

HIS 102 (Western Civilization Post 1689)

TEST IV Supplemental Materials



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Instructor**

Date	Topic	Textbook	Supplemental Readings
Apr 9	World War I		Document 4.1 (Daily Telegraph Affair) Document 4.2 (German Students' War Letters)
Apr 14	World War I (Continued) Expressionist Art		Document 4.3 (Fourteen Points) Document 4.4 (Versailles Treaty Excerpts)
Apr 16	Modern European Thought		Document 4.5 (Freud) Document 4.6 (Nietzsche) Document 4.7 (Pankhurst)
Apr 21	Democracy and Dictatorships		
Apr 23	World War II		Document 4.9 (Borowski) http://www.box.net/shared/umc6mrannb
N/A	The Cold War Era		TBA

Document 4.1

The *Daily Telegraph* Affair

The interview of the Emperor Wilhelm II on October 28, 1908

Printed in the *London Daily Telegraph*

World War I Document Archive (BYU): http://www.lib.byu.edu/index.php/The_Daily_Telegraph_Affair

. . . "You English," he said, "are mad, mad, mad as March hares. What has come over you that you are so completely given over to suspicions quite unworthy of a great nation? What more can I do than I have done? I declared with all the emphasis at my command, in my speech at Guildhall, that my heart is set upon peace, and that it is one of my dearest wishes to live on the best of terms with England. Have I ever been false to my word? Falsehood and prevarication are alien to my nature. My actions ought to speak for themselves, but you listen not to them but to those who misinterpret and distort them. That is a personal insult which I feel and resent. To be forever misjudged, to have my repeated offers of friendship weighed and scrutinized with jealous, mistrustful eyes, taxes my patience severely. I have said time after time that I am a friend of England, and your press --, at least, a considerable section of it -- bids the people of England refuse my proffered hand and insinuates that the other holds a dagger. How can I convince a nation against its will?"

"I repeat," continued His Majesty, "that I am a friend of England, but you make things difficult for me. My task is not of the easiest. The prevailing sentiment among large sections of the middle and lower classes of my own people is not friendly to England. I am, therefore so to speak, in a minority in my own land, but it is a minority of the best elements as it is in England with respect to Germany. That is another reason why I resent your refusal to accept my pledged word that I am the friend of England. I strive without ceasing to improve relations, and you retort that I am your archenemy. You make it hard for me. Why is it?" . . .

His Majesty then reverted to the subject uppermost in his mind -- his proved friendship for England. "I have referred," he said, "to the speeches in which I have done all that a sovereign can do to proclaim my good-will. But, as actions speak louder than words, let me also refer to my acts. It is commonly believed in England that throughout the South African War Germany was hostile to her. German opinion undoubtedly was hostile -- bitterly hostile. But what of official Germany? Let my critics ask themselves what brought to a sudden stop, and, indeed, to absolute collapse, the European tour of the Boer delegates, who were striving to obtain European intervention? They were feted in Holland, France gave them a rapturous welcome. They wished to come to Berlin, where the German people would have crowned them with flowers. But when they asked me to receive them -- I refused. The agitation immediately died away, and the delegation returned empty-handed. Was that, I ask, the action of a secret enemy?"

"Again, when the struggle was at its height, the German government was invited by the governments of France and Russia to join with them in calling upon England to put an end to the war. The moment had come, they said, not only to save the Boer Republics, but also to humiliate England to the dust. What was my reply? I said that so far from Germany joining in any concerted European action to put pressure upon England and bring about her downfall, Germany would always keep aloof from politics that could bring her into complications with a sea power like England. Posterity will one day read the exact terms of the telegram -- now in the archives of Windsor Castle, in which I informed the sovereign of England of the answer I had returned to the Powers which then sought to compass her fall. Englishmen who now insult me by doubting my word should know what were my actions in the hour of their adversity.

"Nor was that all. Just at the time of your Black Week, in the December of 1899, when disasters followed one another in rapid succession, I received a letter from Queen Victoria, my revered grandmother, written in sorrow and affliction, and bearing manifest traces of the anxieties which were preying upon her mind and health. I at once returned a sympathetic reply. Nay, I did more. I bade one of my officers

procure for me as exact an account as he could obtain of the number of combatants in South Africa on both sides and of the actual position of the opposing forces. With the figures before me, I worked out what I considered the best plan of campaign under the circumstances, and submitted it to my General Staff for their criticism. Then, I dispatched it to England, and that document, likewise, is among the state papers at Windsor Castle, awaiting the severely impartial verdict of history. And, as a matter of curious coincidence, let me add that the plan which I formulated ran very much on the same lines as that which was actually adopted by Lord Roberts, and carried by him into successful operation. Was that, I repeat, an act of one who wished England ill? Let Englishmen be just and say!

"But, you will say, what of the German navy? Surely, that is a menace to England! Against whom but England are my squadrons being prepared? If England is not in the minds of those Germans who are bent on creating a powerful fleet, why is Germany asked to consent to such new and heavy burdens of taxation? My answer is clear. Germany is a young and growing empire. She has a worldwide commerce which is rapidly expanding, and to which the legitimate ambition of patriotic Germans refuses to assign any bounds. Germany must have a powerful fleet to protect that commerce and her manifold interests in even the most distant seas. She expects those interests to go on growing, and she must be able to champion them manfully in any quarter of the globe. Her horizons stretch far away." . . .

QUESTIONS TO CONSIDER:

1. Why did Kaiser Wilhelm II agree to do an interview with the *Daily Telegraph*?
2. What evidence did Kaiser Wilhelm present to the *Daily Telegraph* to prove that he had friendly intentions toward Britain? How did he describe the attitude of his own people toward the British?
3. Although popular opinion in Europe tended to be in favor of Imperialism at the turn of the twentieth century, Britain's actions in the Boer War were extremely unpopular on the European continent. How would you explain this?
4. Kaiser Wilhelm's interview with the *Daily Telegraph* ended up being a public relations disaster. What would British readers have found most objectionable about the Kaiser's comments?
5. How do Kaiser Wilhelm's comments about German foreign policy differ with the policies previously championed by Bismarck?

Document 4.2

Letter from Ernst Hieber, Student of Theology, Tübingen

April 14, 1915

From *German Students' War Letters*. A.F. Wedd, trans. University of Pennsylvania Press, 2002

ERNST HIEBER, Student of Theology, Tübingen

Born June 24th, 1892, at Stuttgart.

Killed April 19th, 1915, south of Binarville.

April 14th, 1915.

I HAVE now been back at the Front for three months—a quarter of a year—every day watching the fire of rifles and guns and seeing many men killed, and this soon makes one feel rather lonely. It sometimes seems to me as if the dead were reproaching me: 'Why should I have been killed and not you? Why I, who had just ordered my life so nicely, and not you, who have perhaps something beautiful to look back on, but nothing definite to look forward to?' I think anybody who has been out here a long time has such feelings.

Where we are it is very quiet just for the moment and we are settling down as if we meant to stop here till peace is declared. Peace! All the longing felt by one who has been long separated from his dear ones; all the wishes he cherishes for himself; all the dreams of the future that he has in his dug-out; all are comprised in that one lovely word—Peace.

Document 4.3

President Woodrow Wilson's Fourteen Points Presented January 8, 1918

Avalon Project: http://avalon.law.yale.edu/20th_century/wilson14.asp

It will be our wish and purpose that the processes of peace, when they are begun, shall be absolutely open and that they shall involve and permit henceforth no secret understandings of any kind. The day of conquest and aggrandizement is gone by...

We entered this war because violations of right had occurred which touched us to the quick and made the life of our own people impossible unless they were corrected and the world secure once for all against their recurrence. What we demand in this war, therefore, is nothing peculiar to ourselves. It is that the world be made fit and safe to live in; and particularly that it be made safe for every peace-loving nation which, like our own, wishes to live its own life, determine its own institutions, be assured of justice and fair dealing by the other peoples of the world as against force and selfish aggression. All the peoples of the world are in effect partners in this interest, and for our own part we see very clearly that unless justice be done to others it will not be done to us. The program of the world's peace, therefore, is our program; and that program, the only possible program, as we see it, is this:

- I. Open covenants of peace, openly arrived at, after which there shall be no private international understandings of any kind but diplomacy shall proceed always frankly and in the public view.
- II. Absolute freedom of navigation upon the seas, outside territorial waters, alike in peace and in war, except as the seas may be closed in whole or in part by international action for the enforcement of international covenants.
- III. The removal, so far as possible, of all economic barriers and the establishment of an equality of trade conditions among all the nations consenting to the peace and associating themselves for its maintenance.
- IV. Adequate guarantees given and taken that national armaments will be reduced to the lowest point consistent with domestic safety.
- V. A free, open-minded, and absolutely impartial adjustment of all colonial claims, based upon a strict observance of the principle that in determining all such questions of sovereignty the interests of the populations concerned must have equal weight with the equitable claims of the government whose title is to be determined.
- VI. The evacuation of all Russian territory and such a settlement of all questions affecting Russia as will secure the best and freest cooperation of the other nations of the world in obtaining for her an unhampered and unembarrassed opportunity for the independent determination of her own political development and national policy and assure her of a sincere welcome into the society of free nations under institutions of her own choosing; and, more than a welcome, assistance also of every kind that she may need and may herself desire....

- VIII. All French territory should be freed and the invaded portions restored, and the wrong done to France by Prussia in 1871 in the matter of Alsace-Lorraine, which has unsettled the peace of the world for nearly fifty years, should be righted, in order that peace may once more be made secure in the interest of all.
- IX. A readjustment of the frontiers of Italy should be effected along clearly recognizable lines of nationality.
- X. The peoples of Austria-Hungary, whose place among the nations we wish to see safeguarded and assured, should be accorded the freest opportunity to autonomous development.
- XI. Rumania, Serbia, and Montenegro should be evacuated; occupied territories restored; Serbia accorded free and secure access to the sea; and the relations of the several Balkan states to one another determined by friendly counsel **along historically established lines of allegiance and nationality...**
- XII. The Turkish portion of the present Ottoman Empire should be assured a secure sovereignty, but the other nationalities which are now under Turkish rule should be assured an undoubted security of life and an absolutely unmolested opportunity of autonomous development, and the Dardanelles should be permanently opened as a free passage to the ships and commerce of all nations under international guarantees.
- XIII. An independent Polish state should be erected which should include the territories inhabited by indisputably Polish populations, which should be assured a free and secure access to the sea...
- XIV. A general association of nations must be formed under specific covenants for the purpose of affording mutual guarantees of political independence and territorial integrity to great and small states alike.

...

For such arrangements and covenants we are willing to fight and to continue to fight until they are achieved; but only because we wish the right to prevail and desire a just and stable peace such as can be secured only by removing the chief provocations to war, which this programme does remove. We have no jealousy of German greatness, and there is nothing in this programme that impairs it. We grudge her no achievement or distinction of learning or of pacific enterprise such as have made her record very bright and very enviable. We do not wish to injure her or to block in any way her legitimate influence or power. We do not wish to fight her either with arms or with hostile arrangements of trade if she is willing to associate herself with us and the other peace-loving nations of the world in covenants of justice and law and fair dealing. We wish her only to accept a place of equality among the peoples of the world, -- the new world in which we now live, -- instead of a place of mastery.

Document 4.4

Excerpts from the Treaty of Versailles

First World War.com: <http://www.firstworldwar.com/source/versailles.htm>

Penalties

PART VII

Article 227

The Allied and Associated Powers publicly arraign William II of Hohenzollern, formerly German Emperor, for a supreme offence against international morality and the sanctity of treaties.

A special tribunal will be constituted to try the accused, thereby assuring him the guarantees essential to the right of defence. It will be composed of five judges, one appointed by each of the following Powers: namely, the United States of America, Great Britain, France, Italy and Japan.

In its decision the tribunal will be guided by the highest motives of international policy, with a view to vindicating the solemn obligations of international undertakings and the validity of international morality. It will be its duty to fix the punishment which it considers should be imposed.

The Allied and Associated Powers will address a request to the Government of the Netherlands for the surrender to them of the ex- Emperor in order that he may be put on trial.

Article 228

The German Government recognises the right of the Allied and Associated Powers to bring before military tribunals persons accused of having committed acts in violation of the laws and customs of war. Such persons shall, if found guilty, be sentenced to punishments laid down by law...

The German Government shall hand over to the Allied and Associated Powers, or to such one of them as shall so request, all persons accused of having committed an act in violation of the laws and customs of war...

Article 229

Persons guilty of criminal acts against the nationals of one of the Allied and Associated Powers will be brought before the military tribunals of that Power...

In every case the accused will be entitled to name his own counsel.

Reparations

PART VIII SECTION I GENERAL PROVISIONS

Article 231

The Allied and Associated Governments affirm and Germany accepts the responsibility of Germany and her allies for causing all the loss and damage to which the Allied and Associated Governments and their nationals have been subjected as a consequence of the war imposed upon them by the aggression of Germany and her allies.

Article 232

The Allied and Associated Governments recognise that the resources of Germany are not adequate, after taking into account permanent diminutions of such resources which will result from other provisions of the present Treaty, to make complete reparation for all such loss and damage.

The Allied and Associated Governments, however, require, and Germany undertakes, that she will make compensation for all damage done to the civilian population of the Allied and Associated Powers and to their property during the period of the belligerency....

Article 233

The amount of the above damage for which compensation is to be made by Germany shall be determined by an Inter-Allied Commission, to be called the Reparation Commission and constituted in the form and with the powers set forth hereunder and in Annexes II to VII inclusive hereto.

This Commission shall consider the claims and give to the German Government a just opportunity to be heard.

The findings of the Commission as to the amount of damage defined as above shall be concluded and notified to the German Government on or before May 1, 1921, as representing the extent of that Government's obligations....

Article 234

The Reparation Commission shall after May 1, 1921, from time to time, consider the resources and capacity of Germany, and, after giving her representatives a just opportunity to be heard, shall have discretion to extend the date, and to modify the form of payments, such as are to be provided for in accordance with Article 233; but not to cancel any part, except with the specific authority of the several Governments represented upon the Commission.

Document 4.5

Sigmund Freud

The Guardian: <http://www.guardian.co.uk/theguardian/2007/apr/27/greatspeeches>

Letters to Wilhelm Fliess

From J. Kelley Sowards, ed. *Makers of the Western Tradition*, Vol. 2, 7th ed 173-177).

14.8.97

Aussee

My dear Wilhelm,

After a spell of good spirits here I am now having a fit of gloom. The chief patient I am busy with is myself. My little hysteria, which was much intensified by work, has yielded one stage further. The rest still sticks. That is the first reason for my mood. This analysis is harder than any other....

Outwardly very little is happening to me, but inside me something very interesting is happening. For the last four days my self-analysis, which I regard as indispensable for clearing up the whole problem, has been making progress in dreams and yielding the most valuable conclusions and evidence. At certain points I have the impression of having come to the end, and so far I have always known where the next night of dreams would continue. To describe it in writing is more difficult than anything else, and besides it is far too extensive. I can only say that in my case my father played no active role, though I certainly projected on to him an analogy from myself; that my "primary originator" was an ugly, elderly but clever woman who told me a great deal about God and hell, and gave me a high opinion of my own capacities; that later (between the ages of two and two-and-a-half) libido towards *matrem*¹ was aroused; the occasion must have been the journey with her from Leipzig to Vienna, during which we spent a night together and I must have had the opportunity of seeing her *nudam*² (you have long since drawn the conclusions from this for your own son, as a remark of your revealed); and that I welcomed my one-year-younger brother (who died within a few months) with ill wishes and real infantile jealousy, and that his death left the germ of guilt in me....

15.10.97

IX. Berggasse 19

My Dear Wilhelm,

My self-analysis is the most important thing I have in hand, and promises to be of the greatest value to me, when it is finished. When I was in the very midst of it, it suddenly broke down for three days, and I had the feeling of inner binding about which my patients complain so much, and I was inconsolable....

A scene occurred to me which for the last twenty-nine years has been turning up from time to time in my conscious memory without my understanding it. I was crying my heart out, because my mother was nowhere to be found. My brother Philipp (who is twenty years older than I) opened a cupboard for me, and when I found that mother was not there... I cried still more, until she came through the door, looking slim and beautiful. What can that mean? Why should my brother open the cupboard for me when he knew that my mother was not inside it and that opening it therefore could not quiet me? Now I suddenly understand. I must have begged him to open the cupboard. When I could not find my mother, I feared she must have vanished....

¹ Latin, "mother"

² Latin, "naked"

Being entirely honest with oneself is a good exercise. Only one idea of general value has occurred to me. I have found love of the mother and jealousy of the father in my own case, too, and now believe it to be a general phenomenon of early childhood, even if it does not always occur so early as in children who have been made hysterics... If that is the case, the gripping power of [Oedipus Rex](#), in spite of all the rational objections to the inexorable fate that the story presupposes, becomes intelligible, and one can understand why later fate dramas were such failures. Our feelings rise against any arbitrary, individual fate... but the Greek myth seizes on a compulsion which everyone recognizes because he has felt traces of it in himself. Every member of the audience was once a budding Oedipus in phantasy, and this dream-fulfillment played out in reality causes everyone to recoil in horror, with the full measure of repression which separates his infantile from his present state.

The idea has passed through my head that the same thing may lie at the root of *Hamlet*. I am not thinking of Shakespeare's conscious intentions, but supposing rather that he was impelled to write it by a real event because his own unconscious understood that of his hero. How can one explain the hysteric Hamlet's phrase, "So conscience doth make cowards of us all," and his hesitation to avenge his father by killing his uncle, when he himself so casually sends his courtiers to their death and despatches Laertes so quickly? How better than by the torment roused in him by the obscure memory that he himself had meditated the same deed against his father because of his passion for his mother....

Document 4.6

From Friedrich Nietzsche, *The Antichrist* (1895)

Translation by H.L. Mencken (1920)

Friedrich Nietzsche Society: <http://www.fns.org.uk/ac.htm>

PREFACE

This book belongs to the most rare of men. Perhaps not one of them is yet alive. It is possible that they may be among those who understand my "Zarathustra": how could I confound myself with those who are now sprouting ears?--First the day after tomorrow must come for me. Some men are born posthumously.

The conditions under which any one understands me, and necessarily understands me--I know them only too well. Even to endure my seriousness, my passion, he must carry intellectual integrity to the verge of hardness. He must be accustomed to living on mountain tops--and to looking upon the wretched gabble of politics and nationalism as beneath him. He must have become indifferent; he must never ask of the truth whether it brings profit to him or a fatality to him... He must have an inclination, born of strength, for questions that no one has the courage for; the courage for the forbidden; predestination for the labyrinth. The experience of seven solitudes. New ears for new music. New eyes for what is most distant. A new conscience for truths that have hitherto remained unheard. And the will to economize in the grand manner--to hold together his strength, his enthusiasm...Reverence for self; love of self; absolute freedom of self.....

Very well, then! of that sort only are my readers, my true readers, my readers foreordained: of what account are the rest?--The rest are merely humanity.--One must make one's self superior to humanity, in power, in loftiness of soul,--in contempt.

FRIEDRICH W. NIETZSCHE.

2.

What is good?--Whatever augments the feeling of power, the will to power, power itself, in man.

What is evil?--Whatever springs from weakness.

What is happiness?--The feeling that power *increases*--that resistance is overcome.

Not contentment, but more power; not peace at any price, but war; *not* virtue, but efficiency (virtue in the Renaissance sense, *virtu*, virtue free of moral acid).

The weak and the botched shall perish: first principle of *our* charity. And one should help them to it.

What is more harmful than any vice?--Practical sympathy for the botched and the weak--Christianity...

3.

The problem that I set here is not what shall replace mankind in the order of living creatures (--man is an end--): but what type of man must be *bred*, must be *willed*, as being the most valuable, the most worthy of life, the most secure guarantee of the future.

This more valuable type has appeared often enough in the past: but always as a happy accident, as an exception, never as deliberately *willed*. Very often it has been precisely the most feared; hitherto it has been almost *the* terror of terrors ;--and out of that terror the contrary type has been willed, cultivated and *attained*: the domestic animal, the herd animal, the sick brute-man--the Christian. . .

4.

Mankind surely does *not* represent an evolution toward a better or stronger or higher level, as progress is now understood. This "progress" is merely a modern idea, which is to say, a false idea. The European of today, in his essential worth, falls far below the European of the Renaissance; the process of evolution does *not* necessarily mean elevation, enhancement, strengthening....

5.

We should not deck out and embellish Christianity: it has waged a war to the death against this *higher* type of man, it has put all the deepest instincts of this type under its ban, it has developed its concept of evil, of the Evil One himself, out of these instincts--the strong man as the typical reprobate, the "outcast among men." Christianity has taken the part of all the weak, the low, the botched; it has made an ideal out of *antagonism* to all the self-preservative instincts of sound life; it has corrupted even the faculties of those natures that are intellectually most vigorous, by representing the highest intellectual values as sinful, as misleading, as full of temptation. The most lamentable example: the corruption of Pascal, who believed that his intellect had been destroyed by original sin, whereas it was actually destroyed by Christianity!--...

7.

Christianity is called the religion of *pity*-- Pity stands in opposition to all the tonic passions that augment the energy of the feeling of aliveness: it is a depressant. A man loses power when he pities... Pity thwarts the whole law of evolution, which is the law of natural selection...

8.

It is necessary to say just *whom* we regard as our antagonists: theologians and all who have any theological blood in their veins--this is our whole philosophy. . . . The idealist, like the ecclesiastic, carries all sorts of lofty concepts in his hand (--and not only in his hand!); he launches them with benevolent contempt against "understanding," "the senses," "honor," "good living," "science"; he sees such things as *beneath* him, as pernicious and seductive forces, on which "the soul" soars as a pure thing-in-itself--as if humility, chastity, poverty, in a word, *holiness*, had not already done much more damage to life than all imaginable horrors and vices. . . . The pure soul is a pure lie. . . . So long as the priest, that *professional* denier, calumniator and poisoner of life, is accepted as a *higher* variety of man, there can be no answer to the question, What *is* truth? Truth has already been stood on its head when the obvious attorney of mere emptiness is mistaken for its representative.

9.

Upon this theological instinct I make war: I find the tracks of it everywhere. Whoever has theological blood in his veins is shifty and dishonourable in all things. The pathetic thing that grows out of this condition is called *faith*: in other words, closing one's eyes upon one's self once for all, to avoid suffering the sight of incurable falsehood. People erect a concept of morality, of virtue, of holiness upon this false view of all things; they ground good conscience upon faulty vision; they argue that no *other* sort of vision has value any more, once they have made theirs sacrosanct with the names of "God," "salvation" and "eternity." I unearth this theological instinct in all directions: it is the most widespread and the most *subterranean* form of falsehood to be found on earth. Whatever a theologian regards as true *must* be false: there you have almost a criterion of truth. His profound instinct of self-preservation stands against truth ever coming into honour in any way, or even getting stated. Wherever the influence of theologians is felt there is a transvaluation of values, and the concepts "true" and "false" are forced to change places: what ever is most damaging to life is there called "true," and whatever exalts it, intensifies it, approves it, justifies it and makes it triumphant is there called "false."... When theologians, working through the "consciences" of princes (or of peoples--), stretch out their hands for *power*, there is never any doubt as to the fundamental issue: the will to make an end, the *nihilistic* will exerts that power...

Questions for Discussion

1. How does Nietzsche define good and evil? What makes people happy? How are his visions of these concepts different from the Christian worldview?
2. What does Nietzsche think of the idea that humanity has been constantly progressing, as had been the dominant view since the Enlightenment?
3. Why does Nietzsche have a problem with pity?
4. In section nine, what criterion for truth does Nietzsche propose?

Critical Thinking:

5. According to Nietzsche, why would a theologian promote Christian values?
6. What does Nietzsche mean by a "transvaluation of values?"
7. What is your reaction to Nietzsche's philosophy as presented in the above excerpts?

Document 4.7

Adolf Hitler, *Mein Kampf*

Source: <http://history.hanover.edu/courses/excerpts/111hitler.html>

Volume One, Chapter Six: "War Propaganda"

{1}The function of propaganda does not lie in the scientific training of the individual, but in calling the masses' attention to certain facts, processes, necessities, etc., whose significance is thus for the first time placed within their field of vision.

{2}The whole art consists in doing this so skillfully that everyone will be convinced that the fact is real, the process necessary, the necessity correct, etc. But since propaganda is not and cannot be the necessity in itself, since its function. . . consists in attracting the attention of the crowd, and not in educating those who are already educated or who are striving after education and knowledge, its effect for the most part must be aimed at the emotions and only to a very limited degree at the so-called intellect. . . .

{3}The art of propaganda lies in understanding the emotional ideas of the great masses and finding, through a psychologically correct form, the way to the attention and thence to the heart of the broad masses. The fact that our bright boys do not understand this merely shows how mentally lazy and conceited they are. . . .

{4}The receptivity of the great masses is very limited, their intelligence is small, but their power of forgetting is enormous. In consequence of these facts, all effective propaganda must be limited to a very few points and must harp on these in slogans until the last member of the public understands what you want him to understand by your slogan. As soon as you sacrifice this slogan and try to be many-sided, the effect will piddle away, for the crowd can neither digest nor retain the material offered. In this way the result is weakened and in the end entirely cancelled out.

{5}Thus we see that propaganda must follow a simple line and correspondingly the basic tactics must be psychologically sound. For instance, it was absolutely wrong to make the enemy ridiculous, as the Austrian and German comic papers did. It was absolutely wrong because actual contact with an enemy soldier was bound to arouse an entirely different conviction, and the results were devastating; for now the German soldier, under the direct impression of the enemy's resistance, felt himself swindled by his propaganda service. His desire to fight, or even to stand firm, was not strengthened, but the opposite occurred. His courage flagged.

{6}By contrast, the war propaganda of the English and Americans was psychologically sound. By representing the Germans to their own people as barbarians and Huns, they prepared the individual soldier for the terrors of war, and thus helped to preserve him from disappointments. After this, the most terrible weapon that was used against him seemed only to confirm what his propagandists had told him; it likewise reinforced his faith in the truth of his government's assertions, while on the other hand it increased his rage and hatred against the vile enemy. For the cruel effects of the weapon, whose use by the enemy he now came to know, gradually came to confirm for him the 'Hunnish' brutality of the barbarous enemy, which he had heard all about; and it never dawned on him for a moment that his own weapons possibly, if not probably, might be even more terrible in their effects. . . .

{7}The function of propaganda is . . . not to weigh and ponder the rights of different people, but exclusively to emphasize the one right which it has set out to argue for. Its task is not to make an objective study of the truth, in so far as it favors the enemy, and then set it before the masses with academic fairness; its task is to serve our own right, always and unflinchingly.

{8}It was absolutely wrong to discuss war-guilt from the standpoint that Germany alone could not be held responsible for the outbreak of the catastrophe; it would have been correct to load every bit of the blame on the shoulders of the enemy, even if this had not really corresponded to the true facts, as it actually did. . . .

**Volume One, Chapter Ten:
"Causes of the Collapse"**

{9}The easiest and hence most widespread explanation of the present misfortune is that it was brought about by the consequences of the lost War and that therefore the War is the cause of the present evil.

{10}There may be many who will seriously believe this nonsense but there are still more from whose mouth such an explanation can only be a lie and conscious falsehood. . . . Didn't these apostles of world conciliation . . . glorify the benevolence of the Entente, and didn't they shove full blame for the whole bloody struggle on Germany? . . . Will you claim that this was not so, you wretched, lying scoundrels?

{11}It takes a truly Jewish effrontery to attribute the blame for the collapse solely to the military defeat...

{12}The foremost connoisseurs of this truth regarding the possibilities in the use of falsehood and slander have always been the Jews; for after all, their whole existence is based on one single great lie, to wit, that they are a religious community while actually they are a race - - -and what a race! . . .

[The text continues, asserting a connection between Jewish businessmen and the process of industrialization and modernization.]

{13}In proportion as economic life grew to be the dominant mistress of the state, money became the god whom all had to serve and to whom each man had to bow down. More and more, the gods of heaven were put into the corner as obsolete and outmoded, and in their stead incense was burned to the idol Mammon. . . .

{14}Unfortunately, the domination of money was sanctioned even by that authority which should have most opposed it: His Majesty the Kaiser acted most unfortunately by drawing the aristocracy into the orbit of the new finance capital. . . . It was clear that once a beginning had been made in this direction, the aristocracy of the sword would in a short time inevitably be overshadowed by the financial aristocracy. Regarded purely from the standpoint of blood, such a development was profoundly unfortunate: more and more, the nobility lost the racial basis for its existence, and in large measure the designation of 'ignobility' would have been more suitable for it.

{15}A grave economic symptom of decay was the slow disappearance of the right of private property, and the gradual transference of the entire economy to the ownership of stock companies.

{16}Now for the first time labor had sunk to the level of an object of speculation for unscrupulous Jewish business men; the alienation of property from the wage-worker was increased ad infinitum. The stock exchange began to triumph and prepared slowly but surely to take the life of the nation into its guardianship and control. . . .

{17}What food did the German press of the pre-War period dish out to the people? Was it not the worst poison that can even be imagined? Wasn't the worst kind of pacifism injected into the heart of our people at a time when the rest of the world was preparing to throttle Germany, slowly but surely? Even in peacetime didn't the press inspire the minds of the people with doubt in the right of their own state, thus from the outset limiting them in the choice of means for its defense? Was it not the German press which knew how to make the absurdity of 'Western democracy' palatable to our people until finally, ensnared by all the enthusiastic tirades, they thought they could entrust their future to a League of Nations? . . . Did it not ridicule morality and ethics as backward and petty-bourgeois, until our people finally became 'modern'? . . . Did it not belittle the army with constant criticism, sabotage universal conscription, demand the refusal of military credits, etc., until the result became inevitable?

{18}The so-called liberal press was actively engaged in digging the grave of the German people and the German Reich. We can pass by the lying Marxist sheets in silence; to them lying is just as vitally

necessary as catching mice for a cat; their function is only to break the people's national and patriotic backbone and make them ripe for the slave's yoke of international capital and its masters, the Jews. . . .

{19}And what did the state do against this mass poisoning of the nation? Nothing, absolutely nothing. A few ridiculous decrees, a few fines for villainy that went too far, and that was the end of it. Instead, they hoped to curry favor with this plague by flattery, by recognition of the 'value' of the press, its 'importance,' its 'educational mission,' and more such nonsense - -as for the Jews, they took all this with a crafty smile and acknowledged it with sly thanks. . . .

{20}This poison was able to penetrate the bloodstream of our people unhindered and do its work, and the state did not possess the power to master the disease. . . . For an institution which is no longer resolved to defend itself with all weapons has for practical purposes abdicated. Every half-measure is a visible sign of inner decay which must and will be followed sooner or later by outward collapse.

{21}I believe that the present generation, properly led, will more easily master this danger. It has experienced various things which had the power somewhat to strengthen the nerves of those who did not lose them entirely. In future days the Jew will certainly continue to raise a mighty uproar in his newspapers if a hand is ever laid on his favorite nest, if an end is put to the mischief of the press and this instrument of education is put into the service of the state and no longer left in the hands of aliens and enemies of the people. But I believe that this will bother us younger men less than our fathers. A thirty-centimeter shell has always hissed more loudly than a thousand Jewish newspaper vipers-so let them hiss!

Volume One, Chapter Eleven: "Nation and Race"

{22}Any crossing of two beings not at exactly the same level produces a medium between the level of the two parents. This means: the offspring will probably stand higher than the racially lower parent, but not as high as the higher one. Consequently, it will later succumb in the struggle against the higher level. Such mating is contrary to the will of Nature for a higher breeding of all life. The precondition for this does not lie in associating superior and inferior, but in the total victory of the former. The stronger must dominate and not blend with the weaker, thus sacrificing his own greatness. Only the born weakling can view this as cruel, but he after all is only a weak and limited man. . . .

{23}The consequence of this racial purity, universally valid in Nature, is not only the sharp outward delimitation of the various races, but their uniform character in themselves. . . .

{24}Nature looks on calmly, with satisfaction, in fact. In the struggle for daily bread all those who are weak and sickly or less determined succumb, while the struggle of the males for the female grants the right or opportunity to propagate only to the healthiest. And struggle is always a means for improving a species' health and power of resistance and, therefore, a cause of its higher development.

{25}No more than Nature desires the mating of weaker with stronger individuals, even less does she desire the blending of a higher with a lower race, since, if she did, her whole work of higher breeding, over perhaps hundreds of thousands of years, might be ruined with one blow.

{26}Historical experience offers countless proofs of this. It shows with terrifying clarity that in every mingling of Aryan blood with that of lower peoples the result was the end of the cultured people. North America, whose population consists in by far the largest part of Germanic elements who mixed but little with the lower colored peoples, shows a different humanity and culture from Central and South America, where the predominantly Latin immigrants often mixed with the aborigines on a large scale. By this one example, we can clearly and distinctly recognize the effect of racial mixture. The Germanic inhabitant of the American continent, who has remained racially pure and unmixed, rose to be master of the continent; he will remain the master as long as he does not fall a victim to defilement of the blood....

{27}If we pass all the causes of the German collapse in review, the ultimate and most decisive remains the failure to recognize the racial problem and especially the Jewish menace....

Document 4.8

From Tadeusz Borowski, *This Way for the Gas, Ladies and Gentlemen*

Link: <http://www.box.net/shared/umc6mrannb>

Press ctrl+click on the link above to open the document (password: bobcat) or paste the link into a web browser.

HIS 102

TEST IV STUDY GUIDE

NOTE: Test material is drawn from the lectures and assigned primary source readings. Anything discussed in class is subject to being tested. This guide will be useful to you as you prepare for your test.

PART I: World War I

Textbook Correlation: Chapter 26

People:	Terms:	
Otto von Bismarck <i>(as architect of the alliance system)</i> William (Wilhelm) II Archduke Franz Ferdinand Vladimir Lenin Woodrow Wilson David Lloyd George Georges Clemenceau John Maynard Keynes Otto Dix	Militarism H.M.S. <i>Dreadnought</i> Triple Alliance Triple Entente Nationalism Serbia / Bosnia Sarajevo Trench Warfare Military Technologies Bolsheviks Russian Revolution	Treaty of Brest-Litovsk Role of the United States Armistice Treaty of Versailles Fourteen Points War Guilt Clause Reparations Mandates League of Nations <i>Economic Consequences of the Peace</i> German Expressionism (Art)
Questions to Consider:		

PART II: Modern European Thought

Textbook Correlation: 597-599, 605-615

People:	Terms:	
Charles Darwin Herbert Spencer Theodor Herzl Friedrich Nietzsche Sigmund Freud	Positivism Theological, Metaphysical, and Positive Stages <i>The Origin of the Species</i> Evolution Natural Selection Special Creation <i>The Descent of Man</i> "Survival of the Fittest" Social Darwinism Racism	Antisemitism / Zionism Dreyfus Affair Balfour Declaration Ubermensch Nietzsche's Work: <i>Will to Power</i> <i>Beyond Good and Evil</i> <i>The Genealogy of Morals</i> <i>The Antichrist</i> <i>The Interpretation of Dreams</i> Subconscious / Repression Oedipus Complex Id, Ego, Superego
Questions to Consider:		

PART III:
Democracy and Dictatorships

Textbook Correlation:
578-581, Chapter 27

People:	Terms:	
Emmeline Pankhurst Joseph Stalin Benito Mussolini Adolf Hitler	Cult of Domesticity Suffragettes Role of Women in WWI Totalitarianism Stalin’s “Five Year Plans” Collectivization <i>Kulaks</i> Great Purges / <i>Gulag</i> Fascism <i>Il Duce</i> Black Shirts Weimar Republic	National Socialist German Workers Party (Nazis) SA (Storm Troopers) Beer Hall Putsch <i>Mein Kampf</i> Rhineland <i>Reichstag</i> Nazi Propaganda <i>Triumph of the Will</i> Reichstag Fire Decree <i>Führer</i> Nazi Anti-semitism <i>Kristallnacht</i> The “Final Solution”
Questions to Consider:		
How are fascist and communist systems different than capitalist systems? (685) How did Stalin’s vision of socialism differ from Lenin’s? (688)		

PART IV:
World War II

Textbook Correlation:
Chapter 28

People:	Terms:	
Neville Chamberlain Winston Churchill	German Rearmament “Living Space” Third Reich Italian expansion into Africa Axis Pact Appeasement Annexation of Austria Munich Agreement “Peace for our time” Sudetenland Invasion of Czechoslovakia Molotov-Ribbentrop Pact Invasion of Poland Maginot Line <i>Blitzkrieg</i>	Battle of Britain <i>Luftwaffe</i> Royal Air Force Civilian Targets Operation Barbarossa Pearl Harbor Battles of Stalingrad and Leningrad “Great Patriotic War” and Soviet Nationalism Area Bombing (Dresden) D-Day Battle of the Bulge V-E Day (May 8) Atomic Bomb The Holocaust
Questions to Consider:		
Which nations were part of the Axis Pact? Which became Allies against Hitler?		

PART V:
The Cold War Era

Textbook Correlation:
736, 742-765, 794-797

People:	Terms:	
Harry Truman Nikita Khrushchev John F. Kennedy Ronald Reagan Mikhail Gorbachev Boris Yeltsin	Yalta Conference United Nations The Cold War M.A.D. Containment Truman Doctrine Marshall Plan NATO Warsaw Pact East and West Germany "Iron Curtain"	Sputnik / "Missile Gap" Berlin Wall Cuban Missile Crisis <i>Détente</i> "Evil Empire" Reagan's Military Buildup <i>Glasnost</i> <i>Perestroika</i> Reunification of Germany Maastricht Treaty European Union
Questions to Consider:		