, economic concession have been in face of the tremendous importance of such a victory. For a movement which would restore the German worker to the German people it is therefore absolutely necessary to understand clearly that economic sacrifices must be considered light in such cases, provided of course that they do not go the length of endangering the independence and stability of the national economic system. Poison can be overcome only by a counter-poison, and only the supine bourgeois mind could think that the Kingdom of Heaven can be attained by a compromise. The broad masses of a nation are not made up of professors and diplomats. Since these masses have only a poor acquaintance with abstract ideas, their reactions lie more in the domain of the feelings, where the roots of their positive as well as their negative attitudes are implanted. They are susceptible only to a manifestation of strength which comes definitely either from the positive or negative side, but they are never susceptible to any half-hearted attitude that wavers between one pole and the other. The emotional grounds of their attitude furnish the reason for their extraordinary stability. It is always more difficult to fight successfully against Faith than against knowledge. Love is less subject to change than respect. Hatred is more lasting than mere aversion. And the driving force which has brought about the most tremendous revolutions on this earth has never been a body of scientific teaching which has gained power over the masses, but always a devotion which has inspired them, and often a kind of hysteria which has

urged them to action. Whoever wishes to win over the masses must know the key that will open the door to their hearts. It is not objectivity, which is a feckless attitude, but a determined will, backed up by force, when necessary. When they see an uncompromising onslaught against an adversary the people have at all times taken this as a proof that right is on the side of the active aggressor; but if the aggressor should go only half-way and fail to push home his success by driving his opponent entirely from the scene of action, the people will look upon this as a sign that the aggressor is uncertain of the justice of his own cause and his half-way policy may even be an acknowledgment that his cause is unjust. The masses are but a part of Nature herself. Their feeling is such that they cannot understand mutual hand-shakings between men who are declared enemies. Their wish is to see the stronger side win and the weaker wiped out or subjected unconditionally to the will of the stronger. The nationalization of the masses can be successfully achieved only if, in the positive struggle to win the soul of the people, those who spread the international poison among them are exterminated. And among all those there is only one that has a profoundly causal significance. This is the problem of preserving the pure racial stock among the people. Human vigour or decline depends on the blood. Nations that are not aware of the importance of their racial stock, or which neglect to preserve it, are like men who would try to educate the pug-dog to do the work of the greyhound, not understanding that neither the speed of the greyhound nor the imitative faculties of the poodle are inborn qualities which cannot be drilled into the one or the other by any form of training.

3: Mein Kampf - Volume 2: Chapter 11, Propaganda and Organization Summary & Analysis

What we have to fight for is the necessary security for the existence and increase of our race and people, the subsistence of its children and the maintenance of our racial stock unmixed, the freedom and independence of the Fatherland; so that our people may be enabled to fulfil the mission assigned to it by the Creator.

Yet, because of their very obviousness, the general run of people disregard such truths or at least they do not make them the object of any conscious knowledge. People are so blind to some of the simplest facts in every-day life that they are highly surprised when somebody calls attention to what everybody ought to know. Examples of The Columbus Egg lie around us in hundreds of thousands; but observers like Columbus are rare. This principle may be called the inner isolation which characterizes each and every living species on this earth. 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. This happens especially under the compulsion of captivity, or when some other obstacle makes procreative intercourse impossible between individuals of the same species. But then Nature abhors such 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 outer attack. Every crossing between two breeds which are not quite equal 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 the parent which stands in the biologically lower order of being, but not so high as the higher 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 improvements 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. 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 must be in the various degrees of structural strength and active power, in the intelligence, efficiency, endurance, etc. 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. In both cases Nature looks on calmly and is even pleased with what happens. The struggle for the daily livelihood leaves behind in the ruck everything that is weak or 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. And this struggle is a means of furthering the health and powers of resistance in the species. Thus it is one of the causes underlying the process of development towards a higher quality of being. Since the inferior always outnumber the superior, the former would always increase more rapidly if they possessed the same capacities 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 in favour of the better quality must intervene. 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 indiscriminately multiply, for here a new and rigorous selection takes place, according to strength and health. It shows, with a 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 standard-bearers 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 civilization which are different from those of Central and South America. In these latter countries the immigrants--who mainly belonged 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. But 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. And as a sin this act will be avenged. By acting against the laws of Nature he prepares the way that leads to his ruin. And yet their only weapon is just a mere idea, and a very preposterous idea into the bargain; because if one accepted it, then it would be impossible even to imagine the existence of the world. He never creates anything. All he can do is to discover something. Apart from all this, an idea can never 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 consequently is dependent on those laws which furnish the conditions of his existence. 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: 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. For example, anyone who sincerely wishes that the pacifist idea should 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, only our people, and no other people in the world, fell a prey to this idea. Whether you like it or not, you would have to make up your mind to forget wars if you would achieve the pacifist ideal. Nothing less than this was the plan of the American world-redeemer, Woodrow Wilson. Anyhow that was what our visionaries believed, and they thought that through his plans their ideals would be attained. This idea could have an injurious effect only in the measure according to which its application would become difficult and finally impossible. So, first of all, the fight and then pacifism. If the case were different 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 has been moving through the spaces of ether for millions and 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 the result of following the ideas of crazy visionaries but by acknowledging and rigorously observing the iron laws of Nature. The maintenance of civilization is wholly dependent on such peoples. Should they perish, all that makes this earth beautiful will descend with them into the grave. Dearth of soil may stimulate one race to the most strenuous efforts and highest achievement; while, for another race, the poverty of the soil may be the cause of misery and finally of undernourishment, with all its consequences. The internal characteristics of a people are always the causes which determine the nature of the effect that outer circumstances have on them. What reduces one race to starvation trains another race to harder work. 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 does not wish to fight in this world, where permanent struggle is the law of life, has not the right to exist. 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. 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 humanitarian sentiment, he falls back to the level of those who are unable to raise themselves in the scale of being. 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. 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: 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. 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 qualities of each individual race. Within a few decades the whole of Eastern Asia, for instance, appropriated a culture and called such a culture its own, whereas the basis of that culture was the Greek mind and Teutonic 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 technique to a culture of her own. The truth rather is that European science and technics are just decked out with the peculiar characteristics of Japanese civilization. The foundations of actual life in Japan to-day are not those of the native Japanese culture, although this characterizes the external features of the country, which features strike the eye of European observers on account of their fundamental difference from us; 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. 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 civilization of Japan actually became fossilized and petrified. Such a process of senility can happen only if a people loses the racial cell which originally had 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 fossilized whenever the external influence ceases, then such a race may be called the depository but never the creator of a culture. Within the course of a few thousand years, or even centuries, they gave life to cultures whose primitive traits 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 first had observed, namely, the maintenance of their racial stock unmixed, and they 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. For just as the blood. 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. 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 its standard-bearers becomes once again adulterated by intermixture with the originally conquered race. 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 small things of everyday life. That is the reason why a prophet only seldom counts for something 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 under 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.

4: Opening up Mein Kampf | Evolution News

Read Chapter Nation and Race from the story Mein Kampf by Auschlitz (haha lol kys) with 10 reads. THERE are some truths which are so obvious that for this.

They sometimes pass by such truisms as though blind and are most astonished when someone suddenly discovers what everyone really ought to know. Every animal mates only with a member of the same species. The titmouse seeks the titmouse, the finch the finch, the stork the stork, the field mouse the field mouse, the dormouse the dormouse, the wolf the she-wolf, etc. Only unusual circumstances can change this, primarily the compulsion of captivity or any other cause that makes it impossible to mate within the same species. But then Nature begins to resist this with all possible means, and her most visible protest consists either in refusing further capacity for propagation to bastards or in limiting the fertility of later offspring; in most cases, however, she takes away the power of resistance to disease or hostile attacks. This is only too natural. Any crossing of two beings not at exactly the same level produces a medium between the level of the two parents. Consequently, it will later succumb in the struggle against the higher level. Such mating is contrary to the will of Nature for a higher breeding of all life. The precondition for this does not lie in associating superior and inferior, but in the total victory of the former. The stronger must dominate and not blend with the weaker, thus sacrificing his own greatness. Only the born weakling can view this as cruel, but he after all is only a weak and limited man; for if this law did not prevail, any conceivable higher development of organic living beings would be unthinkable. The consequence of this racial purity, universally valid in Nature, is not only the sharp outward delimitation of the various races, but their uniform character in themselves. The fox is always a fox, the goose a goose, the tiger a tiger, etc. But you will never find a fox who in his inner attitude might, for example, show humanitarian tendencies toward geese, as similarly there is no cat with a friendly inclination toward mice. Therefore, here, too, the struggle among themselves arises less from inner aversion than from hunger and love. In both cases, Nature looks on calmly, with satisfaction, in fact. In the struggle for daily bread all those who are weak and sickly or less determined succumb, while the struggle of the males for the female grants the right or opportunity to propagate only to the healthiest. If the process were different, all further and higher development would cease and the opposite would occur. For, since the inferior always predominates numerically over the best, if both had the same possibility of preserving life and propagating, the inferior would multiply so much more rapidly that in the end the best would inevitably be driven into the background, unless a correction of this state of affairs were undertaken. Nature does just this by subjecting the weaker part to such severe living conditions that by them alone the number is limited, and by not permitting the remainder to increase promiscuously, but making a new and ruthless choice according to strength and health. No more than Nature desires the mating of weaker with stronger individuals, even less does she desire the blending of a higher with a lower race, since, if she did, her whole work of higher breeding, over perhaps hundreds of thousands of years, might be ruined with one blow. Historical experience offers countless proofs of this. It shows with terrifying clarity that in every mingling of Aryan blood with that of lower peoples the result was the end of the cultured people. North America, whose population consists in by far the largest part of Germanic elements who mixed but little with the lower colored peoples, shows a different humanity and culture from Central and South America, where the predominantly Latin immigrants often mixed with the aborigines on a large scale. By this one example, we can clearly and distinctly recognize the effect of racial mixture. The Germanic inhabitant of the American continent, who has remained racially pure and unmixed, rose to be master of the continent; he will remain the master as long as he does not fall a victim to defilement of the blood. The result of all racial crossing is therefore in brief always the following: To bring about such a development is, then, nothing else but to sin against the will of the eternal creator. And as a sin this act is rewarded. When man attempts to rebel against the iron logic of Nature, he comes into struggle with the principles to which he himself owes his existence as a man. And this attack must lead to his own doom. Here, of course, we encounter the objection of the modern pacifist, as truly Jewish in its effrontery as it is stupid! Without human beings there is no human idea in this world, therefore the idea as such is always conditioned

by the presence of human beings and hence of all the laws which created the precondition for their existence. And not only that! Certain ideas are even tied up with certain men. Precisely in this case the preservation of these definite races and men is the precondition for the existence of these ideas. Anyone, for example, who really desired the victory of the pacifistic idea in this world with all his heart would have to fight with all the means at his disposal for the conquest of the world by the Germans; for, if the opposite should occur, the last pacifist would die out with the last German, since the rest of the world has never fallen so deeply as our own people, unfortunately, has for this nonsense so contrary to Nature and reason. Then, if we were serious, whether we liked it or not, we would have to wage wars in order to arrive at pacifism. This and nothing else was what Wilson, the American world savior, intended, or so at least our German visionaries believed - and thereby his purpose was fulfilled. In actual fact the pacifistic-humane idea is perfectly all right perhaps when the highest type of man has previously conquered and subjected the world to an extent that makes him the sole ruler of this earth. Then this idea lacks the power of producing evil effects in exact proportion as its practical application becomes rare and finally impossible. Therefore, first struggle and then we shall see what can be done. Otherwise mankind has passed the high point of its development and the end is not the domination of any ethical idea but barbarism and consequently chaos. Everything we admire on this earth today - science and art, technology and inventions - is only the creative product of a few peoples and originally perhaps of one race. On them depends the existence of this whole culture. If they perish, the beauty of this earth will sink into the grave with them. However much the soil, for example, can influence men, the result of the influence will always be different depending on the races in question. The low fertility of a living space may spur the one race to the highest achievements; in others it will only be the cause of bitterest poverty and final undernourishment with all its consequences. The inner nature of peoples is always determining for the manner in which outward influences will be effective. What leads the one to starvation trains the other to hard work. All great cultures of the past perished only because the originally creative race died out from blood poisoning. The ultimate cause of such a decline was their forgetting that all culture depends on men and not conversely; hence that to preserve a certain culture the man who creates it must be preserved. This preservation is bound up with the rigid law of necessity and the right to victory of the best and stronger in this world. Those who want to live, let them fight, and those who do not want to fight in this world of eternal struggle do not deserve to live. Even if this were hard - that is how it is! Assuredly, however by far the harder fate is that which strikes the man who thinks he can overcome Nature, but in the last analysis only mocks her. Distress, misfortune, and diseases are her answer. The man who misjudges and disregards the racial laws actually forfeits the happiness that seems destined to be his. He thwarts the triumphal march of the best race and hence also the precondition for all human progress, and remains, in consequence burdened with all the sensibility of man, in the animal realm of helpless misery. All the human culture, all the results of art, science, and technology that we see before us today, are almost exclusively the creative product of the Aryan. Exclude him - and perhaps after a few thousand years darkness will again descend on the earth, human culture will pass, and the world turn to a desert. If we were to divide mankind into three groups, the founders of culture, the bearers of culture, the destroyers of culture, only the Aryan could be considered as the representative of the first group. From him originate the foundations and walls of all human creation, and only the outward form and color are determined by the changing traits of character of the various peoples. He provides the mightiest building stones and plans for all human progress and only the execution corresponds to the nature of the varying men and races. In a few decades, for example, the entire east of Asia will possess a culture whose ultimate foundation will be Hellenic spirit and Germanic technology, just as much as in Europe. Only the outward form - in part at least - will bear the features of Asiatic character. It is not true, as some people think, that Japan adds European technology to its culture; no, European science and technology are trimmed with Japanese characteristics. The foundation of actual life is no longer the special Japanese culture, although it determines the color of life - because outwardly, in consequence of its inner difference, it is more conspicuous to the European - but the gigantic scientific-technical achievements of Europe and America; that is, of Aryan peoples. Only on the basis of these achievements can the Orient follow general human progress. They furnish the basis of the struggle for daily bread, create weapons and implements for it, and only the outward form is gradually adapted to Japanese

character. Therefore, just as the present Japanese development owes its life to Aryan origin, long ago in the gray past foreign influence and foreign spirit awakened the Japanese culture of that time. The best proof of this is furnished by the fact of its subsequent sclerosis and total petrification. This can occur in a people only when the original creative racial nucleus has been lost, or if the external influence which furnished the impetus and the material for the first development in the cultural field was later lacking. Approximately the following picture of their development always results: Aryan races - often absurdly small numerically - subject foreign peoples, and then, stimulated by the special living conditions of the new territory fertility, climatic conditions, etc. Often in a few millenniums or even centuries they create cultures which originally bear all the inner characteristics of their nature, adapted to the above-indicated special qualities of the soil and subjected beings. In the end, however, the conquerors transgress against the principle of blood purity, to which they had first adhered; they begin to mix with the subjugated inhabitants and thus end their own existence; for the fall of man in paradise has always been followed by his expulsion. After a thousand years and more, the last visible trace of the former master people is often seen in the lighter skin color which its blood left behind in the subjugated race, and in a petrified culture which it had originally created. For, once the actual and spiritual conqueror lost himself in the blood of the subjected people, the fuel for the torch of human progress was lost! Just as, through the blood of the former masters, the color preserved a feeble gleam in their memory, likewise the night of cultural life is gently illumined by the remaining creations of the former light-bringers. They shine through all the returned barbarism and too often inspire the thoughtless observer of the moment with the opinion that he beholds the picture of the present people before him, whereas he is only gazing into the mirror of the past. It is then possible that such a people will a second time, or even more often in the course of its history, come into contact with the race of those who once brought it culture, and the memory of former encounters will not necessarily be present. A new cultural wave makes its entrance and continues until those who have brought it are again submerged in the blood of foreign peoples. It will be the task of a future cultural and world history to carry on researches in this light and not to stifle in the rendition of external facts, as is so often, unfortunately, the case with our present historical science. As in daily life the so-called genius requires a special cause, indeed, often a positive impetus, to make him shine, likewise the genius-race in the life of peoples. In the monotony of everyday life even significant men often seem insignificant, hardly rising above the average of their environment; as soon, however, as they are approached by a situation in which others lose hope or go astray, the genius rises manifestly from the inconspicuous average child, not seldom to the amazement of all those who had hitherto seen him in the pettiness of bourgeois life - and that is why the prophet seldom has any honor in his own country. Nowhere have we better occasion to observe this than in war. From apparently harmless children, in difficult hours when others lose hope, suddenly heroes shoot up with death-defying determination and an icy cool presence of mind. If this hour of trial had not come, hardly anyone would ever have guessed that a young hero was hidden in this beardless boy. It nearly always takes some stimulus to bring the genius on the scene. The hammer-stroke of Fate which throws one man to the ground suddenly strikes steel in another, and when the shell of everyday life is broken, the previously hidden kernel lies open before the eyes of the astonished world. The world then resists and does not want to believe that the type which is apparently identical with it is suddenly a very different being; a process which is repeated with every eminent son of man. Though an inventor, for example, establishes his fame only on the day of his invention, it is a mistake to think that genius as such entered into the man only at this hour - the spark of genius exists in the brain of the truly creative man from the hour of his birth. True genius is always inborn and never cultivated, let alone learned. As already emphasized, this applies not only to the individual man but also to the race. Creatively active peoples always have a fundamental creative gift, even if it should not be recognizable to the eyes of superficial observers. Here, too, outward recognition is possible only in consequence of accomplished deeds, since the rest of the world is not capable of recognizing genius in itself, but sees only its visible manifestations in the form of inventions, discoveries, buildings, pictures, etc. Just as in the life of the outstanding individual, genius or extraordinary ability strives for practical realization only when spurred on by special occasions, likewise in the life of nations the creative forces and capacities which are present can often be exploited only when definite preconditions invite.

5: Mein Kampf Summary - www.enganchecubano.com

For this reason it is advisable first to propagate and publicly expound the ideas on which the movement is founded. This work of propaganda should continue for a certain time and should be directed from one centre.

As was only natural, the abbot seemed to me, as the village priest had once seemed to my father, the highest and most desirable ideal placed in a very favourable position to be emotionally impressed again and again by the magnificent splendour of ecclesiastical ceremonial. What could be more natural for me than to look upon the Abbot as representing the highest human ideal worth striving for, just as the position of the humble village priest had appeared to my father in his own boyhood days? Reading is not an end in itself, but a means to an end. Its chief purpose is to help towards filling in the framework which is made up of the talents and capabilities that each individual possesses. Once the knowledge he has achieved in this fashion is correctly coordinated within the somehow existing picture of this or that subject created by the imaginations it will function either as a corrective or a complement, thus enhancing either the correctness or the clarity of the picture. Then, if life suddenly sets some question before us for examination or answer, the memory, if this method of reading is observed, will immediately take the existing picture as a norm, and from it will derive all the individual items regarding these questions, assembled in the course of decades, submit them to the mind for examination and reconsideration, until the question is clarified or answered. Those who have no understanding of the political world around them have no right to criticize or complain. Anyhow, it was as a result of such reading that I came to know the man and the movement which then determined the fate of Vienna. Karl Lueger and the Christian Socialist Movement. At the time I came to Vienna I felt opposed to both. But even an elementary sense of justice enforced me to change my opinion when I had the opportunity of knowing the man and his work, and slowly that opinion grew into outspoken admiration when I had better grounds for forming a judgment. I can fight only for something that I love. I can love only what I respect. And in order to respect a thing I must at least have some knowledge of it. First they counted on the stupidity of their adversary, and then, when there was no other way out, they themselves simply played stupid. Whenever you tried to attack one of these apostles, your hand closed on a jelly-like slime which divided up and poured through your fingers, but in the next moment collected again. Sometimes I stood there thunderstruck. Gradually I began to hate them. And so I believe to-day that my conduct is in accordance with the will of the Almighty Creator. In standing guard against the Jew I am defending the handiwork of the Lord. I believe today that my conduct is in accordance with the will of the Almighty Creator. Was there any shady undertaking, any form of foulness, especially in cultural life, in which at least one Jew did not participate? On putting the probing knife carefully to that kind of abscess one immediately discovered, like a maggot in a putrescent body, a little Jew who was often blinded by the sudden light. As soon as one even carefully cut into such an abscess, one found, like maggots in a decaying body, often blinded by the sudden light, a kike. Rather the contrary is true. For in this way it helps to create the social premises without which a general national education is unthinkable. It wins the highest merit by eliminating social cankers, attacking intellectual as well as physical infections, and thus helping to contribute to the general health of the body politic. Consequently, the question of their necessity is really superfluous. 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. Chapter 3 - Political Reflections Arising Out of My Sojourn in Vienna[edit] The anti-Semitism of the new movement [Christian Social movement] was based on religious ideas instead of racial knowledge. It was obvious, however, that this kind of anti-Semitism did not upset the Jews very much, simply because it had a purely religious foundation. If the worst came to the worst a few drops of baptismal water would settle the matter, hereupon the Jew could still

carry on his business safely and at the same time retain his Jewish nationality. Whether Protestant pastor or Catholic priest, both together and particularly at the first flare, there really existed in both camps but a single holy German Reich, for whose existence and future each man turned to his own heaven. Political parties has nothing to do with religious problems, as long as these are not alien to the nation, undermining the morals and ethics of the race; just as religion cannot be amalgamated with the scheming of political parties. The Western democracy of today is the forerunner of Marxism which without it would not be thinkable. It provides this world plague with the culture in which its germs can spread. For the political leader the religious doctrines and institutions of his people must always remain inviolable; or else has no right to be in politics, but should become a reformer, if he has what it takes! In nearly all the matters in which the Pan-German movement was wanting, the attitude of the Christian Social Party was correct and well-planned. It [Christian Social Party] recognized the value of large-scale propaganda and was a virtuoso in influencing the psychological instincts of the broad masses of its adherents. Karl Lueger had lived in Germany, he would have been ranked among the great minds of our people. Sooner will a camel pass through the eye of a needle, than a great man be found by an election. I gradually became aware that the Social Democratic press was directed predominantly by Jews; yet I did not attribute any special significance to this circumstance, since conditions were exactly the same in the other papers. Yet one fact seemed conspicuous: In regard to the Jewish problem, do not the two Christian denominations take up a standpoint to-day which does not respond to the national exigencies or even the interests of religion? Consider the attitude of a Jewish Rabbi towards any question, even one of quite insignificant importance, concerning the Jews as a race, and compare his attitude with that of the majority of our clergy, whether Catholic or Protestant. We observe the same phenomenon wherever it is a matter of standing up for some abstract idea. Chapter 4 - Personality and the Conception of the Folkish State[edit] A nation that could content itself with external reforms would not have the slightest chance of success in the general struggle for life among the nations of the world. A movement that would confine its mission to such adjustments, which are certainly right and equitable, would effect no far-reaching or profound reform in the existing order. The whole effect of such measures would be limited to externals. They would not furnish the nation with that moral armament which alone will enable it effectively to overcome the weaknesses from which we are suffering today. In order to elucidate this point of view it may be worth while to glance once again at the real origins and causes of the cultural evolution of mankind. The first step which visibly brought mankind away from the animal world was that which led to the first invention. The invention itself owes its origin to the ruses and stratagems which man employed to assist him in the struggle with other creatures for his existence and often to provide him with the only means he could adopt to achieve success in the struggle. Everyone who believes in the higher evolution of living organisms must admit that every manifestation of the vital urge and struggle to live must have had a definite beginning in time and that one subject alone must have manifested it for the first time. His first skilled tactics in the struggle with the rest of the animals undoubtedly originated in his management of creatures which possessed special capabilities. All the material inventions which we see around us have been produced by the creative powers and capabilities of individuals. And all these inventions help man to raise himself higher and higher above the animal world and to separate himself from that world in an absolutely definite way. Hence they serve to elevate the human species and continually to promote its progress. And what the most primitive artifice once did for man in his struggle for existence, as he went hunting through the primeval forest, that same sort of assistance is rendered him today in the form of marvellous scientific inventions which help him in the present day struggle for life and to forge weapons for future struggles. Chapter 5 - The World War[edit] Even today I am not ashamed to say that, overpowered by stormy enthusiasm, I fell down on my knees and thanked Heaven from an overflowing heart for granting me the good fortune of being permitted to live at this time. Only in the steady and constant application of force lies the very first prerequisite for success. This persistence, however, can always and only arise from a definite spiritual conviction. Any violence which does not spring from a firm, spiritual base, will be wavering and uncertain. The application of force alone, without moral support based on a spiritual concept, can never bring about the destruction of an idea or arrest the propagation of it, unless one is ready and able ruthlessly to exterminate the last upholders of that idea even to a man, and also wipe out any tradition which it may tend to

leave behind. Any violence which does not spring from a spiritual base, will be wavering and uncertain. It lacks the stability which can only rest in a fanatical outlook. Every form of force that is not supported by a spiritual backing will be always indecisive and uncertain. I soon realized that the correct use of propaganda is a true art which has remained practically unknown to the bourgeois parties. All propaganda must be popular and its intellectual level must be adjusted to the most limited intelligence among those it is addressed to. Die Beharrlichkeit ist hier wie bei so vielem auf der Welt die erste und wichtigste Voraussetzung zum Erfolg. No matter what amount of talent is employed in the organisation of propaganda, it will have no result if due account is not taken of these fundamental principles. Propaganda must be limited to a few simple themes and these must be represented again and again. Here, as in innumerable other cases, perseverance is the first and most important condition of success. No amount of genius spent on the creation of propaganda will lead to success if a fundamental principle is not forever kept in mind. Propaganda must confine itself to very few points, and repeat them endlessly. Its chief function is to convince the masses, whose slowness of understanding needs to be given time in order that they may absorb information; and only constant repetition will finally succeed in imprinting an idea on the memory of the crowd. Often shortened to just: Only constant repetition will finally succeed in imprinting an idea on the memory of the crowd. The art of propaganda lies in understanding the emotional ideas of the great masses and finding, through a psychologically correct form, the way to the attention and thence to the heart of the broad masses. To them belong, not only the truly great statesmen, but all other great reformers as well. What we have to fight for is the freedom and independence of the fatherland, so that our people may be enabled to fulfill the mission assigned to it by the Creator. The development of Germany was much too clear in my eyes for me not to know that the hardest battle would have to be fought, not against hostile nations, but against international capital. Chapter 10 - Why the Second Reich Collapsed[edit] I believe that our present generation would easily master this danger if they were rightly led. For this generation has gone through certain experiences, which must have strengthened the nerves of all those who did not become nervously broken by them. Certainly in days to come, the Jews will raise a tremendous cry throughout their newspapers, once the hand is laid on their favourite net. Once the move is made to put an end to this scandalous press and once this instrument which is public opinion is brought under state control and no longer left in the hands of aliens and enemies of the people. I am certain that this will be easier for us than it was for our fathers. The scream of the twelve-inch shrapnel is more penetrating than the hiss from a thousand Jewish newspaper vipers. Therefore let them go on with their hissing. The fight against syphilis demands a fight against prostitution, against prejudices, old habits, against previous conceptions, general views among them not least the false prudery of certain circles. The first prerequisite for even the moral right to combat these things is the facilitation of earlier marriage for the coming generation. Parallel to the training of the body a struggle against the poisoning of the soul must begin. Our whole public life today is like a hothouse for sexual ideas and simulations. Just look at the bill of fare served up in our movies, vaudeville and theaters, and you will hardly be able to deny that this is not the right kind of food, particularly for the youth is! Theater, art, literature, cinema, press, posters, and window displays must be cleansed of all manifestations of our rotting world and placed in the service of a moral, political, and cultural idea. But if out of smugness, or even cowardice, this battle is not fought to its end, then take a look at the peoples five hundred years from now. I think you will find but few images of God, unless you want to profane the Almighty.

6: Mein Kampf - Volume 1: Chapter 11, Nation and Race Summary & Analysis

Free, online, full text of Adolf Hitler's book "Mein Kampf": Volume 1, Chapter 12 - The First Period of Development of the National Socialist German Workers' Party.

When I entered the German Labour Party I at once took charge of the propaganda, believing this branch to be far the most important for the time being. The first necessity was to spread our ideas among as many people as possible. Propaganda should go well ahead of organization and gather together the human material for the latter to work up. I have never been in favour of hasty and pedantic methods of organization, because in most cases the result is merely a piece of dead mechanism and only rarely a living organization. Organization is a thing that derives its existence from organic life, organic evolution. When the same set of ideas have found a lodgement in the minds of a certain number of people they tend of themselves to form a certain degree of order among those people and out of this inner formation something that is very valuable arises. Of course here, as everywhere else, one must take account of those human weaknesses which make men hesitate, especially at the beginning, to submit to the control of a superior mind. If an organization is imposed from above downwards in a mechanical fashion, there is always the danger that some individual may push himself forward who is not known for what he is and who, out of jealousy, will try to hinder abler persons from taking a leading place in the movement. The damage that results from that kind of thing may have fatal consequences, especially in a new movement. For this reason it is advisable first to propagate and publicly expound the ideas on which the movement is founded. This work of propaganda should continue for a certain time and should be directed from one centre. When the ideas have gradually won over a number of people this human material should be carefully sifted for the purpose of selecting those who have ability in leadership and putting that ability to the test. It will often be found that apparently insignificant persons will nevertheless turn out to be born leaders. Of course, it is quite a mistake to suppose that those who show a very intelligent grasp of the theory underlying a movement are for that reason qualified to fill responsible positions on the directorate. The contrary is very frequently the case. Great masters of theory are only very rarely great organizers also. And this is because the greatness of the theorist and founder of a system consists in being able to discover and lay down those laws that are right in the abstract, whereas the organizer must first of all be a man of psychological insight. He must take men as they are, and for that reason he must know them, not having too high or too low an estimate of human nature. He must take account of their weaknesses, their baseness and all the other various characteristics, so as to form something out of them which will be a living organism, endowed with strong powers of resistance, fitted to be the carrier of an idea and strong enough to ensure the triumph of that idea. But it is still more rare to find a great theorist who is at the same time a great leader. For the latter must be more of an agitator, a truth that will not be readily accepted by many of those who deal with problems only from the scientific standpoint. And yet what I say is only natural. For an agitator who shows himself capable of expounding ideas to the great masses must always be a psychologist, even though he may be only a demagogue. Therefore he will always be a much more capable leader than the contemplative theorist who meditates on his ideas, far from the human throng and the world. For to be a leader means to be able to move the masses. The gift of formulating ideas has nothing whatsoever to do with the capacity for leadership. It would be entirely futile to discuss the question as to which is the more important: Here, as so often happens in life, the one would be entirely meaningless without the other. The noblest conceptions of the human understanding remain without purpose or value if the leader cannot move the masses towards them. And, conversely, what would it avail to have all the genius and elan of a leader if the intellectual theorist does not fix the aims for which mankind must struggle. But when the abilities of theorist and organizer and leader are united in the one person, then we have the rarest phenomenon on this earth. And it is that union which produces the great man. As I have already said, during my first period in the Party I devoted myself to the work of propaganda. I had to succeed in gradually gathering together a small nucleus of men who would accept the new teaching and be inspired by it. And in this way we should provide the human material which subsequently would form the constituent elements of the organization. Thus the goal of the

propagandist is nearly always fixed far beyond that of the organizer. If a movement proposes to overthrow a certain order of things and construct a new one in its place, then the following principles must be clearly understood and must dominate in the ranks of its leadership: Every movement which has gained its human material must first divide this material into two groups: It is the task of the propagandist to recruit the followers and it is the task of the organizer to select the members. The follower of a movement is he who understands and accepts its aims; the member is he who fights for them. The follower is one whom the propaganda has converted to the doctrine of the movement. The member is he who will be charged by the organization to collaborate in winning over new followers from which in turn new members can be formed. To be a follower needs only the passive recognition of the idea. To be a member means to represent that idea and fight for it. From ten followers one can have scarcely more than two members. To be a follower simply implies that a man has accepted the teaching of the movement; whereas to be a member means that a man has the courage to participate actively in diffusing that teaching in which he has come to believe. Because of its passive character, the simple effort of believing in a political doctrine is enough for the majority, for the majority of mankind is mentally lazy and timid. To be a member one must be intellectually active, and therefore this applies only to the minority. Such being the case, the propagandist must seek untiringly to acquire new followers for the movement, whereas the organizer must diligently look out for the best elements among such followers, so that these elements may be transformed into members. The propagandist need not trouble too much about the personal worth of the individual proselytes he has won for the movement. He need not inquire into their abilities, their intelligence or character. From these proselytes, however, the organizer will have to select those individuals who are most capable of actively helping to bring the movement to victory. The propagandist aims at inducing the whole people to accept his teaching. The organizer includes in his body of membership only those who, on psychological grounds, will not be an impediment to the further diffusion of the doctrines of the movement. The propagandist inculcates his doctrine among the masses, with the idea of preparing them for the time when this doctrine will triumph, through the body of combatant members which he has formed from those followers who have given proof of the necessary ability and will-power to carry the struggle to victory. The final triumph of a doctrine will be made all the more easy if the propagandist has effectively converted large bodies of men to the belief in that doctrine and if the organization that actively conducts the fight be exclusive, vigorous and solid. When the propaganda work has converted a whole people to believe in a doctrine, the organization can turn the results of this into practical effect through the work of a mere handful of men. Propaganda and organization, therefore follower and member, then stand towards one another in a definite mutual relationship. The better the propaganda has worked, the smaller will the organization be. The greater the number of followers, so much the smaller can be the number of members. If the propaganda be bad, the organization must be large. And if there be only a small number of followers, the membership must be all the larger "if the movement really counts on being successful. The first duty of the propagandist is to win over people who can subsequently be taken into the organization. And the first duty of the organization is to select and train men who will be capable of carrying on the propaganda. The second duty of the organization is to disrupt the existing order of things and thus make room for the penetration of the new teaching which it represents, while the duty of the organizer must be to fight for the purpose of securing power, so that the doctrine may finally triumph. A revolutionary conception of the world and human existence will always achieve decisive success when the new Weltanschauung has been taught to a whole people, or subsequently forced upon them if necessary, and when, on the other hand, the central organization, the movement itself, is in the hands of only those few men who are absolutely indispensable to form the nerve-centres of the coming State. Put in another way, this means that in every great revolutionary movement that is of world importance the idea of this movement must always be spread abroad through the operation of propaganda. The propagandist must never tire in his efforts to make the new ideas clearly understood, inculcating them among others, or at least he must place himself in the position of those others and endeavour to upset their confidence in the convictions they have hitherto held. In order that such propaganda should have backbone to it, it must be based on an organization. The organization chooses its members from among those followers whom the propaganda has won. That organization will become all the

more vigorous if the work of propaganda be pushed forward intensively. And the propaganda will work all the better when the organization back of it is vigorous and strong in itself. Hence the supreme task of the organizer is to see to it that any discord or differences which may arise among the members of the movement will not lead to a split and thereby cramp the work within the movement. Moreover, it is the duty of the organization to see that the fighting spirit of the movement does not flag or die out but that it is constantly reinvigorated and restrengthened. It is not necessary the number of members should increase indefinitely. Quite the contrary would be better. In view of the fact that only a fraction of humanity has energy and courage, a movement which increases its own organization indefinitely must of necessity one day become plethoric and inactive. Organizations, that is to say, groups of members, which increase their size beyond certain dimensions gradually lose their fighting force and are no longer in form to back up the propagation of a doctrine with aggressive elan and determination. Now the greater and more revolutionary a doctrine is, so much the more active will be the spirit inspiring its body of members, because the subversive energy of such a doctrine will frighten away the chicken-hearted and small-minded bourgeoisie. In their hearts they may believe in the doctrine but they are afraid to acknowledge their belief openly. By reason of this very fact, however, an organization inspired by a veritable revolutionary idea will attract into the body of its membership only the most active of those believers who have been won for it by its propaganda. It is in this activity on the part of the membership body, guaranteed by the process of natural selection, that we are to seek the prerequisite conditions for the continuation of an active and spirited propaganda and also the victorious struggle for the success of the idea on which the movement is based. The greatest danger that can threaten a movement is an abnormal increase in the number of its members, owing to its too rapid success. So long as a movement has to carry on a hard and bitter fight, people of weak and fundamentally egotistic temperament will steer very clear of it; but these will try to be accepted as members the moment the party achieves a manifest success in the course of its development. It is on these grounds that we are to explain why so many movements which were at first successful slowed down before reaching the fulfilment of their purpose and, from an inner weakness which could not otherwise be explained, gave up the struggle and finally disappeared from the field. As a result of the early successes achieved, so many undesirable, unworthy and especially timid individuals became members of the movement that they finally secured the majority and stifled the fighting spirit of the others. These inferior elements then turned the movement to the service of their personal interests and, debasing it to the level of their own miserable heroism, no longer struggled for the triumph of the original idea. The fire of the first fervour died out, the fighting spirit flagged and, as the bourgeois world is accustomed to say very justly in such cases, the party mixed water with its wine. For this reason it is necessary that a movement should, from the sheer instinct of self-preservation, close its lists to new membership the moment it becomes successful. And any further increase in its organization should be allowed to take place only with the most careful foresight and after a painstaking sifting of those who apply for membership. Only thus will it be possible to keep the kernel of the movement intact and fresh and sound. Care must be taken that the conduct of the movement is maintained exclusively in the hands of this original nucleus. This means that the nucleus must direct the propaganda which aims at securing general recognition for the movement. And the movement itself, when it has secured power in its hands, must carry out all those acts and measures which are necessary in order that its ideas should be finally established in practice. With those elements that originally made the movement, the organization should occupy all the important positions that have been conquered and from those elements the whole directorate should be formed. This should continue until the maxims and doctrines of the party have become the foundation and policy of the new State. Only then will it be permissible gradually to give the reins into the hands of the Constitution of that State which the spirit of the movement has created. But this usually happens through a process of mutual rivalry, for here it is less a question of human intelligence than of the play and effect of the forces whose development may indeed be foreseen from the start but not perpetually controlled. All great movements, whether of a political or religious nature, owe their imposing success to the recognition and adoption of those principles.

7: 'Mein Kampf': Mein Kampf - Volume 2 - Chapter 11

Mein Kampf is in two volumes, the first was written when Hitler was in prison in Bavaria in This chapter and its annotations in today's context are not a comfortable read. We deeply regret that certain procedures used by Hitler are once again evident.

The arrangement of chapters is as follows: A Reckoning Chapter 1: In the House of My Parents Chapter 2: Years of Study and Suffering in Vienna Chapter 3: The World War Chapter 6: War Propaganda Chapter 8: Causes of the Collapse Chapter Nation and Race Chapter The National Socialist Movement Chapter 1: Philosophy and Party Chapter 2: The State Chapter 3: Subjects and Citizens Chapter 4: Philosophy and Organization Chapter 6: The Struggle with the Red Front Chapter 8: Federalism as a Mask Chapter Propaganda and Organization Chapter The Trade-Union Question Chapter Eastern Orientation or Eastern Policy Chapter He speaks of not having met a Jew until he arrived in Vienna, and that at first his attitude was liberal and tolerant. When he first encountered the antisemitic press, he says, he dismissed it as unworthy of serious consideration. Later he accepted the same antisemitic views, which became crucial to his program of national reconstruction of Germany. Mein Kampf has also been studied as a work on political theory. Antisemitism[edit] While historians dispute the exact date Hitler decided to force the Jewish people to emigrate to Madagascar , few place the decision before the mids. The historian Ian Kershaw points out that several passages in Mein Kampf are undeniably of a genocidal nature. In the first edition of Mein Kampf, Hitler stated that the destruction of the weak and sick is far more humane than their protection. Apart from this allusion to humane treatment, Hitler saw a purpose in destroying "the weak" in order to provide the proper space and purity for the "strong". And so we National Socialists consciously draw a line beneath the foreign policy tendency of our pre-War period. We take up where we broke off six hundred years ago. We stop the endless German movement to the south and west, and turn our gaze toward the land in the east. At long last we break off the colonial and commercial policy of the pre-War period and shift to the soil policy of the future. If we speak of soil in Europe today, we can primarily have in mind only Russia and her vassal border states. It was given free to every newlywed couple and every soldier fighting at the front. Contemporary observations[edit] Mein Kampf, in essence, lays out the ideological program Hitler established for the German revolution, by identifying the Jews and "Bolsheviks" as racially and ideologically inferior and threatening, and "Aryans" and National Socialists as racially superior and politically progressive. Hitler desired to restore German lands to their greatest historical extent, real or imagined. Due to its racist content and the historical effect of Nazism upon Europe during World War II and the Holocaust , it is considered a highly controversial book. Criticism has not come solely from opponents of Nazism. But it is a powerful and moving book, the product of great passionate feeling". He suggested that the book exhausted curious German readers, but its "ceaseless repetition of the argument, left impregnably in their minds, fecund and germinating". In essence, Orwell notes, Hitler offers only visions of endless struggle and conflict in the creation of "a horrible brainless empire" that "stretch[es] to Afghanistan or thereabouts". When Hitler and Mussolini attack the "western democracies" they insinuate that their "democracy" is not genuine. National Socialism envisages abolishing the difference in wealth, education, intellect, taste, philosophy, and habits by a leveling process which necessitates in turn a total control over the child and the adolescent. Every personal attitude will be brandedâ€”after communist patternâ€”as " bourgeois ," and this in spite of the fact that the bourgeois is the representative of the most herdist class in the world, and that National Socialism is a basically bourgeois movement. Hitler in Mein Kampf repeatedly speaks of the "masses" and the "herd" referring to the people. The German people should probably, in his view, remain a mass of identical "individuals" in an enormous sand heap or ant heap, identical even to the color of their shirts, the garment nearest to the body. The Hochzeitsausgabe, or Wedding Edition, in a slipcase with the seal of the province embossed in gold onto a parchment-like cover was given free to marrying couples. In , the Tornister-Ausgabe, or Knapsack Edition, was released. This edition was a compact, but unabridged, version in a red cover and was released by the post office, available to be sent to loved ones fighting at the front. These three editions combined both volumes into

the same book. It came in both dark blue and bright red boards with a gold sword on the cover. This work contained both volumes one and two. It was considered a deluxe version, relative to the smaller and more common Volksausgabe. The soft cover edition contained the original cover as pictured at the top of this article. The hardcover edition had a leather spine with cloth-covered boards. The cover and spine contained an image of three brown oak leaves. Dugdale abridgement[edit] The first English translation was an abridgement by Edgar Dugdale who started work on it in , at the prompting of his wife, Blanche. However, a local Nazi Party representative insisted that the translation be further abridged before publication, so it was held back until 13 October , although excerpts were allowed to run in The Times in late July. Both Dugdale and his wife were active in the Zionist movement; Blanche was the niece of Lord Balfour , and they wished to avoid publicity. The book was translated from the two volumes of the first German edition and , with notations appended noting any changes made in later editions, which were deemed "not as extensive as popularly supposed. It was the only English translation approved by Nazi Germany. Among other things, Stackpole argued that Hitler could not have legally transferred his right to a copyright in the United States to Eher Verlag in , because he was not a citizen of any country. Stackpole was a minor landmark in American copyright law , definitively establishing that stateless persons have the same copyright status in the United States that any other foreigner would. Senator from California , to publish his own abridged and annotated translation. Excerpts[edit] In addition to the above translations and abridgments, the following collections of excerpts were available in English before the start of the war:

8: MEIN KAMPF by Adolf Hitler: Volume 1, Chapter 11 - Nation and Race

Volume 2: Chapter 11, Propaganda and Organization Summary and Analysis When Hitler joins the German Workers' Party, he heads the propaganda department. To him, this is the most important department in the party.

Philosophy and Party On February 24th, , the first great mass meeting under the auspices of the new movement took place. Thus we brought to the knowledge of the public those first principles and lines of action along which the new struggle was to be conducted for the abolition of a confused mass of obsolete ideas and opinions which had obscure and often pernicious tendencies. A new force was to make its appearance among the timid and feckless bourgeoisie. This force was destined to impede the triumphant advance of the Marxists and bring the Chariot of Fate to a standstill just as it seemed about to reach its goal. It was evident that this new movement could gain the public significance and support which are necessary pre-requisites in such a gigantic struggle only if it succeeded from the very outset in awakening a sacrosanct conviction in the hearts of its followers, that here it was not a case of introducing a new electoral slogan into the political field but that an entirely new world view, which was of a radical significance, had to be promoted. One must try to recall the miserable jumble of opinions that used to be arrayed side by side to form the usual Party Programme, as it was called, and one must remember how these opinions used to be brushed up or dressed in a new form from time to time. Those people are always influenced by one and the same preoccupation when they introduce something new into their programme or modify something already contained in it. That preoccupation is directed towards the results of the next election. The moment these artists in parliamentary government have the first glimmering of a suspicion that their darling public may be ready to kick up its heels and escape from the harness of the old party wagon they begin to paint the shafts with new colours. For the most part they are old parliamentary hands whose political schooling has furnished them with ample experience. They can remember former occasions when the masses showed signs of losing patience and they now diagnose the menace of a similar situation arising. They go around among the darling public and listen to what is being said. They dip their noses into the newspapers and gradually begin to scent what it is that their darlings, the broad masses, are wishing for, what they reject and what they are hoping for. The groups that belong to each trade or business, and even office employees, are carefully studied and their innermost desires are investigated. So the committees meet to revise the old programme and draw up a new one. In the new programme everyone gets everything he wants. The farmer is assured that the interests of agriculture will be safeguarded. The industrialist is assured of protection for his products. The consumer is assured that his interests will be protected in the market prices. Teachers are given higher salaries and civil servants will have better pensions. Widows and orphans will receive generous assistance from the State. Trade will be promoted. The tariff will be lowered and even the taxes, though they cannot be entirely abolished, will be almost abolished. It sometimes happens that one section of the public is forgotten or that one of the demands mooted among the public has not reached the ears of the party. This is also hurriedly patched on to the whole, should there be any space available for it: Morning after morning the honourable deputy wends his way to the House, and though he may not enter the Chamber itself he gets at least as far as the front hall, where he will find the register on which the names of the deputies in attendance have to be inscribed. As a part of his onerous service to his constituents he enters his name, and in return receives a small indemnity as a well-earned reward for his unceasing and exhausting labours. When four years have passed, or in the meantime if there should be some critical weeks during which the parliamentary corporations have to face the danger of being dissolved, these honourable gentlemen become suddenly seized by an irresistible desire to act. Just as the grub-worm cannot help growing into a cockchafer, these parliamentarian worms leave the great House of Puppets and flutter on new wings out among the beloved public. They address the electors once again, give an account of the enormous labours they have accomplished and emphasize the malicious obstinacy of their opponents. They do not always meet with grateful applause; for occasionally the unintelligent masses throw rude and unfriendly remarks in their faces. When this spirit of public ingratitude reaches a certain pitch there is only one way of saving the situation. The prestige of the party must be burnished up again. The programme has to be amended.

The committee is called into existence once again. And the swindle begins anew. Once we understand the impenetrable stupidity of our public we cannot be surprised that such tactics turn out successful. Led by the Press and blinded once again by the alluring appearance of the new programme, the bourgeois as well as the proletarian herds of voters faithfully return to the common stall and re-elect their old deceivers. Scarcely anything else can be so depressing as to watch this process in sober reality and to be the eyewitness of this repeatedly recurring fraud. On a spiritual training ground of that kind it is not possible for the bourgeois forces to develop the strength which is necessary to carry on the fight against the organized might of Marxism. Indeed they have never seriously thought of doing so. Though these parliamentary quacks who represent the white race are generally recognized as persons of quite inferior mental capacity, they are shrewd enough to know that they could not seriously entertain the hope of being able to use the weapon of Western Democracy to fight a doctrine for the advance of which Western Democracy, with all its accessories, is employed as a means to an end. Democracy is exploited by the Marxists for the purpose of paralysing their opponents and gaining for themselves a free hand to put their own methods into action. When certain groups of Marxists use all their ingenuity for the time being to make it be believed that they are inseparably attached to the principles of democracy, it may be well to recall the fact that when critical occasions arose these same gentlemen snapped their fingers at the principle of decision by majority vote, as that principle is understood by Western Democracy. Such was the case in those days when the bourgeois parliamentarians, in their monumental shortsightedness, believed that the security of the Reich was guaranteed because it had an overwhelming numerical majority in its favour, and the Marxists did not hesitate suddenly to grasp supreme power in their own hands, backed by a mob of loafers, deserters, political place-hunters and Jewish dilettanti. That was a blow in the face for that democracy in which so many parliamentarians believed. Only those credulous parliamentary wizards who represented bourgeois democracy could have believed that the brutal determination of those whose interest it is to spread the Marxist world-pest, of which they are the carriers, could for a moment, now or in the future, be held in check by the magical formulas of Western Parliamentarianism. Marxism will march shoulder to shoulder with democracy until it succeeds indirectly in securing for its own criminal purposes even the support of those whose minds are nationally orientated and whom Marxism strives to exterminate. Instead of appealing to the democratic conscience, the standard bearers of the Red International would immediately send forth a furious rallying-cry among the proletarian masses and the ensuing fight would not take place in the sedate atmosphere of Parliament but in the factories and the streets. Then democracy would be annihilated forthwith. At a blow they would awaken the bourgeois world to see the madness of thinking that the Jewish drive towards world-conquest can be effectually opposed by means of Western Democracy. As I have said, only a very credulous soul could think of binding himself to observe the rules of the game when he has to face a player for whom those rules are nothing but a mere bluff or a means of serving his own interests, which means he will discard them when they prove no longer useful for his purpose. All the parties that profess so-called bourgeois principles look upon political life as in reality a struggle for seats in Parliament. The moment their principles and convictions are of no further use in that struggle they are thrown overboard, as if they were sand ballast. And the programmes are constructed in such a way that they can be dealt with in like manner. But such practice has a correspondingly weakening effect on the strength of those parties. They lack the great magnetic force which alone attracts the broad masses; for these masses always respond to the compelling force which emanates from absolute faith in the ideas put forward, combined with an indomitable zest to fight for and defend them. This faith must supersede the weak and cowardly command to defend. In its stead we must raise the battle-cry of a courageous and ruthless attack. We have one answer to give to those political pigmies. We say to them: We are trying to make up for that which you, in your criminal stupidity, have failed to carry out. By your parliamentarian jobbing you have helped to drag the nation into ruin. But we, by our aggressive policy, are setting up a new philosophy of life which we shall defend with indomitable devotion. Thus we are building the steps on which our nation once again may ascend to the temple of freedom. And so during the first stages of founding our movement we had to take special care that our militant group which fought for the establishment of a new and exalted political faith should not degenerate into a society for the promotion of parliamentarian interests. The first preventive

measure was to lay down a programme which of itself would tend towards developing a certain moral greatness that would scare away all the petty and weakling spirits who make up the bulk of our present party politicians. Because we recognized the defects above mentioned, we realized that a new conception of the State had to be formed, which in itself became a part of our new conception of life in general. It is difficult to attach any precise meaning to this latter word, either as a theoretical concept or as a guiding principle in practical life. There may be some few people who are content with such a vague description and there may even be some to whom the word conveys a more or less definite picture of the inner quality of a person thus described. But, since the masses of the people are not composed of philosophers or saints, such a vague religious idea will mean for them nothing else than to justify each individual in thinking and acting according to his own bent. It will not lead to that practical faith into which the inner religious yearning is transformed only when it leaves the sphere of general metaphysical ideas and is moulded to a definite dogmatic belief. Such a belief is certainly not an end in itself, but the means to an end. Yet it is a means without which the end could never be reached at all. This end, however, is not merely something ideal; for at the bottom it is eminently practical. We must always bear in mind the fact that, generally speaking, the highest ideals are always the outcome of some profound vital need, just as the most sublime beauty owes its nobility of shape, in the last analysis, to the fact that the most beautiful form is the form that is best suited to the purpose it is meant to serve. By helping to lift the human being above the level of mere animal existence, Faith really contributes to consolidate and safeguard its own existence. Taking humanity as it exists today and taking into consideration the fact that the religious beliefs which it generally holds and which have been consolidated through our education, so that they serve as moral standards in practical life, if we should now abolish religious teaching and not replace it by anything of equal value the result would be that the foundations of human existence would be seriously shaken. We may safely say that man does not live merely to serve higher ideals, but that these ideals, in their turn, furnish the necessary conditions of his existence as a human being. And thus the circle is closed. Among these we may reckon the belief in the immortality of the soul, its future existence in eternity, the belief in the existence of a Higher Being, and so on. But all these ideas, no matter how firmly the individual believes in them, may be critically analysed by any person and accepted or rejected accordingly, until the emotional concept or yearning has been transformed into an active service that is governed by a clearly defined doctrinal faith. Such a faith furnishes the practical outlet for religious feeling to express itself and thus opens the way through which it can be put into practice. Without a clearly defined belief, the religious feeling would not only be worthless for the purposes of human existence but even might contribute towards a general disorganization, on account of its vague and multifarious tendencies. This word also implies certain fundamental ideas. Though these ideas are very important indeed, they assume such vague and indefinite forms that they cannot be estimated as having a greater value than mere opinions, until they become constituent elements in the structure of a political party. For in order to give practical force to the ideals that grow out of philosophical ideals and to answer the demands which are a logical consequence of such ideals, mere sentiment and inner longing are of no practical assistance, just as freedom cannot be won by a universal yearning for it. Only when the idealistic longing for independence is organized in such a way that it can fight for its ideal with military force, only then can the urgent wish of a people be transformed into a potent reality. Every philosophy of life, even if it is a thousand times correct and of the highest benefit to mankind, will be of no practical service for the maintenance of a people as long as its principles have not yet become the rallying point of a militant movement. And, on its own side, this movement will remain a mere party until it has brought its ideals to victory and transformed its party doctrines into the new foundations of a State which gives the national community its final shape. If an abstract conception of a general nature is to serve as the basis of a future development, then the first prerequisite is to form a clear understanding of the nature and character and scope of this conception. For only on such a basis can a movement be founded which will be able to draw the necessary fighting strength from the internal cohesion of its principles and convictions. From general ideas a political programme must be constructed and general ideas must receive the stamp of a definite political faith. Since this faith must be directed towards ends that have to be attained in the world of practical reality, not only must it serve the general ideal as such but it must also take into

consideration the means that have to be employed for the triumph of the ideal. Here the practical wisdom of the statesman must come to the assistance of the abstract idea, which is correct in itself. In that way an eternal ideal, which has everlasting significance as a guiding star to mankind, must be adapted to the exigencies of human frailty so that its practical effect may not be frustrated at the very outset through those shortcomings which are general to mankind. The exponent of truth must here go hand in hand with him who has a practical knowledge of the soul of the people, so that from the realm of eternal verities and ideals what is suited to the capacities of human nature may be selected and given practical form. Out of the army of millions who feel the truth of these ideas, and even may understand them to some extent, one man must arise. This man must have the gift of being able to expound general ideas in a clear and definite form, and, from the world of vague ideas shimmering before the minds of the masses, he must formulate principles that will be as clear-cut and firm as granite.

9: Mein Kampf - Wikipedia

Volume Two - The National Socialist Movement Chapter I: Philosophy and Party. On February 24th, , the first great mass meeting under the auspices of the new movement took place.

The aims and tasks of the new movement are so gigantic that they can only be treated in a special volume. Their aim has often been for centuries the inner longing of hundreds of thousands, until one man stands up to proclaim such a general will, and as a standard-bearer guides the old longing to victory in the form of the new idea. The fact that millions bear in their hearts the desire for a basic change in the conditions obtaining today proves the deep discontent under which they suffer. It expresses itself in thousandfold manifestations with one in despair and hopelessness, with another in ill will, anger, and indignation; with this man in indifference, and with that man in furious excesses. As witnesses to this inner dissatisfaction we may consider those who are weary of elections as well as the many who tend to the most fanatical extreme of the Left. The young movement was intended primarily to appeal to these last. It is not meant to constitute an organization of the contented and satisfied, but to embrace those tormented by suffering, those without peace, the unhappy and the discontented, and above all it must not swim on the surface of a national body, but strike roots deep within it. The one, by far the smaller, includes the strata of the national intelligentsia, excluding all the physically active. It is outwardly national, yet under this word can conceive of nothing but a very insipid and weak-kneed defense of so-called state interests, which in turn seem identical with dynastic interests. With a single frightful blow this class, which only a short time before was still governing, is stretched on the ground and with trembling cowardice suffers every humiliation at the hands of the ruthless victor. Confronting it is a second class, the broad mass of the laboring population. It is organized in more or less radical Marxist movements, determined to break all spiritual resistance by the power of violence. It does not want to be national, but consciously rejects any promotion of national interests, just as, conversely, it aids and abets all foreign oppression. It is numerically the stronger and above all comprises all those elements of the nation without which a national resurrection is unthinkable and impossible. For in this much was clear: The German people had more than enough arms before. They were not able to secure freedom because the energies of the national instinct of self-preservation, the will for self-preservation, were lacking. The best weapon is dead, worthless material as long as the spirit is lacking which is ready, willing, and determined to use it. Germany became defenseless, not because arms were lacking, but because the will was lacking to guard the weapon for national survival. If today more than ever our Left politicians are at pains to point out the lack of arms as the necessary cause of their spineless, compliant, actually treasonous policy, we must answer only one thing: Through your anti-national, criminal policy of abandoning national interests, you surrendered our arms. Now you attempt to represent the lack of arms as the underlying cause of your miserable villainy. This, like everything you do, is lies and falsification. But this reproach applies just as much to the politicians on the Right. Consequently the question of regaining German power is not: How shall we manufacture arms? How shall we manufacture the spirit which enables a people to bear arms? If this spirit dominates a people, the will finds a thousand ways, every one of which ends in a weapon! But give a coward ten pistols and if attacked he will not be able to fire a single shot. And so for him they are more worthless than a knotted stick for a courageous man. For an alliance is not concluded with arms but with men. Thus, the English nation will have to be considered the most valuable ally in the world as long as its leadership and the spirit of its byroad masses justify us in expecting that brutality and perseverance which is determined to fight a battle once begun to a victorious end, with every means and without consideration of time and sacrifices; and what is more, the military armament existing at any given moment does not need to stand in any proportion to that of other states. If we understand that the resurrection of the German nation represents a question of regaining our political will for self-preservation, it is also clear that this cannot be done by winning elements which in point of will at least are already national, but only by the nationalization of the consciously anti-national masses. A young movement which, therefore, sets itself the goal of resurrecting a German state with its own sovereignty will have to direct its fight entirely to winning the broad masses. Even if the German bourgeoisie, for their well-known narrow-minded and

short-sighted reasons, should, as they once did toward Bismarck, maintain an obstinate attitude of passive resistance in the hour of coming liberation - an active resistance, in view of their recognized and proverbial cowardice, is never to be feared. It is different with the masses of our internationally minded comrades. In their natural primitiveness, they are more inclined to the idea of violence, and, moreover, their Jewish leadership is more brutal and ruthless. They will crush any German resurrection just as they once broke the backbone of the German army. For not only are we ourselves aware of the element of weakness lying in our fifteen million Marxists, democrats, pacifists, and Centrists; it is recognized even more by foreign countries, which measure the value of a possible alliance with us according to the weight of this burden. No one allies himself with a state in which the attitude of the active part of the population toward any determined foreign policy is passive, to say the least. To this we must add the fact that the leaderships of these parties of national treason must and will be hostile to any resurrection, out of mere instinct of self-preservation. Historically it is just not conceivable that the German people could recover its former position without settling accounts with those who were the cause and occasion of the unprecedented collapse which struck our state. For before the judgment seat of posterity November, 11, 1918, will be evaluated, not as high treason, but as treason against the fatherland. But regarded even from the purely technical point of view, the idea of an outward German liberation seems senseless as long as the broad masses are not also prepared to enter the service of this liberating idea. In addition, we must bear in mind that a national defense, which is based only on the circles of the so-called intelligentsia, would squander irreplaceable treasures. The absence of the young German intelligentsia which found its death on the fields of Flanders in the fall of 1918 was sorely felt later on. It was the highest treasure that the German nation possessed and during the War its loss could no longer be made good. Not only is it impossible to carry on the struggle itself if the storming battalions do not find the masses of the workers in their ranks; the technical preparations are also impracticable without the inner unity of our national will. Especially our people, doomed to languish along unarmed beneath the thousand eyes of the Versailles peace treaty, can only make technical preparations for the achievement of freedom and human independence if the army of domestic stoolpigeons is decimated down to those whose inborn lack of character permits them to betray anything and everything for the well-known thirty pieces of silver. For with these we can deal. Unconquerable by comparison seem the millions who oppose the national resurrection out of political conviction - unconquerable as long as the inner cause of their opposition, the international Marxist philosophy of life, is not combated and torn out of their hearts and brains. Regardless, therefore, from what standpoint we examine the possibility of regaining our state and national independence, whether from the standpoint of preparations in the sphere of foreign policy, from that of technical armament or that of battle itself, in every case the presupposition for everything remains the previous winning of the broad masses of our people for the idea of our national independence. Without the recovery of our external freedom, however, any internal reform, even in the most favorable case, means only the increase of our productivity as a colony. The surplus of all so-called economic improvements falls to the benefit of our international control commissions, and every social improvement at best raises the productivity of our work for them. No cultural advances will fall to the share of the German nation; they are too contingent on the political independence and dignity of our nation. Thus, if a favorable solution of the German future requires a national attitude on the part of the broad masses of our people, this must be the highest, mightiest task of a movement whose activity is not intended to exhaust itself in the satisfaction of the moment, but which must examine all its commissions and omissions solely with a view to their presumed consequences in the future. Thus, by we clearly realized that, as its highest aim, the new movement must first accomplish the nationalization of the masses. From a tactical standpoint a number of demands resulted from this. Whatever economic concessions are made to our working class today, they stand in no proportion to the gain for the entire nation if they help to give the broad masses back to their nation. Only pigheaded short-sightedness, such as is often unfortunately found in our employer circles, can fail to recognize that in the long run there can be no economic upswing for them and hence no economic profit, unless the inner national solidarity of our people is restored. And how trifling all economic concessions, even the greatest, would have been, compared to the immense importance of winning the War! Thus a movement which plans to give the German worker back to the German people must clearly realize that

in this question economic sacrifices are of no importance whatever as long as the preservation and independence of the national economy are not threatened by them. Poison is countered only by an antidote, and only the shallowness of a bourgeois mind can regard the middle course as the road to heaven. The broad masses of a people consist neither of professors nor of diplomats. The scantiness of the abstract knowledge they possess directs their sentiments more to the world of feeling. That is where their positive or negative attitude lies. It is receptive only to an expression of force in one of these two directions and never to a half-measure hovering between the two. Their emotional attitude at the same time conditions their extraordinary stability. Faith is harder to shake than knowledge, love succumbs less to change than respect, hate is more enduring than aversion, and the impetus to the mightiest upheavals on this earth has at all times consisted less in a scientific knowledge dominating the masses than in a fanaticism which inspired them and sometimes in a hysteria which drove them forward. Anyone who wants to win the broad masses must know the key that opens the door to their heart. Its name is not objectivity read weakness, but will and power. The people at all times see the proof of their own right in ruthless attack on a foe, and to them renouncing the destruction of the adversary seems like uncertainty with regard to their own right if not a sign of their own unright. The broad masses are only a piece of Nature and their sentiment does not understand the mutual handshake of people who claim that they want the opposite things. What they desire is the victory of the stronger and the destruction of the weak or his unconditional subjection. The nationalization of our masses will succeed only when, aside from all the positive struggle for the soul of our people, their international poisoners are exterminated. Only one among all of them, however, possesses causal importance, and that is the question of the racial preservation of the nation. In the blood alone resides the strength as well as the weakness of man. As long as peoples do not recognize and give heed to the importance of their racial foundation, they are like men who would like to teach poodles the qualities of greyhounds, failing to realize that the speed of the greyhound like the docility of the poodle are not learned, but are qualities inherent in the race. Peoples which renounce the preservation of their racial purity renounce with it the unity of their soul in all its expressions. The divided state of their nature is the natural consequence of the divided state of their blood, and the change in their intellectual and creative force is only the effect of the change in their racial foundations. Anyone who wants to free the German blood from the manifestations and vices of today, which were originally alien to its nature, will first have to redeem it from the foreign virus of these manifestations. Without the clearest knowledge of the racial problem and hence of the Jewish problem there will never be a resurrection of the German nation. The racial question gives the key not only to world history, but to all human culture. Divergent class and professional interests are not synonymous with class cleavages but are natural consequences of our economic life. Professional grouping is in no way opposed to a true national community, for the latter consists in the unity of a nation in all those questions which affect this nation as such. The integration of an occupational group which has become a class with the national community, or merely with the state, is not accomplished by the lowering of higher classes but by uplifting the lower classes. This process in turn can never be upheld by the higher class, but only by the lower class fighting for its equal rights. The present-day bourgeoisie was not organized into the state by measures of the nobility, but by its own energy under its own leadership. The German worker will not be raised to the framework of the German national community via feeble scenes of fraternization, but by a conscious raising of his social and cultural situation until the most serious differences may be viewed as bridged. A movement which sets this development as its goal will have to take its supporters primarily from this camp. It may fall back on the intelligentsia only in so far as the latter has completely understood the goal to be achieved. This process of transformation and equalization will not be completed in ten or twenty years; experience shows that it comprises many generations. The same unions with a fanatical national leadership in political and national matters would make millions of workers into the most valuable members of their nation regardless of the various struggles that took place over purely economic matters. Such an assertion is not only untrue, but a conscious lie, because the national community imposes its obligations not only on one side but also on the other. Just as surely as a worker sins against the spirit of a real national community when, without regard for the common welfare and the survival of a national economy, he uses his power to raise extortionate demands,

an employer breaks this community to the same extent when he conducts his business in an inhuman, exploiting way, misuses the national labor force and makes millions out of its sweat. He then has no right to designate himself as national, no right to speak of a national community; no, he is a selfish scoundrel who induces social unrest and provokes future conflicts which whatever happens must end in harming the nation. Thus, the reservoir from which the young movement must gather its supporters will primarily be the masses of our workers. Its work will be to tear these away from the international delusion, to free them from their social distress, to raise them out of their cultural misery and lead them to the national community as a valuable, united factor, national in feeling and desire. If, in the circles of the national intelligentsia, there are found men with the warmest hearts for their people and its future, imbued with the deepest knowledge of the importance of this struggle for the soul of these masses, they will be highly welcome in the ranks of this movement, as a valuable spiritual backbone.

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