Translation of an article which appeared in the June number of the "National-Socialistische Monatshefte", published by F. Eher Nachfolger G.m.b.H., Muenchen, and in the "Volkische Beobachter" of June 26, 1933.

THE SOLUTION OF THE JEWISH QUESTION

by

Dr. Achim Gercke, Specialist in Racial Matters
at the Federal Ministry of the Interior.

Through the victory of the National-Socialist revolution, also those who have never before worked or fought for its solution have recognized the Jewish question as a national problem. Everyone has acknowledged that the present situation is untenable. The unrestricted expansion and the equal treatment of Jews lead to unfair competition on the part of the Jews and to the surrender of important positions of German spiritual and material value to those of a strange race.

The result is that everyone wants to settle this question, that everyone is looking for a solution and that everyone has a more or less excellent plan in a drawer of his desk or a good idea which he discusses in a restaurant or cafe together with his friends. That was to be foreseen.

The solution of such an important question, however, is not so easy as is often imagined.

The legal measures published to date by the Government may be looked upon as a purifying action which in a most clever manner works against the declaration of war on Judaism. In the main the new laws are regulative and educational. The importance of these laws must not be underrated. The entire population is informed about the Jewish question and learns to understand that the national community is a blood-brotherhood. For the first time the entire population perceives the racial idea and is diverted from a too theoretical treatment of the Jewish question and has instead the task of actually solving this problem. However, the provisionally promulgated laws may not be looked upon as a final solution of the Jewish question, because the time is not yet ripe for such a solution although the present laws and decrees show the direction and leave the way open for any development along these lines.

It would in every way be too early to now develop and publicly discuss plans which want to accomplish more than can be accomplished at the present time. Nevertheless a few principles must now be discussed, so that ideas
ideas which should be left time to mature contain no fundamental errors.

As a matter of principle it must be decided whether one wants to collect the German Jews (and also those of mixed blood) in organizations or not. Many plans that have been made public want to gather the Jews in an organization in order to supervise and educate them and in order to have an influence upon them. All these proposals are fundamentally wrong. If an association of Jews is created, for instance under the supervision of a Jews' beadle (Judenvogt) or in the form of a simple club or another similar harmless organization, the Jews would for all eternity have a legal basis in Germany, a representative body for their desires, a tool for their plans, a legal regulation under the cover of which they can develop their secret cross-connections. Furthermore, at least the impression is created that one has to deal with a national minority which may seek and find protection outside of Germany under international law.

This distortion of the Jewish problem must not be supported even by outward appearance; all the more as it would be political insanity if the national regulation of the Jewish question were mingled with questions of foreign policy.

All propositions which intend to create a permanent condition or a permanent regulation for the Jews in Germany do not solve the Jewish question, as they do not detach the Jew from Germany. And that is the main thing. The Jews, if they can live eternally as parasites in the nations which offer them their hospitality will always remain a source of political danger where the open destructive fire of Bolshevism can again and again be set ablaze; not to mention that political insecurity, national dissent, and the danger of the racial existence of the German people, will constantly be kept alive.

Let us once and for all renounce such thoughts whether they are the result of an incapability to think or of bad intentions. Only the planned exodus, the emigration of the Jews in Germany, may be comprehensively regulated by the state.

If we destroy every form of organization of the Jew in Germany and if we deport the dangerous Jewish agitators and public enemies who still show a tendency to form secret organizations, the Jews have only the Synagogue and the rabbi as support and protection. Then we must take up the plans of the Zionists and must try to arrive at an international agreement regarding the creation of a national home for the Jews; then we can solve the Jewish question not alone for Germany but for Europe and the whole world. The whole world is interested in the solution
solution of this problem and in the removal of this center of unrest which is the starting point of all Bolshevism. We must analyse this clearly.

Probably the Jews can become a nation. The conditions under which this can take place is that the existing Jewish population can bring forth manual laborers, artisans, and settlers. If we can regulate this process, we will lay the foundation for a settlement of the Jews. The Jewish question is not solved if one scatters the Jews to the winds. This makes the condition only worse; on the contrary, the only possibility is the planned settlement of Jews.

Plans and programs must have a definite aim which leads into the future and which is not merely the regulation of a momentarily unpleasant situation. The organization of the Jews does not lead to a better future, but only a systematically attacked final solution of the Jewish question.

We must build up our country without the Jews; they can only remain strangers without nationality and may not occupy any legal and legitimate permanent position within the structure of the country. Only in this way will Ahaveus be forced to reach for his staff for the last time and exchange it for the axe and the spade.