

München, den 16. September 1919.

Sehr geehrter Herr Gemlich!

Wenn die Gefahr die das Judentum für unser Volk heute bildet seinen Ausdruck findet in einer nicht wegzuleugnenden Abneigung grosser Teile unseres Volkes, so ist die Ursache dieser Abneigung meist nicht zu suchen in der klaren Erkenntniss des bewusst oder unbewusst planmässig verderblichen Wirkens der Juden als Gesamtheit auf unsere Nation, sondern sie entsteht meist durch den persönlichen Verkehr, unter dem Eindruck den der Jude als Einzelner zurück lässt, und der fast stets ein ungünstiger ist. Dadurch erhält der Antisemitismus nur zu leicht den Charakter einer bloßen Gefühlerscheinung. Und doch ist dies unrichtig. Der Antisemitismus als politische Bewegung darf nicht und kann nicht bestimmt werden durch Momente des Gefühls, sondern durch die Erkenntniss von Tatsachen. Tatsachen aber sind :

Zunächst ist das Judentum unbedingt Rasse und nicht Religionsgenossenschaft. Und der Jude selbst bezeichnet sich nie als jüdischen Deutschen, jüdischen Polen oder etwa jüdischen Amerikaner, sondern stets als deutschen, polnischen, oder amerikanischen Juden. Noch nie hat der Jude von fremden Völkern in deren Mitte er lebt viel mehr angenommen als die Sprache. Und so wenig ein Deutschen der in Frankreich gezwungen ist sich der franz. Sprache zu bedienen, in Italien der italienischen und in China der chinesischen, dadurch zum Franzosen, Italiener oder gar Chinesen wird so wenig kann man einen Juden der nun einmal unter uns lebt, und dadurch gezwungen sich der deutschen Sprache bedient, deshalb einen Deutschen nennen. Und selbst der mosaische Glaube kann, so gross auch seine Bedeutung für die Erhaltung dieser Rasse sein mag, nicht als ausschliesslich bestimmend für die Frage, ob Jude oder Nichtjude gelten. Es gibt kaum eine Rasse deren Mitglieder

HITLER'S FIRST MAJOR STATEMENT ON ANTI-SEMITISM: REPLY TO ADOLF GEMLICH (September 16, 1919)

Highly esteemed Gemlich!

If the danger represented by the Jews today finds expression in the undeniable dislike of them felt by a large section of our people, the cause of this dislike is on the whole not to be found in the clear recognition of the corrupting activity of the Jews generally among our people, whether conscious or unconscious; it originates mainly through personal relationship, and from the impression left behind him by the individual Jew which is almost invariably unfavorable. Antisemitism thereby acquires only too easily the character of being a manifestation of emotion. But this is wrong. Antisemitism as a political movement must not be, cannot be, determined by emotional criteria, but only through the recognition of facts. The facts are as follows:

First, the Jews are definitely a race and not a religious community. The Jew himself never class himself a Jewish German, a Jewish Pole, a Jewish American, but only a German, a Polish, an American Jew. From the foreign nations in whose midst he lives the Jew has adopted very little more than their language. A German who is compelled to use French in France, Italian in Italy, Chinese in China, does not thereby become a Frenchman, an Italian, or a Chinese; similarly a Jew who happens to live among us and is thereby compelled to use the German language cannot be called a German. Even the Mosaic faith, however important for the maintenance of this race, cannot be considered as absolutely decisive in the question of whether or not someone is a Jew. There is hardly a single race whose members belong exclusively to one particular religion.

Through a thousand years of inbreeding, often practiced within a very narrow circle, the Jew has in general preserved his race and character much more rigorously than many of the peoples among whom he lives. And as a result, there is living amongst us a non-German, foreign race, unwilling and unable to sacrifice its racial characteristics, to deny its feeling, thinking and striving, and which none the less possesses all the political rights that we ourselves have. The feelings of the Jew are concerned with purely material things; his thoughts and desires even more so. The dance round the golden calf becomes a ruthless struggle for all those goods which, according to our innermost feelings, should not be the highest and most desirable things on this earth.

¹Hitler argues anti-Semitism must not be based on prejudices caused by personal experiences with Jews, however unsavory, but rather by facts.

²Jews are not a religious community, but a singular race that has been preserved by a thousand years of inbreeding.

³Jews are a foreign race with different values.

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The value of the individual is no longer determined by his character, by the importance of his achievements for all, but solely by the amount of his possessions, by his money.

The value of the nation is no longer to be measured in terms of the sum of its moral and spiritual forces, but solely on the basis of the wealth of its material goods. From this feeling emerges that concern and striving for money and for the power which can protect it which makes the Jew unscrupulous in his choice of means, ruthless in his use of them to achieve this aim. In an autocratically governed state he whines for the favor of the 'Majesty' of the prince and abuses it to batten on his subjects like a leech. In a democracy he courts the favor of the masses, crawls before the 'majesty of the people' and yet knows only the majesty of money.

He destroys the character of the prince with byzantine flattery, and national pride, which is the strength of a nation, with mockery and shameless training in vice. His weapon is public opinion, which is never expressed, but is rather falsified. His power is the power of money which in the form of interest effortlessly and interminably multiplies itself in his hands and forces upon nations that most dangerous of yokes, the sad consequences of which are so difficult to perceive because of the initial gleam of gold. Everything which makes men strive for higher things, whether religion, socialism or democracy, is for him only a means to an end, to the satisfaction of a lust for money and domination.

His activities produce a racial tuberculosis among nations.

And this has the following result: Antisemitism stemming from purely emotive reasons will always find its expression in the form of pogroms. But antisemitism based on reason must lead to the systematic legal combating and removal of the rights of the Jew, which he alone of the foreigners living among us possesses (legislation to make them aliens). Its final aim, however, must be the uncompromising removal of the Jews altogether. Both are possible only under a government of national strength, never under a government of national impotence.

⁴To the Jew, the value of the individual is not determined by character or achievement, but by his possessions and money.

⁵Similarly, Jews measure a nation not by its moral and spiritual values, but by its wealth.

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The Republic in Germany owes its birth not to the united national will of our people but to the cunning exploitation of a series of circumstances which combined to produce a deep general discontent. But these circumstances were independent of the form of the State, and are still active today; more active, indeed, today than before. And a large sections of our people is aware that no mere change in the form of the State as such can alter or improve our position, but only the rebirth of the moral and spiritual energies of the nation.

This rebirth will be set in motion not by the political leadership of irresponsible majorities under the influence of party dogmas or of an irresponsible press, nor by catchwords and slogans of international coinage, but only through the ruthless action of personalities with a capacity for national leadership and an inner sense of responsibility.

But this fact robs the Republic of the internal support of the spiritual forces of the nation which are so necessary. And so the present leaders of the State are compelled to seek support from those who alone benefited from the changed situation in Germany and do so now, and who for this reason have been the driving forces of the revolution, namely, the Jews. Taking no account of the Jewish peril, which has certainly been recognized by present-day leaders - proof of this is the various statements of present leading figures - they are compelled to accept the support readily offered by the Jews for their own benefit, and therefore to pay the required price. And this price consists not only in giving the Jews every possible encouragement, but above all in hampering the struggle of the duped nation against their brother Jews - in the neutralizing of the antisemitic movement.

With highest respect

Adolf Hitler

¹⁰The legal removal of Jews' rights can only be achieved by a government of national strength, not of weakness.

¹¹The current government is weak and easily influenced by Jews. We need strong leaders who can confront the Jewish peril.

¹²Governments of weak majorities are readily duped by the Jews.