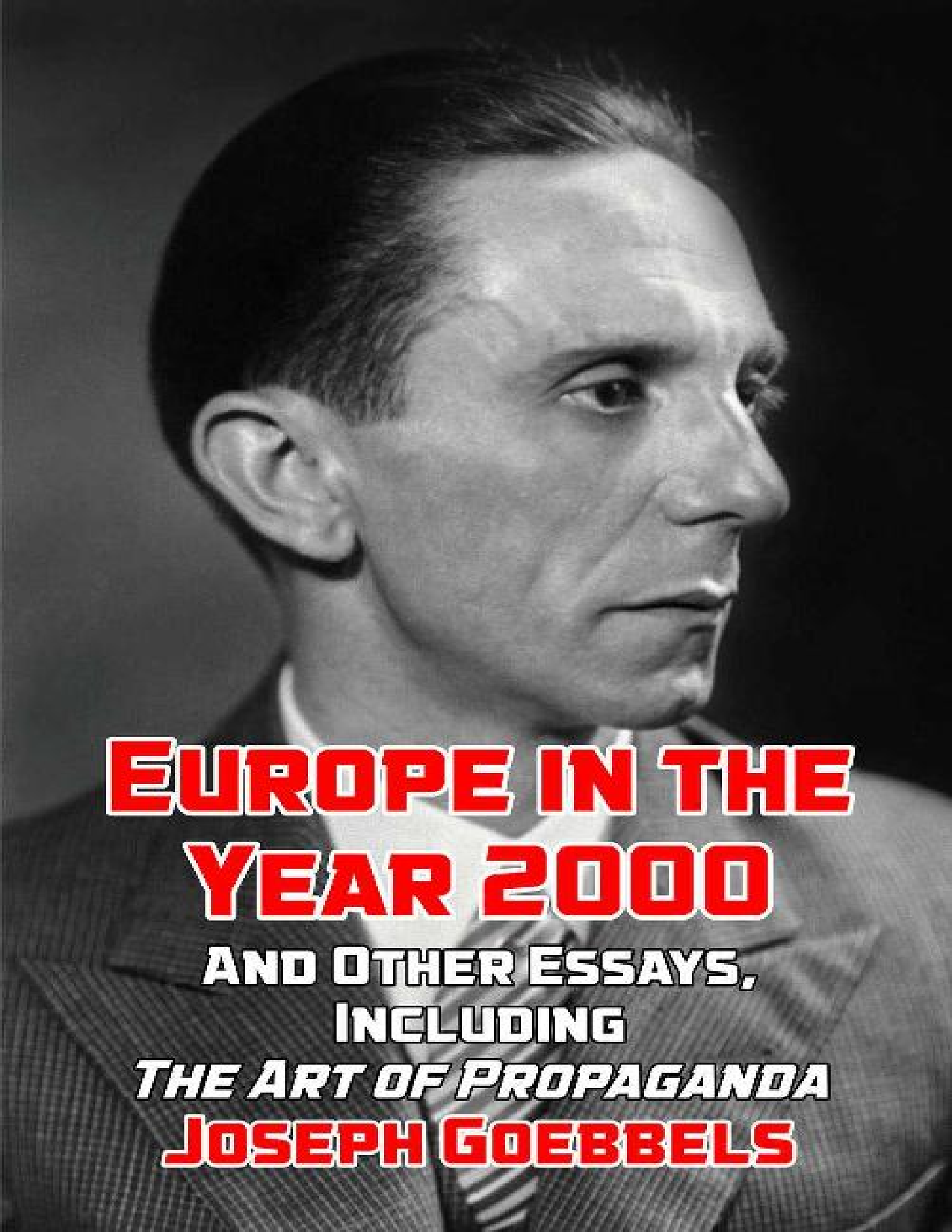

Europe in the Year 2000

And Other Essays, Including *The Art of Propaganda*

Joseph Goebbels

Europe in the Year 2000

And Other Essays including

The Art of Propaganda

Joseph Goebbels

Europe in the Year 2000

And Other Essays including “The Art of Propaganda”

Joseph Goebbels

First published in German 1928–1945

Translated and annotated by Frances Dupont

Ostara Publications

http://ostarapublications.com

CONTENTS

Introduction to Joseph Goebbels

The Art of Propaganda: Speech to the Political Education Seminar of the NSDAP, Berlin, January 9, 1928.

The Racial Question and World Propaganda: Speech, Nuremberg Party Day Rally, 1933

The Battle in the Pharus Hall: Extract from the book *Kampf um Berlin* (1934).

Mimicry: Lead article from *Das Reich* magazine, July 20, 1941.

The Führer as a Speaker: Extract from *Adolf Hitler. Bilder aus dem Leben des Führers (1936).*

A Unique Age: Lead article in *Das Reich* magazine, 23 May 1940.

German Women: First speech as Minister of Propaganda, 1933

The Radio as the Eighth Great Power: Speech at the opening of a radio exhibition, August 18, 1933.

The Coming Europe: Speech to Czechoslovakian artists and journalists, Berlin, September 11, 1940

The Jews are Guilty!: Radio address, 16 November 1941.

The War and the Jews: Lead article in *Das Reich* magazine May 9, 1943.

The Creators of the World's Misfortunes: Lead article in *Das Reich* magazine, 21 January 1945.

The Year 2000: Lead article in *Das Reich* magazine, February 25, 1945.

Resistance at Any Price: Lead article in *Das Reich* magazine, April 22, 1945.

INTRODUCTION TO JOSEPH GOEBBELS

Paul Joseph Goebbels (October 29, 1897–May 1, 1945) was Reich Minister of Information (called “Propaganda” in those days) from 1933 to 1945.

Unable to participate in the Great War because of a deformed right leg, he devoted his early life to academic studies and earned a PhD from Heidelberg University in 1921 with a doctoral thesis on nineteenth-century literature of the Romantic school.

While working as a journalist, he came into contact with the National Socialist German Worker’s Party (NSDAP) in 1923 during the French occupation of the Ruhr, and joined the party the following year. His intelligence—reputedly the highest in the party, topping even Adolf Hitler himself—saw his rapid rise through the ranks and, in 1926, Hitler asked him to take on the difficult job of winning “red” Berlin for the party.

His struggle to win over the Communist Party-supporting masses in the German capital became legendary, and by 1928 his efforts had succeeded in growing the party from a handful of people into one of the city’s largest parties. This achievement was all the more remarkable because it was attained in the face of violent and murderous opposition from the Communists and the active partisan suppression of the party by the Jewish police chief of Berlin.

His prominence and unquestioned propaganda ability ensured that when the NSDAP came to power, he was appointed Propaganda Minister. In this position he created an information ministry and media output which helped build and sustain German loyalty to the Hitler government to the very end.

Goebbels committed suicide in 1945, just one day after Hitler.

THE ART OF PROPAGANDA

SPEECH TO THE POLITICAL EDUCATION SEMINAR OF THE NSDAP, BERLIN, JANUARY 9, 1928.

My dear fellow party members!

Our theme this evening is hotly disputed. I realize that my viewpoint is subjective. There is really little point to discussing propaganda. It is a matter of practice, not of theory. One cannot determine theoretically whether one form of propaganda is better than another. Rather, that propaganda is good that has the desired results, and that propaganda is bad that does not lead to the desired results. It does not matter how clever it is, for the task of propaganda is not to be clever, its task is to lead to success.

I therefore avoid theoretical discussions about propaganda, for there is no point to it. Propaganda shows that it is good if over a certain period it can win over and fire up people for an idea. If it fails to do so, it is bad propaganda. If propaganda wins the people it wanted to win, it was presumably good, and if not, it was presumably bad. No one can say that your propaganda is too crude or low or brutal, or that it is not decent enough, for those are not the relevant criteria. Its purpose is not to be decent, or gentle, or weak, or modest; it is to be successful. That is why I have intentionally chosen to discuss propaganda along with a second theme, knowledge. Otherwise, our discussion this evening would be of little value. We have not gathered to discuss lovely theories, but rather to find ways of practically working together to deal with our everyday challenges.

What is propaganda, and what role does it have in political life? That is the question of greatest interest to us. How should propaganda look, and what is its role in our movement? Is it an end in itself, or only a means to an end? We must discuss that, but we can do that only when we begin with the origin of propaganda itself, namely the idea, then move to the target of propaganda, namely people.

Ideas in themselves are timeless. They are not tied to individuals, much less to a people. They rest in a people, it is true, and affect their attitudes. Ideas, people say, are in the clouds. When someone comes along who can put in words what everyone feels in their hearts, each feels: "Yes! That is what I have always wanted and hoped for." That is what happens the first time one hears one of Hitler's major speeches. I have met people who had attended a Hitler meeting for the first time, and at the end they said: "This man put in words everything for which I have been searching for years. For the first time, someone gave form to what I want." Others are lost in confusion, but suddenly someone stands up and puts it in words. Goethe's words become reality: "Lost in silent misery, God gave someone to express my suffering."

Some kind of idea is at the beginning of every political movement. It is not necessary to put this idea in a thick book, nor that it takes political form in a hundred long paragraphs. History proves that the greatest world movements have always developed when their leaders knew how to unify their followers under a short, clear theme. That is clear from the French Revolution, or Cromwell's movement, or Buddhism, Islam, or Christianity. Christ's goal was clear and simple: "Love your neighbor as yourself." He gathered his followers behind that straightforward statement. Because this teaching was simple, crisp, clear, and understandable, enabling the broad masses to stand behind it, it in the end conquered the world.

One then builds a whole system of thought on such a brief, crisply formulated idea. The idea does not remain limited to this single statement, rather it is applied to every aspect of daily life and becomes the guide for all human activity — politics, culture, the economy, every area of human behavior. It becomes a worldview. We see that in all great revolutionary movements, which begin with a clear, crisp, understandable, all-encompassing idea. They spread more and more and become a mirror of life that reflects all activities of the peoples, and indeed in a particular way.

Then one can say that a person has a worldview—not because he knows a lot or has read a lot—but because he sees all of life from a certain standpoint, and measures everything by a certain standard. I am a Christian when I believe that the meaning of my life is the heavy responsibility to love my neighbor as myself. Kant once said: "Act as if the principle of your life

could be the principle for your entire nation." I am a National Socialist not when I want this or that from politics, rather when I consider all aspects of daily life. I must act in all things by putting the good of the whole above my personal good, by putting the good of the state above my personal good. But then I also have the guarantee that such a state will be able to protect my personal life. I am a National Socialist when I see everything in politics, culture or the economy from this standpoint. I therefore do not evaluate the theater from the standpoint of whether it is elegant or amusing, rather I ask: Is it good for my people, is it useful for them, does it strengthen the community? If so, the community in turn can benefit, support and strengthen me. I do not see the economy as some sort of way of making money, rather I want an economy that will strengthen the people, make them healthy and powerful. Then too I can expect that this people will support and maintain me. If I see things in this way, I see the economy in National Socialist terms.

If I develop this crisp, clear idea into a system of thought that includes all human drives, wishes and actions, I have a worldview.

As an idea develops into a worldview, the goal is the state. The knowledge does not remain the property of a certain group, but fights for power. It is not just the fantasy of a few people among the people, rather it becomes the idea of the rulers, the circles that have power. The view does not only preach, but it is carried out in practice. Then the idea becomes the worldview of the state. The worldview has become a government organism when it seizes power and can influence life not only in theory, but in practical everyday life.

Now we must consider who is the carrier, the transmitter, the guardian of such ideas? An idea always lives in individuals. It seeks an individual to transmit its great intellectual force. It becomes alive in a brain, and seeks escape through the mouth. The idea is preached by individuals, individuals who will never be satisfied to have the knowledge remain theirs alone. You know that from experience. When one knows something one does not keep it hidden like a buried treasure, but rather one seeks to tell others. One looks for people who should know it. One feels that everyone else should know as well, for one feels alone when no one else knows. For example, if I see a beautiful painting in an art gallery, I have the need to tell others. I meet a good friend and say to him: "I have found a wonderful picture. I have to

show it to you." The same is true of ideas. If an idea lives in an individual, he has the urge to tell others. There is some mysterious force in us that drives us to tell others. The greater and simpler the idea is, the more it relates to daily life, the more one has the desire to tell everyone about it.

If I believe that the nation must be governed by the principle that the common good comes before the individual good, I will tell it to those to whom it applies. As soon as I realize that this principle is not only of a transcendental nature, but that it applies to daily life, I have the need to tell it to those in the economic world. And if I see it applies to culture as well, I have the need to tell it to those people involved in cultural activities. The great masses will never be won simply by such a sentence; it must cast its shadow over all areas of human life.

You see how an idea spreads and becomes a worldview, and how the bearer, the individual, reaches out to form a community, and how an organization, then a movement grows from the individual. The idea is no longer buried in the heart and mind of an individual. Now there are four, five, ten, twenty, thirty, fifty, eighty, a hundred, and ever more. That is the secret of ideas; they are like a wildfire that cannot be restrained. They are like a gas that seeps through everything. Where an idea finds entry, it enters, and soon that person is influencing others. The others cannot stop it. They may believe they can stop the fire by force. They may even be able to do so for two, or ten, twenty, or fifty years. But that is not significant in the larger course of world history. It is irrelevant if something happens today or tomorrow, or even years in the future.

It is possible to slow an idea by force for a certain period of time. In reality, however, that advances the idea, for force drives out that which is weak. The elements that do not really belong, collapse. Suddenly, the individual becomes a community, a movement, or if you prefer, a party.

Each movement begins as a party. That does not mean it has to follow the methods of parliamentary parties. We see a party as a part of the people. As an idea spreads, becoming a worldview that spreads to the community, the community will want to give the idea practical form. The party will feel the necessity to organize. Someone will suddenly have the idea: "You think the

way I think. You are working over there, I am working here, and we know nothing of each other. That is absurd. It would be better if we worked together, if I did my part and you did yours. Would it not be good if we met every month and talked?" That is an organization. Gradually, a strong organism develops, a party ready to fight for its ideals. A party that does not want that will indeed continue to preach its ideals, but will never bring them into reality.

A recent example may help. Our movement is often accused of losing its character as a movement. We are accused of taking the vast, broad and ever-moving system of thought of the *folkish* movement and forcing it into a Procrustean bed. We supposedly had to chop of the legs of the movement that stuck out, eliminating important parts of the *folkish* idea. National Socialism is only a surrogate for the real movement, some say. In fact, the *folkish* movement ran aground on this matter. Each declares his own particular interest central to the *folkish* movement, and accuses anyone who does not share his views as being a traitor to the cause. That is the way the *folkish* movement was before the war. If someone had been able to take this great idea — and the *folkish* idea was greater than the Marxist idea — and develop out of it a tightly disciplined political organization, then the *folkish* idea, not the Marxist idea, would have won on 9 November. Marxism won because it had a better understanding of political conditions, because it had forged the sword it would later use to conquer the state. If a *folkish* organizer had understood how to form a great movement — it is a question of life or death for our nation — the *folkish* idea, not Marxism, would have won, It was a worldview, but it did not understand how to form a party and how to forge the sharp sword that would have enabled it to conquer the state.

The state needs a worldview. Christianity also conquered the state, and in the moment that it conquered the state it began to carry out practical political activity. You can with justice claim: "Yes, but at the moment Christianity took over the state, it began to cease being Christian." That is the tragedy of all great ideas. At the moment they enter the realm of this life of sin, of the all-too-human, they leave the heavens and lose their romantic magic. They become something normal. We are not discussing whether or not one can change the nature of life. Things have gone on this way for millions of years,

and will go on in the same way for millions more. You will have to ask a higher power why that is so. At the moment an idea takes practical form, it loses its angel's wings, its romantic mystery. If someone had had the courage to strip the *folkish* idea of its romantic mystery, if one had taken account of the hard facts, it would not look as romantic today as it does to some dreamers. But it would have kept millions of German children from starving. For me, it is more important that a nation lives than that an idea remains as pure as possible in the heads of a few dreamers.

You can see that a movement needs an organization if it is to conquer the state — and it must conquer the state if it wants to do something of positive and historic significance. I have often met the kind of wandering apostle who says: "Well, everything you are doing is fine, but you really must also take a stand against foreign words in the German language." And another comes along who says: "Well, everything you say is good, but you must have a point in your program that says allopathy[1] is dangerous, and you must support homeopathy." If the movement were led by such apostles, the Jew would end up in charge. The Jew would find something new every day until nothing was left. It is not the task of a revolutionary fighting movement to settle the dispute between allopathy and homeopathy, rather its task is to take power. The movement must have a program such that every honest fighter can stand behind it. Now, it is certainly true that the modern German cultural establishment produces every manner of nonsense. I know that this nonsense is poisoning the German national soul. There are those who say: "Something has to happen. You have to do something. If you want to fight the movie industry, you must build your own theater, even if it at first has only the most primitive equipment. And if you see that the children are being poisoned by what they read in school, you must begin to win children's souls and give them the antidote." My reply is simple: You can spend ten years giving the antidote to the poison that is produced by a badly led cultural establishment, but a single decree from the Ministry of Culture can destroy all your work. If you had spent that ten years winning fighters for the movement, the movement would have conquered the Ministry of Culture! Everything else is mere piecework.

If a movement wins political power, it can do those positive things it wants to do. Only then does it have the power to protect its accomplishments. At the moment a movement or party wins control of the state, its worldview becomes the state and its party becomes the nation. The nation is not the 60 million people who live in it. That is a confused mixture. One says yea, the other nay. That is not a nation. A nation is characterized by consciousness. Instinct alone is not enough. Only when I am aware that I am a member of the nation, when I am consciously a German, do I belong to the German people. The Great Elector did not say: "Think and remember that you are a German." Rather, he said: "Consider well that you are a German." Consideration is at the level of consciousness. Such consciousness belongs to the entire nation. Adolf Hitler rightly answered the court in Munich in this way when he was asked: "How could you think of establishing a dictatorship over sixty million with such a tiny minority?" His reply: "If an entire nation has become cowardly, and there are only a thousand left who want something great, and who have to power to transform the state, then these thousand people are the nation." If the others let a minority conquer the state, then they must also accept the fact that we will establish a dictatorship.

The same is true of a movement. If a movement has the strength to take over the state, than it has the power to transform the state. I am the last to complain that the Marxists rule us today. As long as we do not have the strength to overcome them, they have the political right to rule us. I am surprised how little they use that right. I would do things differently. That is their tragic misunderstanding of their own worldview. I do not complain that the gentlemen of the Berlin Police use their power against us, only that they call themselves democrats and claim that they allow freedom of thought and of speech. That is nonsense. That is lying hypocrisy, for in truth these gentlemen are dictators.

If a movement has the strength to take over government positions of power, then it has the right to form the government as it wishes. Anyone who disagrees is a foolish theoretician. Politics is governed not by moral principles, but by power. If a movement conquers the state, it has the right to form the state. You can see how these three elements combine ideals and

personalities. The idea leads to a worldview, the worldview to the state, the individual becomes a party, the party becomes the nation.

The important thing is not to find people who agree with me about every theoretical jot and tittle, but rather that I find people who are willing to fight with me for a worldview. Winning people over to something that I have recognized as right, that is what we call propaganda. At first there is knowledge; it uses propaganda to find the manpower that will transform knowledge into politics. Propaganda stands between the idea and the worldview, between the worldview and the state, between the individual and the party, between the party and the nation. At the moment at which I recognize something as important and begin speaking about it in the streetcar, I begin making propaganda. At the same moment, I begin looking for other people to join me. Propaganda stands between the one and the many, between the idea and the worldview. Propaganda is nothing other than the forerunner to organization. Once it has done this, it is the forerunner to state control. It is always a means to an end.

Although I must hold unshakably and unalterably to the idea, propaganda adjusts itself to the prevailing conditions. Propaganda is always flexible. It says different things here than it does there. It cannot be polished, laminated and stuffed; rather it must occupy the space between the one and the many. I talk differently on the streetcar with the conductor than I do with a businessman. If I did not, the businessman would think I was crazy and the streetcar conductor would not understand me. That means propaganda cannot be limited. It changes according to whom I am trying to reach. Let me tell a good story about a party member in Berlin who since 1919 has promoted the National Socialist idea. At first, he beat his head bloody against a wall that we want to avoid. He began by distributing the wildest anti-Semitic publications on the street. He knew it was bad stuff, but there was nothing better, so he read these books or newspapers in the subway. Everyone could see that he was a harmless crank, and when he stood up and left his newspapers behind, someone regularly would say: “Sir, take your newspaper along with you.” He would angrily take his paper and leave it with the conductor, saying: “Here, German brother.” And the conductor certainly

thought he came from the nuthouse. He gradually realized that the methods that worked with friends and comrades do not work with strangers.

In other words, there is no ABC of propaganda. One can make propaganda, or one cannot. Propaganda is an art. Any reasonably normal person can learn to play the violin to a certain degree, but then his teacher will say: “This is as far as it goes. Only a genius can learn what remains. You are not a genius, so be content with what you have learned.” I can certainly teach any reasonable person the absolute basics of propaganda. But I will soon recognize the limits. One is either a propagandist, or one is not. It is wrong to look down on a propagandist. There are people who say a propagandist is merely a good drummer. This displays a certain envy and lack of ability. They are mostly mediocre philosophers whom the masses ignore. You have seen often enough — no one can deny it — that our movement has good speakers. Since our opponents do not have good speakers, they say: “Well, they are only good drummers.” Hitler was called the “Drummer of National Unity” for five years. When they realized that this drummer had ideas that didn’t fit into their way of thinking, he was suddenly a “crazy politician” who had to be dealt with. It is foolish to look down on propagandists. The propagandist has a certain role within the party. It is good for our young movement that we are young and lacking in really great leaders — though naturally not in comparison to other parties. The great leaders we have cannot stick to a particular area, but must be able to do everything. They must be propagandists, organizers, speakers, writers, etc. They must be able to get along with people, find money, write articles, and a lot more. That is why it is wrong to say that Hitler is merely a drummer. That is what is great about him, and what separates him from everyone else. He is a politician, and also a propagandist, while the leaders of other parties understand neither politics nor propaganda. You can see how propaganda relates to the worldview and to the organization. After we have finished the hard work of moving the idea and the worldview from the individuals to the masses, propaganda has the task of taking the knowledge of the mass and enabling it to take over the state.

Let me give an example.

What good would it do if everything we know to be right stayed in our few heads! The few would doubt the rightness of the idea, since they would see

that no one was joining them. And if we did not have the people — from the lowliest S.A. man who distributes newspapers to the best speaker, or the leader of the party, all our lovely knowledge would be useless, for only we would know it. The others would continue their nonsense, and the German people in the end would perish.

Propaganda is absolutely necessary, even if it is only a means to an end. Otherwise, the idea could never take over the state. I must be able to get what I think important across to many people. The task of a gifted propagandist is to take that which many have thought and put it in a way that reaches everyone from the educated to the common man. You will all grant me this, and as further evidence I can recall a Hitler speech in Jena. Half the audience were Marxists, half students and university professors. I had a burning desire to speak with both elements afterwards. I could see that the university professor and the average man had understood what Hitler said. That is the greatness of our movement, that it can use language to reach the broad masses.

Of course, the style will vary according to the speaker. It would be a big mistake to expect everyone to treat the idea in the same way, for as great as it is, so different are the individuals who are to be reached by it. You will surely hear some people say that they like one speaker, while others prefer another. It would be a mistake to try to make the soft-spoken speaker into a thundering orator, or a thundering orator into a soft-spoken chap. Neither would accomplish anything. The soft-spoken speaker would never reach the heart no matter how hard he tried, nor would the thundering orator succeed in speaking quietly. Everyone would go home dissatisfied. The bigger our movement gets, the more kinds of people it can house, and each will reflect the movement a little differently. No two things in God's world are alike. Everything is a little different. Thus one person reflects things differently than another.

As propaganda draws an ever-growing following to the idea, the idea broadens, becomes more flexible. It no longer stays in a few heads, but wants to include everything. At that moment it becomes a comprehensive program. We can happily see that that is the case in our movement. You will never find millions of people willing to die for a book. But millions of people are

willing to die for a gospel, and our movement is becoming more and more a gospel. All that we have come to know in our individual lives is joining to form a great faith that lives unshakably in our hearts. Each of us is willing, if necessary, to give his all for it. No one is willing to die for the 8-hour day. But people are willing to die so that Germany will belong to the Germans. What Adolf Hitler prophesied in 1919 is becoming clearer every day: "Freedom and Prosperity!" The movement is increasingly freeing itself from the all too human, and becoming a powerful force. The time is coming when people will not ask us what we think about the 8-hour day; but rather when Germany is seized with desperation they will ask: "Can you give us back faith?" If a movement has brought the idea from the individual to a worldview, building in the end a clear gospel for which each is ready to die, that movement is near victory. That does not happen in the study, but rather in battle, in bitter battle each day with the enemy, bringing him to see how he has led the nation down the wrong path. I must say that I learn the most from reading the *Berliner Tageblatt*.[2] That is a fine example of the Jews at work. From the Jewish standpoint, I've never noted a single mistake, whereas the nationalist papers make mistakes all the time.

I now want to outline the essential characteristics of propaganda. We have already agreed that propaganda is not an end in itself, but a means to an end. Its task is to spread the knowledge of National Socialism to the people, or to a part of the people. If propaganda does that, it is good; if not, it is bad. The German Nationalists claimed that Hitler's propaganda before 9 November 1923 was too loud, too noisy, too popular. Hitler replied: "Munich must become National Socialist. If I achieve that my propaganda will have been good. If I had wanted to make you happy, it would have been bad. But that was not my intention." You cannot evaluate propaganda in midcourse, but rather you have to wait until it reaches its maker's goal. You cannot say that our propaganda was wrong because the government banned it. That is false. Under Jewish police officials, our propaganda would be wrong if it were not banned, for that means it would be harmless, The fact that it is banned is the best evidence that we are dangerous. If the ban is lifted, do not come to me and say that the Jew has seen the error of his ways. It will be lifted when the Jew sees that it is not achieving his purpose. You can say what you want. The

Jew will put away his dagger only when he sees that it is better not to use it against a propaganda method, or when he sees that the dagger has already done its duty.

Success is the important thing. Propaganda is not a matter for average minds, but rather a matter for practitioners. It is not supposed to be lovely or theoretically correct. I do not care if I give wonderful, aesthetically elegant speeches, or speak so that women cry. The point of a political speech is to persuade people of what we think right. I speak differently in the provinces than I do in Berlin, and when I speak in Bayreuth, I say different things than I say in the Pharus Hall.[3]

That is a matter of practice, not of theory. We do not want to be a movement of a few straw brains, but rather a movement that can conquer the broad masses. Propaganda should be popular, not intellectually pleasing. It is not the task of propaganda to discover intellectual truths. I find them by thinking, or at my desk, anywhere but in a meeting hall. That is where I transmit them. I do not enter the meeting hall to discover intellectual truths, but to persuade others of what I think to be right. I learn methods there that I can use to reach others with what I have found to be right. The speaker or propagandist must first understand the idea. He cannot do that in the middle of making propaganda. He must start with it. Through daily contact with the masses, he learns how to communicate that idea. It is not the task of propaganda to discover knowledge, but to transmit knowledge. It must adjust to those it wishes to reach with that knowledge. The propagandist's speeches or posters that are aimed at farmers will be different than those aimed at employers; those aimed at doctors will be different than those aimed at patients. He will adjust his propaganda to fit those he is speaking to. You can see that all the critical standards used by other parties to evaluate propaganda miss the point, and that most complaints about the NSDAP's propaganda result from a false understanding of propaganda. If someone tells me: "Your propaganda has no civilized standards," I know there is no point in even talking with him.

It makes no difference if propaganda is at a high level. The question is whether it reached its goal. My first goal when I came to Berlin was to make the city aware of us. They could love us or hate us, as long as they knew who

we were. We have reached that goal. We are hated and loved. When someone hears the term National Socialist, he does not ask: “What is that?” Once we have reached the first goal, we can work on turning hate to love and love to hate, but never to indifference. The battle against indifference is the hardest battle. There may be two million people in this city who hate my guts, who persecute and slander me, but I know that I can win over some of them. We know that from experience. Some of those who persecuted us and fought most bitterly against us are today our most determined supporters. You see that the important thing for propaganda is that it reach its goal, and that it is a mistake to apply critical standards that are irrelevant.

Let me give another example. If someone asks me what I think of another person, it is silly for me to say: “I like him, but he cannot play the piano.” The answer will be: “So what? He is a corporate lawyer. Why don’t you see if he is good at what he does?” That is a good answer. And it applies just as well to propaganda.

Our propaganda follows a clear line. Adolf Hitler once told me that it is not necessary to give a programmatic speech to a public meeting. The public meeting requires the most primitive approach. If the fine gentlemen say: “You are only a propagandist,” the answer is this: “Was Christ any different? Did he not make propaganda? Did he write books, or did he preach? Was Mohammed any different? Did he write learned essays, or did he go to the people and say what he wanted to say? Were not Buddha and Zarathustra propagandists?” True, the philosophers of the French Revolution built their intellectual foundations. But who got things moving? Robespierre, Danton, and the others. Did these men write books, or did they speak in popular meetings? Look around today. Is Mussolini more an author or a great speaker? When Lenin took the train from Zurich to Petersburg, did he repair to his study and write a book, or did he speak to thousands? Fascism and Bolshevism were built by great speakers, by masters of the spoken word! There is no difference between the politician and the speaker. History proves that great politicians were always great speakers: Napoleon, Caesar, Alexander, Mussolini, Lenin, name whomever you want. They were all great speakers and great organizers. If a person combines rhetorical talent, organizational ability, and philosophical ability, if he has the ability to

transmit knowledge and to gather people under his banner, then he is a brilliant statesman.

If someone tells me today: “You are a demagogue,” I answer him in this way: “Demagogy in the good sense is simply the ability to get the masses to understand what I want them to understand.” Of course, I can adjust to the feelings of the broad masses, which is demagogy in the bad sense. Then I change not only the form of what I want to say, but also the content.

You cannot tell me that things have changed. Formerly, speakers built movements; today we live in the age of the press, and it is the writers who are influential. This theory is obviously false. Of course the press is important. But if you examine well-written editorials, they turn out to be speeches in disguise. The Marxists did not win through their editorials, but rather because each Marxist editorial was a little propaganda speech. They were written by agitators. They sat in their offices or in smoke-filled bars, writing not elegant, intellectual and polished essays, but rather brutal, direct words that the average man understood. That is why the masses devoured the Red press. We must learn from their example. Marxism did not win because it had great prophets — they had none. Marxism won because its nonsense was promoted by agitators of the ability of August Bebel and Lenin. They led Marxism to victory. If the folkish movement had had such agitators at its disposal, its stronger intellectual foundations would surely have led it to victory. Some critics complain: “All you do is criticize! You only complain. You can’t do things any better yourselves!” Others say that “the *Angriff*[4] is entirely negative. Say something positive for a change.” Well, I am not in a position to say anything positive about Isidor Weiss.[5] I can only be negative. And there is nothing positive I can say about the Republic. There is nothing positive about it. I can say something positive only when I eliminate the negative. The most brilliant statesman on earth could do nothing with this Republic. And Marxism preached only the negative for sixty years. The result was that it took over the state on 9 November 1918. Hitler once said: “Keep those know-it-alls who always want to do something positive away from me.”

We can do something positive only when we have first gotten rid of the negative. A leader does not emerge from a conference table. He develops from the masses, and the more a true leader rises from the masses, the more he draws the masses to him. The mass is the weak, cowardly, lazy majority of people. One can never entirely win the broad mass. The best elements from the mass must be put in a form where they can be victorious. That is the task of a brilliant mind. We thank fate that it has given us one of these minds, a mind superior to all others, whom we willingly serve. That is the proof that we will win. If others find their wisdom in majority rule, but a movement is led by one person, that movement will win. When it wins is irrelevant. It will win because that is the way things are. Look around as much as you want. You will everywhere see our movement's intellectual foundations.

The task of the leaders and followers is to drive this knowledge ever deeper into the hearts of our shattered nation. Each must make that clear, each must think things through. Everything we do must be clear. We will never give up. If everything is clear, one does not have to be an outstanding speaker. If he can say it all in a few words, he is a propagandist. If we have an army of such propagandists, from the littlest to the Führer himself, and if each spreads our crystal-clear knowledge to the masses, the day will come which our worldview takes over the state, when our organization seizes the reins of power, when we are no longer members of a slave colony, but rather citizens of a political state that we ourselves have formed.

That is our task on this planet: to create the foundation on which our people can live. When we do that, this nation will create works of culture that will endure for eons in world history!

THE RACIAL QUESTION AND WORLD PROPAGANDA

SPEECH, NUREMBERG PARTY DAY RALLY, 1933

The National Socialist revolution is a typical German product. Its scale and historical significance can only be compared with other great events in human history. It would be false and misleading to compare this revolution to other transformations in recent European history. True, it shares their impulses, their energy, and perhaps even their methods, with some exceptions. But its foundations, causes, and therefore results are entirely different. It could not have happened without the war and the November Revolt, at least in its speed and power.

The Versailles treaty of non-peace stood in its way. Poverty, unemployment, desperation, and decay accompanied it through all its ups and downs. An over-refined democratic parliamentarianism that today seems almost grotesque found its last and highest expression. It provided the stage on which National Socialism rose to power. We told our opposition often enough that although we were using its weapons and rules for our purposes, we had nothing intellectually or politically in common with them. To the contrary, our goal was use these means to put and end to them and their methods, to finally eliminate their theories and policies. Both in theory and practice, National Socialism opposes liberalism.

Just as liberalism after the French Revolution had various effects on every nation and people, depending on their nature and character, the same is true today for the forces that oppose it. German democracy was always a particular playground of European liberalism. Its innate tendency towards excessive individualism was foreign to us, which lost it any connection to real political life after the war. It had nothing to do with the people. It represented not the totality of the nation, but turned into a perpetual war between interests that gradually destroyed the national and social foundations of our people’s existence.

National Socialism was able to overcome this condition of continual spiritual, economic, and political crises only because the German people themselves regained their composure, and found a political idea and organization that corresponded to the character of the German nation. National Socialism is a completely German phenomenon. It can only be understood in the framework of German conditions and forces. Like Mussolini once said about Fascism, “it is not for export.”

Nonetheless, we see the National Socialist revolution as an event that affects the entire world. Besides, the solution of the German Question cannot be without consequences for the future constellation of Europe. It is a warning for the entire liberal world that Germany has replaced democracy with an authoritarian system, that liberalism broke under the blows of the national uprising, that parliamentarianism and the party system are outdated concepts for us.

The past three years have proven that the strength of a new idea is stronger than the resources of an outdated worldview, even when it defends itself with the instruments of state. A new kind of authority has been established in every area of public life in Germany.

The insane belief in equality that found its crassest expression in political parties is no more. The principle of personality has replaced the notion of popular idiocy. A united German nation was born, despite all the labor pains. It is not surprising that those who benefited from parliamentarianism struck their tents when they saw that National Socialism was firmly established. They decided to take up their activity beyond our borders. That does not mean they have given up on Germany. They believe their hour may not be near, but that it will eventually come.

They do all they can to cause the Reich domestic and international difficulties. These pacifists from head to toe do not even hesitate to urge bloody war against Germany in the foreign papers that are not yet wise enough to refuse them space.

One cannot make sense of this situation without understanding the significance of the racial or Jewish Question.

The National Socialist government also cannot ignore it. Our laws suffer hard and often unjustified criticism abroad, above all from International Jewry itself. But one should not forget that dealing with the Jewish Question through legal means was the best approach. Or should the government have followed the principles of democracy and majority rule and let the people themselves solve the problem?

History has never had a revolution less bloody, more disciplined and more orderly than ours. In attempting to deal with the Jewish question and to approach the matter legally for the first time in Europe's history, we are only following the spirit of the age. Defending against the Jewish danger is only part of our plan. When it becomes the only issue when National Socialism is discussed, that is Jewry's fault, not ours. It has attempted to mobilize the world against us in the secret hope of winning back the territory it has lost.

This hope is not only in vain, it also carries with it a series of dangers and difficulties for Jewry itself. It cannot prevent arguments throughout the world not only against our policies, but also for them. The discussion has taken on an extent that both in the immediate and distant future could have extraordinarily unpleasant consequences for the Jewish race.

Richard Wagner once called the Jews the "plastic demon of decomposition" and Theodor Mommsen[6] meant the same when he saw them as the "ferment of decomposition." In contrast, the Aryan sees himself as a creative creature. There may be a certain tragedy inherent in the nature of the Jews, but is it our fault that this race works destructively among the peoples and is a constant danger to their domestic and international security?

The fundamental differences between the two races were responsible for the repeated explosions during the November years.[7] As long as the Jews remain anonymous, they are secure. The moment they lose their anonymity, the racial problem became acute and required a suitable solution. We certainly do not hold the Jews solely to blame for the German spiritual and economic catastrophe. We all know the other causes that led to the decline of our people. However, we have the courage to recognize their role in the process, and to name them by name.

It was difficult for a time to persuade the people of this, for public opinion was entirely in Jewish hands.

On a Berlin stage run by the Jews, a steel helmet bearing the words "Away with the filth!" was swept into the dust heap. The Jew Gumbel[8] said the dead of the war had "fallen on the field of dishonor." The Jew Lessing[9] compared Hindenburg with the mass murderer Haarmann.[10] The Jew Toller[11] said heroism was "the most stupid ideal." The Jew Arnold Zweig[12] spoke of the German people as a "horde that needed to be unmasked," as the "animalistic power of the eternal Boche," and as a "nation of newspaper readers, a herd of voters, businessmen, murderers, marchers, operetta lovers, and bureaucratic cadavers."

Is it surprising that the German Revolution also broke this unbearable yoke? When one further considers the alienation of German intellectual life by International Jewry, its corruption of German justice that finally led to the fact that only one out of every five judges was German, the takeover of the medical profession, their predominance among university professors, in short, the fact that nearly all intellectual professions were dominated by the Jews, one has to grant that no people with any self-esteem could tolerate that for long. It was only an act of national renewal when the National Socialist revolution took action in this area.

People abroad often do not know the real causes of German Jewish legislation. The statistics are most persuasive.

Nonetheless, we held back at the beginning of our work. We had more important things to do than to take on a question of such great scope. It is entirely the fault of Jewry that things turned out differently. The boycott and atrocity propaganda they made in other countries was an attempt by International Jewry to accomplish by means of public opinion in other countries what had been made impossible by our takeover in Germany. They attempted to cause difficulties for Germany's rebirth through a worldwide boycott campaign, and to render it ineffective.

We finally resorted to a counter-boycott during that critical period. The fact that their racial comrades still in Germany suffered loss is thanks to their racial comrades beyond our borders, who were trying to cause difficulties for us. They only caused economic difficulties for their own race. We can predict the future consequences for Jewry. We have not done anything to encourage them, they are simply the product of the times. Many clever Jews have already realized what they have done, above all to those remaining in Germany, who were the most directly affected. They shouted their warnings. But they could not overcome the radical wing, and in the end had to let things take their course for better or worse. This radical wing has delivered an extraordinarily hard blow to World Jewry and its allies. They put the Jewish Problem up for debate, and where it is debated the results can only be unpleasant. Jewry's strength is in its anonymity; if it loses that, the results can only be harmful.

The recent Zionist Conference in Paris shows the hopeless situation World Jewry has been driven into by its radical wing. When one of the various Jewish groups is no longer united, when there are only fruitless debates, it is a sign that Jewish power is on shaky ground. That is already beginning to have consequences for Jewry.

These events reveal the racial problem in all its difficulty. It will not fade away until Europe's peoples solve it. It will be solved when the people for their own good do what is necessary for their security.

Our country still faces a world boycott by International Jewry, even if it is not as open as it was earlier, and we are still threatened by a cleverly thought out and systematically executed world conspiracy. The fight against young Germany is a fight by the Second and Third *Internationales*[13] against our authoritarian state. The countries that tolerate or promote it, sometimes in the mistaken belief that they are thus reducing troublesome German competition on the world market, are bringing upon themselves and their future a danger that we have overcome.

They can do what they want; Germany has overcome the danger. It has taken radical steps to drive out Bolshevism and its ideological content along with its racially-linked concepts.

If our battle against anarchy results in the racial problem becoming a world problem, that was not our intention, but it is fine with us. The conspiracy being forged against Germany will not lead to our destruction, but it will inevitably open the eyes of all the peoples of the world.

Let me in closing say a few words about the measures we are taking against the world propaganda directed against us. It is clear that such a major campaign against Germany's peace and security cannot go unanswered. World propaganda against us will be answered with world propaganda for us.

We know what propaganda is, its power, and its ways and means. We did not learn it in school, but became its masters while doing practical work. Our untiring educational campaign succeeded in uniting Catholics and Protestants, farmers, the middle class and workers, Bavarians and Prussians, into a unified German people. We joined the power of persuasion with the power of the idea. We depended only on ourselves, conquering the state with the power of faith and the power of the word. Who cannot believe that we will succeed in persuading the world of the integrity of our actions? A calm presentation of our case may not win love, but it will at least win growing respect. The truth is always stronger than the lie.

The truth about Germany will get through to the other nations, also in respect to the racial question. We have done what is necessary, and therefore fulfilled our duty. We do not need to fear the world's judgment.

The world is cordially invited to send its journalists and representatives to Germany so that they can see for themselves the courage and determination of the government and people to remove the last remnants of the war and the November revolt, and to introduce a balance of power that will guarantee Germany a secure existence, honor, and its daily bread. No one who sees this nation at work can have doubts about its future. The more foreigners visit us, the more friends young Germany will win.

Our foreign situation today is identical to our domestic situation when we began. Those who attended our meetings then were struck by the crass contrast between what the enemy newspapers wrote about us and what we actually are. Visitors to Germany today have the same experience. Their

experiences will be the beginning of respect. Any fair, thinking and objective person, wherever he may come from, will find a people and a government trying to overcome the difficulties of the postwar period by its own strength, and who are attacking the problems they face with hard, manly pride. We need to show the world what we once showed the other parties: We never lose our nerve.

Modesty, clarity, firmness, and decency are the virtues that our kind of German thinking wants to see in the world. There is nothing that is impossible. That which seems impossible can be made possible by the power of the spirit.

Germany will not founder on the racial question; to the contrary, the future of our people depends on solving it. As in so many other areas, here we also shall be pathfinders for the world. Our revolution is of enormous significance. We want it to find the key to world history in the solution of the racial question.

THE BATTLE IN THE PHARUS HALL

EXTRACT FROM THE BOOK *KAMPF UM BERLIN* (1934).

This book was Goebbels' record of the struggle by the NSDAP to win over the population of Berlin from the Reds. It describes the fight which occurred in the Pharus Hall, the traditional meeting place of the Communist Party of Germany (KPD) on February 11, 1927.

It was a provocation the likes of which Berlin had never seen. Marxism thinks it presumptuous if a person with nationalistic sentiments expresses them in a working class district. And in Wedding! Red Wedding belongs to the proletariat! It had been that way for decades, and no one had the courage to object and prove that was not the case.

And the Pharus Hall? — that was the uncontested domain of the K.P.D. They held their party congresses there. Almost every week they gathered their most loyal and active members there. Here one had heard only talk of world revolution and international class solidarity. Here of all places the NSDAP scheduled its next meeting.

It was an open declaration of war. We meant it that way and the opponent understood it that way. Our party members were jubilant. Everything was now at stake. The future of the Berlin movement would be risked boldly and bravely. It was win or lose!

The decisive day of 11 February neared. The communist press outdid itself with blood-thirsty threats. We would face a tough reception, we would not want to come back. At the labor and relief offices, people openly said that we would be beaten to a bloody pulp.

We had no idea of the danger that threatened us then. I myself did not yet know Marxism well enough to foresee the possible consequences. I shrugged my shoulders as I read the dark prose of the red press and awaited expectantly the decisive evening.

Around 8 p.m. we drove in an old rusty car from the city center to Wedding. A cold gray mist hung under a starless sky. Our hearts were bursting with impatience and expectation.

As we drove down Müllerstrasse it was already clear that the evening did not bode well. Groups of dark figures stood on every street corner. They apparently planned to teach our party members a bloody lesson before they even got to the meeting.

Dark masses of people stood outside the Pharus Hall, expressing their rage and hate with loud and impudent threats.

The leader of the protective forces cleared a way for us and reported briefly that the hall had been packed since 7:15 p.m. and had been closed by police. About two-thirds of the audience were Red Front fighters. That was what we wanted. There would be a decision. We were ready to give it all we had.

Entering the hall, we encountered a warm, stifling aroma of beer and tobacco. The hall was hot. A lively roar of voices filled the hall. People were packed in tightly. We reached the podium only with difficulty.

No sooner was I recognized than hundreds of voices filled with rage and revenge thundered in my ears: “Bloodhound! Murderer of workers!” Those were the mildest words they shouted. But a welcoming group of some party members and S.A. Men answered with passion. Excited battle cries sounded from the platform. I saw immediately that we were a minority, but a minority determined to fight, and therefore win.

It was still our custom then for an S.A. leader to chair all of the party’s public meetings. Here too. Tall as a tree he stood up front and asked for silence with his upraised arm. That was easier said than done. Mocking laughter was the answer. Insults flew toward the platform from every corner of the room. People growled and screamed and raged. There were world revolutionaries scattered about who apparently had gained the courage they needed by drinking. It was impossible to quiet the hall. The class-conscious proletariat had not come to discuss but to fight, to break things up, to put an end to the Fascist specter with callused workers’ fists.

We were not uncertain, even for a moment. We also knew that if the enemy did not succeed this time in what he had threatened, the future success of the movement in Berlin was assured.

Fifteen or twenty S.A. and S.S. men stood before the platform in uniforms and arm bands, an impudent and direct provocation to the Red Front fighters. Behind me was a select group of reliable people ready at any moment to risk their lives to defend me from the onrushing red mob with brutal force

The communists made an obvious mistake in their tactics. They had scattered small groups throughout the hall, but clumped most of the rest in the right rear of the hall. I recognized immediately that there was the center of unrest, and if anything was to be done, we first had to deal ruthlessly with it. Whenever the chair tried to open the meeting, a dark chap stood up on a stool and shouted "Point of Order!" Hundreds of others yelled the same after him.

If one takes from the mass their leader, or also their seducer, they are leaderless and easily controlled. Our tactic therefore was to silence this cowardly troublemaker at any cost. He felt secure back there, surrounded by his comrades. We tried to do this peacefully a few times. The chair shouted over the uproar: "There will be discussion afterward! But we determine the rules of order!"

That was an ineffective attempt at an unsuitable object. The screamer wanted to throw the meeting into confusion by his endless shouts and bring things to the boiling point. Then a general melee would result.

As our efforts to bring the meeting to order peacefully proved unsuccessful, I took the head of the defensive forces to the side, and immediately after groups of his men slipped through the thundering communist masses. Before the astonished and surprised Red Front troops realized what was happening, our comrades had hauled the troublemaker down from his stool and brought him through the raging crowd to the podium. That was unexpected, but what followed was no surprise. A beer glass flew through the air and crashed to the floor. That was the signal for the first major meeting hall battle. Chairs were broken and legs ripped from tables. Glasses and bottles suddenly appeared and all hell broke loose. The battle raged for ten minutes. Glasses,

bottles, table and chair legs flew randomly through the air. A deafening roar rose; the red beast was set free and wanted its victims.

At first it looked as if we were lost. The communist attack was sudden and explosive, completely unexpected. But soon the S.A. and S.S. men distributed throughout the hall and in front of the platform recovered from their surprise and counterattacked with bold courage. It quickly became clear that although the Communist Party had masses behind it, these masses became cowards when faced with a firmly disciplined and determined opponent. They ran. In short order the red mob that had come to break up our meeting had been driven from the hall. The order that could not be secured by good will was gained by brute force.

Usually one is not aware of the stages of a meeting hall battle. Only later does one recall them. I still remember a scene that I will never forget; on the podium stood a young S.A. man whom I did not know. He was hurling his missiles into the on-coming red mob. Suddenly a beer glass thrown from the distance hit him on the head. A wide stream of blood ran down his face. He sank with a cry. After a few seconds he stood up again, grabbed water bottle from the table and threw it into the hall, where it clattered against the head of an opponent.

The face of this young man is engraved in my memory. This lightning-fast moment is unforgettable. This gravely-wounded S.A. man would soon, and indeed for all times, become my most reliable and loyal comrade.

Only after the red mob had been driven howling, growling and cursing from the field could one tell how serious and costly the battle had been. Ten lay in their blood on the platform, most with head injuries, two with severe concussions. The table and stairs to the platform were covered in blood. The whole hall resembled a field of ruins.

In the midst of this bloody and ruined wasteland, our tree-high S.A. leader resumed his place and declared with iron calm: “The meeting will continue. The speaker has the floor.”

Never before or since have I spoken under such dramatic conditions. Behind me, groaning in pain and bleeding, were seriously injured S.A.

comrades. Around me were broken chair legs, shattered beer glasses and blood. The whole meeting was icily silent.

We lacked then a medical corps. Since we were in a proletarian district, we had to have our seriously wounded carried out by so-called worker volunteers. There were scenes outdoors of unimaginable inhumanity. The bestial people who were supposedly fighting for universal brotherhood insulted our poor and defenseless injured with phases like: “Isn’t that pig dead yet?”

Under such conditions it was impossible to give a coherent speech. Scarcely had I begun to speak when another group of volunteers entered the hall to carry off a seriously wounded S.A. man on a stretcher. One of them, encountering the brutal apostles of humanity outside the door and their unflattering and crude language, shouted for me in desperation. His voice could be heard loudly and unmistakably on the platform I interrupted my speech and went through the hall, where there were still scattered communist commando groups. Still surprised by what had happened, they stood quietly and shyly to the side. I bade farewell to the seriously wounded S.A. comrades.

At the end of my speech, I spoke for the first time of the unknown S.A. man.

An amusing and satisfying episode of this bloody battle should also be mentioned. When the discussion period was announced, a pathetic chap who claimed to be a member of the Young German Order stood up. He gave an emotional appeal for brotherhood and peace between the classes, and complained passionately about the useless immorality of all this bloodshed, and announced that only in unity was there strength. As he then bowed to the meeting and prepared to launch into a patriotic poem to conclude his noble nonsense, the crowd laughed loudly when an honest S.A. man made the appropriate interruption: “Shut up, you little birthday orator!”

*

That amusing intermezzo brought the battle of the Pharus Hall to an end. The police had cleared the street outside. The S.A. and S.S. left without any

difficulty. A decisive day in the history of the National Socialist movement in Berlin was behind us.

MIMICRY

LEAD ARTICLE FROM *DAS REICH* MAGAZINE, JULY 20, 1941.

The Jews are masters at fitting in to their surroundings, without in any way changing their nature. They are mimics. They have a natural instinct that senses danger, and their drive for self-preservation usually gives them the proper ways and means to escape danger at no risk to their lives or any need for courage. It is difficult to detect their sly and slippery ways. One has to be an experienced student of the Jews to recognize what is happening. Their response when they have been uncovered is simple and primitive. It displays a perfidious shamelessness that is successful because one usually does not think it possible to be so shameless. Schopenauer once said that the Jew is the master of the lie. He is such an expert on twisting the truth that he can tell his innocent opponent the exact opposite of the truth even on the plainest matter in the world. He does this with such astonishing impudence that the listener becomes uncertain, at which point the Jew has usually won.

The Jews call this *chutzpah*. *Chutzpah* is a typically Jewish expression that really cannot be translated into any other language, since *chutzpah* is a concept found only among the Jews. Other languages have not needed to invent such a word, since they do not know the phenomenon. Basically, it means unlimited, impertinent, and unbelievable impudence and shamelessness.

As long as we had the doubtful pleasure of having to put up with Jews, we had more than enough examples of the typical Jewish characteristic they call *chutzpah*. Cowards became heroes and decent, industrious, and brave men became contemptible idiots or fools. Fat and sweaty stockbrokers presented themselves as communists saving the world, and decent soldiers were characterized as beasts. Normal families were mocked as breeding pens, while group marriages were praised as the highest form of human development. The most disgusting junk the human mind could create was

presented as great art while real art was ridiculed as *Kitsch*. The murderer was not guilty, but rather his victim.

It was a system of public deception that, when applied long enough, lames a people both culturally and spiritually and over time strangles any kind of defense. Before National Socialism, Germany was in the midst of such deadly danger. Had our people not come to its senses at the last possible moment, our country would have been ripe for Bolshevism, the most devilish infection the Jews can bring upon a people.

Bolshevism, too, is an expression of Jewish *chutzpah*. Turbulent Jewish party leaders and clever Jewish capitalists managed the most shameless coup one can imagine. They mobilized the so-called proletariat to class struggle by ruthlessly exploiting real or imagined problems. Their goal was total Jewish domination. The crassest plutocracy used socialism to establish the crassest financial dictatorship. A world revolution was to expand this experiment from the Soviet Union to the rest of the world. The result would have been Jewish world domination.

The National Socialist revolution was a death blow to this attempt. Once international Jewry realized that agitation was no longer sufficient to take over the various European nations, they decided to wait for a war. They wanted it to last as long as possible, so that at its end they could institute Bolshevist terror and force on a weakened, drained and impotent Europe. This had been the goal of Moscow's Bolshevists from the beginning of the war. They wanted to join in only when easy and safe victory was assured, meanwhile holding down sufficient German forces to keep Germany from a decisive victory in the West. One can imagine the howls of rage in the Kremlin as they realized one Sunday morning that the Führer's sword had cut through their web of lies and intrigues.

Until then, the Jewish Bolshevist leaders had cleverly kept in the background, probably in the mistaken belief they could fool us. Litvinov [14] and Kaganovich [15] were hardly seen in public. Behind the scenes, however, they were about their dastardly work. They tried to persuade us that the Jewish Bolshevists in Moscow and the Jewish plutocrats in London and

Washington were enemies. Secretly, however, they were planning to strangle us. That is proven by the fact that they made up with each other the moment their devilish game was revealed. The ignorant peoples on both sides who surely were astonished at such a sight were calmed down by tactful measures.

In Moscow, for example, the Jews abolished the Atheist Federation, even though it had been a matter of honor only a few days earlier for leading Soviet bigwigs to belong to it. Religious freedom was now guaranteed in the entire Soviet Union. Lying news items were spread in the world press announcing that praying was once more allowed in the churches, among other swindles. The English could not quite bring themselves to play the *Internationale* on the radio every night, since in Mr. Eden's interesting distinction the Bolshevists were not allies, only fellow combatants. The *Internationale* would have been a bit too strong for the British people at the moment, but they are hard at work presenting Stalin as a great statesman and wonderful social reformer who can be compared only to Churchill. They are doing their best to find other similarities as well between the glorious democracies in Moscow and London.

Remarkably, they are not all that far from the truth in this regard. They look different only to those who do not know much. To experts, they are as alike as two peas in a pod. The same Jews are at work, whether on stage or behind the scenes. When they pray in Moscow and sing the *Internationale* in Moscow, they are doing what Jews have always done. They are practicing mimicry. They adjust to the conditions around them, slowly, step by step, so as not to unsettle or awaken others. They are angry at us for uncovering them. They know we recognize them for what they are. The Jew is secure only when he can remain hidden. He loses his balance when he senses that someone sees through him. The experienced Jewish expert immediately sees in the insults and complaints the familiar Old Testament outbursts of hate. They have come our way so often that they have lost every element of originality. They are only of psychological interest to us. We wait calmly until Jewish rage has reached its epitome. Then they start falling apart. They spout nonsense, and suddenly betray themselves

The material on Radio Moscow or Radio London and the articles that appear in the Bolshevist and plutocratic organs are simply indescribable. London always gives priority to Moscow, which allows it to preserve good manners and blend into the landscape. Moscow's Jews invent lies and atrocities, the London Jews cite them and blend them into stories suitable for the innocent bourgeois. They do it only from professional obligation, naturally. The dreadful crimes in Lemberg[16] that horrified the entire world were, of course, not committed by the Bolshevists, but rather were an invention of the Propaganda Ministry.

It is quite irrelevant that German newsreels made the proof available to the entire world. Obviously we suppress the arts and sciences, whereas Bolshevism is a true center of culture, civilization and humanity. We personally were pleased at a recent statement by Radio Moscow. It was so absurd and despicable that it was almost flattering. We assume the Jewish speaker recalls the good old days in Berlin. Unless they have a very short memory, they must recall that all their insults will only lead to a thrashing at the end. Every evening they announce that they want punch our nose, us and all the other Nazi pigs. Sure, you want to, but doing it is something rather different, gentlemen! The whole affair has a certain tragicomic tone. The Jews talk as if they were really strong, but soon they have to move their tents and run like rabbits from the approaching German soldiers. *Qui mange du juif, en meurt!*[17].

One could almost say that anyone with the Jews on his side has already lost. They are the best pillar of the coming defeat. They carry the seed of destruction. They hoped this war would bring the last desperate blow against National Socialist Germany and an awakening Europe. They will collapse. Already today we begin to hear the cries of the desperate and seduced peoples throughout the world:

"The Jews are guilty! The Jews are guilty!"

The court that will pronounce judgment on them will be fearful. We do not need to do anything ourselves. It will come because it must come.

Just as the fist of an awakened Germany has struck this racial filth, the fist of an awakened Europe will surely follow. Mimicry will not help the Jews then. They will have to face their accusers. The court of the nations will judge their oppressor.

Without pity or forgiveness, the blow will strike. The world enemy will fall, and Europe will have peace.

THE FÜHRER AS A SPEAKER

EXTRACT FROM *ADOLF HITLER. BILDER AUS DEM LEBEN DES FÜHRERS (1936).*

There are two fundamentally different kinds of speakers: those who use reasoning, and those who speak from the heart. They reach two different sorts of people, those who understand through reason, and those who understand through the heart. Speakers who aim for the reason are generally found in parliaments, those who speak from the heart speak to the people.

The speaker who uses reason, if he is to be effective, must command a wide range of statistical and factual material. He must be a master of dialectic as the pianist is master of the keyboard. With ice cold logic, he develops his line of thinking and draws irrefutable conclusions. He is most effective with people who work primarily or exclusively with reason. Big and compelling successes are denied him. He does not understand how to fire up the masses for a great cause. He is limited to educational discourse. Since he is cold, he leaves his listeners cold. At best he persuades people, but never mobilizes them and sets them marching regardless of their own ideas or the element of personal risk involved.

The speaker from the heart is different. He may have the skills of the master of reasoning. They are, however, only tools he uses as a true rhetorical virtuoso. He has abilities not found in the reasoning speaker. He combines clear diction with simple argumentation, and instinct tells him what to say and how to say it. Language is united with ideas. He knows the secret corners and aspects of the mass soul and knows how to reach and touch them. His speeches are masterpieces of declamation. He outlines people and conditions; he inscribes his theses on the tablet of the age; with deep and noble passion he explains the pillars of his world view. His voice reaches out from the depths of his blood into the depths of the souls of his listeners. He brings to expression the secrets of the human soul. He rouses the tired and lazy, fires up the indifferent and the doubting, turns cowards into men and weaklings into heroes.

These rhetorical geniuses are the drummers of fate. They begin their work alone in dark and dismal historical epochs and suddenly and unexpectedly find themselves in the spotlight of new developments. They are the speakers that make history.

As any great man, a gifted speaker has his individual style. He can only speak as he is. His words are written into his body. He speaks his own language, whether in posters or letters, essays, addresses or speeches.

There are many examples in history that prove that great speakers resemble each other only in their effects. The nature of their appeals to people, their appeals to the heart, vary with the time, the nation, and the character of the epoch. Caesar spoke differently to his legions than Frederick the Great did to his army, Napoleon differently to his guard than Bismarck did to the members of the Prussian Parliament. Each used language that his hearers understood and used words and thoughts that reached their emotions and found an echo in their hearts.The daemon of their era gave each the ability to speak in a way that raised them above his century as one of the eternal proclaimers of great ideas, one of those who makes history and transforms nations.

The various races seem to have differing abilities in this realm. Some seem too reserved to practice the art, others seem practically predestined to it. One speaks of Latin eloquence, for example. The wealth of average and important speakers in the Roman peoples is also some proof of this. It also seems true that rhetorical ability in these nations finds a public that understands it and gives it the widest possibility of success.

In the past, our German nation was not particularly gifted in this regard. We had more than enough statesmen and soldiers, philosophers and scientists, musicians and poets, builders and engineers, geniuses of planning and organization. But we always lacked those with rhetorical gifts. No one after Fichte's classic speeches to the German people was able to reach the people's hearts, until Bismarck. When Bismarck departed, no one followed until the collapse after the World War brought forth a new preacher. In between we had at best serviceable speakers, suitable for everyday or parliamentary use or service on boards of directors, but who encountered only icy reserve when they spoke to the people.

This was probably the result of the times. There were no great ideas, no powerful projects. Rhetoric sank into a morass of self-satisfaction. The only apparent exception, Marxism, was secretly allied with them and its speakers represented a materialism that could never release the spark of true genius.

But revolutions bring forth true speakers, and true speakers make revolutions! One should not overestimate the role of written or printed words in revolutions, but the secret magic of the spoken word reaches directly the emotions and the hearts of people. It reaches the eye and the ear, and the electrifying force of the masses seized by the human voice sweeps with it the wavering and the doubting.

What would happen to a statesmanlike genius who fate had for some reason placed in an inferior position if he lacked the power of speech and the explosive force of the word! It gives him the ability to make ideas from ideals and realities from ideas. With its help, he gathers people to his flag those who are ready to fight with him; driven by it, men risk their health and their lives to bring a new world to victory. An organization comes from the propaganda of the word, a movement from the organization, and that movement conquers the state. The important thing is not whether an idea is right; the decisive thing is whether one can present it effectively to the masses so that they become its adherents. Theories remain theories when living men to not give them expression. Living people in difficult times follow only an appeal that reaches their hearts because it comes from the heart.

It is difficult to place the Führer within these categories. His ability to reach the masses is unique and remarkable, fitting no organizational scheme or dogma. It would be ridiculous to think he attended some sort of speaker school; he is a rhetorical genius who developed his own abilities with no help from anyone else. One cannot imagine that the Führer ever spoke differently than he does today, or that he will ever speak differently. He speaks his heart, and therefore reaches the hearts of those who hear him. He has the amazing gift of sensing what is in the air. He has the ability to express things so clearly, logically and directly that listeners are convinced that that is what they have always thought themselves. That is the true secret of the effectiveness of Adolf Hitler's speeches. The Führer is neither a speaker

from reason nor from the heart. He uses both, depending on the needs of the moment. The essential characteristics of his speeches to the people are: clear organization, irrefutable logical reasoning, simplicity and clarity of expression, razor-sharp dialectic, a developed and sure instinct for the masses and their feelings, an electrifying emotional appeal that is used sparingly, and the ability to reach out to the souls of the people in a way that never goes unanswered.

Long ago when he was still far from power, the Führer spoke to a meeting filled primarily with his political opponents. From the beginning, he was rejected. For two hours he struggled with the stubbornness of his audience, addressing all their problems and objections until at the end there was only thundering agreement, jubilation and enthusiasm. As he concluded, someone yelled from the highest row: "Hitler is Columbus!"

That got to the heart of it. He had stood the egg on its end. He clarified the confused and mysterious nature of the age. He showed his hearers in a clear and simply way that the man in the street had long sensed, but had not found the courage to express. Hitler said what everyone thought and felt! More than that, he had the civil courage in the face of nearly everyone else to express with iron logic what had to be done.

The Führer is the first person in Germany to use speech to make history. As he began, it was all he had. He had only a strong heart and his pure word. Using them, he reached the deepest depths of the souls of his people. He did not speak like everyone else. He could not be compared with them. He understood the cares and worries of the little man and spoke about them, but they were for him only brush strokes on the dreadful painting of Germany's collapse. He did more than simply talk about them, he was not a mere reporter like the others. He took the events of the day and gave them a larger national significance that put them in context. He appealed to the good, not the bad instincts of the masses. His speaking was a magnet that drew to him whomever in the people who still had iron in his blood.

Stupid and empty-headed bourgeois people for a time were pleased to disparage him as a "drummer." They made themselves ridiculous, but did not realize it. Since they entirely lacked rhetorical ability, they thought his was a

lesser form of leadership. They strove for power without realizing that Marxism had taken power from them by force, and would give up that power only as the result of force. They formed groups when they needed a national movement. They attempted putsches when revolution was in the air. They held the masses in contempt because they did not want to lead them. The masses bow only to him who puts them under his uncompromising command. They obey only him who knows how to give orders. They have a fine instinct for determining if something is really meant, or only said.

It is perhaps a classic proof of the inner strength of the German people that it heard the appeal of a man who went his own way, in opposition to the state and society, the press and public opinion, apparently against all reason and good sense. It is also a classic proof for the outstanding rhetorical brilliance of the Führer that his word alone was enough to transform an entire period, to defeat an apparently strong state and to bring in a new era.

An historic figure who has such impact must command all the skills of the spoken word. That is the case with the Führer. He speaks as confidently before workers as before scientists. His words strike deep into the hearts of farmers and city-dwellers. When he speaks to children, they are deeply moved. The magic of his voice reaches men's secret feelings. He translates historical philosophy into the language of the people. He has the ability to call up long forgotten history and make those who hear him feel as if they had always known about it. There is no element of superiority in his speaking, the kind of thing one sees in the speeches of the educated.

His words always focus on the central ideas of our people, our nation, and our race. He can express things in a thousand different ways. The listener never feels that he has heard it before. The masses hear the same major ideas of our national renaissance in ever new forms. There is nothing doctrinaire in his style. If he makes an assertion, it is proven by a multitude of examples. The examples are not taken only from the experiences of a particular area or class, thus leaving everyone else untouched. They come from everywhere in the nation, such that each is spoken to. They are chosen with such care that even the blindest opponent must in the end grant that, unlike the parliamentary speakers, this man believes what he says.

Ordinary life is presented in a way that grips the hearers. The problems of the day are not explained only with the difficult tools of a worldview, but with wit and biting irony. His humor triumphs; one cries with one eye and laughs with the other. Every tone of daily life is touched upon.

A sure sign of a good speech is that it not only sounds good, but reads well. The Führer's speeches are stylistic masterpieces, whether he improvises at the podium, speaks from brief notes, or speaks from a manuscript at an important international occasion. If one is not in his immediate vicinity, he cannot tell if the speech is a written speech delivered extemporaneously, or an extemporaneous speech delivered as if it were written out. His speeches are always ready to be printed. The picture would not be complete if we did not point out that the Führer is a master of rhetorical discussion. The last time the public had an opportunity to see him in action was his reckoning with the Social Democrats in the Reichstag in 1933, when he responded to the then Representative Wels. One had the feeling that a cat was playing with a mouse. Marxism was driven from one corner into another. Wherever he sought cover, he faced destruction. With breathtaking precision, one rhetorical blow after another fell on him. Without a manuscript or notes, the Führer gave a major, long-desired attack on Social Democratic parliamentarians who here received their *coup de grace.* How often in the past he had defeated them when they dared to show up in our meetings. Back then they had the ability to turn shameful defeats into brilliant victories in their newspapers the next day. Now the whole nation saw then fall into his hands. It was a debacle.

Judges and states attorney had learned to respect his rhetorical offensives. They asked the accused or the witness Hitler naive sounding questions or tried to lead him onto thin ice with innocent sounding questions. The 1924 trial on the uprising of 8-9 November 1923 turned into a triumphant success for the accused, since the Führer overcame the mountains of files, hostility, and misunderstanding through the shining strength of his obvious truthfulness and the power of his gripping eloquence. The Republic probably regretted that Leipzig Reichswehr trial in 1930, in which it tried to destroy the Führer and his movement. They gave him a platform from which the whole people heard his rhetorical effectiveness. One recalls today with a shudder that a

Jewish-Communist attorney fired questions at him for nine hours straight, but recalls with satisfaction that Jewish Bolshevism found an opponent whose words and ideas wrestled it to the ground.

We saw and experienced the Führer as a speaker at the Party Rally of Freedom in 1935. He spoke fifteen times within a period of seven days. Not once did he repeat a thought or a phrase. Everything was new, fresh, young, vital, and compelling. He spoke in one way to officials, another to the S.A. and S.S. men, one way to the youth and another to the women. In his major speech on culture, he explained the deepest secrets of the arts, and his speech to the Wehrmacht was understood by the last soldier in the last battalion. The entire life of the German people was spanned by his speeches. He is a proclaimer of the word who can express its thousand-fold nature through the grace of God.

The Führer it at his best, however, before a small audience. Here he is able to reach each individual member of the audience. His speaking carries away the listener, who never loses interest because he always feels spoken to directly. He may speak about a random theme with an expertise that astonishes the specialists, or in speaking about everyday matters suddenly raise them to universal significance.

On such occasions the Führer can be more intimate and precise than a public speech permits. He can go into the heart of things with irrefutable logic. Only one who has heard him in such a setting can understand his full brilliance as a speaker.

One can say that his speeches to his people and the world have an audience unprecedented in world history. They are words that inspire the heart and have a lasting impact in forming a new international epoch, There is probably no educated person in the world who has not heard the sound of his voice and who, whether he understood the words or not, felt that his heart was spoken to by magical words. Our people is fortunate to know the voice the world hears, a voice that puts words into thoughts and uses those thoughts to move an era. This man is a man with the courage to say yes and no, without qualifying them with an if or a but. Millions of people are suffering from bitter sorrow, great troubles, and terrible need. They see hardly a star

of hope through the dark clouds that cover Europe's sky. No one is able to dispel the despair they face. But in Germany, God chose one from countless millions to speak our pain!

A UNIQUE AGE

LEAD ARTICLE IN *DAS REICH* MAGAZINE, 23 MAY 1940.

History does not repeat itself. As with everything creative, its imagination and opportunities are inexhaustible. However, it always follows eternally valid laws. Because these laws are ignored or violated in the same or similar ways by nations or people, they apparently lead to similar situations or results.

It is therefore wholly wrong to compare this war with the World War, or to seek parallels in their phases. The age in which we live, and this war, are unique in nature and conduct, unparalleled in history. He who attempts to evaluate them by past standards runs the risk of making the worst political and military mistakes.

Even our national situation, and the whole international one, is entirely different than 1914. Because of the sterile foreign policy of the period, we were forced into a two-front war with intolerable military burdens. Furthermore, our nation was not psychologically prepared for war. The people had no idea why it was fighting, nor what it was fighting for, and the government did nothing to let it know what the situation was, and what the future would be. The German government missed every diplomatic opportunity to stop London's encirclement plans. They practically gave their trump cards to the enemy. At the beginning of the war, they were prepared only for the most favorable circumstances, and were thus surprised by unfavorable developments. There formerly had been much better and more promising opportunities to fight the war that had now become unavoidable. They were surprised at the worst possible time, and then declared war themselves, which was to be of decisive psychological significance.

Today, the situation is reversed. The Führer's brilliant statesmanship succeeded by tireless diplomatic efforts in destroying attempts at encirclement, either in advance or through military means. False claims of

neutrality, intended only to provide a marching route to Germany, were destroyed, and a dangerous two-front war avoided. Germany's back is secure in this battle of fate. And our psychological war is being waged most successfully, not only at home, but also in the rest of the world. The nation knows exactly what is at stake. It knows what it is doing, is fully aware of what would happen if it lost the war, and knows the opportunities it will have if it wins. Every conceivable resource is being used in this gigantic struggle. The opponent lost one trump card after another, even before the war began. The Führer prepared for this historic conflict with care and foresight, planning for the worst, and thus preparing for the best. And at the critical hour, the Western plutocracies declared war, clearly putting themselves in the wrong.

During the World War, we faced a deadly blockade. Germany had prepared only militarily, and that in an inadequate way. It was defenseless against a blockade. It had neither practice nor experience, and thus either took no measures at all, or took them so late that they did more harm than good. The rationing system was corrupt, which was a heavy psychological burden for people, and also made a consistent implementation of necessary economic measures impossible. It is therefore no surprise that the Reich succumbed to its enemies in this area in November 1918.

Today our situation in no way resembles the former situation. True, the English-French plutocracy tried again to use the old methods of economic encirclement against the Reich, but these methods have lost their effectiveness. We prepared for a blockade. We knew its deadly effects from the World War, and thus did everything we could to be ready for it. We are prepared economically to wage war. The experiences of the World War were helpful. Our enemies mocked our Four-Year Plan, but it prepared us to survive even the tightest blockade. The Reich secured its economic and agricultural resources in such good time that we are safe from any unpleasant surprise. Corruption is impossible due to the most severe penalties. The Reich has sufficient reserves of raw materials to fight for as long as necessary.

Militarily, we entered the World War without taking full advantage of our enormous population resources. We were then the strongest military power in

the world, but could not resist the attack of the entire world. The tragedy of the first historic weeks of the gigantic battle was that we lacked the divisions on our endangered right flank, divisions that we could have had. All the later measures could not help.

Today, the German military has the most modern technical equipment imaginable. The German population is being used fully. The German military is therefore prepared for any offensive. Everything is happening as planned, according to a firm system. Our army's achievements are beyond all praise. They are admired by the whole world.

In 1914, we were completely on the defensive psychologically. The Reich viewed the war from a middle class perspective, without realizing that we faced a world of enemies who were determined to use every method of falsehood and incitement. The German leadership had no experience in the battle for public opinion. It had no concept at all of the people's dynamism. It settled for loud shouts of patriotism rather than any real confidence or sovereign spiritual attitude, which alone leads to victory. We faced hate-filled, treacherous and slanderous international enemies who knew how to make the leadership of the Reich look bad in every matter.

How different is our situation this time! Here, too, Germany is clearly on the attack. It knows how to use the weapon of truth with sovereign assurance. Its news policy is fast, practiced, clear and powerful. It is prepared in every last detail to deal with public opinion at home and in the world. The German nation did not enter this war with the momentary enthusiasm of a bonfire, but rather the German people are fighting with clarity and determination. Thus it is no longer possible to use the international atrocity stories that were so extraordinarily dangerous to the Reich during the World War.

And the German army today has the magic aura of invincibility and of a glorious revolution, which is of enormous importance. True, the world is still wavering between limitless hatred and unlimited admiration in its evaluation of this so-called German miracle. But it really was no miracle. Guided by the hand of a genius of historic greatness, the National Socialist system has been victorious. This man's inspiring effect has awakened the spirit of a new ideal from the old German virtues: the precision of thinking and labor, the

fanaticism of systematic preparation, a readiness to sacrifice, the greatest intelligence paired with imagination and inventiveness, sovereign knowledge, boundless enthusiasm on the part of the whole people, a youthful spirit of attack — in short, the ability to make of the German misery forced upon us by our enemies a brilliant virtue. What is it that from the beginning has guaranteed the success of the German military on every battlefield of this war? For the first time in history, creative German genius is freed of all bureaucratic and dynastic restrictions, and now has full freedom. Germany had always been as strong as it is today, but it did not know it. Never before in its history was it able to discipline itself, to use its full strength, and to develop a government structure that allowed it to make full use of its political and military opportunities.

That is yet another reason why a comparison to 1914 is completely wrong. The German people held on for four years only because its inner strength was so strong that it survived all the weaknesses and failures of its government. Today, it is different. The German people is able to fully use its national reserves of strength. What is winning today is a system prepared in 14 years of struggle and in seven years of practical work. It was given its creative spirit by a brilliant political and military genius, and can now live from its own strength.

It is very easy for foreigners to attribute our political and military successes to an improbable sequence of good luck. It is the kind of luck that, as Moltke once said, only the virtuous have over the long term. We therefore face no really serious political or military developments in this war. Our enemies may be forced to imitate our methods, which they hate so much. One often says in the enemy camp that National Socialism can be fought only by using National Socialist methods, or something similar. However, we know only too well how much sweat, how much work, how much experience, and above all how much time, is necessary to achieve even the first successes. Today the enemy camp is shouting: “Arms, arms! More planes, more tanks!” Blind fools! We have exerted our full energy, with an unequaled national rhythm, sacrificing our people’s ease and comfort, to reach our goals. In the seven years we sacrificed to build our military, foreigners mocked our slogan: “First guns, then butter!” Today it is clear that one cannot conquer cannons

with butter, but that cannons can conquer butter. From today's standpoint, they did us a favor in 1918 by taking our old weapons from us. We had to build our German military from the ground up so that it is not only the largest, but also the most modern, army in the world. We spared no expense, no sacrifice, no effort, to ensure that if war came, we would have to, have to, have to win it, or else lose our life as a nation.

Mr. Churchill and Mr. Reynaud will not be able to persuade the world that France and England can recover from the first terrible blows they have received.[18] The parallels that their newspapers draw to 1914 — parallels that show their anxiety and bad conscience — are entirely wrong. In 1914, we had real weaknesses in our national defenses that our enemies could exploit. Today that is no longer the case. Our enemies are recalling retired old generals in their mid-70s and 80s, hoping they can provide a second "miracle on the Marne." We can tell them that history does not repeat itself. It is too much to hope for that after agitating, threatening, and terrorizing the world for years, they can overcome their enemy by an unearned miracle.

Miracles, too, have to be earned. Plutocracy has no way to escape today. It is trapped. It began this war confident that it could wage this war without bloodshed, using only economic blockade. Now it faces the hard necessity of having to fight. Thank God, they have left us in no doubt about what they would do to us if we lose: They prophesy the dissolution, dismemberment and destruction of our Reich and nation. Every German knows that. We had time enough to reflect on it during the long, hard winter months — all of us, German soldiers, farmers, and workers.

The lords of the western plutocracies now have to fight these soldiers. Our farmers grow the daily bread for these soldiers, and the workers behind the front forge their weapons. They all know that in these days, weeks, and months, Germany's fate for a thousand years to come will be decided. They are deeply aware of living in a unique age. They want to prove worthy of it, thus proving that they are a unique people as well.

GERMAN WOMEN

FIRST SPEECH AS MINISTER OF PROPAGANDA, 1933

German women, German men!

It is a happy accident that my first speech since taking charge of the Ministry of Public Enlightenment and Propaganda is to German women. Although I agree with Treitschke that men make history, I do not forget that women raise boys to manhood. You know that the National Socialist movement is the only party that keeps women out of daily politics. This arouses bitter criticism and hostility, all of it very unjustified. We have kept women out of the parliamentary-democratic intrigues of the past fourteen years in Germany not because we do not respect them, but because we respect them too much. We do not see the woman as inferior, but rather as having a different mission, a different value, than that of the man. Therefore we believed that the German woman, who more than any other in the world is a woman in the best sense of the word, should use her strength and abilities in other areas than the man.

The woman has always been not only the man's sexual companion, but also his fellow worker. Long ago, she did heavy labor with the man in the field. She moved with him into the cities, entering the offices and factories, doing her share of the work for which she was best suited. She did this with all her abilities, her loyalty, her selfless devotion, her readiness to sacrifice.

The woman in public life today is no different than the women of the past. No one who understands the modern age would have the crazy idea of driving women from public life, from work, profession, and bread winning. But it must also be said that those things that belong to the man must remain his. That includes politics and the military. That is not to disparage women, only a recognition of how she can best use her talents and abilities.

Looking back over the past years of Germany's decline, we come to the frightening, nearly terrifying, conclusion that the less German men were willing to act as men in public life, the more women succumbed to the

temptation to fill the role of the man. The feminization of men always leads to the masculinization of women. An age in which all great idea of virtue, of steadfastness, of hardness, and determination have been forgotten should not be surprised that the man gradually loses his leading role in life and politics and government to the woman.

It may be unpopular to say this to an audience of women, but it must be said, because it is true and because it will help make clear our attitude toward women.

The modern age, with all its vast revolutionary transformations in government, politics, economics, and social relations has not left women and their role in public life untouched. Things we thought impossible several years or decades ago are now everyday reality. Some good, noble, and commendable things have happened. But also things that are contemptible and humiliating. These revolutionary transformations have largely taken from women their proper tasks. Their eyes were set in directions that were not appropriate for them. The result was a distorted public view of German womanhood that had nothing to do with former ideals.

A fundamental change is necessary. At the risk of sounding reactionary and outdated, let me say this clearly: The first, best, and most suitable place for the women is in the family, and her most glorious duty is to give children to her people and nation, children who can continue the line of generations and who guarantee the immortality of the nation. The woman is the teacher of the youth, and therefore the builder of the foundation of the future. If the family is the nation's source of strength, the woman is its core and center. The best place for the woman to serve her people is in her marriage, in the family, in motherhood. This is her highest mission. That does not mean that those women who are employed or who have no children have no role in the motherhood of the German people. They use their strength, their abilities, their sense of responsibility for the nation, in other ways. We are convinced, however, that the first task of a socially reformed nation must be to again give the woman the possibility to fulfill her real task, her mission in the family and as a mother.

The national revolutionary government is everything but reactionary. It does not want to stop the pace of our rapidly moving age. It has no intention of lagging behind the times. It wants to be the flag bearer and pathfinder of the future. We know the demands of the modern age. But that does not stop us from seeing that every age has its roots in motherhood, that there is nothing of greater importance than the living mother of a family who gives the state children.

German women have been transformed in recent years. They are beginning to see that they are not happier as a result of being given more rights but fewer duties. They now realize that the right to be elected to public office at the expense of the right to life, motherhood, and her daily bread is not a good trade.

A characteristic of the modern era is a rapidly declining birthrate in our big cities. In 1900, two million babies were born in Germany. Now the number has fallen to one million. This drastic decline is most evident in the nation's capital. In the last fourteen years, Berlin's birthrate has become the lowest of any European city. By 1955, without emigration, it will have only about three million inhabitants. The government is determined to halt this decline of the family and the resulting impoverishment of our blood. There must be a fundamental change. The liberal attitude toward the family and the child is responsible for Germany's rapid decline. We today must begin worrying about an aging population. In 1900 there were seven children for each elderly person, today it is only four. If current trends continue, by 1988 the ratio will be 1 : 1. These statistics say it all. They are the best proof that if Germany continues along its current path, it will end in an abyss with breathtaking speed. We can almost determine the decade when Germany collapses because of depopulation.

We are not willing to stand aside and watch the collapse of our national life and the destruction of the blood we have inherited. The national revolutionary government has the duty to rebuilt the nation on its original foundations, to transform the life and work of the woman so that it once again best serves the national good. It intends to eliminate the social inequalities so that once again the life of our people and the future of our people and the immortality of our blood is assured.

I welcome this exhibition, whose goal is to explain and teach, and to reduce or eliminate harm to the individual and the whole people. This serves the nation and popular enlightenment, and to support it is one of the happiest duties of the new government.

Perhaps this exhibition titled “The Woman” will represent a turning point. If the goal of the exhibition is to give an impression of women in contemporary society, it does so at a time when German society is undergoing the greatest changes in generations. I am aware of how difficult this is. I know the obstacles that had to be overcome to give this exhibition a clear theme and a firm structure. It should show the significance of the woman for the family, the people, and the whole nation. Displays will give an impression of the actual life of women today, and will provide the knowledge necessary to resolve today’s conflicting opinions, which were not primarily the result of the contemporary women’s movement.

But that is not all. The main purpose of the exhibition “The Woman” is not only to show the way things are, but to make proposals for improvement. It aims to show new ways and new opportunities. Clear and often drastic examples will give thousands of German women reason to think and consider. It is particularly pleasing to us men in the new government that families with many children are given particular attention, since we want to rescue the nation from decline. The importance of the family cannot be overestimated, especially in families without fathers that depend entirely upon the mother. In these families the woman has sole responsibility for the children, and she must realize the responsibility she has to her people and nation.

We do not believe that the German nation is destined by fate to decline. We have blind confidence that Germany still has a great mission in the world. We have faith that we are not at the end of our history, but rather that a new, great and honorable period of our history is now beginning. This faith gives us the strength to work and not despair. It enabled us to make great sacrifices over the past fourteen years. It gave millions of German women the strength to hope in Germany and its future, and to let their sons join in the reawakening of the nation. This faith was with the brave women who lost their husbands and breadwinners in the war, with those who gave their sons in the battle to

renew their people. This faith kept us standing during the need and desperation of the past fourteen years. And this faith today fills us with new hope that Germany will again find its place in the sun.

Nothing makes one harder and more determined than struggle. Nothing gives more courage than to face resistance. During the years when Germany seemed destined to decline, a new kind of womanhood developed under the confused veneer of modern civilization. It is hard, determined, courageous, willing to sacrifice. During the four years of the great war and the fourteen years of German collapse that followed, German women and mothers proved themselves worthy companions of their men. They have borne all the bitterness, all the privation and danger, and did not fail when hit by misfortune, worry and trouble. As long as a nation has such a proud and noble womanhood, it cannot perish. These women are the foundation of our race, of its blood and of its future.

This is the beginning of a new German womanhood. If the nation once again has mothers who proudly and freely choose motherhood, it cannot perish. If the woman is healthy, the people will be healthy. Woe to the nation that neglects its women and mothers. It condemns itself.

We hope that the concept of the German woman will again earn the honor and respect of the entire world. The German woman will then take her pride in her land and her people, in thinking German and feeling German. The honor of her nation and her race will be most important to her. Only a nation that does not forget its honor will be able to guarantee its daily bread.

The German woman should never forget that.

I declare this exhibition open. May it reveal all the former errors and show the way to the future.

Then the world will once again respect us, and we will be able to affirm the words of Walther von der Vogelweide,[19] who had this to say about the German woman in his famous poem:

He who seeks

Virtue and proper love,

Should come to our land.

There is much joy.

Long may I live there.

THE RADIO AS THE EIGHTH GREAT POWER

SPEECH AT THE OPENING OF A RADIO EXHIBITION, AUGUST 18, 1933.

My fellow national comrades!

Napoleon spoke of the "press as the seventh great power." Its significance became politically visible with the beginning of the French Revolution, and maintained its position for the entirety of the 19th century. The century's politics were largely determined by the press. One can hardly imagine or explain the major historical events between 1800 and 1900 without considering the powerful influence of journalism.

The radio will be for the twentieth century what the press was for the nineteenth century. With the appropriate change, one can apply Napoleon's phrase to our age, speaking of the radio as the eighth great power. Its discovery and application are of truly revolutionary significance for contemporary community life. Future generations may conclude that the radio had as great an intellectual and spiritual impact on the masses as the printing press had before the beginning of the Reformation.

The November Regime[20] was not able to understand the full significance of the radio. Even those who claimed to have awakened the people and gotten them involved in practical politics were without exception almost blind to the possibilities of this modern method of influencing the masses.

At best, they saw it as an easy way to distract the masses from the difficulties of our national and social life through games and entertainment. Only reluctantly did they think of using radio for political purposes. As in all other things, they viewed radio through the mildew of an ostensible objectivity. They left the radio and its development to its technical and administrative experts, limiting their own use of it for partisan purposes to times of particular domestic crises.

It goes without saying that the National Socialist revolution, which is modern and intent on action, as well as the popular upheaval we have led, must change abstract and lifeless methods in the radio. The old regime was content simply to fill empty offices or change the faces, without however changing the spirit and content of public life. We on the other hand intend a principled transformation in the worldview of our entire society, a revolution of the greatest possible extent that will leave nothing out, changing the life of our nation in every regard.

This process, which has been visible to the layman in the last six months, was naturally not random. It was systematically prepared and organized. We have used our power in the last six months to carry out this transformation. We spent the period before 30 January in winning power, having then the same goals that we have carried out in the six months since we took power.

It would not have been possible for us to take power or to use it in the ways we have without the radio and the airplane. It is no exaggeration to say that the German revolution, at least in the form it took, would have been impossible without the airplane and the radio.

It is in fact a modern revolution, and it has used the most modern methods to win and use power. It therefore does not need saying that the government resulting from this revolution cannot ignore the radio and its possibilities. To the contrary, it is resolved to use them to the fullest extent in the work of national construction that is before us, and in ensuring that this revolution can stand the test of history.

That means a series of important reforms in the organization and content of the radio. On the one hand, these reforms will assure the organic continuation of the radio and its further development both in the near and long term. They will also mean a transformation of its whole nature, bringing it in tune with the modern community of our people.

As in all other areas, the changes are primarily spiritual in nature. The radio must be brought out of the stubborn emptiness of its technical limitations into the lively spiritual developments of our age. It is not possible for the radio to ignore the times. More than any other form of public expression, it has the duty to meet the needs and demands of the day. A radio that does not seek to

deal with the problems of the day does not deserve to influence the broad masses. It will soon become an empty playground for technicians and intellectual experimenters. We live in the age of the masses; the masses rightly demand that they participate in the great events of the day. The radio is the most influential and important intermediary between a spiritual movement and the nation, between the idea and the people.

That requires a clearly expressed direction. I have spoken of this often with regards to various areas of our spiritual life. There can be no lack of direction, either with people or with things. The moral value or lack thereof depends not on words, but on content. The direction and the goal always determine whether something is good, useless or even harmful for our people.

A government that has determined to bring a nation together so that it is once more a center of power in the scales of great world events has not only the right, but the duty, to subordinate all aspects of the nation to its goals, or at least ensure that they are supportive. That is also true for the radio. The more significant something is in influencing the will of the broad masses, the greater its responsibility to the future of the nation.

That does not mean we want to turn the radio into a spineless servant of our partisan political interests. The new German politics rejects any partisan limitations. It seeks the totality of the people and nation, and the reconstructive work it plans or has already begun includes all who are of good will. Within the framework of these great tasks, the radio, if it is to remain living, must hold to and advance its own artistic and spiritual laws. Just as its technical methods are modern and distinct, so too are its artistic capacities. It is only distantly related to the stage and film. It is rarely possible to bring a powerful stage or film presentation to the radio with no changes. There is a style of speaking on the radio, a style of drama, of opera, of radio show. The radio is in no way a branch of the stage or film, but rather an independent entity with its own rules.

It faces particular demands to be contemporary. It works with the tasks and needs of the day. Its duty is to give immediate events lasting meaning. Its actuality is both its greatest danger and its greatest strength. It gave

impressive evidence on 21 March[21] and 1 May[22] of its ability to reach the people with great historical events. The first event acquainted the entire nation with a major political event, the second with an event of social-political significance. Both reached the entire nation, regardless of class, standing, or religion. That was primarily the result of the tight centralization, the strong reporting, and the up-to-date nature of the German radio.

Being up-to-date brings one close to the people. We call our revolution a popular one for good reason. It came from the depths of the people. It was carried out by the people, and done for them. It dethroned absolute individualism and put the people once again at the center. It broke with the weary skepticism of our intellectual leadership, which in the end turned out to be only a thin layer of morbid big-city intellectualism that left the masses alone in their hopeless misery.

The problems that we in the government face today are the same problems that face the man in the street. The problems we treat over the ether in plays, speeches, addresses and dramas are the problems that directly concern people. The better the radio recognizes them and treats them in fresh and varied ways, the better it will fulfill its tasks and the more the people will resolve to deal with these problems.

Before we reach this ideal situation in our radio policies, there are a series of preparations and problems to deal with. These are primarily organizational. Probably as a result of the period behind us, which ignored spiritual and political responsibilities, the art of organization developed to an intolerable degree. This disease of the age infected radio stations as well. Here too one organized not what had to be organized, but whatever could be organized. A hundred cooks spoil the broth, a hundred bureaucrats spoiled any spiritual accomplishments. The more committees, review committees, bureaucrats and higher offices there were in the German radio system, the less its political accomplishments. Here more than anywhere else, there were no personalities who took pleasure in responsibility. The spiritual energy, the flexibility necessary to reach the people in changing times, may not be the responsibility of boards, commissions or committees. They only get in the

way. Here, too, faster than is generally believed, we will clearly and resolutely introduce the leadership principle.

Excessive organization can only get in the way of productivity. The more bureaucrats there are, the more obscure the internal structures, the easier it is for someone to hide his inability or incompetence behind some committee or board. And not only that. Excessive organization is always the beginning of corruption. It confuses responsibility and thus enables those of weak character to enrich themselves at public expense.

That is what formerly happened in the German radio system. There were huge salaries that lacked any justification given what was accomplished, outrageous expense accounts, generous insurance policies, usually inversely related to any positive achievements. There are some today who claim to have been the "fathers of radio." One can only say to them that they were not the ones who developed radio, but rather that they made no productive use of it in hard times. They only knew how to exploit it for their own benefit. It would surely be good for those who really built the German radio if they did not have to stand beside these fortune hunters with their fat wallets and empty consciences. As the saying has it: "Tell me your friends and I'll tell you who you are."

I need not say that the government of the National Socialist revolution will not be moved in its resolve to bring order here. We will eliminate excessive organization as quickly as possible, replacing it with Spartan simplicity and economy. We will also systematically increase productivity in all areas. We will bring to the microphone the best spiritual elements of the nation, making the radio into the most multifaceted, flexible means of expressing the wishes, needs, longings, and hopes of our age.

We do not intend to use the radio only for our partisan purposes. We want room for entertainment, popular arts, games, jokes, and music. But everything should have a relationship to our day. Everything should include the theme of our great reconstructive work, or at least not stand in its way. Above all it is necessary to clearly centralize all radio activities, to place spiritual tasks ahead of technical ones, to introduce the leadership principle, to provide a clear worldview, and to present this worldview in flexible ways.

We want a radio that reaches the people, a radio that works for the people, a radio that is an intermediary between the government and the nation, a radio that also reaches across our borders to give the world a picture of our character, our life, and our work. The money produced by radio should in general go back to it. If there are surpluses, they should be used to serve the spiritual and cultural needs of the whole nation. If the stage and publishing suffer from the rapid growth of radio, we will use the revenues not necessary for the radio to maintain and strengthen our intellectual and artistic life. The purpose of radio is to teach, entertain, and support people, not to gradually harm the intellectual and cultural life of the nation. One of my main tasks in the near and more distant future will be to keep a reasonable balance in this regard. I am convinced that the radio as well as the stage, publishing, and film will benefit.

With the opening of this exhibition, a systematic campaign to advertise for new radio receivers begins. We will use the knowledge of propaganda we gained in the past years. Our goal is to double German radio listenership. That will result in a financial foundation that will not only enable radio to carry on its mission, but also will support the entire intellectual and cultural life of the nation. We will strengthen the stage, film, music, and publishing, providing a firm financial foundation.

This year's radio exhibition opens in this spirit. Its keynote is the People's Receiver. Its low price will enable the broad masses to become radio listeners. Science and industry have done what they could, earning the thanks of the government and of the whole nation. May the radio leadership now do its part. Then we will together accomplish our goal. If science, industry and intellectual leaders work hand in hand, and if their common efforts are supported by a steadfast sense of the highest political responsibility, then we will leave behind the many mistakes and errors of the past and open a new era of German radio. It will open new paths not only for Germany's political life, but for the work of radio throughout the world.

This exhibition stands in the shadow of this great task. It is a start, a beginning, an expression of German courage and German confidence.

It is our dearest wish that science, industry and the intellectual leadership of German radio from now on will follow a new path, at the end of which stands our common, great goal:

One People, one Reich, one will, and a glorious German future!

In this sense I declare the 10th German Radio Exhibition open.

THE COMING EUROPE

SPEECH TO CZECHOSLOVAKIAN ARTISTS AND JOURNALISTS, BERLIN, SEPTEMBER 11, 1940

I welcome the opportunity to speak to you on a number of questions that in my view must be openly discussed if relations between the Reich and the Protectorate are to be improved. I believe it necessary to do so now, despite the war. I fear that once the war is over, we will not be able to discuss these matters as calmly as we now can.

As intelligent people, you know that the greatest events in the history of Europe are now taking place. I am firmly convinced — how could it be otherwise! — that things will turn out to our advantage.

When England falls, we will have the chance to reorganize Europe in a way that befits the social, economic, and technical possibilities of the twentieth century.

Our German Reich went through a similar process about a hundred years ago. It was splintered into larger and smaller entities, just as Europe is divided today. This collection of small states was possible as long as the transportation system was such that it took considerable time to travel from one small principality to the next. The invention of the steam engine, however, rendered this situation untenable. Before the development of the railroad, one needed 24 hours to go from one place to another, but only three or four hours were necessary thereafter. Before the steam engine one could travel 24 hours before reaching a customs boundary, but even the most fanatic proponents of federalism found it intolerable once it took five hours, then three, then two, and finally only half an hour.

There were also forces in the Reich back then who attempted to remedy the situation through negotiation. History proved that their way was false, and in a rather common way. History follows harder laws than those that usually prevail at the negotiating table. You will recall perhaps Bismarck's words from those years. He said that German unity would come not through

speeches and decisions, but through blood and iron. This was controversial at the time, but history proved its correctness. The unity of the Reich was established through battles. A large number of the peculiarities of the individual areas, along with their prejudices, narrow-mindedness and limited horizons were overcome. They had to be overcome, since the Reich otherwise would not have been able to compete with the other powers in Europe. Our unification was the foundation of our ability to overcome these problems.

Naturally there were Bavarians or Saxons or Wurtembergers or people from Baden or Schaumberg-Lippe who were unhappy about developments, but in the end their prejudices vanished and their attention turned to the greater goal, the new Reich.

Of course, the Bavarian remained a Bavarian, the Saxon a Saxon, the Prussian a Prussian. But they saw beyond their provincial origins to a larger community, and in the course of the decades learned that a whole series of economic, financial, foreign, and military problems could be resolved through the community.

The greatness of the Reich was the result of this process — a process that seems obvious to us today, but which many back then some could not or would not understand. They were the prisoners of their prejudices, and lacked the strength to overcome them and imagine a better world. Only a few could look beyond their own age.

The railroad is no longer the most modern method of transportation, having been replaced by the airplane. A modern airplane covers a distance in an hour or an hour and a half for which a train needs twelve hours. Technology has brought not only tribes, but also peoples closer together than could even be imagined in the past. In the past one needed 24 hours to speak from Berlin to Prague through a newspaper. Today I only need a second. Standing before this microphone, one can simultaneously be heard in Prague, Slovakia, Warsaw, Brussels, and Den Haag. I once needed twelve hours to travel from Berlin to Prague by train. Now I can fly in an hour. Technology has once again brought people closer together. It is certainly no accident that this technology has developed only recently. The population of Europe has

grown, presenting Europe with entirely new problems in agriculture, the economy, finance, and the military. And the continents, too, have grown closer as a result of new technology. Europeans are more and more realizing that our differences are only family squabbles when measured against the vast problems that the continents must solve.

I am convinced that, just as we look back with some amusement on the narrow-minded conflicts between German provinces in the 1840s and 1850s, our posterity in fifty years will look back with similar amusement on what is going on today in Europe. They will see the "dramatic battles between nations" of small European states as family squabbles. I am convinced that in fifty years we will no longer think in terms of nations, but of continents, and that entirely different, and perhaps much larger, problems will concern Europe.

Do not think that, as we bring about a certain order in Europe, we do it to harm individual nations. The freedom of individual countries must be brought in harmony with the conditions of the present and with simple questions of practicality. Just as a member of a family does not have the right to disturb everyone else's peace, an individual nation does not have the right to resist the larger order.

We have never intended to promote this ordering or reordering process by force. Although we are Germans, we do not wish to injure the economic, cultural or social characteristics of the Bavarians or Saxons. It is no more in our interest to injure those, say, of the Czech people. However, the two peoples must understand each other. We must be either friends or enemies. As I believe you know well from history, the Germans can be terrible enemies, or good friends. We can extend our hand to a friend and work with him. We can also destroy an enemy.

The peoples who have joined this ordering process, or who will join it, have to decide if they will participate whole-heartedly and loyally, or if they will resist it. That will not change the facts. You may be sure that once the Axis powers have defeated England, they will not allow major political, economic or social changes in the re-organized Europe. If England cannot stop it, neither can the Czech people. If you have understood recent history,

you will know that today's political power situation cannot and will not be altered.

Therefore, gentlemen, I speak realistically, with no appeal to sentiment. It makes no difference whether you like this or not. Whether you applaud it or not, the facts remain the same. I believe that when one cannot change a situation and must accept certain disadvantages because of it, one would be foolish not to accept its advantages as well. Since you have become a part of the Reich, I do not see why the Czech people would prefer to oppose the Reich rather than to accept its advantages.

You have had to accept a series of political changes. I know that they were not pleasant. No one knows that better than I. I know that you have had to give up things that you enjoyed in the past, and I know that one does not adjust to such a situation overnight. There are certain matters that are much more unpleasant than they seem from the perspective of the Reich.

Nonetheless: If you have to accept the disadvantages, I believe you should also accept the advantages. Let me give an example.

In 1933, we faced the Jewish Question. Everyone in the world knew that we opposed the Jews. We discovered the disadvantages of anti-Semitism, but we also got the benefits. We had to accept the fact that we were slandered and attacked throughout the world. We also got the advantages — namely excluding the Jews from theater, film, public life, and the government. When we were later attacked as enemies of the Jews, we at least could say: It was worth it. We got something for it.

You, gentlemen, have had a chance to visit the Reich. I made sure that you had done so before speaking to you. You have seen the Reich in the middle of a war, and will be able to imagine how it will look in peace. Our well-populated Reich and Italy will lead Europe. That will happen. There is no changing it. For you, this means that you are part of a large Reich that will give a new order to Europe. It will put an end to a situation that clearly cannot satisfy people. We are about a work of reform that I am sure will be a major chapter in European history. Can you imagine the importance of the Reich after the war?

You know that we have made energetic efforts not only in politics, but also in the cultural and economic spheres. You know that we want the people to join in these measures and their results. Let me give an example: Formerly, German films had an audience of 86 million. In the future, the audience will be much larger. It is up to you whether you want to participate, or stand aside. You can be sure that in the latter case, we have the ways and means to eliminate Czech films. We do not want to do that. We would rather you join with us. Nor do we want to suppress your cultural life. On the contrary, we want a lively cultural exchange. But that can happen only on the basis of loyalty. You must accept the present situation without leaving a back door open and thinking that if things go wrong, you will have a way out.

Take the history of the National Socialist movement as an example. Some members of our party carry a special badge with a gold wreath around it. That says: "I was a National Socialist when there was no advantage to it. I fought for this movement before it came to power." They affirmed the movement at a time when its victory was not at all certain. Affirming a cause when it has won takes no great intelligence. But if you announce your loyalty before the victory is gained, gentlemen, you will give us full confidence in your loyalty.

I believe that you have to work through this matter. I have done the same thing myself. Recently I have read quite a number of Czech books and seen quite a few Czech films. I have read numerous reports about Czech cultural activities. I really regret that I cannot recommend most of the products of your cultural life to the German people. Things must first be cleaned up. I would for example like to have the German people see a number of Czech films. Do you want to be satisfied with the Czech market, or would you like your films to be shown throughout the Reich? Does it not fill you with pride to go to Hamburg and say: "That is my harbor?" Would you not like to look at the German fleet and say: "That is the fleet that protects us," or see the heroic German army and say "That is the army that also protects our people with iron strength?" I think that is more beneficial than saying: "Oh well, I guess we have to go along!" but only half-heartedly.

You and the Czech people will have to make up your minds. Do not tell me that the Czech people wants this or that. I think I know something about

leadership. A people thinks the way its intelligentsia teaches it to think. It has the ideas of its intellectual leaders. It is your intellectual duty to make clear to the Czech people the decision they should make. Should you not tell them that the Czech people have chosen the right side? You have seen Rotterdam. That should enable you to properly evaluate the decision your president made.

No one should say: “Well, perhaps one could have avoided that.” We do not act according to whim. We, too, are servants of fate, and cannot act any differently than we do. We are only the instruments of history. One should not say: “Without National Socialists, there would be peace in Europe.” No, there would have been others to act in our place. When the time is ripe things must happen, just like an apple falls from the tree when it is ripe. We cannot stop fate; it would roll right over us.

In other words, you have the choice of making these facts clear to your people, of giving them a broader perspective than they formerly had. I believe that if you look back on the war’s development so far, you will conclude: “We have chosen the better side. Things could not continue as they were. That would have been possible only by holding Germany down, which is unthinkable.”

Today you have the opportunity of accepting all the advantages that the German Reich has to offer. You have our protection. No one can attack you. You have the opportunity to tell all of Germany of your virtues. You have the opportunity to send your music to Germany, your films, your literature, your press, your radio. You know that the German people have a great interest in culture. We cannot and do not want to change that. We are not dictators, but rather instruments of the will of our people.

As I said, we offer you cooperation. I have offered you here a foundation for understanding. We do not ask anything dishonorable of you, or that you become parvenus or lackeys, or whatever.

That gives no pleasure in the long run. But I do not believe that it is asking too much that, in this dramatic moment in European history that will lead to new forms of human community, we come to an understanding about these matters, to create clarity and decide if we will be friends or foes.

We want to know if we are friends of foes of another people's intelligentsia. Over the past few years, we have proven our abilities as enemies. If you display a positive and active loyalty, you will see what kind of friends we can be. Friendship between the German and Czech peoples will result.

My task today has been to make that clear to you. I believe we could work together, and that we will. I am firmly convinced that if you are willing to show loyalty, you will do us and your Czech people a big favor. One cannot go by what people say today. The average man does not see very far. The task of the intelligentsia is to help him see further, to help him imagine things that will be. The role of the intelligentsia is to open the way to coming events, not be blind servants of the present.

I therefore urge you to speak of these matters to the Czech people. If we did it, the Czech people would not believe us. We are National Socialists, and they might think we were speaking egotistically, even though our only goal is to establish clear relations between two peoples who have to get along with each other. You live there, we live here. Only a vast natural catastrophe that destroyed our people could change the present situation. Since that is not likely, we will have to get along. Whether we like each other or not is irrelevant. What is relevant is that we want to give the millions of Europe a common basis and a common ideal. England has until now resisted this ideal. England has attempted to keep Europe in disorder, since it saw that as the best defense of its island existence. But it is falling under the gigantic blows of our army. Once it falls, we will have the chance to bring peace to Europe. You are warmly invited to join us.

THE JEWS ARE GUILTY!

RADIO ADDRESS, 16 NOVEMBER 1941.

The historic responsibility of world Jewry for the outbreak and widening of this war has been proven so clearly that it does not need to be talked about any further. The Jews wanted war, and now they have it. But the Führer's prophecy of 30 January 1939 to the German Reichstag is also being fulfilled: If international finance Jewry should succeed in plunging the world into war once again, the result will be not the Bolshevization of the world and thereby the victory of the Jews, but rather the destruction of the Jewish race in Europe.

We are seeing the fulfillment of the prophecy. The Jews are receiving a penalty that is certainly hard, but more than deserved. World Jewry erred in adding up the forces available to it for this war, and now is gradually experiencing the destruction that it planned for us, and would have carried out without a second thought if it had possessed the ability. It is perishing according its own law: "An eye for an eye, a tooth for a tooth."

Every Jew is our enemy in this historic struggle, regardless of whether he vegetates in a Polish ghetto or carries on his parasitic existence in Berlin or Hamburg or blows the trumpets of war in New York or Washington. All Jews by virtue of their birth and their race are part of an international conspiracy against National Socialist Germany. They want its defeat and annihilation, and do all in their power to bring it about. That they can do nothing inside the Reich is hardly a sign of their loyalty, but rather of the appropriate measures we took against them.

One of these measures is the institution of the yellow star that each Jew must wear. We wanted to make them visible as Jews, particularly if they made even the least attempt to harm the German community. It is a remarkably humane measure on our part, a hygienic and prophylactic measure to be sure that the Jew cannot infiltrate our ranks unseen to sow discord.

As the Jews first appeared several weeks ago on the streets of Berlin graced with their Jewish star, the initial reaction of the citizens of the Reich capital was surprise. Only a few knew that there were still so many Jews in Berlin. Everyone suddenly found someone in the neighborhood who seemed like a harmless fellow citizen, who perhaps complained or criticized a bit more than normal, and whom no one had thought to be a Jew. He had concealed himself, mimicked his surroundings, adopting the color of the background, adjusted to the environment, in order to wait for the proper moment. Who among us had any idea that the enemy was beside him, that a silent or clever auditor was attending to conversations on the street, in the subway, or in the lines outside cigarette shops? There are Jews one cannot recognize by external signs. These are the most dangerous. It always happens that when we take some measure against the Jews, English or American newspapers report it the next day. Even today the Jews still have secret connections to our enemies abroad and use these not only in their own cause, but in all military matters of the Reich as well. The enemy is in our midst. What makes more sense than to at least make this plainly visible to our citizens?

In the first days after the introduction of the Jewish star, newspaper sales in Berlin went through the roof. Each Jew on the street bought a newspaper to conceal his mark of Cain. As this was banned, one began to see Jews on the streets of the west side of Berlin in the company of Gentile foreigners. These Jewish lackeys actually should wear the Jewish star themselves. The excuse they give for their provocative conduct is always the same: the Jews are after all human beings too. We never denied that, just as we never denied the humanity of murders, child rapists, thieves and pimps, though we never felt the need to parade down the Kurfürstendamm with them! Every Jew is a decent Jew who has found a dumb and ignorant goy who thinks him decent! As if that was a reason to give Jews a kind of honorable escort. What nonsense.

The Jews are gradually having to depend more and more on themselves, and have recently found a new trick. They knew the good-natured German Michael in us, always ready to shed sentimental tears for the injustice done to them. One suddenly has the impression that the Berlin Jewish population

consists only of little babies whose childish helplessness might move us, or else fragile old ladies. The Jews send out the pitiable. They may confuse some harmless souls for a while, but not us. We know exactly what the situation is.

For their sake alone we must win the war. If we lose it, these harmless-looking Jewish chaps would suddenly become raging wolves. They would attack our women and children to carry out revenge. There are enough examples in history. That is what they did in Bessarabia and the Baltic states when Bolshevism marched in, even though neither the people nor their governments had done anything to them. There is no turning back in our battle against the Jews — even if we wanted to, which we do not. The Jews must be removed from the German community, for they endanger our national unity.

That is an elementary principle of racial, national, and social hygiene. They will never give us rest. If they could, they would drive one nation after another into war against us. Who cares about their difficulties, they who only want to force the world to accept their bloody financial domination? The Jews are a parasitic race that feeds like a foul fungus on the cultures of healthy but ignorant peoples. There is only one effective measure: cut them out.

How stupid and thoughtless are the arguments of the backward friends of the Jews in the face of a problem that has occupied mankind for millennia! How they would gape if they could ever see their dear Jews in power! But that would be too late. That is why it is the duty of a national leadership to take all necessary measures to keep such a thing from happening. There are differences between people just as there are differences between animals. Some people are good, others bad. The same is true of animals. The fact that the Jew still lives among us is no proof that he belongs among us, just as a flea is not a household pet simply because it lives in a house. When Mr. Bramsig or Mrs. Knöterich feel pity for an old woman wearing the Jewish star, they should also remember that a distant nephew of this old woman by the name of Nathan Kaufmann[23] sits in New York and has prepared a plan by which all Germans under the age of 60 will be sterilized. They should

recall that a son of her distant uncle is a warmonger named Baruch[24] or Morgenthau[25] or Untermayer[26] who stands behind Mr. Roosevelt, driving him to war, and that if they succeed, a fine but ignorant U.S. soldier may one day shoot dead the only son of Mr. Bramsig or Mrs. Knöterich. It will all be for the benefit of Jewry, to which this old woman also belongs, no matter how fragile and pitiable she may seem.

If we Germans have a fateful flaw in our national character, it is forgetfulness. This failing speaks well of our human decency and generosity, but not always for our political wisdom or intelligence. We think everyone else as is good natured as we are. The French threatened to dismember the Reich during the winter of 1939/40, saying that we and our families would have to stand in lines before their field kitchens to get something warm to eat. Our army defeated France in six weeks, after which we saw German soldiers giving bread and sausages to hungry French women and children, and gasoline to refugees from Paris to enable them to return home as soon as possible, there to spread at least some of their hatred against the Reich.

That's how we Germans are. Our national virtue is our national weakness. We do not want to change all that much, and as long as our world-famed good nature does no great harm, why should we? Klopstock gave us some good advice, however: don't be too good natured, since our enemies are not noble enough to overlook our mistakes.

If this advice applies anywhere, it apples to our relations with the Jews. Carelessness here is not only a weakness, it is disregard of duty and a crime against the security of the state. The Jews long for one thing: to reward our foolishness with bloodshed and terror. It must never come to that. One of the most effective defenses is an unforgiving, cold hardness against the destroyers of our people, against the instigators of the war, against those who would benefit if we lose, and therefore also against the victims, if we win.

Therefore, we must say again and yet again:

1. The Jews are our destruction. They started this war and direct it. They want to destroy the German Reich and our people. This plan must be blocked.

2. There are no distinctions between Jews. Each Jew is a sworn enemy of the German people. If he does not make his hostility plain, it is only from cowardice and slyness, not because he loves us.

3. The Jews are to blame for each German soldier who falls in this war. They have him on their conscience, and must also pay for it.

4. If someone wears the Jewish star, he is an enemy of the people. Anyone who deals with him is the same as a Jew and must be treated accordingly. He earns the contempt of the entire people, for he is a craven coward who leaves them in the lurch to stand by the enemy.

5. The Jews enjoy the protection of our enemies. That is all the proof we need to show how harmful they are for our people.

6. The Jews are the enemy's agents among us. He who stands by them aids the enemy.

7. The Jews have no right to claim equality with us. If they wish to speak on the streets, in lines outside shops or in public transportation, they should be ignored, not only because they are are simply wrong, but because they are Jews who have no right to a voice in the community.

8. If the Jews appeal to your sentimentality, realize that they are hoping for your forgetfulness, and let them know that you see through them and hold them in contempt.

9. A decent enemy will deserve our generosity after we have won. The Jew however is not a decent enemy, though he tries to seem so.

10. The Jews are responsible for the war. The treatment they receive from us is hardly unjust. They have deserved it all.

It is the job of the government to deal with them. No one has the right to act on his own, but each has the duty to support the state's measures against the Jews, to defend them with others, and to avoid being misled by any Jewish tricks.

The security of the state requires that of us all.

THE WAR AND THE JEWS

LEAD ARTICLE IN *DAS REICH* MAGAZINE MAY 9, 1943.

The naiveté, not to mention ignorance, with which certain European circles see the Jewish Question in the fourth year of this gigantic struggle is astonishing. They cannot or will not see that this war is a war of the Jewish race and its subject people against Western culture and civilization.

Everything that we Germans and Europeans, defenders of the principle of a moral world order, hold dear is at risk. The above-mentioned circles are too inclined to see the Jewish Question as a humanitarian issue. They make their judgments on the feelings of the moment rather than on the knowledge and insight resulting from clear and calm reason. It is clear that if during this war we show the least weakening of our determination to resolve the Jewish Question, the result will be the gravest danger to our people and Reich and all of Europe.

Jewry wanted this war. Whether one looks to the plutocratic or the bolshevist side of the enemy camp, one sees Jews standing in the foreground as instigators, rabble-rousers and slave drivers. They organize the enemy's war economy and encourage plans to exterminate and destroy the Axis powers. England and the USA recruit from among them bloodthirsty and vengeful agitators and political lunatics, and they are the source of the terror commissars of the GPU. They are the mortar that holds the enemy coalition together. In the National Socialist Reich, they see a power that resists their drive for world domination both militarily and intellectually. That explains their rage and deep hatred. Do not think that the Old Testament tirades of their newspapers and radio are merely political propaganda. They would carry it all out to the letter, should they have the opportunity.

Our state's security requires that we take whatever measures seem necessary to protect the German community from their threat. That leads to some difficult decisions, but they are unavoidable if we are to deal with the

threat. This war is a racial war. The Jews started it and they direct it. Their goal to destroy and exterminate our people.

We are the only force standing between Jewry and world domination. If the Axis powers lose the war in Europe, no power on earth could save Europe from the Jewish-Bolshevist flood. It may seem surprising that such a small minority possesses such great power and is such a deadly danger. But it is so. International Jewry uses certain criminal methods to gain world domination that are not evident to uneducated nations. The same is true in private life. The Jews do not enjoy economic success because they are more intelligent than Gentiles, but rather because they follow a different moral code. They attempt to conceal their methods for as long as possible, until it is too late for the affected nation to defend itself. Then it takes a revolution to dislodge them. We know how difficult and tiresome that is.

We constantly hear news that anti-Semitism is increasing in enemy nations. The charges being made against the Jews are the same ones that were made here. Anti-Semitism in enemy nations is not the result of anti-Semitic propaganda, since Jewry fights that strongly. In the Soviet Union, it receives the death penalty. Jewry does all it can to oppose anti-Semitism. The word Jew itself, for example, is hardly to be found in the otherwise so talkative English and USA newspapers, not to mention the Bolshevist press. Still, anti-Jewish attitudes are growing among the enemy public. This is an entirely natural reaction to the Jewish danger on the part of the affected peoples. In the long run, it does the Jews no good to plead in parliament and the newspapers for tougher laws against anti-Semitism, or to haul out the highest secular and spiritual dignitaries, among them naturally the Archbishop of Canterbury, to say a good word for the poor innocent persecuted Jews. They did that in Germany before 1933 too, but the National Socialist revolution took place nonetheless.

None of the Führer's prophetic words has come so inevitably true as his prediction that if Jewry succeeded in provoking a second world war, the result would be not the destruction of the Aryan race, but rather the wiping out of the Jewish race. This process is of vast importance, and will have unforeseeable consequences that will require time. But it can no longer be halted. It must only be guided in the right direction. One must also be sure to

strike the weapon of public deception from Jewry's hands, which it is desperately using to save its skin. One can already see that in the face of approaching catastrophe the Jews are shrinking into the background. They send their pet Goy to the fore. It will not be long before they will not want to do it any longer, and wash their hands in innocence.

As one has to grant, we have some experience in these matters, and are taking action to be sure they do not succeed. The Jews will have to answer for their countless crimes against the happiness and peace of mankind, and one day the whole world will give them the penalty that they are suffering today in Germany. We speak without resentment. The time is too grave to spin naive plans of revenge. This is a world problem of the first order that can be solved by the present generation, and must be solved by them. Sentimental considerations have no part here. We see Jewry as the embodiment of a general world decline. Either we will break this danger, or the peoples of the world will break under it.

No one should say that winners are boastful. At present, we are the victors only in our own nation. Our victory at home, however, drew upon us the diabolic hatred of World Jewry, whose advance members the Jews still with us see themselves as. They want to see the Axis powers defeated, for that is the only way for them to regain their old privileges. It makes sense for us to secure our rear so that we can continue the battle before us with full energy and enthusiasm. When dealing with the Jews there are only two choices: to surrender to them or to fight them. We have chosen the latter. As our enemy attacks without mercy, so do we. The future will prove who is right. Developments to far, however, seem to be more in our favor than the enemy's. Opposition to the Jews, not friendship with them, is growing around the world. We are convinced that at the end of the war, Jewry will face a humanity that fully understands the Jewish Question.

Recently a leading London newspaper, which is wholly under Jewish control, printed an article that wondered at the alarming increase in anti-Semitism. It received many letters in response, and had to admit that only a tiny percentage took the Jewish side. The pro-Semitic letters, though the newspaper did not say this, probably were written by the Jews themselves. The others made the strongest attacks on Jewry, and the readership forced the

paper to print some of them. They included all the insults one could hope for. This anti-Semitism is not racially grounded, and its roots are not at all clear, but one may still establish with some satisfaction that healthy popular instincts are beginning to manifest themselves even in enemy nations, Things are not much different in the United States. One of the letters encouraged the newspaper to send reporters to streetcars and trains. There they would hear numerous opinions about the Jews that deserved more than ironic dismissal.

That is the way it normally begins. The Jews in England are reacting in the usual ways. First they look injured and unjustly persecuted. In the synagogues, the rabbis encourage people to be more careful in public, and to avoid provocative behavior. Then they rent a few respected, but buyable leaders from society, business or religious life to make their case. Their well-paid job is to condemn anti-Semitism as a cultural disgrace that is the result of enemy propaganda. They call for stronger laws against it. The poor Jews whine in public about everything they have done for the country, what wonderful and patriotic citizens they have always been and will continue to be, the important offices they hold, etc. The innocent citizen is persuaded by a flood of words that he must have been mistaken in always seeing Jews behind all major political or economic crimes. Soon they find some high church leader who is ready to condemn anti-Semitism as anti-Christian. By the end, not the Jews, but their enemies are responsible for every national misfortune. Then the game starts all over again.

One has to grant that extraordinarily clever tactics are being used, and that it takes some intelligence or sound instincts to see behind the Jewish facade. But here, too, the jug carries water until it breaks. International Jewry's attack on the culture and moral order of the world is cleverly concealed, but not cleverly enough so that it cannot be seen through. One must keep at their heels, and give them no rest when they begin to tire. They are virtuosos at the art of transformation. They can appear in a thousand forms, yet are always the same. If one has caught them, they claim injured innocence and send their guard of pity on ahead to beg for mercy. But if one extends them even a finger of pity, they chop the whole hand off. They must therefore be kept in the fear of the Lord.

We know that they hate us from the depths of their souls. We take pleasure in their hatred. There is nothing that they would not do to us if they had the power. We cannot therefore give them even the slightest bit of power. More than that, it is our duty to tell the world of their nature and their depravity. We must again and again prove their sick role in beginning and carry on this war. We must attack them incessantly, accuse them without pity of the crimes of which they are guilty, until the nations begin to wake up. That may take a long time, but it is worth it. We are dealing with the most dangerous enemy that ever threatened the life, freedom, and dignity of humanity. There can be no mercy. We have pity only for the countless millions of our own people and those of other European nations who will be given over to the hate and destructive will of this devilish race if we become weak and give up the battle. Those Philistines who today are so eager to protect the Jews would be their first victims.

We must all keep alert. We must be on guard against the insidious cleverness of the international world enemy. In the depths of his soul, he realizes that this war that he so frivolously began, expecting it to be the last step to world domination, has instead become a war for his racial existence. He desperately seeks to stop the inevitable march of events. It will do him no good. We will keep at him. In the end, the Führer's prophecy about World Jewry in 1939, which they laughed at then, will come true.

The Jews laughed in Germany too when they first saw us. They are not laughing any longer. They chose to wage war against us. But that war is turning against them. When they planned a war to totally destroy the German nation, they signed their own death warrant.

Here, too, world history will be the world court.

THE CREATORS OF THE WORLD'S MISFORTUNES

LEAD ARTICLE IN *DAS REICH* MAGAZINE, 21 JANUARY 1945.

One could not understand this war if one did not always keep in mind the fact that International Jewry stands behind all the unnatural forces that our united enemies use to attempt to deceive the world and keep humanity in the dark. It is, so to speak, the mortar that holds the enemy coalition firmly together, despite its differences of class, ideology, and interests. Capitalism and Bolshevism have the same Jewish roots, two branches of the same tree that in the end bear the same fruit. International Jewry uses both in its own way to suppress the nations and keep them in its service. How deep its influence on public opinion is in all the enemy countries and many neutral nations is plain to see that it may never be mentioned in newspapers, speeches, and radio broadcasts. There is a law in the Soviet Union that punishes anti-Semitism — or in plain English, public education about the Jewish Question — by death. The expert in these matters is in no way surprised that a leading spokesman for the Kremlin said over the New Year that the Soviet Union would not rest until this law was valid throughout the world. In other words, the enemy clearly says that its goal in this war is to put the total domination of Jewry over the nations of the earth under legal protection, and to threaten even a discussion of this shameful attempt with the death penalty.

It is little different in the plutocratic nations. There the struggle against the impudent usurpation of the Jewish race is not punished by the executioner, but rather by death through economic and social boycott and by intellectual terror. This has the same effect in the end. Stalin, Churchill, and Roosevelt were made by Jewry. They enjoy its full support and reward it with their full protection. They present themselves in their speeches as upright men of civil courage, yet one never hears even a word against the Jews, even though there is growing hatred among their people as a result of this war, a hatred that is fully justified. Jewry is a taboo theme in the enemy countries. It stands outside every legal boundary and thus becomes the tyrant of its host peoples.

While enemy soldiers fight, bleed, and die at the front, the Jews make money from their sacrifice on the stock exchanges and black markets.

If a brave man dares to step forward and accuse the Jews of their crimes, he will be mocked and spat on by their press, chased from his job or otherwise impoverished, and be brought into public contempt. Even that is apparently not enough for the Jews. They want to bring Soviet conditions to the whole world, giving Jewry absolute power and freedom from prosecution. He who objects or even debates the matter gets a bullet in the back of his head or an axe through his neck. There is no worse tyranny than this. This is the epitome of the public and secret disgrace that Jewry inflicts on the nations that deserve freedom.

That is all long behind us. Yet it still threatens us in the distance. We have, it is true, entirely broken the power of the Jews in the Reich, but they have not given up. They did not rest until they had mobilized the whole world against us. Since they could no longer conquer Germany from within, they want to try it from without. Every Russian, English, and American soldier is a mercenary of this world conspiracy of a parasitic race. Given the current state of the war, who could still believe that they are fighting and dying at the front for the national interests of their countries! The nations want a decent peace, but the Jews are against it.

They know that the end of the war would mean the dawning humanity's knowledge of the unhealthy role that International Jewry played in preparing for and carrying out this war. They fear being unmasked, which has in fact become unavoidable and must inevitably come, just as the day follows the night. That explains their raging bursts of hatred against us, which are only the result of their fear and their feelings of inferiority. They are too eager, and that makes them suspicious. International Jewry will not succeed in turning this war to its advantage. Things are already too far along. The hour will come in which all the peoples of the earth will awake, and the Jews will be the victims. Here, too, things can only go so far.

It is an old, often-used method of International Jewry to discredit education and knowledge about its corrupting nature and drives, thereby depending on the weaknesses of those people who easily confuse cause with effect. The

Jews are also masters at manipulating public opinion, which they dominate through their network of news agencies and press concerns that reaches throughout the world. The pitiful illusion of a free press is one of the methods they use to stupefy the publics of enemy lands. If the enemy press is as free as it pretends to be, let it take an open position, for or against, on the Jewish Question. It will not do that because it cannot and may not do so. The Jews love to mock and criticize everything except themselves, although everyone knows that they are most in need of public criticism. This is where the so-called freedom of the press in enemy countries ends.

Newspapers, parliaments, statesmen, and church leaders must be silent here. Crimes and vices, filth and corruption are covered by the blanket of love. The Jews have total control of public opinion in enemy countries, and he who has that is also master of all of public life. Only the nations that have to accept such a condition are to be pitied. The Jews mislead them into believing that the German nation is backward. Our alleged backwardness is actually proof of our progress. We have recognized the Jews as a national and international danger, and from this knowledge have drawn compelling conclusions. This German knowledge will become the knowledge of the world at the end of this war. We think it our primary duty to do everything in our power to make that happen.

Humanity would sink into eternal darkness, it would fall into a dull and primitive state, were the Jews to win this war. They are the incarnation of that destructive force that in these terrible years has guided the enemy war leadership in a fight against all that we see as noble, beautiful, and worth keeping. For that reason alone the Jews hate us. They despise our culture and learning, which they perceive as towering over their nomadic worldview. They fear our economic and social standards, which leave no room for their parasitic drives. They are the enemy of our domestic order, which has excluded their anarchistic tendencies. Germany is the first nation in the world that is entirely free of the Jews.

That is the prime cause of its political and economic balance. Since their expulsion from the German national body has made it impossible for them to shake this balance from within, they lead the nations they have deceived in battle against us from without. It is fine with them, in fact it is part of their

plan, that Europe in the process will lose a large part of its cultural values. The Jews had no part in their creation. They do not understand them. A deep racial instinct tells them that since these heights of human creative activity are forever beyond their reach, they must attack them today with hatred. The day is not distant when the nations of Europe, yes, even those of the whole world, will shout: The Jews are guilty for all our misfortunes! They must be called to account, and soon and thoroughly!

International Jewry is ready with its alibi. Just as during the great reckoning in Germany, they will attempt to look innocent and say that one needs a scapegoat, and they are it. But that will no longer help them, just as it did not help them during the National Socialist revolution, The proof of their historical guilt, in details large and small, is so plain that it can no longer be denied even with the most clever lies and hypocrisy.

Who is it that drives the Russians, the English, and the Americans into battle and sacrifices huge numbers of human lives in a hopeless struggle against the German people? The Jews! Their newspapers and radio broadcasts spread the songs of war while the nations they have deceived are led to the slaughter. Who is it that invents new plans of hatred and destruction against us every day, making this war into a dreadful case of self-mutilation and self-destruction of European life and its economy, education and culture? The Jews! Who devised the unnatural marriage between England and the USA on one side and Bolshevism on the other, building it up and jealously ensuring its continuance? Who covers the most perverse political situations with cynical hypocrisy from a trembling fear that a new way could lead the nations to realize the true causes of this terrible human catastrophe? The Jews, only the Jews! They are named Morgenthau and Lehmann[27] and stand behind Roosevelt as a so-called brain trust. They are named Melchett[28] and Sassoon[29] and serve as Churchill's moneybags and order givers. They are named Kaganovich and Ehrenburg[30] and are Stalin's pacesetters and intellectual spokesmen. Wherever you look, you see Jews. They march as political commissars behind the Red army and organize murder and terror in the areas conquered by the Soviets. They sit behind the

lines in Paris and Brussels, Rome and Athens, and fashion their reins from the skin of the unhappy nations that have fallen under their power.

That is the truth. It can no longer be denied, particularly since in their drunken joy of power and victory the Jews have forgotten their ordinarily so carefully maintained reserve and now stand in the spotlight of public opinion. They no longer bother, apparently believing that it is no longer necessary, that their hour has come. And this is their mistake, which they always make when think themselves near their great goal of anonymous world domination. Throughout the history of the nations, whenever this tragic situation developed, a good providence saw to it that the Jews themselves became the gravediggers of their own hopes. They did not destroy the healthy peoples, but rather the sting of their parasitic effects brought the realization of the looming danger to the forefront and led to the greatest sacrifices to overcome it. At a certain point, they become that power that always wants evil but creates good. It will be that way this time, too.

The fact that the German nation was the first on earth to recognize this danger and expel it from its organism is proof of its healthy instincts. It therefore became the leader of a world struggle whose results will determine the fate and the future of International Jewry. We view with complete calm the wild Old Testament tirades of hatred and revenge of Jews throughout the world against us. They are only proof that we are on the right path. They cannot unsettle us. We gaze on them with sovereign contempt and remember that these outbursts of hate and revenge were everyday events for us in Germany until that fateful day for International Jewry, 30 January 1933, when the world revolution against the Jews that threatened them not only Germany, but all the other nations, began.

It will not cease before it has reached its goal. The truth cannot be stopped by lies or force. It will get through. The Jews will meet their Cannae at the end of this war. Not Europe, but rather they will lose. They may laugh at this prophecy today, but they have laughed so often in the past, and almost as often they stopped laughing sooner or later. Not only do we know precisely what we want, we also know precisely what we do not want. The deceived nations of the Earth may still lack the knowledge they need, but we will bring it to them. How will the Jews stop that in the long run? They believe their

power rests on sure foundations, but it stands on feet of clay. One hard blow and it will collapse, burying the creators of the misfortunes of the world in its ruins.

THE YEAR 2000

LEAD ARTICLE IN *DAS REICH* MAGAZINE, FEBRUARY 25, 1945.

The three enemy war leaders, American sources report, have agreed at the Yalta Conference[31] to Roosevelt's proposal for an occupation program that will destroy and exterminate the German people up until the year 2000. One must grant the somewhat grandiose nature of the proposal. It reminds one of the skyscrapers in New York that soar high into the sky, and whose upper stories sway in the wind. What will the world look like in the year 2000? Stalin, Churchill, and Roosevelt have determined it, at least insofar as the German people are concerned. One may however doubt if they and we will act in the predicted manner.

No one can predict the distant future, but there are some facts and possibilities that are clear over the coming fifty years. For example, none of the three enemy statesmen who developed this brilliant plan will still be alive, England will have at most 20 million inhabitants, our children's children will have had children, and the events of this war will have sunk into myth. One can also predict with a high degree of certainty that Europe will be a united continent in the year 2000. One will fly from Berlin to Paris for breakfast in fifteen minutes, and our most modern weapons will be seen as antiques, and much more. Germany, however, will still be under military occupation according to the plans of the Yalta Conference, and the English and Americans will be training its people in democracy. How empty the brains of these three charlatans must be — at least in the case of two of them!

The third, Stalin, follows much more far-reaching goals than his two comrades. He certainly does not plan to announce them publicly, but he and his 200 million slaves will fight bitterly and toughly for them. He sees the world differently than do those plutocratic brains. He sees a future in which the entire world is subjected to the dictatorship of the Moscow *Internationale,* which means the Kremlin. His dream may seem fantastic and

absurd, but if we Germans do not stop him, it will undoubtedly become reality.

That will happen as follows: If the German people lay down their weapons, the Soviets, according to the agreement between Roosevelt, Churchill, and Stalin, would occupy all of East and Southeast Europe along with the greater part of the Reich. An iron curtain would fall over this enormous territory controlled by the Soviet Union, behind which nations would be slaughtered. The Jewish press in London and New York would probably still be applauding. All that would be left is human raw material, a stupid, fermenting mass of millions of desperate proletarianized working animals who would only know what the Kremlin wanted them to know about the rest of the world. Without leadership, they would fall helplessly into the hands of the Soviet blood dictatorship. The remainder of Europe would fall into chaotic political and social confusion that would prepare the way for the Bolshevization that will follow. Life and existence in these nations would become hell, which was after all the point of the exercise.

Aside from domestic problems of economic, social and political nature, England would suffer a declining population that would leave it even less able to defend its interests in Europe and the rest of the world than it is today. In 1948, Roosevelt's campaign for reelection would fail, just as Wilson's did after the First World War, and a Republican isolationist would become president of the USA. His first official act would likely be to withdraw American troops from the European witch's kettle. The entire population of the USA would doubtless approve. Since there would be no other military power on the continent, in the best case 60 British divisions would face 600 Soviet divisions. Bolshevism certainly would not have been idle during the period. A Labor government, perhaps even a radical half-Bolshevist one, would be in power in England. Under the pressure of public opinion whipped up by the Jewish press and a people weary of war, it would soon announce its lack of interest in Europe. How fast such things can happen is clear from the example of Poland today.

The so-called Third World War would likely be short, and our continent would be at the feet of the mechanized robots from the steppes. That would be an unfortunate situation for Bolshevism. It would without doubt leap over

to England and set the land of classic democracy ablaze. The iron curtain would fall once more over this vast tragedy of nations. Over the next five years, hundreds of millions of slaves would build tanks, fighters, and bombers; then the general assault on the USA would begin. The Western Hemisphere, which despite lying accusations we have never threatened, would then be in the gravest danger. One day those in the USA will curse the day in which a long-forgotten American president released a communiqué at a conference at Yalta, which will long since have sunk into legend.

The democracies are not up to dealing with the Bolshevist system, since they use entirely different methods. They are as helpless against it as were the bourgeois parties in Germany over against the communists before we took power. In contrast to the USA, the Soviet system needs to take no regard for public opinion or its people's living standard. It therefore has no need to fear American economic competition, not to mention its military. Even were the war to end as Roosevelt and Churchill imagine, the plutocratic countries would be defenseless before the competition from the Soviet Union on the world market, unless they decided to greatly reduce wages and living standards. But if they were to do that, they would not be able to resist Bolshevist agitation. However things turn out, Stalin would always be the winner and Roosevelt and Churchill the losers. The Anglo-American war policy has reached a dead end. They have called up the spirits, and can no longer get rid of them. Our predictions, beginning with Poland, are beginning to be confirmed by a remarkable series of current events. One can only smile when the English and Americans forge plans for the year 2000. They will be happy if they survive until 1950.

No thinking Englishman fails to see this today. The British prime minister wore a Russian fur coat at the Yalta Conference. This aroused unhappy comment in the English public. When the London news agencies later reported that it was a Canadian fur coat, no one believed them. People saw in the matter a symbol of England's subordination to the Kremlin's will. What happened to the days when England had an important, even decisive say in world affairs! An influential American Senator recently remarked: "England is only a small appendix to Europe!" His comrades treat it that way already. Has it deserved any better? At a dramatic moment in European

history, it declared war against the Reich, unleashing a world conflagration that not only went out of control but threatens to leave England itself in ruins. A tiny extension of Germany into purely German territories to the East was sufficient ground to see a threat to the European balance of power. In the resulting war, England found it necessary to throw out its 200-year-old policy of the balance of power. Now a world power has entered Europe that begins to the East in Vladivostok and will not rest in the West until it has incorporated Great Britain itself into its dictatorship.

It is more than naive for the British prime minister to plan for the political and social status of the Reich in the year 2000. In the coming years and decades, England will probably have other concerns. It will have to fight desperately to maintain a small portion of its former power in the world. It received the first blows in the First World War, and now during the Second World War faces the final *coup de grace.*

One can imagine things turning out differently, but it is now too late. The Führer made numerous proposals to London, the last time four weeks before the war began. He proposed that German and British foreign policy work together, that the Reich would respect England's sea power as England would respect the Reich's land power, and that parity would exist in the air. Both powers would join in guaranteeing world peace, and the British Empire would be a critical component of that peace. Germany would even be ready to defend that Empire with military means if it were necessary. Under such conditions, Bolshevism would have been confined to its original breeding grounds. It would have been sealed off from the rest of the world. Now Bolshevism is at the Oder River. Everything depends on the steadfastness of German soldiers. Will Bolshevism to pushed back to the East, or will its fury flood over Western Europe? That is the war situation. The Yalta Communiqué does not change things in the least. Things depend only on this crisis of human culture. It will be solved by us, or it will not be solved at all. Those are the alternatives.

We Germans are not the only ones who say this. Every thinking person knows that today, as so often in the past, the German people have a European mission. We may not lose our courage, even though the mission brings with it enormous pain and suffering. The foolish know-it-alls have brought the

world more than once to the edge of the abyss. At the last moment, the sight of the terrifying misery alarmed humanity enough for it to take the decisive step backwards at the critical moment. That will be the case this time as well. We have lost a great deal in this war. About all we have left are our military forces and our ideals. We may not give these up. They are the foundation of our existence and of the fulfillment of our historical obligations. It is hard and terrible, but also honorable. We were given our duty because we alone have the necessary character and steadfastness. Any other people would have collapsed. We, however, like Atlas carry the weight of the world on our shoulders and do not doubt.

Germany will not be occupied by its enemies in the year 2000. The German nation will be the intellectual leader of civilized humanity. We are earning that right in this war. This world struggle with our enemies will live on only as a bad dream in people's memories. Our children and their children will erect monuments to their fathers and mothers for the pain they suffered, for the stoic steadfastness with which they bore all, for the bravery they showed, for the heroism with which they fought, for the loyalty with which they held to their Führer and his ideals in difficult times. Our hopes will come true in their world and our ideals will be reality. We must never forget that when we see the storms of this wild age reflected in the eyes of our children. Let us act so that we will earn their eternal blessings, not their curses.

RESISTANCE AT ANY PRICE

LEAD ARTICLE IN *DAS REICH* MAGAZINE, APRIL 22, 1945.

The war has reached a stage at which only the full efforts of the nation and of each individual can save us. The defense of our freedom no longer depends on the army fighting at the front. Each civilian, each man and woman and boy and girl must fight with unequaled fanaticism. The enemy expects that, once his tanks have broken through, they will find no resistance. He believes that we will be so disconcerted by his material superiority that we will let things take their course, without caring how they turn out. We must prove the enemy's hopes wrong. No village and no city may give in to the enemy.

The enemy is strong, but not strong enough to hold all the territory of the Reich without our help. If he persuades us to capitulate, he will have an easy time with us. The enemy has laid waste to our cities and provinces through the worst and most terrible bombing terror. As long as we are determined to resist at all costs, we cannot be beaten, and for us not being beaten means to be victorious.

This war of nations demands heavy sacrifice. Still, those sacrifices do not begin to compare with those we would be forced to bring if we lose. The enemy naturally wants to make his battle against the Reich as easy and safe as possible, and hopes to diminish our morale by seductive agitation. That is poison for weak souls. He who falls for it proves he has learned nothing from the war. He thinks it possible to take the easy road, when only the hard path leads to freedom. They are the same doubting souls who have no sense of national honor, and think nothing of living under the clubs of Anglo-American banking Jews, accepting charity from their hands. In other words, they are the rubbish of our nation, who nonetheless give the enemy an entirely false idea of this people.

One sees how the English and American newspapers have fun with them, mocking and scorning them, and comparing them with a brave nation fighting for its life. That nation, which has demonstrated heroism and more heroism, has only one wish when reading these accounts: to kill them. They deserve nothing else. One cannot even claim that they do not know what they are doing. They have to know it, for they have been told often enough, even by the enemy, should they not want to believe us.

In the midst of a thousand battles, burdens and defeats, our people stand unbroken. Our hearts are proud when we hear from the enemy the wild fanaticism they encounter, how fathers, mothers and even children gather to resist the invaders, how boys and girls throw hand grenades and mines or shoot from cellar windows without regard to danger. They force the enemy to give them respect. They tie up his forces.

They force him to commit his reserves to hold a rebellious city or a village glowing with national fanaticism, thereby slowing his advance until a new defensive line can be built a few kilometers further on. It is an absurd reversal of the facts to claim they are fighting in desperation. The enemy's attacks are riskier than the methods we use to resist. They have a solid foundation, which will soon make its impact known in the course of the war. A nation that defended its freedom with all its resources has never yet been defeated. Often, however, those that give in from desperation have been defeated.

Our entire war effort requires revolutionary changes. The old rules of war are outdated, and have no use at all in our present situation. This is the age of wars between nations. When whole peoples are threatened, whole peoples must defend themselves. The enemy does not want to take a province from us or push us back to more favorable strategic borders; he wants to cut our very arteries by destroying our mines and factories, destroying our national substance. If he succeeds, Germany will become a cemetery. Our people will starve and perish, aside from the millions who will be deported to Siberia as slave labor. In such a situation, any means is justified. We are in a state of national emergency; it is no time to ask what is normally done! Does the enemy worry about that?

Where does international law allow for the tens of thousands of German women tortured and raped in the East, or the tens of thousands of German children who have been murdered in a cowardly and terrible way, or the many who have fallen victim to barbaric enemy bombing terror? All normal ideas of warfare have long since been discarded by the enemy. Only we good natured Germans still hold to them in the mistaken idea that we might thereby bring the enemy to reason.

The facts prove the opposite. Our enemies are even insolent enough to call us barbarians and war criminals because here and there we put up touch resistance with the means we have available. Just recently, British terror fliers who had been shot down after doing their destructive work were attacked by men and women in Berlin, who after their homes had been destroyed were trying to rescue their possessions and dig out the corpses of their parents and children. Their reaction was understandable, but German guards protected them with their weapons. What would happen to a captured German pilot, were he lead through a flaming Moscow? To ask the question is to answer it. Knightly behavior will not accomplish much in this war. The German dreamer must wake up if he does not want to lose his freedom and his life. How long will he wait to do what is necessary? Will he wait until Bolshevist posters appear ordering everyone between fourteen and fifty to show up at a certain spot with clothing and two weeks of food in order to be transported to Siberia? Or until the Anglo-American occupation forces ruin our people through starvation and Typhoid Fever?

Is that an exaggeration? Not at all! It has become grim reality in the occupied territories in the East and West. Only a few romantic souls fail to see it. They have built a world of illusions, and do not want to believe the hard facts and draw the necessary conclusions. They must change their thinking, and as fast as possible. Someone once said that he did not know which people could be beaten to death, but he did know that the German people had to be beaten to life. What kind of blow will it take to finally wake these people from their illusions, to persuade them to give up their fantasies and errors, for their own good even if not for that of everyone else? What will persuade these obstructionists and defeatists to defend themselves?

The enemy is out to get us all. The London papers recently reported that Anglo-American officers viewed with contempt the owners of the houses where they were quartered. They were buying German-English dictionaries in order to parley. Only the domestic servants refused to behave in so unworthy a manner. What can one say about such creatures? Beating them seems the only possible solution. Thank God, these are isolated events. What can a German think about people who have had their property destroyed and who have been told they will be tortured in the manner of the Middle Ages, who still want to have a pleasant conversation with their conquerors?

Why do we mention these examples? In order to protect healthy people against infection. Were they to succumb, it would all be over. We would have no salvation, no future. We must help ourselves if we are to receive any help at all. It is more than naive to hope that the enemy will help us. We still have enough means and opportunities to defend ourselves and to bring the war to a successful conclusion if we only use them. This is the center of our efforts.

Each must start with himself, banishing all weakness and lethargy. He must stand firm and give an example to others, he must be on guard when he hears defeatism. He must be a man and act, work, and fight until we have overcome the gravest crisis of this war. We do not know how long that will take, only that it is necessary if we wish to live. That is true for every German, whether at the front or at home. No one can leave it to everyone else. We are all in the same boat that is plowing through the storm. No one can sit in a corner grumbling and complaining, making only critical remarks to the helmsman and the other passengers. Who can hold it against the rest when he who apparently shows no regard for the rest is tossed overboard to ease the strain on the rest, both physically and because they have wearied of a professional complainer who is endangering their efforts to save themselves? That is how things are.

We can no longer pay any heed to weariness, weakness, and delicacy. What we want, and what the intentions of our devilish enemy are, has been said often and clearly enough during the war. It does not need to be repeated. Everyone knows it. Developments have confirmed it, not contradicted it. There is no hope that the weaklings are right correct in their cowardly excuse that things will be only half as bad as we fear. If the enemy's agitation

deceives us into surrender, things will be much worse than we predicted. We must draw the proper conclusions, coolly, calmly, without complaining, but also with determination. Raising the white flag means giving up the war and shamefully losing one's life. There is no reason for doing that. To the contrary, that would only help our enemy to win a cheap victory, and for at least a while cover up the growing crisis in his coalition.

The results are easy to see. They would affect us only, and sooner or later would result in the complete destruction of our nation. No one is willing to accept that fate. We must therefore fight on, resisting at all costs, even under the toughest and bleakest conditions. We fought for years almost without risk. That was not particularly commendable. The risk was entirely on the enemy's side. They overcame the danger. Who thinks that we cannot do the same? He should buy a noose and do to himself what he thinks is going to happen to our whole nation.

We still live and breathe, and have mountains of resistance left in us that we only need draw upon. Never have we believed so passionately in Germany as today, when the Reich has before it a crisis of unparalleled seriousness. One may not judge a sick person's chances of recovery by his fevered delusions. Rather, every possible means must be used to reduce the fever and waken the body's natural defenses, to give the patient courage so that he does not lose the will to live. One must strengthen his defenses so that they can bring him through the critical moments. Any other behavior is foolish and dangerous. A fourteen-year-old lad crouching with his bazooka behind a ruined wall on a burned out street is worth more to the nation than ten intellectuals who attempt to prove that our chances now are nil. The fighting lad acts instinctively in the right way, the intellectuals act in a false and illogical way because they give up since things do not seem in balance.

Whether things balance or not depends on us alone. The final account of the war will depend on the whole efforts of the involved nations. The German people can yet make an unprecedented contribution. It will thereby earn the victory. In 1918, we gave up at the last minute. That will not happen in 1945. We all have to see to that. This is the foundation of our ultimate victory. It may sound improbable today, but it is nonetheless so: Final victory will be

ours. It will come through tears and blood, but it will justify all the sacrifices we have made.

---

[1] The treatment of disease by conventional means, i.e. with drugs having effects opposite to the symptoms.

[2] The *Berlinner Taggeblatt* was one of a number of newspapers published by the Jewish media magnate Rudolf Mosse (May 8, 1843 – September 8, 1920). He also owned the *Deutsches Montagsblatt*, the *Deutsches Reichsblatt,* the *Berliner Morgenzeitung*, and the openly Jewish newspapers the *Allgemeine Zeitung des Judenthums*, and the *C.V.-Zeitung (Organ des Central-Vereins deutscher Staatsbürger jüdischen Glaubens).*

[3] A beer hall located in the working-class neighborhood of Wedding in Berlin, traditionally a meeting place for the Communist Party of Germany (KPD). Often used as a venue by Goebbels to attract KDP members over to the NSDAP.

[4] Goebbels' personal newspaper in Berlin whose title described his political approach: "Attack!"

[5] Bernhard Weiss (1880–1951), Vice President of the Berlin police during the Weimar Republic. A personal enemy of the NSDAP's Gauleiter for Berlin prior to 1933, Goebbels (who nicknamed Weiss "Isidore" in articles in his newspaper), Weiss sued Goebbels over 40 times and on several occasions, banned their newspapers and forbid them from holding meetings in the capital city, particularly before elections. Weiss fled Germany in 1933, and settled in England.

[6] Christian Matthias Theodor Mommsen (1817–1903), a classical scholar, historian, jurist, journalist, politician, archaeologist whose most famous work regarding Roman history is still of fundamental importance for contemporary research.

[7] The "November Years" was a phrase which derisively referred to the Weimar Republic, established in November 1918 and which came to an end in 1933.

[8] Emil Julius Gumbel (1891–1966), A Jewish Communist and Professor of Mathematics at the University of Heidelberg. Fled Germany in 1933, and settled in New York City.

[9] Theodor Lessing (1872–1933), best known outside of Germany for his 1930 work *Der jüdische Selbsthaß* (Jewish Self-Hatred) which attempted to explain the phenomenon of Jewish self-hatred—Jewish intellectuals who incited anti-Semitism against the Jewish people and who regarded Judaism as the source of evil in the world.

[10] Friedrich Haarmann (1879–1925), a serial killer who is believed to have been responsible for the murder of 27 boys and young men between 1918 and 1924.

[11] Ernst Toller (1893–1939), a Jewish Communist playwright who served as President of the short-lived "Bavarian Soviet Republic" in 1919 and who was imprisoned for five years for his actions. Despite this overtly Communist record, his Expressionist plays were presented as high culture around the world, and are still published and performed to the present-day. He fled Germany in 1933, and committed suicide in New York in May 1939.

[12] Arnold Zweig (1887–1968), a Socialist Zionist and editor of the official newspaper of the Zionist movement in Germany, the *Jüdische Rundschau.* He later became a leading member of the government of Communist East Germany after 1945.

[13] International Communist organizations set up in the late nineteenth and early twentieth centuries.

[14] Maxim Maximovich Litvinov (1876–1951), real name Meir Henoch Mojszewicz Wallach-Finkelstein. An early Communist Jewish revolutionary who worked as an editor on the Communist Party newspaper in Switzerland, *Iskra* (the "Spark"), and after the 1905 Revolution became editor of the *Novaya Zhizn* (New Life) newspaper in in St. Petersburg. In 1908 he was arrested under the name Meer Wallach by French police, while carrying twelve 500-ruble banknotes that were taken from a bank robbery in Tiflis the previous year, and deported to England. After the October Revolution of 1917, Litvinov was appointed by Lenin as the Soviet government's representative in Britain and then took up full time employment with the Soviet Union's diplomatic corps. In 1930, Stalin appointed Litvinov as People's Commissar for Foreign Affairs. In 1933 he successfully persuaded the United States to officially recognize the Soviet government. Franklin D. Roosevelt sent the Jewish comedian Harpo Marx to the Soviet Union as a good-will ambassador, and Litvinov and Marx became friends and even performed a routine on stage together. Litvinov also actively facilitated the acceptance of the USSR into the League of Nations where he represented his country in 1934—1938. In 1941, Stalin appointed Litvinov as Deputy Commissar of Foreign Affairs. Litvinov also

served as Ambassador to the United States from 1941 to 1943 and significantly contributed to the lend lease agreement signed in 1941.

[15] Lazar Moiseyevich Kaganovich (1893–1991), the longest-surviving original Jewish Communist from the October Revolution era. A Communist Party member from 1911 onwards, he led the revolution in Belarus. In 1918, he was appointed Commissar of the propaganda department of the Red Army, and thereafter was governor in various areas of the Soviet Union. In 1922, Stalin appointed Kaganovich to party secretariat as his personal assistant, and in 1924, Kaganovich became a member of the Central Committee. From 1925 to 1928, Kaganovich was the First Secretary of the Communist Party of the Ukrainian SSR, where he was personally responsible for creating the agricultural collectivization policy and social conditions which led to the Holodomor, the Ukrainian holocaust in which millions died of starvation. His devotion to Stalin caused a falling out with Kruschev in 1961, and he lived in retirement in Moscow until his death, six months after the fall of the Soviet Union. In 2010, he was posthumously found guilty of Genocide by the Kiev Appellate Court for the Holodomor.

[16] During the Lwów/Lemberg massacre of June 1941, the retreating Soviets killed about 7,000 Polish and Ukrainian prisoners who were being held in three prisons (Brygidki, Zamarstynów, Łąckiego) in Lwów.

[17] “Who eats the Jew, will die from it.” An old French saying.

[18] The German campaign in France was drawing to a close as this was written. Within the next month, France would have surrendered and the British would have been driven off the continent.

[19] Walther von der Vogelweide (c.1170–c.1230) is the most celebrated of the Middle High German lyric poets.

[20] The Weimar Republic.

[21] March 21, 1933 was the official opening of the new Reichstag session, marked by a traditional ceremony at the Potsdam Garrison Church, where Frederick the Great is buried. Former crown prince William was present as a guest of honor and representative of the Hohenzollern dynasty, along with leaders from a variety of political organizations. The celebrations ended with torchlight processions in the evening and a performance of Richard Wagner’s opera *Die Meistersinger von Nürnberg* at the Berlin State Opera on Unter den Linden. The population followed the main events in Potsdam on the radio in groundbreaking live coverage.

[22] May 1 was declared the "Day of National Work" and an official state holiday for the first time, and celebrated with a massive rally in the Reich capital. Once again, the proceedings were broadcast live on radio to all Germany.

[23] Theodore Newman Kaufman (1910–1986), American Jewish author of the infamous book *Germany Must Perish* which called for the sterilization of the German people and the distribution of the German lands. See *Germany Must Perish!: and The War Goal of World Plutocracy,* by Theodore Kaufman and Wolfgang Diewerge, Ostara Publications, ISBN 978-1493784004.

[24] Bernard Mannes Baruch (1870–1965), an American Jewish stock market financier who was appointed by President Franklin D. Roosevelt as a “special adviser” to the director of the Office of War Mobilization. During World War II Baruch remained a trusted adviser and confidant of President Roosevelt, who in 1944 spent a month as a guest at Baruch's South Carolina estate. In 1946 President Harry S. Truman appointed Baruch as the United States representative to the United Nations Atomic Energy Commission (UNAEC).

[25] Henry Morgenthau, Jr. (1891–1967), the Jewish U.S. Secretary of the Treasury during the administration of Franklin D. Roosevelt. He played a major role in designing and financing the New Deal. After 1937, while still in charge of the Treasury, he played the central role in financing US participation in World War II. He also played an increasingly major role in shaping foreign policy, especially with respect to Lend Lease, support for China, helping Jewish refugees, and (in the "Morgenthau Plan") for planning the postwar destruction of Germany.

[26] Samuel Untermayer (1858–1940), a Jewish millionaire and lawyer, strong support of Roosevelt and perhaps most famous for a radio speech in 1993 in which he declared a “holy war” on Germany on behalf of the World Jewish Congress, and his efforts to arrange a boycott of German-made imports and all merchants who had German-made items in their establishments. His speech was published in the *New York Times* on the morning following the broadcast (August 7th, 1933).

[27] The famous Jewish Morgenthau-Lehman family of New York which included judges, senators, state governors and other senior American government officials.

[28] Alfred Mond (1868–1930), a British Jew knighted as Lord Melchett, chairman of the Council of the Jewish Agency for Palestine. The richest man in England through his chairmanship of a number of major international companies, including Imperial Chemical Industries, Ltd., the International Nickel Company of Canada, the Finance Company of Great Britain and America, and Amalgamated Anthracite Collieries, Ltd.

[29] The Sassoon family, of whom the best known is hair stylist Vidal Sassoon, is of Iraqi Jewish descent. From the 18th century, the Sassoons were one of the wealthiest families in the world. Sir Edward Albert Sassoon (1856–1912) married Aline Caroline de Rothschild, and was a Conservative member of Parliament from 1899 until his death. The seat was then inherited by his son Sir Philip Sassoon (1888–1939) from 1912 until his death. Sir Philip served in the First World War as military secretary to Field Marshal Sir Douglas Haig and, during the 1920s and 1930s, as Britain's undersecretary of state for air. Another famous British banker and government minister was James, Lord Sassoon. In the 19th century, one daughter of the family, Rachel Sassoon Beer bought a number of newspapers in England, including *The Sunday Times* (1893–1904) and *The Observer*, which she also edited.

[30] Ilya Grigoryevich Ehrenburg (1891–1967), a leading Communist Russian Jew famous for his novels and propaganda on behalf of the Soviet Union. Most infamous for his article "Kill" published in 1942 which contained an exhortation to kill Germans: “We shall kill. If you have not killed at least one German a day, you have wasted that day... Do not count days; do not count miles. Count only the number of Germans you have killed.” He was a prominent member of the Jewish Anti-Fascist Committee, the official liaison body set up by the Soviet Union to interact with the Jews in America during World War II.

[31] The Yalta Conference, held February 4–11, 1945, held between the heads of government of the United States, the United Kingdom and the Soviet Union, represented by President Franklin D. Roosevelt, Prime Minister Winston Churchill and Premier Joseph Stalin, respectively, took place in the Livadia Palace near Yalta in Crimea. It was here that these powers agreed that after obtaining Germany’s unconditional surrender, Germany and Berlin would be split into occupied zones and that reparations were partly to be in the form of forced labor from Germany—something which would last up to ten years in the Soviet Union. Roosevelt’s partition plan for Germany was eerily close to the plan proposed by Kaufmann (see above in his book Germany Must Perish! Ultimately, the partition which was finally decided upon was even more drastic, and led to post-1945 Germany losing more than a third of its original 1871 borders.