

There are two reasons which induce me to submit to a special examination the relation of Germany to Russia:

1. Here perhaps we are dealing with the most decisive concern of all German foreign affairs; and
2. This question is also the touchstone for the political capacity of the young National Socialist movements to think clearly and to act correctly.

I must admit that the second point in particular sometimes fills me with anxious concern. Since our young movement does not obtain membership material from the camp of the indifferent, but chiefly from very extreme outlooks, it is only too natural if these people, in the field of understanding foreign affairs as in other fields, are burdened with the preconceived ideas or feeble understanding of the circles to which they previously belonged, both politically and philosophically. And this by no means applies only to the man who comes to us from the Left. On the contrary. Harmful as his previous instruction with regard to such problems might be, in part at least it was not infrequently balanced by an existing remnant of natural and healthy instinct. Then it was only necessary to substitute a better attitude for the influence that was previously forced upon him, and often the essentially healthy instinct and impulse of self-preservation that still survived in him could be regarded as our best ally.

It is much harder, on the other hand, to induce dear political thinking in a man whose previous education in this field was no less devoid of any reason and logic, but on top of all this had also sacrificed his last remnant of natural instinct on the altar of objectivity. Precisely the members of our so-called intelligentsia are the hardest to move to a really clear and logical defense of their interests and the interests of their nation. They are not only burdened with a dead weight of the most senseless conceptions and prejudices, but what makes matters completely intolerable is that they have lost and abandoned all healthy instinct of self-preservation. The National Socialist movement is compelled to endure hard struggles with these people, hard because, despite total incompetence, they often unfortunately are afflicted with an amazing conceit, which causes them to look down without the slightest inner justification upon other people, for the most part healthier than they. Supercilious, arrogant know-it-alls, without any capacity for cool testing and weighing, which, in turn, must be recognized as the pre-condition for any will and action in the field of foreign affairs.

Since these very circles are beginning today to divert the tendency of our foreign policy in the most catastrophic way from any real defense of the folkish interests of our people, placing it instead in the service of their fantastic ideology, I feel it incumbent upon me to discuss for my supporters the most important question in the field of foreign affairs, our relation to Russia, in particular, and as thoroughly as is necessary for the general understanding and possible in the scope of such a work

But first I would like to make the following introductory remarks:

If under foreign policy we must understand the regulation of a nation's relations with the rest of the world, the manner of this regulation will be determined by certain definite facts. As National Socialists we can, furthermore, establish the following principle concerning the nature of the foreign policy of a folkish state:

The foreign policy of the folkish state must safeguard the existence on this planet of the race embodied in the state, by creating a healthy, viable natural relation between the nation's population and growth on the one hand and the quantity and quality of its soil on the other hand.

As a healthy relation we may regard only that condition which assures the sustenance of a people on its own soil. Every other condition, even if it endures for hundreds, nay, thousands of years, is nevertheless unhealthy and will sooner or later lead to the injury if not annihilation of the people in question.

Only an adequately large space on this earth assures a nation of freedom of existence.

Moreover, the necessary size of the territory to be settled cannot be judged exclusively on the basis of present requirements, not even in fact on the basis of the yield of the soil compared to the population. For, as I explained in the first volume, under 'German Alliance Policy Before the War,' in addition to its importance as a direct source of a people's food, another significance, that is, a military and political one, must be attributed to the area of a state. If a nation's sustenance as such is assured by the amount of its soil, the safeguarding of the existing soil itself must also be borne in mind. This lies in the general power-political strength of the state, which in turn to no small extent is determined by geo-military considerations.

Hence, the German nation can defend its future only as a world power. For more than two thousand years the defense of our people's interests, as we should designate our more or less fortunate activity in the field of foreign

affairs, was world history. We ourselves were witnesses to this fact: for the gigantic struggle of the nations in the years 1914-1918 was only the struggle of the German people for its existence on the globe, but we designated the type of event itself as a World War.

The German people entered this struggle as a supposed world power. I say here 'supposed,' for in reality it was none. If the German nation in 1914 had had a different relation between area and population, Germany would really have been a world power, and the War, aside from all other factors, could have been terminated favorably.

Germany today is no world power. Even if our momentary military impotence were overcome, we should no longer have any claim to this title. What can a formation, as miserable in its relation of population to area as the German Reich today, mean on this planet? In an era when the earth is gradually being divided up among states, some of which embrace almost entire continents, we cannot speak of a world power in connection with a formation whose political mother country is limited to the absurd area of five hundred thousand square kilometers.

From the purely territorial point of view, the area of the German Reich vanishes completely as compared with that of the so-called world powers. Let no one cite England as a proof to the contrary, for England in reality is merely the great capital of the British world empire which calls nearly a quarter of the earth's surface its own. In addition, we must regard as giant states, first of all the American Union, then Russia and China. All are spatial formations having in part an area more than ten times greater than the present German Reich. And even France must be counted among these states. Not only that she complements her army to an ever-increasing degree from her enormous empire's reservoir of colored humanity, but racially as well, she is making such great progress in negrification that we can actually speak of an African state arising on European soil. The colonial policy of present-day France cannot be compared with that of Germany in the past. If the development of France in the present style were to be continued for three hundred years, the last remnants of Frankish blood would be submerged in the developing European-African mulatto state. An immense self-contained area of settlement from the Rhine to the Congo, filled with a lower race gradually produced from continuous bastardization.

This distinguishes French colonial policy from the old German one.

The former German colonial policy, like everything we did, was carried out by halves. It neither increased the settlement area of the German Reich, nor did it undertake any attempt- criminal though it would have been-to strengthen the Reich by the use of black blood. The Askaris in German East Africa were a short, hesitant step in this direction. Actually they served only for the defense of the colonies themselves. The idea of bringing black troops into a European battlefield, quite aside from its practical impossibility in the World War, never existed even as a design to be realized under more favorable circumstances, while, on the contrary, it was always regarded and felt by the French as the basic reason for their colonial activity.

Thus, in the world today we see a number of power states, some of which not only far surpass the strength of our German nation in population, but whose area above all is the chief support of their political power. Never has the relation of the German Reich to other existing world states been as unfavorable as at the beginning of our history two thousand years ago and again today. Then we were a young people, rushing headlong into a world of great crumbling state formations, whose last giant, Rome, we ourselves helped to fell. Today we find ourselves in a world of great power states in process of formation, with our own Reich sinking more and more into insignificance.

We must bear this bitter truth coolly and soberly in mind. We must follow and compare the German Reich through the centuries in its relation to other states with regard to population and area. I know that everyone will then come to the dismayed conclusion which I have stated at the beginning of this discussion: Germany is no longer a world power, regardless whether she is strong or weak from the military point of view.

We have lost all proportion to the other great states of the earth, and this thanks only to the positively catastrophic leadership of our nation in the field of foreign affairs, thanks to our total failure to be guided by what I should almost call a testamentary aim in foreign policy, and thanks to the loss of any healthy instinct and impulse of self-preservation.

If the National Socialist movement really wants to be consecrated by history with a great mission for our nation, it must be permeated by knowledge and filled with pain at our true situation in this world; boldly and conscious of its goal, it must take up the struggle against the aimlessness and incompetence which have hitherto guided our German nation in the line of foreign affairs. Then, without consideration of 'traditions' and prejudices, it must find the courage to gather our people and their strength for an advance along the road that will lead this people from its present restricted living space to new land and soil, and hence also free it from the danger of vanishing from the earth or of serving others as a slave nation.

The National Socialist movement must strive to eliminate the disproportion between our population and our

area-viewing this latter as a source of food as well as a basis for power politics-between our historical past and the hopelessness of our present impotence. And in this it must remain aware that we, as guardians of the highest humanity on this earth, are bound by the highest obligation, and the more it strives to bring the German people to racial awareness so that, in addition to breeding dogs, horses, and cats, they will have mercy on their own blood, the more it will be able to meet this obligation.

If I characterize German policy up to now as aimless and incompetent, the proof of my assertion lies in the actual failure of this policy. If our people had been intellectually inferior or cowardly, the results of its struggle on the earth could not be worse than what we see before us today. Neither must the development of the last decades before the War deceive us on this score; for we cannot measure the strength of an empire by itself, but only by comparison with other states. And just such a comparison furnishes proof that the increase in strength of the other states was not only more even, but also greater in its ultimate effect; that consequently, despite its apparent rise, Germany's road actually diverged more and more from that of the other states and fell far behind; in short, the difference in magnitudes increased to our disfavor. Yes, as time went on, we fell behind more and more even in population. But since our people is certainly excelled by none on earth in heroism, in fact, all in all has certainly given the most blood of all the nations on earth for the preservation of its existence, the failure can reside only in the mistaken way in which it was given.

If we examine the political experiences of our people for more than a thousand years in this connection, passing all the innumerable wars and struggles in review and examining the present end result they created, we shall be forced to admit that this sea of blood has given rise to only three phenomena which we are justified in claiming as enduring fruits of clearly defined actions in the field of foreign and general politics:

- (1) The colonization of the Ostmark, carried out mostly by Bavarians;
- (2) the acquisition and penetration of the territory east of the Elbe; and
- (3) the organization by the Hohenzollerns of the Brandenburg-Prussian state as a model and nucleus for

crystallization of a new Reich.

An instructive warning for the future!

The first two great successes of our foreign policy have remained the most enduring. Without them our nation today would no longer have any importance at all. They were the first, but unfortunately the only successful attempt to bring the rising population into harmony with the quantity of our soil. And it must be regarded as truly catastrophic that our German historians have never been able to estimate correctly these two achievements which are by far the greatest and most significant for the future, but by contrast have glorified everything conceivable, praised and admired fantastic heroism, innumerable adventurous wars and struggles, instead of finally recognizing how unimportant most of these events have been for the nation's great line of development.

The third great success of our political activity lies in the formation of the Prussian state and the resultant cultivation of a special state idea, as also of the German army's instinct of self-preservation and self-defense, adapted to the modern world and put into organized form. The development of the idea of individual militancy into the duty of national militancy [conscription] has grown out of every state formation and every state conception. The significance of this development cannot be overestimated. Through the discipline of the Prussian army organism, the German people, shot through with hyperindividualism by their racial divisions, won back at least a part of the capacity for organization which they had long since lost. What other peoples still primitively possess in their herd community instinct, we, partially at least, regained artificially for our national community through the process of military training. Hence the elimination of universal conscription- which for dozens of other peoples might be a matter of no importance-is for us fraught with the gravest consequences. Ten German generations without corrective and educational military training, left to the evil effects of their racial and hence philosophical division-and our nation would really have lost the last remnant of an independent existence on this planet. Only through individual men, in the bosom of foreign nations, could the German spirit make its contribution to culture, and its origin would not even be recognized. Cultural fertilizer, until the last remnant of Aryan-Nordic blood in us would be corrupted or extinguished.

It is noteworthy that the significance of these real political successes won by our nation in its struggles, enduring more than a thousand years, were far better understood and appreciated by our adversaries than by ourselves. Even today we still rave about a heroism which robbed our people of millions of its noblest blood-bearers, but in its ultimate result remained totally fruitless.

The distinction between the real political successes of our people and the national blood spent for fruitless aims is of the greatest importance for our conduct in the present and the future.

We National Socialists must never under any circumstances join in the foul hurrah patriotism of our present bourgeois world. In particular it is mortally dangerous to regard the last pre-War developments as binding even in the

slightest degree for our own course. From the whole historical development of the nineteenth century, not a single obligation can be derived which was grounded in this period itself. In contrast to the conduct of the representatives of this period, we must again profess the highest aim of all foreign policy, to wit: to bring the soil into harmony with the population. Yes, from the past we can only learn that, in setting an objective for our political activity, we must proceed in two directions: Land and soil as the goal of our foreign policy, and a new philosophically established, uniform foundation as the aim of political activity at home.

I still wish briefly to take a position on the question as to what extent the demand for soil and territory seems ethically and morally justified. This is necessary, since unfortunately, even in so-called folkish circles, all sorts of unctuous bigmouths step forward, endeavoring to set the rectification of the injustice of 1918 as the aim of the German nation's endeavors in the field of foreign affairs, but at the same time find it necessary to assure the whole world of folkish brotherhood and sympathy.

I should like to make the following preliminary remarks: The demand for restoration of the frontiers of 1914 is a political absurdity of such proportions and consequences as to make it seem a crime. Quite aside from the fact that the Reich's frontiers in 1914 were anything but logical. For in reality they were neither complete in the sense of embracing the people of German nationality, nor sensible with regard to geomilitary expediency. They were not the result of a considered political action, but momentary frontiers in a political struggle that was by no means concluded; partly, in fact, they were the results of chance. With equal right and in many cases with more right, some other sample year of German history could be picked out, and the restoration of the conditions at that time declared to be the aim of an activity in foreign affairs. The above demand is entirely suited to our bourgeois society, which here as elsewhere does not possess a single creative political idea for the future, but lives only in the past, in fact, in the most immediate past; for even their backward gaze does not extend beyond their own times. The law of inertia binds them to a given situation and causes them to resist any change in it, but without ever increasing the activity of this opposition beyond the mere power of perseverance. So it is obvious that the political horizon of these people does not extend beyond the year 1914. By proclaiming the restoration of those borders as the political aim of their activity, they keep mending the crumbling league of our adversaries. Only in this way can it be explained that eight years after a world struggle in which states, some of which had the most heterogeneous desires, took part, the coalition of the victors of those days can still maintain itself in a more or less unbroken form.

All these states were at one time beneficiaries of the German collapse. Fear of our strength caused the greed and envy of the individual great powers among themselves to recede. By grabbing as much of the Reich as they could, they found the best guard against a future uprising. A bad conscience and fear of our people's strength is still the most enduring cement to hold together the various members of this alliance. And we do not disappoint them. By setting up the restoration of the borders of 1914 as a political program for Germany, our bourgeoisie frighten away every partner who might desire to leave the league of our enemies, since he must inevitably fear to be attacked singly and thereby lose the protection of his individual fellow allies. Each single state feels concerned and threatened by this slogan.

Moreover, it is senseless in two respects:

- (1) because the instruments of power are lacking to remove it from the vapors of club evenings into reality; and
- (2) because, if it could actually be realized, the outcome would again be so pitiful that, by God, it would not be worthwhile to risk the blood of our people for this.

For it should scarcely seem questionable to anyone that ever the restoration of the frontiers of 1914 could be achieved only by blood. Only childish and naive minds can lull themselves in the idea that they can bring about a correction of Versailles by wheedling and begging. Quite aside from the fact that such an attempt would presuppose a man of Talleyrand's talents, which we do not possess. One half of our political figures consist of extremely sly, but equally spineless elements which are hostile toward our nation to begin with, while the other is composed of good natured, harmless, and easy-going soft-heads. Moreover, the times have changed since the Congress of Vienna: Today it is not princes and princes' mistresses who haggle and bargain over state borders; it is the inexorable Jew who struggles for his domination over the nations. No nation can remove this hand from its throat except by the sword. Only the assembled and concentrated might of a national passion rearing up in its strength can defy the international enslavement of peoples. Such a process is and remains a bloody one.

If, however, we harbor the conviction that the German future, regardless what happens, demands the supreme sacrifice, quite aside from all considerations of political expediency as such, we must set up an aim worthy of this sacrifice and fight for it.

The boundaries of the year 1914 mean nothing at all for the German future. Neither did they provide a defense

of the past, nor would they contain any strength for the future. Through them the German nation will neither achieve its inner integrity, nor will its sustenance be safeguarded by them, nor do these boundaries, viewed from the military standpoint, seem expedient or even satisfactory, nor finally can they improve the relation in which we at present find ourselves toward the other world powers, or, better expressed, the real world powers. The lag behind England will not be caught up, the magnitude of the Union will not be achieved; not even France would experience a material diminution of her world-political importance.

Only one thing would be certain: even with a favorable outcome, such an attempt to restore the borders of 1914 would lead to a further bleeding of our national body, so much so that there would be no worth-while blood left to stake for the decisions and actions really to secure the nation's future. On the contrary, drunk with such a shallow success, we should renounce any further goals, all the more readily as 'national honor' would be repaired and, for the moment at least, a few doors would have been reopened to commercial development.

As opposed to this, we National Socialists must hold unflinchingly to our aim in foreign policy, namely, to secure for the German people the land and soil to which they are entitled on this earth. And this action is the only one which, before God and our German posterity, would make any sacrifice of blood seem justified: before God, since we have been put on this earth with the mission of eternal struggle for our daily bread, beings who receive nothing as a gift, and who owe their position as lords of the earth only to the genius and the courage with which they can conquer and defend it; and before our German posterity in so far as we have shed no citizen's blood out of which a thousand others are not bequeathed to posterity. The soil on which some day German generations of peasants can beget powerful sons will sanction the investment of the sons of today, and will some day acquit the responsible statesmen of blood-guilt and sacrifice of the people, even if they are persecuted by their contemporaries.

And I must sharply attack those folkish pen-pushers who claim to regard such an acquisition of soil as a 'breach of sacred human rights' and attack it as such in their scribblings. One never knows who stands behind these fellows. But one thing is certain, that the confusion they can create is desirable and convenient to our national enemies. By such an attitude they help to weaken and destroy from within our people's will for the only correct way of defending their vital needs. For no people on this earth possesses so much as a square yard of territory on the strength of a higher will or superior right. Just as Germany's frontiers are fortuitous frontiers, momentary frontiers in the current political struggle of any period, so are the boundaries of other nations' living space. And just as the shape of our earth's Furnace can seem immutable as granite only to the thoughtless soft-head, but in reality only represents at each period an apparent pause in a continuous development, created by the mighty forces of Nature in a process of continuous growth, only to be transformed or destroyed tomorrow by greater forces, likewise the boundaries of living spaces in the life of nations.

State boundaries are made by man and changed by man.

The fact that a nation has succeeded in acquiring an undue amount of soil constitutes no higher obligation that it should be recognized eternally. At most it proves the strength of the conquerors and the weakness of the nations. And in this case, right lies in this strength alone. If the German nation today, penned into an impossible area, faces a lamentable future, this is no more a commandment of Fate than revolt against this state of affairs constitutes an affront to Fate. No more than any higher power has promised another nation more territory than the German nation, or is offended by the fact of this unjust distribution of the soil. Just as our ancestors did not receive the soil on which we live today as a gift from Heaven, but had to fight for it at the risk of their lives, in the future no folkish grace will win soil for us and hence life for our people, but only the might of a victorious sword.

Much as all of us today recognize the necessity of a reckoning with France, it would remain ineffectual in the long run if it represented the whole of our aim in foreign policy. It can and will achieve meaning only if it offers the rear cover for an enlargement of our people's living space in Europe. For it is not in colonial acquisitions that we must see the solution of this problem, but exclusively in the acquisition of a territory for settlement, which will enhance the area of the mother country, and hence not only keep the new settlers in the most intimate community with the land of their origin, but secure for the total area those advantages which lie in its unified magnitude.

The folkish movement must not be the champion of other peoples, but the vanguard fighter of its own. Otherwise it is superfluous and above all has no right to sulk about the past. For in that case it is behaving in exactly the same way. The old German policy was wrongly determined by dynastic considerations, and the future policy must not be directed by cosmopolitan folkish drivel. In particular, we are not constables guarding the well-known 'poor little nations,' but soldiers of our own nation.

But we National Socialists must go further. The right to possess soil can become a duty if without extension of its soil a great nation seems doomed to destruction. And most especially when not some little negro nation or other is involved, but the Germanic mother of life, which has given the present-day world its cultural picture. Germany will

either be a world power or there will be no Germany. And for world power she needs that magnitude which will give her the position she needs in the present period, and life to her citizens.

And so we National Socialists consciously draw a line beneath the foreign policy tendency of our pre-War period. We take up where we broke off six hundred years ago. We stop the endless German movement to the south and west, and turn our gaze toward the land in the east. At long last we break of the colonial and commercial policy of the pre-War period and shift to the soil policy of the future.

If we speak of soil in Europe today, we can primarily have in mind only Russia and her vassal border states.

Here Fate itself seems desirous of giving us a sign. By handing Russia to Bolshevism, it robbed the Russian nation of that intelligentsia which previously brought about and guaranteed its existence as a state. For the organization of a Russian state formation was not the result of the political abilities of the Slavs in Russia, but only a wonderful example of the state-forming efficacy of the German element in an inferior race. Numerous mighty empires on earth have been created in this way. Lower nations led by Germanic organizers and overlords have more than once grown to be mighty state formations and have endured as long as the racial nucleus of the creative state race maintained itself. For centuries Russia drew nourishment from this Germanic nucleus of its upper leading strata. Today it can be regarded as almost totally exterminated and extinguished. It has been replaced by the Jew. Impossible as it is for the Russian by himself to shake off the yoke of the Jew by his own resources, it is equally impossible for the Jew to maintain the mighty empire forever. He himself is no element of organization, but a ferment of decomposition. The Persian I empire in the east is ripe for collapse. And the end of Jewish rule in Russia will also be the end of Russia as a state. We have been chosen by Fate as witnesses of a catastrophe which will be the mightiest confirmation of the soundness of the folkish theory.

Our task, the mission of the National Socialist movement, is to bring our own people to such political insight that they will not see their goal for the future in the breath-taking sensation of a new Alexander's conquest, but in the industrious work of the German plow, to which the sword need only give soil.

It goes without saying that the Jews announce the sharpest resistance to such a policy. Better than anyone else they sense the significance of this action for their own future. This very fact should teach all really national-minded men the correctness of such a reorientation. Unfortunately, the opposite is the case. Not only in German-National, but even in 'folkish' circles, the idea of such an eastern policy is violently attacked, and, as almost always in such matters, they appeal to a higher authority. The spirit of Bismarck is cited to cover a policy which is as senseless as it is impossible and in the highest degree harmful to the German nation. Bismarck in his time, they say, always set store on good relations with Russia. This, to a certain extent, is true. But they forget to mention that he set just as great store on good relations with Italy, for example; in fact, that the same Herr von Bismarck once made an alliance with Italy in order to finish off Austria the more easily. Why, then, don't they continue this policy? 'Because the Italy of today is not the Italy of those days,' they will say. Very well. But then, honored sirs, will you permit the objection that present-day Russia is not the Russia of those days either? It never entered Bismarck's head to lay down a political course tactically and theoretically for all time. In this respect he was too much master of the moment to tie his hands in such a way. The question, therefore, must not be: What did Bismarck do in his time? But rather: What would he do today? And this question is easier to answer. With his political astuteness, he would never ally himself with a state that is doomed to destruction.

Furthermore, Bismarck even then viewed the German colonial and commercial policy with mixed feelings, since for the moment he was concerned only with the surest method of internally consolidating the state formation he had created. And this was the only reason why at that time he welcomed the Russian rear cover, which gave him a free hand in the west. But what was profitable to Germany then would be detrimental today.

As early as 1920-21, when the young National Socialist movement began slowly to rise above the political horizon, and here and there was referred to as the movement for German freedom, the party was approached by various quarters with an attempt to create a certain bond between it and the movements for freedom in other countries. This was in the line of the 'League of Oppressed Nations,' propagated by many. Chiefly involved were representatives of various Balkan states, and some from Egypt and India, who as individuals always impressed me as pompous big-mouths without any realistic background. But there were not a few Germans, especially in the nationalist camp, who let themselves be dazzled by such inflated Orientals and readily accepted any old Indian or Egyptian student from God knows where as a 'representative' of India or Egypt. These people never realized that they were usually dealing with persons who had absolutely nothing behind them, and above all were authorized by no one to conclude any pact with anyone, so that the practical result of any relations with such elements was nil, unless the time wasted were booked as a special loss. I always resisted such attempts. Not only that I had better things to do than twiddle away weeks in fruitless 'conferences,' but even if these men had been authorized representatives of such nations, I regarded

the whole business as useless, in fact, harmful.

Even in peacetime it was bad enough that the German alliance policy, for want of any aggressive intentions of our own, ended in a defensive union of ancient states, pensioned by world history. The alliance with Austria as well as Turkey had little to be said for them. While the greatest military and industrial states on earth banded into an active aggressive union, we collected a few antique, impotent state formations and with this decaying rubbish attempted to face an active world coalition. Germany received a bitter accounting for this error in foreign policy. But this accounting does not seem to have been bitter enough to prevent our eternal dreamers from falling headlong into the same error. For the attempt to disarm the almighty victors through a 'league of Oppressed Nations' is not only ridiculous, but catastrophic as well. It is catastrophic because it distracts our people again and again from the practical possibilities, making them devote themselves to imaginative, yet fruitless hopes and illusions. The German of today really resembles the drowning man who grasps at every straw. And this can apply even to men who are otherwise exceedingly well educated. If any will-o'-the-wisp of hope, however unreal, turns up anywhere, these men are off at a trot, chasing after the phantom. Whether it is a League of Oppressed Nations, a League of Nations, or any other fantastic new invention, it will be sure to find thousands of credulous souls.

I still remember the hopes, as childish as they were incomprehensible, which suddenly arose in folkish circles in 1920-21, to the effect that British power was on the verge of collapse in India. Some Asiatic jugglers, for all I care they may have been real 'fighters for Indian freedom,' who at that time were wandering around Europe, had managed to sell otherwise perfectly reasonable people the idea that the British Empire, which has its pivot in India, was on the verge of collapse at that very point. Of course, it never entered their heads that here again their own wish was the sole father of all their thoughts. No more did the inconsistency of their own hopes. For by expecting the end of the British Empire to follow from a collapse of British rule in India, they themselves admitted that India was of the most paramount importance to England.

It is most likely, however, that this vitally important question is not a profound secret known only to German-folkish prophets; presumably it is known also to the helmsmen of English destiny. It is really childish to suppose that the men in England cannot correctly estimate the importance of the Indian Empire for the British world union. And if anyone imagines that England would let India go without staking her last drop of blood, it is only a sorry sign of absolute failure to learn from the World War, and of total misapprehension and ignorance on the score of Anglo-Saxon determination. It is, furthermore, a proof of the German's total ignorance regarding the whole method of British penetration and administration of this empire. England will lose India either if her own administrative machinery falls a prey to racial decomposition (which at the moment is completely out of the question in India) or if she is bested by the sword of a powerful enemy. Indian agitators, however, will never achieve this. How hard it is to best England, we Germans have sufficiently learned. Quite aside from the fact that I, as a man of Germanic blood, would, in spite of everything, rather see India under English rule than under any other.

Just as lamentable are the hopes in any mythical uprising in Egypt. The 'Holy War' can give our German *Schafkopf* players the pleasant thrill of thinking that now perhaps others are ready to shed their blood for us—for this cowardly speculation, to tell the truth, has always been the silent father of all hopes; in reality it would come to an infernal end under the fire of English machinegun companies and the hail of fragmentation bombs.

It just happens to be impossible to overwhelm with a coalition of cripples a powerful state that is determined to stake, if necessary, its last drop of blood for its existence. As a folkish man, who appraises the value of men on a racial basis, I am prevented by mere knowledge of the racial inferiority of these so-called 'oppressed nations' from linking the destiny of my own people with theirs.

And today we must take exactly the same position toward Russia. Present-day Russia, divested of her Germanic upper stratum, is, quite aside from the private intentions of her new masters, no ally for the German nation's fight for freedom. Considered from the purely military angle, the relations would be simply catastrophic in case of war between Germany and Russia and Western Europe, and probably against all the rest of the world. The struggle would take place, not on Russian, but on German soil, and Germany would not be able to obtain the least effective support from Russia. The present German Reich's instruments of power are so lamentable and so useless for a foreign war, that no defense of our borders against Western Europe, including England, would be practicable, and particularly the German industrial region would lie defenselessly exposed to the concentrated aggressive arms of our foes. There is the additional fact that between Germany and Russia there lies the Polish state, completely in French hands. In case of a war between Germany and Russia and Western Europe, Russia would first have to subdue Poland before the first soldier could be sent to the western front. Yet it is not so much a question of soldiers as of technical armament. In this respect, the World War situation would repeat itself, only much more horribly. Just as German industry was then drained for our glorious allies,

and, technically speaking, Germany had to fight the war almost single-handed, likewise in this struggle Russia would be entirely out of the picture as a technical factor. We could oppose practically nothing to the general motorization of the worth which in the next war will manifest itself overwhelmingly and decisively. For not only that Germany herself has remained shamefully backward in this all-important field, but from the little she possesses she would have to sustain Russia, which even today cannot claim possession of a single factory capable of producing a motor vehicle that really runs. Thus, such a war would assume the character of a plain massacre. Germany's youth would be bled even more than the last time, for as always the burden of the fighting would rest only upon us, and the result would be inevitable defeat.

But even supposing that a miracle should occur and that such a struggle did not end with the total annihilation of Germany, the ultimate outcome would only be that the German nation, bled white, would remain as before bounded by great military states and that her real situation would hence have changed in no way.

Let no one argue that in concluding an alliance with Russia we need not immediately think of war, or, if we did, that we could thoroughly prepare for it. An alliance whose aim does not embrace a plan for war is senseless and worthless. Alliances are concluded only for struggle. And even if the clash should be never so far away at the moment when the pact is concluded, the prospect of a military involvement is nevertheless its cause. And do not imagine that any power would ever interpret the meaning of such an alliance in any other way. Either a German-Russian coalition would remain on paper, or from the letter of the treaty it would be translated into visible reality—and the rest of the world would be warned. How naive to suppose that in such a case England and France would wait a decade for the German-Russian alliance to complete its technical preparations. No, the storm would break over Germany with the speed of lightning.

And so the very fact of the conclusion of an alliance with Russia embodies a plan for the next war. Its outcome would be the end of Germany.

On top of this there is the following:

1. The present rulers of Russia have no idea of honorably entering into an alliance, let alone observing one.

Never forget that the rulers of present-day Russia are common blood-stained criminals; that they are the scum of humanity which, favored by circumstances, overran a great state in a tragic hour, slaughtered and wiped out thousands of her leading intelligentsia in wild blood lust, and now for almost ten years have been carrying on the most cruel and tyrannical regime of all time. Furthermore, do not forget that these rulers belong to a race which combines, in a rare mixture, bestial cruelty and an inconceivable gift for lying, and which today more than ever is conscious of a mission to impose its bloody oppression on the whole world. Do not forget that the international Jew who completely dominates Russia today regards Germany, not as an ally, but as a state destined to the same fate. And you do not make pacts with anyone whose sole interest is the destruction of his partner. Above all, you do not make them with elements to whom no pact would be sacred, since they do not live in this world as representatives of honor and sincerity, but as champions of deceit, lies, theft, plunder, and rapine. If a man believes that he can enter into profitable connections with parasites, he is like a tree trying to conclude for its own profit an agreement with a mistletoe.

2. The danger to which Russia succumbed is always present for Germany. Only a bourgeois simpleton is capable of imagining that Bolshevism has been exorcised. With his superficial thinking he has no idea that this is an instinctive process; that is, the striving of the Jewish people for world domination, a process which is just as natural as the urge of the Anglo-Saxon to seize domination of the earth. And just as the Anglo-Saxon pursues this course in his own way and carries on the fight with his own weapons, likewise the Jew. He goes his way, the way of sneaking in among the nations and boring from within, and he fights with his weapons, with lies and slander, poison and corruption, intensifying the struggle to the point of bloodily exterminating his hated foes. In Russian Bolshevism we must see the attempt undertaken by the Jews in the twentieth century to achieve world domination. Just as in other epochs they strove to reach the same goal by other, though inwardly related processes. Their endeavor lies profoundly rooted in their essential nature. No more than another nation renounces of its own accord the pursuit of its impulse for the expansion of its power and way of life, but is compelled by outward circumstances or else succumbs to impotence due to the symptoms of old age, does the Jew break off his road to world dictatorship out of voluntary renunciation, or because he represses his eternal urge. He, too, will either be thrown back in his course by forces lying outside himself, or all his striving for world domination will be ended by his own dying out. But the impotence of nations, their own death from old age, arises from the abandonment of their blood purity. And this is a thing that the Jew preserves better than any other people on earth. And so he advances on his fatal road until another force comes forth to oppose him, and in a mighty struggle hurls the heaven-stormer back to Lucifer.

Germany is today the next great war aim of Bolshevism. It requires all the force of a young missionary idea to raise our people up again, to free them from the snares of this international serpent, and to stop the inner



contamination of our blood, in order that the forces of the nation thus set free can be thrown in to safeguard our nationality, and thus can prevent a repetition of the recent catastrophes down to the most distant future. If we pursue this aim, it is sheer lunacy to ally ourselves with a power whose master is the mortal enemy of our future. How can we expect to free our own people from the fetters of this poisonous embrace if we walk right into it? How shall we explain Bolshevism to the German worker as an accursed crime against humanity if we ally ourselves with the organizations of this spawn of hell, thus recognizing it in the larger sense? By what right shall we condemn a member of the broad masses for his sympathy with an outlook if the very leaders of the state choose the representatives of this outlook for allies?

The fight against Jewish world Bolshevization requires a clear attitude toward Soviet Russia. thou cannot drive out the Devil with Beelsebub.

If today even folkish circles rave about an alliance with Russia, they should just look around them in Germany and see whose support they find in their efforts. Or have folkish men lately begun to view an activity as beneficial to the German people which is recommended and promoted by the international Marxist press? Since when do folkish men fight with armor held out to them by a Jewish squire?

There is one main charge that could be raised against the old German Reich with regard to its alliance policy: not, however, that it failed to maintain good relations with Russia, but only that it ruined its relations with everyone by continuous shilly-shallying, in the pathological weakness of trying to preserve world peace at any price.

I openly confess that even in the pre-War period I would have thought it sounder if Germany, renouncing her senseless colonial policy and renouncing her merchant marine and war fleet, had concluded an alliance with England against Russia, thus passing from a feeble global policy to a determined European policy of territorial acquisition on the continent.

I have not forgotten the insolent threat which the pan-Slavic Russia of that time dared to address to Germany; I have not forgotten the constant practice mobilizations, whose sole purpose was an affront to Germany; I cannot forget the mood of public opinion in Russia, which outdid itself in hateful outbursts against our people and our Reich; I cannot forget the big Russian newspapers, which were always more enthusiastic about France than about us.

But in spite of all that, before the War there would still have been a second way: we could have propped ourselves on Russia and turned against England.

Today conditions are different. If before the War we could have choked down every possible sentiment and gone with Russia, today it is no longer possible. The hand of the world clock has moved forward since then, and is loudly striking the hour in which the destiny of our nation must be decided in one way or another. The process of consolidation in which the great states of the earth are involved at the moment is for us the last warning signal to stop and search our hearts, to lead our people out of the dream world back to hard reality, and show them the way to the future which alone will lead the old Reich to a new golden age.

If the National Socialist movement frees itself from all illusions with regard to this great and all-important task, and accepts reason as its sole guide, the catastrophe of 1918 can someday become an infinite blessing for the future of our nation. Out of this collapse our nation will arrive at a complete reorientation of its activity in foreign relations, and, furthermore, reinforced within by its new philosophy of life, will also achieve outwardly a final stabilization of its foreign policy. Then at last it will acquire what England possesses and even Russia possessed, and what again and again induced France to make the same decisions, essentially correct from the viewpoint of her own interests, to wit: A political testament.

The political testament of the German nation to govern its outward activity for all time should and must be: Never suffer the rise of two continental powers in Europe. Regard any attempt to organize a second military power on the German frontiers, even if only in the form of creating a state capable of military strength, as an attack on Germany, and in it see not only the right, but also the duty, to employ all means up to armed force to prevent the rise of such a state, or, if one has already arisen, to smash it again.-See to it that the strength of our nation is founded, not on colonies, but on the soil of our European homeland. Never regard the Reich as secure unless for centuries to come it can give every scion of our people his own parcel of soil. Never forget that the most sacred right on this earth is a man's right to have earth to till with his own hands, and the most sacred sacrifice the blood that a man sheds for this earth.

I should not like to conclude these reflections without pointing once again to the sole alliance possibility which exists for us at the moment in Europe. In the previous chapter on the alliance problem I have already designated England and Italy as the only two states in Europe with which a closer relationship would be desirable and promising for us. Here I shall briefly touch on the military importance of such an alliance.

The military consequences of concluding this alliance would in every respect be the opposite of the

consequences of an alliance with Russia. The most important consideration, first of all, is the fact that in itself an approach so England and Italy in no way conjures up a war danger. France, the sole power which could conceivably oppose the alliance, would not be in a position to do so. And consequently the alliance would give Germany the possibility of peacefully making those preparations for a reckoning with France, which would have to be made in any event within the scope of such a coalition. For the significant feature of such an alliance lies precisely in the fact that upon its conclusion Germany would not suddenly be exposed to a hostile invasion, but that the opposing alliance would break of its own accord; the Entente, to which we owe such infinite misfortune, would be dissolved, and hence France, the mortal enemy of our nation, would be isolated. Even if this success is limited at first to moral effect, it would suffice to give Germany freedom of movement to an extent which today is scarcely conceivable. For the law of action would be in the hands of the new European Anglo-German-Italian alliance and no longer with France.

The further result would be that at one stroke Germany would be freed from her unfavorable strategic position. The most powerful protection on our flank on the one hand, complete guaranty of our food and raw materials on the other, would be the beneficial effect of the new constellation of states.

But almost more important would be the fact that the new league would embrace states which in technical productivity almost complement one another in many respects. For the first time Germany would have allies who would not drain our own economy like leeches, but could and would contribute their share to the richest supplementation of our technical armament.

And do not overlook the final fact that in both cases we should be dealing with allies who cannot be compared with Turkey or present-day Russia. The greatest world power on earth and a youthful national state would offer different premises for a struggle in Europe than the putrid state corpses with which Germany allied herself in the last war.

Assuredly, as I emphasized in the last chapter, the difficulties opposing such an alliance are great. But was the formation of the Entente, for instance, any less difficult? What the genius of a King Edward VII achieved, in part almost counter to natural interests, we, too, must and will achieve, provided we are so inspired by our awareness of the necessity of such a development that with astute self-control we determine our actions accordingly. And this will become possible in the moment when, imbued with admonishing distress, we pursue, not the diplomatic aimlessness of the last decades, but a conscious and determined course, and stick to it. Neither western nor eastern orientation must be the future goal of our foreign policy, but an eastern policy in the sense of acquiring the necessary soil for our German people. Since for this we require strength, and since France, the mortal enemy of our nation, inexorably strangles us and robs us of our strength, we must take upon ourselves every sacrifice whose consequences are calculated to contribute to the annihilation of French efforts toward hegemony in Europe. Today every power is our natural ally, which like us feels French domination on the continent to be intolerable. No path to such a power can be too hard for us, and no renunciation can seem unutterable if only the end result of errs the possibility of downing our grimmest enemy. Then, if we can cauterize and close the biggest wound, we can calmly leave the cure of our slighter wounds to the soothing effects of time.

Today, of course, we are subjected to the hateful yapping of the enemies of our people within. We National Socialists must never let this divert us from proclaiming what in our innermost conviction is absolutely necessary. Today, it is true, we must brace ourselves against the current of a public opinion confounded by Jewish guile exploiting German gullibility; sometimes, it is true, the waves break harshly and angrily about us, but he who swims with the stream is more easily overlooked than he who bucks the waves. Today we are a reef; in a few years Fate may raise us up as a dam against which the general stream will break, and flow into a new bed.

It is, therefore, necessary that the National Socialist movement be recognized and established in the eyes of all as the champion of a definite political purpose. Whatever Heaven may have in store for us, let men recognize us by our very visor!

Once we ourselves recognize the crying need which must determine our conduct in foreign affairs, from this knowledge will flow the force of perseverance which we sometimes need when, beneath the drumfire of our hostile press hounds, one or another of us is seized with fear and there creeps upon him a faint desire to grant a concession at least in some field, and howl with the wolves, in order not to have everyone against him.