

Extracts From Hitler's *Zweites Buch* (Second Book)

...Jewry is a people with a racial core that is not wholly unitary. Nevertheless as a people it has special intrinsic characteristics which separate it from all other peoples living on the globe. Jewry is not a religious community but the religious bond between Jews rather is in reality the momentary governmental system of the Jewish people. The Jew has never had a territorially bounded state of his own in the manner of Aryan states. Nevertheless his religious community is a real state since it guarantees the preservation, the increase and the future of the Jewish people. But this is solely the task of the state. That the Jewish state is subject to no territorial limitation, as is the case with Aryan states, is connected with the character of the Jewish people which is lacking in the productive forces for the construction and preservation of its own territorial state.

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

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

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

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

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

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

Stupidity, cowardice and baseness, therefore, play into his hands. In bastards he secures for himself the first openings for the penetration of an alien nation. Hence the result of Jewish domination is always the ruin of all culture and finally the madness of the Jew himself. For he is a parasite of nations and his victory signifies his own end as much as the death of his victim.

With the collapse of the ancient world the Jews encountered young, in part still completely unspoiled, peoples sure in racial instinct who protected themselves against being infiltrated by them. He was a foreigner and all his lies and dissimulation helped him little for nearly one and a half thousand years.

It was the feudal domination and the government of the princes which first created a general situation which allowed him to attach himself to the struggle of an oppressed social class, indeed to make this struggle his own in a short time. He received civil equality with the French Revolution. With that the bridge was constructed over which he could stride to the conquest of political power within nations.

The nineteenth century gave him a dominating position within the economy of nations through the building up of loan-capital based on ideas regarding interest. Finally, through the subterfuge of stock-holdings he placed himself in possession of a great part of the production sites and with the help of the stock exchanges he gradually became not only the ruler of public economic life but ultimately also of political life. He supported this rule by means of the intellectual contamination of nations with the help of Freemasonry as well as by the work of the press become dependent upon him. He found the potential strength for the destruction of the bourgeois intellectual regime in the newly rising fourth estate of the handicraftsmen, just as once before the bourgeoisie had been the means for the demolition of feudal domination. At the same time bourgeois stupidity and dishonest lack of principle, avarice and cowardice worked into his hands. He formed the vocational estate of the handicraftsmen into a special class which he now allowed to take up the struggle against the national intelligentsia. Marxism became the spiritual father of the Bolshevik revolution. It is the weapon of terror which the Jew now applies ruthlessly and brutally.

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

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

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

This Jewish war aim has at least in part been completely achieved. Czarism and Kaiserism in Germany were eliminated. With the help of the Bolshevik revolution the Russian upper classes and also the Russian national

intelligentsia were murdered and completely extirpated amid inhuman agonies and atrocities. For the Russian people the total number of victims of this Jewish struggle for hegemony in Russia amounted to 28-30 million people in number of dead. This is fifteen times more than the World War cost Germany. After the successful revolution he completely tore down [further] the bonds of order, of morality, of custom, etc., abolished marriage as a lofty institution and instead proclaimed a general copulation with the aim of breeding a general inferior human mish-mash, by way of a chaotic bastardization, which by itself would be incapable of leadership and which ultimately would no longer be able to do without the Jews as its only intellectual element.

The future will show to what extent this has succeeded and to what extent now forces of a natural reaction can still bring about a change of this most terrible crime of all times against mankind.

At the moment, he exerts himself to lead the remaining states toward the same condition. Thereby he is supported and covered in his strivings and his actions by the bourgeois national parties of the so-called national fatherland leagues, whereas Marxism, democracy and the so-called Christian Center emerge as aggressive shock troops.

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

Hitlers Zweites Buch – Ein Dokument aus dem Jahr 1928, Stuttgart, 1961.
English translation: *Hitler's Secret Book*, New York, 1961, pp. 212-215.

Source: *Documents on the Holocaust, Selected Sources on the Destruction of the Jews of Germany and Austria, Poland and the Soviet Union*, Yad Vashem, Jerusalem, 1981, Document no. 5