**Excerpts from *Mein Kampf* (My Struggle)**

Over against all this, the VÖLKISCH concept of the world recognizes that the primordial racial elements are of the greatest significance for mankind. In principle, the State is looked upon only as a means to an end and this end is the conservation of the racial characteristics of mankind. Therefore on the VÖLKISCH principle we cannot admit that one race is equal to another. By recognizing that they are different, the VÖLKISCH concept separates mankind into races of superior and inferior quality. On the basis of this recognition it feels bound in conformity with the eternal Will that dominates the universe, to postulate the victory of the better and stronger and the subordination of the inferior and weaker. And so it pays homage to the truth that the principle underlying all Nature's operations is the aristocratic principle and it believes that this law holds good even down to the last individual organism. It selects individual values from the mass and thus operates as an organizing principle, whereas Marxism acts as a disintegrating solvent. The VÖLKISCH belief holds that humanity must have its ideals, because ideals are a necessary condition of human existence itself. But, on the other hand, it denies that an ethical ideal has the right to prevail if it endangers the existence of a race that is the standard-bearer of a higher ethical ideal. For in a world which would be composed of mongrels and negroids all ideals of human beauty and nobility and all hopes of an idealized future for our humanity would be lost forever.

On this planet of ours human culture and civilization are indissolubly bound up with the presence of the Aryan. If he should be exterminated or subjugated, then the dark shroud of a new barbarian era would enfold the earth.

To undermine the existence of human culture by exterminating its founders and custodians would be an execrable crime in the eyes of those who believe that the folkidea lies at the basis of human existence. Whoever would dare to raise a profane hand against that highest image of God among His creatures would sin against the bountiful Creator of this marvel and would collaborate in the expulsion from Paradise.

Hence the folk concept of the world is in profound accord with Nature's will; because it restores the free play of the forces which will lead the race through stages of sustained reciprocal education towards a higher type, until finally the best portion of mankind will possess the earth and will be free to work in every domain all over the world and even reach spheres that lie outside the earth. We all feel that in the distant future many may be faced with problems which can be solved only by a superior race of human beings, a race destined to become master of all the other peoples and which will have at its disposal the means and resources of the whole world.

If, for instance, the surface of the globe should be shaken to-day by some seismic convulsion and if a new Himalaya would emerge from the waves of the sea, this one catastrophe alone might annihilate human civilization. No State could exist any longer. All order would be shattered. And all vestiges of cultural products which had been evolved through thousands of years would disappear. Nothing would be left but one tremendous field of death and destruction submerged in floods of water and mud. If, however, just a few people would survive this terrible havoc, and if these people belonged to a definite race that had the innate powers to build up a civilization, when the commotion had passed, the earth would again bear witness to the creative power of the human spirit, even though a span of a thousand years might intervene. Only with the extermination of the last race that possesses the gift of cultural creativeness, and indeed only if all the individuals of that race had disappeared, would the earth definitely be turned into a desert. On the other hand, modern history furnishes examples to show that statal institutions which owe their beginnings to members of a race which lacks creative genius are not made of stuff that will endure. Just as many varieties of prehistoric animals had to give way to others and leave no trace behind them, so man will also have to give way, if he loses that definite faculty which enables him to find the weapons that are necessary for him to maintain his own existence.

Such a process may set in automatically among those people where a strong racial instinct has remained. Among such people we may count those elements which, for some particular cause such as coercion, have been thrown out of the normal way of reproduction along strict racial lines. As soon as this compulsion ceases, that part of the race which has remained intact will tend to marry with its own kind and thus impede further intermingling. Then the mongrels recede quite naturally into the background unless their numbers had increased so much as to be able to withstand all serious resistance from those elements which had preserved the purity of their race.

When men have lost their natural instincts and ignore the obligations imposed on them by Nature, then there is no hope that Nature will correct the loss that has been caused, until recognition of the lost instincts has been restored. Then the task of bringing back what has been lost will have to be accomplished. But there is serious danger that those who have become blind once in this respect will continue more and more to break down racial barriers and finally lose the last remnants of what is best in them. What then remains is nothing but a uniform mish-mash, which seems to be the dream of our fine Utopians. But that mish-mash would soon banish all ideals from the world. Certainly a great herd could thus be formed. One can breed a herd of animals; but from a mixture of this kind men such as have created and founded civilizations would not be produced. The mission of humanity might then be considered at an end.

Our contemporary generation of weaklings will naturally decry such a policy and whine and complain about it as an encroachment on the most sacred of human rights. But there is only one right that is sacrosanct and this right is at the same time a most sacred duty. This right and obligation are: that the purity of the racial blood should be guarded, so that the best types of human beings may be preserved and that thus we should render possible a more noble development of humanity itself.

A folk-State should in the first place raise matrimony from the level of being a constant scandal to the race. The State should consecrate it as an institution which is called upon to produce creatures made in the likeness of the Lord and not create monsters that are a mixture of man and ape. The protest which is put forward in the name of humanity does not fit the mouth of a generation that makes it possible for the most depraved degenerates to propagate themselves, thereby imposing unspeakable suffering on their own products and their contemporaries, while on the other hand contraceptives are permitted and sold in every drug store and even by street hawkers, so that babies should not be born even among the healthiest of our people. In this present State of ours, whose function it is to be the guardian of peace and good order, our national bourgeoisie look upon it as a crime to make procreation impossible for syphilitics and those who suffer from tuberculosis or other hereditary diseases, also cripples and imbeciles. But the practical prevention of procreation among millions of our very best people is not considered as an evil, nor does it offend against the noble morality of this social class but rather encourages their short-sightedness and mental lethargy. For otherwise they would at least stir their brains to find an answer to the question of how to create conditions for the feeding and maintaining of those future beings who will be the healthy representatives of our nation and must also provide the conditions on which the generation that is to follow them will have to support itself and live.

How devoid of ideals and how ignoble is the whole contemporary system! The fact that the churches join in committing this sin against the image of God, even though they continue to emphasize the dignity of that image, is quite in keeping with their present activities. They talk about the Spirit, but they allow man, as the embodiment of the Spirit, to degenerate to the proletarian level. Then they look on with amazement when they realize how small is the influence of the Christian Faith in their own country and how depraved and ungodly is this riff-raff which is physically degenerate and therefore morally degenerate also. To balance this state of affairs they try to convert the Hottentots and the Zulus and the Kaffirs and to bestow on them the blessings of the Church. While our European people, God be praised and thanked, are left to become the victims of moral depravity, the pious missionary goes out to Central Africa and establishes missionary stations for negroes. Finally, sound and healthy--though primitive and backward--people will be transformed, under the name of our 'higher civilization', into a motley of lazy and brutalized mongrels.

It would better accord with noble human aspirations if our two Christian denominations would cease to bother the negroes with their preaching, which the negroes do not want and do not understand. It would be better if they left this work alone, and if, in its stead, they tried to teach people in Europe, kindly and seriously, that it is much more pleasing to God if a couple that is not of healthy stock were to show loving kindness to some poor orphan and become a father and mother to him, rather than give life to a sickly child that will be a cause of suffering and unhappiness to all.

Those who are physically and mentally unhealthy and unfit must not perpetuate their own suffering in the bodies of their children. From the educational point of view there is here a huge task for the People's State to accomplish. But in a future era this work will appear greater and more significant than the victorious wars of our present bourgeois epoch. Through educational means the State must teach individuals that illness is not a disgrace but an unfortunate accident which has to be pitied, yet that it is a crime and a disgrace to make this affliction all the worse by passing on disease and defects to innocent creatures out of mere egotism.

And the State must also teach the people that it is an expression of a really noble nature and that it is a humanitarian act worthy of admiration if a person who innocently suffers from hereditary disease refrains from having a child of his own but gives his love and affection to some unknown child who, through its health, promises to become a robust member of a healthy community. In accomplishing such an educational task the State integrates its function by this activity in the moral sphere. It must act on this principle without paying any attention to the question of whether its conduct will be understood or misconstrued, blamed or praised.

If for a period of only 600 years those individuals would be sterilized who are physically degenerate or mentally diseased, humanity would not only be delivered from an immense misfortune but also restored to a state of general health such as we at present can hardly imagine. If the fecundity of the healthy portion of the nation should be made a practical matter in a conscientious and methodical way, we should have at least the beginnings of a race from which all those germs would be eliminated which are to-day the cause of our moral and physical decadence. If a people and a State take this course to develop that nucleus of the nation which is most valuable from the racial standpoint and thus increase its fecundity, the people as a whole will subsequently enjoy that most precious of gifts which consists in a racial quality fashioned on truly noble lines.

Just as, in general, the racial quality is the preliminary condition for the mental efficiency of any given human material, the training of the individual will first of all have to be directed towards the development of sound bodily health. For the general rule is that a strong and healthy mind is found only in a strong and healthy body.

The State that is grounded on the racial principle and is alive to the significance of this truth will first of all have to base its educational work not on the mere imparting of knowledge but rather on physical training and development of healthy bodies. The cultivation of the intellectual facilities comes only in the second place. And here again it is character which has to be developed first of all, strength of will and decision. And the educational system ought to foster the spirit of readiness to accept responsibilities gladly. Formal instruction in the sciences must be considered last in importance. Accordingly the State which is grounded on the racial idea must start with the principle that a person whose formal education in the sciences is relatively small but who is physically sound and robust, of a steadfast and honest character, ready and able to make decisions and endowed with strength of will, is a more useful member of the national community than a weakling who is scholarly and refined. A nation composed of learned men who are physical weaklings, hesitant about decisions of the will, and timid pacifists, is not capable of assuring even its own existence on this earth. In the bitter struggle which decides the destiny of man it is very rare that an individual has succumbed because he lacked learning.

An ill-kept body is not made a more beautiful sight by the indwelling of a radiant spirit. We should not be acting justly if we were to bestow the highest intellectual training on those who are physically deformed and crippled, who lack decision and are weak-willed and cowardly.

Accordingly, in the People's State physical training is not a matter for the individual alone. Nor is it a duty which first devolves on the parents and only secondly or thirdly a public interest; but it is necessary for the preservation of the people, who are represented and protected by the State. As regards purely formal education the State even now interferes with the individual's right of self-determination and insists upon the right of the community by submitting the child to an obligatory system of training, without paying attention to the approval or disapproval of the parents. In a similar way and to a higher degree the new People's State will one day make its authority prevail over the ignorance and incomprehension of individuals in problems appertaining to the safety of the nation. It must organize its educational work in such a way that the bodies of the young will be systematically trained from infancy onwards, so as to be tempered and hardened for the demands to be made on them in later years. Above all, the State must see to it that a generation of stay-at-homes is not developed.

The work of education and hygiene has to begin with the young mother. The painstaking efforts carried on for several decades have succeeded in abolishing septic infection at childbirth and reducing puerperal fever to a relatively small number of cases. And so it ought to be possible by means of instructing sisters and mothers in an opportune way, to institute a system of training the child from early infancy onwards so that this may serve as an excellent basis for future development.

The People's State ought to allow much more time for physical training in the school. It is nonsense to burden young brains with a load of material of which, as experience shows, they retain only a small part, and mostly not the essentials, but only the secondary and useless portion; because the young mind is incapable of sifting the right kind of learning out of all the stuff that is pumped into it. To-day, even in the curriculum of the high schools, only two short hours in the week are reserved for gymnastics; and worse still, it is left to the pupils to decide whether or not they want to take part. This shows a grave disproportion between this branch of education and purely intellectual instruction. Not a single day should be allowed to pass in which the young pupil does not have one hour of physical training in the morning and one in the evening; and every kind of sport and gymnastics should be included. There is one kind of sport which should be specially encouraged, although many people who call themselves VÖLKISCH consider it brutal and vulgar, and that is boxing. It is incredible how many false notions prevail among the 'cultivated' classes. The fact that the young man learns how to fence and then spends his time in duels is considered quite natural and respectable. But boxing--that is brutal. Why? There is no other sport which equals this in developing the militant spirit, none that demands such a power of rapid decision or which gives the body the flexibility of good steel. It is no more vulgar when two young people settle their differences with their fists than with sharp-pointed pieces of steel. One who is attacked and defends himself with his fists surely does not act less manly than one who runs off and yells for the assistance of a policeman. But, above all, a healthy youth has to learn to endure hard knocks. This principle may appear savage to our contemporary champions who fight only with the weapons of the intellect. But it is not the purpose of the People's State to educate a colony of aesthetic pacifists and physical degenerates. This State does not consider that the human ideal is to be found in the honourable philistine or the maidenly spinster, but in a dareful personification of manly force and in women capable of bringing men into the world.

It is our German people, which broke down and were delivered over to be kicked by the rest of the world, that had need of the power that comes by suggestion from selfconfidence. But this confidence in one's self must be instilled into our children from their very early years. The whole system of education and training must be directed towards fostering in the child the conviction that he is unquestionably a match for anyand everybody. The individual has to regain his own physical strength and prowess in order to believe in the invincibility of the nation to which he belongs. What has formerly led the German armies to victory was the sum total of the confidence which each individual had in himself, and which all of them had in those who held the positions of command. What will restore the national strength of the German people is the conviction that they will be able to reconquer their liberty. But this conviction can only be the final product of an equal feeling in the millions of individuals. And here again we must have no illusions.

The collapse of our people was overwhelming, and the efforts to put an end to so much misery must also be overwhelming. It would be a bitter and grave error to believe that our people could be made strong again simply by means of our present bourgeois training in good order and obedience. That will not suffice if we are to break up the present order of things, which now sanctions the acknowledgment of our defeat and cast the broken chains of our slavery in the face of our opponents. Only by a superabundance of national energy and a passionate thirst for liberty can we recover what has been lost.

Also the manner of clothing the young should be such as harmonizes with this purpose. It is really lamentable to see how our young people have fallen victims to a fashion mania which perverts the meaning of the old adage that clothes make the man. Especially in regard to young people clothes should take their place in the service of education. The boy who walks about in summer-time wearing long baggy trousers and clad up to the neck is hampered even by his clothes in feeling any inclination towards strenuous physical exercise. Ambition and, to speak quite frankly, even vanity must be appealed to. I do not mean such vanity as leads people to want to wear fine clothes, which not everybody can afford, but rather the vanity which inclines a person towards developing a fine bodily physique. And this is something which everybody can help to do. This will come in useful also for later years.

The young girl must become acquainted with her sweetheart. If the beauty of the body were not completely forced into the background to-day through our stupid manner of dressing, it would not be possible for thousands of our girls to be led astray by Jewish mongrels, with their repulsive crooked waddle. It is also in the interests of the nation that those who have a beautiful physique should be brought into the foreground, so that they might encourage the development of a beautiful bodily form among the people in general.

In the People's State the army will no longer be obliged to teach boys how to walk and stand erect, but it will be the final and supreme school of patriotic education. In the army the young recruit will learn the art of bearing arms, but at the same time he will be equipped for his other duties in later life. And the supreme aim of military education must always be to achieve that which was attributed to the old army as its highest merit: namely, that through his military schooling the boy must be transformed into a man, that he must not only learn to obey but also acquire the fundamentals that will enable him one day to command. He must learn to remain silent not only when he is rightly rebuked but also when he is wrongly rebuked.

Furthermore, on the self-consciousness of his own strength and on the basis of that ESPRIT DE CORPS which inspires him and his comrades, he must become convinced that he belongs to a people who are invincible. After he has completed his military training two certificates shall be handed to the soldier. The one will be his diploma as a citizen of the State, a juridical document which will enable him to take part in public affairs. The second will be an attestation of his physical health, which guarantees his fitness for marriage.

The People's State will have to direct the education of girls just as that of boys and according to the same fundamental principles. Here again special importance must be given to physical training, and only after that must the importance of spiritual and mental training be taken into account. In the education of the girl the final goal always to be kept in mind is that she is one day to be a mother.

The formal imparting of knowledge, which constitutes the chief work of our educational system to-day, will be taken over by the People's State with only few modifications. These modifications must be made in three branches. First of all, the brains of the young people must not generally be burdened with subjects of which ninety-five per cent are useless to them and are therefore forgotten again. The curriculum of the primary and secondary schools presents an odd mixture at the present time. In many branches of study the subject matter to be learned has become so enormous that only a very small fraction of it can be remembered later on, and indeed only a very small fraction of this whole mass of knowledge can be used. On the other hand, what is learned is insufficient for anybody who wishes to specialize in any certain branch for the purpose of earning his daily bread. Take, for example, the average civil servant who has passed through the GYMNASIUM or High School, and ask him at the age of thirty or forty how much he has retained of the knowledge that was crammed into him with so much pains. How much is retained from all that was stuffed into his brain? He will certainly answer: "Well, if a mass of stuff was then taught, it was not for the sole purpose of supplying the student with a great stock of knowledge from which he could draw in later years, but it served to develop the understanding, the memory, and above all it helped to strengthen the thinking powers of the brain." That is partly true. And yet it is somewhat dangerous to submerge a young brain in a flood of impressions which it can hardly master and the single elements of which it cannot discern or appreciate at their just value. It is mostly the essential part of this knowledge, and not the accidental, that is forgotten and sacrificed. Thus the principal purpose of this copious instruction is frustrated, for that purpose cannot be to make the brain capable of learning by simply offering it an enormous and varied amount of subjects for acquisition, but rather to furnish the individual with that stock of knowledge which he will need in later life and which he can use for the good of the community. This aim, however, is rendered illusory if, because of the superabundance of subjects that have been crammed into his head in childhood, a person is able to remember nothing, or at least not the essential portion, of all this in later life.

There is no reason why millions of people should learn two or three languages during the school years, when only a very small fraction will have the opportunity to use these languages in later life and when most of them will therefore forget those languages completely. To take an instance: Out of 100,000 students who learn French there are probably not 2,000 who will be in a position to make use of this accomplishment in later life, while 98,000 will never have a chance to utilize in practice what they have learned in youth. They have spent thousands of hours on a subject which will afterwards be without any value or importance to them. The argument that these matters form part of the general process of educating the mind is invalid. It would be sound if all these people were able to use this learning in after life. But, as the situation stands, 98,000 are tortured to no purpose and waste their valuable time, only for the sake of the 2,000 to whom the language will be of any use.

THE PEOPLE'S State, which I have tried to sketch in general outline, will not become a reality in virtue of the simple fact that we know the indispensable conditions of its existence. It does not suffice to know what aspect such a State would present. The problem of its foundation is far more important. The parties which exist at present and which draw their profits from the State as it now is cannot be expected to bring about a radical change in the regime or to change their attitude on their own initiative. This is rendered all the more impossible because the forces which now have the direction of affairs in their hands are Jews here and Jews there and Jews everywhere. The trend of development which we are now experiencing would, if allowed to go on unhampered, lead to the realization of the Pan-Jewish prophecy that the Jews will one day devour the other nations and become lords of the earth.

In contrast to the millions of 'bourgeois' and 'proletarian' Germans, who are stumbling to their ruin, mostly through timidity, indolence and stupidity, the Jew pursues his way persistently and keeps his eye always fixed on his future goal. Any party that is led by him can fight for no other interests than his, and his interests certainly have nothing in common with those of the Aryan nations.

Look at the ravages from which our people are suffering daily as a result of being contaminated with Jewish blood. Bear in mind the fact that this poisonous contamination can be eliminated from the national body only after centuries, or perhaps never. Think further of how the process of racial decomposition is debasing and in some cases even destroying the fundamental Aryan qualities of our German people, so that our cultural creativeness as a nation is gradually becoming impotent and we are running the danger, at least in our great cities, of falling to the level where Southern Italy is to-day. This pestilential adulteration of the blood, of which hundreds of thousands of our people take no account, is being systematically practised by the Jew to-day. Systematically these negroid parasites in our national body corrupt our innocent fair-haired girls and thus destroy something which can no longer be replaced in this world.

Hence it is that at the present time the Jew is the great agitator for the complete destruction of Germany. Whenever we read of attacks against Germany taking place in any part of the world the Jew is always the instigator. In peace-time, as well as during the War, the Jewish-Marxist stock-exchange Press systematically stirred up hatred against Germany, until one State after another abandoned its neutrality and placed itself at the service of the world coalition, even against the real interests of its own people. The Jewish way of reasoning thus becomes quite clear.

The Bolshevization of Germany, that is to say, the extermination of the patriotic and national German intellectuals, thus making it possible to force German Labour to bear the yoke of international Jewish finance--that is only the overture to the movement for expanding Jewish power on a wider scale and finally subjugating the world to its rule. As has so often happened in history, Germany is the chief pivot of this formidable struggle. If our people and our State should fall victims to these oppressors of the nations, lusting after blood and money, the whole earth would become the prey of that hydra. Should Germany be freed from its grip, a great menace for the nations of the world would thereby be eliminated.