

Mental Deficiency and Paranoia

HITLER'S MIND AND SIMILAR MINDS

BY B. LIBER, M. D., DR. P. H., F. A. P. A.

New York, N. Y.

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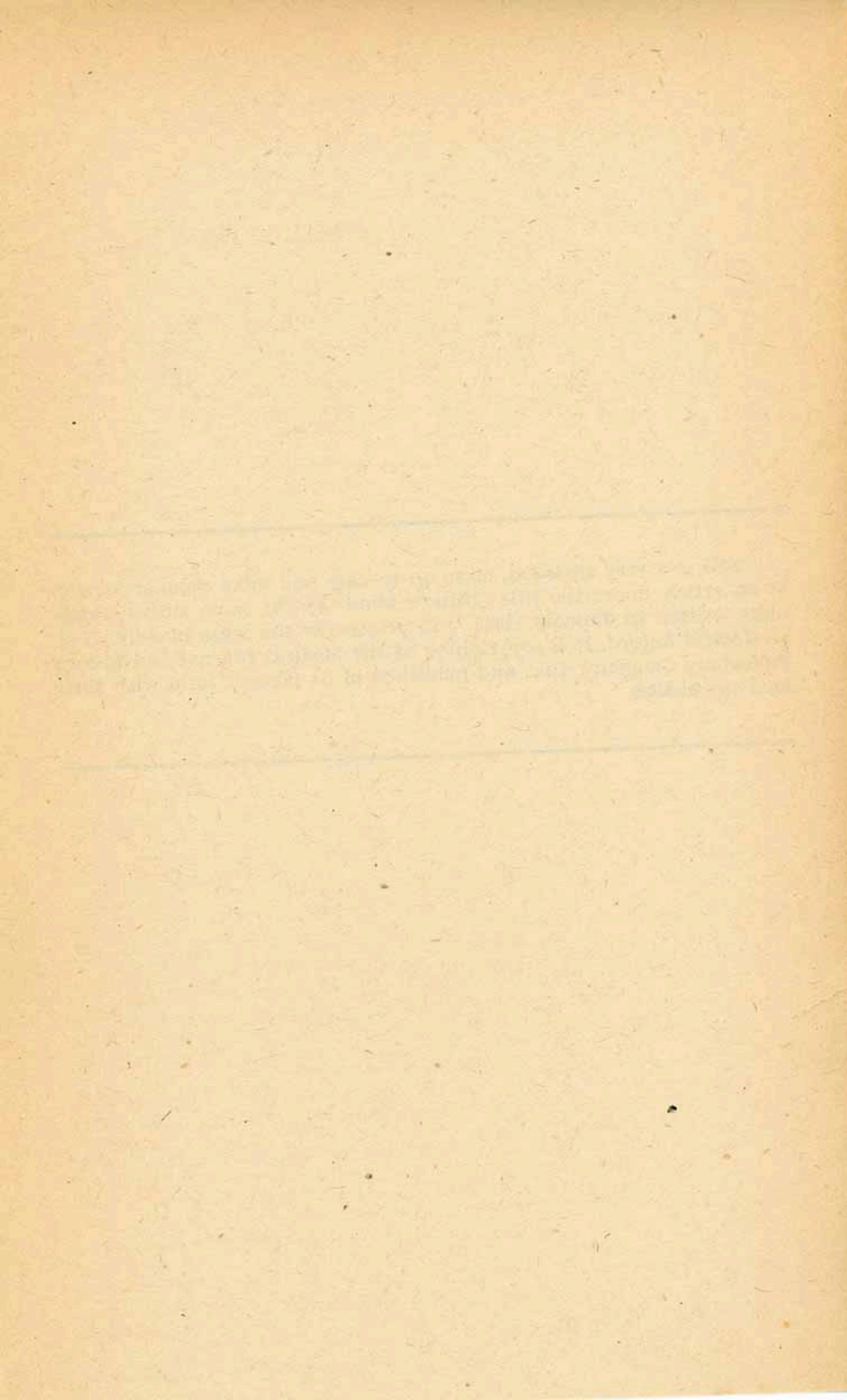
WITNESS WITH THE EVIDENCE

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HITLER'S MIND AND SIMILAR MINDS

Most laymen have a false idea of psychosis. They look upon all mental disorders as if they were one and the same thing or they expect any mentally ill person to be a "raving maniac." As a matter of fact there are many kinds of mental disease, which differ from each other almost as much as the various forms of physical disease. There are, of course, bad cases—permanent or temporary—but the majority, particularly those belonging to the extramural forms, that is, those in which the patients are not in institutions or hospitals, are often close to what is considered normal.

There are the cases of depression, of excitement, of withdrawing, of fear, of loss of confidence in oneself, of overconfidence, of guilty feeling, of lack of security, of imaginary physical illness, of under-rating or exaggerating one's importance, of the results of alcoholism, of the mental consequences of certain glandular disorders, and so on.

There are, indeed, all sorts of sick minds and various transitions between mental health and mental disease. We may truly say, in a general way, that the difference between the healthy and the sick mind, and between the highest and the lowest intelligence, is only a matter of degree.

One of the forms of mental disease is *paranoia*. Usually it is one of the symptoms of a complicated mental trouble, but it may also be an *independent* disturbance.

A paranoia patient may have a feeling that he is a genius or very great in one way or another, that he is exceedingly happy, recognized by all the world, or he is a god, a saint, a prophet, an inventor, and he sees his horizon serene and unclouded. Blind to his poverty, he is endowed with great treasures and possessions or he is about to inherit or to collect impossibly immense amounts of money. That may go so far as to have wonderful visions or as to hear marvelous voices—hallucinations, as these appearances are called. The ignorant and starving little peasant girl Bernadette, almost a century ago, had the delusion that she saw the mother of God in the grotto of Lourdes. Later the Church made that tiny town world-famous as a so-called miraculous healing place and this superstition is exploited as much as possible.

Most of these patients are innocent and harmless. Very often they are the butt of ridicule or they are actually persecuted by their neighbors. In our time Jehovah's Witnesses, as a group, or a sect, or as a movement, are probably to be compared with many gentle individual visionaries, although they do their share in pulling humanity backwards and, in war time, they are just a nuisance.

There are still other paranoid patients who never perform any of the deeds that their minds desire. They are satisfied with some vicarious activities. Instead of fighting anybody or torturing somebody in reality, they may invent tales about such events. If they are professional writers, for example, their novels or short stories contain subjects corresponding to their wishes, no matter how distorted or how gruesome, always more or less the same, although under different aspects.

But the fancy of other paranoia patients may show them pictures that are altogether different. They are exalted, unique, great and have a high mission—the trouble being only that other people are jealous

of their grandeur and try to interfere with their work. The result is a feeling of being persecuted, threatened, pursued and in constant danger. They are always badly scared. As it has really happened that persons of value have been ignored or made to suffer, this is a plausible reason for their unhappy sensations and emotions. They are *suspicious* of everybody and everything. The sentiment that is most prevalent in their mind is *destructive*. They hate their so-called enemies and not infrequently they injure them or kill them. Indeed, they are never free from *hate*.

One day a woman went to visit her friend and everything was—she did not say “seemed,” because she was certain of it—unusual. The children who, at other times, were present, had been purposely hidden away because this hostile family disdained the patient and did not care to afford her the pleasure of seeing them. You could not tell her that the children happened to be in school. There is no such thing as a chance: everything is intentional. Her “friend” sat in such a manner as to turn her face away. She certainly had something to conceal in her traits, in her eyes. The entire conversation was bitter and had a deep, insulting significance. The host, now her enemy, undoubtedly had sinister designs—and so forth.

The stories of these unfortunates are perfect, incontrovertible, and no matter what objections you may interpose, there is always a ready answer. The architecture of these tales cannot be demolished. Within their falsehood everything is logical, except the facts—but the real facts are not seen by these patients. There is nothing more powerful than the intricate web of their suspicions, from which their victims cannot escape. Every one of us, both individually and collectively, or socially, may possess or rather may be possessed, obsessed and haunted by—unfounded suspicions, perhaps often in the form of superstitions, and prejudices. But normal persons are able to correct them, to adjust them to their lives, to adjust and correct themselves.

The above described patient, who was a living example, accumulated so much hatred for her “enemy,” that one day she could not endure it any longer. She had to do something—something drastic. She went to her armed with a weapon, which was noticed, as was also the anger in her face. The gun was removed from her, but another time she attacked somebody else of the family violently, with her fists, and at the end she remained with a good deal of hair in her hands—which landed her in a psychopathic hospital.

Another woman, white, was sure that she was pursued by a big good-looking Negro—which, subconsciously, may have meant a wish-fulfilment. He knew nothing about her feelings until she denounced him to the police, claiming that he had assaulted her, and he was questioned. As nothing was done about it, she was convinced that the authorities were “on his side” and that she must seek justice in another way. Therefore, in a sort of ambivalent emotion, she ambushed him and slapped him in the face.

A young man of 19 was certain that “everybody” hated him. He cried and laughed for no visible reason. He had various tormenting hallucinations. Not having the courage to do anything violent himself, he hired a boy of his age to throw stones at each one of the members of his family when they emerged from the house.

A disabled man of 63 hated his son-in-law, with whom he was staying. He was not fully aware of his unnatural attraction to his own daughter and therefore the grudge against her young husband. Nothing in the world could change his belief that his son-in-law was persecuting him in many ways and that he had caused the old man to be sick. As a revenge he wrote defamatory and denunciatory letters to the young man’s employers, which resulted in the loss of his job. The patient

claimed to have "telepathic" powers and therefore "nothing can be concealed" from him. He screamed the whole night pretending to suffer from pains, so as not to allow the family to sleep. Finally, he set fire to the house.

A woman of 34 had been married for 10 years and hated her husband because of his impotence, which was real but in spite of which they had a girl of eight—not an extraordinary fact. "God, how I loathe him!" she would exclaim. She accused him of all kinds of misdeeds and crimes: he repeatedly tried to poison her, he had relations with his mother and even made an attempt to seduce his own child, he was tyrannical. In her dreams she saw him as a giant, big and bad. She was always afraid of him. After a thorough investigation none of her accusations proved to be true. They were all imaginary. She worked up her hatred for him, doubtlessly based on his impotence, to such a degree that she actually disfigured him with an acid thrown at his face, which burned his skin and made him ill for several months.

A woman praised her daughter excessively: "Look at my girl, how pretty she is, the hair, the eyes, the dimples on the cheeks, the chin, her entire figure, her grace! But she cannot live long. What a pity! She is going to die young—even before she'll have a chance to enjoy life. How I know it? I see it in my dreams—I always dream her lying dead—pale, like a beautiful marble statue with eyes closed. And I see it on her neck—that splendid, gorgeous neck as if done by the greatest sculptor. There is one fine, long line forming like a half circle. That is another sign that she must die. The knife will have to follow precisely that line, which is a very hard thing to do. The cut must not deviate either to the right, or to the left. Who has such a sure hand? That is why she has been spared so far."—There is ardent hatred behind these words. The reason? Probably because this girl was born a short time prior to the death of her beloved boy of 16 and this meant to the mother that the daughter came into the world to take the boy's life. Indeed, one day, while straightening out the girl's hair, she stuck the two points of her scissors into the much admired neck. This, after the cure, resulted in the girl's leaving the parents' house for a new home, at some relative's, in a distant town.

A professional man who could earn a high income was unable to work because he was afraid of other people who would share his office or business place. Everybody in the street was queer and acted in a funny way. He could not understand why some persons had to stop at the corner of the block just when he was about to cross. Others spat out precisely when they passed him or, being in company, laughed at him or made remarks or signs among themselves in his direction. He may not have known what those things meant, but he was convinced that they were intentional and that their aim was to hurt him. One day, excited by some conversation behind him, he turned around suddenly, looked at the passers-by, who were total strangers to him, and said: "Why don't you mind your own business?" But he confessed later that his desire had been to "knock down" somebody. His rage subsided somewhat when he saw that the "enemies" were large and tall.

A jealous man saw in his mind all sorts of suspicious situations in which his wife betrayed him with other men. He was annoyed by the fact that she was talented and successful in her specialty as a painter of miniature pictures. He, a good accountant but aspiring to be a writer, could never sell a story. There was no doubt in his mind that she was conspiring with editors and publishers not to print his stuff and for that purpose she was quite intimate with them. After several scenes and threats she began to sleep in her own, locked room and one night, seeing him sharpen the kitchen knife, she ran away to her mother's house, which, of course, persuaded him even more of her guilt.

A woman of 40, married, having no children and working in a War Department office, believed that her husband had joined the FBI, had denounced her as a spy in the service of an enemy country and accused her of selling Government secrets. She hated him intensely and was sure to discover soon that he, in turn, communicated with enemy ships through radio signals.

Another woman, a widow, had a continuous and insatiable sex desire which nothing could gratify. She was sure that her tormenting feeling was perpetrated upon her by her mother-in-law, her arch-foe, as a revenge for the death of her husband, the old lady's son. She had had several fights already with that "witch," as she called her, and expected to "get her yet."

A young girl had been secretly in love with her employer, a wealthy and married middle-aged merchant. Many women were working in his large office and he paid no attention to them or to her, other than in a strict business way. The patient never spoke to him or even dared to approach him. She accused her own sister of being a white-slaver and that she wanted to sell her to the boss, again a wish-fulfilment, and, therefore, that sister deserved to be killed, which, as she said, she will do "some day."

A man with real musical talent was unhappy about his position as a hack pianist in restaurants, hotels and clubs. He felt he could have done much better as a composer, but, always tired and busy making a living for his large family, he did not have the time or the leisure to do it. Nor was he in the artistic mood which he thought was necessary in order to express himself as he would have desired. He was the oldest of seven children and his father had been a poor laborer. He started to do all kinds of menial work at the age of 10 and studied music only occasionally. Later he became angry at all the world and at life as a whole. He felt forever humiliated and frustrated and hated everybody, particularly musicians. He revenged himself upon the person of one violinist of his acquaintance, by dropping a heavy picture frame on his right hand and crushing his fingers.

I know patients who all their lives, that is for many years, expect to kill somebody and, although they never do it and probably never will, they do not cease to enjoy the imaginary murder which they keep on ruminating in their minds and creating all possible details, in which they revel day and night. They have originated and nursed the grudge, they have magnified it and do not wish to let it go. The fancied enemy may be anybody, a relation or a stranger. In some cases no crime can be committed because the entire enmity is spent in the hatred.

A man who had been living for years in New York suspected his brother in the West of flattering the parents and of lying to them about the patient. The latter swore to get even with the "culprit" and to "finish it" once and for all—and had he met the brother then, a crime surely would have been committed. With red hot anger he travelled toward his sinister goal, stopping in different places to send long telegrams full of threats. But when he arrived and the parents and the brother, advised by a psychiatrist from a distance how to behave, were present at the railway station, the would-be assassin, at the sight of his family's happy smiles, embraced them and threw away his revolver. That very night he slept in his brother's room.

A locally well-known surgeon in St. Louis received a patient, a young girl, in his office at the hospital. He expected her to begin by telling him about her physical complaints and he was ready to help her, when she, after a few incoherent remarks, drew a hidden pistol and shot him dead. Why did she do it? There were no love relations between the serious, elderly doctor and this girl of twenty, who could have been his daughter. Nor did she accuse him of anything that would incriminate

his sex behavior. Her story was that long ago he had killed another man, that he had assumed his name and that he was not himself. This is not rare among mental patients. They are often absolutely certain that you are not what you say you are, but what they believe you are. They may also mistake their own identity. This particular patient was sure that the doctor, who had never seen her before, intended to harm her or to kill her. Although this was entirely untrue, she was sincere, she did not lie, because she was deeply convinced. She heard it, she saw it in her own mind, and projected it outside herself. How is that possible? The answer is: paranoia. The girl was not only getting rid of what she thought was a personal enemy with bad intentions toward her, but she was saving the world from an all around horrible individual.

A man of 35, brought up from infancy by an old aunt who spoiled him, overprotected him and allowed him no freedom, was unsociable and unable to get along with people and therefore incapable of holding a job. That made him even more angry and unhappy, because he had an exaggerated idea of himself. He was sure to be the "greatest draftsman in existence" and that imaginary persecutions interfered with his success. He feared himself because his tendency was to hurt and murder and several times he had been in trouble with the police. He was afraid to get married because he "could not trust himself in the presence of a woman, that is of a weaker person." Once he attempted to do away with his aunt, but she escaped. And now he was "glad she died or I might have killed her."

A married woman with a child of ten had all sorts of compulsions. One of them was that if she saw—in her mind—a cripple fourteen times, which she did, her husband and boy will surely lose their hands and feet. Never mind how our science explains it, but she felt guilty and also happy at the thought of their being so completely handicapped. She said: "If somebody dies I feel it is my fault." (A wish-fulfilment.)—"I never killed anybody, but I always think of killing."—She was on good terms with her family and did her duties as a housewife well. But her obsessive thoughts tormented her steadily and gave her no rest.

A man with a large frame, an irregular face and enormous fingers—an acromegalic type, as scientists would call him, that is having disproportionately overgrown bones. Often disappointed in many of his undertakings, always a failure with women, he had been unhappy through life. In spite of that he was socially successful. He had a stentorian voice and could speak to large crowds. He would use long, involved sentences and high-sounding words, catch-phrases and half-truths, which when closely analyzed, made but little sense. However, they provoked prolonged applause among mobs with inferior intelligence of which there is everywhere a numerous minority. When asked individually what it was all about, they could tell only vaguely what they had understood. He must have been right because he spoke against some abuses and for some form of justice. In intimate conversation, as with the doctor, to whom he complained about his several inadequacies, this patient avowed his ideas: "I know my innate qualities, I can control the thoughts of the world, the films that I see in the movies are especially made for me, I have been sent to this planet by some higher forces to accomplish something, I do not yet know what. But I cannot be like Jesus who was soft and had no character." His childhood had been unhappy, crushed as he was between a mother and a father who never stopped fighting, who frequently separated and finally divorced when the boy was nine. "When I was very young," he explained, "I was a character from the fairy books," which is normal for the average child. But he identified himself with the villains of the stories. He knew his mental difficulties, which were of a double nature—his semi-feeble-mindedness and his illness concentrated in his hate and due to his environment and to his physical condition. He

said: "In school I behaved well and studied much to prove to the teacher that I was not such a dope." The school regarded him as a good pupil who made his utmost effort, but who had to be left behind because of his lack of mental endowment. Then, enraged at his failure, he organized a group of his friends and followers, of about the same age, 12 to 14, who respected him because of his size and talk, and, together, they rioted and ransacked the superintendent's office and beat up the janitor. He was sent for a while to an institution for delinquent children. When he came out, his grandparents, with whom he was staying, lied as to his age and found a job for him. Of course, he could not hold it and began a career of shady occupations and associations with other boys who had also failed. He himself committed no overt illegal acts, but encouraged others to do so. Recently, he had been made president of a society with no definite aim, but with general "cultural purposes," the details of which were not worked out. Our patient, in his speeches, preached indistinctly about correct citizenship, true patriotism and assailed and slandered all the men who had been elected to any office. Finally, he and his society joined one of the anti-democratic movements that swarmed before the war. At his instigation his adepts invaded the halls of their political adversaries, disturbed the meetings, mauled hundreds of people and cracked many heads. In the heat of his public appearances our patient broke down completely and is now in a hospital for the mentally ill.

The cases described constitute but a few instances from life. Their number is endless. But these few will give an idea about paranoia. As a rule, the patients with the lighter forms go about their business and are in contact with the world—until they perform some anti-social act, which may happen at any time or never. Most of those whom they meet are unaware of their condition or of the possible danger there is to deal with them.

A good many psychiatrists of the old school confuse all those belonging to progressive movements with paranoic patients—which is perhaps largely due to social prejudice rather than to scientific conviction. Anyone who is original, self-sacrificing, faithful to his ideas, and particularly if radically minded, is regarded by them as mentally abnormal. Explaining economic conditions through the existing conflict between the social classes—now, in war time, suspended—a conflict created by no one individually, signifies to those psychiatrists to preach hatred. The great ultimate and generous aim to abolish poverty and suffering and the extreme inequality between the various levels of society, is disregarded by such middle-class and one-sided physicians. They, of course, will not consider as insane the ugly and lying electoral campaign of the two ruling American political parties, where more hatred is showered upon one another than they can bestow upon the common external enemy.

Talent excuses many sins, which is probably as it should be. But this may go too far, to the great detriment of the general public.

Surrealism, forexample, which is classified as a form of art and respected by all those who claim to worship art, is really nothing but a symptom of mental disease. Its high priest, Salvador Dali, now in this country, a wonderful technician with brush and paint, and also an author, has avowed in his biography openly and with pride, that he suffered from or rather enjoyed a disorder of the mind—paranoia and schizophrenia, the latter meaning an insidious mental illness characterized, among other conditions, by a splitting away from reality and the world. His pictures are horrors and masterpieces of bad taste, but they find patrons. Of course, only audiences composed of abnormal people can frankly admire those products of unbalanced minds. The others nod approval because it is stylish to do so. They are afraid to be put among the back-numbers if they admit that they fail to un-

derstand them or are nauseated by them. The same situation obtains in other forms of so-called "art," purposely made hideous and incomprehensible, as, for instance, in the "tender button" literature, the producers of which either malingering repugnant writings or are really psychotic individuals. In any case, they are successful in collecting both money and—at least temporarily—glory. Galleries and publishers welcome their stuff, critics describe and discuss them seriously, not realizing or not wanting to see how harmful such objects can be. In the name of the sacred divinity of art no one will dare condemn them. The mental hygienist with a broad social vision who happens to know something about real art perceives sadly the immensity of the crime and immorality carried by this utter *distortion of the public taste and the indirect, but unquestionable preparation of the average minds to accept abnormal, sick, leadership and guidance.* The Nazi or Fascist chiefs may or may not be in sympathy with these aberrations or perhaps may not grasp their meaning at all, but the adepts of such poisonous tendencies are more likely than not to be found on the side of social reaction. Marinetti, who just died in Italy, the notorious father of futurism, a sensational and perverted movement in the art and literature of a generation ago, was one of the best friends of Mussolini and one of the loudest and most devoted advocates of the fascist doctrines.

There are also *mentally deficient* persons.

While the average people have average minds and while we have a minority of mentally superior individuals, a good many mentally *inferior* men, women and children are found in our midst. They are not necessarily ill or disordered, but are usually *born* with a mentality lower than the average, although there also are some comparatively few cases resulting from disease.

Some time ago the following authoritative statements appeared: "In 1934 there were over 72,000 individuals in New York City alone having intelligence quotients lower than fifty (fifty per cent of the normal intelligence of one hundred) . . . It is estimated that there are at least 20,000 school children of defective intelligence in Greater New York." And what is even more important from our present point of view: "Fourteen per cent of the residents of New York State—nearly two million persons—are *below the average without actually falling within the classification of feeble-mindedness.*" (See my book *Your Mental Health.*)

The lowest of the low types are the idiots and the imbeciles and the shades between them. At a little higher degree of intelligence we find the various grades of moronism, the borderline cases and those classified as dull. In its less pronounced forms, feeble-mindedness is amenable to treatment, training and teaching or to an adjustment to well chosen surroundings and to special work, but almost never to a real restoration to normal or adequate intelligence. When not extreme, it may not interfere with ordinary living or with social life, and, if simple and uncomplicated, not even with usefulness.

Mental dullness does not always hinder the attainment of important positions in society. This will not guarantee, of course, that the incumbents fully understand or properly exercise their high functions. They may be seen at the helm of cities, states or nations, kept there for many years by the play of social crises or political circumstances and still remain dull, and frequently very obnoxious to the public interests, although perhaps useful to themselves and their cliques or coteries. Such contacts never improve their mental qualities essentially.

Some feeble-minded people are *good-natured*, but others are *cruel*. When they know the effect of pain or humiliation in others and continue

their tortures or atrocities, they certainly get a "kick" or a pleasure out of them. Others are not even aware of the harm they are doing and do not comprehend the suffering inflicted upon their human or animal victims. Do you remember Lennie, the outstanding figure in Steinbeck's book "Of Mice and Men?"

By the way, it should be noted that in this instance we find an exception to the rule—an author who, although blundering elsewhere, has pictured this pathologic subject so faithfully and correctly. More often than not, fiction-makers and newspaper-columnists are apt to be shallow and lazy observers, dishonest, unscientific writers, especially negligent when their problem is mental abnormality. They use their imagination instead of studying the cases and cover up errors with brilliancy, and ignorance with their literary talent. Just now a story published in Russia and appearing in several languages, seems to be enthusiastically received despite—or because of—its glaring mistakes. A young man is so described that any psychiatrist would recognize him at once as a deeply depressed type, devoid of all initiative or will-power, incapable of any activity. Nevertheless, at the end of the tale, without the least change in his attitude, he bites off a finger of a Nazi officer—a fantastic happy ending in reverse. Of course, the readers are overjoyed, they have their revenge and the author is sure to have put over a great trick. It will never occur to him or to his admirers that his conclusion is an impossibility, that it simply cannot happen either from the mental or from the physical viewpoint and that it is just a bluff and a fake. And why should he care? Must fiction be truthful?

If both mental weakness and acquired mental malady are combined, the condition is particularly bad.

Wherever any degree of feeble-mindedness occurs together with some form of insanity or a tendency to it, the result is a mind that can be extremely harmful to itself or to others. As a rule and in the case of average persons the damage is limited and localized. But when mental inferiority, however concealed, and mental disease, no matter how subtle, are present at the same time in a prominent individual, with much power or influence, the consequences may be appalling.

This is the case of Hitler, and there are a good many people of the Hitler type.

A real scientist avoids basing his opinions on superficial hear-say. He would not try to explain a person's mental state without some knowledge about the childhood, the puberty and the adult personal life of the individual. But we have very little of that material at our disposal in Hitler's case. It is easy to see that some of the so-called "facts" published so far about him are erroneous. For instance, one well-known novelist—again a fiction writer—after describing the life of the future dictator during his infancy and early boyhood, gives us a picture of misery and mistreatment, according to which, at that particular age, he should have shown him as timid, scared and cowardly. He makes him instead, right from the beginning of his life, and at the ages of five to eight, as vindictive and aggressive as he can—qualities or defects which might have come later as a sort of over-compensation. What this author says may sound logical to an uninformed literary man, but it is psychologically inaccurate. In such cases hatred may start to accumulate early, but real pugnacity, if present, will develop in adolescence or at a mature age. That is the period in life when sufficient hate has been gathered to be exchanged into active combativeness, when deep resentments and feelings of inferiority can be transformed successfully into a show of indignation and superiority.

If the person happens to be unsociable he may become a lone amoral, anti-social criminal. But strengthened by his association with people

of similar trends, he dares to retaliate in a colossal manner for the wrongs that life has imposed upon him.

For many people, including members of the press and authors, and even some students of the mind, Hitler's faults are only those that are caused by his mental illness, which, by the way, they often exaggerate. *Dazzled by his phenomenal accomplishments they cannot admit that his intelligence is also below normal.* Many an expert falls into the error of the average person, lending to Hitler a halo of brightness and considering him a great genius. The only restriction or qualification would be that he is a *sick* genius. Of course, we should not forget that the designation "genius," which in other countries means the highest degree arrived at by human faculties, in the United States signifies only a person with remarkable ability, with creative power, or any talented individual. While a European can quote but few geniuses in the entire human history, in America they abound in all walks of life. No matter how we look at it, the truth is that *Hitler suffers from both defects—mental deficiency and mental disorder* and from none in such a manner as to be irresponsible.

Hitler has been compared with Napoleon the First, but this is wrong. The French leader and later, emperor, had a normal, superior mind and, although a conqueror, was not an oppressor of the conquered nations. He started his career as a defender of the rights acquired by the great French Revolution for the entire humanity, by the revolution that destroyed feudalism and which was attacked by the reactionary monarchs of Europe. He did a good deal of harm, but he also carried and disseminated wherever he and his armies went ideas which were democratic for those days.

When we speak of the Hitler mental type, we must not exaggerate either their mental deficiency or their mental illness. Indeed, if Hitler were mentally very low or very ill, he would not have been competent to attain his high position or he would have been incapable of his subsequent performances and any layman might have noticed and diagnosed his abnormality. It is also a mistake to classify him among the real advanced psychotics, as many people have done, just because they hated tyrants. If they were right, the effect, from a physician's viewpoint, would be the opposite to the one desired; that is, it would make the man totally irresponsible and we would have to excuse all his actions.

The boy of 17 who, a few years ago, murdered two little girls in Westchester County, New York, was found guilty in spite of the fact that even the expert for the State said that he was both mentally deficient and deranged, but not enough not to know what he was doing and not to understand his own cruelty. Scientifically, we can explain his behavior, but, of course, *to explain does not mean to excuse.*

Even a so-called ideal behind one's deeds, as is claimed for the Nazi chief, cannot wash away their outcome. Nor does the aim always justify the means and the means may be, and often are, more important than the aim.

A patient may look normal and ordinarily act in a normal manner, but under certain circumstances, he may become abnormal. This is true as to both psychosis and mental deficiency, although the latter condition is mostly hereditary.

How do we recognize disease or abnormality? By listening to the patient's talk, by observing his behavior, by examining him and comparing the findings with those seen in a normal or adequate or sufficiently adjusted person. In an outstanding individual of world-wide importance and whom we cannot know personally we must consider those of his *speeches or writings and actions* which are publicly known and of universal importance.

Let us take at random some of Hitler's utterances and analyze

them in the most unbiased way possible and in the light of our information about him, not from mere rumor, hearsay and newspaper gossip, but from his incontrovertible proclamations, declarations and from his conduct, as far as it belongs to actual history

His appeal to the "Chief of State" of France and to the French in general, on the occasion of the occupation of the non-occupied zone; his proclamation to the German people on the Nazis' tenth anniversary or any of his official declarations—of course, a voluminous and still more convincing work might be gathered from a collection of all his speeches and from his book.

What strikes us mainly in these documents, as in previous ones by the same author, is the fact that they show the symptoms of an *unhealthy but not too badly damaged mind, and of an abnormally low, though shrewd, but not very low, mentality.*

A sentimental appeal, even at a moment of despair, to a nation which is and must be bitterly unfriendly to its conqueror, is certainly unintelligent, and as he is undoubtedly fully aware of the feelings of his victims, this is not merely hypocrisy. It is worse. He actually believes he can fool them—a frequent symptom of abnormal mental states. This is similar to his—unsuccessful—attempt, earlier in the game, to deceive the world at large, and his own country in particular, as to the cause of the Reichstag fire; as to his purpose to save Europe from Communism; as to the racial superiority of the German people; as to the absolute necessity of his attack on Czechoslovakia and Poland under the pretext that they persecute the Germans or are unjust to them; later his attack on the Netherlands, Denmark and Norway as a war measure, and on Russia under the mendacious excuse that she was about to invade the whole of Europe. All of this, by the way, he could have done, had he been a real superman, without giving any explanation or justification whatsoever.

To the same series of apparently reasonable but in reality dull actions belongs his huge, spectacular, unprecedented mass sterilization of the unfit, performed at the beginning of his career as a statesman. He pretended to aim at their total eradication, but ignored the fact that they were—and always are—but effects of deep causes and as long as the latter prevail must in due time result in other misfits. Under the guise of purifying his people, this thorough, over-complete job was nothing else but a form of great enjoyment at destruction.

When he speaks about "the establishment of a better European solidarity," he is not abnormal, he only makes use of old-fashioned dishonest diplomacy, meaning, as he does, solidarity with him. But when he exclaims that "the German Reich did not . . . take advantage of the weakness of France in order to indulge in extortions" . . . he says something that any child in France knows to be a lie—and he must be fully aware that no Frenchman can be fooled about it. Indulging in extortions—is precisely what he has done, and it takes an abnormal mind to try to convince anyone of the contrary. He forced France to pay for the maintenance of the German occupation forces about twice as much as it cost. He humiliated a great country and plundered it from all points of view, not understanding that a volcanic, liberty-loving nation will not stay long suppressed, not even under its own French puppets. Never in history have such harsh terms been imposed by a victor upon the vanquished at the conclusion of an armistice—and this goes for all countries conquered by Germany in the present war. In 1871, after the defeat of France by Bismarck, the penalty exacted by him was incomparably milder—and, heaven knows, he was by no means tenderhearted or merciful.

A further passage in the above-quoted document reads: "The British Government, without cause or reason, declared war . . ." This he repeats for the *n*th time, never admitting that he first created a

situation that compelled others to declare war on him, which was a smart yet unintelligent performance as it succeeded in deceiving the nitwits only. However, by believing that normal people would accept his statement he exposed his own mental poverty.

"The entry of this continent into a new state of war," the Fuehrer continues, "must bring about the destruction of all European nations and especially of European culture." To see the real destroyer of culture, even in his own country, let alone the Polish, Norwegian, Belgian, Dutch, French, Czechoslovakian cultures, shed tears for European culture, is not only ridiculous, it shows a good deal more abnormality than one is willing to concede to him. It is a pose which tries to disguise his own sins and also a belief that the intelligent and sane world will swallow it. No one, of course, can take seriously the man who ordered the burning of the books harmful to him, who failed to respect the Turghenieff, Tchaikowsky, Pushkin, Shevtchenko, Gontcharov, Dostoyevsky, and Tolstoy sanctuaries, the museum of Tsarskoe Selo, the astronomic observatories, many churches and other institutions of ancient art in Russia, and who did not lift a finger to prevent their desecration. Nor would anybody fall into the trap if he be informed about the deliberate and complete destruction of the educational systems of all the occupied countries, of their schools, libraries and scientific equipments.

Hitler was incapable of realizing that by the gesture of burning the progressive books, he really did not destroy them, but made them live more intensely, gave them greater power and sanctified them anew. Nor did he realize to what low level he descended by his declaration that "to recognize the rights of slavish people to culture means chaos: no education is required to sweep the streets and to dig potatoes."

And this was echoed by his high military representatives in occupied Russia, who told their subordinate officers—in authenticated secret orders, as the one from the chief commander of the sixth Army—that the Russian culture had "no significance whatever" and therefore they were to destroy everything.

The entire extent of the ruin of the so-called "inferior cultures" is not known yet at this writing. But we are aware of the wanton and unnecessary—and even for war purposes inexcusable—annihilation of Perugia, of the many works of art and historic sites of Florence, of the machinery and sanitary preventive structures at the Pontine Marshes, all in Italy.

Speaking of the book bonfire, which symbolizes the destruction of the utterances of free minds, similar actions by other intolerant rulers or leaders are recalled. Hitler was not original in this respect. We still have the Papal index and the great Inquisitor Torquemada also ordered heretical books to be burned at an *auto-da-fe*. This impatience with the beliefs and opinions of others has been well expressed by the Mohammedan chief who condemned the libraries in Alexandria to the flames: "If they contain the teachings of the Koran, they are unnecessary; if they don't, they are harmful."

Cruelty as such, cruelty for its own sake, when it occurs in adults, is one of the signs of an inferior or degenerate mentality.

The idea promulgated by Hitler and some other, similar, leaders, that war as an eternal institution is a necessity for the advancement of humanity, is one of those symptoms. It is elevated to the degree of a theory, it is promoted to a guiding light to serve us forever.

True, there is among the people in general a tendency to believe that anything, no matter how bad and undesirable, which has prevailed in the past and still exists, must necessarily continue: "Wars we have always had, therefore there is no hope of their disappearance." This statement is certainly not an axiom; on the contrary, it is quite

debatable. For hundreds of years men thought that human slavery will always be with us and that monarchy will never be suppressed. Or paganism and idolatry; or cannibalism. But the belief in the inevitable persistence of war survives because of the authority lent to it by prominent writers and journalists and principally by those interested in waging war. However, this weak argument in favor of war, in itself, does not denote any cruel desires or any mental abnormality. But the average person does not harbor the feeling that war "ennobles" anyone, as its advocates claim, or that it is the greatest contributing factor to human progress; or, again, that it weeds out the less fit individuals or groups or nations and permits the fittest to survive. These ideas are pure inventions of abnormal persons enjoying cruelty or cruel thoughts. One does not need to be very learned to see that the essence of war is cowardice and that its methods—its tactics and strategy and individually—must be unavoidably cowardly; that it retards progress and it has retarded it for thousands of years; that due to it we are all many centuries behind and that it weeds out the mentally and physically fittest individuals or nations and allows the less fit to survive.

Normal people and governments are only temporarily in favor of war because they must. They are not happy to wage it, but they defend themselves or they destroy an enemy when there is no other way of doing it. So far ferocious rulers and pernicious social conditions have never been lacking. But we can imagine a society in which such situations will have disappeared. No one expects that people will be different, but we know that circumstances will change favorably. Therefore, preaching to anyone to be "good" is entirely useless. What is needed is a fundamental social change, which cannot fail to come in a nearer or more distant future.

The misleaders of humanity purposely misinterpret our need for adventure, bravery and rivalry, which may really have an ennobling, progressive effect and may improve us physically and mentally. The answer to that is not war, but greater and more extreme competition in sports, health, research, art and study. To give but a few examples, there is great danger and beauty in the attempt to climb the Mt. McKinley, the Mont Blanc or the Everest; to explore the jungle, the deserts, the arctic and tropical regions or the depths of the oceans; or to clear up rough land and to blast virgin forests.

Hitler, regarding himself as a superman, can afford to be outspoken and therefore he goes even farther: one of his frank contentions is that "only cruelty brings man closer to dynamism." In another he actually stated, before the war, that "20 million people must be wiped out and from now on this will be one of the principal aims of the German policy." By now, in 1945, he certainly surpassed that aim, but he must probably deplore the fact that his fury struck the wrong people—his own, as the planned annihilation comprises at least as many Germans as others. Or perhaps that leaves him indifferent. And, if we include the non-combatants, purposely and coldly slaughtered, and the Jews, the figure will surely be much higher. Regarding the Jews, Hitler openly declared that none will remain in Europe when he is through with the job. He has almost kept his promise. He has been efficient in this ghastly matter and his henchmen have had the fullest sway, so that only a small fraction of the European Jews will probably exist at the end of the war.

And here are some other quotations from Hitler which will help to illustrate his thoughts and his mental state: "It is impossible to rule without inspiring fear," which really means hate.—"We must be coldly and deliberately cruel and kill within our people all sensitiveness and all love of comfort."—Also: "I am freeing the German man from that humiliating chimera that is known as 'conscience' . . . I need men with solid fists whom no consideration will stop . . . And if, while doing their

duty, they occasionally appropriate some jewels and watches, I would not mind."

When such ideas are applied in practice, as it has been done and ordered by Hitler with a perfection raised to a fiendish degree and with more thoroughness than by any tyrant at any time in history, they are not mere theories: they are necessities, inexorable and inescapable needs of a sick mind.

The spirit of Hitler's principles has resulted not only in the killing of millions fallen in the holocaust of war, but as already mentioned, in a tremendous number of people brutally tortured while alive, and in the immensely long series of those asphyxiated or poisoned and burned in the death factories and furnaces of Maidanek, Tremblianka, Birkenau, Oswieczin, Katyn, places in Alsace-Lorraine, and wherever his hordes passed, beginning from Guernica and continuing through the wiped-out civilian populations in the villages of Czecho-Slovakia, Greece and France. That these horrors were true, we know not only from the eye-witnesses, from the actual bodily remains of the victims—as, among other things, the hundreds of thousands of pairs of shoes, some thousands being baby shoes, but also and mainly from the boasts of the perpetrators of these unheard-of evils, of which they are actually proud. Far from denying them, they revelled in them and flaunted them as a means of terrorizing their enemies who dared to resist them—the famous tactics of *Schrecklichkeit*. We have also seen the orders in German, never refuted, sometimes studded with orthographic errors, to the troops of the "Eastern Area" that "the supply of foodstuffs to the local population and to the war prisoners is needless humaneness," or that "it is particularly important to remove all serviceable boots from war prisoners and to make immediate use of all worth-while clothing, underwear, socks, etc."

As these lines are written, more atrocities by the Hitlerites, one fiercer than the other, against civilian populations, are uncovered, in Lvov, around Budapest, in Lithuania, Belgium, Holland, Norway and Estonia.

One may say that it is senseless to protest or revolt against cruelty when it is connected with war. War itself is cruelty incarnate. But Hitler's variety of cruelty transcends all ferocious brutality—a cruelty within a cruelty. The same may be said about the Gestapo (*Geheime Staats-Polizei*). The police everywhere is closer to the middle-ages than to modern times, but nowhere has it ever attained the depths of the Nazi (abbreviation from *Nazional*, national) kind when in practice among conquered people.

Of course, a person full of the venom of hate is blind to the hoary experience that in the end hate hurts, poisons, consumes the hater, as it is a source of hate in those hated, while love is an immense help to the lover—and this is not merely a Christian or ancient Hebrew principle, but a universal psychological truth. How could Hitler see such truths, if his mind was not only filled with paranoia, but also clouded by stupidity?

Maybe a larger number of the Russians or of the other mistreated Europeans would have been tempted to submit to the Germans, as some traitors to their countries "collaborating" in France, Belgium, the Netherlands, Norway, Denmark have done, when Hitler showed them a shade of less disrespect and less contempt. But no! They all had in front of them a living example of what they could expect if and when they will be gobbled up and digested. Where it was at all possible, as in Russia, where the new social system knitted them tightly and wonderfully together, they preferred to die fighting to an ignominious submission. Incidentally, it is interesting to observe that, if we compare the number of cowards and collaborators of all the occupied countries, we will easily admit that the more primitive Russians proved to have

finer characters and more beautiful and more integrated personalities than those corrupted by an older civilization. Or, again, has the Soviet social system and their sincere adherence to it strengthened and straightened their backbones? Any normal person could have foreseen that brutality could not result in conversion. But a low mentality is not expected to grasp the simple facts that are in its own interest.

In the same series of irremediable blunders due to mental inferiority should be classified such things as the open invitation of the German Government to the German population to lynch the Allied fliers forced down on enemy territory; the use of the flying robot bombs and of the rockets sent to the British to frighten them into discontinuing the war. Yes, war is war, but this was something different: it could not help Hitler, it could only gratify his sense of cruelty and his low intelligence. Just as obtuse was the attempt to sow disunity in the ranks of the Allies at the height of their powerful accord—or the misjudgment of the force of the resistance movement in France and in other countries during the occupation period—or the seemingly clever ruse but infantile bluff that the German military strength and coastal fortifications in France were fabulous, a lie which at best could have but a temporary effect. Only a mentally deficient individual could have thought that he would seriously scare the Allies from landing as soon as they were ready.

This reminds one of the "spreading" or "hissing" adder's inflated appearance assumed seemingly in order to frighten away an intruder. "It flattens its neck, broadens its head and tilts it to one side, or it slowly waves it in threatening fashion. It exhales its breath in long, sharp hisses."

The only difference between this act and that of Hitler's bluff in France was that this snake is harmless, while Hitler is what he is. The resemblance between the mind of this animal so low in the zoological scale and that of the most celebrated being of the homo sapiens species is that both want their lie to be believed.

Nor was it intelligent to induct into his army Poles, Russians and other men belonging to the defeated countries and, indeed, at the first possible chance they turned against the Germans. Even the fact that this incorporation of, at bottom, unfriendly people was done in desperation does not change it into a sagacious action. On the same level was the promise to hundreds of thousands or millions of German peasants of free land in the Ukraine, with Russian slaves as their servants and laborers—before a definite conquest. Those "colonizers," of whom 150,000 were counted on the Black Sea coast alone, remained, after the Russian pushback, stranded, on enemy soil. They represented Hitler's doltish excessive belief in himself and his foolish idea that he only had to enter Russia to grab it.

There is but little wisdom in Hitler's belated revelation that he had "underestimated the Russian forces and resources." Or, if this is an excuse, it is of the same nature, but not as plausible, as the driver's, who, killing somebody under his wheels, would say to the police: "Sorry, it was a misunderstanding."

Hitler boasts of his tough army, as being so well organized and created within such a short time. He cannot see that this very success is hateful to the normally intelligent person and a perfect reason for a desire to destroy it and him and his ideas.

And who can be fooled by the slow-witted repetition that everything the Germans do, even when, badly routed, they withdraw, is according to Hitler's wise and correctly anticipated plans? They went all the way to Stalingrad and to the Caucasus for the purpose of returning back to the boundaries of Russia and beyond. They marched from the West of Africa to Egypt in order to rush back to Tunisia and to Italy. The Allies invaded France in accordance with Hitler's project. He evi-

dently lured them also to German lands, where they now fight. Or again: "Our troops repulsed all Russian—or American, or British—attacks in that sector, after which we evacuated this or that city." Or, the ineffective press and radio tactics, prior to Stalingrad, that the Allies would do well not to fight in Europe because the Russians were beaten and doomed, while, after Stalingrad, the Allies would be smarter to refrain from setting foot in Europe because Russia was too strong.

Only few of the medical men recognized the feeble-mindedness of the German Fuehrer and one of them was the distinguished French physician and writer, Georges Duhamel, who had been living in Paris under the enemy and who, as soon as his country was liberated, wrote: "Having established this great military machine in France, the Germans naively expected good results. They hoped to win France, to indoctrinate her and convert her . . . Punishments adopted by the Germans became more and more cruel and imaginative. Every day we learned that our friends had been either arrested or deported. Many among them were subjected to the most barbarous police methods—everybody knows about these cruelties . . . Strange and wonderful as it may seem, all the misfortunes of Germany, present and future, originate in absurd psychological mistakes . . . The Germans themselves created the Maquis (underground resisters) by their *stupidity* . . . One begins to *doubt the intelligence* of these people, who none the less have shown their worth in some respects." (Special article, by wireless, to *The New York Sunday Times*, September 17, 1944.)

There is another aspect to this combination of cruelty and lack of intelligence: a form of *amorality* that can be assumed either by one extreme or by the other—either by the mentally highest and sanest, but cynical person, or by the mentally lowest and unhealthy individual, provided he thinks of himself as the best and the most worth-while. It amounts to a feeling of superiority which in the case of a Hitler mind would be ridiculous to think of. It is rather a conviction of his inferiority covered-up and over-compensated by an inflated and artificial front of faked superiority. The result is a complete lack of respect for other people, a contempt for their opinions which makes it not only unnecessary to tell the truth, but makes it a duty to lie to others unscrupulously. This amorality, this lack of all obligations is the same as the one prevailing among gangsters and other transgressors of the law, who follow their own ethics in dealings among themselves, but have none in their relationship with the rest of the world. Nor does it demand heroism or chivalry. Such persons have no remorse of conscience when they mistreat the weak or the unpopular.

In my work as a psychiatric examiner of Army inductees, where I see all kinds of boys pass—a cross-section of the population, as it were—I met and rejected several fellows belonging to gangs of men who were always for hire and whose business consisted of beating up somebody in the dark or breaking a strike or other similar sweet occupations. Between the acts they gambled. They wanted no bossing and had but a minimum of that. Theirs too was a limited mentality and a limited morality. They had no respect for anyone outside their group. Men of this type may not often filter through. But semi-feebleminded and semi-paranoid men are sometimes accepted and they invariably show their viciousness and cause trouble or are a focus of infection in the camp. I see them at the other end of the line, after having made a nuisance of themselves, among the discharged soldiers. They are sent for rehabilitation and readjustment to civilian life and jobs at a veterans' service center, where I also work.

All such people may be brave under certain circumstances. But they do not mind being cowards. They may put their lives in danger, they can hide and knock down a strong "sucker," but they will also attack without the least remorse one who is physically feeble.

That is how Hitler fights the unarmed and largely friendless Jews so victoriously, not minding the fact that this constitutes no knightly bravery.

There is anti-Semitism everywhere, but the Germans long ago have topped others in this respect. Not only that—they were those who emphasized mostly the theory of "inferior races." Of all the sinners in regard to ill-treatment of colonies they were those who exceeded all measures in their subjugation of the natives so long as they had colonies in Africa.

Hitler found an anti-Jewish movement and intensified it. He went to its logical end. He blew the fire into an immense blaze. He thought that would be of great help to him and, in his dullness, he could not foresee that the effect might be the opposite to the one desired. As Duhamel says in his above mentioned article:

"Anti-Semitic persecution with its horrors and cruelties shocked mankind; but it sickened Parisians. In forcing the Jews to wear the yellow star as a symbol of infamy, the Germans won the reprobation of all men of good will. The Anti-Semites themselves ceased being anti-Semitic in order to disassociate themselves from this crime. In this, as in everything else, *Germany acted against her own interest* and alienated all humanity."

Originally Hitler acquired his anti-Semitism in Vienna, where he lived as a youngster, just about the time when I was studying medicine in the same city. Austria was torn through the political fight between the Socialists or Social-Democrats under their leader Adler and the anti-Semites, the latter being quite successful under the name "*Christlich-Soziale Partei*," Vienna elected their chief, Lueger, as mayor and he was an inspiration to many young anti-Socialist and anti-Jewish people and surely a great model for the Hitler of those days. However, the Christian Socialists, as far as is known, perpetrated no uncivilized or violent acts and persecuted no Jews personally. Their main interest was in anti-Semitic legislation.

Anti-Semitism as such may be a purposely misleading or even sincere sign of misjudgment or of ignorance of world conditions, but it is not a symptom of mental abnormality. When a statesman, however, commits the blunder of connecting the two most hostile social extremes, capitalism and bolshevism, there is surely a cloud in his mind. To try to convince the world that "international Jewry attempted to plunder the nation by capitalist means in order to make her economy right for Jewish bolshevism," as he says, denotes a really low mentality. The plain man in the street, if he reads his newspapers, knows that capitalism, which is not exclusively Jewish, cannot encourage bolshevism which signifies the disappearance of the former.

As a corollary to that, there is the contention that the Russian revolution was the work of no others than the Jews. To believe them capable and intrepid enough to bring about this colossal historic event, is paying them no mean compliment, something Hitler never intended to do. Besides, he expects the world to have forgotten that it was official Germany which, when in need of a revolution, helped Lenin to re-enter his country and that, by so doing, it was—unwillingly—partly instrumental in creating the greatest social and economic world upheaval, with deep and lasting consequences on the entire globe.

And still another blunder regarding Judaism, a contradiction that exposes the mind of the would-be superman, is the fact that he finds it necessary to put a distinctive sign on the garment of each Jew in order that the latter be recognized. Hitler's intelligence is not keen enough to see that if the Jew belonged to a race very different from that of the Germans, no mark would be necessary and that this branding of the "pariah people" demolishes his beloved theory.

In one sense there are—or there have been before the war—between 15 and 20 million Jews in the world. In another sense we may truthfully say that there is no Jew or almost none and there has been none for some centuries. Let me explain—and in order to better do so, I shall quote from an article of my own printed several years ago:

"A new patient enters the consultation room of a New York City clinic. I begin a study of his personality long before examining him. He is short, stocky, timid and respectful. His clothes hang slovenly, his black hair is disheveled and his eyes look worried. My guess is: probably an Italian. His name? Ombroso. I flatter myself on my experience. But no, as soon as his words are accompanied by gestures, I reproachfully correct myself: a Russian Jew, of course. I might have recognized him sooner, had I noticed the Yiddish newspaper sticking out of his pocket. However, a moment later, his dialect reveals him as a Polish Jew. How he came to his name is another story—and a long one.

"These errors are possible because, as many prominent anthropologists have assured us again and again, there are but few typical representatives of most of the so-called "races" we meet in this country, and the Jewish population contains characteristics of almost all the peoples of the world.

"Perhaps it is right to claim, as it has been done, that physically there are no real Jews, but that their nationalism, a good deal connected with their religion, is entirely of a psychologic or mental nature. Perhaps what unites and knits them together are the persecutions inflicted upon them for centuries and sooner or later striking the worthiest, as well as the humblest of them. Without these, who knows, and this is a supposition which no one can prove, they might have disappeared long ago as a national group. This, it seems, they were not allowed to do by their very enemies. No sooner did they, by a sort of centrifugal tendency, assimilate themselves, than they were brutally expelled from their place in society and returned to their segregated life, going into themselves through an enforced centripetal action. These to and fro motions, for centuries, left many of them thoroughly assimilated among the nations of the world. Those who remained Jews acquired such strong admixtures that they gradually lost their pure anthropologic characteristics, although they retained their dominant mental traits.

"It is the same as if a two-thousand-year-old temple, in the vicissitudes of time and weather, had been frequently repaired. Stones, bricks, beams, walls, windows and doors, turrets and steeples were removed every 50 or 100 years and substituted by material found in the neighborhood. By degrees the entire building was replaced, but its general architecture remained unchanged.

"Meanwhile, however, the discarded bricks and timber were picked up by the inhabitants of the region and employed in the construction of their own huts, houses and barns or in fixing their eaves and roofs. The old stuff is there, now thoroughly mixed with the rest, even though a piece of an ancient sculpture, a fragment of a column, a corner of a pedestal or cornice sticks out here and there in unexpected places.

"Thus we see Jews with Nordic—Teutonic and Scandinavian—faces; Mediterranean skulls; Arabic, Chaldean, Hindu, Iberian and Gypsy skins; flaming red Khazar heads; Negroid and Mongolian features; tall and short, broad and narrow skeletons. As a rule, they resemble the people in whose country they lived longest.

"That is why their persecutors always needed—and still need—some distinctive sign on the garment of the Jew in order that he be recognized. If he failed to resemble his fellow-citizens, as for instance, the typical Negro in our own South, no mark would be necessary.

"With the exception of utterly assimilated individuals, what the Jews have in common among themselves is *far more important* than the proverbial and relatively rare long and hooked nose, and is of greater

significance than any facial or corporeal resemblances. It is their way of reasoning, their reaction pattern, their mode of approach—and, accordingly, their habits, their movements, their questions, their replies, their wit, their gesticulation, their intonation and the innumerable other manifestations of human behavior. These frequently cause a superficial feeling of inferiority, based on an attitude of fear, particularly among the partially assimilated and no longer faithful Jews. It may not always be outspoken, but it is in the background of their entire being and colors their thoughts and actions. American Negroes or other minority groups who have suffered for a long time at the hands of some masters also feel badly inferior, but not in the same manner as the Jews. For the unsophisticated, truly religious Jew, usually carries his Judaism with great pride and dignity; a phenomenon which we see less and less among his brethren who forfeit their piety. It is, essentially, a deep belief in himself and his destiny, a nobility that does not let him down, that keeps him from ever decaying into a slave, no matter what his outward appearance or position, or how profound his humiliation.

"The above factors together with the well known Jewish fertility, should have resulted, after 2,000 years, in a much larger population than the 15 to 20 million now existing, even if all the massacres are taken into account. However, it is quite possible, although there are no statistics to corroborate this suggestion, that there are, scattered throughout the world, at least 100 million Jews or descendants of Jews, unknown to themselves or to others as such. While the typical Jew is rather the exception than the rule, we meet everywhere, in the most unsuspected localities faces which would be easily taken for Jewish and which surely suggest Jewish ancestry. I have seen them among rabid German anti-Semites, in far away Italian villages and at mass in Catholic churches of southern France, or where inhabitants know about Jews from hearsay only."

This idea, that no one knows exactly where all the Jews are and who is and who is not, physically speaking, a Jew, seems to have had adherents long ago. Witness the old theory of the loss of this or that tribe of Israel and its incarnation into some existing nation, as, for instance, the British. Or take the anecdote—perhaps it is a true story—regarding the Jewish hat. During the historic medieval persecution of the Jews a Portuguese king ordered them to wear—or branded them with—a special hat. At the Court held within a short time later the state chancellor appeared with one of those accursed hats and saluted the throne by flourishing it gracefully. To the amazed monarch this courtier showed immediately many specimens of the same hat declaring them to be destined for the other noblemen present, the largest being for his majesty itself "We are all more or less Jewish," was the explanation.

Having in mind the history of the Jews in Germany, one is certainly not far from the truth if he believes that many "Aryan" Germans are of Jewish stock and that many German Jews are of "Aryan" origin. It also seems evident that most or all the so-called "Ostjuden"—Eastern Jews—despised not only by the Germans, but also by their intolerant and assimilated German-Jewish brethren—are in reality the Western Jews who, many centuries ago, immigrated from Franconia and other German provinces into Poland, and lately have been returning to their old country—Germany—or were passing there on their way further West.

Anti-Semitism has been correctly called by Bebel, long before Hitler's birth, the socialism of the stupid fellow because, instead of accusing capitalism in its entirety of its sins against the worker, it picks out the Jewish capitalist only and, in addition, it generalizes his faults to all of the Jews without distinction, even to the poor and the exploited. Indeed Hitler has not eradicated German capitalism but has destroyed

its Jewish brand. However, he spared no Jewish worker, neither manual nor professional. So where is his "socialism"?

If anti-Semitism was a convincing argument for the coming of Nazism, it should have been evident to a normal mind that the disappearance of the Jew as a factor in German life and his extinction by slaughter would remove the best excuse, the best moral weapon of the would-be savior of the Teutonic people. Well, the elimination of the Jew has been accomplished quickly and thoroughly enough, the ideal has been attained. But this has not made the Germans happier and has failed to bring a solution to their problems. The low mentality of the leader goes on attacking a shadow, still believing that he can deceive his countrymen.

A mentally deficient child is clever enough to avoid the children of his own age in comparison with whom his inferiority would be evident, and he plays with those much younger than himself, in the hope, sometimes accomplished, that they will accept him. That explains our celebrated patient's attempt at annihilation of all real culture and the banishment, under one false motive or another, of the best and loftiest minds from the Germany of the present ruler.

A mentally diseased person may deceive even his doctors and simulate great improvement or a cure, so that he might be permitted to leave the hospital earlier than they otherwise desired. This is another form of deceit and it is called dissimulation. A patient suffering from a lighter degree of the same disease, who has been frustrated and has remained unadjusted, may believe that he will be regarded as normal when he points to others as guilty of his own sins. And so we see our hero in the above mentioned papers speak of his abhorrence of bloodshed in war and of his hatred of brutality.

The same may be said about his pose as a martyr, as a savior of the entire world from the invasion of others, of which there never was any sign, and when the real invader of both the West and the East of the European continent is the man who hurls the accusation.

In spite of his mental abnormalities he is able to use sane and even perfect methods to beat his enemies. Many instances might be cited, one of them and perhaps the best one being the nine months of the "phony" war during which he kept his foes, still hoping for a possible peace, at bay without fighting them and meanwhile preparing feverishly for the onslaught. This is not a surprise to mental experts. All psychiatrists know that our psychopathic institutions contain many persons with all sorts of talents and even geniuses and one is amazed by those feeble-minded mathematical prodigies who show wonders which no normal all-around intelligent person can perform.

But, of course, what counts is the end result and there this exalted patient was and is bound to fail.

Frequently the mentally abnormal patients are certain of their own mental health and call other patients insane or give them all sorts of disparaging names. Is there not some truth in the anecdote about the patient making fun of his room-mate who was sure to be Jesus? When asked how he knew that his friend was wrong he answered, "Because I am God," which really meant that he had a worse feeling of inferiority than the other patient and that he had to aim higher to cover it up. Hence, the idea of the superman. In his proclamation to the French, and more so in some of his previous speeches, the German dictator threw all kinds of epithets at enemy military and political leaders and statesmen: they were all idiots, nincompoops, or were crazy. He never knew how he gave himself away. It was a wishfulfillment, a subconscious desire to appear perfectly normal in contrast with them and, also subconsciously, it was a recognition of his own inferiority—the superman as a subman.

His extreme seriousness, his lack of a sense of humor—never telling

a joke in his speeches—his infinite belief in his own destiny, are, in relation with the other facts, symptoms revealing his abnormal personality. This defect developed his sinister character, adding more dumb stubbornness to his basic congenital and inhuman obstination.

Mussolini, his model and ally, although or because more intelligent and more cultured than Hitler, is much weaker in character, more flexible and more apt to make concessions, which he did in several matters—one of them being the persecution of the Italian Jews, surely against his own conviction, another being his final discouragement—no matter what he was made to do later.

The German psychiatrists often speak about the typical *Hochstapler*, not only as a high-class swindler, but also as a mentally abnormal patient who must impersonate the socially highly situated, the aristocrats, the celebrated millionaires, or must tell stories about his relationship with them or about his own wonderful achievements—all inventions of his own sick mind. He is not really lying; he cannot help seeing himself in those artificially created positions. His condition is akin to that of the abnormal malingerer and it is also a sort of paranoia. He may go through life recounting his fictitious adventures to willing ears. Sometimes, however, he does attain prominence in the field of commerce, literature, art, politics or statesmanship and he hobnobs familiarly with those who hitherto have figured in his dreams only. Then, of course, he is triumphant and constitutes the most insolent and arrogant specimen of humanity, using his power for ferocious and brutal destruction. This is one of the things that have happened to the Fuehrer and to those with a similar mentality who have gravitated toward him.

Some atheists acclaimed Hitler because of his persecution of the existing organized faiths in Germany, tolerating and encouraging their replacement by the revival of a weak, loose and ancient pagan religion. However, they rejoiced in vain. Hitler never intended to enlighten anyone or to really suppress the predominant religions. His hostility was directed against the power of the churches to dominate *his* subjects and especially of the Catholic Church to rule so many Germans from Rome.

In order to be as fair as possible, I wish to say that a large part of the guilt in Hitler's actions is due to the democracies, which, before they understood him, tried to make use of his great energy for their own purposes. Without their help he could not have achieved one-tenth of the damage of which he is rightly accused.

Regarding Hitler's so-called "Socialism," which, although nobody but himself has taken seriously, is related to his paranoic state, it may have originated from a previous indefinite anti-Semitic movement competing with a real workers' proletarian political organization. But the persistence of this name was encouraged by the existence of a "Socialism" which did its best to distinguish itself from Communism. It became less and less definite, more and more vague, discarding several basic principles and veering toward a pinkish brand of liberalism, with which it seemed to be satisfied. It brought up a generation of so-called "Socialists" who did not know true Socialism in some of its phases when they saw it and therefore they became the most bitter adversaries of Communism. Hitler had only to become a little more ambiguous, to accept and dilute their interpretation of Socialism, to add some nationalism—and the brew was ready.

A psychiatrist, looking dispassionately, not only at Hitler's diplomatic antics, but also at his strategy and tactics in war, must come to the conclusion that they originate from an inferior mind and that his

fanatical trust in success can only be due to a disturbed mentality. Here are some of his most obvious errors which point to abnormality:

His belief that he can scare the world and keep it scared by his rapid movements;

His conviction that the national resistance of peoples other than the Germans can melt and become non-existent at the approach of the master-conquerors;

His expectation of success in the occupied countries as long as he can force their men to labor for him, overlooking the fact that physical strength to work is not enough, that willingness is necessary and that this is limited by the lack of contentment;

His inflated personality leading to a disdain of every non-German, to a complete lack of honor and moral obligation toward his adversaries, and therefore to cold-blooded massacres of prisoners and other helpless victims;

His unintelligent failure to foresee that his actions must drive England and America into a friendship with Russia, which was evidently the very opposite of what he had desired;

His miscalculation of the moral power of such countries as England, France and Russia and his lack of understanding of the position and strength of the United States;

His inability to see what anybody saw and feared, that he would have conquered England, had he not turned against Russia;

His misinformation about the military force of other great nations, always replacing patient and careful study by the cheap, dramatic, childish, breath-taking surprise element;

His quick, extreme and imprudent advances into the unknown, without foresight as to the necessary means of holding what he has conquered; or, as it were, his inability to swallow and digest his bite;

His contention—and his effort to make others believe—that Europe is in danger because the Russians are taking back their own territory;

His undoubted belief that his invasion must provoke dissension and counter-revolution in the Soviet Union, at a time when any tyro in politics could have told him that the only possible result was a greater unity and fuller unanimity of the Russian people;

His—from his viewpoint—unprincipled pact with the “despised” Russia—no matter how that alliance is explained from the Soviet point of view, about which we are not concerned here;

His ridiculous claim, when repelled by an enemy, that he is retreating “according to plan,” because neither he nor his army can ever make a mistake;

His destructive superactivity in general and his great audacity—and extreme audacity is a trait of paranoia;

His constant complaints, at the beginning of his career, that the democratic countries distrusted him, at the very moment when he was visibly lying, although proclaiming his innocent intentions and expecting the world to be so silly as to believe him;

His exaggerated and unlimited faith in his own people, in their endurance and in their worship of his own person and of his political party, in spite of a complete lack of a definite economic program and of any real promise;

His foolish confidence in the co-operation and collaboration of the conquered peoples, whom he never spared any insults and cruelties and to whom he never gave a word of hope or encouragement;

His certainty of keeping them permanently in chains—his new era or order is to last “a thousand years”—always resenting their rebellion as something entirely unexpected;

His failure to foresee that overawing humanity by audacity and rapid and shallow successes cannot have a durable effect;

His anger at the sight of retaliations, as when the British started to bomb Germany;

His failure to realize that no one can pull humanity violently backward in an entirely unnatural manner;

His belief (the exact opposite to Lincoln's rational opinion that no one can fool all of the people all of the time) that lying is always successful, when the contrary is really and visibly correct, that the more one tells the truth the more he is believed;

His thoroughness in details, but blindness as to the possibility of reaching the desired aim;

Attributing to others precisely what he is doing, as in the oft-repeated sentence: "pitiless and merciless war was forced upon us";

His attempt to explain the Japanese racial, anthropological and historical "superiority" to the Chinese and his contention that the noble German nation is honored by the illogical union with Japan;

His enormous capacity for hatred and his complete inability to love—which applies even to his own Germans; hatred, fierce and fiery, insatiable hatred being, by the way, the most characteristic trait of such patients;

His malicious revengefulness, not fitting a statesman, who is supposed to act impersonally;

His extreme disrespect for the individual;

His lack of statesmanship by trying to solve the age-old Jewish question—even if it be called an evil—through the condemnation of an entire people to death—of course, cowardly, under cover of the war darkness—and only such a mentality could have failed to foresee that enough of the hated "race" would remain at least in the unconquered countries, to rebuild it in a comparatively short time;

His failure to surrender and end the war when he was squeezed in by the Russians in the East and the Allies in the West, when all hope for either armed or diplomatic victory had vanished, was a sign of both low and cruel mentality, as the only possible aim was more devastation and slaughter, including his own people;

His—foolish, from his own viewpoint—strengthening of Russia to an undreamed-of degree, to a position where it is the most powerful nation—the nation which has vanquished Germany;

Finally, his misuse of the term "Socialism," which by no stretch of the imagination can apply to his party or to his purpose or to his theoretical concoction, while it may seem shrewd, is based on the paranoid necessity of heading the greatest and most inevitable cause of the century—and his silly belief that the world will accept this appellation.

Conclusions

This patient presents all the signs of *paranoia*, which, I repeat, is usually a symptom of other mental diseases, but which may also occur as a disease-entity in itself. His megalomania, or the feeling of extreme grandeur, his sense of an important mission, go hand in hand with the fear that others may fail to recognize his significance. Therefore, suspiciousness, ideas of persecution—that is, of being persecuted—and violent aggressiveness.

This conclusion has nothing to do with his winning or losing the war. Our analysis holds true no matter how victorious he would be in the end—and his success inside and outside Germany for a number of years, now a debacle, has been acknowledged by everybody.

The closest diagnosis in this case is, in addition to a mental *deficiency* concealed by an apparent show of "brilliancy," *psychopathic personality characterized by paranoia, but no real insanity.*

While psychiatrists as a specialty are still in their ivory tower, not

condescending to popularization, some books and many articles have been published to show the mental state, the guilt or innocence of the *German people as a whole*. As in other cases regarding large groups or nations, no extreme is true.

The Germans are not angels and bear a certain amount of culpability for not even having unsuccessfully attempted to revolt against their present misleaders. But the people who throw loose, unscientific, misinterpreting, untrue accusations against them are too passionate or too sensational to be taken seriously. A good deal of the conduct of the German people in this crisis can easily be matched or duplicated in any other country at certain moments in its history. There have been usurpers of political power almost everywhere, some successful, like Napoleon the Third, or as he has been called in contra-distinction from his predecessor of the same name, Napoleon the Little. Others failed, like Boulanger in France, who was less gifted and more empty than Hitler. In our own country some seedlings were groomed by reactionaries to take over the power and lead us downward. Both the Southern politician and later, the younger man, were of the same mental caliber. All such people find supporters among the dark dregs of the population and, under circumstances more favorable for their ambitions, they might have made the grade.

In all countries there are two totally different layers of humanity, somewhat similarly to the two natures in each person, the intelligent, quiet, peaceful, gentle and the vain, arrogant, stupid, over-adventurous, barbarous. The latter, even when it was a minority, has prevailed often enough.

Anyone who succeeds in scaring a multitude is its master.

Fear engenders fear which adds more fear and it is extremely contagious.

Mob psychology is quite different from the psychology of the individual. In the midst of a crowd the individual gives up a part of his personality and is changed into another and, therefore, he does not act as when alone.

Paranoid mental trends, being endemic within a large German minority and communicable to others as they would be among other peoples, a considerable portion of the population has become infected and has acquired a *collective paranoia*.

That not all the Germans, nor even a majority of them, can be accused of the crimes of their present rulers, is well known to any student of the mind who is aware that, while no nation can be entirely immune, none can be completely poisoned with heinous, and criminal ideas. This fact is even more recognized by those of us who, although not Germans, have lived and studied in their midst, who are at home in their, now falsified, history, in their art and literature, now blithed, in their previously glorious culture, now arrested—and especially by those of us who, like this writer, have had the privilege of also living and studying in France, Germany's oldest adversary, and of comparing and loving both nations and cultures.

Nor will any decent, modest German claim that he has suddenly made the somersault from the heretofore legendary, slow and sleepy *deutsche Michel* to the most dashing and sublime superman. He knows that he is neither one nor the other extreme.

It is unwise to punish or persecute or try to annihilate any nation as a whole on the theory that it is bad. This is equal to the persecution of the Jews on the ground that they are obnoxious and must be scapegoats for the world's evils.

The solution of all these problems is a deep, fundamental change of the social and economic principles upon which human relations

are built. Only an economically sound society, governed by the utmost form of democracy—that is where the real majority, composed of those who work in the full sense of that word, rules and rules itself—can prevent the advent to power of such persons as Hitler.

