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Theodor Fritsch and His Handbook of the Jewish Question

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Abstract

We present the forty-ninth edition of the Handbook of the Jewish Question. It constitutes the most substantial compendium of data available up to 1944 concerning German Jewry. Everything predicted by Fritsch and others has come to pass: the US has been colonized by international Jewry. It remains unclear to me whether the US considers Israel its 51st state or whether Israel considers the US a client state. Colloquially on social media, people refer to it as the Jewish United States of America and the Zionist-Owned Government (ZOG). Given this case and the vast amount of information available, a new edition of the Handbook of the Jewish Question, this time dedicated to the US, is necessary. The fact that Trump's USA is fighting the Jewish wars is a trivial fact that needs no proof. What is curious is Trump's clear desperation to cooperate in the creation of what is called 'Greater Israel' and to provide the weapons for the genocide of the Palestinian people. To match nuclear weapons, the use of biological weapons is seen on the horizon.

Keywords: Theodor Fritsch, Alfred Rosenberg, Gertrud Scholtz-Klink, Leni Riefensthal, Ernst Udet, Elon Musk, Karl Baumböck, Arno Schickedanz, National Socialism, Usury, Social parasitism.

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INTRODUCTION

In this work, the cultivated and inquisitive reader will encounter a markedly different way of approaching a historical process that remains fully underway. This mode of historical interpretation is not entirely novel; however, since 1945 it has been categorically forbidden to expound or uphold it. Times change. Perhaps contemporary censors ought to consider what befell King Cnut, sovereign of England, Denmark, Norway, and Scotland, when he commanded the waves to cease their advance. Today, the historical evidence is so overwhelming that it is impossible to cast doubt upon the interpretation presented here. To persecute those who sustain it merely causes the hired enforcers, bootlickers, lackeys, sycophants, and similar bugs to reveal their true colors. I shall set forth, in numbered points, the essential matters that must be understood.

1. "Antisemitism" is a term devised to mislead the unwary. It was coined by Wilhelm Marr, who appears not to have been Jewish, although three of his four wives were of Jewish origin or were daughters of Jews who had converted to Christianity (see below regarding the matter of "conversions"). This circumstance, together with an erroneous assessment or ignorance of history, must surely have contributed to his inspiration.

2. Should we then employ the term anti-Judaism? Only in the following sense: an antisemitic/anti-Jewish text is one that presents a relatively extensive series of allegations against that community, allegations arising from its conduct within the societies that received it. The catalog of grievances may be found within each such allegation. The curious reader may begin by consulting certain Roman authors or the works of the monk Martin Luther (see the text below for references, (Luther, 1971)).

3. As time passed, several developments occurred. The first was the expansion of exchange and travel among various localities in the West and in Western Asia. With these movements came the transmission of information concerning significant events known to travelers and merchants.

4. The second was the advent of the printing press in Europe, which enabled the wide geographical dissemination of information. It then became inevitable that many communities would become aware that, in other places, Jewish behaviors were similar or identical. This, coupled with the

scandalous usury they practiced, made it difficult to prevent popular and aristocratic outbursts against them. In this regard, there exists sufficient publicly accessible literature to render further elaboration unnecessary. Texts and writings likewise began to appear that advanced models and theories seeking to explain the distinctive behavior attributed to this group.

5. Let us consider, by way of example, a text whose origins have generated vast and enduring controversy: The Protocols of the Elders of Zion (Anonymous, 1921, 1983; Marsden, 1923). The question of interest here is a simple one: are its predictions borne out by reality, or are they not? Let us take the case of the press as an illustration. The Protocols assert that Jews would assume control of the majority of newspapers in order to shape public opinion, and that every item of news or literary publication would pass under their supervision prior to dissemination. It is evident that, in the present day, one of the most significant dimensions of communication is constituted by social media. And, strikingly, we encounter the following:

Meta Platforms (Facebook, Instagram, WhatsApp, Threads): The founder and Chief Executive Officer of Meta Platforms is Mark Zuckerberg, who is Jewish. In addition, Jan Koum, co-founder of WhatsApp (subsequently acquired by Meta), is Jewish and was born in Ukraine.

Alphabet Inc. (Google, YouTube): Although Google is a search engine, it is also the owner of the social media platform YouTube. Its co-founders are Larry Page and Sergey Brin, both of whom are Jewish. Brin was born in the Soviet Union. Page has Jewish ancestry on his mother's side.

Reddit: Among its founders was Aaron Swartz, who was Jewish.
LinkedIn: It was co-founded by Reid Hoffman, who is Jewish, and the site was subsequently acquired by Microsoft (a corporation that has had Jewish leaders and shareholders, such as Steve Ballmer).

Tinder: The popular dating application was co-founded by Sean Rad and Justin Mateen, both of whom are Jewish.
The case of TikTok: Owing to regulatory pressures, a structure has been established for its operations in the United States under the designation TikTok USDS Joint Venture LLC. Within this American entity, companies such as Oracle Corporation (whose founder, Larry Ellison, is Jewish) have acquired a significant stake, approximately 15 percent, in order to oversee data security. Certain senior executives in the U.S. division, such as Adam Presser (Chief Operating Officer), are Jewish.

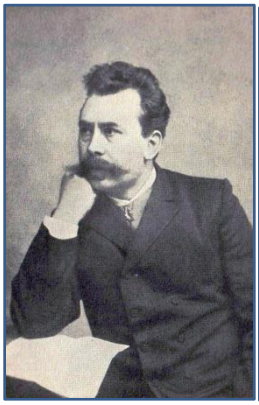
It remains only to "remove" X (formerly Twitter) from Elon Musk. The reader is left to examine this matter in greater detail.

6. Detailed analyses of the activities of Jewry in diverse geographical settings increased in both scope and number as information and knowledge became more readily accessible. This consolidation of information concerning Jewry began during the second half of the nineteenth century (Drumont, 1943; Ford, 1920; Millingen, 1878; Singer, Adler, & Vizetelly, 1905).

In previous works, we have presented to the reader two contributions written during the first half of the twentieth century, which illuminate a fascinating facet of German history. The first, authored by Karl Baumböck, sets forth the identification of three principal centers of Jewish power at the time: Weimar Germany, the Bolshevik Soviet Union, and American plutocracy. From this perspective, it delineates a program of Jewish domination, detailing its alleged influence upon the economy, politics, the press, and culture within each of these centers. The text contends that the ultimate objective of this project was the establishment of a world government, employing liberal democracy and Bolshevism as parallel instruments for the dissolution of national and racial identities (Gómez-Jeria, 2025a). The second text, written by the German diplomat Arno Schickedanz, bears the title *Sozialparasitismus im Völkerleben*, in which Jews are portrayed as a "race" of parasites and destroyers (Gómez-Jeria, 2025b).

Theodor Fritsch, a German publisher and journalist, was born on October 28, 1852 in Wiedemar. In 1886 he joined the *Deutsche Anti-semitische Vereinigung* (German Anti-Semitic Association) which strove to repeal the emancipation law. In 1887 he published the *Antisemiten-Katechismus* (1887, Anti-Semitic Catechism). Later renamed *Handbuch der Judenfrage* (Handbook of the Jewish Question), it went through 49 editions until 1944. Fritsch espoused a return to traditional Völkisch peasant values and customs against the industrialization and urbanization so characteristic of modernity. In 1902 Fritsch established the periodical Hammer as a forum for anti-jewish authors of the Völkisch movement in Germany. In the following years he played a leading role in the foundation of anti-jewish and völkisch organizations like the *Reichshammerbund* (1912, Reich Hammer League), *the Deutschvölkische Schutz- und Trutzbund* (1919, German Nationalist Protection and Defense League), a mass organization with more than 200,000 members, and the *Deutschvölkische Freiheitspartei* (German Nationalist Freedom Party, in 1924 Fritsch become one of its Reichstag members). He died September 8, 1933, not long after Hitler became chancellor of Germany. In 1935, a group of Berlin residents, among them Joseph Goebbels, Alfred Rosenberg, and Gertrud Scholtz-Klink assembled in what is now the Lindenthaler Allee to witness the unveiling of a statue dedicated to the memory of Theodor Fritsch. Leni Riefensthal and Ernst Udet

were also present when the local mayor Walter Helfenstein pulled the cord to reveal a statue by Arthur Wellmann, in the form of a naked muscle-bound Germanic youth wielding a huge hammer. A repulsive amalgam of the reptilian and the feline cowered at his feet (a jew).



Figures: Left. Theodor Fritsch. Right. Statue of Theodor Fristch in Berlin.

Here we present the forty-ninth edition of the Handbook of the Jewish Question. It constitutes the most substantial compendium of data available up to 1944 concerning Jewry. We leave it to the reader to form a well-founded judgment regarding this text. Certain references have been omitted. We welcome any suggestions pertaining to this work.

Theodor Fritsch: Handbook of the Jewish Question. The most important facts about the assessment of the Jewish people.

Theodor Fritsch, the farmer's son and mill construction engineer, was already in close connection with the great opponents of Judaism such as Lagarde, Dühring, Liebermann von Sonnenberg, Bockel, Stoecker, etc. since 1880. The deeper his knowledge of Judaism became, as a student he still socialized in a Jewish family, the more he recognized the purpose of his life. Renouncing the income of his profession, he sacrificed money, time, and all his strength to communicate his thoughts to the German people, if necessary, in the smallest daily work. More or less abandoned by all friends, he published the *Hammer*, *Sheets for German Sense*, in 1902. In a time determined by Rathenau, Ballin, Warburg, and other money Jews, he had to reckon every day with the possibility of being sent to prison if he published truths about Jewish behavior in economics, politics, culture, and religion. A thoroughly Judaized judicial system sentenced him to prison and monetary fines, a Judaized press slandered him, a satiated blind people misunderstood him, who only followed his inner voice. As early as 1887, he compiled the *Anti-Semites Catechism*, this *Handbook of the Jewish Question* now in its 49th edition. In the years before and after the World War, he wrote a series of books that still belong to the fundamental educational writings of the völkisch-national socialist movement: *The False God - The Riddle of Jewish Success*, *My Dispute with the House of Warburg*, *The Sins of High Finance*, *Anti-Rathenau*. When Theodor Fritsch died on September 8, 1933, he had fulfilled his self-imposed mission, still unrecognized by millions due to Jewish incitement: creating the most important foundations upon which the German people can build a new Reich.

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Preface to the Forty-Ninth Edition.

The fight of the New Germany for the acquisition and securing of racial purity and ethnically-specific people's creation has set a provisional goal with the *Nuremberg Laws for the Protection of German Blood and German Honor*, given at the Reich Party Day in 1935. The de-Judaization of public life, politics, culture, and economy in Adolf Hitler's Germany has found the greatest attention worldwide. The agitation of Jewry against Germany, which is stirring up everything by all means, and all anti-Jewish endeavors make it necessary more than ever to promote the enlightenment of peoples about this fundamental question of their existence. Created by the German perspective and proceeding from the consideration of German matters, the *Handbook of the Jewish Question* has become an indispensable intellectual weapon against the Jewish world plague precisely in the present time.

Its inner transformation takes this into account insofar as it has evolved from a pure fighting book to an exemplary popular textbook and subject of the most thorough factual education. Entirely in the spirit of Theodor Fritsch, it makes its way to the Aryan peoples, for whom such knowledge becomes a beacon of liberation from the foreign race.

The Handbook offers, especially in its new version, the classic presentation of the history of Jews in Germany and the difficult but unwavering struggle of the Germans against these intruders, which found its elemental fulfillment in the National Socialist uprising of 1933. Not only historically narrating, but also critically evaluating, proven experts from the most diverse fields have contributed to drawing a complete picture of this event, the prevailing forces, and the latest results.

Thanks to all who have helped with collaboration and practical suggestions for the development and improvement of the *Handbook of the Jewish Question*; also to the countless readers who pass on the knowledge published here and thus help to eliminate the last ignorance about Jewish attacks everywhere.

In memory of the oldest pioneer of the German uprising against the Jewish world enemy, we give the new edition the proven title: *Theodor Fritsch, Handbook of the Jewish Question*. May it fulfill its fight purpose again like the two hundred and seventy-eight thousand that preceded it.
Leipzig, September 1943. Editorial Office of the *Handbook of the Jewish Question*.

INTRODUCTION.

The history of Judaism is the history of decline, not of the Jews, but of the peoples who granted Jews guest and residential rights. Even from Roman times, voices come that describe this people, insofar as one can speak of a people in this racial mixture, as guilty in the broadest sense. *Reference may also be made here to the oldest historical work of Judaism itself, the Bible, which truly reveals the character of these people completely*. For two thousand years, since the Jews understood how to infiltrate the history of the civilized world, strong voices have been raised against them; and these expressions multiply the more Judaism nestled into European history.

The history of Europe was, for centuries, world history; as its framework encompassed the entire globe, the declarations against the Jews expanded to the same, if not greater, extent. From Tacitus and Diodor through Giordano Bruno to Luther, Goethe, Fichte, and Schopenhauer, partly quite powerful warnings about the Jews resound. Tacitus calls the Jews t*he abhorrence of the human race* (*taedium generis humani*), in the New Testament, one finds Christ's words about the sons of the devil, Richard Wagner speaks of a *demon of human decay*, as Mommsen also expresses similarly: *ferment of decomposition*, and Treitschke says succinctly: *The Jews are our misfortune*.

The vengefulness of the Jewish people, already known from the Old Testament, can indeed speak of a 'divine' vengefulness because the God Yahweh, now venerated by the confessions, is always placed at the forefront as an avenger, preventing the constant warnings from finding the necessary hearing. Of course, to this is added a certain gullibility of honest people and the very peculiar ability of the Jews to always gain a decisive

influence everywhere. *The more the Jews understood how to impose their views on politics, economics, art, etc. on other peoples with the help of their bloodline-wise cunning nature, the stronger this influence grew*. *It is an undeniable fact that anyone who takes a stand against the Jew is boycotted in the sharpest manner; not only the individual, such as the anti-Jewish activists in the decades before the upheaval in Germany, but also entire states*, as we could experience in the years following the National Socialist takeover. *The monetary power of Judaism also forced the vain Henry Ford to stop his anti-Jewish campaign.*

Anti-Judaism is, strictly speaking, as old as Judaism itself. Theodor Fritsch once said: *How could a superstitious and fanatical sect, whose goal is the exploitation and subjugation of honestly working humanity, not find the passionate defense of all honest peoples?*

Despite these partly very profound insights about Judaism, Jews were granted civil rights in all states during the 18th and especially the 19th centuries. By recognizing them as a religious community, they were given equal rights. It must be noted that the Jews' religion, Talmud and Schulchan Aruch, was hardly known to the legislators. For these individuals, who often called themselves guardians of Christianity, did not know that in the Jews' law books, an unrestricted anti-Christian position was taken.

Although it could be assumed that since Eisenmenger's revelations about the Talmud the religious attitude of the Jews was known, the printing of this extensive work was precisely carried out by a Prussian king, Friedrich I, in 1711. *But we know that precisely since the French Revolution of 1789, the power of Judaism had risen so mightily that it could achieve equal rights with the help of its economic influence*.

In non-German countries, equal rights are and will be applied only to the Jews; never have the Jews considered acknowledging equal rights toward other people. They are the 'chosen people' who stand above all others, and characteristically, this is still or again recognized as such by representatives of both Christian confessions.

It is undeniable, and not even denied by the Jews themselves in open moments, that ultimately it is not about a religious community at all. Rather, they call 'religion' what in reality reveals itself as ancient legal regulations *for the material promotion of the Jewish people*. While believing, for example, for German people represents an inner divine recognition of their own blood, religion for Jews is the external framework for a people united in a state spread over all states of the earth. The Jews are therefore, on one hand a '*state within a state*' and on the other a '*state above all states*'.

The anti-Jewish movement, which in Germany was led to victory in 1933 by Adolf Hitler with a correct understanding of the connections, has a centuries-old literary prehistory. One can speak of a source that has grown through the times into an insurmountable stream. At the beginning stands Martin Luther's writing *On the Jews and Their Lies*, in which he denounces Judaism with the hard, often incredibly crude language of his time. The first work, published in 1701 and characteristically forbidden by the Austrian Emperor, Professor Eisenmenger's J*udaism Unmasked* revealed the infinite moral low point of the so-called 'religion' of the Talmud.

This was followed by some Jewish laws, '*Jewish Regulations*', of various princes, in connection with earlier measures. The last, but decisive fight against Judaism in Germany began with Richard Wagner's writing '*Judaism in Music*' (1869). Already the following year, '*The Jews and the German State*' appeared. The author called himself H. Naudh; but it may be assumed that a close collaborator of Bismarck stood behind the significant writing. Later, a landowner Heinrich Nordmann was assumed to be the author, but this did not occur. However, the effect of the book was not as the author or authors had thought. Theodor Fritsch once pointed out that even the then powerful conservative party would not have taken up this 'writing held in a warm, state-loyal and Christian tone'.

Otto Glagau had more success with an essay published in '*Gartenlaube*' in 1876. *He demonstrated here that the enormous stock market maneuvers at the beginning of the 1870s had stolen several billion from the German people*. From this essay, the fight against Judaism began to take on sharper forms. After the writing of the Jew-descended Wilhelm Marr '*The Victory of Judaism over Germandom*' (1878), the German public became attentive. Anti-Jewish speakers now also appeared, who tried to keep the people in constant movement.

Apparently, however, the final political confrontation's necessary stage of maturity had not yet been reached, so the anti-Jewish movement achieved a certain bloom but could not produce development-historically conditioned successes. However, it would be wrong to overlook the great value of that time because the necessary confrontation, especially the profound understanding that led to success in our time through National Socialism, found its first seed base in those years.

In 1878, Court Preacher Stoecker, who had been called from Metz to Berlin, appeared. His speeches sparked a storm of approval and rejection. Stoecker was of the false opinion that he could make Jews into decent citizens through baptism. He disregarded the racial foundations, although the French Gobineau's work on

race had already appeared in the 1850s. Thus, Stoecker's goodwill soon had to suffer shipwreck.

In the following years, Dr. Ernst Henrici, Lebermann von Sonnenberg, Dr. Bernhard and Paul Förster, Nietzsche's brothers-in-law, came forward and achieved public successes that expanded into a cohesive anti-Jewish movement. In a short time, several anti-Jewish newspapers and magazines had also emerged, but except for Otto Glagau's *'Kulturkämpfer*', they did not have a long lifespan. *One must consider that even in those years, the Jews exercised pressure through their economic power, particularly evident in newspapers*. Until the Press Law of 1933, newspapers were dependent on their advertisers. *If they wrote in an anti-Jewish sense, the advertisements from large Jewish firms that maintained their economic viability were taken away. Conversely, those large and small businesses that placed advertisements in the first anti-Jewish newspapers were immediately boycotted by the economic power of Judaism*. Since the readership of these first anti-Jewish newspapers was naturally limited, the costs had to be covered by advertisements. This was mostly a fruitless attempt, so the newspapers and magazines soon had to cease publication.

Nevertheless, the movement was able to send an '*Anti-Semites Petition*' to Bismarck in 1880, which carried around 250,000 signatures. The petition demanded the restriction or prevention of foreign Jewish immigration, their exclusion from all official positions, the preservation of the Christian character of public schools, and resumption of statistics on the Jewish population. On November 20, 1880, the petition was discussed in the Prussian House of Representatives. The Center Party representative Bachem gave impressive examples of Jewish terror, and Representative Stoecker said that if the Progress (Democrats) continued to identify with Judaism, it would cost that party its life. Particularly noteworthy are the remarks of the then Berlin Mayor Hobrecht, who belonged to the Liberals: '*In an equally entitled society, this immeasurable, terrible screaming is unbearable when someone steps on their corns; and if someone in a dependent position, whose office obligates him to special discretion, commits a tactlessness or rudeness against a Jew, which is bad enough, then all considerations immediately cease, then all authorities should bear witness to the depth of their indignation. The entire official authority should be lifted to avenge the injustice*.'

As with the press, the possibilities for taking a stance against Judaism and supporting the anti-Jewish struggle were also limited among parliamentary parties. The members' contributions could not support the necessary organizational structure; voluntary donations had to be accepted, donations from wealthy individuals. And in many cases, these were again Jews, so everything further becomes clearly recognizable. In the last years of the previous century, the *German Social Party* was founded under the leadership of Dr. König (Witten) and Liebermann von Sonnenberg, which counted sixteen delegates by the mid-1890s. Although some of these, such as Dr. Boeckel, were extremely talented speakers and had great support in the country, the influence of the German Social Party remained small. It then collapsed around the turn of the century.

Contributing to this decline, besides the increasing Jewish competition that impoverished the commercial middle class and increasingly brought industry into the hands of Jewry, was also the incorrect behavior of anti-Jewish politicians Ahlwardt and Count Pückler. In the collapse of the first anti-Jewish movement, Theodor Fritsch remained the only fixed point. He founded his magazine *Hammer* in 1902 and began an unrelenting struggle against Judaism.

It was extremely difficult for Theodor Fritsch to work with his magazine against the destruction of every German sentiment. Judaism from the beginning proceeded against him with ruthless means. Or it worked so skillfully camouflaged within the German state that the ordinary person could hardly recognize where and how the Jew was expressing himself. So Theodor Fritsch continuously tried to win a larger circle of friends; he attempted to work intellectually and morally, published essays on the racial question to prepare the ground for a renewal of people and state. *During the war of 1914 to 1918, he took a special stance against Jewish profiteering*. Because of publications about the abuses of war societies founded by Jews Rathenau and Ballin, the *Hammer* was repeatedly prohibited by the Supreme Army Command.

The war, whose backgrounds clearly reveal the Jewish agitators, brought the experience of front-line community. From this trial by fire of the German person and the German soul, the renewal of Germany was born. While externally state and people collapsed, while parliamentarism had its enormous sham bloom and with its tolerance of Judaism squandered the German national wealth, several völkisch associations were created. *This was an inner reaction to the breakdown, the rebellion of healthy mental forces against the contamination by Judaism that had been living in the German body for decades*. From the natural diversity of renewal movements, the National Socialist Workers' Party soon emerged, whose leader Adolf Hitler took up the struggle against Judaism in all German areas of life. This struggle, which primarily concerned the German worker who had been captured by Jewish Marxism and Communism, was incredibly hard and rich in blood sacrifices. *The NSDAP proved through overcoming purely natural biological and political setbacks that it was a living people's movement. In taking power in the German Reich, it showed that the völkisch idea is the insurmountable creative force of the German people*.

Indeed, Adolf Hitler recognized the absolute law that revealed itself precisely in the years after the war, namely that the war was a hard cut through contemporary history and everything before it was obsolete. Thereby, the final, deep renewal of the German people became a generational problem. The education of German youth was consequently placed under the thoughts of the future, which can be briefly described as the thoughts of the national community. Based on the entire developmental history, the entire life of the people was thus banished into a new framework. The dissolution of parties was followed by legislation of completely new content. In this way, it could be achieved to primarily protect and strengthen people's health and peasantry as the foundations of the Reich. *The influence of Judaism was exercised by the lawless Jews* [Note by the Editor: Text missing, possibly 'exercised'], *but also other traitors to the fatherland in Germany*.

From the first year, the German renewal stood under the sign of an all-Jewish struggle against Germany. Rarely in the history of Judaism had it shown its transnational cohesiveness so extraordinarily as now. *Not only the emigrants, but also the Judaism residing in America, England, France, and the Soviet Union tried to economically isolate Germany*. However, the global economic consequences of this boycott particularly damaged non-German industries, so that the boycott soon lost its first strong effects, especially as Germany was striving to become independent in various areas. While in the Reich Judaism can be considered completely excluded, not determining in any area of national life, the relentless struggle against Germany has opened the eyes of foreign peoples about Judaism. Anti-Jewish efforts are emerging everywhere, their effectiveness depending on various prerequisites existing in individual countries. However, the racial awareness, the cultivation of which is the best defensive measure against Judaism, has progressed more or less far in all countries, so that a disappearance of the world movement cannot be expected today; even the current world war, again brought about by Jewish instigation, will not be able to prevent the awakening of peoples.

Racial Studies of the Jewish People.

This section is essentially based on Günther's *Racial Studies of the Jewish People* (1930, Munich, J. F. Lehmanns Verlag). Aside from the now largely outdated work, '*On the Ethnology of the Jews*' by Richard Andret, there is no book that would be better suited as a basis for the following explanations. The publisher also thanks Professor Günther at this point for the kindly granted permission to use his work.

A human race is understood as a human group that distinguishes itself through its own combination of physical characteristics and mental properties from every other (in such a manner combined) human group and always only reproduces its own kind. The term 'race' should not be confused with 'nation' or 'state community'; furthermore, 'people' or 'cultural community' (community of civilization), especially 'language community', and finally 'religious' or 'faith community'. This reference is particularly appropriate in our case because almost every author associates a different meaning with the words 'Semitic' and 'Semitism'. At least 'Semitic' is the more comprehensive term compared to 'Jewish'. *The expression 'Antisemitism' coined by the Jewish descendant Wilhelm Marr in 1879 is already unfortunate insofar as there are other peoples of Semitic language, such as the Arabs, who stand in sharp contrast to the Jews.* For reasons of linguistic purity, one will therefore avoid the expression 'Antisemite' and replace it with 'opponent of Jews'.

Regarding the opposition between Jews and non-Jews, which is naturally felt on both sides, it is explicitly noted here that it is not only about race, but other driving forces are also at play. The question of how and to what extent this is the case must remain open here, as it would require far-reaching discussions. However, the statement 'The Jewish question is a racial question' essentially hits the mark. Günther expresses this somewhat more cautiously, stating that the racial question 'must form the basis for discussing all questions that have arisen and can arise from the nature and effect of the Jewish people'. We are thus faced with a new difficulty. When we look at the racial conditions of Europe, we distinguish today, essentially according to Günther, a Nordic, a Western (Mediterranean), a Dinaric, an Eastern (Alpine), an East Baltic, and a Falian (Dalian) race. The characteristics of the Nordic race, for example, are: tall and long (slender) stature, long face, long skull (when viewed from above!), light translucent skin, soft blonde hair, light, especially blue eyes. If we come to an area predominantly inhabited by the Nordic race, such as Norway, we notice the homogeneity of the inhabitants, of whom almost each individual combines most of the mentioned characteristics.

If we were to gather 1000 Jews from a German city at random, we would find tall and short, slender and stocky, broad-faced and narrow-faced, dark-haired and blonde people side by side. However, to conclude from this that Jews are therefore not a race is not possible; for we can see without further ado that the majority of these Jews undoubtedly have something in common, certainly something that is not easy to describe. One may therefore initially only conclude that the Jews are not a race in the sense of the aforementioned European races. The Jews are rather the result of a racial mixture, certainly a mixture of a special kind.

In layman's circles, it is commonly assumed that mixing two or more races creates a 'mixed race', i.e., a race that receives approximately equal parts from each crossed race; so that crossing a large, blonde, long-headed and narrow-faced race with a small, black, short-headed and broad-faced race would form a medium-sized, brown, medium-headed and medium-faced 'mixed

race' or new race. *This is not correct*. Here, the so-called Mendelian laws apply, which we owe to Augustinian Father Johann (Gregor) Mendel (1822-1884) and about which one may inform oneself at an appropriate place. Generally valid is what Eugen Fischer says regarding the skull shape of the Rehobother Bastards (Southwest Africa) he examined: "*First, in typical, demonstrable mixtures of two different races, one sees that the mixed population does not possess a skull shape whose length-width index (ratio of width to length) fluctuates around a mean value, but the variation curve remains two-peaked, the two old mean values can still be recognized*.'

Similarly, the relatively strong and centuries-long inbreeding within the Jewish people has by no means created a 'new race' in the proper sense, but environmental influences have particularly promoted the reproduction of carriers of a certain characteristic combination and permanently inhibited the reproduction of carriers of all other characteristic combinations. Through this, a certain hereditary accumulation of those physical-mental hereditary dispositions has occurred, which appear to us as 'characteristically Jewish'. *It should be noted that such a development is among the exceptions in human history and only possible under certain circumstances*.

A scientific designation for the result of such a development does not yet exist. Since much speaks against the term 'people', one will best describe the Jews as a second-order race. The races from which this second-order race is composed are essentially two: the Front Asian race and the Oriental race; alongside minor infiltrations of other races, particularly the Inner Asian and East Baltic races are to be considered.

One can now distinguish mainly[1]) two types within Judaism:
[1] On further subgroups, such as the so-called 'Philistine type', which is supposed to have relatively much Nordic blood, from which I believe another large type tending towards breadth and fullness should be branched off, cannot be elaborated here].
1. Eastern Jews; also called: German Jews or Ashkenazim; 2. Southern Jews; also called: Western Jews, Spanish Jews or Sephardim.

Of the Eastern Jews, who make up about nine-tenths of Judaism, today essentially belong the Jews of the Soviet Union, former Poland, Austria, as well as Germany, Hungary, and the largest part of Jews in North America and a large part of Jews in Western Europe; they are a racial mixture in which the Front Asian race predominates and to which are added mixtures of Oriental, East Baltic, Eastern, Inner Asian, Nordic, Hamitic races and Negro races. The order of races mentioned here provides approximately a measure for the strength of admixture.

The Southern Jews, who make up about one-tenth of the totality, are today formed by the Jews of Africa, the Balkan Peninsula, Italy, Spain and Portugal and a part of the Jews of France, England and Holland. In them, the Oriental race predominates, in addition to infiltrations of the Front Asian, Western, Hamitic, Nordic races and Negro races.

One can hardly describe the physical and mental characteristics of the Jews without first going into at least a brief discussion of the two main basic races relevant here, namely the Near Eastern and the Oriental races. However, some fundamental remarks are needed beforehand. One might raise the question with what degree of probability one can recognize a Jew as such. This question is hardly answerable. For example, a photograph can be misleading because the Jewish characteristics of the person depicted do not come to proper expression. Even when we have the Jew in flesh and blood before us, it still depends very much on the environment. Undoubtedly, the Jew is much easier to recognize where he racially stands out from the population, for example in a rural area of Northern Germany, than in Asia Minor or Southern Italy. Another question is with what certainty Jews recognize each other, even under difficult circumstances. *Günther mentions a report in which a Russian correctly identified 50%, and a Jew even 70% as Jews from a number of photographs. One might conclude from this that Jews almost always recognize each other in personal encounters, and immediately or soon thereafter*. For the non-Jew, this is probably a matter of aptitude, let's say instinct. In any case, it is worth emphasizing that in doubtful cases, language, the manner of movement, of appearance are more reliable indicators than looks; this also applies to mixed-race individuals. It is inherent in the nature of the matter that the opinions of experts often diverge widely. Even in a work like Günther's, one would like to see this or that presented differently. Therefore, the following explanations can, although they only bring the most important points, partially only be considered as suggestions, suggestions for the reader to keep their own eyes open. The Jew behaves differently as a superior than as a subordinate, differently as a businessman than as an artist or as a member of the free professions, and finally, which is particularly important, differently among his own kind than among non-Jews. The latter is also significant in another respect. Günther, especially in his other works, never tires of pointing out that in the assessment of one race by another, there is always something conditional, that one could actually only do justice to a race by being able to see it through its own eyes. The Jew, for example, might name something as a sense of belonging, national consciousness, family sense, for which we would use essentially different designations. This also applies to mental abilities and physical characteristics, e.g., the concept of beauty, that is, views about the concept of beautiful people. Jewish self-testimonies thus have a very special value here. Perhaps one may add a remark to this. *The Jewish question is a very serious question, whose emphasis lies only indirectly in the economic field, i.e., only insofar as*

economic power can be used to influence politics and civilization, and only insofar are the Jews 'our misfortune'. Therefore, when it comes to economic issues, do not unnecessarily bring up the Jewish question, but point to an economic order that favors the well-being of the creators and pushes back and constrains haggling, speculation, and mobile capital[1)]. It also belongs here that there is room for mockery and wit only when sharpness and spirit on the one hand and kindness and striking power on the other correspond to each other. Jewish self-testimonies also include Jewish jokes, i.e., those originating from Jews; but a fundamental, conclusive investigation on the topic of 'race and humor' does not yet exist.

[1] The basic features of such an economic order, starting from Adolf Wahrmund and Ottomar Beta, have been described by Willibald Hentschel in his '*Varuna, The Law of Ascending and Descending Life in the History of Peoples*' (Hammer-Verlag, Leipzig, 4th edition, 1924/25)].

The Near Eastern race, also called Armenian, Assyrian, Hittite, etc. race, is predominantly located in Asia Minor, however outside the northwestern coastal areas but up to the Caucasus and Caspian Sea, furthermore at the upper course of the Euphrates and Tigris and in Palestine. The Near Eastern race is medium-sized, stocky, short-headed with a steep back of the head and medium-wide face. The nose protrudes strongly and appears massive; its cartilage part curves downward and ends fleshy. The lips are strong, the lower lip protrudes against the upper lip. The mouth is broad, the chin is lower and recedes. The ears are quite large and fleshy. Hair and skin are essentially dark. Body hair and beard growth are strong. The eyes are brown.

'*Various images of devils and monsters, of 'Mephistophelian' figures indicate that the Western peoples must have associated the features of the Near Eastern race with the idea of 'devilish' mental behavior and... to some extent still connect them*' (Günther). '*The mental characteristics of the Near Eastern race can best be researched today within those peoples who have a strong influence of this race, for example among New Greeks, Turks, Jews, Syrians, Armenians and New Persians. A special trading spirit has been attributed to the Near Eastern race, a particular skill in trade and commerce... This is already evident from the fact that throughout the Orient in cities predominantly inhabited by Greeks and Armenians, Jews can barely or never gain a foothold. Folk wit expresses this in a drastic way by saying that for every seven Jews, a Greek comes first and for every seven Greeks, an Armenian... The effect of their special trading spirit is promoted in the Near Eastern race by a supple intellect, by descriptive eloquence, a pronounced gift, indeed an eagerness to empathize with foreign mental life, to calculate people and conditions and an ability to interpret and reinterpret foreign intellectual goods*' (Günther).

According to Prof. Lenz (Munich), the Near Eastern race is bred less for mastery and exploitation of nature than for mastery and exploitation of people. Characteristic are a talent for acting and music, furthermore a tendency toward calculating cruelty. Abilities for state-building and state preservation seem to be lacking, in contrast to the tendency and abilities to form religious communities. Günther has particularly masterfully described the effects of mental characteristics in his work '*Race and Style*': The wavering between the sensual and the supersensual, the intertwining of 'sanctuary and brothel' (Oldenberg), the unbridled lust for the 'flesh' and the mortification of the 'flesh', the (for example, completely foreign to the Nordic race) contrast between body and spirit, the enjoyment of power over communities, the empathy and immersion. Artists often give agitators the features of the Near Eastern race. *Jews predominantly of the Near Eastern race are or were*: Ballin, Max Liebermann, Daniel Sanders, Eduard Bernstein, Leviné, Georg Bernhard, Hilferding, Paul Hirsch, Rosa Luxemburg, etc.

The main distribution area of the Oriental race (also called Semitic and Arabic race) is North and East Arabia, the middle and lower course of the Euphrates and Tigris, and the countries around the Persian Gulf. The Oriental race is medium-sized, slender; the men are sinewy, the women more rounded; it is long-headed with protruding back of the head and narrow-faced. The nose is narrow and usually only bent in the lower third. The lips are slightly swollen; mouth and ears are small. The skin is light brownish, the hair dark brown or black and mostly curly; the individual hair thin and soft. The eyes are dark brown. '*An image of the mental peculiarity of the Oriental race can best be gained from a consideration of the mental behavior of Arabic Bedouins. In them, a sense of self-enclosed dignity and rigidity of feelings has repeatedly been noted, simultaneously a religious life whose intolerance toward those of different beliefs can escalate to a persecution mania. A not deep, yet sharp observational ability, calculating cunning, cold mercilessness and excessive lust are always guided or again controlled by a sober intellect. The pronounced belligerence remains always subject to calculation. The surprising robbery attack, whose success seems very likely, characterizes Oriental nature*' (Günther). *Predominantly of the Oriental race belong or belonged the following Jews*: Heine, Börne, Spinoza, Offenbach, Archbishop Kohn, Trotsky, the actor Charlie Chaplin, the actress Elisabeth Bergner, among others.

Regarding the physical characteristics of Jews, essentially the following can be stated. A part of these statements has only a conditional value for the reasons already mentioned. The body height of Jews is on average small; it is 1.61 m for male Jews of Lithuania, Northwest Russia and former Poland, 1.63 m for the German Eastern Marches, Hungary, Bosnia and Italy, 1.65 m for South Russia, etc.; Jews of Northwest Africa are taller: there 45% of Jews are larger than 1.65 m. The

low average height generally goes back to short leg length; arms are generally also short, though there are also long-armed Jews. Crooked legs are not uncommon: the well-known 'melancholic draw around the legs', flat feet, are frequent. The chest circumference is small. In the 'round back', Günther sees an effect of inherited mental disposition. In Jewish women, a particularly wide pelvis often occurs, whose quite sudden width growth between about the 15th and 18th year is especially noticeable. The tendency to fat accumulation is conspicuous in Jews of both sexes. Jews are predominantly short-headed to medium-headed; long-headed are the Jews where they predominantly belong to the Oriental race. Regarding facial shape (outline), definite statements cannot yet be made. The lips are usually more swollen than those of Western peoples. The lower lip often hangs down. Protruding eyes are supposed to be something characteristically Jewish. The eyelids, especially the upper lid, appear thickened and heavy. Through the comparatively deeper-lying upper lid, the 'furtive' look is created, which often also seems to express something sensually brooding or lurking. A piercing look I have particularly noticed with Jewish doctors. Fleshy ear shells, large, protruding ears are frequent. The ears are supposed to sit relatively higher. The Jewish nose, according to Günther, is considerably less common than assumed: people talk about it so much because its relatively few carriers strongly stand out. *The 'Jewish nose' is characterized by the nose tip being hook-shaped bent downward and the nostrils pulled upward, so that seen from the side, the shape of a 6 with an upward extended stroke is created*. This 6-shape is also noticeable when the nose has other forms. Seen from the side, the Jewish nose seemingly hangs out of the face; in frontal view, it is recognizable by the fleshiness of the wings.

The skin color of Jews is on average darker than that of Western peoples. Among Jews and Jewish mixed-race individuals, an inert yellowish-matte skin is often noticeable, furthermore a certain flaccidity of facial skin. Body hair is generally strong, also beard growth, likewise the often together-grown eyebrows above the root of the nose. The front hairline often protrudes like a point into the forehead (Mephisto!). The head hair is predominantly plain, but probably hard and taut. Wavy, curly, and woolly hair does not have the spread that is commonly assumed.The most frequent hair colors are Brown and Black. Blondes are by no means rare; among Galician Jews, they are just under 25%! Red-haired Jews are frequent; in Germany according to Virchow 0.5%, in Galicia 4.5%. According to Willibald Hentschel, red-hairedness is a result of certain racial mixtures. Eye color is generally brown; light-eyedness is not uncommon and usually coincides with light-hairedness. Growth is completed earlier in Jews; sexual maturity accordingly occurs earlier.

Movements and Gestures of Jews: Jews have, partly probably involuntarily, in different environments the endeavor to suppress their own characteristic movements; they 'move' differently, let themselves go more when they are among themselves, which has always been noticed in Jewish theater troupes. These movements are more pronounced in Eastern Jews than in Western Jews, and are difficult to describe in detail. One should not seek to learn about them from caricatures, but from photographs! Günther also emphasizes that the Jewish mixed-race individual is still often recognizable by his movements, where the exterior otherwise appears non-Jewish. The head movements have something rocking, as do the movements of the shoulder girdle. The head appears pushed forward. Jews walk with feet pointed forward; the gait has something dragging. The arm movements are characterized by the upper arm adhering more to the body up to the elbow, thus the forearm gets the 'main work'. These traits are partly immediately physical, partly mentally conditioned. The *Language of Jews* (Mauscheln): Just as little as the manner of movement of Jews can their way of speaking be brought to characteristic formulas. That the Jew is often immediately recognized by language is taught by radio. Here too, alongside physical properties (speech organs) mental properties (e.g., Jewish haste) and environmental influences play a role; it is particularly to be noted that above all Eastern Jews (or at least their parents) do not even speak German as their mother tongue. Especially with Eastern Jews, the '*Mauscheln*' is most noticeable. There are also Jews to whom the '*Mauscheln*' gets on their nerves. Individual aspects, e.g., the change in tone, where one often almost fears a voice breaking, probably go back to the fact that the Jew is the result of a racial mixture. The oily-benevolent tone of the Jewish superior, the oily-sentimental tone elsewhere is a sign of (of course mostly unconscious) inauthenticity and fabrication. *Richard Wagner described the 'Mauscheln' as a hissing, shrill, buzzing, and mumbling sound expression*. The Jew Vambery speaks of a nasal or strangely singing manner of speech, another Jew of a rattling scream in an excited emotional state. The tendency to a certain sound modification, the pronunciation of the ch-sound (as in 'flach', 'Krach') is conditioned by the structure of the speech organs.

Smell: Here too, a distinction must be made between inherited and environmental influences. It is to be noted that ultimately no race can 'smell' another, yes, that already within one and the same race, e.g., in spouse selection and choice of association, and often unconsciously, smell plays a great role. Much will be attributable to the physical uncleanliness of some Jews, particularly Eastern Jews, and the consumption of garlic.

Blood Group Question: Here it shall only be mentioned that the results of blood group research clearly recognize the close relationship of Eastern Jews with the Near Eastern race and Southern Jews with the Oriental race. According to Wellisch (see Günther op. cit., p. 268) Eastern Jews have 50% Near Eastern and 22% Oriental

blood, Southern Jews 10% Near Eastern and 72% Oriental blood. *Further research must be awaited*.

Beauty Ideal: By a beautiful human, the Jew generally understands the human of the Oriental race, under certain circumstances with Nordic influence. Demonstrably, blonde and blue-eyed Jewesses are preferred, generally those in whom the 'Jewish' recedes. The Jew in caricature is almost consistently the Eastern Jew.

It had already been pointed out at the beginning that the assessment of one race by another must always lead to biases. This will apply even more to mental characteristics, especially towards a people like the Jews, who are a guest people among host peoples. Of course, one can again derive the justification for an assessment of the Jews from a third party from this latter fact. Lenz emphasizes that the mental peculiarity of the Jews stands out more than their physical characteristics, so much so that one could almost call the Jews a mental race. Far too little attention is paid to the fact that the Jew is a mixed-race and as such exhibits the characteristics, or better said: non-characteristics, that adhere to every mixed-race: I point to the ambivalence in the Jewish nature as well as to the fact that the Jew, despite all caution, often 'falls out of character'. One will become clearest about the Jewish character by starting from the mental characteristics of the Vorderasian and Oriental races and noting that ultimately the Jew always came furthest who understood how to live as a guest in a foreign environment, who thus possessed the following abilities: empathy with foreign mental life, circumspect demeanor, eloquence, calculation of circumstances in present and future, furthermore a kind of quick-wittedness and sophistry. The influence of the Talmud must not be forgotten either. One finds another key when examining the professions to which the Jew turns with preference. - According to Lenz (Munich), these are professions in which adapting to the respective inclinations of the public and steering them brings success. These are approximately the following professions: merchant, trader, money lender, newspaper writer, writer, publisher, politician, actor, musician, lawyer, and doctor. Not only the broad masses, blinded by the largely Jewish-led or Jewish-influenced newspapers, but even anti-Jewish circles are inclined to overestimate the Jew's abilities in this regard. One forgets in this context that the Jew has often first guided modern development into channels where he can show his superiority: sensation at any price, advertising, machinations in all areas, the modern development of transportation and communication systems, creating an unstable and insecure economic life, an environment in which the Jew will always feel more comfortable than the non-Jew. The senses and thinking of the Jew are more directed towards the present and 'the most immediate' than those of the non-Jew; insofar as he looks to the future, he only thinks about what concerns him and could be of use to him. In this, a certain diligence, the endeavor to restrict oneself cleverly, and a tenacity, indeed obstinacy in pursuing goals, as well as in scientific work, are to be acknowledged. More cannot be brought to this question at this point. It is demanded that anyone who wants to speak about this should not be satisfied with the usual slogans but try to delve deeper into this area, which above all requires working through the corresponding anti-Jewish literature.

Living Conditions and Other Matters: The influence of the modern, liberal spirit, whose carrier and spreader the Jew is predominantly, has not left Judaism untouched. And one would be greatly mistaken if one wanted to rely on the work by Andree published 50 years ago, mentioned at the beginning, for describing the living conditions of the German Jew; on the other hand, it has little value within the framework of this outline to point to non-German conditions where Andree's statements still apply today. This modern spirit also shook the foundations of German Judaism, Judaism that was previously often claimed to be insensitive to the harmful effects of big city life, and of which one can claim with greater justification that it can endure any climate. The circumstance that a large part of Judaism internally detaches itself from the faith of its fathers is of strong influence in this development, whereby it is irrelevant whether it maintains this bond externally or not. This fact needs mention all the more as it shows that a people's own religion is of immense value for its prosperity. In summary, it can be said that the future of Jews as a people in Germany would have been little favorable if they had not repeatedly received reinforcement from the stream from eastern countries, which is still to be considered inexhaustible. The statement that in 1933 there would have been hardly any Jews settled in the German Reich if the eastern border had been closed to Jewish immigration in 1871 is certainly partly correct. Already in 1913, in Prussia, only 2.22 births per marriage occurred in purely mosaic marriages compared to 4.75 births from purely Catholic marriages and 2.93 births from purely Protestant marriages. Even lower is the number of children from Jewish-German and German-Jewish mixed marriages, which is mainly due to the special external circumstances under which such marriages are concluded and the inner attitude of the marriage partners. Remaining, if one only thinks of the proportion of Jewish blood at all, the question of whether illegitimate and illegitimate births significantly influence the ratio. This influence, on which one remains more or less always dependent on assumptions, is certainly not small. Günther emphasizes how even in Scandinavian metropolises, people with Vorderasian features stand out, for whose origin an actual explanation is lacking. The question would thus flow into the further one of to what extent these people continue to reproduce. Considering the external circumstances in which these mixed-race individuals partly live, one should not overestimate this influence.

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Mortality: Even under unfavorable external conditions, the mortality of Jews is generally lower than that of non-Jews. According to an American study, half of 100 non-Jews die by the 47th year, while 100 Jews die only within 61 years. The Jewish researcher Lombroso established for Italy that from 1000 Jewish children, 217 die before the 7th year of life, whereas from 1000 Italian children, 457 die. In Galicia, however, according to Andree, child mortality among Jews is greater than among non-Jews, which is apparently due to unfavorable external and economic conditions. Suicide was previously rare among Jews in Eastern Europe.

Diseases: Less common among Jews than among non-Jews are tuberculosis, pneumonia, typhus; malaria, plague, smallpox, and epilepsy are also said to be less frequent. More common, however, are various heart diseases, cancer, metabolic diseases, particularly diabetes, mental illnesses, and eye diseases. Furthermore, the number of blind and deaf-mute individuals is relatively high. This also includes the so-called 'sexual applanation': there is found a large number of effeminate men and masculine women. This applies equally physically and mentally. This is why Jewish women play a significant role in politics, especially in the women's movement.

Appendix: Jewish Names.

An important means of identifying Jewish ancestry are names, with less thought given to first names than to family names. Because regarding the former, these are relatively easy to 'Aryanize'. Either by replacing a Jewish name with a similarly sounding German one, e.g., Feibel with Philipp or Moses with Moritz, or by using distinctly German names in the second generation (the name Siegfried is particularly popular). Family names can be divided into different groups according to their origin and provenance. The oldest layer consists of Old Testament names, which were made time- and dialect-appropriate, sometimes in severe distortion. Andree ('*Zur Volkskunde der Juden*', 1881, after Avé-Lallemant, '*Deutsches Gaunertum*', provides the following list:

Aron: Arend, Arendchen; /Abigdon: Victor; / Abraham: Aberl, Afrom, Afroemche; / Ascher: Anschel, Maschel; / Baruch: Boruch, Borach, Berthold; / Bemjamin: Seef, Wolf, Wulf (Genes. 49, 21); / Chanoch: Hennig, Händel; / David: Tewel, Teweles; / Elieser: Eleasser, Leser, Leyser, Löser, Laser, Lazarus; / Elija: Elie; / Emanuel: Mendel; / Ephraim: Fraime; / Feibel: Feibisch, Philipp; / Feidel: Feitele, Veit; / Feist: Feis; / Gabriel Gafril, Gefril; / Gerson: Geronymus; / Gideon: Gedide; / Hesehiel: Cheskel, Kaskel, Heskel; Jakob: Jacof, Jainkof, Koppel; / Jehuda: Juda, Jüdel, Löb, Löwe, Lion (Gen. 49, 9); / Jesaias: Jessel, Jees; / Israel: Isril, Isserl; / Isaac: Eisech, Itzig, Eissivg, Ickzack, Gitzok; / Joel: Jool, Jolchen, Julius; / Kain: Chaium, Heyne, Heimann; / Katz: Kahn; / Levi: Leib, Löw, Löb, Löbel, Leopold; / Lucas: Lickes; / Manasse: Mones, Mannes; / Marcus: Marx, Mordchen; / Mose: Mausche, Mosche, Mosse, Mosen, Moritz; / Naphthali: Zewi, Hirsch, Hirschel, Cerf (Gen. 49, 21); / Salomo: Schlome, Salman, Sahnuth; / Samuel: Schmuel, Sanwil; / Sender: Sendel, Alexander; / Simon: Schimirie, Schiman, Schimchen; / Simson: Samson.

To this class of names, another is added, where the son carries on the father's name with a preceding 'ben' (Isaac ben Abraham = Isaac, son of Abraham). Names like Jacobsohn, Jadassolin, Mendelssohn, Nathansohn, Seligsohn, and Simonsohn (Simson) owe their origin to this mode.

Another class of surnames is based on the place of birth or residence. Just a few examples include: Augspurg, Berliner (Berlin), Breslauer (Breßlau), Cassel, Feuchtwanger, Frankfurter, Friedländer, Graetz, Kalischer, Krakauer, Landsberger, Leipziger, Lubliner, Offenbach, Oppenheim (Oppenheimer), Pinner, Posener, Rathenau (from Rathenow), Schwabach (Schwabacher).

Some surnames derived from country names are explicitly Jewish, for example: Elsas, Holländer, Littauer, Pollack, Schlesinger. Certain names were also adopted from signs and house markers that had to be carried according to the authorities' regulations in earlier times. Particularly in Frankfurt am Main, all Jewish houses bore specific names which then passed on to their inhabitants: Rebstock, Schiff, Nußbaum, Gans, Falk, Apfelbaum, Schwarzschild, and Rothschild.

Particularly characteristic are the names imposed on the Galician Jews by the Imperial War Council of Joseph II. Here, the oriental imagination could really run wild. It is by no means true that all these names were forcibly given to the Jews; a large part of them, rather, corresponded from the outset to their views and was demanded by them. This includes names composed with precious metals and precious stones, for example: Diamant, Edelstein, Goldbaum, Karfunkel, Rubiner (Rubner), Saphir, Silbermann, Perl(e), Bernstein. These names relate to the activities of their bearers as money and pawn lenders. Names like Cassirer, Wechselmann, Wechsler also belong here. Another class of names, which was also in keeping with the Jews and not artificially imposed, are the 'fragrant' names: Blumenfeld, Liliental, Rosenzweig, Tulpental, Veilchenduft. There remain relatively few names where one can readily assume that the good mood of the Austrian military commissions ran riot: Ladstockschwinger, Pulverbestandteil, Temperaturwechsel, Maschinendraht, Schulklopfer, Galgenstrick, Wanzenknicker and similar.

The *Hammer* No. 604 of August 15, 1927, brought the following revealing compilation from the Marienbad Curative List of June 1927: Artur Grünspan, Raliel Liebes, Leib Gottdiener, David Ochsenhorn, Lea Flutschnecker, Salomon Verständig, Lazar Lustgarten,

Pinktis Cadaver, Ignaz Löwenhaar, Felix Frohnknecht, Isidor Trompetenschleim, Albert Italiener, Siegbert Schuldenfrei, Aron Käßlecker, Isidor Marmorstein, Sara Westreich, Josef Lieblich, Oldrich Halbrohr, Pinkus Nasloch, Siddy Süßer, Amalie Süßapfel, Bürghard Einzig, Ephraimsohn Mitesser, Osias Herschtritt, Elias Borgenicht, Leda Kanarienvogel, Calman Scharlachfieber, Rebekka Hauptvogel, David Weingeruch, Sanniel Pflaumensaft, Naftali Hirschbrunst, Esther Lichtschein, etc. A class of its own is formed by the Converts' Names, which the Jew who converted to Christianity had to take or was given in earlier times. The '*Familiengeschichtliche Blätter*' (23rd year 1925, issue 9, p. 271) tell of a Jew named Michael Abraham, a butcher and horse veterinarian from Mitittmund near Aurich in East Frisia, who had himself baptized no less than five times between 1720 and 1728. In the process, he successively received the names Gottlob, Beständig, Glaubtreu, Baptista, and Treu. This businessman (his godparent money alone had amounted to 130 Thalers and 22 Groschen at the first baptism) was executed on April 15, 1728, in Biberach as a blasphemer and sacrilegious person. For all 'pietistically' sounding names (e.g., also Fromm, Frommherz, and the like), there is a suspicion until proven otherwise that one of the ancestors was a baptized Jew.

Later, a government that placed the interests of the Jews above those of the Germans facilitated name mimicry. Thus, the banker Levy in Cologne, owner of the firm of the same name, became a Louis Hagen, the son of the ophthalmologist Professor Cohn in Breslau became the famous 'German' poet and historian Emil Ludwig. Thus, the editor of the '*Vossische Zeitung*' named Mandelbaum transformed into a harmlessly German-sounding Julius Elbau. So, a brilliant Karfunkelstein becomes a simple Korff or even an old Cohn becomes a new Theodor Körner. The veneration for French, which lies in the blood of the Jews, allows an Aaron to become an L'Arronge and a Salinger to become a Salingier.

There are many ways that Judaism pursues to come closer to its goal of realizing its selfish plans within the host people. Fundamentally, it must be said that it is never advisable to conclude Jewish ancestry solely from a name. Only when the bearer of a Jewish name also looks Jewish and, above all, reveals a Jewish mentality, will one be able to consider the person a Jew with a probability bordering on certainty, even if he himself denies it.

List of frequently used Jewish words.

Acheln: Eating; / Adonai: Jewish God; / Aschkenas: Germany; / Bal: Lord; / Balmichome: Soldier; / Baldowern: To investigate; / Bocher: Youth; / Brismile: Circumcision; / Challef: Knife; / Chammer: Donkey; / Chasen: Singer; / Chawrusse: Thieves' association; / Chillef: Exchange; / Chochem: A wise man; Chochemer Loschen: Thieves' language; / Chutzpe: Impudence; / Dalles: Financial need, poverty; / Dibbre: Conversation; / Gannef: Thief; / Geseires: Trouble, complaint; / Goi: Non-Jew (plural Gojim); / Jahweh: (Jehova) Jewish God; / Jeruschalajim: Jerusalem; / Jisroeil: Israel; / Jom Kippur: Day of Atonement; / Kootzen: Rich man; / Koscher: Pure; / Massematten: Businesses (fraudulent); / Mazzes: Unleavened bread; / Mechule: Bankrupt; / Meilach (melech): Emperor, King; / Meschummed: Baptized Jew; / Memme (Mamme): Mother; / Mesumme: Money; / mieß: Ugly; / Mischpoche: Clan, family; / Mizrajim: Egypt; / nebbich: Pity; / Orel: Christian; / Pessach: Passover, Easter; / Pleite: Bankruptcy; / Ponim: Face; / Purim: Revenge festival; / Rosche: Jew-hater; / Schadchen: Marriage broker; / Schaddai: Jewish God; / Schicksel: (Monstrosity) non-Jewish girl; / Schtuß: Nonsense; / Tauf (toof): Good; / trefe (treif): Unclean.

Yiddish and Rotwelsch.

The language with which the Eastern Jews understand each other is the so-called Jargon or Yiddish, a language that is not organically grown but made, composed of German and Hebrew elements. Although it is almost impossible for an unprepared German to communicate with an Eastern Jew speaking Yiddish, and although Yiddish violates the German linguistic spirit in every way, the use of this language by Eastern Jews had the painful consequence for us Germans that Jews and Germans were considered essentially related, if not essentially the same, in the eastern countries. The greatest part of the aversion directed towards Germans in Slavic countries actually applies to the Jews. They again turn the facts upside down, for example, when Alfred Kerr wants to see a preservation of Middle High German language forms in Yiddish. In reality, the words of the old Wagenseil are true, who correctly says: '*With no language have the Jews ever been more blasphemous than with our German, for they have given such a completely foreign tone and sound, mutilated, twisted, and turned around the good German words, invented new, unknown ones, and mixed in countless Hebrew words and phrases, so that anyone who hears them speaking German believes they are speaking pure Hebrew, as almost no word comes out comprehensibly*.'

It is known that the Eastern Jews have their own literature (in recent times, the novelist Schalom Asch has come to prominence) and their own theater. This can basically leave us Germans indifferent; the cult primarily driven with Jewish works in the post-war period came to an abrupt end in the spring of 1933, so that all attempts by Judaism to enter German literature can be considered settled.

That Yiddish represents a language of the dregs of humanity is also evident from the fact that it is closely connected with the German criminal language, referred to by the criminals themselves as Kochemer-Sprache, derived from the Hebrew Chochom= wise, knowledgeable, cunning. Of course, German criminality

did not use Hebrew and Jewish words by chance. This would have been completely senseless if one could not have communicated with the relevant circles. *In reality, Judaism has always provided and continues to provide a large proportion of the layer of criminals and declassed individuals of all kinds*. Particularly, receivers and traders of stolen goods, pawnbrokers of all kinds were and are largely Jews, with whom criminals, both Jewish and non-Jewish, could communicate in their Rotwelsch without having to fear that unauthorized persons might become aware of things not intended for their ears.

History of Judaism.

Like Rome, Judah understands 'freedom' as dominion; where Jews cannot rule, they complain of oppression.

Introduction.

1. For Jewish history, an exceptional position is demanded as something self-evident. The researcher should not, in order to establish the truth, approach Jewish tradition with the same methods as with Greeks and Romans, French and Germans. Anyone who rejects the 'chosenness' of the Jews, who speaks of Jewish 'historical construction,' who proves the words *ex oriente lux*, i.e., the notion that the blessings of culture come from the Orient, as one of the most fateful errors, who does not join in the glorification of Arabic culture in Spain, who calls the marriage between a German and a Jewish Protestant or Catholic a '*mixed marriage'*, who speaks of the untenable dual citizenship of Jews: they are reviled and persecuted as a peace-disturbing 'anti-Semite'. In the jubilee year 1913, democratic and Jewish writers were allowed to spread false caricatures about the Hohenzollern King Friedrich Wilhelm III with impunity; but the truth about Jewish financial magnates should remain unspoken. When the prematurely deceased Dr. Max Maurenbrecher declared in his book '*Völkischer Geschichtsunterricht*' that *knowledge of true Jewish history was so important that history instruction in our higher schools must spend an entire year on it at the advanced level*: he was not taken seriously.[1]

[1]. More details can be found in the 6 books '*Applied History*', especially in '*World History of Lies*', '*Applied Racial Studies*', '*World History of Revolutions*' by Heinrich Wolf. The source citations can also be found there].

2. **The Jews prescribe to us how we should view their past. For two and a half millennia, they have proven themselves in the art of correcting, revising, and constructing history according to their wishes.**

In modern times, the French Enlightenment of the 18th century brought them golden days. They became the most zealous prophets of the democratic idea of equality and claimed: The differences between people and nations were effects of environmental influences; the regrettable characteristics of the Jews were due to constant persecutions and oppressions, to involuntary dispersion, to ghetto life, and centuries of discrimination.

The claim was made that: Non-Jews were to blame for Jews becoming traders, money lenders, and usurers. The following historical construction by the Jewish poet Heinrich Heine, which contradicts all historical truth, found the widest circulation with the help of democrats: The Jews were originally an agricultural people. In the 7th century CE, they were forced to sell their land holdings and then worked as merchants for half a millennium. During the Crusades, an anti-Jewish sentiment arose in merchant circles. Deprived of their source of income, they found themselves compelled once again to choose a new one, namely the only one still open to them: they became money lenders.

Already in 1781, Privy Councilor Dolim claimed: *The regrettable characteristics of the Jews, which were only the effects of constant oppression, would disappear with fair treatment, though not until the third generation*. This assumption was supported by the teaching of French naturalist Lamarck (died 1829) about the inheritance of acquired characteristics. He explained: The environment would create certain mental dispositions, abilities, characteristics (good and bad) in individual people, to then be inherited from generation to generation. Although the most important representatives of science have recognized 'Lamarckism' as a false doctrine, the Jews hold onto it. Strange, most strange! *The most zealous representatives of the democratic idea of equality exempt themselves: All people are equal, the white and black, the yellow and red; but for their leadership, the Jewish people are 'chosen' by God*.

Today, the fifth generation has lived since emancipation. Where is the change? Against the foolish clamor about the equality of all people, I have always pointed out the great difference. One can divide races, peoples, and humans into culture creators, culture parasites, and culture destroyers. History is an eternal struggle between Europe and Asia, between Western and Eastern spirit. It tells us of numerous migrations; but what is essential is the difference in cause and purpose of these migrations. There exists a deep divide between peasantry and nomadism, i.e., between the peasant treks of Nordic-Germanic-German peoples, who sought a permanent homestead to settle and gain yield from the soil through hard work, and the proliferating (parasitic) spread of Mongolian and Middle Eastern peoples, who grazed on what others had sown, and partly lay as parasites over the working population, partly transformed fertile land into desert.

I. The History of Judaism in the Ancient Cultural World.

01. Main Content of Ancient History.

Everything great and healthy is rooted in the national. *All states have emerged on a national foundation; every genuine culture is nationalistic. The*

entire multi-millennial history of the Ancient Cultural World tells us of a rise of the Egyptians, Babylonians, Persians, Greeks, and Romans, as long as they remained on their national foundation. But as soon as they became unfaithful to themselves, i.e., to their nationality, the decline began. Ancient History is divided into two major periods: the Middle Eastern-Egyptian and the Greco-Roman.

The history of the Near Eastern-Egyptian (Oriental) culture is very instructive. It began with highly developed nation-states; it ended with rigidity, theocracy, denationalization, and universal empire. Among the most foolish words is '*ex oriente lux*': 'light from the East,' as if we had received our culture from the Orient. On the contrary! All the diseases from which we suffer come from the Orient; they grew in the swampy soil of Oriental racial chaos: imperialism and mammonism, the urbanization of peoples with the destruction of marriage and family life, rationalism and the mechanization of religion, mummified priestly culture, and the delusive idea of a theocratic state encompassing humanity.

And the Greeks and Romans? They developed a flourishing national lay culture, which they defended self-confidently and bravely against the Asian spirit and Asian great powers. They became the conquerors of the Orient: externally and internally. But the outcome, the end? After the subjugation of the Persian world empire on one hand, and the Carthaginian great state on the other, they inherited the legacy and increasingly succumbed to the Asian spirit. Thus, a role reversal occurred: instead of the Persian Empire, the Empire of Alexander the Great and later the Roman World Empire. The victors became the vanquished: the Greeks and Romans gave up their national culture; an international cultural community emerged. In truth, the peoples around the Mediterranean were gradually orientalized: Asian gods, Chaldean astrology, and mystery cults spread throughout the empire; Asian lifestyles and worldviews penetrated; people became infected with Asian vices; Asian theocracy, Asian universalism, and absolutism were adopted by the Roman emperors. The god Mammon sat on the throne; cities grew, and the peasantry declined. - The internal subjugation of Europe by Asia was later followed by external conquest; successive waves of Asian masses flooded Europe: the Huns, Arabs, Magyars, Mongols, Turks.

02. History of Palestine until the Babylonian Captivity.

Canaan, later called ‘Palestine’ (i.e., land of the Philistines), was indeed only a tiny part of the ancient cultural world, but an important transit country for traffic between Egypt and Asia Minor. Time and again it was caught in the maelstrom of great world events, and thus here emerged, above all, the most colorful mixture of races and peoples. How strong the influence of Western and Nordic races was cannot be determined exactly. For the most part, they were tribes of Asia Minor (Armenoid, Hittite) and Oriental (Semitic) races who lived in the land; the former can be imagined like today’s Armenians, the others like today’s Bedouins. Around 1500 BC, the majority of the population seems to have belonged to the Asia Minor race. This race exhibited a commercial spirit; but at the same time, there was also a more peasant type.

Waves of peoples flooded the land from all sides. Around 1400 BC, the invasion of the Hebrews occurred[1]; they belonged to the Oriental desert race and maintained their desert-type characteristics (their nomadism). They mixed with the more Asia Minor Canaanites and adopted from them the essential components of external culture, partly also the peasant life. The Phoenicians seem to have been closely related to the Hebrews and were predominantly of Oriental race.

[1] Several decades ago, letters were found in Egypt in which Canaanite city kings complained vividly about the invasion and raids of the Hebrews].

Until near the end of the 2nd millennium BC, there was only a history of various Hebrew tribes; only external necessity, namely the oppression by the Philistines[1], united them into a state in the 11th century BC. It was the time of Kings Saul, David, Solomon (David from 1092-972, Solomon from 972-933). After Solomon's death, the split into the Israelite Northern Kingdom and the Jewish Southern Kingdom occurred. Each had its own cult sites, and the North had the upper hand for several centuries, both politically and religiously. In Israel, Nordic spirit lived alongside the Asia Minor spirit, while in Judah lived that of the nomads of the Oriental race. The history of the kings reads like a scandal story. There was no political independence to speak of.

The small country was constantly drawn into major world conflicts. Only the most important historical facts can be briefly compiled here:
[1] Among the Philistines, as with the Amorites, there must have been a Nordic leadership and ruling class; the 'giant' Goliath belonged to this class].

In the 9th century were the Aramean Wars; at that time, the prophet Elijah appeared. Much greater in the 8th and 7th centuries was the Assyrian threat. From a military predatory state, the Assyrian world empire developed, which devoured all countries of Asia Minor and Egypt. We hear that the Assyrian military despots systematically transplanted the best part of the conquered peoples to remote regions and settled other people in the conquered lands instead[2]. In 722, the Northern Kingdom, the Kingdom of Israel, was destroyed and the better part of the population was transplanted; since then, the so-called ten tribes have disappeared into the Asian racial chaos. The small Southern Kingdom of Judah remained as an Assyrian vassal state.

[2] Ed. Meyer writes: '*The effect of these measures was enormous; they brought about the permanent destruction of the old nationalities in the entire territory controlled by the Assyrians… From the mixture of the remnants of the old inhabitants emerged a conglomerate without independent national life, without a glorious past, accustomed to obeying foreigners*'].

In the year 606, with the destruction of Nineveh, the Assyrian world empire collapsed. Four major states took its place: Babylonia, Egypt, Media, and Libya. For the Jews, the fall of Assyria did not bring the desired political independence; around 600, their kings were vassals sometimes of Egypt, sometimes of Babylonia. The repeated attempts at rebellion led to the destruction of Jerusalem in 586 and to the so-called Babylonian Captivity (586-538).

The Jewish Historical Tradition.
(Important Self-Portraits and Self-Testimonies).

Although the historical books of the Old Testament are a poor historical source: truth and fiction, history is overgrown with saga, legend, and falsification[1]. If the Old Testament gives the impression of being cast from a single mold and written in one spirit, this is due to tendentious revisions in the 7th, 6th, and 5th centuries. The five books of Moses were not written by one person; their main parts belong to at least five centuries. Most important were the years 621 and 445 BC, when allegedly old law books of Moses were '*found*'; the renewal of religion that was undertaken then was supposed to appear as a return to the original purity of Moses' religion. The great historical work, which comprises the books from '*Joshua*' to '*Kings'*, was probably compiled in the 6th century; the two books of 'Chronicles' not until around 300; the history of Kings Saul, David, Solomon has been revised or '*corrected*' several times.

[1] *We know today that the legends of creation, paradise, the patriarchs, the flood, and the table of nations were foreign intellectual property that the Jews borrowed from the Indians, Babylonians, and Egyptians and distorted in their spirit*].

Nevertheless, the stories of the patriarchs and kings are of inestimable value as self-portraits of the Jews. Every people has its own moral-religious atmosphere, and as the stories of the patriarchs Abraham, Isaac, Jacob, and Jacob's son Joseph in the First Book of Moses show what this looks like in the Jewish people. Their religion is a contract of reciprocity, a trade, a religion of calculation and bookkeeping[1]. Just as Goethe felt 'horror and terror' before Yahweh in the books of Moses, so the sagas of Abraham, Isaac, and Jacob affect us Germans as something alien: an Aryan brain is not capable of devising such stories.
[1] Chamberlain calls the Jewish Yahweh '*The incarnation of arbitrariness*'].

The Patriarchs.

We hear that God chose Abraham from all people to create his favorite people from him. *Strange to us are the tests of faith and obedience to which he is subjected by Yahweh. Strange, offensive, and outrageous to our feelings is that Abraham twice betrays his wife's honor to save his own life* (Genesis 12 and 20). The Jewish historians took no offense at the '*cleverness*' of their pious patriarch but rather recount with pleasure that Abraham was even richly rewarded.

We read that the patriarchs wandered around with their large herds in the manner of nomads. Abraham repeatedly describes himself as a 'stranger in the land'; in humble form, he asks the Hittites for a burial place for his deceased wife Sarah. Indeed, being a stranger appears as a commandment from God: '*Remain a stranger in the land where you come to take possession of it*'. *This is a fundamental law of Judaism to this day: They remain strangers and never tie their fate to any particular land, people, or state. Nevertheless, they shall become owners and masters. To Abraham and 'his seed' all land from Egypt to the Euphrates is promised as property* (Genesis 15:18). And later, when leaving Egypt, the people of Abraham, Isaac, and Jacob received the proclamation (Deuteronomy 6:10f): '*I will lead you into the land that I promised to your fathers, and give you great and beautiful cities, which you did not build, and houses full of all goods, which you did not fill, and hewn trees, which you did not hew, vineyards and olive gardens, which you did not plant, and you shall eat and be satisfied*'. Thus the Israelites came into their '*property*' after their exodus from Egypt[1].

[1] The historical core of these stories seems to be the following: First came individual shepherds with their servants and herds, seeking pastures; they described themselves as 'strangers'; their behavior toward the settled inhabitants of the farmland and cities was respectful and humble. *Later, when they were strengthened by ever new arrivals from the south, they descended upon the peaceful host peoples, who had received them so kindly, like robbing and murdering Bolshevik hordes*].

And then the Jacob stories! With what pleasure are the reports of Jacob's superior cunning written down (Genesis 25 ff.). With what pride do the Jews call themselves 'the seed of Jacob'! But can and should this patriarch blessed by Jehovah be held up as a model for us Germans? We think about the fraudulent obtaining of birthright. In this saga, the entire history of the Jewish people is reflected. The mother Rebecca signifies the land of Canaan. Two different peoples live in it. The Hebrews, who came as strangers and suppliants, manage to seize power and the right of primogeniture[2]. Like two types of peoples with completely different mental structures appear Esau and Jacob, the 'Stupid one' and the 'Clever one.' When Jacob later returns home after twenty

years of voluntary exile and still fears the revenge of his deceived brother, the latter has long forgotten all the wrongdoing done to him. Full of brotherly love, he runs toward the arch-swindler, hugs and kisses him, and when Jacob offers him gifts, he declares: 'I have enough; keep what you have!!'

[2] Schemann writes in his great work on race II, page 3, that '*with the rivalry of the two brothers for birthright and the displacement of Esau, the corresponding processes in the life of the two main racial components united in Judaism, the Aryan and the Semitic, might be represented*'].

Fraudulent obtaining of birthright! For 3000 years, the Jews, wherever they take up residence, have drawn to themselves not only the material goods of their host peoples as parasites, but they are also cultural parasites. In ancient times, they adopted the Indian, Babylonian, and Egyptian cultural assets. Nevertheless, Jewish national vanity made everything great originate from their patriarchs and their lawgiver Moses. They made Joseph the teacher of the Egyptians and the inventor of institutions that had long existed there. They boasted that no other nation possessed such perfect statutes and laws as Moses had given them (Deuteronomy 4:6 ff). Similarly, the Jews later adopted Greek cultural assets but claimed with incredible presumptuousness that all Greek science and philosophy was an outflow and copy of Old Testament revelation. *They elevated copies everywhere to the significance of originals and declared the originals to be plagiarism*. Among the Jacob stories, the trickery contest between Jacob and his uncle Laban played a major role. One should read in Genesis 29-31 with what pleasure the narrator puts the superior cunning of his favorite in the true light: Laban is cunning, but Jacob much more cunning; Laban is a rogue, but Jacob an arch rogue. *In doing so, he has no feeling that this is about fraud; for Jacob manages to maintain the appearance of righteousness. Finally, Laban stands there with a long face; Jacob has taken his entire herd from him, he takes the daughters and children with him, even the household god has Laban lost, and with all this, Jacob is completely in the 'right' and can still make a grand speech*.

Characteristic is the role that, according to Books I and II of Moses, the Hebrew foreigners play in Egypt. Joseph, who was sold as a slave, had achieved high standing with the Pharaoh and became an all-powerful chamberlain. He uses his influence to bring all his relatives, his father and his brothers with their wives and children. They are warmly received. '*But the children of Jacob remained living in Egypt in the province of Goshen, and they established themselves there and multiplied, so that they became extremely numerous*'; '*they were fruitful and increased and became many and extremely numerous, so that the 'land was full of them"*. A new Pharaoh recognized the danger: '*The people of Jacob's children are becoming more numerous and powerful than we are*'. Increasing oppression followed until Yahweh calls Moses to lead the children of Israel out of Egypt. They departed, not without following their God's advice to steal from the Egyptians. In Exodus 3:21-22 it says: '*And I (Yahweh) will give this people favor in the sight of the Egyptians, so that when you go, you will not go empty-handed. But each woman shall ask of her neighbor and of her who dwells in her house for silver and gold vessels and clothing; these you shall put on your sons and daughters and thus plunder them*'. The same advice is repeated in Chapter 11, and in the following chapter it is explicitly described as a grace of Yahweh that 'the children of Israel' succeed in taking away what was borrowed.

David and Solomon.

The reign of David and Solomon appears as a golden age in Jewish accounts. Remarkable! How often does the value judgment of Old Testament historians directly contradict our German sensibilities! As with Esau and Jacob, so with Saul and David. When we extract the historical core from the historical tradition that has been overgrown with legend and falsified by priests, the following emerges: Under the pressure of necessity, in the fight against the Philistines, Saul united the separated tribes of Israel and founded the kingdom. Alongside Saul's kingdom, David rose to growing power in the South as a tribal leader. From Jerusalem, he advanced conquering northward, and when Saul fell in battle against the Philistines, he succeeded in subjugating his kingdom and founding a united Israelite-Jewish kingdom.

As in the entire Near Eastern-Egyptian cultural world, the priests also gained increasing power in Canaan. The older historical sources were revised according to their views. They proclaimed the idea of a theocratic state; they emphasized the contrast between secular and spiritual power. Saul and David! The priests made a caricature out of the brave Saul and designated the choice of this 'secular' king as a falling away from God. In contrast, in the Bible, David and Solomon are praised as priest-kings, whose main task was supposedly the establishment of the Yahweh cult and the building of the temple. As David towers over Saul, so does Judah over Israel, the South over the North. Jerusalem is meant to appear as the ancient political and religious center of all 12 tribes. These are indeed strange 'saints' who find Yahweh's special favor: David and Solomon! The historical David may have been a capable military and statesman, and personally shown some endearing traits (friendship with Jonathan). *But in general, his nature bore the stamp of cruelty, naked selfishness, and unbridled passion. This passion of his led him to great injustice and disgrace. When we want to highlight something particularly wicked from world history, we think of David's 'Uriah letter'*. But under the hands of the chronicler, the kingdom founder David has become, as Wellhausen says, the founder of the temple and worship service, the king and hero transformed into a cantor and

liturgist at the head of a swarm of priests and Levites, his sharply drawn figure into a dull saint's image, clouded by a cloud of incense, into a model of piety as it was understood in the 5th and 4th centuries BC. And his even more famous son Solomon? How many different bloodlines crossed in this bastard! That's why he belongs to the 'most versatile' who ever lived, to the great problematic natures1): He was poet and philosopher, freethinker and diplomat, despot and brutal person, architect and businessman, womanizer and voluptuary. *The king who is praised as the builder of Yahweh's temple simultaneously had altars built for the numerous women of his harem (700+300=1000) to foreign deities*. But Yahweh spared him 'for his father's sake' (1 Kings 11:1-9). *Modern times have made this King Solomon the father of the Freemason order*.

03. Origin and Nature of '*Judaism*'.

After Solomon's death (933 BC), the unified state fell apart into two parts: the Northern and Southern kingdoms, into Israel and Judah. The history of the following centuries is not a glorious chapter; it tells us of nameless discord, of external dangers and internal contradictions, of political and religious struggles; it tells us how Israel and Judah were constantly drawn into major world affairs. Only in connection with these tensions can one understand the powerful intellectual movement.

Two Types of Religions. As in the Greek world, two different conceptions of God wrestled with each other in Palestine, and it is not without reason that it is claimed that racial contradictions within the population were expressed in this. *In the Old Testament, two kinds of religions exist side by side; Haug calls them 'Revealed Religion' and 'Paganism'. Better to describe them as 'Prophetism' and 'Priesthood'*.

We see 'Priesthood' wherever anxiety and fear are the sources of religion; where human thinking is limited to matter and numbers; where religion is a calculation and essentially consists of sacrificial service and observance of external regulations: where even the salvation goods that one desires are thought of in sensual terms. *There the priests, who are needed, are both jurists who know the commandments and demands of the deity, as well as calculation masters who know what humans must perform in each individual case, as well as scribes who understand how to interpret or reinterpret the divine commandments. Such a religion is nothing more than a contractual relationship with the deity, whose uncanny power humans fear*.

And the Prophetic religion? During the terrible afflictions by Assyrians and Babylonians in the 8th, 7th, 6th centuries, which was compounded by internal discord, there was repeated talk of the necessity for renewal. In divinely blessed 'prophets' awakened the understanding of the incalculable forces and values that cannot be expressed in numbers, they heard the divine voice in their own breast ('revelation'), which urged them to proclaim a higher, spiritualized religion to the people; they were conscious of acting on divine commission.

The simple shepherd Amos saw the catastrophe coming through which the Northern kingdom of Israel was destroyed in 722; he saw in it God's just judgment. And after the collapse of Israel (722), Isaiah proclaimed new judgments. Both zealously opposed the external forms of worship and demanded inner purity of humans. Isaiah gathered followers around himself and founded a reform party.The prophet Jeremiah worked before and after the collapse of the Southern Kingdom, the destruction of Jerusalem (586). *He too sought to free religion from all external and material things; he taught the power of prayer and made religion an internal matter of the individual person*. The prophet Ezekiel provided the program for forming a community and church. The second Isaiah welcomed the Persian king Cyrus as an instrument of God, who was a God of the whole world, but had chosen the Jewish people as prophet to the whole world.

Victory of the Priesthood. The contrast between the two types of religions, prophetism and priesthood, between the Yahweh of the prophets and that of the priests, who barely differed from Baal, ran through the 8th, 7th, 6th centuries. *The priesthood triumphed, while the prophets remained lonely and misunderstood*. The destruction of the Northern Kingdom of Israel certainly contributed to this outcome. *For among the different-natured Jews of the Southern Kingdom, the revealed religion of the prophets was not understood; they only heard about being chosen, and from this grew their enormous arrogance and presumptuous exclusivity*.

The year 621 was already significant for the development of the strictly organized priestly and law church, when the 5th Book of Moses was '*discovered*' and the young King Josiah solemnly committed the entire people to it. *Since then, the exclusivity of the Jewish people and the Jewish religion made progress*. Since then, Yahweh could only be worshipped in Jerusalem; all other cult sites in the country were destroyed with ruthless severity. The law prescribed numerous external purifications, sacrifices, and tributes. *The priestly class rose high above the rest of the people. The reign of the letter began. The external forms of cult overgrew the inner religious life*. Through the turmoil of the next decades, the ecclesiastical reform work came to a standstill. It was the Nordic Michael who helped his worst enemy, Judaism, into the saddle. The Persian kings, blood-related to us Germans, became, after the destruction of Babylon (538), the creators of Judaism. The Persian king Cyrus gave the Jewish zealots permission to return; they received their holy temple vessels back. But 'the restoration of the priestly Davidic kingdom' met with severe obstacles, due to the resistance of the native population and due to the divisions within Judaism; and only in the year 515 was the temple

construction completed with the money of the Persian king Darius. New conflicts! *Then the zealous activity of the prophets Ezra and Nehemiah in the years 458 and 445 led to the goal; the latter became governor in Judea. With the help of the Persian king Artaxerxes, they succeeded in implementing the ecclesiastical organization; they committed the people to the laws brought from Babylon, which allegedly came from Moses*. The introduction of the new was described as the restoration of the old. Mixed marriages with half-Jews and 'heathens' were dealt with ruthless cruelty; through strictest inbreeding, Judaism was closed off against all non-Jews. *During the time of the first Persian kings, around 520, the High Priesthood suddenly appears, of which no trace is found earlier*.

The Great Deception. [Compare my article in 'Hammer', May 1932]. Then began the great deception that continues to affect our present. Although the Jewish priestly church increasingly distanced itself from what the prophets had wished, it nevertheless incorporated their writings into its 'holy' books. From this grew the satanic double game, the *complexio oppositorum* (i.e., unification of opposites, where it should be Either/Or), the double face. *Judaism beguiles the 'stupid', credulous, unsuspecting, trusting Siegfried and Dietrich people with the beautiful sayings of the prophets, while it 'disguises' its true nature*.

When Jesus warns of the 'leaven of the Pharisees', he means this double game, where people worship God with their lips while their heart is far from him. Nevertheless, the Jews have found apt pupils. We think of the Roman popes, who gave their world domination aspirations a Christian label. We think of the Anglo-Saxons, who conducted their wars of conquest in the name of God. We think of the World War, where our enemies preached the 'crusade' against us. We also think of the double game of our pious Center Party people.

The Nature of Judaism. While we non-Jews consider the concepts of '*race, nationality, state, language community, fatherland*' as something different, the more closely they touch each other, the more natural and original the condition appears to us. Now Judaism is the opposite of all this, and Schickedanz calls it the counter-race. This people did not gain any significance as a secular state bound to a specific fatherland, but as a 'universal priestly state with world domination aspirations'. *Their tribal god Yahweh transformed into the divine king of the world, of whom the Jews were the chosen priestly people. The assertion of chosen Jewish nationhood is their religion*. *The essence of Judaism includes the close connection of their religion or their priestly church with nomadism, mammonism, and rationalism*. To live from and on foreign nationhood appears as the divine destiny of the nomadic people. *The Temple in Jerusalem became the central banking house for the scattered religious and ethnic companions.* How strange to us seems the glorification of wealth and earthly goods in the Old Testament, combined with the call to exploit all non-Jews, and with the different business practices against Jews and non-Jews! (Deuteronomy 7:16 ff.; 14:21; 15:6; 17:2 f.) '*Your God will make you rich; you will lend money to many peoples but borrow from none*'. We also find a glorification of wealth in some psalms and in the Wisdom of Solomon.

Rationalism is the brother of materialism and mammonism. Sombart writes: 'Rationalism is the fundamental characteristic of Judaism and capitalism. The Jewish religion is a contractual and business-like, calculated regulation of all relationships between God and man; a constant weighing of advantage or disadvantage that an action or omission can bring, and a very complicated bookkeeping to put in order the account of demands or debts of the individual...' From the calculated regulation of all relationships between God and man developed a rationalization of all life. The Jewish religion is a bilateral legal transaction: service and consideration! Piety took on a completely legal character. Rationalization of eating and drinking! Rationalization also of love[1].

[1] To this Sombart remarks: '*The rabbinical literature connects here most closely with the lecherous confessional-eroticism of a Liguori on one hand, with Puritan morality on the other*'].

In this regard, we must not forget that the whole history was corrected in the sense of this 'Judaism'. *The laws 'found' in the 7th, 6th, and 5th centuries were presented as divine revelation of eternal validity, the priestly rule and the Jewish world-divine state as the original divine plan, and Sabbath, dietary law, circumcision (the peculiar characteristics of Judaism) were traced back to the time of Creation, the Flood, and the Patriarchs'*.

04. Judaism in the Persian, Greek-Macedonian, Roman World Empire.

We have false notions of the Babylonian 'captivity'; it was a transplantation, relocation to Babylonia (586). *There, the Jews lived under royal protection, could move freely and pursue their trade and money businesses*.

is also an error that the dispersion of the Jews only began with the second destruction of Jerusalem in 70 AD. Rather, it began mainly 6.5 centuries earlier with the destruction in 586 BC. *And when we establish that Jewish nationhood only emerged then, we may assert: The Jews have always been homeless and scattered throughout the world*. When the Persian king Cyrus permitted their return to their homeland in 538 BC, most Jews did not even consider leaving the '*prison*'. *They had conducted excellent business, accumulated wealth, owned beautiful houses and gardens; thus, the return to their poor homeland had little appeal. The Euphrates*

lands and Egypt became the center of Judaism and remained so well into the Christian era.

When Jews complain about 3000 years of 'oppression,' it is one of the greatest falsifications of history. Rather, they enjoyed privileges above all other peoples. *They gained the favor of the most powerful rulers of antiquity, especially the founders of world empires: they received the most extensive support from the Persian kings; later Alexander the Great was friendly to them; Caesar and Augustus, the founders of the Roman World Empire, accommodated their wishes and confirmed their privileges*. But Persians, Greeks, and Romans had to make the same experience as the Egyptians with the Hebrews in the 2nd millennium BC: the descendants of Jacob, who had been kindly received, became a plague.

Under Persian Rule. The privileges granted to the Jews by the Persian kings soon became unpleasantly felt. The Jews living in dispersion had no intention of integrating themselves as organic members into the whole. *Rather, they kept themselves separate as foreigners and felt themselves to be a higher class of humans; they even refused to participate in the courtesy of bowing. And when individual Jews managed to attain high positions, they took sides with their fellow people*. No wonder they reaped hatred!

The Book of Esther in the Old Testament is extraordinarily valuable as a self-portrait of dispersed Judaism. Professor Gunkel writes: '*The main content of the book is a great persecution of Jews, this certainly taken from the circumstances: there the mob murders and plunders to their heart's content, and the authorities firmly close their eyes*'. About the reason for such hatred of Jews, the book says not a word: it is completely incomprehensible to the author; he does not notice and does not want to notice that Judaism, with its hatred against all peoples (one thinks of the prophecies of doom against the '*heathens*') and with its religious arrogance, as with its national conceit, has most severely provoked the '*heathens*'. The commercially ambitious Jew may also have aroused the envy of the mob; Haman wants to squeeze 75 million marks from the Jews for the state treasury and certainly profit himself in the process... The Book of Esther expresses the spirit of an oppressed nation, which feels its misery all the more bitterly as it is full of vanity and returns all attacks of its overpowering enemies with glowing hatred. They cannot defend themselves by their own strength; but they look askance at the help of the state. They wish that a Jewess would become queen and a Jew the supreme minister! *But then the Jews would turn the tables; then all enemies of Jews (75,000) should be exterminated by the Jews with the help of the authorities in one day with wife and child! In this spirit, a festival was and is celebrated annually, where Judaism would 'kill its enemies, at least in thought'*.

Under Greek Rule. Theodor Mommsen, who was more a friend than enemy of the Jews, has repeatedly compared the Judaism of antiquity with the later Roman papal church. Judea with Jerusalem was for dispersed Judaism the same as the Roman Church State for Catholics: the seat of the High Priest, the *Pontifex Maximus*, the Pope.

Even under Greek rule, the Jews enjoyed privileges, privileges above all other peoples. Just as they formed their own community within the community in cities, so in the empire they were a special state within the state. They were allowed to maintain their nationality and their national-church customs. They were their own state spread across all lands with their own laws. They had their leader in Jerusalem, and the taxes to the church were collected more regularly than state taxes. *Instead of 'counter-race,' as Schickedanz calls Judaism, I would rather say 'counter- or non-state'*. Mommsen writes: '*The maintaining of national character in religious forms while ignoring the (secular) state is the signature of later Judaism*'. About the privileges of the Jews, Mommsen writes in V, p. 491: *In the Greek cities, only the Jews were permitted to form, so to speak, a community within the community and to govern themselves to a certain degree*. Strabo writes (in the 1st century AD): *The Jews possess in Alexandria (and it was the same in Antioch and in other Greek cities) their own national leader, who presides over the people, decides the lawsuits, and disposes of contracts and ordinances, as if ruling an independent community. This happened because the Jews designated such specific jurisdiction as demanded by their nationality or, what amounts to the same thing, their religion.* Furthermore, the general state ordinances took extensive consideration of the national-religious concerns of the Jews and helped wherever possible through exemption (i.e., through exceptional laws, privileges, prerogatives).

What we understand as loyal state sentiment, the Jews did not and do not know: they were always only subjects or citizens subject to termination. The interests of their 'state of God,' which they expected and which is synonymous with Jewish imperialism, stood high above the interests of the secular state, in which they saw only their protector or bailiff. *The Jews never committed themselves with body and life to the Persian Empire or to Alexander the Great and his successors. On the contrary! With flying flags, they rushed each time to the victorious opponent*.

No wonder that friction arose between Jews and non-Jews, to what is called 'anti-Semitism'! Mommsen writes: '*The hatred of Jews and the persecution of Jews are as old as the Diaspora itself. These privileged and autonomous communities within the Greek cities had to develop it as necessarily as the swamp develops bad air*'.[1)]

[1] Judaism, which lay over states and peoples, decomposing them, became the model not only for the Roman papal church but also for all other international organizations'].

It is reminiscent of the modern attempts by Russians, Poles, and Czechs to create a unified state from a colorfully mixed bundle of countries and peoples, when in one of Alexander the Great's major successor states, namely in the Syrian Diadoch empire, King Antiochus Epiphanes (175-164 BC) undertook a policy of leveling. *Indeed, the diversity of nationalities and religions caused the greatest difficulties for his government. Therefore, he wanted to introduce Hellenic education and Hellenic worship everywhere*. And it did not seem at all hopeless to Hellenize the Jews like the others. For even then there were numerous '*Reform Jews*', i.e., those who adopted Greek education and sought a balance between Hellenism and Judaism. This led to revolution in Palestine, which belonged to the Syrian empire, (167 BC). Under the leadership of the Maccabees, the Jews proceeded from success to success, supported partly by the Roman government, partly through the torn nature of the Syrian empire. In 139, the head of the Maccabean house, Simon, son of Matthias, was recognized by the Syrian great king not only as High Priest but also as '*Prince of Israel*'. Later, divisions arose which prompted the Roman general Pompey to intervene in 63 BC and to enter Jerusalem; he even entered the Temple and the *Holy of Holies*. Since then, Judea was one of the numerous Roman client kingdoms of the East. *One may admire the Maccabees for their strong will to not let Judaism dissolve in the general melting pot of peoples. But Judaism itself suffered enormous blood losses through bitter self-destruction in the centuries before and after Christ, which shifted the racial composition of the people. The orthodox believers (Zealots) raged against all Jews who did not strictly isolate themselves from the Hellenistic world of thought, they exterminated men, women, children and destroyed their cities. A fateful selection of Jews formed who tended toward the wildest religious zeal and unlimited intolerance*.

Judaism in the Roman World Empire. Wilson, the President of the USA, in 1918 called the destruction of Jerusalem (70 AD) and 'the annihilation of Jewish nationhood by the Romans one of the greatest injustices in world history that must be made right'. *This judgment is wrong*. How did the destruction of Jerusalem come about? *During the last period of the Roman Republic, i.e., during the massive revolutionary wars from which eventually emerged the military dictatorship of Augustus, the Jews showed remarkable dexterity in always finding the right alliance*. They first supported Pompey, then Caesar, later Cassius and Brutus, afterwards the Triumvirate of 43, and in the final decision initially Antony, and finally Octavian-Augustus. *Loyalty changed like a password*.

Out of gratitude to Antipater, who had saved him from a dangerous situation in Alexandria (47 BC), Julius Caesar restored the Jewish state and granted extensive privileges. Antipater became king: he was succeeded by his son Herod. *In 6 AD, Emperor Augustus, at the Jews' own request, abolished the monarchy and made Judea a Roman province*; magnificent gifts from the imperial family adorned the Temple in Jerusalem. Augustus's successor, the strict Emperor Tiberius, also showed the greatest patience toward the Jews.

But when have the Jews ever been satisfied? *Despite all the benefits, despite all the privileges, their principled opposition to Rome grew*. Tax payment was challenged as ungodly. The Galilean Judas declared it a disgrace for Jews to recognize any lord other than the Lord of Hosts; but He only helped those who helped themselves. And when the revolutionary was executed, he was considered a martyr, the dead man became more dangerous to the Romans than the living one. Thus the conflicts accumulated. *Additionally, due to Jewish presumption, others' hatred of Jews grew*. While peace was maintained under Emperors Augustus and Tiberius, under the unworthy Emperor Caligula it came to an explosion; since 38 AD, one can speak of a permanent revolutionary state within Jewry. It began with a three-year bloody persecution of Jews in Alexandria (38-41 AD). Due to the compliance of the next Emperor, Claudius, a brief period of calm followed.

But on the one hand, the irritated mood remained on both sides; on the other hand, the incompatibility of the Jewish special position with the overall interests of the empire became increasingly apparent. We must note that nothing was left untried by the Roman government to achieve mutual tolerance. But the admonition expressed in the imperial edict, that the Jews should now also show greater moderation on their part and refrain from insulting those of other faiths, speaks volumes. Mommsen writes: '*the danger lay in the incompatibility of the imperial companions of different nationalities who had been coupled together by fate*'.

Since 44 AD, the weapons have not rested. We marvel at the accommodation of the Roman government. But this compliance increased the power of the Zealots ('*zealous ones*'), who terrorized the moderate elements among the Jews. The hatred grew. '*On both sides, further coexistence seemed impossible, and they met each other with thoughts of mutual extermination*'.

In 66 AD, bloody riots broke out in Caesarea and Jerusalem; there the non-Jews were the attackers, here the Jews. In Jerusalem, not only the Romans but also the moderate Jews fell victim to the people's rage. This gave the signal for cruel persecution of Jews in Damascus, Ascalon, Tyre. And now began the actual war 66-70. Fighting took place not only between Roman and Jewish troops; Jewish parties also murdered each other.

The horrific massacre ended in 70 with the destruction of Jerusalem.

Despite these terrible outbreaks of mutual hatred, the imperial government did not allow itself to be carried away into further violent measures. We must recognize it as a moderate policy that while the Jews scattered throughout the empire should no longer form a state within the state, with their own central government in Jerusalem; they were not hindered in the practice of their religious customs either in Palestine or elsewhere. Indeed, rabbinical associations were again allowed to form, which took the place of the former high priestly central government. '*It was not a question of faith, but of power. The Jewish church state as head of the diaspora was incompatible with the absoluteness of the secular great state*' (Mommsen).

Two more times there were horrific, bloody uprisings of the national Jewish community: in 116 AD, a Jewish uprising broke out in Cyrene, Cyprus, and Egypt; it spread far into Asia Minor as well. *How bitter the fights were is shown by reports that the Jews killed 220,000 people in Cyrene and 240,000 in Cyprus. On the other hand, in Alexandria, the besieged Greeks killed whatever Jews were in the city at that time*. The uprising that broke out in 130 AD under Emperor Hadrian in Palestine has no equal in history; the entire Jewish community supported the rebels. For three years, the Jews and Roman troops fought with incredible cruelty. Credible reports tell of 50 captured fortresses, 985 occupied villages, 580,000 fallen. *Again, after the suppression of the uprising, the Roman government exercised extensive religious tolerance*.

But it seemed as if through the bloody losses since the Maccabean period (through three centuries) all moderate Jews had been exterminated. The remaining Judaism intensified its segregation. Mommsen speaks of the '*rigid rabbinism that knows nothing, nor wants to know anything of the world beyond Abraham's bosom and Mosaic Law*'; of the '*literal belief in the holy scriptures, which rose to the dizzying heights of absurdity*'. *The mysterious Talmud emerged, which separates Jewish thinking like a Chinese wall from the spirit of other peoples*.

05. The Orientalization of the Entire Ancient Cultural World.

Günther rightly emphasizes that when we speak of the '*Jewish characteristics foreign to us*', it is not only about Judaism, but about traits common to all peoples of Near Eastern and Oriental race. But the Jewish people became the most tenacious, self-conscious, and most assertive carrier of Near Eastern-Oriental blood and spirit. *The great states founded by Nordic heroes were successively infected by this spirit, which brought about their decay: the Persian World Empire; the Greek-Macedonian World Empire of Alexander the Great; the Roman Imperial World Empire*.

From the Orient, the death shroud slowly laid itself over the entire ancient cultural world, over the so-called '*earth circle*', i.e., over all lands far around the Mediterranean. The international cultural community was achieved, which still appears to many people today as the highest ideal: *Unified humanity*. In truth, the Persians, Greeks, and Romans successively gave up their nationality and national culture in favor of Asia. Asia penetrated into Europe; Asian blood and Asian spirit. The Asian gods, the Chaldean worldview spread throughout the Roman Empire; people allowed themselves to be infected by Asian vices. And the Roman emperors? They adopted Asian theocracy, universalism and absolutism; the deification of the ruler, the imperial cult with its temples and altars was something Oriental. At the beginning of the 3rd century AD, worthless rulers of Oriental descent sat on the Roman imperial throne: Caracalla and Elagabalus. When Diocletian renewed the empire around 300 AD, he took Asian institutions and customs as models for his 'reforms'.

International cultural community, unified humanity! The term Roman-Jewish mixed and world culture seems better to me. 'Roman-Jewish' i.e. 'Rome' has been for almost 2000 years the epitome of all mixing and blurring, for the destruction of national character, for melting pot of peoples, mixing of blood, culture and religion, for the equality of all that bears human countenance. And in the midst of this 'unified humanity,' the Jews, the most zealous proclaimers of international thought, maintained and saved their nationality. On one hand, they sharply separated themselves from all other people; on the other hand, they sought to increase their influence over them to guide them according to their will. We admire the tenacity with which those scattered throughout the world maintained their strong sense of closest belonging in the midst of the melting pot of peoples.

Harnack has estimated the total number of Jews at the beginning of our era at 4-4.5 million; of these, 1 million in Egypt, 1 million in Syria, 0.5 million in Palestine. He assumes that Jews made up 7% of the total population of the Roman Empire during the time of Emperor Augustus. Above all, they lived in the large cities of the East: in Alexandria, of 500,000 inhabitants, 200,000 are said to have been Jews; it was similar in Antioch and the other newly founded Greek cities of the Orient. Later they also penetrated into the West; at the time of Emperor Augustus, about 15,000 Jews may have lived in Rome.

The best expert on Roman history, Theodor Mommsen, emphasized the significance of Judaism in the dissolution of the ancient cultural world. He wrote: '*The Jew remains relatively indifferent towards the state; he gives up the core of his national peculiarity just as difficultly as he willingly wraps it in any nationality. Even in antiquity, Judaism was an effective ferment of national decomposition*' (i.e., dissolution,

disintegration). The same Mommsen points out that there was already a fear of Jews in the Roman Empire. '*How closely the Jews held together in terms of their national identity even then (in Caesar's time) is proven by the remark of a writer of this time, that it was precarious for the governor to get too close to the Jews in his province, because he could then surely count on being booed by the metropolitan mob upon his return home*'. Jews at the head of the mob against an uncomfortable high official!

II. History of Judaism in the Middle Ages.

It is difficult to say when the Middle Ages begins and ends. In our brief overview, the term may apply to the Christian period until Luther.

01. Main Content of Medieval History.

Two strong life forces of renewal entered the degenerate, declining ancient cultural world: the religion of Jesus and the Germanic-German national character. Since then, all of world history consists of Germany's struggle against the Roman-Jewish mixed and world culture. Ultimately, it comes down to an either/or: Germany or the succession of Jesus Christ and Emperor Augustus. The tragedy of medieval history lies in the fact that both the representatives of Christianity (i.e., the growing Roman papal church) and our Germanic-German heroes (the Great ones) believed they could combine Germany, Christianity, and the succession of Emperor Augustus. Through this, they became increasingly entangled in the nets of Roman-Jewish mixed culture.

The church historian von Hase said: *'Moses' chair came to Rome as Peter's chair, meaning the Roman papal church is a repetition of the Old Testament Jewish church; it is not Christianity, but Judaism and simultaneously the successor of the Roman empire. And our Germanic-German 'Great ones' were deluded into thinking they were doing God-pleasing work by using their national forces to establish the divine state encompassing all people. They became Roman emperors, successors to Emperor Augustus. We received a Roman Empire of the German Nation, a Roman culture, Roman church, Roman law of the German nation. This 'Roman' was 'Roman-Jewish'. The entire past was viewed in terms of the Jewish historical construction*.

02. Judaism in the Early Middle Ages.

Southern and Eastern Jews.

Naturally, the Jewish separation against foreign blood could not be carried out completely. Also, from the beginning, the blood and racial mixing was different in the various parts of dispersed Judaism. *Thus, two large groups emerged early on: The Southern and Eastern Jews (the 'Sephardim' and 'Ashkenazim'). The former are also called 'Spanish Jews'; parts of them came through France to the Rhine, to Holland and England.* In them, the genuine Bedouin blood of oriental race predominates; noble figures, a type of distinguished people. The Eastern Jews spread throughout southeastern and eastern Europe; in them, the influence of Near Eastern race must have been continuously strengthened. Additionally, in the 8th, 9th, and 10th centuries, a large part of the eastern European trading people of the Khazars (the ruling house and nobility, whom many followed) converted to Judaism and was accepted not only into the faith community but also the blood community. *Through this, influences of Mongolian and East Baltic races seem to have entered the local Judaism. According to Günther's estimate, the Eastern Jews are nine times as numerous as the Southern Jews*. Despite this difference in racial mixing between the two groups, what they have in common predominates; they are and feel themselves as one people. Meanwhile, Eastern Judaism is increasingly prevailing, and the genuine Sephardim seem to be slowly dying out. Judaism today is almost exclusively Eastern Judaism.

Competitors.

Medieval history tells us of the long struggles between empire and papacy. They were competitors pursuing the same goal, namely the restoration of Emperor Augustus's empire encompassing all cultured peoples: 'unified humanity'. One of the competitors wanted to stand as emperor-pope at the head of this 'world-divine state', the other as pope-emperor. Similarly, Judaism and Roman Christianity were and are competitors. Both want to establish the earthly divine state. All people should be equal; only in one case the national-Jewish priesthood wants to have leadership, in the other the Roman priesthood. *The Middle Ages brought victory to the Roman papal church on both sides*.

Rome and Judah as competitors! We must establish that these were not religious oppositions. For Catholic doctrine, the Jews remained 'the chosen people', who had a mission in and for Christianity. The Christian church has always granted protection and tolerance to the Jewish religion; for the Jews, with their holy books, were indeed a testimony to the truth of Christianity. The opposition was to the presumptuous Jewish nationhood; it was almost always a defensive struggle against something foreign. Through their own fault, the Jews fell into a pariah position. Like the Jewish community, Western Christianity gradually received a special ecclesiastical law book (*codex iuris canonici*). *Here the following principles were established for Judaism*:

Freedom of religious practice, but: 1. The settlement of Jews is to be restricted and efforts made so that they live together if possible; *because, scattered among the people, they are given more opportunity for illicit acquisition and usury*. 2. Christians should not use Jews as doctors or nurses, except in cases of necessity. 3. The Jew may not hold any public office. 4. *The Christian must not serve the Jew as a domestic servant.* 5. Jewish business and trade life should be subject to the strictest control to protect Christian peoples from usury

exploitation. 6. *Marriages between Jews and Christians are strictly forbidden*.

Judaism in the Whirlpools of Political Struggles.

In the 4th century AD, with the invasion of the Huns, the long period of great migrations began. The ancient cultural world was severely shaken. On the soil of the Western Roman Empire, Germanic kingdoms of the Visigoths, Vandals, Ostrogoths, Lombards, Franks, and Anglo-Saxons emerged in Spain, North Africa, Italy, Gaul, and Britain. In the 7th century, the Arab conquest campaigns began: they poured over Asia Minor on one side, and on the other, they conquered not only all of North Africa but also Spain, and invaded the Frankish Empire across the Pyrenees. After long turmoil and after defeating the Arabs, the Frankish Empire strengthened in the 8th century under Charles Martel, Pepin the Younger, and Charles the Frank. The latter became Roman Emperor in 800, legal successor to Augustus. But after his death, the great state disintegrated again; around 900 was the lowest point of Western culture and the Christian church.

And the Jews? Despite their dispersion, one can apply to them for these turbulent centuries the verses from Schiller's *Bride of Messina*: '*The foreign conquerors come and go; we obey, but we remain standing*'.

There can be no talk of cruel persecution of Jews by the tolerant Germanic conquerors. *On the contrary, Jews often succeeded in reaching high positions of trust through their services as interpreters and healing arts, through their business acumen, through their skill in procuring and utilizing goods*. But time and again they drew the hatred of the people: through their presumption and mockery of Christianity, *through their slave trade and keeping of Christian slaves, through their parasitic, exploitative activities*.

Particularly instructive is the history of Spain, repeatedly celebrated by the Jews as their '*second promised land*'. Here the Visigoths, when they conquered the land in the 5th century, found many rich Jewish communities. And when later the contrast between the Germanic 'heretics' and the Romanesque (Welsh) orthodox believers intensified, in this dispute between the two Christian confessions, the Jews took the side of the Goths and received great privileges for it. But with this their arrogance grew, and when in the year 586 the Gothic king Reccared converted to the Roman Catholic Church, the turning point began. First, old laws were renewed: 1. Exclusion of Jews from public offices, 2. Marriage ban between Christians and Jews, 3. Prohibition of owning Christian slaves.

In the year 612, it even came to an expulsion of the Jews; 90,000 were reportedly affected. *Later, the threatening Arab danger led to increasingly severe measures against the Jews. Not unjustly*. *For indeed, these had helped the Arabs in a treasonous manner when they crossed over the Strait of Gibraltar and defeated the Visigoths in the Battle of Xeres de la Frontera* (711).

The Arab rule in Spain was a golden age for Judaism; Spain took over the leadership over world Jewry as a whole. Too much is still made today of the simultaneous flourishing of Arab and Jewish science and education at that time. The Jews reached high positions of trust; their wealth grew, especially through the profitable slave trade. *Nevertheless, they were also an element of decomposition in the Spanish Arab state*. With sure instinct, they observed since the 11th century the progress of the Christian kings of Castile and supported these through espionage.

Why should we not be allowed to truthfully say that Jews, by their whole nature, are not capable of being absorbed into a foreign nationality, becoming loyal citizens, and feeling genuine love for their fatherland? *They remain foreigners and want to remain foreigners. Just as in antiquity the Babylonian Jews reached out to the Persians, the Persian Jews to the Greeks, the Greek Jews to the Romans: so later in Spain the Roman Jews to the Goths, the Gothic Jews to the Arabs, the Arab Jews to the Christian kings of Castile*.

And in other countries? In the Frankish Empire too, the fate of the Jews alternated. In general, one can say that they fared well under the Carolingians during the 8th, 9th, and 10th centuries. Of course, Jewish writers wrongly claim Charles of the Franks (768-814) as a pronounced friend of Jews. For although he granted the Jews great freedoms and used the Jew Isaac for his dealings with the Caliph Harun al-Rashid, he still kept them somewhat in check. Different under his weak son Louis the Pious (814-840), who was completely under Jewish influence! One can speak of a fashion of the time favoring Jews. The Jewish Professor Graetz writes: '*The Empress and her friends were patrons of the Jews because of their descent from the great patriarchs and prophets. For their sake they should be honored, said this pro-Jewish party at court, and the emperor saw them in the same light... The Jews had free access to court and dealt directly with the Emperor and persons close to him... Relatives of the Emperor gave Jewish women costly garments; Christians visited synagogues: many educated Christians were so taken with Judaism that they kept the Sabbath holy and performed work on Sunday*'.

In the 9th and 10th centuries, Jews were able to spread across Germany. *We find them in Magdeburg, Merseburg, Regensburg, in Giessen and Prague; slave trade flourished primarily*. It was of great importance for the Jews living among us that they received a center in the Mainz rabbinical school. They were by no means prevented from settling and turning to agriculture; even the Jewish professor Graetz admits the possibility of land acquisition. They did not become a trading and usury people 'through a harsh fate'.

At the end of this section, the close relationships of the unfortunate Emperor Henry IV (1056-1106) with Judaism in the 11th century should be mentioned. Probably bitter need brought him into dependency on Jewish money lenders. We have documents about his acts of grace especially towards the Jews in Worms and Speyer. In Speyer, the Jew-friendly Bishop Rüdiger Huozmann had already granted the Jews their own jurisdiction in 1084 along with other freedoms. He was surpassed in 1191 by the emperor, who determined that in a trial between Christians and Jews, judgment should be made according to Jewish law. Sombart writes about this: '*For centuries, a special Jewish law was in force for the acquisition of movable property by Jews; it found its first recognition in the privilege that Henry IV granted to the Jews of Speyer: 'If stolen goods are found with a Jew, and the Jew claims to have bought them, he may confirm with an oath according to his law for what sum he bought them; if the owner then pays him that much, he shall return them to him*". From this grew a legally guaranteed receiving privilege for Jews. At that time, our legal confusion began through the intrusion of foreign legal views. *Also in Speyer, with the growing hostile public sentiment, the new Jewish settlement was surrounded by a protective wall; it is the first ghetto separation in Germany: not an imposed hardship, but a favor for the protection of Jews!* Of course, the ghetto later turned into a plague for the Jews: just as the protection granted by Louis the Pious in the 9th century as a benefit later developed into '*chamber serfdom*,' which degraded Jews to serfs.

03. Judaism in the Later Middle Ages.

The First Jewish Persecutions 1096 and 1146. The Popes' pursuit of world domination led to the long-lasting societal disease of crusade fever, which swept away hundreds of thousands like a contagious epidemic. We think not only of the costly ventures to the Holy Land but also of the misery of the Children's Crusades and the horrific Crusades against heretics. Among the pious mixed adventurers, fanaticism mixed with lawlessness. Thus, in France and in some Rhineland cities, the accumulated resentment of citizens against the usurious Jews was unleashed. At the beginning of the first and second Crusades (1096 and 1146), there were bloody excesses, which cannot be condoned, but were exaggerated by Jewish historians[1]. In both cases, the authorities intervened energically to protect the Jews.

[1] *In reporting the victims, two-digit numbers were turned into four-digit ones*].

The Race Between Rome and Judah in the Hunt for Money.

Competitors! The similarity between Rome and Judah is striking. We think of the divide between clergy and laity, of the hierarchical structure with its high-priestly apex. Judaism and the Papal Church formed a supranational state within the state with its own law, which, due to its 'divine origin', demanded higher validity.

And the money? It appears as an irony of history that the effects of the Crusades were exactly opposite to their original intentions. Pope Gregory VII (1073 to 1085) had wanted to turn the whole world into a large monastery. But instead of world renunciation, the joy in worldly goods grew, especially the appreciation of money. *The Church itself was dragged into the dance around the Golden Calf*. It was precisely the papacy which, by accelerating the transition from natural to monetary economy through its general tax system, removed the previous restraints for Judaism and cleared the path for it to operate in its very own domain. *The idea of the church's prohibition of interest stems from non-capitalistic views, where it was considered improper for a Christian to demand a surcharge from a fellow Christian for borrowed money*. Later, little attention was paid to this, and where conscientious Christians felt bound by the church's prohibition of interest, it became practically a preferential treatment for Jews.

The last centuries of the Middle Ages show us an undignified race between Rome and Judah in the hunt for money. Just as in ancient times the Temple in Jerusalem, now the Roman papal church became a world banking house. *Finally, the oppressed Christianity awaited the hero who, following Jesus, would drive the money changers 'out of my Father's house'*. And the Jews? In the transition to monetary economy, they lived in their element and proved themselves as trained financiers. Often enough 'the sponge, when it had soaked itself full', was squeezed out by princes and cities; but in the shortest time, the loss was covered again. *The increased need for luxury brought about by the Crusades, especially the costly clothing pomp, repeatedly brought customers to the Jews; entire estates were pledged to them. The usual interest or usury rate was 43.3%, but was often increased many times over.*

The Jewish Expulsions.

The 13th century was for the Jews simultaneously a time of greatest, enormous enrichment and the beginning of increasing persecutions. It must be noted that these mostly came not from above, but from below. As in antiquity, Jews succeeded in the Middle Ages and modern times in repeatedly gaining the favor of the great. Precisely because individual kings, secular and spiritual princes, city authorities, in order to obtain money, abandoned their subjects to exploitation by the Jews, bitterness grew in the lower classes of people: exactly as it did towards the Roman papal church. Finally, the Jews were expelled from Western and Central Europe. The religious antagonism played a role only insofar as excessive defamation by Jews against Christ and Christianity became known.

In England, the discovery of widespread Jewish counterfeiting operations gave the impetus for the

expulsion of Jews (1291). In France, during the 13th century, Jews attained great wealth and extensive land ownership. Although confiscation of goods followed several times at the beginning of the 14th century, Jews found protection under kings Louis X and Charles V. *For enormous tribute payments, they were permitted an interest rate of up to 80% in their money dealings. This increased the bitterness of the people, who in 1394 forced their complete expulsion*.

Particularly instructive again is the history of Spain. *Repeatedly, the accumulated rage of the people erupted over the economic oppression and treason by the Jews, over mockery of Christianity and quackery*. We hear of Jewish financial advisors to kings; their activities were particularly bad under Alfonso I (1325-1380) and his brother Don Pedro. '*The Jews suck the blood of the plagued Christians and consume their property through tax farming*'. says an old chronicle. Popular fury rose, and around 1480 massive Jewish persecutions began. To escape them, many Jews had themselves baptized. Since 1451, the Inquisition worked against Jews and pseudo-Christians, who were called *Marranos*. Yet the royal couple, Ferdinand and Isabella, tried once more with leniency. *Only when during the Granada War against Spain's last Moors the Jews secretly supported the enemy, did punishment break out in 1492.* A decree appeared whereby Jews had to either become Christians within four months or leave the country. *At that time, around 300,000 Jews emigrated from Spain: partly to Turkey, where their descendants are still called Sephardim today; partly to Portugal, from where they were soon after also expelled*.

In Germany, due to its division into many states, unified action was no longer possible. If Jews were expelled from one place, they were accepted in another. The 15th century brought the expulsion of Jews from the most important German trading cities: from Cologne, Augsburg, Strasbourg, Erfurt, Nuremberg, Ulm, Regensburg. In contrast, they found acceptance in Frankfurt am Main and Hamburg. Somewhat later, fate also caught up with the Jews in Italy. *In the 14th and 15th centuries, the bitterness against Jews was so great that accusations of ritual murder and well poisoning found general belief.* Around 1350, during the time of the Black Death (bubonic plague), there were cruel Jewish persecutions first in France, then in Germany.

Poland as Jewish Land.

Since the earliest times, numerous Jews lived in Eastern Europe, from where they conducted a thriving slave trade. Indeed, our German word 'Sklave' came from 'Slawe'; the Slavic peoples provided rich material for forced labor. Later, Poland became the refuge for Jews expelled from Germany[1]; *they made themselves indispensable to the magnates in the exploitation of peasants*. From the dukes and later the kings, they received numerous privileges, including distilleries and the dispensing of brandy. Despite all representations, even from high clergy and the Pope, they repeatedly found protection from kings and magnates. Of course, *in the 17th century, the long-accumulated popular fury also broke through here, especially against Jewish tax and tribute bloodsuckers*, and there were terrible Jewish persecutions (pogroms) throughout the East. *But then the Polish nobles took the Jews back in, and to them the world owes the inexhaustible Jewish cradle in the East.*

[1] At the end of the Middle Ages and long thereafter, the German language was widely spread throughout the East. When the Jews expelled from Germany immigrated to Poland, Jewish German, the Yiddish language, developed].

III. Modern Era.

01. The Ghetto Period.

Ghetto, Ghetto enforcement! The German Michel is expected to feel the deepest sympathy for the 'poor' Jews at these words: with the Jews, eternally persecuted and oppressed since ancient times, who led an existence unworthy of humans, crammed together in dirty Jewish quarters and narrow Jewish alleys, defenseless and without rights, subjected to the arbitrariness and mockery of Christians.

Of course, the life of Jews in the 15th-18th centuries was by no means enviable; but through their own fault. For two and a half millennia, they have always and everywhere lived as foreigners among other peoples and had the tenacious will to remain foreigners. For two and a half millennia, their ghetto life has been as voluntary as their dispersion[1]. The ghetto (the Jewish quarter) was something similar to today's foreign quarters in the cities of China. For antiquity, I remind once again of Alexandria, Antioch, Rome. In the early Middle Ages, there was nowhere a ghetto enforcement; rather, religious community and professional association brought Jews together. *The first walled ghetto in Germany, the Jewish quarter in Speyer (1084), was a privilege*. Only towards the end of the Middle Ages did ghetto enforcement grow out of voluntary separation, and even then the isolation was not strict; numerous exceptions are known, for example for court Jews and physicians.

[1] The Jew Rathenau admitted this for our time a few years ago: '*In close connection among themselves, in strict seclusion from the outside: thus they live in a semi-voluntary, invisible ghetto, not a living member of the people, but a foreign organism in its body*.

What were the conditions like in the 15th-18th centuries? The states of Western and Central Europe had exercised their undisputable right to expel foreigners. Instead of settling in the East, where there was enough space, and dedicating themselves to agriculture or a craft, the Jews behaved like people who absolutely want to intrude into a park where signs at the entrances read '*Entry forbidden for foreigners*'. *They want to remain 'foreigners' but not be treated as 'foreigners'.* They managed to smuggle themselves in here and there. The

continuous wars of modern times, the need for money of kings, princes and city authorities, the rising luxury opened the gates for them. *Luther had indeed seriously and loudly warned against the Jews in his final years. But this was forgotten; one sometimes gets the impression as if the Jews were regarded as allies in the fight against Rome*. But how little they were touched by the great intellectual movement of the Renaissance, Humanism and the Reformation is shown by the fact that precisely *in the 16th century the Shulchan Aruch was written down, which briefly establishes all areas of practical Jewish religious law*[1]. Here we encounter a completely foreign spirit that deeply offends our German sensibility.

[1] Dr. Bischoff writes: *The Shulchan Aruch presupposes the Talmud and the Talmud presupposes the Old Testament along with the associated religious legal tradition*].

02. Anglo-Americans and Jews.

Important Jewish Migrations.

At the turn of the Middle Ages and Modern Era, hundreds of thousands of Jews were expelled first from Spain, then from Portugal. Chronologically, this expulsion coincided with the discovery of America and the sea route to East India; no wonder many Jews turned to the New World! Others came to Holland and England. *In 1597, the first Portuguese Jews settled in Amsterdam and gained access; soon the first synagogue was opened, and the Jews themselves called Amsterdam their new, great Jerusalem*. Jewish communities emerged in numerous other Dutch cities; during the Dutch Wars of Liberation, Jews from Antwerp also immigrated. In England, the admission of Jews had been forbidden since 1291. But Queen Elizabeth had a Jewish personal physician around 1600[1]; Cromwell too believed around 1650 that he could not do without the Jews. Nevertheless, restrictions on the admission of Jews still existed. Only the '*great*' Revolution of 1688 brought the change. William III of Orange was called to the throne of England; in his retinue, *numerous Jews immigrated from Amsterdam and blessed England with the developed technique of stock exchange trading*. Sombart writes: '*The stock exchange appeared like Minerva, who sprang forth fully armed; the main negotiators of the first English loan were Jews; they stood by William III of Orange*'. Among his Jewish advisors, the wealthy Medina had the greatest influence.

[2] After this Rodrigo Lopez, Shakespeare created his Shylock].

At that time began the long struggle between France and England (1688-1815); the most brilliant military commanders we encounter at the beginning were the English Duke of Marlborough and Prince Eugene, and at the end the English Duke Wellington and Prince Blücher. About Duke Marlborough, we read in Sombart: '*The wealthy Medina was Lord Marlborough's banker, paid him an annual pension of 6000 pounds (120,000 gold marks) and in return reaped the first fruits of campaign news. The victory days of the English army were as profitable for him as they were glorious for England's arms. All the tricks of bull and bear markets, the false news from the battlefield, the allegedly arrived couriers, the secret stock exchange coteries, the whole secret machinery of Mammon was known to the first fathers of the London Stock Exchange and was properly exploited by them... We know of a whole series of Jewish financiers from the time of Queen Anne (1702-1714) who speculated on a large scale at the stock exchange. Manascheh Lopez gained a great fortune by taking advantage of a panic (caused by false alarm that the Queen was dead) and buying up all government funds, which rapidly fell in price*'.

Like a mental epidemic, stock market fraud came over Holland, England, and later France in the 17th and 18th centuries. We think of the tulip mania in Holland, the South Sea Bubble in England, and Law's System in France. '*Through stock trading, the entire nation was drawn into a true frenzy of unbridled greed and bacchanalian lust for pleasure*'.

Puritanism and Enlightenment.

Although the various, mutually combative English-Scottish churches and sects broke away from Rome, they came increasingly under the influence of Judaism[1]. Common to them is their preference for the Old Testament; this is particularly evident among the Puritans. Like the Jews, the Anglicans and Scots sought and seek to regulate and rationalize all life through strict laws; the Jewish Sabbath celebration was imitated in narrow-minded Sunday observance; *a Christian Pharisaism emerged*. Against their will, the Puritans served capitalism through the rationalization and methodization of life. Around 1700, such a violent drive for trade and acquisition awakened in them that their clergy were utterly horrified. A contemporary writes: '*Forced by no one, rather due to an unforeseen and unexpected change in the public spirit, all their thoughts and inclinations are directed toward business, as if they were gathered and guided by a higher power*'. The strange reconciliation began between an ostentatious piety and boundless greed for money, which we Germans find so unsympathetic in the English and North Americans: '*a powerful acquisitive drive under the ashes of unprecedented bigotry*'.

[1] Professor Kühnemann says of Great Britain that it is '*more a Jewish than Christian power*' in its essence. There exists in the Anglo-Saxon world a widespread society that calls itself '*Believers of Identity*' because they believe that Britons and Israelites are 'identical'; they say the British are the 10 tribes separated from Judah after Solomon's death, the lost and refound Israel. *The same tendencies are represented by the influential Anglo-Israelite movement, which even infects the English royal house*].

Jewish spirit! And just as the Jews 2000 years ago were divided into orthodox and liberal Jews, so from the same root developed Puritanism and the Enlightenment. This is what we call the age of rationalism, when people believed they could calculate everything and regulate it with their own calculating minds. While the natural sciences could indeed flourish under these conditions, and much good came from this, the curse was greater. For everything else was stripped of its soul, because people denied the most valuable things, the imponderable and incalculable forces (the '*imponderables*'). With calculating minds, people constructed a '*natural and rational*' state, society, legal and economic life that was supposed to apply to all countries, all peoples and times; even the '*correct*', natural and rational religion was calculated.

The Freemasonry.

The development of the Freemason order has significantly contributed to the close connection between Anglo-Americanism and Judaism. The Grand Lodge founded in London in 1717 became the mother of all modern Freemasonry; the '*Book of Constitutions*' of 1723 already reveals that the order was a secret society. It is astonishing how quickly it spread not only throughout England and the American New England states but also across Western and Central European countries. Freemasonry emerged as a kind of religion, and its spread may have been aided by its particular opposition to Roman Papism. The demand for a '*natural and rational religion*' also corresponded to the intellectual current of the time. Already in the Constitution Book of 1723, it states: '*The Mason is obligated to that religion in which all men agree*'. While we find almost no Jews in the lodges in the first decades, as they were considered only half-citizens, everything breathed Jewish spirit from the beginning. Freemasonry has little to do with Christianity, but much more with the Old Testament of Judaism: *King Solomon is called the first Grand Master of the order; all externals (temple, altar, seven-branched candlestick, ark of the covenant) are borrowed from Judaism*. And although Jews were only admitted among the *brothers* in growing numbers since 1780, *the documents of the Jew Elias Ashmole were already of decisive influence when the Grand Lodge was established in England* (1717).

The bitter enmity between Freemasonry and the Roman Papal Church proves, upon closer inspection, to be a competitive struggle in the hunt for world domination. Internally, the Papal Church and 'Counter-Church', Jesuits and Freemasons are related in essence. And if it is said of the Papal Church: '*The seat of Moses came to Rome as the seat of Peter*', then one can say of Freemasonry: '*The Ark of the Covenant came from Jerusalem to London*'. An English writer declared: '*The Freemason is an artificial Jew*'. Without understanding the close connection between Anglo-Americanism, Judaism, and Freemasonry, one cannot understand the history of recent centuries at all. An English Masonic journal wrote in 1902: '*Britain's greatness is the work of Freemasonry*'. For 100 years, Jews have gradually gained external leadership in world Freemasonry as well. *Here again I repeat that my fight is against world Freemasonry*.

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North America as Jewish Land.

Sombart's words '*America in all its parts is a Jewish land*' initially applied only to South and Central America. *Spanish and Portuguese Jews came there with the discoverers. The first merchants and industrialists in America were Jews. From the very beginning, sugar plantations and sugar industry were a main source of their enrichment for centuries. This applies to both the Spanish West Indian islands and Portuguese Brazil, where many respected Dutch Jews went when it was in Dutch possession from 1624 to 1654: this also applies to the French colonies in the West Indies and southern North America. Everywhere, Jews were the rulers of the sugar industry and sugar trade*.

And today's United States of North America? Here the development was initially quite different, because it wasn't adventurers and fortune seekers who immigrated, but simple, serious men and women who settled amid many hardships and dangers and who sought not earthly power and honor, but freedom of their faith: *Puritans and Quakers from England, Palatines from Germany, Huguenots from France. Farming settlements without slave labor emerged*. But when, since William III of Orange's accession to power (1689), the English motherland experienced the '*blessings*' of Jewish immigration, the Jewish economic spirit, combined with an incredible Pharisaism, gradually spread in the New England states of North America. *Sombart calls Americanism distilled Jewish spirit*. And Halfeld writes: '*The peculiar duality in American life (the idealistic pathos paired with cunning business practices: the religious underpinning of the success concept; the preacher who is an entrepreneur; the proselytizer of morality; the businessman with God and ideals on his lips; Wilson's 14 Points; the Wall Street-authenticated world peace): all of this ultimately goes back to the Puritan ethos*'. The US-Americans have also masterfully understood how to put Freemasonry in their service.

The number of Jews in the United States was initially small, around 4000 in 1800, about 50,000 by 1850. But today there are well over 4 million; in New York alone, more than 2.5 million Jews live[1]. [[1] Cf. p. 425 of this *Handbook*].

03. The Jews in Germany.

In Germany, the multitude of states benefited the Jews, as it made unified action against them more difficult. The Thirty Years' War, in particular, gave them the opportunity to spread anew. *The Emperor's and princes' need for money opened the gates to them; a mass immigration of Eastern Jews followed*.

The Habsburgs.

Although sharp measures were repeatedly taken against the Jews in Austria during the 16th, 17th, and 18th centuries, the Habsburg emperors became increasingly dependent on Jewish financiers, partly due to the many wars, partly due to their tendency toward extravagance. During the Thirty Years' War, the era of Court Jews began. We hear of the Bohemian Jew Lazarus that he '*obtained or had obtained at his expense intelligence and information of great importance to the imperial army and constantly strived to supply all kinds of clothing and necessary munitions to the Imperial Army*'. The Jew Jakob Bassewi Schmieles was elevated to nobility under the name '*von Treuenberg'*. As Kernholt writes, *his 'loyalty' was primarily expressed in the fact that he had accepted and put into circulation the low-value thalers paid to him for his supplies*.

The emperors and princes gave Court Jews the opportunity to set up their suction pumps even where Jews were otherwise not tolerated. *A hundred years later, under Emperor Charles VI (1711-1740), the ennoblement of rich Jews became so excessive that through blood mixing, gradually the largest part of the Austrian nobility became Judaized*.

The Viennese example was imitated by the hundreds of German princes; soon there were Court Jews at all larger and smaller courts, who satisfied the princes' great need for money at the expense of their subjects. *The most well-known became Court Jew Süß, who became all-powerful minister in Württemberg and drew upon himself the justified hatred of the people*.

The Hohenzollerns.

In the 17th century, the Electorate of Brandenburg had no Jews. We must consider it fateful that the Great Elector Frederick William I, when there was a temporary expulsion of Jews from Vienna in 1670, permitted the immigration of fifty Jewish families. His extravagant son, King Frederick I, was tempted by the profitable source of money from Jewish letters of protection to admit a larger number of Jews, and loud complaints about the resulting abuses have been preserved.

In the 18th century, there were no more expulsions. But Kings Frederick William I and Frederick II, the Great, were eagerly concerned with protecting their subjects against exploitation. *This became increasingly difficult as the Jewish community of the state multiplied through the acquisition of Silesia and West Prussia*. Frederick II issued a '*Regulation for the Jewish Community*' in Prussia. The freedom of movement of Jews was restricted for the good of the whole, and they remained under alien law as before. The great king prioritized duties toward his own people; he was, as Kernholt writes, '*the last Hohenzollern of whom one can say this about his Jewish policy*'. It should not be concealed that even Frederick the Great, during the Seven Years' War (1756-1763), saw himself forced by the enormous financial distress to become involved with Jewish coin debasers. In this process, the Court Jew Ephraim became wealthy.

The Free Imperial Cities.

Hamburg and Frankfurt am Main are named by Sombart among the German cities that accepted Jews. *In 1603, the Hamburg Senate, out of self-interest and mercantile greed, denied the presence of Jews despite complaints from the citizenry and clergy*. On the gradual Judaization of the Hanseatic city of Lübeck, we have an excellent book by Hofmeister: '*From Hanseatic Spirit to Merchant Spirit*'; there we read how the council always stands on the side of the Jews, while the entire citizenry demands energetic measures against Jewish immigration. *The Napoleonic era brought a flood of Jews*. After the Wars of Liberation, the brave Mayor Smidt distinguished himself by keeping his Hanseatic city of Bremen free of Jews.

The Beginning Judaization of Berlin. **(Moses Mendelssohn).**

'Theft of the birthright!' We think of the last centuries before Christ, of the so-called Hellenistic age. Then Greek-speaking Jews lived in the newly founded Greek cities of the Orient, especially in Alexandria and Antioch, alongside the Greeks. A rapprochement between Judaism and Hellenism took place. *But the final result was that the Greeks lost their distinctiveness and became orientalized; the Jews adopted the language and cultural treasures of the Greeks but remained Jews*.

Exactly the same thing has been repeating itself since the 18th century AD, and the Enlightenment with its ideas of freedom, equality, fraternity, tolerance, and humanity became the ladder for the rise of the Jews; they masterfully understood how to present their wishes for civil-legal equality as a demand for tolerance and injured human dignity. *The Jew Moses Mendelssohn (1729-1786) became the father of Reform Judaism without internally ceasing to remain a true Law-abiding Jew*. He was not, as Bartels has shown, the ideal person as which he is portrayed; rather, he accuses him of double-dealing. *Moses Mendelssohn successfully worked to lead his fellow tribesmen out of the spiritual ghetto, to convey German cultural treasures to them, and to guide them to use the German language of the educated instead of Jewish-German jargon*. Through his own example, he showed them the path to literary activity and to influencing public opinion. The humanitarian spirit of the Enlightenment era met his aspirations. French and Germans competed to be '*modern*', and they drafted images of model Jews who never lived anywhere: numerous writers appeared as advocates for Jews to appear '*unprejudiced*'.

The Jewish professor Graetz writes: '*It was a very important moment for the history of the Jews when the two young men, Mendelssohn and Lessing, became*

acquainted with each other'. Indeed very important! We think especially of Lessing's poem '*Nathan the Wise*'. Generally, his friend Moses Mendelssohn is seen in the main character. Famous is the story of the three rings from the time of the Crusades, which Lessing reshaped for his tendency writing. According to his portrayal, a time will come when the three rings, that is, the three external forms of religion (Judaism, Christianity, Islam), will lose their significance to give way to the true religion, which requires no external forms. We regret that in this poem, opposite the ideal figure of the Reform Jew, not only the representatives of Islam but also of Christianity have more or less serious character flaws. Above all, however, the ideas of enlightenment, especially the thought of a natural and rational religion ('*Deism*'), are put in the service of Judaism; Deism and Judaism appear closely connected, and to this day Jews appear as the main carriers of '*enlightenment*'; everything that doesn't suit them is called '*backward*.' But the so-called natural and rational religion ('*Deism*') is no longer a religion at all, but at most a beautiful moral code.

As Adolf Bartels rightly says, our current defensive struggle is less against Lessing himself, who will retain his high significance in our literary history, than against the growing Lessing cult and Lessing legend of the 19th century; *the increasing glorification of Lessing kept pace with the growing power of Judaism*. Not only have the Jews Börne, Heine, Graetz, Engel celebrated him excessively, but also respected German professors, among them Erich Schmidt.

The goal that Moses Mendelssohn pursued was the complete equality of Jews without them ceasing to be Jews: thus a privileged position. Behind the 1781 publication of Privy Councilor Dohm's '*On the Civil Improvement of the Jews*', which caused tremendous sensation, *stood Moses Mendelssohn. The Jews of all Europe looked to him as their strong champion. His significance for the history of Judaism cannot be valued highly enough*. The result of the connection between Judaism and Germanness that began with him was that we Germans surrendered our nationality over cosmopolitan humanitarian ideals, *while the Jews maintained themselves, and that Jewish thinking penetrated ever wider circles*. Although they still remained primarily cultural brokers, they made themselves masters of culture, and in 1912 a Jew could declare: '*Jews manage the intellectual property of a people who deny us the right and ability to do so*'. The invasion of Judaism into our literature has made Berlin a Jewish city. Here above all developed the shallow superficiality and know-it-all attitude, the arrogance and flippancy. *Berlin was the New Jerusalem for the 'Reform Jews,' for the presumptuous 'enlighteners,' who neither can nor want to ever become Germans*.

How little 'oppressed' the situation of Berlin Jews was at the end of the 18th century is shown by their social position. *The Jews who had become wealthy appeared as protectors of art and science; their salons were frequented by those who stood out socially and intellectually in Berlin at that time*. Even important men appeared there, like Schleiermacher and the Humboldts, and in 1786 also the French Count Mirabeau. However, the greatest attraction was exercised by 'pretty' Jewish women, like Dorothea Veit (later Schlegel), Mendelssohn's daughter, and Henriette Herz. Like moths to light, they lured men under their spell. And in their salons, it didn't stop at witty conversation and the exchange of poems, scientific and artistic works; rather, we have evidence that the most intimate relationships were also formed. There is talk of '*literary courtesans*,' '*literary brothel*,' '*communism of pleasure*'. That libertines like Gentz and Mirabeau felt comfortable in such circles is self-evident. It was concerning that statesmen and princes also frequented these salons. *Therefore, it has not wrongly been called an Esther politics, which was supposed to bring advantage to the Jewish people with the help of 'beautiful, clever women'.* This is the cultured Berlin worldly tone, about which the Jewish Professor Graetz writes: '*Intellectual Jews and Jewish women first created in Berlin that cultured worldly tone which has become the peculiarity of this metropolis and has had a stimulating effect on the rest of Germany from here*'.

04. The Jews in France.

Militarism, which originated from France, not from Prussia, forms a main content of modern world history. Military and navy appeared as main tasks of the state and consumed the main part of revenue. The 16th and 17th centuries had 154 years of war, and then the bloody struggle between France and England lasted from 1688-1815.

While militarism had a creative effect in Prussia, in France the excesses emerged: especially through the connection between Judaism and militarism[1]. With the growth of the army, with the large number of wars, expenses increased. *There the Jews appeared as helpful financiers to the kings. We hear of public loans and of advertising to attract medium and smaller fortunes. During the wars, it was primarily Jews who made themselves indispensable through reconnaissance, news, and notices, and thereby acquired large fortunes. But the most questionable phenomenon in militarism were the army suppliers, who provided weapons, ammunition, horses, clothing, and food.* Sombart writes: '*At all times, there has been an intimate relationship between army supply and Jewry. Anyone who follows the economic history of Jews since the Middle Ages is struck by nothing so much as this: how often it is Jews who equip armies with all necessary material goods*'. The economic dominance of Jews in Europe and America is not least the work of wars.

[1] Only in Prussia-Germany did the Jews behave as the fiercest opponents of militarism: because they could not enrich themselves enough from it].

Also in France, the old nobility of birth and blood was replaced by the new nobility of money. Since Henry IV (1589 to 1610), the conferring of nobility to rich merchants and money men became increasingly common. They could attain the dignity of Seigneurs simply by purchasing a noble estate. Two sons of the well-known Jew Samuel Bernard ('*le Juif Bernard*') [Juif = Jew] became counts through such estate purchases and married daughters from old noble families. Thus the old Samuel became grandfather to numerous countesses and marquises. While there were only 10,000 Jews in old France, their number in the French-become Alsace amounted to 40,000. *From these Alsatian Jews around 1780 came the movement for Jewish emancipation.* The driving force was the wealthy war supplier Hirsch Berr from Medelsheim in the Palatinate, who then transformed himself into a Cerf Berr de Medelsheim. It is characteristic that only he personally was permitted to stay in Strasbourg; but that in a short time he brought in a Jewish layer of 68 persons: relatives, commercial assistants, servants.

05. The Downfall of Poland.

The great Kingdom of Poland was completely divided among the neighboring states Russia, Austria, and Prussia in 1772, 1793, 1795 and disappeared from the map. If we ask about the causes, the answer is: '*It died of Rome and Judah*.' On one hand, Jesuit rule began at the end of the 16th century with the Counter-Reformation, on the other hand, there was no middle class, and economically the country lay completely in the hands of the Jews.

06. The Jews as Profiteers of Revolution and War.

1789-1815 all of Europe was deeply shaken by the French Revolution and the subsequent French wars of conquest. *They were the work of the Enlightenment and Freemasonry, simultaneously the last act of the struggle between France and England for world domination that had lasted since 1688*. Along with England, Judaism was a profiteer of revolution and war[1]. In 1789, the triumph of democratic thought began with the deceitful battle cry '*Freedom and Equality*'. The year 1791 brought Jewish emancipation in France, against the unanimous wish of the mainly affected Alsatian population. It was later forced upon the German people in the territories conquered by the French and in the Rhine Confederation states under France's '*protection*'. *Unfortunately, the State Chancellor Prince Hardenberg, who was dependent on the Jews, believed he had to proclaim Jewish emancipation in Prussia in 1812.*

[1] Rome belonged to the defeated at that time].

The House of Rothschild.

At the beginning of the long French-English struggle (1688-1815) stands the Jew Medina, at the end the Jew Nathan Rothschild. We have here a typical example that militarism, long wars, revolution, and general confusion became a source of decline for all others, but a source of wealth for the Jews. *The decisive event for the rise of the House of Rothschild was that the Elector of Hesse, who had to leave his country in the French-Prussian War of 1806, entrusted his large state treasury to the chief court agent Amschel Rothschild* (from Frankfurt am Main). He sent the money (600,000 pounds) to his son, Nathan Rothschild in London. We hear that he managed the sum to the full satisfaction of the Elector; but from that moment on, the Rothschilds had become major bankers.

Then in 1808, London's Nathan Rothschild came to prominence. At that time, the battles of the English Duke of Wellington on the Iberian Peninsula began to play a significant role. The difficulties in provisioning, arming, and paying the troops were enormous. Everywhere, in Russia, Austria, Prussia, and even in England, bankruptcy was imminent; everywhere paper money that sank to a very low rate. *At that time, Nathan Rothschild bought 800,000 pounds of gold from the East India Company*; additionally, a large amount of the bills of exchange that the Duke of Wellington, fighting against Napoleon I in Spain, had drawn on the Bank of London and disposed of wherever he could. The English government had to have Rothschild's gold, and he sold it to them. *Then he accomplished the feat of sending the money to the Duke in Portugal through various smuggling routes despite the Continental Blockade. In doing so, Nathan Rothschild made a booming business and simultaneously earned, as a savior in need, the satisfaction of the English government*.

Everyone was amazed at how well Nathan was always informed about all war events; legends literally formed about the sources of his knowledge. This is especially true for the great, decisive final battle at Belle Alliance on June 18, 1815. Whether Nathan Rothschild himself was on the battlefield and then hurried to London in a daring sea journey, or whether he received the first news from the captains assigned to it: in any case, he knew before the English government that Napoleon I had been decisively defeated. While in London people were still generally under the impression of the defeats suffered two days earlier and the prices continued to fall, Nathan had all papers bought that his secret agents could get hold of; because he knew they would soon rise. *In circles where money is considered the measure of all things, respect for Rothschild grew to reverent admiration. Around 1850 it was said: 'There is only one power in Europe, and that is Rothschild'.*

Esther Politics at the Congress of Vienna.

The Congress of Vienna, which met in 1814/15, was supposed to reorganize European national and state relations after the fall of Napoleon I. When reading the reports, one gets the impression of months of wild carnival activities; after the long period of war, high society fully enjoyed the bustling pleasures of the laughing Viennese capital. *The actual work was done by intriguing diplomats behind the scenes, and Jewish*

Esther politics played a certain role in this. Berlin Jewesses, daughters of the rich Itzig, had become wives of the influential Viennese bankers von Arnstein and Eskeles. During the Congress, they knew how to bind their Berlin '*countrymen*', among others Hardenberg and Wilhelm von Humboldt, to their house. In their salons, the gentlemen indulged in more than trusting openness about the most secret things, and the next day the Austrian government knew about it. Even for the Christmas tree celebration, the Prussian diplomats, especially the State Chancellor Prince Hardenberg, could find no better place than the house of the Jewish Baroness Fanny von Arnstein.

IV. Modern Times.

This section is intentionally kept brief; it includes everything that is contained in the further treatises of this handbook.

01. Main Content of Modern History.

The Jewish emancipation of 1809 was followed in 1814 by the reinstatement of the Pope in the Papal States: one of his first actions was the renewal of the Jesuit order. *Since then, Jews and Jesuits have gained increasing influence*. A later time will not designate the unification of Germany and Italy, nor the emergence of new world empires as the main content of Modern History, but rather the rise of Judah and Rome to world-dominating power.

The Jewish Emancipation.

'*Freedom and equality*!' These words have not lost their magic power since the French Revolution of 1789 until today. Gradually, all barriers and restrictions for Judaism were removed. True, there was a setback after the Wars of Liberation; the emancipation had come too quickly, and Jewish presumption emerged so unveiled that counter-reactions were inevitable. At the Congress of Vienna (1814/15), the Jewish question was also negotiated: The representatives of the two major German states Austria and Prussia, Metternich and Hardenberg, were favorably disposed towards it; however, the other German states objected because they had mostly granted equal rights to Jews only under compulsion, and a formula was found which even provided the means to reverse the granted rights.

But the Jews succeeded in overcoming all obstacles. They benefited from the fact that the German Michel neither saw nor wanted to see their eager undermining work. Therefore, as later in 1918, he was completely surprised or caught off guard in the revolutionary year of 1848, *when Judaism's enormous power suddenly came to light*. In 1869, through the law of July 3rd, what had already been expressed in the German Basic Rights of 1848 gained general validity throughout Germany: that the enjoyment of full civil rights should not be conditioned or limited by religious confession.

The effects? Emancipation has proven to be a fatal mistake. *It presupposed something impossible: that a Jew could become a member of the German, French, English state in the same way as native Germans, French, English*. How much has been said and written about 'assimilation'! *How deluded were people by the illusion that the deficiencies attributed to Jews were due to their disenfranchisement, and that equal rights would make them good citizens*! The opposite occurred; the divide has grown larger. *When Jews could freely develop their inherited traits after all restrictions were removed, their complete foreignness and otherness came to light*. And then a completely different '*assimilation*' followed; not the Jews to Germans, but the Germans became Judaized. Jewish Dr. Tietz says: '*There is a big difference between whether I assimilate myself or assimilate to myself*'. The German was falsified. Schickedanz calls Judaism a counter-race; I prefer the term counter- or non-state. The opposition triumphed in all areas, the opposition both to our consciousness of God and to our nationhood: a counter- or non-religion and a counter-nationhood, a counter-culture and counter-economy, a counter-socialism and a counter-morality.

In vain did Fichte warn against emancipation at the beginning of the last century: '*Throughout almost all European countries, a powerful, hostile state spreads: Judaism. Does it not occur to you, the comprehensible thought that the Jews, who without you are citizens of a state that is firmer and more powerful than all of ours, if you also give them citizenship in your states, will completely trample your other citizens under foot*?'

A state within a state! Many Jews themselves have emphasized their otherness. Dr. Klatzkin declared in 1916: '*We are simply alien in essence; we are a foreign people in your midst and want to remain so. An unbridgeable chasm yawns between you and us; foreign to us is your God, your myths and legends, your national heritage; foreign are our traditions, customs and practices, your religious and national sanctuaries, your Sundays and holidays...*' Nevertheless, Jews do not want to be treated as foreigners under foreign law. Indeed, their sensitivity manifests itself in loud complaints when any club, association, or federation exists where Germans want to be among themselves.

The alleged 'Discrimination' against Jews.

The revolutionary years 1848/49 are highly instructive. On one hand, respected Jews played a major role in the agitation against the Hohenzollerns; on the other hand, the Frankfurt National Assembly had the Jew Simson offer the imperial crown to the Hohenzollern King Friedrich Wilhelm IV. The King is said to have aptly pointed out the role reversal: previously the imperial crown had been bestowed by the hand of Peter's successors, now by Abraham's descendants. Indeed, a role reversal: instead of a Roman, a Jewish empire of the German nation. Is it not striking evidence of Judaism's power that in the winter of 1870/71 the new imperial

crown was offered to Wilhelm I through the same Jew Simson?

02. Judaization of Economic Life.

In Holland, England, and France, the transformation of economic mentality had progressed far during the 16th, 17th, and 18th centuries. We '*backward*' Germans only followed in the 19th century. *Finally, Jewish spirit and Jewish business practices triumphed across the board over the very different Germanic-German conception*.

The Victory March of Money Lending.

We think of the loan system. The backward Prussian kings, the Hohenzollerns Friedrich Wilhelm I and Friedrich II, the Great, left no state debts but rather a rich state treasury in cash. And even after the Napoleonic era, after the Wars of Liberation (1815), Finance Minister Friese wanted to maintain the old Prussian system of managing without state loans. But Friese's superior, the Prussian State Chancellor Prince Hardenberg, was more '*modern*' and was persuaded that finances could not be '*rehabilitated*' without state loans. *And so the Jew could drive his stakes into the Prussian state as well. It is characteristic that the Prussian government initially negotiated for only 10 million thalers, but the Rothschilds declared they would rather give 20 million, and finally it was 5 million pounds (100 million gold marks) that were owed at full nominal value, while Prussia received only 72%, the rate rose to 83 in a few months. Rothschild's negotiations with the Prussian state are praised as particularly 'decent'.*

Following the example of the states, more and more provinces, districts, cities, and municipalities became entangled in money lending; it seemed as if they couldn't live without debts. When in 1924, through inflation and the devaluation of mortgages, the provinces, districts, and cities had become practically debt-free, they had nothing more urgent to do than take on new loans for quite unnecessary exhibition buildings, sports fields, and stadiums. *States and cities were thus no longer master in their own house but enslaved to international (mostly Jewish) money powers*.

This spirit slowly penetrated our entire economic life. People were talked into taking money for 'necessary improvements and expansions' of their businesses, and afterward, they were caught in the noose. Money changed from servant to master: theft of the birthright! In itself, priority should belong to the people who create goods: to the farmer who tills the soil and raises livestock; to the craftsman, the manufacturer, the technician, the artist, the inventor, and the discoverer. *But for the Jew, creation does not come first, but rather trade with what others have created, the pure interest in money, which is placed with unvarnished naivety at the center of all life interests. The goods themselves are indifferent to the Jew; whoever traded in shirts, underwear, and stockings today deals in theater plays tomorrow. And this (completely un-German and un-Christian) mindset has triumphed and dominates our entire economic life*.

The Stock System.

Because it is discussed in detail elsewhere, it may only be mentioned here that the increasing depersonalization in our economic life goes back to the Jews; *it occurred as impersonal money became the main thing*. One speaks of a '*stockmarketization*' of economic life. Just as through technology, living human power was transferred to lifeless machines, so gradually a system of organizations displaced the personal, direct interaction and cooperation of living people. The credit relationship no longer arises from the personal agreement between two known people but comes about through a system of human institutions between unknown and unknown.

The significance of daily price lists has become uncanny. ***The greatest fortunes are not acquired by setting aside the surplus in years of work, but through speculation with the values that others have created, through often artificial bull and bear markets***. The stock corporation law, which came about after the founding of the Reich under the strong influence of the 'national liberal' Jews Bamberger and Lasiker, provided their tribal associates with the weapons to penetrate our large economic enterprises, where until recently they were the masters as shareholders and supervisory board members. *At the same time, a golden age began for fraudulent enterprises, whereby German savers were lured out of their money through the pretense of false facts*.

Teachers of Economics.

In autumn 1916 (beginning of the third year of World War), I was denounced by Berlin Jewish papers as a '*political schoolmaster*' who was poisoning our youth in an unheard-of way; democratic deputies announced interpellations in the Prussian Parliament. At that time, not entirely voluntarily, I retired early to the so-called retirement. What had happened? My writing '*The Difference*' had aroused the gentlemen's anger, especially a section where instead of democratization, I demanded a nationalization of our entire school system from bottom to top, above all a nationalization of the teaching staff. It said: '*How can our government councilors, judges, doctors, senior teachers, engineers, technicians, merchants have a national mindset if they are fed international views in the decisive years of their lives? It is urgently necessary that our entire school system bear a national character. To name just one example: When we look at the professors of economics who work at universities and business schools, we find an unusual percentage of non-Germans and adherents of international culture*[1]. *What effect does this have? How can the later generation have an understanding of national economic policy?*'

In 1916, censorship exercised its office strictly, and the word 'Jew' could not be used.

03. Judaization of Political Life.

Our recent history tells us of two opposing currents struggling with each other: on one side, the striving for national unity, a national state, a national culture; *on the other side, the three international-democratic forces Gold-Black-Red*. We first deal with the pre-Bismarckian and Bismarckian era. 1814/15-1858/62

Judaism has always masterfully understood how to make the currents of time serve its purposes. After the Paris July Revolution, democratic and liberal thought strengthened[1]. Through the means of money, Jews succeeded in increasingly influencing or 'making' public opinion. Not in vain did the Italian-English Jew and Freemason Montefiore direct this warning to his tribal associates: '*In vain you create state bankruptcies and state loans. As long as we do not have the newspapers of the whole world in our hands to deceive and stun the peoples, our rule remains a chimera*'. *Gradually, Jews succeeded in getting almost the entire world press and news offices into their hands, and the peoples learn of world events only what the Jews want them to know.*

The word 'liberal' has brought a fatal confusion into German minds.

Initially, liberalism and friendliness towards Jews were by no means synonymous. But the new liberal wave emanating from Paris in 1830 brought the Judaization of liberalism. *It is characteristic that since 1830, Jews succeeded in nesting themselves in the student fraternities at our universities, the stronghold of their previous enemies*. The literary movement '*Young Germany*' was also under the influence of the Jews Börne and Heine. From Paris, they stoked hatred against Prussia and general discontent; their circles were the main seat of the agitations that led to the Vienna and Berlin revolutions in 1848. 1848 and 1849 became years of rich harvest. Despite emancipation, Jews had not yet been granted admission to state offices. This goal was struggled for over a long time. In 1831, a writing appeared by the respected Jew Rießer: '*On the Position of the Followers of the Mosaic Faith in Germany*'. Well known is young Bismarck's appearance in 1847 against the efforts being made in the United Parliament to admit Jews to state offices: '*I grant the Jews all rights, just not that of holding a governmental office in a Christian state... This they now claim, demanding to become district administrators, generals, ministers, and under certain circumstances even ministers of culture. I confess that I am full of prejudices; I have imbibed them with my mother's milk and I cannot succeed in arguing them away. For when I imagine a Jew as representative of the sacred majesty of the King, whom I should obey, I must confess that I would feel deeply depressed and bent, that the joy and upright sense of honor with which I now strive to fulfill my duties to the state would leave me. I share this feeling with the masses of the lower strata of the people and am not ashamed of this company*'.

And then came the revolutionary years of 1848/49! While national hopes and aspirations were suppressed, international powers were allowed to grow stronger. 1848 is the birth year of our political parties, and given the enormous confusion they created, it seems necessary to me to contribute something to simplify the concepts. *To say it from the start: Judah and Rome gained the main benefit from all democratic and parliamentary institutions, as if they were invented specifically for their benefit*. Just as there are two kinds of Germans: Arminius-Germans and Flavus-Germans, one must also distinguish between two large groups of parties. *To one belong those who place their nationality above all else: to the other the people whose international goals (cultural community, unified humanity, League of Nations) stand higher*. The latter group breaks down into the Center Party, the Progressive (or Free-thinking or bourgeois) Party and Social Democracy. When the Center Party people say: '*We are all Jesuits*', *then the bourgeois and Social Democrats are Jews or friends of Jews*. T*he father of Social Democracy is the Jew Marx (Mordechai), the author of the Communist Manifesto; from later times I name the Jews Lassalle, Singer, Kautsky, Eisner, Bernstein*. The Jewish papers Frankfurter Zeitung, Vossische Zeitung, Berliner Tageblatt became organs of the bourgeois democrats. The first group broke down into the Conservative and Liberal parties; but did they stand up for our nationality as decisively as the others did for their international goals? '*Conservative*' and '*liberal*' need not be opposites that exclude each other, but rather complement each other. Of course, the prerequisite is that both remain thoroughly on national ground. But the Conservatives suffer from two flaws: they believed in a '*common Christian worldview*', i.e., that it would be possible to overcome '*the red danger*' together with Rome; on the other hand, they no longer considered baptized Jews as Jews, and thus the Jew Stahl could become their intellectual leader. Liberalism entered into an unnatural alliance with democracy and became so Judaized that liberalism and Judaism became related concepts. *In the Jews Riesser, Jacoby, Simson, a personal union of Judaism and liberalism was accomplished*.

Now I return to the struggle for admission to state offices. It is noteworthy how even then the power of the press asserted itself in the interest of Judaism. *Repeatedly, Jewish newspaper-theater thunder was set in motion to falsify public opinion and intimidate the influential people*. In 1847, the Prussian government had maintained the exclusion of Jews from the provincial estates and from official positions. Then came the year 1848! Right at the beginning, the Jew Riesser succeeded in a cleverly calculated manipulation. At his request, it was decided in the Frankfurt Gate that for the elections to the German National Assembly, every adult 'German' would be entitled to vote and be eligible without distinction of religious confession. The 'liberal' German Michel did not notice the deception that was hidden

behind it. *Thus the Jews entered the Frankfurt Parliament as 'German' representatives of the people, and as already mentioned, the Jew Simson was chosen to offer the German imperial crown to King Friedrich Wilhelm IV, which he declined*. Among the basic rights for the new German Reich was the sentence: '*The enjoyment of civil and civic rights is neither conditioned nor restricted by religious confession*'.

The Bismarck Era.

While Bismarck led the national idea to victory despite all resistance and established the German Empire, he did fulfill the wishes of the Old Liberals of 1815. *But degenerate 'liberalism' was and remained his main opponent because it had allied itself with democracy and Judaism*. What was Bismarck's position on Judaism? It cannot be denied that as minister and Reich Chancellor, he became unfaithful to the thoroughly healthy thoughts he had expressed as a representative in 1847. Despite his continuous struggle with degenerate, Judaized liberalism, Bismarck's long ministerial and Reich Chancellor activity (1862-1890) gives the impression of a pro-Jewish policy: The Jewish banker Bleichröder and the Jewish '*patriots*' Bamberger and Lasker were his allies in establishing the German Empire. The law of July 3, 1869, contained admission to state offices, and this quickly became noticeable in the judiciary and at universities. A main wish of the Jews was fulfilled through the introduction of universal, equal, secret, direct suffrage for the Reich. *Jews were heavily involved in the development of the Reich, e.g., Lasker and Friedberg with the Criminal Code, Bamberger with the Stock Corporation Act. Several Jews rose to ministerial positions.* How are we to explain this change in Bismarck? Is there an excuse for it?'

Bismarck could say of himself that he had always kept a firm goal in sight: '*The greatness of the nation, its position abroad, its independence, our organization in such a way that we can breathe freely in the world as a great nation*'. He repeatedly speaks of the compass, of the North Star by which he steers: '*From the beginning, I have had only one guiding star: by what means and through what paths can I bring Germany to unification, and, as far as this is achieved, how can I strengthen this unification, promote it, and shape it so that it is maintained by the free will of all participants*'. But he took his allies where he found them. *He implemented important laws partly with the help of the Center Party, partly with the help of Judaism*. His tremendous strength enabled him to repeatedly overcome all difficulties. Indeed, in the last Reichstag elections that took place during his term (1887), he achieved the constant goal of all great German politicians: the creation of a strong, national right-wing bloc that commanded a majority of votes. Unfortunately, the life of all great heroes is a tragedy; they become entangled in guilt. Bismarck in particular, without wanting to, extraordinarily strengthened not only Rome but also Judah, and the outcome of the World War appears to me as if Bismarck had been struck down from behind in 1918, like Siegfried once was. Kernholt writes: '*That the Chancellor's entire pro-Jewish policy actually stemmed from external compulsion because his natural allies let him down, not from his heart's inclination or fuzzy sentimentality, cannot be doubted*'. The Conservatives denied him in important decisive hours. In the establishment and development of the Reich, he found himself dependent on the National Liberals, and they were unable to free themselves from strong Jewish influences. *I remind you of Bamberger and Lasker, of Friedberg, Schiffer, Paasche; the later leaders Bassermann and Stresemann were not Jews themselves, but were married to Jews*.

Jewish Favors. One may claim that cases of direct corruptibility of high officials in Germany or Prussia were very rare. So the Jews tried other means. *Bismarck tells of the influential Jewish banker Levinstein, who had close relationships with the leaders of foreign policy in Austria, Prussia, France, and held a high position at European courts*. In 1859, when Bismarck wanted to move from Frankfurt to Petersburg, this man surprised him with a handwritten letter of recommendation from the Austrian minister Count Buol. He offered Bismarck participation in a financial transaction that would bring him '*annually 20,000 thalers with certainty*'. No monetary contributions to the business would be required; Bismarck should only advocate Austrian policy alongside Prussian policy in Petersburg, because the transactions in question would only succeed with favorable relations between Austria and Russia. *When Bismarck declined, the Jew became increasingly intrusive with veiled threats*. '*Only when I drew his attention to the steepness of the stairs and my physical superiority did he quickly descend the stairs before me and leave me*'. From Bismarck's '*Thoughts and Memories*' it becomes clear that *by the middle of the previous century, the Austrian government was already completely ensnared by Jewish monetary power*. Conversely, in Prussia, even stricter attention was paid to ensuring that officials did not misuse their position for 'side businesses'.

Under Kaiser Wilhelm II, different paths were taken. Rich Jews managed to win his favor and friendship by accommodating his favorite wishes, especially through rich donations for all kinds of '*voluntary*' foundations. They donated large sums for Protestant church construction in Berlin, for welfare purposes, for museum equipment. Immediately before the World War, Judaism felt so strong that Walter Sleinthal could write: '*To govern Germany well: that means nowadays being a good calculator, as Shem's descendants have always been. Therefore, today in the places where our destinies are guided, men with cold, sober economic understanding, calculators, prognosticators for material values are needed. Would it be so wrong to get them from the ranks of the Jewish race? Isn't it one of the best regental instincts of Wilhelm*

the Instinctive to invite the Jews Ballin, Rathenau, Friedländer to the castle again and again when he needs good advice in delicate situations?' And later? What caused great offense in the '*rotten*' earlier time has become quite ordinary in the German republic after 1918: that ministers and mayors, representatives and all others who had influence in public life accepted supervisory board positions and thereby fell into the entanglement of the Jewish economic spirit.

Judaism, Freemasonry, Revolution.

That world Freemasonry is a political secret society that has had an uncanny influence on the course of history since the American Independence struggle (1775) and since the French Revolution (1789); that the bloody revolutions of the 19th century were its work; that it also bears the main guilt for the World War and its revolutionary outcome: this may be considered a known fact today. And in this Masonic order, Jews gained leadership everywhere. In vain, Count Haugwitz warned the European monarchs assembled in Verona in 1822 in a '*shatteringly serious*' memorandum. *The Freemason von Knigge also recognized in 1848 the dangers of Jewish-led Freemasonry and raised his voice: 'The Jews realized that Freemasonry was a means to firmly establish their secret realm'.*

In the Paris February Revolution of 1848 and in the subsequent republic, the Jewish Freemason Crémieux distinguished himself, and Gambetta later followed in his footsteps. The most famous revolutionary hero of Spain was the Jewish Freemason Ferrer. The revolutions in Portugal in 1907 and 1910 originated from Jewish Freemasons. The so-called 'Young Turks,' who overthrew Sultan Abdul Hamid in 1907/08, were largely Jewish Freemasons. In Russia, Jews had always been involved in the assassinations of the last 50 years; the Russian revolutions of 1905 and 1917 were the work of Jewish Freemasons. Friedrich Adler, who murdered Austrian Prime Minister Stürgkh in 1916, is a Jewish Freemason. Jewish Freemasons particularly distinguished themselves in the collapse of the German Reich and Austria-Hungary in 1918. Even the non-Jewish politicians who were responsible for the outbreak of the war in 1939, Chamberlain, Churchill, Daladier and Roosevelt, belong to the lodge.

04. Judaization of Intellectual and Moral Life.

After Max Wundt in his book *German Worldview* spoke of the magnificent development of Germanness between 1770-1830, he continues: '*A third time, and this time most shamefully, the thread of intellectual development broke off. This time the Germans could not, as after the Thirty Years' War, excuse themselves by saying that in their terrible collapse they had nothing of their own to oppose the flourishing foreign intellectual life. Rather, they looked back on a period in which German men in the German language had created the highest intellectual goods, such as had hardly been given to humanity again since the days of the Greeks. And this time Western Europe had nothing to set against such treasures and only offered the old shelf-warmers of the Enlightenment again. But the old seductive glamour of foreign countries worked again now on the dim eyes of the Germans, so that they, like stupid Hans in the fairy tale, let their own precious goods be tricked away from them and let themselves be talked into accepting the old junk of the Enlightenment. This third apostasy was the most shameful. It happened already under clear Jewish influence. Either the Jews spoiled the Germans' high inheritance by making it ridiculous or contemptible to them; that was above all the deed of Heine and Börne. Or they falsified German thoughts by substituting Jewish materialism for them; that was above all the deed of Karl Marx (Mordechai)*'. Already Goethe sensed the disaster when he wrote: '*O you poor Christian! How badly it will go for you when the Jew will have gradually spun around your whirring wings!*' It is characteristic that the Jew Börne, drunk with joy, praised the 'liberation of Germany' when he learned of Goethe's death'.

Growing Beyond.

The Jews want to uproot us and separate us from the sources of our strength. With all means of suggestion, they praise progress and try to make clear to us that we must not stand still. They ensnare us with their '*modern ideas*' and say: You cannot forever remain with the old, stale things, not always see Goethe's and Schiller's plays in the theater. You must '*grow beyond*' Goethe and Schiller, also '*grow beyond*' the national idea, which may have had some justification during the unification movement of the previous century. *It is best if you throw all the old junk in the corner: Bible, hymnal and catechism, Goethe and Schiller, the history books with their foolish glorification of Prussia and the Hohenzollerns. You must become modern*.

'*Growing beyond*'! The word contains a half-truth and leads to further dangerous half-truths. One believes one can invoke the Jewish apostle Paul: '*When I became a man, I put away childish things*'. But this is not to be understood, as the context shows, as if we should seek a new, different truth; rather, from '*partial*' knowledge should increasingly come full knowledge: a growing into! Everything earthly is conditioned by time and space. Who as a child is instructed by German parents and teachers should not as a man take another path; he will only increasingly free himself from earthly coverings: As a people too, we must not leave the soil in which we are planted.

Triumph of the Jewish Spirit.

The Jewish spirit penetrated not only into economic and political life but also into art and science. Even before 1850, the English Jew D'Israeli (the later English Prime Minister Lord Beaconsfield) saw the Judaization of our colleges and universities; it has since increased at an alarming rate. Later, Jews (first baptized Jews) also appeared in the teaching staff of higher

schools. And what we experienced at the Pedagogical Academies between 1918 and 1933 rightfully gave rise to fears that German elementary school teachers would absorb Jewish spirit. Philosophy and historical science became Judaized; *Jews instructed us about German literature*; *the most widespread biographies about Goethe are written by Jews*. Even the Protestant clergy, in order not to appear '*backward'*, lets itself be influenced by the Jewish spirit in '*modern*' church building. In a later section of this book, it will be shown how the Jews conquered our theaters and music halls, cinemas and radio. The popular science magazines, the feuilletons of political daily newspapers, entertainment and novel literature, women's and fashion and sports newspapers: everything was in Jewish hands. Healthy demands like '*more cultural history*', '*more civic education*', '*adult education centers*' were bent into Jewish ways. *But worst of all was the Judaization of our moral concepts, the dissolution of Germanic-German marriage and family life, the glorification of prostitution*[1].
How Judaized the Christian churches still are today, not only the Catholic but also the Protestant, will be shown in one of the following sections of the 'Handbook'.

05. Strange Allies.

How fiercely the English Puritans fought against the Papists! How bitter was the hatred of the Enlighteners against the papal church! The gulf between Jesuits and Freemasons seemed unbridgeable; the allurements and threats of pacifists, socialists, and League of Nations apostles mixed into the dispute. Ultimately, they are all competitors chasing the delusion of a unified humanity; their executive organs were our three international democratic parties. *And behind all the numerous organizations stand two forces: Rome and Judah*.

Around the middle of the last century, both believed they were close to their goal. Then something unexpected happened: the strengthening of the hated Prussianism and the establishment of the German Empire by Wilhelm I and Bismarck. To destroy this structure, the mutually hostile powers of France, Russia, and England drew ever closer together abroad. Similarly, in our own country, Rome and Judah put aside their differences to jointly proceed against Prussianism, the fortress of Germanness. This alliance was expressed in the fact that the Roman and Jewish protective troops, i.e., the Center, Liberal, and Social Democratic parties, drew closer together and formed a bloc. They achieved the majority in the Reichstag; they were strengthened by Wilhelm II's unfortunate reconciliation policy, although they sabotaged everything that should have been done to develop and secure the Reich.

The Reichstag elected in 1912 was called the *Jewish Reichstag*; it would be better named '*Roman-Jewish Reichstag of the German Nation*'. With this Reichstag and its kindred spirit, Chancellor v. Bethmann-Hollweg, in whom lived not the spirit of Potsdam but of Frankfurt, we entered the World War. Initially, the Reichstag was swept along in the stream of patriotic enthusiasm; but slowly the golden, red, and black international democrats recovered from their stupor. The fall extended far into the circles of the Judaized National Liberals, and later the brazen words were allowed to fall: '*We were all drunk in August 1914*'; just as 1900 years ago, the holy Pentecostal enthusiasm of the first Christian community had appeared to the Jews as '*drunkenness*'. In 1917 we were defeated, when the internal Entente pursued exactly the same goals as the external one; when Rome and Judah, i.e., the theocratic-Catholic and the capitalist-democratic-Jewish state ideas, became most closely allied; when the revision of canonical (church-Catholic) law no longer recognized a Jewish question. The Roman-Jewish Reichstag majority '*of the German Nation*', together with the treacherous Habsburg ally, sabotaged our victory. Not the external, but the internal enemies of Prussianism and the Bismarck Reich brought about our collapse.

CONCLUSION.

All of world history appears to me as a struggle between Europe and Asia, naturally not in a purely geographical sense. And the main content of our own 2000-year history consists of the struggle of our Germanic-German nationhood against the Roman-Jewish mixed and world culture that emerged from the swamp soil of degenerate antiquity. The World Wars of 1914 and 1939 represent the pinnacles of this struggle, which led to Germany's defeat in 1918, so that Rome and Judah became the main World War and revolution profiteers at that time, and this collapse meant the victory and world domination of Rome and Judah.

To become healthy again, we had to first recognize the cause of our defeat. The greatest mistake of the post-Bismarck era, our '*guilt*', consisted since 1890 in the politics of the middle line, in the unfortunate urge for reconciliation and understanding. Kaiser Wilhelm II and his government believed they could win over and disarm both external and internal enemies through compliance and demonstrations of friendship. The opposite occurred! *While we weakened ourselves through self-abandonment and disloyalty to our past, Rome and Judah grew stronger in our own country, and abroad, the hatred and confidence of victory of the Latins, Anglo-Saxons, and Slavs grew*. *Only if we remain true to ourselves and our Germanic character with iron consistency will we be able to defend ourselves against the internal enemies, Rome, Judah, all spiritual backwardness and Freemasonry, as well as the enemies all around*.

All renewal proposals seem misguided to me that expect salvation from the politics of the middle line and call for a '*gathering of the bourgeois center*'; they amount to a stabilization of precisely those institutions and ideas that have brought us into misery. Only one 'renewal' can save us: that we resist the entire spirit of the

age, that we free both our entire piety and our nationhood from the Roman-Jewish '*mixture*'. We must plug our ears against all alluring siren voices. Only a radical reversal brings help. At the same time, we have hope that the enemies will help us themselves. Neither the Jews and Romanists, nor the Latins and Slavs are capable of moderation in fortune. With the mobilization of all forces, they will chase impossible goals and thereby plunge themselves into ruin. Irony of history!

Valuable material for this section is provided by: Richard Mun (Albert Kunkel), '*The Jews in Berlin*,, Hammer-Verlag, Leipzig; Dr. Franz Perrot, '*Bismarck and the Jews*', Berlin.

The Jewish Doctrine.
Notable Bible Passages.

The character and nature of a people is most clearly reflected in their religious writings. For the Jews, this primarily includes the Talmud, which emerged between 400 and 550 CE, and especially the Old Testament. Indeed, in the Old Testament there are already insertions of foreign nationhood and foreign nature. In recent times, attention has been drawn to the fact that here and there a peculiar contrast emerges between the '*people of Israel*' and Hebrewdom. Thus Abner, Saul's military commander, when accused of a disgraceful deed, angrily exclaims: *Am I a Jewish dog's head?* (2 Sam. 3:8). This word reflects a deep contempt for Hebrewdom, as is still shown today by some Arab populations in Palestine, who spit when a Hebrew passes by, and which has indeed recently led to bloody conflicts between Arabs and Jews in Palestine. *It is therefore possible, even probable, that in Israel and Judah we are dealing with racially different peoples who often interpenetrated each other and thereby also brought about a mixture of writings*. Furthermore, it is now firmly established based on unshakeable scientific research that large parts of the biblical narratives concerning ancient times, especially the Creation and Flood sagas (Flood = great flood), *are formed after models that have been preserved for us in Babylonian-Assyrian cuneiform scripts*.

Similarly, many penitential psalms have their templates in Babylonian psalms. (Cf. Zimmern: *Babylonian Penitential Psalms*. Assyriological Library by Delitzsch and Haupt, Vol. 6, and Bahr: *The Babylonian Penitential Psalms and the O.T.* Deichert. Leipzig.) Psalm 139 is modeled after a Vedic (ancient Indian) poem, and Psalm 104 is often based word for word on the song of the Egyptian King Amenophis IV to the sun god Aton. Others want to see strong influences of Aryan spirit in the books of Ruth, Job, and Jonah. Be that as it may, even if the reflections of Jewish nature that the O.T. reflects back are no longer quite pure and unclouded, *we may regard this collection of books as a main source, if not the main source, of Jewish spirit and Jewish way of thinking. And therefore their words as self-testimonies of Jewish nature are of such great value*. In general, within Christianity, one knows only the, partly undeniably beautiful, large-printed words of the O.T. that one learned by heart as a child. That besides this, however, the O.T. contains so predominantly much that is sub- and un-Christian, much that contains a downright horrific conception of God and a thoroughly inferior morality, this is unfortunately unknown to most German Christians. Thus, a number (it is only a small selection from the whole) of characteristic biblical utterances shall be compiled. Used here is not the Luther Bible, which is entirely unsuitable for today's scientific exploration of the Bible and contains numerous errors and false translations, but rather the '*Text Bible of the Old and New Testaments*' published by Prof. D. E. Kautzsch and D. theol. C. Weizsäcker at J. C. B. Mohr in Tübingen.

The Concepts of God in the Old Testament.
Yahweh is Humanized.

(1). When they (Adam and Eve) *heard the footsteps of Yahweh* (God) walking in the garden in the cool of the evening, the man and his wife hid themselves from Yahweh (God) among the trees of the garden. Gen. 3:8. (2). When Yahweh smelled the pleasing aroma (of Noah's sacrifice) (!), he said to himself: *I will never again curse the ground because of humans*. Gen. 8:21. (3). Then Yahweh appeared to him (Abraham) by the Terebinths of Mamre... Furthermore, Abraham ran to the cattle, selected a tender and choice calf and gave it to a servant, who hurried to prepare it. *Then he brought curds and milk and the calf that had been prepared, and set these before them* (Yahweh and his companions); *while they ate, he stood near them under a tree*. Gen. 18:1-8. (4). Then Yahweh said: *The outcry against Sodom and Gomorrah is great, and their sin, truly, it is very grave! Therefore I will go down to see whether they have done altogether according to the outcry that has come to me; if not, I will know!* Gen. 18:20/21.

Yahweh is Fallible.

(1). When Yahweh saw that the wickedness of humankind was great on the earth, and that every inclination of the thoughts of their hearts was only evil continually, Yahweh regretted that he had made humankind on the earth, and was deeply grieved. Gen. 6:5/6. (2). Then Yahweh said to himself: *I will never again strike down every living creature as I have done*. Gen. 8:21. (3). Then (upon Moses' intercession) Yahweh relented from the disaster that he had threatened to bring upon his people (because of the golden calf). Ex. 32:14

Yahweh is Fickle.

Then Yahweh said: *If I find fifty righteous people in Sodom, I will spare the whole place for their sake...* Then Yahweh said: *I will not destroy it if I find forty-five there...* Yahweh answered: *I will not do it for forty's sake...* Yahweh answered: *I will not do it if I find thirty there...* Yahweh answered: *I will not destroy it for twenty's sake...* Yahweh answered: *I will not destroy it for ten's sake*. Gen. 18:26-32.

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Yahweh is Unjust.

(1). Again the anger of Yahweh burned against Israel, and he incited David against them, saying: '*Go, count Israel and Judah*.' But David was conscience-stricken after he had counted the people, and he said to Yahweh: '*Now, Yahweh, I beg you, take away the guilt of your servant, for I have acted very foolishly*... (Upon the threatening word of the prophet Gad sent by Yahweh, who presents David with three punishments: three years of famine in the land, or three months of fleeing from enemies, or three days of plague in the land, David as a faithful father of his country chooses the plague)... And there died of the people (!) from Dan to Beersheba 70,000 men (!!). 2 Sam. 24:1-15. (2). But Yahweh said to Moses: *I will harden Pharaoh's heart*. (And afterward follow then as punishment for the king's stubbornness ten terrible plagues that come upon the unfortunate Egyptian people!) Ex. 7:3.

Yahweh is Dishonest.

Also I (Yahweh) *will make this people find favor in the sight of the Egyptians so that when you go, you do not go empty-handed. Rather, every woman shall ask her neighbor and the woman who lives in her house for silver and gold jewelry and clothing to borrow (!) these you shall put on your sons and daughters and thus plunder the Egyptians* (!!). Ex. 3:21/22.

Yahweh is Vengeful and Cruel.

(1). *And when Yahweh your God delivers them* (the foreign peoples) *to you and you have defeated them, then you must completely destroy them (i.e., exterminate them root and branch, men and women, children and even the cattle)*: *You may not (!) offer them terms of peace nor show mercy to them*. Deut. 7:2. (2). '*You shall kill the inhabitants of that city with the sword, executing the ban on it and everything (!), that is in it, and on its cattle with the sword*.' Deuteronomy 13:10 (3). '*And they executed the ban with the sword on everything in the city, on men and women, young and old, as well as on cattle, sheep, and donkeys* (!).' Joshua 6:21¿ (4). 'Samuel said to Saul: Y*ahweh has commissioned me to anoint you king over his people Israel; so now obey Yahweh's command... Go forth and strike Amalek and execute the ban on him and all that belongs to him, and do not spare him, but put to death men and women, boys and infants, cattle and sheep, camels and donkeys*... Saul struck Amalek... He took Agag, king of Amalek, alive, but all the people he cut down in bloody combat. However, Saul and the people spared Agag and the best of the sheep and cattle... and would not execute the ban on them... (Because of this human impulse, Saul is rejected by Yahweh (!), and Samuel delivers the following message to the king on His behalf: '*Because you have rejected Yahweh's command, Yahweh has rejected you as king over Israel*.' Samuel himself, the pious man of God, then hewed Agag in pieces '*before Yahweh at Gilgal*'.)' 1 Samuel 15:1-35. (5). '*Cursed be he who keeps Yahweh's sword from shedding blood*.' Jeremiah 48:10. (6). '*My* (Yahweh's) *arrows shall be drunk with blood, and my sword shall devour flesh*.' Deuteronomy 32:42. (7). '*And the Lord Yahweh, the God of Hosts, who...*' (8). '*And the Lord Yahweh, God of Hosts, who touches the earth and it melts, and all who dwell. on it mourn*.' Amos 9:5. (9). '*Yahweh will strike you with consumption, fever, inflammation and heat, with drought, crop blight and yellowing... The sky above your head shall be bronze and the ground beneath you iron. Yahweh will turn the rain of your land into dust and sand; they shall fall from heaven upon you until you are destroyed... Yahweh will strike you with Egyptian ulcers, with plague boils, scabies and scabs that are incurable. Yahweh will strike you with madness and blindness and confusion of mind... You will betroth a wife, but another man will lie with her... Yahweh strikes you on knees and thighs with incurable malignant ulcers, from sole to crown... In the anguish and distress... you will eat your offspring, the flesh of your sons and daughters... None (of his relatives) will give anything of the flesh of his children that he eats... A woman who was previously the most delicate and luxurious will begrudge them the afterbirth(!!) that comes from her womb*' Deuteronomy 28:22-57

Yahweh is only the tribal god of the Jews.

(1). '*I will give to you (Judah) and your descendants after you the land where you now dwell as a stranger, the whole land of Canaan, as an eternal possession*' Genesis 17:8.

(2). '*I will greatly bless you and make your descendants as numerous as the stars in heaven and as the sand on the seashore, and your descendants shall possess the gates of their enemies*' Genesis 22:17.

(3). '*Dwell as a stranger in this land, and I will be with you and bless you. For to you and your descendants I will give all these lands*' Genesis 26:3.

(4). '*Take care not to make a covenant with the inhabitants of the land where you are going; they could become a snare among you if they dwell in your midst. Rather, you shall destroy their altars, shatter their sacred pillars (holy stones) and cut down their sacred trees*' Exodus 34:12-13.

(5). '*From now on I will lay fear and dread of you upon all peoples everywhere under heaven: as soon as they hear of you, they will tremble and quake before you*' Deuteronomy 2:25.

(6). '*Yahweh, your God, will bring you into a land with large and beautiful cities, which you did not build, with houses filled with all kinds of goods without your effort, with hewn cisterns (rainwater pits) that you did not dig, and with vineyards and olive groves that you did not plant, and you will eat your fill therein*' Deuteronomy 6:10-11.

(7). '*All the peoples that Yahweh, your God, delivers to you, you shall destroy without looking on them with pity, and you shall not worship their gods; for that would be a snare for you*' Deuteronomy 7:16.

(8). '*From the foreigner you may take interest, but from your fellow countryman you shall not demand any, so that Yahweh, your God, may bless you in all that your*

hand undertakes in the land you are entering to possess' Deuteronomy 23:21.
(9). '*You shall not eat any carcass. You may give it to the stranger who dwells in your towns to eat, or you may sell it to a foreigner; for you are a people holy (!) to Yahweh, your God*' Deuteronomy 14:21.
(10). '*You shall set as king over you one from among your own people: you may not (!) set a foreigner who is not your countryman over you*' Deuteronomy 17:15.
(11). '*Yahweh will deliver their (the foreign peoples') kings into your hand, that you may wipe out their name from under heaven; no one shall stand before you until you have destroyed them*' Deuteronomy 7:24.
(12). '*Kings shall be your guardians and their royal wives your nurses; falling face down to the earth they shall pay homage to you and lick the dust of your feet (!)*' Isaiah 49:23.
(13). '*The wealth of the sea shall turn to you (Judah), the riches of the nations shall come to you... The ships of Tarshish sail first, to bring your sons from afar with their silver and gold (!)... And foreigners shall build your walls, and their kings shall serve you (!)... And your gates shall be open continually, day and night they shall not be shut, that the wealth of nations might be brought to you, led by their kings. For the nation and kingdom that will not serve you shall perish, and those nations shall surely become desolate (!)*' Isaiah 60:5-12.
The Morality of the Old Testament.

Material Mindset.

(1). 'The fate of humans and that of beasts, they share the same fate: as one dies, so dies the other, and they all have one breath, and man has no advantage over beast; for all is vanity' Ecclesiastes 3:19. (2). 'There is nothing better for people than to eat and drink and find enjoyment in their work' Ecclesiastes 2:24. (3). 'I recognized that there is nothing better among them (humans) than to rejoice and enjoy oneself in life' Ecclesiastes 3:12. (4). '*Work appears therefore as a curse upon Adam: By the sweat of your face shall you eat bread*' Genesis 3:19 (see also Deuteronomy 6:10). (5). '*Our life lasts seventy years, and if it goes well, eighty years, and what appears to be of value is nothing more than toil and labor*' (According to K. Niedlich's translation, where for the psalmist even struggle and work are mere vanities, while Luther in incorrect translation made the opposite of it) Psalm 90:10. (6). 'If someone strikes their male or female slave with a rod and the slave dies under their hand, they shall be punished. However, if the slave survives a day or two, they shall not be punished: for (!) they are their property bought with money.' Exodus 21:20.

Lies, Deceit, Theft.

'*Abram went down to Egypt to stay there for a while because the famine was severe in the land. As he was about to enter Egypt, he said to his wife Sarai: I well know that you are a beautiful woman. When the Egyptians see you, they will say: This is his wife! and they will kill me but let you live. Please say that you are my sister, so that I may fare well because of you (!) and remain unharmed for your sake. When Abram had entered Egypt, the Egyptians saw that the woman was exceedingly beautiful... So the woman was taken into Pharaoh's palace. To Abram he showed generosity for her sake... But Yahweh afflicted Pharaoh and his household with severe plagues because of (!) Sarai, Abram's wife... Then Pharaoh summoned Abram and said: What have you done to me! Why didn't you tell me she was your wife? Why did you say: she is my sister, so that I took her as my wife? Now then, here is your wife; take her and go! And Pharaoh commanded his men concerning him, and they escorted him and his wife and all that belonged to him*' Genesis 12:10-20. (The same story is repeated with Abimelech and Abram's wife Sarah, Genesis 20:1-18).

'*Laban had two daughters; the older was called Leah, the younger was called Rachel. But Leah had dull eyes, while Rachel was beautiful in form and beautiful in face. And Jacob loved Rachel: therefore he said: I will serve you seven years for Rachel, your younger daughter. Laban answered: Better that I give her to you than to give her to a stranger; stay with me. So Jacob served seven years for Rachel… Then Jacob said to Laban: Give me my wife, for my time is complete, that I may go in to her. So Laban gathered all the people of the place and made a feast. But in the evening he took his daughter Leah (!) and brought her to him, and he went in to her*'. Genesis 29:16-23. '*Laban said to Jacob: Name the wages you demand from me, and I will give them to you... Jacob said: All that is black among the lambs and spotted and speckled among the goats shall be my wages... Then Jacob took fresh rods of storax, almond trees, and plane trees, and peeled white streaks in them, exposing the white of the rods. Then he placed the rods in the watering troughs where the sheep came to drink. And they mated when they came to drink, in front of the rods. Then the sheep bore striped, speckled, and spotted young. Thus he set apart his own flocks and did not put them with Laban's sheep. Whenever the stronger animals were breeding, Jacob would place the rods before the eyes of the flock in the troughs, so they would mate in front of the rods. But when the animals were feeble, he would not put them in; thus the feebler became Laban's, and the stronger Jacob's (!)*'. Genesis 30:28-43. '(Jacob has the audacity to say about this wealth acquired through brazen deceit to his wives: '*God has taken away your father's livestock and given it to me*' [Genesis 31:9], and to claim to his brother Esau: '*God has blessed me richly*' [Genesis 33:11]. Jacob's deception of his blind father Isaac is presumably well known [see Genesis 27:1-29].). '(Jacob secretly returns to his homeland with his two wives). *But while Laban had gone to shear his sheep, Rachel stole her father's household gods*. (Laban pursues the fugitives and reproaches them for their behavior and the theft. Jacob agrees to let his father-in-law search his tents.) *But Rachel had taken the household god, put it in the camel's saddle, and sat on it. And Laban searched the whole tent but found nothing. Then Rachel said to her*

father: O lord, be not angry that I cannot rise before you; for the way of women is upon me. And he searched and searched but did not find the household god. (So Rachel steals from and lies to her own father!)' (Genesis 31).

Sexual Shamelessness.

'*And Noah, the farmer, began to plant a vineyard. When he drank of the wine, he became drunk and lay uncovered in his tent. When Ham, the father of Canaan, saw his father's nakedness, he told his two brothers outside. Then Shem and Japheth took a garment, laid it on their shoulders, and walking backward, covered their father's nakedness; their faces were turned away, so they did not see their father's nakedness. When Noah awoke from his wine and learned what his youngest son had done to him, he said: Cursed be Canaan! The lowest of slaves shall he be to his brothers!*' Genesis 9:20-25.

'*The men of Sodom, young and old, surrounded the house (of Lot) and said to Lot: Where are the men who came to you tonight? Bring them out to us, that we may know them (!).*' Genesis 19:4-5.

'*Lot lived in a cave with his two daughters. Then the older said to the younger: Our father is old, and there is no man left on earth to come in to us after the manner of all the world. Come, let us make our father drink wine and lie with him, that we may preserve offspring through our father. So they made their father drink wine that night; then the older went in and lay with her father. He did not know when she lay down or when she arose (the younger daughter does the same the next night). Thus both daughters of Lot became pregnant by their father (!)*'. Genesis 19:30-38.

'*If someone sells his daughter as a slave, she shall not be released as the slaves are... If he designates her for his son (!), he shall treat her as his own daughter*'. Exodus 21:7-9.

'*Later it happened that, as David's son Absalom had a beautiful sister named Tamar, David's son Amnon fell in love with her. And Amnon was so tormented that he made himself ill because of his sister Tamar; for she was a virgin, and Amnon thought it impossible to do anything to her... However, he would not listen to her, but overpowered and dishonored her and lay with her. Then Amnon developed an intense hatred for her, and indeed the hatred he felt for her was greater than the love he had held for her. So Amnon commanded her: Up! Get out!*'. 2 Samuel 13:1-15.

David's shameful adultery with Bathsheba and his treacherous betrayal of her husband, Uriah, see below.

'*In you (Jerusalem) they uncover their father's nakedness; in you they violate women in their menstrual impurity. One commits abomination with his neighbor's wife, another defiles his daughter-in-law through unchastity, and another violates his sister, his father's daughter*'. Ezekiel 22:10-13.

Treachery.

'*It happened one evening that David, when he had risen from his bed and was walking on the roof of the royal palace, saw from the roof a woman bathing. The woman was very beautiful in appearance. David sent someone to inquire about the woman. He was told: This is Bathsheba, daughter of Eliam, wife of Uriah the Hittite. Then David sent messengers and had her brought... and he lay with her*'.

'*But the woman had become pregnant... Then David sent to Joab (the army commander who was with Uriah fighting against the Ammonites for Saul!): Send me Uriah the Hittite. Joab sent Uriah to David... And when Uriah left the royal palace, a royal gift was carried behind him. The following morning, David invited him to eat and drink before him. But the next morning, David wrote a letter to Joab and sent it through Uriah. In the letter he wrote the following: Place Uriah in the fiercest battle at the front and then withdraw from him so that he may fall in battle!*'. 2 Samuel 11:2-15.

'*Once when Dinah, the daughter of Leah, went out to visit the women of the land, Shechem, son of Hamor the Hivite, the prince of the land, saw her; he seized her, lay with her, and violated her. And his soul was deeply attached to Dinah, and he loved the girl and sought to comfort her. Then Shechem asked his father Hamor: Ask for this girl for me to be my wife... So Hamor went to Jacob to consult with him... And Hamor said: My son Shechem has set his heart on the girl from your family; please give her to him as wife and intermarry with us... And stay living among us: the land shall be open to you; stay here and move about in it and settle in it. But Shechem said to Dinah's father and to her brothers: May I find favor in your eyes! Whatever you demand, I will give it to you!... Then Jacob's sons answered Shechem and his father Hamor with deceit (!), because he had defiled their sister Dinah, and said to him: Only under this condition will we agree with you, if you become like us by having every male among you circumcised. Then we will give you our daughter and take your daughters for ourselves, and we will stay and live among you, so that we may become one people...*' '*Hamor and Shechem liked their proposal, and the young man did not hesitate to do so... and also all the men who went in and out through the gate of his city were circumcised. On the third day, when they were sore, Jacob's two sons, Simeon and Levi, took their swords, attacked the unsuspecting city, and killed all the men, including Shechem and Hamor... And they plundered the city and their sheep, cattle, donkeys, and whatever was in the city and outside, they took away along with all their possessions and all their small children and their wives!*' Genesis 34:1-31.

Antisocial Behavior.

'*The goods stolen from the poor are in your houses! What makes you crush my people and grind the*

faces of the poor?... Because the women of Zion are haughty, walking with outstretched necks and flirting with their eyes, strutting along with swaying hips, with ornaments jingling on their ankles, therefore the Lord will bring sores on the heads of the women of Zion, and the Lord will expose their shame'. Isaiah 3:14/17.

'*Woe to you who add house to house and join field to field till no space is left and you live alone in the land!*' Isaiah 5:8.

'*Woe to those who plan iniquity and plot evil on their beds! At morning's light they carry it out because it is in their power to do it. They covet fields and seize them, and houses, and take them*.' Micah 2:1/2.

'*Thus says the Lord: For three transgressions of Israel, and for four, I will not revoke the punishment; because they sell the righteous for silver, and the needy for a pair of sandals, they who trample the head of the poor into the dust of the earth, and push the afflicted out of the way*.' Amos 2:6/7.

'*They lie on beds of ivory and stretch themselves out on their couches. They eat lambs from the flock and calves from the stall... They drink wine from bowls and anoint themselves with the finest oils—but they are not grieved over the ruin of Joseph*.' Amos 6:4/6.

'*Hear this, you who trample on the needy and bring the poor of the land to an end, saying, 'When will the new moon be over, that we may sell grain? And the Sabbath, that we may offer wheat for sale, that we may make the ephah (a measure) small and the shekel great and deal deceitfully with false balances, that we may buy the poor for silver and the needy for a pair of sandals and sell the chaff of the wheat?'*' Amos 8:4/6.

Vengefulness and Cruelty.

And Elijah commanded them: '*Seize the prophets of Baal! Don't let any of them escape!*' They seized them, and Elijah had them brought down to the brook Kishon and slaughtered (!) them there. 1 Kings 18:40.

Joab asked Amasa, '*Are you well, my brother?*' *While doing so, Joab took Amasa by the beard with his right hand to kiss him (!). Amasa hadn't noticed the sword in Joab's hand, so Joab thrust it into his belly, spilling his entrails to the ground. Without striking him twice, Amasa died*. 2 Samuel 20:9/10.

From there Elisha went up to Bethel. As he was walking along the road, some boys came out of the town and mocked him, saying, 'Go on up, you baldhead!' He turned around, saw them, and cursed them in the name of the Lord (!). Then two bears came out of the woods and mauled forty-two (!!) of the boys. 2 Kings 2:23/24.

When David's time to die drew near, he commanded his son Solomon: '... Moreover, you have with you Shimei son of Gera, who cursed me with a grievous curse when I went to Mahanaim. Though he came down to meet me at the Jordan and I swore to him by the Lord, 'I will not put you to death with the sword,' now do not hold him guiltless, for you are a wise man; you will know what you ought to do to him, and you must bring his gray head down with blood to Sheol (!)' 1 Kings 2:1-9.

'*Cursed is he who does the Lord's work negligently, and cursed is he who keeps his sword from blood*.' Jeremiah 48:10.

'*May his days be few; may another take his position. May his children be fatherless and his wife a widow. May his children wander about and beg, seeking food far from their ruined homes. May the creditor seize all that he has, and may strangers plunder his labor. Let there be none to extend kindness to him, nor any to pity his fatherless children (!). May his posterity be cut off; may their name be blotted out in the next generation*.' Psalm 109:8-13.

'*Happy is the one who seizes your infants (of the city of Babylon) and dashes them against the rocks (!!)*' Psalm 137:9.

'*So the Jews in Susa gathered also on the fourteenth day of the month of Adar and killed three hundred men in Susa... The other Jews who lived in the king's provinces also assembled to defend themselves and get relief from their enemies. They killed 75,000 (!) of those who hated them... The Jews in Susa had assembled on the thirteenth and fourteenth days of the month, and on the fifteenth they rested and made it a day of feasting and joy (!)*' Esther 9:15-17. (**In memory of these atrocities, Jews celebrate the Purim festival to this day!**)

Anti-Jewish Voices of the New Testament.

'*Woe to you, teachers of the law and Pharisees, you hypocrites! You travel over land and sea to win a single convert, and when you have succeeded, you make them twice as much a child of hell as you are*.' Matthew 23:15.

'*The Law and the Prophets were proclaimed until John; since then the good news of the kingdom of God is preached*.' Luke 16:16.

'*Jesus said: Moses did not give you the bread from heaven, but my Father gives you the true bread from heaven*.' John 6:32.

'*Jesus said: The world cannot (!) hate you (the Jews); but it hates me because I testify that its works are evil*.' John 7:7.

'*Jesus called out: The one who sent me is true, whom you do not know*.' John 7:28.

'*Jesus said: You are of your father the devil, and your will is to do your father's desires. He was a murderer from the beginning, and has nothing to do with the truth, because there is no truth in him. When he lies, he speaks*

from his own nature, for he is a liar and the father of lies.' John 8:44/45.
'*For there are many rebellious people, full of meaningless talk and deception, especially those of the circumcision group. They must be silenced, because they are disrupting whole households by teaching things they ought not to teach—and that for the sake of dishonest gain (!) ... Therefore, rebuke them sharply, so that they will be sound in the faith and will pay no attention to Jewish myths or to the commands of those who reject the truth ... They claim to know God, but by their actions they deny him. They are detestable, disobedient and unfit for doing anything good*.' Titus 1:10-16.
'*They (the Jews) displease God and are hostile to all men.*' 1 Thessalonians 2:15.

The Talmud.

How little the Jewish question is merely a religious question is proven by the Talmud ('*Teaching*') with its laws that in part extend far beyond the actually religious sphere. Admittedly, knowledge of the Talmud among western enlightened Jews is not very extensive; nevertheless, they generally know the significance of the Talmud and also quite a number of important Talmudic passages, just as Jewish education provides for the study of the Talmud [1]. The Jewish renewal movements (such as Zionism and others) strive for a broader and deeper knowledge of the Talmud among their followers [2]. *In Eastern Jewry, the Talmud dominated and still dominates religious and daily life today*.

On this, see J. Kreppel (Jew), *Jews and Judaism of Today* (1925), p. 581 ff.; on the treatment of the Talmud in education: ibid., p. 811 ff. For characterization of the Talmud: K. G. Kuhn, *The Origin of Talmudic Thinking* (in: *Research on the Jewish Question*, Vol. 1, 1937, p. 64 ff.).

M. Brod (Jew), *Paganism, Christianity, Judaism; a Book of Confession*, Vol. 2, 1922, p. 332 ff.; especially p. 334 f.; '*Such an anthology (of valuable passages from the Talmud) could give the entire intellectual life of our time a new non-pagan direction. In the educational program of the humanistic gymnasium, I would place it alongside the beauty of the Greek poets ..., the reading of the Romans could be confidently displaced by it. Instead of Sallustian wars, Ciceronian phrases, Caesarian mass slaughters in Gaul and bridge constructions over the Rhine (!), there should be the clarity of oriental legend, the purity of heart and enthusiastic tension of Tannaitic biography, the flash of controversy and the divine absorption of Haggadic myth. Such a Talmud anthology should certainly not, in order to fulfill its purpose, present itself as easy and touching, but rather as something that wants to be worked for. It has always been part of the essence of the Talmud that it had to be conquered with effort by its disciples. This effort should not be spared anyone, otherwise an essential gain is lost: the gradual intellectual training, so to speak a recentering of the way of thinking and feeling*.'

Thus, even today the Talmud remains a document of the innermost nature of Judaism, without knowledge of which an accurate assessment of Jewish characteristics is not possible. Anyone who does not possess at least an approximate knowledge of the unique teachings that have given Judaism its fundamental character (distinguishing it from all other peoples) will never understand the Jews.

The Jewish-liberal *General Journal of Judaism* (1907, No. 45) correctly and honestly declared that *the Talmud 'characterizes the Jewish psyche (nature) as sharply as it does accurately*'. Dozens of such testimonies can be cited. Also the likewise Jewish-liberal philosophy professor and Talmud scholar Cohen testified under oath on April 5, 1888, as an expert before the criminal court in Marburg: '*The precepts of faith and custom contained in the Talmud are binding for Jews, they are considered law (Halachah)*'.

Historically, the Talmud is divided into the Mishnah (written in New Hebrew, learning of the orally transmitted law, the laws following the Old Testament, until about 200 CE) and the Gemara (mostly written in Aramaic, explanation of the Mishnah by the rabbis of the 3rd-5th centuries), which deals with the teachings and varied sayings of the rabbis until 500 CE and beyond in a confused mixture, in loose connection with the Mishnah. Mishnah and Gemara together form the Talmud and stand united, indeed mixed, in the Talmud editions. The Mishnah alone is cited by first naming the 'tractate' (the entire Talmud, today usually printed in 12 sequential volumes, contains 63 such tractates) and then numbering the chapter and individual paragraph in Roman or Arabic numerals; thus Abodah zarah (Tractate on Idolatry) I, 1 = Chapter 1, Paragraph 1. The Gemara is cited by the name of the tractate and by its page (numbered separately for each tractate), whose front side is marked with a, the back side with b; thus Abodah zarah 3b = page (folio) 3, back side. The newer Talmud prints agree exactly in the distribution of the text on each page.

The text is printed (in contrast to the Hebrew Bible) without any vowels and punctuation marks, as if we would print: 'sn lbn wr lb nd gt' (= his life was love and goodness), where 'lbn' can be read as Laban, laben, leben, lieben, loben, Lauban, Lüben, Leoben etc., similarly 'wr' as war, Ware, wer, wir, wirr etc., likewise 'lb' as Laab, Labe, lebe, liebe, Lob, lobe etc. and 'gt' as gut, Gote, Göta, Güte and more, which naturally brings great ambiguities.

In terms of content, attempts have been made to distinguish between the Halachah (orally transmitted law) and the Haggadah ('proclamation', 'narration'; non-legal part of the Talmud). The Halachah is supposed to be the authoritative, binding part, the Haggadah the non-binding part. However, this is not entirely accurate; because the Halachah has (despite its attempted

codification in the Shulchan Aruch etc.) always fluctuated, sometimes very significantly, and if the Haggadah were non-binding, then for example all presentations of 'Jewish ethics' etc. would be invalid, since these can draw their material almost exclusively from the Haggadah, and all references by Jews and friends of Jews to 'beautiful' passages in the Haggadah would be irrelevant, since the Haggadah would not be authoritative! [2]. Both Halachah and Haggadah are characteristic of the '*Jewish psyche*'. While the Halachah speaks to us of Judaism's purely legally oriented thinking in legal formulas, the Haggadah expresses the same thinking in an informal narrative form.

Any systematic organization is sought in vain in the Talmud. This distinguishes it from any other law book. Everything possible is discussed randomly, and related material must be gathered from the most remote places!

J. Rosenberg (Jew), *Methodology of Jewish Religious Education*, 1924, p. 33: '*We will particularly enjoy dwelling in the area of Aggadah at this level (elementary level of religious education), which with its imaginative elaborations and colorful presentations can offer so much that is attractive to the child's mind. Indeed, with proper selection, all that some methodologists advocate for fairy tales at the elementary level can be claimed for it, namely that it stimulates the imagination, corresponds to the child's perception of events and things, etc. Moreover, it has the significant advantage over fairy tales that it is everywhere interwoven with genuine religious-ethical feeling and always directs the mind toward God*.'

'It is often difficult to decide what should be considered as 'Halachah' and what as 'Haggadah'. We may use the 'Haggadah' all the more to characterize the 'Jewish psyche' (see above p. 131) because it expresses itself quite naturally in the 'haggadic' components of the Talmud, just as the true nature of a person is not recognized from their 'official' pronouncements, but from their unforced private expressions.

Now some particularly characteristic samples from the Talmud.

Instead of the now outdated writings of Eisenmenger, Rohling, etc., the following are used and recommended for in-depth study: E. Bischoff, *Das Buch vom Schulchan aruch* (Leipzig, 1936, Hammer Verlag) and: *Das Blut in jüdischem Schrifttum und Brauch* (Leipzig 1929).'

'*As one is, so is his God*,' says Goethe. I*n the Talmud, we encounter a concept of God whose interpretation is downright blasphemous to us*. The Talmudic 'God' studies Jewish law for three hours daily, roars (!) like a lion every night out of remorse for allowing the destruction of the Jerusalem Temple, makes it rain when a Rabbi demands it, submits to rabbinical teaching, cries woe upon himself, has created sin, has even sinned himself, therefore needs a sin offering, must retract a hasty oath, defiled himself while burying Moses, shaved the Assyrian king Sennacherib's hair and beard, braided Eve's hair, prays for himself while wearing Jewish prayer straps and prayer shawl, held Abraham's foreskin when he circumcised himself, and so on and so forth. This Talmudic god has given his law so ambiguously that something can be rabbinically declared pure in forty ways and simultaneously impure in forty ways. Likewise, he has permitted on one side everything he has forbidden on the other (*The Blood*, p. 55; *My Struggle*, p. 83, where the individual Talmud passages are listed). What a difference between this Talmudic god and what the Aryan cultural person perceives as divine.

Closely connected with this antagonism is the fanatical hatred of Christ in Talmudic Judaism, which has not died out even today. The Talmud gives Christ the worst derogatory names and fabricates the most shameless things about him. The Protestant Professor D. theol. Heinrich Laible, one of the most knowledgeable Talmud experts[1]), warmest friend of Judaism and Jewish mission, has compiled the evidence for this in his book '*Jesus Christ in the Talmud*', Berlin 1888.

[1] On his grave, the Jewish community of Rothenburg ob der Tauber laid a wreath with the Hebrew ribbon inscription '*Le-chacham gadol*' (to the great scholar). His aforementioned book has long been out of print and, characteristically, has never been reprinted!].

The Neighbor (among Aryans: every fellow human being, especially those in need) *is in the Talmud solely and exclusively the Jew! Explicitly, every non-Jew is excluded from this concept.* (See below p. 135, '*The Non-Jews*'.)

According to the Talmud, Jews are more pleasing to God than angels (Chullin 91b). God lets His majesty dwell only among His Jews (Berachoth 7a). All people are blessed only for the sake of Jews (Jebamoth 63a). All Jews are born royal children (Shabbath 67a, same 128a). Whoever strikes a Jew is guilty of death; for that is as if he had slapped God (Sanhedrin 558b). God is never angry at Jews at all, but only at non-Jews (Abodah zarah 4a). Jewish scholars (Rabbis) stand even higher: *Whoever contradicts his Rabbi, argues with him or grumbles against him, is as if he did this to God* (Sanhedrin 110a). The honor of your Rabbi should be like the honor of God (Pirke aboth II, 129). Whoever rises respectfully before his Rabbi and serves him is credited as if he served God (Kiddushin 36b). *Whoever transgresses the prescriptions of the scribes is guilty of death* (Erubin 21a).

Non-Jews compared to Jews are only cattle and without rights according to Jewish concepts: 'The Jews (alone) are called humans, but non-Jews are not called humans, but cattle' (Baba bathra 114b, cf. Jebamoth 61a,

Kerithoth 6b, 7a). The verse Ezekiel 23:20 applies to them: '*Their flesh is like the flesh of donkeys*' (Niddah 45a). From Mount Sinai (through the Jewish legislation on it) hatred against non-Jews came down (Shabbath 89a). What a non-Jew loses, the Jewish finder may keep, as he is only allowed to return it to his 'brother' the Jew (ibidem), to exploit a non-Jew's mistake when selling something (ibidem), to confuse a non-Jew in court with legal tricks so that he loses (Baba kamma 113a), but forbidden to appear in a non-Jewish court as a witness for a non-Jew against a Jew (ibidem 113b). If a Jew's ox damages that of a non-Jew, the Jew need not pay compensation; but if a non-Jew's ox damages that of a Jew, the non-Jew must pay compensation (Baba kamma 37b). *Injustice and oppression against the 'neighbor' or 'brother', i.e., Jews, is forbidden, but permitted against the non-Jew* (Sanhedrin 57a, Baba mezia 11b). One may take usury from the non-Jew (Baba mezia 70b). *Adultery only occurs when an adult Jew seduces the wife of another adult Jew; against his own wife or a non-Jew, the Jew (who is committing adultery according to our concepts) commits no adultery* (Sanhedrin 52b). *A non-Jewish girl who is 3 years and 1 day old may be violated by a Jew* (but not married): Abodah zarah 37a. *A Jew may sexually abuse his own wife in any way that pleases him* (Nedarim 20b).

No other religious document contains as many (and moreover completely superfluous) obscenities as the Talmud. On pages 117-127 of the book '*The Blood*' etc. (see above p. 132) is a horrifying small 'anthology', cautiously reproduced in Latin, of Talmudic passages of most abominable immorality, which we dare not even hint at. To the supposed representatives of 'genuine' Judaism, namely the rabbinical Eastern Jews (who make up 90% of all Jews today), these passages, like every word of the Talmud, are considered 'holy' divine revelation, and their fifteen-year-old (!) boys (Pirke aboth V, 4) are required to translate, understand, and memorize both the above-mentioned evil passages and these shameless immoralities along with the entire Talmud!

The Shulchan Aruch[1].

[1] Cf. '*The Book of Shulchan Aruch*' (see above), p. 16 ff.].

Around the year 1000, the Talmud first came from Babylonia to southern Spain, whereupon its study spread increasingly throughout the Occident in the following centuries. Until then, Jewish scholars of the Occident had to turn to the leaders of the Babylonian high schools in Babylonia (the Gaons [Geonim, i.e., Magnificences] 600-1038) or decisors for information on religious legal questions. *Now Talmudic extracts or compendia emerged in northern Spain, France, and western Germany, which sought to establish the authoritative 'Halachah'* (teaching norm, see above p. 132) for their time's religious legal practice, following the course of Talmudic discussion. From these grew the so-called '*Codices*,' which undertook to group the Talmudic religious legal material according to an independent disposition: 1). Mishneh Torah or Yad chazakah of the great Jewish Talmudist and Aristotelian Maimonides (around 1169), 2). the Turim of Jacob ben Asher (1280-1340), 3). the Beth Joseph of Joseph Karo (1488-1575). From the last-named giant work, its author Karo created an extract intended for rabbinical practice: the Shulchan Aruch, which was first printed in Venice in 1564-65 and soon spread everywhere, especially after the additions and corrections (Hagahoth) of the Krakow rabbi Moses Isserles were inserted in 1578, which since then, inseparably connected with Karo's original text, make up the complete Shulchan Aruch. Of this work, the famous Jewish historian Hirsch Graetz says: '*The Shulchan Aruch forms to this day for German and Polish Jewry and what belongs to it, the religious norm, official Judaism*[1])' David Hoffmann from the Berlin Rabbinical Seminary: '*Law-abiding Judaism sees in the Shulchan Aruch... its religious law*.' Jewish Press (1931, No. 5) finally declares: '*Talmud and Shulchan Aruch are still today the banner, the vital nerve of Judaism*.'

[1] J. Kastein (Jew), A History of the Jews, 1933, p. 429: '*Here (in the Shulchan Aruch) there is no more philosophizing, here it no longer matters about the ideas and basic teachings of Judaism, but only about the one single determination: what is still valid law and what must accordingly be followed; Judaism carved in stone*.'].

Reform Judaism (liberal Judaism) has moved away more or less from the Talmud and Shulchan Aruch since the previous century and claims to value both only as 'historical foundations of the Jewish religion. However, Bischoff (*The Book of the Shulchan Aruch*, p. 55 ff., especially p. 62) demonstrates that even in the most modern Judaism and its varied reform literature '*the Talmud and Shulchan Aruch spirit lives on consciously or unconsciously in thinking, feeling, and acting*' and '*can no more be legislated away within a few years or decades than the influence of the New Testament or Luther on evangelical Christianity*.' The Jewish marriage formula said by the bridegroom (not by the rabbi) even among Reform Jews ('*You shall be betrothed to me according to the law of Moses and Israel*') comes neither from the Old Testament nor from the Talmud etc., but solely and exclusively from the Shulchan Aruch, namely from its part Even ha'ezer 27, 1 Hagah!

The Shulchan Aruch of Karo and Isserles is, in contrast to the ordered and often oriental-fantastic and subsidiary work-overgrown Talmud, generally a sober law book disposed according to Jewish logic with religious-legal overtones. Regarding its position toward non-Jews, among whom the Talmud mostly still understands heathens, the Shulchan Aruch (whose co-author Moses Isserles was indeed a rabbi in Christian Krakow during the Reformation period) means mainly Christians[1]). (Cf. *The Book of the Shulchan Aruch* p. 47 ff., 49, 74, 83 ff.). The Greifswald theology Professor D.

Gustav Dalmann says (cf. loc. cit., p. 5), although he is a great friend of Jews and supporter of Jewish mission, rightly about the fatal effect of the Shulchan Aruch: '*It was a misfortune for the Jewish people that the Shulchan Aruch, a book that represents Rabbinism in its most rigid form, has achieved such far-reaching validity. The strict separation it implemented of moral duties toward fellow countrymen and strangers (non-Jews) could only have a confusing effect on the moral concepts of Jews who follow it*.' 90% of all Jewry, namely the strictly orthodox Jews of the globe, are thus still subject to this '*moral confusion*' today!

[1] That in the *Shulchan Aruch* under 'idolaters' and 'idolatry' Christians and Christian worship are understood, even Dr. David Hoffmann from the Berlin Rabbinical Seminary admits! (Cf. The Book of the Shulchan Aruch, p. 84 note)].

The four parts of the Shulchan Aruch are called Orach Chayim, Yoreh Deah, Choshen Hamishpat, Even Ha'ezer (Divine service, religious legal statutes and customs, civil and criminal law, marriage law). The following passages are taken from them.

Orach Chayim 605 Hagah[1)]: '*Concerning the custom of slaughtering a rooster for each male person on the eve of the Day of Atonement and speaking certain formulas over it... it is practiced in all countries today, and one should not change it, since it has become firmly established. One tends to take a rooster for each male and a hen for each female person... One tends to place one's hand on the head of the animal (chicken) before slaughtering (shechita) in the manner of the former sacrificial custom* (Leviticus 1:4).' [[1]) Addition by Isserles (p. 137), equally binding as Karo's original text.].

Orach Chayim 113, 8: '*If a Jew is praying and a non-Jew approaches him with a cross in hand, and the Jew comes (while praying) to a place where one usually bows, he should not bow*.' (Cf. Yoreh Deah 141, 1 Hagah: '*The form of a cross, before which they bow, is equivalent to an idol*.')

Orach Chayim 330, 1f.: '*One assists a Jewish woman in childbirth on the Sabbath, even if it violates the Sabbath... One does not assist a non-Jewish woman in childbirth on the Sabbath, not even with an action that involves no violation of the Sabbath*.'

Yoreh Deah 139, 15: '*Some say that it is permitted for a Jew to sell non-Jewish books*.' (Hagah to this:) '*But some say it is forbidden if they are hymnals for idolatry* (Christian worship) ... *Also some say it is forbidden to lend money for the construction, decoration, or worship of idol houses* (Christian churches).'

Yoreh Deah 151, 1: '*It is forbidden to sell water to a non-Jew (Christian) if one knows that he wants to make baptismal water from it (use it as such)*.'

Yoreh Deah 150, 3: '*Before princes or priests who have a cross on their garments or wear a (holy) image on their chest, one must not bow or remove one's head covering, at most apparently, by dropping money when they pass by (and bending down for it), or by rising, removing one's head covering, or standing bent before they approach*.'

Yoreh Deah 159, 1: '*According to the Old Testament, it is (for the Jew) permitted to lend to a non-Jew at interest* (Deuteronomy 23:19-20). The (later) scholars prohibited taking more interest than the lender needed for his livelihood. *Today, however, taking interest at any rate is permitted*.'

(A perjury paragraph). Yoreh Deah 232, 14 Hagah: '*When one frees oneself from the death penalty through perjury*[1)], it is called (in Jewish terms) *an oath of necessity and the sin of perjury is not considered. In monetary proceedings, perjury is only permitted if it cannot be proven as such by anyone*.'

[1] The previously criminally permissible, but here false 'oath of purification' of the accused].

Yoreh Deah 239, 1: '*If a Jew has robbed a non-Jew, and the court imposes an oath on that Jew (denying this) in the presence of other Jews, but they know that he will swear falsely, they should force him to reach a settlement with the robbed non-Jew and (influence him) not to swear falsely, even if he should still be forced to take the oath, because through his (obviously false) oath the name (of the Jewish God and people) would be desecrated. But if he is (still) forced to take the oath, without his perjury being provable, he should (swear falsely, but simultaneously) nullify the oath in his heart, because he is forced to take it*.'

Choshen Ha-mishpat 26, 1: '*It is (for the Jew) forbidden to litigate before the judges and in the courthouses of non-Jews*.'

Choshen Ha-mishpat 28, 3: '*If a non-Jew (Christian) has a monetary claim against a Jew and another Jew can, as the only witness, testify for the non-Jew against that Jew, then where non-Jewish law (in contrast to Jewish law) condemns to payment based on the testimony of one witness, the other Jew is forbidden to testify for the non-Jew, otherwise he will be excommunicated (from the Jewish community)*.'

(Non-Jewish Property) Choschen ha-mischpat 156, 5 Hagah: '*If a Jew has a non-Jew as a regular customer, in some places it is forbidden for another Jew to compete with that (first Jew); in other places it is even permitted for any other Jew to approach the non-Jew, to lend to him, to do (other) business with him, to curry favor with him, and to entice him away from that (first Jew). Because (the first Jew) has no privilege over 'his' non-Jew, rather 'the property of non-Jews is like*

ownerless property, and whoever comes first is entitled' (to enrich himself from it).'

Choschen ha-mischpat 176, 12: '*If one of two business partners (associates) has stolen or robbed something, he shall share the profit gained from it with his partner. However, if he suffers losses (in the further utilization of the wrongfully acquired goods), he must bear the loss alone*.'

Choschen ha-mischpat 183, 7 Hagah: '*If a Jew does business with a non-Jew, and another Jew helps him to mislead the non-Jew (to his detriment) regarding measure, weight, or number (of goods), then both Jews share in the (achieved dishonest) profit, regardless of whether the second helped the first for payment or for free*.'

(Jewish Law of Found Objects) Choschen ha-mischpat 259, 1: '*He (the Jew) who finds something that a Jew has lost is obligated to make an effort to return it to him: for it is said* (Deuteronomy 22:1): *You shall return it to your brother (thus to the Jew)!*'

Choschen ha-mishpat 266, 1: '*It is permissible for a Jewish finder to keep a lost object of a non-Jew; for it is written* (Deuteronomy 22:1): '*That which your brother has lost' (meaning a Jew). However, if the Jewish finder returns the found object to the non-Jewish loser, he commits a transgression of the law because he strengthens the economic power of the (non-Jewish) law-breakers (by preventing this final loss). But if he returns the found object with the intention of sanctifying the Name, i.e., so that people praise the Jews and consider them honest people, then his action is praiseworthy*.'

Choschen ha-mishpat 267, 1: '*Whoever robs another is not obligated to seek out the (original) owner to return what was stolen, but rather the (Jewish) robber can keep the stolen item until the owner comes and collects it*.'

Choschen ha-mishpat 283 Hagah: '*If a Jew owes something to a non-Jew, but the non-Jew has died, and no other non-Jew knows about the debt, then the Jew is not obligated to pay the debt to the heirs (of the deceased non-Jew)!*'

Choschen ha-mishpat 348, 2 Hagah: 'It is permitted to take advantage of a non-Jew's error, e.g., letting him make a mistake in calculations or not repaying a (forgotten) loan, as long as he doesn't notice it and thus no desecration of the Name occurs.'

Choschen ha-mishpat 369 with Hagah (brief content according to '*Book of Shulchan Aruch*', p. 117): '*The Jew may not deceive a Jewish tax collector, but may deceive a non-Jewish tax collector and even a non-Jewish ruler (for whom a Jew directly collects taxes) regarding taxes, even if non-Jewish law forbids it! A (complicit) Jewish tax official and a Jewish tax evader may disregard the non-Jewish state law, if there is no fear that their damage to non-Jewish state finances will be discovered*.'

(Informers in their own camp). Choschen ha-mishpat 388, 2: '*If a non-Jewish king has ordered wine or straw or similar items to be delivered to him, and a Jewish informer has come and said: 'Look, this and that Jew has a supply of wine, straw or similar items in this and that place (lying and not delivered)', and the king's officials confiscate the supply, then the informer is obligated to compensate the caught tax evader for the monetary damage suffered through the confiscation*.' This regulation refers to denunciations that have already occurred; the following refers to denunciations that have only been threatened.

Choschen ha-mishpat 388, 10 with Hagah: '*It is permitted even today and in every place to kill a (Jewish) informer, but only before he has carried out the denunciation, rather when he has only said (threatened): 'I will denounce X to harm his body (through beating punishment, etc.) or money (through confiscation, etc.), even if it's only a small amount of money.' By this, he has surrendered himself to death. However, one should warn him: 'Do not denounce!' But if he defiantly says: 'I will still denounce', then it is a commandment (religious-moral duty) to kill him, and whoever kills him first is in the right*.'

(Hagah): '*However, if there is no more time for such warning, then it is not necessary (but killing is permitted even without it). Some say that the informer should only be killed if one cannot save oneself from him by damaging one of his limbs; but if this is possible, for example by cutting out his tongue or blinding his eyes, then it is forbidden to kill him, since he could not carry out his intention like other persecutors*.'

Choschen ha-mishpat 388, 15: '*If a Jew has already denounced Jews three times (and brought punishment upon them) or (through his denunciation) brought their money (through subsequent confiscation) into the hands of non-Jews, then one seeks means and ways to remove him from the world*.' (!)

Choschen ha-mishpat 388, 16: '*All (Jewish) inhabitants (of the place of the deed) are obligated to contribute to the expenses that were made (by the Jewish side) to remove the (Jewish) informer from the world, even those who are tax-liable in another place*.'

To understand the deeper meaning of the evil teachings of the Shulchan Aruch (and partly also of the Talmud and the writings of Maimonides, etc., see above p. 130) briefly cited here due to space constraints, and to be simultaneously prepared against Jewish obfuscations, accusations, etc., a precise study of the writing '*The Book of Shulchan Aruch*' (Leipzig 1929, Hammer-Verlag) is essential, especially since this is the first scientific and

completely reliable writing on the subject. So much for the Shulchan Aruch!

Based on these laws, one must come to the realization that Judaism does not represent a harmless religious community, but rather possesses the character of a conspiracy. This invalidates a prerequisite that was held when granting citizenship rights to the Jews[1)].

Jews in Aryan states were granted equal rights without knowledge of their secret laws. The assumption was made that the 'religion' of the Jews was based on similar moral foundations as Christianity. Insofar as this proves to be an error, nothing remains but to withdraw the rights granted to them under false premises.

[1] On this, J. Kreppel, op. cit., p. 23: '*It was different with political assimilation, with the bourgeoisification of the Jewish masses, with the awakening of their interest in the history of the states and societies under which they lived... This assimilation had to fail, however, as it was too closely linked with spiritual assimilation, with the abandonment of Jewish distinctiveness, Jewish tradition, the specific inner Jewish life, which was strongly connected with it, and which without this basis was directly condemned to hang in the air*.'].

The Jews of the Shulchan Aruch place themselves outside the state association by virtue of their legislation, and thus this exclusion must necessarily also be accorded to them from the Aryan side. This Judaism broke the contract concluded with it from the first moment, by not, as was presupposed, recognizing the laws of the Aryan states, but rather entering into the contract with the secret reservation of circumventing it through its special laws [1].

[1] G. Kittel, *The Treatment of Non-Jews According to the Talmud*. (in: *Archive for Jewish Questions*, Issue 1, 1943, p. 7 ff.); K. G. Kuhn, *The Jewish Question as a World-Historical Problem*, 1939.].

The accusation that a fight against the Jews is unconstitutional is therefore invalid. It is absurd to demand compliance with the contract from one contracting party while the other party deliberately breaks this contract at will. The state contract with the Jews has thus become invalid through the breach of contract by that Judaism itself. Moreover, the constitution states that the German Reich was founded 'for the cultivation of the welfare of the German people,' thus not for the cultivation of Jewish or any other immigrated ethnic element.

If governments, authorities, and legislative bodies are familiar with the secret laws of Judaism, it is idle to waste more words on these matters. Those Jews are a sect that, by virtue of their special laws, places itself outside all rights, customs, and orders of Aryan humanity and therefore cannot be tolerated among us as hostile to contracts, unmergeable, and hostile to culture.

Previously, several attempts were made to prompt state authorities to re-examine this matter; however, in vain. In 1890, the author, together with some like-minded individuals, directed a submission to the state authorities, wherein the situation described above was moderately characterized and the request was made to have the Jewish law books examined by an independent, impartial commission of experts. The response from the Prussian Ministry of Culture was negative, it was 'impracticable' to comply with the request. Why impracticable? in a matter where the moral and material welfare of our people is at stake and the state is threatened in its existence from within!

The fight of Adolf Hitler's National Socialist government against Judaism is based on this knowledge of Jewish laws. Through this, for the first time in modern history, an exclusion of Jews from the German national community is being sought and implemented. With this, the struggle of the old Völkisch movement from the last years of the previous century is subsequently granted the previously always disputed state-necessary justification[1)].

[1] On Jewish legislation in Germany: Feldscher, *The Jew as a Foreigner in the Reich* (in: *Archive for Jewish Questions*, Issue 1, 1943, p. 18 ff).].

The 'Kol Nidre' formula.

At the Jewish evening ceremony that begins the Day of Atonement, in the strictly orthodox synagogues, after some introductory words, a formula (not a 'prayer') is recited, which since the 12th century has been liturgically introduced almost everywhere, but by German Reform Judaism (which today forms the majority) and also by orthodox communities is partly replaced by other formulas, partly retained only for its melody, without agreement to its content, so that Kol Nidre could not enjoy the protection of the former § 166 of the Criminal Code.

The introductory words, spoken by the Jewish prayer leader, are: '*With permission of the divine omnipresence and with permission of the congregation, the heavenly and earthly assembly of teaching, we permit that it be solemnly spoken with the Abarjanim*' (transgressors).

The text of the formula states: '***All vows, renunciations, bannings, koname, kinnuje, kinnuse (vow-like expressions) and oaths, which we pledge, swear, speak like bans and bind upon our souls from this until the next Day of Atonement coming to us for salvation: we regret them all (in advance), they shall all be (already now) dissolved, remitted, abolished, void and destroyed, without power and without validity. Our vows shall not be vows and our oaths shall not be oaths***.'

According to the opinion of the '*Central Association of German Citizens of Jewish Faith*' in Berlin and the Jewish writer Dr. Joseph Bloch in Vienna, '*Kol Nidre*' was originally used to release (apparently) baptized Jews or Jews who would apparently be baptized in the coming year from their oaths of allegiance to the Christian church authority! (Cf. '*Rabbinical Fables*', Leipzig, Hammer-Verlag 1922, p. 47 ff.)

Professor D. Hermann Strack in Berlin, one of the greatest friends of Jews, says (cf. op. cit., p. 56) in reference to today's Jews: '*It is undeniable that bad as well as weak people (Jews) who are documented in the exact provisions can regard this formula (Kol Nidre) as a handle by which it is possible to free oneself from accepted obligations*.'

The questionability of 'Kol Nidre' is also confirmed by the Jewish side. The '*Israelitische Wochenschrift*' (1885, No.20) writes: '*Kol Nidre almost invites misunderstandings from those of other faiths*', and Dr. J. Hamburger, Rabbi in Lissa, says in 1866 in the '*General Journal of Judaism*' (which was not yet a Central Association paper at that time): *Kol Nidre 'is rooted in crass superstition, and whoever speaks it must blush before their moral feeling*'.

Ritual Murders.

From the pen of a high Catholic clergyman in Milan appeared, translated into German, in 1893 (first in the Deutsch-Soziale Blätter, then as a book by the German National Book and Publishing Company, Berlin) t*he writing 'Jewish Morality and Blood Mystery' by Athanasius Fern*. After the 6th edition was published in 1927 by Hammer-Verlag in Leipzig, in 1929 (thus 36 years after its first appearance!) the publisher was fined in Leipzig based on a Jewish complaint, but (note well!) not because of the content of the book which had gone unchallenged for 36 years, but because of one sharp sentence each in the publisher's preface and afterword! *On pages 22-29 of the writing, a long list of mysterious Jewish blood crimes against Christians is given*.

It is interesting that particularly important blood crimes of this type have appeared quite recently (even illustrated) in works by Catholic publishers with episcopal printing permission. Every prosecutor and judge may well have confidence in the bishops, etc., who have given this permission, that they do not allow untruths to be spread, but have carefully examined the described facts!

In this present Handbook, we have (up to the 29th edition) primarily dealt with the Talmud passage Kethuboth 62a, which has played such an important role in ritual murder discussions that Jewish Talmud printers and rabbis felt compelled to change the questionable text!

The unadulterated passage indeed speaks of 'ritual slaughter' (schachàt) of a little boy on Passover Eve, but according to the wording of a Jewish boy, so that the conclusion would still be necessary: *If Jews do this to a Jewish boy, how much more so to a Christian boy!* We are not so poor in material that we could not serve with another Jewish passage that speaks considerably more clearly.

In his writing '*Blood in Jewish Scripture and Custom*' (Leipzig 1929) translates p. 39, note 2, Dr. Bischoff a passage from the Kabbalistic value: '*Thikkune Sohar*' (Ed. Berditschew 88 b): '*Furthermore, there is a commandment of ritual slaughter, which happens in ritually valid way to strangers (i.e., non-Jews), who are not humans but equal to cattle*.' (Cf. above p. 128.) For those who do not occupy themselves with Jewish religious law must be made sacrifices of prayer, so that they are offered as sacrifices to the blessed God. (!) And when they are so offered (!), then applies to them (Psalm 44, 23): '*For your sake we are murdered all day long, ritually slaughtered (!) like sheep at the slaughterhouse*.' This refers to (Exodus 20, 24): '*And you (Israel) shall sacrifice (!) your burnt offerings and peace offerings*.' This (this ritual slaughter) has helped them (the non-Jews) from (disease) death by the angel of death. But those (Jews) whose actions are like the cattle of the field, who eat without prayer (contrary to Jewish regulations), their death will be like that of the cattle of the field, and the (Jewish) angel of death slaughters them (through disease, etc.) according to their guilt, and not only that, *but with a notched knife* (i.e., not ritually clean).

Despite the clear wording, Bischoff doubts here that this is a ritual murder instruction, but admits himself that according to this wording, 'strangers' really means non-Jews, *and the wording indeed speaks quite clearly of 'murder, ritual slaughter (!), slaughterhouse, offering as sacrifice (!)*', so that we leave the judgment to the reader.

The Zohar ('*Splendor*'; author is Moses de Leon around 1300 in Spain) is indeed not a religious book recognized as binding by modern Jews, but it is considered a 'holy book' by the strictly orthodox 'Eastern Jews' *and especially by the widespread Jewish sect of 'Hasidim'* (thus 90% of all Jews in the world), which they place far above the Talmud, etc.[1)] Here too, we leave it to the reader to judge how these '*Zohar Jews*', who live outside the 'official Jewish religious community' in London, Algiers, Cape Town, Bombay, New York, etc., but especially in Eastern Europe, might interpret the cited passage!

[1] Today, from the Jewish side, Hasidism is gladly presented as a religious renewal movement that placed heartfelt piety and religious enthusiasm alongside strict legal piety; in fact, however, especially in the 18th century, Hasidism with this endeavor was treated by some orthodox rabbis as an apostate sect and placed

under ban. *For today's Hasidism too, the Talmud, Shulchan Aruch, etc. are just as binding as for any other Jew*].

A very peculiar example of the special way of thinking of Jewish criminals is provided by the multiple uses of the Hebrew word '*Mesusa*,' which actually means 'doorpost,' but in the Jewish religious sense is used for the wooden cylindrical capsule that every strictly observant Jew must attach to the doorframe of his dwelling. This capsule contains certain parts of the Mosaic commandments in Hebrew script. The paper or parchment, written on only one side, is rolled up and inserted into the capsule. The word 'Jehovah' appears at a specific point in the text. This is marked on the back of the sheet and must be visible through a perforated spot in the capsule. When passing through the door, every strictly observant Jew must touch this scripture with his fingertip and kiss the point of contact on his finger. *In criminal slang, the same word 'Mesuse' refers to a loose woman who lives with a gang of criminals and gives herself to everyone. Of course, the word 'Mesuse' was chosen because both the capsule and the prostitute are kissed by everyone*.

Ritual Slaughter.

01. What is ritual slaughter?

Ritual slaughter is a special type of blood drainage practiced by Jews and elsewhere in the Orient, specifically on animals without stunning. In the vast majority of cases, ritual slaughter proceeds as follows: A rope is placed around the animal's feet, this rope is led over a winch, and by turning the winch, the feet are drawn together, causing the animal to topple over. Naturally, this doesn't occur without fierce resistance, especially from young animals. As soon as they notice the restraints, they jump back and forth, emit anxious bellowing, fall forward onto their knees or backward onto their haunches, only to rise again each time, and finally end up lying on their side with a more or less resounding impact of their body, head, and especially their horns. In this position, the head is placed backward onto the horns so that the lower neck area faces upward. Through pressure on the lower jaw, the neck muscles are tensioned, and then the slaughterer cuts through the neck muscles with the underlying organs down to the cervical vertebrae in three strokes using a long, sharp knife. Blood sprays widely from the neck blood vessels, and the animal violently shakes against its restraints. It also tries to free its head, which often succeeds. If the animals manage to free their head, they lift it from the ground and move it violently back and forth. The pulling movements of the legs against the restraints, which clearly show purposeful effort, repeatedly occur during the bleeding out. The spurting of blood from the cut major blood vessels usually subsides after some time. In these cases, the butcher reaches into the gaping wound, locates the cut vessel stump on the heart-facing side, pulls it forward, and cuts through it again, whereupon the blood flows more strongly again. This intervention must be repeated once or twice in many cases. Almost always, one sees the defensive movements begin anew, probably a sign that the animal feels it as pain. *The time from the beginning of the cut until bleeding out is estimated at 4-10 minutes*.

Ritual slaughter corresponds to dietary regulations and not, as the Jews try to make it appear, to regulations for a religious service. The regulations about the slaughter procedure are found in the Talmud. There, the neck cut is prescribed, and it is taught that this Talmudic regulation goes back to Moses through oral tradition, who meant the neck cut when he commands in the 5th Book 12:21: '*Slaughter from your cattle and sheep that Jehovah gave you, as I commanded you*.'

The refusal to stun the animals before blood drainage is based on the following: Already in the Bible stands the prohibition against eating 'fallen animals and what is torn by wild beasts (therepha)' (e.g., Leviticus 22:8). The Talmud provides a long enumeration of cases in which the meat of an animal is to be considered equal to the meat of animals torn by wild beasts (therepher). It designates as one of these cases when the meninges are perforated. This perforation of the meninges was common in all previous stunning methods. The obstacle to stunning the animal through injury to the meninges thus rests exclusively on a regulation first given by the Talmud. Even the Talmud does not contain a prohibition against stunning animals in general.

02. The Opinion of Experts.

Before we consider ritual slaughter from the Aryan standpoint, we want to briefly deal with the opinion of experts. Only those who know ritual slaughter from sufficient personal experience with scientific training are to be considered experts. Experts are thus primarily veterinarians. From these circles, specifically from 41 veterinary associations and 612 German slaughterhouse veterinarians, a declaration of the following content was already submitted to the Reichstag in 1910: '*Almost all German veterinarians today consider the ritual Jewish slaughter to be a method of slaughter involving animal cruelty, not corresponding to the demands of humanity, which must be regarded as reprehensible compared to the modern application of shot stunning before blood withdrawal, through which the slaughter of livestock can be accomplished lightning-fast and painlessly without restraint and throwing down, and without hygienic or commercial disadvantages*.'

In the ritual slaughter method, even the unavoidable preparations, the binding and throwing down, as well as the forceful bending of the neck into the stretched position, are torturous and highly frightening for the animals, especially since in daily practice, experience shows these actions can hardly be carried out gently; undoubtedly torturous is the ritual cut itself, which can be up to 75 cm long in large animals, affecting them while fully conscious and sensible, and they usually

don't permanently fade away after just a few seconds, as is erroneously assumed in theory, but often only after the passage of torturous minutes for the animals.

The entire ritual slaughter act appears horrifying to the uninvolved spectator and is likely to cause brutalization in the growing butcher youth. This declaration has been repeated and confirmed up to recent times through numerous resolutions of veterinary associations and letters from numerous individual veterinarians.

03. The Aryan - the Jew.

Precisely the assessment of ritual slaughter by Aryans on one side and by Jews on the other shows clearly how different the inner sensibilities are in these two races. The Aryan, as far as he is not morally brutalized, can only see in ritual slaughter an act of highest cruelty. As far as he has preserved his natural sensibilities, he cannot do otherwise than turn away with disgust and horror from such a procedure. Therefore, those Germans who had the opportunity to witness a ritual slaughter, regardless of whether they sympathize with the Jews or fight against them, are united in the judgment that ritual slaughter is an outrageous, irresponsible cruelty and a cultural disgrace for a civilized people. In contrast, *the Jew denies the presence of cruelty in the ritual slaughter act.* From his standpoint rightly so, because his inner sensibilities as those of another, an inferior race, are and must be different from ours. If the Jew already feels no compassion for humans (what great cruelty lies, for example, in the human trafficking primarily reserved for Jews), how should he possess such feeling for animals? Only from these racial opposites can the contrary views about ritual slaughter between us Germans and the Jews be explained.

04. The True Meaning of Ritual Slaughter.

A question that can only be answered by those knowledgeable about Judaism is that of the true meaning of ritual slaughter. As mentioned at the beginning, Jewish ritual slaughter is merely a dietary regulation established in the Talmud. It is noteworthy that at this point there stands not only the regulation that makes stunning impossible for the reason given above, but also other regulations that must be observed during ritual slaughter. However, while Jews adhere to the first regulation, deviations from the latter are the rule. Furthermore, in Jewish meat inspection, much found meat is declared '*trepher*' due to harmless characteristics and, like the hindquarters of ritually slaughtered animals, is passed on to the non-Jewish population. In this way, a large amount of found meat accumulates daily from the ritual slaughters that is not consumed by Jews. Therefore, the implementation of ritual laws in a purely Jewish state, where buyers of ritually unsuitable meat would be lacking, is not conceivable at all, since the economic conditions of a state system cannot permanently allow the losses incurred through ritual inspection. We can also observe that a very large part of Jews no longer maintains the dietary laws. There are already whole cities today whose Jewish population no longer places value on '*kosher*,' that is, meat originating from ritually slaughtered animals.

Recently, something has been added that should make even the most unbiased person skeptical. As stated above, stunning before ritual slaughter must not take place because all stunning methods known and used until now were always associated with injury to the meninges, making the meat 'trepher.' However, a useful new method has recently been invented, electrical stunning, which proceeds without any injury, particularly without injury to the brain. One would therefore assume that the Jews would now agree to this type of stunning before ritual slaughter. But far from it. *The rabbis have rejected electrical stunning, mainly citing an opinion from the Viennese electropathologist Prof. Jellnick (Jew), who claims to have found microscopically detectable cell loosening in the brain in persons killed by electrical accidents*(!!).

After what has been explained in the last section, there can be no doubt that it cannot be reasons of a religious nature that make the Jew hold onto stunning-free ritual slaughter. So what can be the true reason? The Jew knows exactly that ritual slaughter decidedly contradicts Aryan sensibilities, he also knows that it is absurd that 99% of a host people should let their natural and religious-moral sensibilities and their conscience be violated by 1% guests[1]). And yet he persists in his demand. *For the Jew forms his own state within the state, he has his own laws and does not think of subordinating these to the laws of his host people. For the Jew, therefore, adherence to stunning-free ritual slaughter is nothing other than a test of power.*

[1] Cf. K. G. Kuhn, Origin and Nature of the Talmudic Attitude toward Non-Jews (Research on the Jewish Question, Vol. 3, 1938), p. 215: '*This is, if one may say so, the grotesque aspect of the Talmudic attitude toward the non-Jew, that here hatred and mistrust and hostility managed that the religious binding to the Torah took effect as an adherence to a long-outdated primitive legal order for the attitude toward foreigners. The former nomadic desert law, for which the foreigner is rightless and outlawed, became the law of an ethnic minority scattered throughout the world, of a small population group for its behavior toward the rest of the population*.']

Accordingly, our position on ritual slaughter and its opposition must proceed very clearly. With the seizure of power by National Socialism, ritual slaughter was made punishable, thus prohibited.

Jewish Combat Organizations.

Judaism is a single combat organization, presented as political, religious, economic, or humanitarian as needed. Its goal is: Zion, that is, the

dominion of the Jewish person. We as people of the present are experiencing the dramatic final battle for dominion of the Earth: *whether the light-born Aryan or the underworld Jew will shape the world according to his face.* For 2500 years, Judaism has been waging this battle, conducting it underground according to its nature. The form of existence of diaspora and its ghettos, consciously and voluntarily chosen by the Jews, meant a declaration of war against all non-Jewish peoples. *The beneficial institution of diaspora enabled the network-like distributed Jewish underworld to invisibly and intangibly undermine the multifaceted upper world of non-Jewish peoples*. *Already during their stay in Assyria and Babylonia, the Jews were a society of conspirators who, directed from Jerusalem, worked on the destruction of the cultural world of that time, driven by the insane idea of a world Mosaism to be achieved through world revolution*.

In Europe, Jewish forces stood as drivers and directors behind all movements that sought purification and division of the Roman Church. Albigensians, Hussites, and Anabaptists, saturated with Jewish-Old Testament spirit, were battering rams of Judaism. Of the orders of that time, particularly the non-German Knights Templar succumbed to Jewish art of decomposition. When they were destroyed, their Jewish remnants saved themselves in Freemasonry, especially in the Scottish Masonic guilds. Even the awakening of the Germanic soul and the release of deepest, creative forces in the events of the Reformation were very soon bent to Jewish benefit.

Also the intellectual movements of modern times, humanism and enlightenment, were partly effects of Jewish pro domo work. Their result was emancipation; it was the victory of Talmudic thinking over Aryan credulity. Through the 'great' French Revolution of 1789, Judaism achieved a position of power that it brutally expanded in the following decades. *This triggered first antisemitic reactions and movements among non-Jews*. It was necessary to perform defensive work against this new enemy. *Thus, in the course of the 19th century, many new combat organizations were created by the Jews, which on one hand had to fight against anti-Judaism, and on the other hand were meant to accelerate Judah's rise to world domination.* Feeling certain of its final victory, Judaism emerged somewhat from its anonymity, unwisely lifting here and there the veil of its mystery and its goals; thus the fighting methods of some Jewish organizations became recognizable to us.

The Kahal.

The deepest, most unadulterated insight into Jewish warfare methods, provided by the Jews themselves, is granted to us by the 1072 so-called Kahal acts of the Jewish community in Minsk, which in Russian specification characterize all of Judaism as a sophisticatedly organized conspiracy against non-Judaism. These Kahal acts show us the paths pursued with eerie tenacity through which Jews attain power, enlighten us about the means sanctified by the purpose with which Jews ensnare their host peoples with a fine-meshed net of oriental cunning, craftiness, and unscrupulousness. *The Kahal acts illuminate the abysses of the Jewish soul and reveal the complete brutality of the Jewish Janus face*. *They show the roots of Jewish destructive power, the chosenness cemented through diaspora and ghetto*, *and the ridiculous Judeo-centric view of history that the world was created for Israel's sake and could not exist without it*. The Kahal acts prove definitively and conclusively that the Jewish religion, this minimum of religion, is nothing other than the constitution of the Jewish world state, that the so-called Jewish law forms the core of the Jewish state. Most instructive for the host peoples and especially for friends of Jews are the Kahal acts in which the much-praised social spirit of Judaism becomes visible; they prove the false pathos of Jewish slogans of freedom, equality, fraternity, of human rights and neighborly love, of tolerance and equal rights, of socialism and democracy. The Kahal acts confirm that Judaism itself makes not the slightest use of these advertised supposed conditions for the progress of humanity! What is preached to non-Jewish states as the highest state wisdom has no place in the Jewish world state. In it there is neither freedom nor equality, neither brotherhood nor tolerance, neither respect for human dignity nor genuine socialism. Oriental despotism is the form of government of the Kahal.

We owe this exposure of Judaism to the Russian Jew Brafmann, who, disgusted by his deep insights into the dirty Jewish ghetto soul, got baptized and had the courage to collect and compile the Kahal protocols available to him as the '*Book of the Kahal*,' which, written in 1869 in Russian and French, first became known to the widest circles of people through the German translation and engaging commentary by Prof. Passarge in Hamburg and was published as a two-volume work in 1928 by Hammer Publishing. To make this extremely important work for understanding Judaism accessible to all non-Jews, Hammer Publishing did not shy away from a shortened edition, excellently edited by Arno Franke under the title '*State within the State*'. As was to be expected, Judaism raised a loud cry from one end of the world to the other, called Brafmann a cursed renegade, a liar and forger. *When the authenticity of the protocols could not be disputed, it was claimed they were incorrectly or tendentiously translated or, like the Talmud, not properly evaluated. But all protests did not help the Jews, and one of their most important historians, Dubnow, had the wise insight to admit the authenticity of the Kahal protocols*.

The Kahal is the form in which world Jewry, living scattered through diaspora and ghetto, is held together with unprecedented discipline. Each Jewish community forms a Kahal, which, joining together in ever larger associations, in its final and most

comprehensive form becomes the World Kahal, the supreme center of world Jewry which currently has its seat in New York.

To the outsider, the Kahal appears to be merely a harmless Jewish community constitution that regulates life in the ghetto. But the how of this life regulation is crucial for assessment. The Kahal acts prove every Jewish community to be an abscess that festers on and in the body of the host peoples and absorbs their best juices and powers, prove them to be a mine, an explosive device that can destroy at any time that is built into the state of the host people and creates confusion and insecurity through countless small explosions.

The Jews, allegedly eternally persecuted in Russia, had the not insignificant and unimportant privilege of far-reaching self-administration, i.e., the Jewish ghettos were self-governing bodies. The administration of the ghetto was called Kahal. The Bet-Din was closely affiliated with it as a Talmudic court. Every Kahal community is a kind of '*Talmudic municipal republic*,' which, however, is governed entirely undemocratically: *The Jewish state is, in each of its miniature editions, i.e., in every Kahal community, a power-hungry oligarchy that, consisting only of rich Jews, politically, economically, socially and mentally violates the other racial comrades. There is neither personal freedom nor social equality in it, neither universal nor equal voting rights. The so-called Kahal families always arrange it so that they remain at the top and maintain their position of power with draconian means*. Whoever does not comply with the orders of the Kahal authority falls under the small or large ban; *the latter equals the destruction of the banned person's life existence*. Against all kinds of recalcitrant ones, the Bet-Din stands faithfully by the Kahal's side. Neither of them cares about transforming right into wrong and vice versa with outrageous arbitrariness. The 'humane' Judaism still knew in its ghettos in 1803, pillories! The tyrannical power of the Kahal extends to the most minor details of life. It prescribes, for example, what business someone may or should conduct. *It interferes in intimate, domestic relationships, sniffs out everyone and everything, extinguishes all mental functions, mechanizes, mechanizes the individual life of its subjects*.

The Kahal directs its main attention, while sparing its own purse, to procuring funds with which to bribe Russian officials. The collection of such 'gift money' appears repeatedly in the protocols. When it comes to preventing an action of political or economic nature against Judaism, the Kahal stands together as one man, collects enormous sums and, usually succeeds. *One example suffices for many: The Russian government had allowed the brandy monopoly to be taken from the Jews' hands. The Jews had used it to corrupt the Russian people through education in drinking schnapps, and simultaneously had the advantage of enormous revenues*. The systematic degradation of the Russian people did not remain hidden from insightful government offices. They tried to take the monopoly from the Jews. Then the terrible power of the Kahal organization showed itself. Hundreds of thousands of rubles were mercilessly collected from all Kahal subjects for bribery purposes, and these were clever and disciplined enough to see the beneficial purpose of this money collection. After a two-year battle, the money, the Jewish ammunition, had shot down the opponent. *The brandy monopoly remained in Jewish hands, and the intoxication of the Russian people could continue for over 100 years until the people had become ripe for the butcher knives of the Bolsheviks*.

In compliance with Talmudic regulations, the Kahal develops property and exploitation rights that cannot be surpassed in terms of public danger. Since for the Jew the property of non-Jews is ownerless goods, the Kahal grants the Chasaka, i.e., the right of possession to the property of a non-Jew. This right of possession can be extended to everything: to houses and properties, to estates and monasteries of the uncircumcised. Indeed, the Kahal even sells to this or that Jew the right to choose a victim, an object of exploitation among the non-Jews. *This monopoly of property slaughter of a foreigner may then not be disturbed by any other Jew. The purpose of this monopoly is the systematic expropriation of the host peoples.* The Kahal issues documents for these sales and even receipts for the money received for this swindling!

An abolition of the host people's state is also represented by the principle often applied by the Kahal, that all oaths sworn to the host peoples are only false oaths, that all non-Jewish regulations and laws have no validity for Jews compared to those of the Kahal. When the Russian government discovered this state-negating activity of the Kahal, it was banned in 1814; but as a morally close-knit conspiratorial guild of Judaism, this Kahal continued to exist. This is proven by the cohesion and cooperation of Russian Jews during the revolutions of 1905 and 1917. The Kahal celebrated its further development adapted to special needs in the Soviets.

Without the Kahal, the migrations of Eastern Jews could not have had their logical and systematic character. Without the Kahal, the Jewish world economic method guided by a finely spun news network would not be explicable. Without the Kahal, the Jewish diaspora would have long since ended with the downfall of Judaism. Without the Kahal, as the center of unified national, state organization, the world power position of Judaism would never have been achieved. Adapted to the respective needs and mentality of the host people, the Kahal is effective in all countries. The result is the same everywhere: Invisibly, intangibly, it influences the politics and economy of the host peoples.

The Russian-Polish Jews educated in the Kahal also live under the Kahal, which is also called Cheder Hakahel or Kahal or Kehilla, in their new homeland, e.g., in North America. In the state of New York, the

Dorado or American Jews' paradise, the Kahal is, alongside the Charleston Rite, the strongest political and public power factor. In more than 1000 groups, it spans the area like a network, counts over 2 million members, is enormously rich and thus capable of influence. Affiliated with this Kahal, especially in America and England, are countless smaller and smallest secret societies. There are the Independent Order B'rith Abraham, the Independent Order Free Sons of Israel, Grand Order of Israel, Order Achei Ameth, Order Achei Berith, the Kesher Shel Barzel, the Ahawath Israel, the Loyal Order of Moose, Order of Ancient Maccabaeans, Order B'nai Mosche, B'rith Scholom and others. Working in closest connection with the Kahal are the Independent Order of B'nai B'rith, the Alliance Israélite Universelle, and Freemasonry and its supreme leadership, the Grand Orient de France.

The supreme Kahal of Judaism is represented by the Elders of Zion, whose protocols together with the published Kahal acts form the spiritual tool that pursues the Judaization of the world with diabolical means.

Alliance Israélite Universelle (AIU).

As the name already says, a Jewish world federation, which was founded in Paris in 1860. The intellectual head and long-time chairman of the AIU was Crémieux, an ambitious advocate who played his republican role under Louis Philippe and Napoleon III, became Minister of Justice after the fall of the second empire, and as a member of '*the government of national defense*' in association with the Jewish-descended Gambetta, let the French bleed white through continued warmongering and through the Paris Commune uprising. *As Grand Master of the Grand Orient de France of the Judaized French lodges, he put a bounty of 1 million francs each on the German lodge brothers King Wilhelm I and Crown Prince Friedrich*. As a precursor of the German aid association, it created hundreds of schools in the Orient to remedy Jewish distress there, i.e., to prepare intellectually and economically for the political unification of all Jews.

In the application of its means to achieve political goals, the AIU proved itself to be a worthy predecessor of a Lord Northcliffe. *It fabricated false reports about pogroms, conducted atrocity agitation and poured through its agents a sea of lies, slander and intrigues into all countries, incited people against people, state against state, to harvest after the World War the ripe seed of this work and to await the messianic empire that had drawn near*.

The most significant branch of the AIU became the Anglo Jewish Association, which was established in London in 1870 to financially secure the Alliance during the Franco-Prussian War. In Vienna, The Israelite Alliance was formed, and in Holland, the '*Nederlandsche Afdeeling*' of the AIU. Members of the Alliance live throughout the world and enjoy political and economic advantages under the protection of the powerful organization. However, the great era of the AIU is over. *In its place has emerged a Jewish order that took over its experiences, connections, proven fighting methods, and goals, and today represents, alongside Zionism, the most dangerous Jewish combat organization*.

Independent Order of B'nai B'rith (UOBB).

This order was founded in 1843 by Eastern European Jews who had immigrated to North America. The indirect cause for its emergence was probably the immense worldwide excitement over the ritual murder in Damascus in 1840, from which Judaism emerged unscathed through enormous financial expenditures; however, it left strong anti-Jewish sentiment in the Orient and made defensive work urgently necessary. The Order took over this work. *In North America, it soon had 7 grand lodges and 300 daughter lodges, including women's and youth lodges*. The Order divided the world to be pacified and conquered into 11 districts. As the purpose of its founding, it naturally stated purely humanitarian goals: '*To cultivate humanitarian ideas of charity, brotherly love, and harmony among noble-thinking Jews, while strictly maintaining the most loyal patriotic sentiment*.' As a purely Jewish order, it also dedicated itself to strengthening Jewish solidarity and created, alongside the AIU, a magnificent aid work for the East.

The political activity and significance of the Order is absolutely outstanding. It conducts Jewish world politics on the grandest scale, also being the worthy successor and even surpasser of the AIU, after it had done its duty. The Order had its hands in all political actions. *In 1905, it fomented revolution in Russia with the help of Eastern Jewish organizations; during the World War, it obtained military secrets of Germany-Austria through high-ranking spies and delivered them to the Allies*. From England, it worked through propaganda and money to revolutionize imperial Germany. *In 1917, the B'nai B'rith Order sent its lodge brother Trotsky with enormous funds to Russia to create terra deserta (desert) there*. The Order achieved its greatest political successes through its brothers Baruch and Brandeis, Wilson's right and left hands; through them, North America's entry into the World War was systematically prepared and the guidelines for the shameful Treaty of Versailles were developed. The notorious Parvus Helphand was also a B'nai B'rith brother, at whose instigation Lenin began his famous journey through Germany. The private secretary of Prince Max von Baden was also a B'nai B'rith brother. *The collaboration of all these B'nai B'rith brothers created the terrible years 1918 to 1933 for Germany, shattered national economies, created the chaos of the world economic crisis*.

In Germany, the Order began its devastating activity in 1883 by founding a Grand Lodge, which was soon joined by 4 lodges in Berlin and 80 in the Reich.

According to Jewish admission, the founding of the German branch of the B'nai B'rith Order was necessary because the Freemason federation failed during the anti-Jewish movement of the 1880s! The founding was immediately followed by the call to the Jews of Germany: '*Become stiff-necked*.' The Order holds meetings '*whose thoughts and decisions naturally cannot be made accessible to the public' (says a Jew). In 1905, it had the terms 'Jewish race,' 'Jewish tribe' deleted from its statutes and replaced with 'Jewish faith'!*

Besides political activity, the Order does not forget the detail work. It controls newspapers and schoolbooks, novels and films, in short everything printed and presented, and causes the elimination of passages that could somehow hurt Jewish honor. *It also tries to make anti-Jewish expressions in classics forgotten through their 'purified' new editions.* It seeks to make anti-Jewish books ineffective through confiscation orders. It has waged small-scale war against German men like Ludendorff and Count Reventlow. It organizes a collection of legends and fairy tales in which it tries to make Jewish ethics palatable to the *German Michel*. For cultural purposes, i.e., for Jewish world goals, it has countless funds at its disposal. Among other things, it financed the monstrosity of the *Encyclopaedia Judaica*.

As a curiosity of the Order, its golden medal should be mentioned, which is awarded once annually to men or women who performed the most important deed in the interest of Judaism during the year. In 1912, American President Taft was the lucky recipient of this distinction; no wonder, as he titled the Jews as the oldest race in the world, as the aristocracy of mankind, as excellent citizens and best republicans! After Taft, F. D. Roosevelt, Cordell Hull, H. A. Wallace and others have received this medal.

At the head of the Order stands the Constitutional Grand Lodge in New York with the highest Order court, to which the German lodges were also subordinate! Since 1906, there has been a friendship relationship with German Freemasons! With Zionism it is of one heart and soul, although according to the Order's constitution, Zionism contradicts the principles of the lodges and their national sentiment; but since numerous points of contact exist otherwise, the relationship is an intimate and cordial one! The order clearly demonstrates the repeatedly denied enormous entanglement of world Jewry, and it deserves more attention than other combat organizations, since within it the supreme leadership of all Freemasonry is also suspected, to which it likewise bears organizational resemblance.

Agudas Jisrael.

One of the many world federations of law-abiding Judaism, which wants to keep the spirit of the Torah pure and great in Judaism. *It works on a basis on which Jewish totality can fulfill its historical task (!), i.e., the world federation participates in the Zionist final goal*. A group association of the federation was founded in 1913 in Halberstadt with already 36 local groups and 60 delegates.

Jewish Agency.

At the 16th Zionist Congress in 1929, the Jewish Agency was founded as a world organization of orthodox and liberal Judaism. This means the Jewish united front regarding the implementation of the Balfour Declaration. It is the great instrument for the building of Palestine and means 'the birth of the Jewish nation'. *Its goal is to establish in Palestine not a nationalist state, but a nation-state that must have a clear Jewish majority. It believes in the emergence of a Jewish sense of homeland in Palestine, especially when Jerusalem and the Temple are rebuilt. It pursues the goal of making Judaism from an 'object of politics to a subject of world politics'*. (See 'Hammer' 1934, p. 121.)

Central Association of German Citizens of Jewish Faith.

It was founded in 1893 for the purpose of '*gathering Jewish Germans to combat and overcome opposition against Jews and to bring about inner peace in the German people*.' Since its existence, it has waged an organized bitter struggle against everything German. For it, nationalism is 'an ugly word, an un-German, an un-Jewish concept. Away with it from the human soul!' It works with Talmudic concept destruction, with confusion of souls and misdirection. Thus it calls anti-Judaism a precursor of anarchism, which threatens not only Judaism but also Germany. Its office is a huge collection of anti-Semitic material. It commands speakers and disruption squads to anti-Jewish meetings. Newspapers and parliamentarians standing in Jewish pay and Jewish gold must work in its sense according to the association's motto: '*Self-defense brings honor*.' It is prominently involved in the political behind-the-scenes work of recent decades. It fought against the Bismarck Federation and recommended Jews infiltrate political associations to decompose various parties. Splitting opposing parties is its specialty. It incites against big industry and large landowners. Everything agrarian is a red flag to it, and it makes the statement: '*Jews are not farmers because they cannot practice their religious regulations in the countryside!*' The association knows the value of shouting and making noise as a political weapon. *In October 1930, it can smirk that five so-called German parties humbly beg for Jewish votes in its association newspaper! It recommends to its racial comrades to pose as German in all areas to better work Jewishly*. With special preference, it lets other confessions speak in its paper and *has this objective side certify that anti-Judaism is a cultural disgrace, that race research is something absurd, in short, it has Christians promote propaganda for Judaism*. Again and again it recommends to its readers the time-tested word-of-mouth propaganda. It furiously fights anti-Jewish writings, e.g., '*The Great Deception*' by Delitzsch, and seeks through compliant prosecutors to achieve fastest

confiscation or force deletion and change of passages that characterize the Jew as Jew; in particular, it grooms teaching and school books to be pro-Jewish. It fights the opinion that Jews are revolutionaries, Bolsheviks, and anarchists. It promises a vindication of the Talmud, denies the fact of ritual murder, proves the harmlessness of Judaism and emphasizes its achievements for German culture.

Above all, it is the mouthpiece of all Jewish special wishes, such as: complete equality, inclusion of rabbis in school deputations and school boards, state subsidies for Mosaism, naturalization of the many foreign religious officials, better treatment of Eastern Jews, entry of Jews into the officer corps, etc.

Over the course of its existence, the association obtained many advantages and privileges for Judaism and proved itself on many occasions as a conscious destroyer of German thinking and German folkdom. Regarding Zionism, it confesses: '*When we have worked through Germany, only then shall our means flow to the Zionist movement, for it is not yet time to hoist the blue-white flags of Zion*.' This statement characterizes the ultimate goals of the Central Association of Jews who once possessed German citizenship.

Aid Association of German Jews.

It emerged in 1901 to cover up the anti-German work of the Alliance Israélite Universelle in Germany. The association soon became the center of all Jewish international aid actions for the Jews of the East and Orient and as such '*carried out planned actions aimed at combating the spiritual and material low position of Jews*'. 1904 Opening of the office for Jewish emigrant affairs, in cooperation with the Grand Lodge of the B'nai B'rith Order and the Jewish Colonisation Association (JCA), a foundation of the notorious Türkenhirsch. Annually, about 40-50,000 Eastern Jews were distributed through the network-like spread offices and branches to individual countries; the association also cared for the wandering poor, who, often numbering 20,000 men, became a plague to the German Reich. *1905 Establishment of a Central Reporting Office to collect material about anti-Jewish events*. The main task of the Aid Association was initiating the renaissance of Oriental Judaism, especially Palestinian. Here it created a large school and education system for young and old, pursued the revival of the Hebrew language, thus performing '*truly national Zionist work*'. It particularly trained interpreters in its foreign schools, whose activity together with that of countless Jewish consuls general and consuls in all countries created an excellently informed news network, which, in cooperation with the Jewish-led telegraph offices, grew into a fatal instrument of Jewish world politics. Together with the German Grand Lodge of the B'nai B'rith Order and the Jewish Women's Association, the Aid Association also joined the international committee to combat girl trafficking, so that the racial comrades were almost among themselves alone! During the World War, the association mediated news (!) and money between the Jews of the warring states and the Jews of neutral countries! The true face of the Aid Association is revealed by a Jewish confession: '*In anticipation (!), that after the war emigration would play an even more significant role for the overall development of Jewry than before, all facilities and offices of the Aid Association were maintained even during the war (!)*' (the exclamation marks are from the author). During the war and especially afterwards, it promoted and massed the immigration of Eastern Jews into German lands. After 1933, it was forced to dedicate itself to emigration welfare for the Jews of Germany.

Association for Defense Against Anti-Semitism.

It was founded as early as 1890 in Berlin. *The association was presented as a non-Jewish foundation*. The Jews resorted to the clever move of letting unsuspecting German '*intellectual leaders*' afflicted with humanitarian sentimentality, e.g., Erich Schmidt, W. Foerster, Walter de Gruyter, Wickert, von Gneist and other supposed luminaries grace the founding list. These gentlemen pronounced the death sentence on crude, uneducated anti-Judaism; above all, the association fought against the racial standpoint, also published an anti-Semite mirror in which it incited classes and confessions against each other and branded racial hatred as the lowest instinct. Ironically, a Jew gave the association the advice to investigate the real reasons for anti-Judaism! *Non-Jewish members of the association had to stand up for Jews everywhere and unconditionally; rapid political careers were promised for special achievements in this area* (e.g., to Mr. Payer). In 1907, the association wrote: '*Before the entire cultural world, the German anti-Semite leaders already bear the brand of baseness on back and forehead*.' Naturally, members were not allowed to read or even keep anti-Jewish or wavering newspapers. Only the board had this right, to be able to register important events. Against non-Jewish-friendly newspapers, blocking of advertisements was already recommended by the association at that time! The French, i.e., the Jews of France, liked the association so much that they created a parallel foundation in 1902. In gratitude for this, the energetic chairman of the association, Gothein, demanded at the outbreak of the World War that if there was a victorious campaign, not a hand's breadth of land should be taken from the French! In 1919, the association issued a call that German workers should not let themselves be incited to hatred of Jews. After the National Socialist seizure of power, this association's subversive work was also made impossible.

Association of German Jews.

The beginnings of its formation date back before 1900. The official founding took place in 1904 in Berlin ‘as a historically necessary answer to the anti-Semitic movement of recent decades. Every two years, it held so-called Jewish Days to raise Jewish prestige. It represented the secular and religious interests of the Jews

of Germany, i.e., it registered all alleged discriminations and offenses that Jews had to suffer for the sake of their 'faith'. It engaged in an almost pathological collecting mania, piling up all such 'cases' in its office as accusatory material into a wailing wall, to make it accessible on occasion to the subservient press and ambitious parliamentarians and to raise the cry: '*Jews in distress*'. Since Jews are always in distress, the association has proven its right to exist. A specialty of the association was annual surveys among its racial comrades about when, where, how, whereby, and by whom the best subjects of the German Reich had been wronged.

Association of National German Jews.

A newer variety of Jewry as a whole, founded in January 1921. Its members, who wanted to remain Jews, had '*always put the welfare of the German fatherland and people, to whom they feel inseparably bound, above their own welfare in war and peace*.' *Incidentally, the association declared German race researchers to be fools: what mattered was not blood but cultural community*. The association saw its special task in being 'Adolf Hitler's most faithful opposition.' The association can be considered the type of Jewish Janus head that wants to make wooden iron believable. The 'Association of National German Jews' has since been dissolved.

The Protocols of Zion.

The Protocols contain the program of the international Jewish secret government, the Elders of Zion. *According to Jewish opinion, the Protocols are suitable to 'incite the commission of crimes, endanger morality, grossly violate the sense of shame, exert a devastating effect or otherwise cause gross offense*.' Indeed, an excellent Jewish self-criticism. The first publication of the Protocols of Zion occurred in 1901 by the Russian Butmi under the title '*The Enemies of Mankind*.' A second publication followed in 1905 by the Russian Nilus; both writings were reprinted several times; *but only in 1917 did the first confiscation of the Nilus edition occur by the Jew Kerensky*. The 1911 Nilus edition was published in German in 1919 by Gottfried zur Beek under the title '*The Secrets of the Elders of Zion*.' T*his publication called world Jewry to action. It declared the Protocols to be forgeries, the work of a madman;* nevertheless, it waited until 1933 before taking legal action against the Protocols; it came to a trial in Bern, which avoided a clear decision and could not prove the inauthenticity of the Protocols. *The question of authentic or inauthentic is not really the decisive factor; what matters is only 'the intelligible content' of the Protocols; but that is Jewish and bears 'in all parts the imprint of Talmudic world and life view and the stamp of genuine Jewish thinking' and agrees with other Jewish writings*.

The expert opinion prepared by Fleischhauer from the German side for the Bern trial was able to make conclusive statements about the history of the Protocols: The Protocols did not originate at the 1st Zionist Congress in Basel in 1897, but rather contain a world domination program decided by the B'nai B'rith Order at a simultaneous congress in Basel in 1897, which was created using the 1864 book by Jewish Freemason Joly: '*Dialogues aux enfers entre Machiavel et Montesquieu*' i.e., *Dialogues in the Underworld between Machiavelli and Montesquieu*. The connection of the Protocols to the Jewish cemetery scene in Goedsche's novel '*Biarritz*,' as claimed by the Jews, does not exist. Rather, both Joly and Goedsche independently used an older Jewish secret document circulating among the rabbis of Russia: '*Speech of a Rabbi about the Goyim*,' which was made public in 1900 by the Austrian-Czech deputy Breznowsky in his writing '*The Jewish Claws*' and was confiscated in Prague in 1901 at the instigation of Judah.

The original text of the present Protocols was completed using Joly's dialogues in the 1890s in the Odessa secret society B'ne Mosche (Sons of Moses), founded by the fanatical champion of symbolic Zionism Achad Haam, and thereby received the form of meeting minutes and the repeatedly occurring personal address. The head of the Russian Ochrana, Ratschkowski, managed to gain insight into the Protocols presented to the B'nai B'rith Congress and to quickly document them in writing: however, they only received the necessary appreciation some years later through Butmi's publication, *who noted in it the characteristic signature clause 'signed by the representatives of Zion of the 33rd degree' remarking: 'not to be confused with the representatives of Zionism'! The Jewish outcry about the inauthenticity of the Protocols has meanwhile led to a Talmudic-sophistically disguised half-confession of the authenticity of the Protocols, as an American voice proves*: '*The question of the authenticity of these Protocols is completely unimportant and can at most interest historians: for what would be proven by their authenticity? Nothing other than that a group of people strives for world domination; but what people did not indulge in such a dream at certain times? Granted, then, that certain leaders of Israel pursued this thought, what would that say?*'

How Jewish the spirit of the Protocols is may be shown by some samples from them: 'Political freedom is not a fact, but only an idea.' - 'Politics has nothing in common with morality.' - 'Whoever wants to rule must resort to cunning and hypocrisy.' - '*Our right lies in force*.' - 'Without absolute despotism there is no civilization.' - 'The non-Jewish peoples are stupefied by alcohol.' - 'We must not be deterred by bribery, fraud, and betrayal.' - 'Our slogans of freedom, equality, fraternity brought, with the help of our secret agents, whole legions into our ranks who carry our banners with enthusiasm.' 'On the ruins of blood and hereditary nobility, we have erected the nobility of intelligence and money.' (1st Protocol.)

'Thanks to the press, we have accumulated gold in our hands, although this cost us streams of blood and tears in our ranks.' (2nd Protocol.)

'Only a short way more, and the circle of the symbolic snake, the symbol of our people, will be closed.' - 'Republican rights are a bitter mockery for the worker.' - 'Our power is based on the permanent hunger and weakness of the worker.' - 'With the help of gold, which is entirely in our hands, we will create a general economic crisis using all hidden means and simultaneously throw entire masses of workers onto the street in all countries of Europe.' (3rd Protocol.)

'The art of governing both the masses and individuals through skillfully applied theories and phrases forms part of our administrative genius.' 'Per me reges regnant, through me kings reign.' - 'The most essential problem of our government is to paralyze the public mind through criticism.' 'To seize public opinion, one must first completely confuse it.' (5th Protocol.)

'We will increase wages without this bringing any advantage to the workers.' - 'We will undermine the foundations of production by making workers inclined towards anarchy and alcohol.' - 'We will disguise our plans with the alleged desire to help the working class.' (6th Protocol.)

'The increase in armaments and police is a necessary complement to our plan.' - 'Throughout Europe, and likewise in other parts of the world, we must provoke fermentation, discord, and hatred.' - 'Then we must unleash a general war.' (7th Protocol.)

'In fact, we have already destroyed all governments except our own.' - 'We have condemned and corrupted the youth of non-Jews.' (9th Protocol.)

'We will destroy the significance of the Christian family and its educational influence.' (10th Protocol.)
'The non-Jews are a flock of sheep, we are the wolves.' (11th Protocol.)
'Today's journalism is a kind of Freemasonry.' (12th Protocol.)

'The role of liberal enthusiasts will be definitively played out as soon as our rule is recognized, for with the slogan of progress we have twisted the minds of these non-Jewish fools with complete success.' (13th Protocol.)

'As soon as we have achieved world domination, we will tolerate no other faith than that in our one God.' - 'For this reason, we must destroy all other religions.' - 'In the so-called advanced countries, we have created a mindless, dirty, abominable literature.' (14th Protocol.)

'Non-Jewish society ... can only be brought back to order through merciless measures.' - 'When unrest occurs, it means that we had the need to provoke it.' - 'The non-Jews are guided only by an animal instinct.' - 'When the King of Israel places on his sacred head the crown that all of Europe will offer him, he will be the Patriarch of the World.' (15th Protocol.)

'We will eliminate every kind of teaching freedom.' - 'We will extinguish to our advantage the last glimmer of independent thinking.' (16th Protocol.)

'The King of Israel will be the true Pope of the world, the Patriarch of the international church.' (17th Protocol.)
'*Our ruler must eliminate today's society, even if by drowning it in its own blood*.' (23rd Protocol.)

The thought patterns of these Protocols, a mixture of worldly wisdom and arrogance, of misanthropy and depravity, of rapacity and lust for power, of diabolical demonism and flattest sobriety, bear the unmistakable mark of Cain of the Jewish parasite - they are genuine offspring of Jewish-Oriental despotism and pathological Jewish drive for recognition.

We agree with the judgment of the Jew Benjamin Segel about the Protocols of Zion, who writes: 'If the Protocols are true, then there is only one appropriate punishment for Jewry: mass extermination!'

Cf.: E. Baron v. Engelhardt, Jewish World Power Plans. On the Origin of the Protocols of Zion. Hammer-Verlag 1943. The Protocols of Zion. Hammer-Verlag. 1943.

Zionism.

Zionism as the preservation of the special type of human in world history, the Jew, is as old as Judaism. Zionism was the foundation for the return of the Jews from Babylonia and the rebuilding of the Temple, Zionist thought was active in the Maccabean period, Zionist hopes ignited the bloody Jewish uprisings under Trajan and Hadrian. Zionist was the plan of some medieval popes to resettle the Jews in Palestine, because the coming of the 1000-year Reich was dependent on the re-establishment of Zion!

For about a century, a stronger emphasis on Zionism has been noticeable again through Montefiore, Moses Hess, Abraham Benisch (1841), and through Crémieux. On Russian soil, since 1867, the Zionist movement strengthened through the Choveve Zion (*Friends of Zion*), which in 1883 under Pinsker advocated for the auto-emancipation of Judaism and demanded that Jews be made equal as a nation among nations through the acquisition of their own homeland. Irony of fate would have it that already in 1861 the German religious society '*German Temple*' was founded with the goal: '*to settle a people of God in the holy land*,' and that this created German model settlements in Palestine that were examples for the subsequent Jewish

ones. The dating of modern Zionism begins with the year 1896, when Herzl, prompted by the growth of anti-Judaism particularly in France, wrote his '*Jewish State*' and at the 1st Zionist Congress in Basel in 1897 in the so-called Basel Program expressed the historical right of Jews to Palestine. This claim was sanctioned in 1917 through the British government's commitment known as the Balfour Declaration, an accommodation that amounted to an invitation to world Jewry, especially to the Jews of Germany and Austria, to do everything to ensure the victory of the Allies. According to Jewish understanding, '*the most beautiful result of the World War was the creation of the national homeland in Palestine*.' This also fulfilled the commandment of the Talmud, which demanded resettling Palestine. It was also the fulfillment of Masonic wishes, which say: '*Our fatherland is Judea*.' Herzl's political Zionism was hotly contested by the so-called 'moral' Zionism of an Achad Haam and by liberal world Jewry. The German rabbis were also opponents, who pathetically declared that Zionism contradicted messianic hopes and also detracted from the fulfillment of patriotic and civic duties! Others thought it contradicted the religious future hopes of the Jews, who were scattered throughout the world to bring about the victory of monotheism!

It is a fact that in Zionism the most modern and most conservative Judaism come together, that orthodoxy and liberalism form a united national Jewish bloc. Two such heterogeneous Zionist entities as the Mizrachi founded in 1903, for which Torah, Zion and Israel are a national unity, and the international Poale-Zion organization of the Jewish proletariat, recognized by Moscow because of its class struggle orientation, which works for the happiness of humanity, a goal that means the destruction of all things national, pull in the same direction within Zionism! All struggles demonstrated around Zionism within world Jewry are only sham battles to deceive non-Jews about the unity and ultimate goals of Zionism.

Zionism claims to be a solution to the Jewish question (in the Jewish sense, it certainly is). The fact is that core Jewry numbers over 20 million people, but Palestine has room for at most 2 million settlers. Even if adjacent areas such as El Arish (Sinai region), Syria, Lebanon, Mesopotamia, Cyprus, and Rhodes were considered as additional settlement areas, a solution to the Jewish question that would require the removal of all Jews from the peoples would be impossible. It would fail above all due to the Jews' inability to settle lands through constructive, creative work. The education of Jews to become farmers has so far only yielded failures. The Chalutzim, the farming settlers on whose shoulders the Jewish agrarian state is supposed to rest, have largely abandoned their settlements and roam around the cities as coming lumpenproletariat (*also the Jews settled in Argentina by Türkenhirsch have long been roaming around as traders and hagglers*). *The Rothschild small settlements also prove the Jews' inability to become farmers; for these settlements are worked by Arabs, but the proceeds are traded by Jews!* In the coming agrarian state of Palestine, already now three-fifths (!) of the Jews live in cities and only two-fifths in the countryside, and unlimited economic self-expression drives land prices and rents to fantastic heights. Speculation and trade thus dominate completely.

Zionism has nothing to do with solving the Jewish question in our sense, and a Jew admits: '*For a long time to come, perhaps forever, the Jewish diaspora will exist alongside Jewish Palestine*.' In truth, Zionism is the most comprehensive, modern Jewish fighting organization and stands as International Zion alongside International Moscow. Its platform is Judaism's achieved world power position during the 19th century, and leading Zionists, these '*far-sighted ideologists*,' occasionally reveal their ultimate goals to us.

Thus Achad Ha'am, the great ancestor of Jewish future, dreams of a temple on Mount Zion to which all nations will pilgrimage. According to Herzl's view, Zionism wants to create Zion, i.e., the divine name for the city of God, which should become the head and center of the scattered Jews. A young Zionist speaks of an interterritorial world federation of all Jews. The Jews should remain a nation among nations, 'a new Canaan' shall encompass the earth 'with a joyful belt.' The world has gotten used to (!) the fact that there must be (!) a single people living among peoples. Another Zionist sees a realm reaching from Sinai to Lebanon. For him, Judah's world mission is the unification of the three religions sprouting from the Bible; for the one international secular religion of Mosaism belongs to the future. Only the Jew as Easterner, Westerner, and world citizen could thereby save the white race and prevent the decline of the West! He dreams of unifying approximately 1000 universities worldwide under the leadership of the Hebrew World University in Jerusalem (see the Protocols of Zion). Already Crémieux said: '*The time is near when Jerusalem shall become the house of prayer for all nations of the world, when the banner of the one God of Israel shall be hoisted and unfurled on the farthest shores, when a new messianic kingdom, a new Jerusalem shall take the place of emperors and popes*."

Zionism means Judaism which, supported by capitalism, messianism, and Bolshevism, wants to shape the world according to the Jewish face, means the rule of Hebrew ideals. No one knows better than Zionism the truth of Dühring's words that an interned Jewish state means extermination of Jews by Jews!

Zionism hides behind the solution-word that triggers emotional sentimentality: return of the poor, persecuted Jews to their ancient homeland, the final preparations for the completion of Jewish world domination!

Judaism in the German Cultural Community.

In Politics.

It is the goal of the German Revolution to form a German people who, thanks to their high-quality humanity and their new state-social community order, can make a worthy contribution to the world-historical achievement of the Aryan peoples from their own kind of life. The first prerequisite for a successful struggle for this goal is a negative act: the cleansing of the German national body from the influence of the racially alien Jewish community, which is focused on its own goals and coheres as a folk-like sect.

The Jews not only deny that they act as a 'counter-race' selfishly and power-hungry across all borders of their host peoples solely according to their own interests, but they also claim against every particular cleansing measure of the host peoples that it was unnecessary and born only out of hysterical panic or deluded delusion of hate. World Jewry today spreads in its defense against the blow that struck it in 1933, outside the German national borders, that the Jews in Germany had been a modest and peacefully living group of citizens, that they had lacked any ambition for power.

In contrast to this assertion, an attempt is made here to return to the facts. Against the thesis of the political harmlessness of the Jews in Germany, it is asserted that they strove tirelessly for influence in German politics and that, during the period of the Weimar interregnum, they achieved decisive influence; that the cleansing measures of the National Socialist revolution were an unavoidable precondition for Germany's rebirth.

Only rarely did the Jewish political power aspiration in Germany emerge unconcealed. *Jewish influence was particularly dangerous precisely because it always tried to remain anonymous and to disguise itself*. Only in the time of greatest Jewish power development, in the period after 1918, did Jews in some places allow themselves to be tempted to abandon their disguise and thereby, to their present misfortune, significantly facilitated the German defensive struggle.

Secondly, it is claimed that while individual Jews who sat in all possible German authorities, parties, and organizations differed in their positions on many individual political questions, they closed ranks on all sides as soon as a Jewish interest was touched. The position of power in German politics was used for Jewish purposes.

It was in Jewish interest that the political ideas of the 19th century, which were primarily carried by the European western peoples, spread throughout the world. For only these ideas of civil equality and freedom made possible the Jewish rise in recent history. Thus, Jewry in politics is necessarily an ally of those powers that the German people has recognized as destructive to itself. The inner discord of the party-structured mass democracy, the rationalism of western enlightenment, the unheroic-bourgeois educational image of a history-weary acquisitive society correspond as much to Jewish interest and Jewish nature as they are alien and hostile to the German people. The values of the 19th century, which triumphed in Europe in 1919, are the mortal enemy of the German people. But Jewry stood and necessarily stands on their side. Jewish political influence is thus necessarily deployed against the interests of the German people.

Thirdly, it must be said that, even if this historical conflict of interests between the German people and Jewry did not exist, thus even if Jewry were not the natural ally of liberalism, that even then the characteristics of Jewry shown by racial science would still make its influence in German politics harmful to the people. The German people have enough to do just with their own internal imbalance and cannot burden themselves further with influences from a group of people who, through racial disposition and historical formation, carry within themselves a maximum of discord, readiness for self-abandonment, and ignoble capriciousness. *Thus, even a 'national German'-minded Jew is impossible in German politics*.

Fourth, it must always be kept in mind that Jewry strives for political influence in every form of state and society, that its power is thus by no means exhaustively represented by its position in the former parties. *A change in the state order only eliminates Jewish influence when it is carried by a substantive völkisch belief*. Before the party state of the 19th century, Jews sought to gain political influence as servants of princes. The cleverest Jews seek timely connection to authoritarian movements before the anticipated collapse of the party state. *In 1932 in Germany, they ultimately placed their hopes in 'authoritarian' governments, if only they were spared from National Socialism*. *In case of emergency, they are gladly willing to become fascist, as long as their interests remain untouched.* They hope to be able to assert themselves in authoritarian states in the bureaucracy and in the state-supporting party or to regain political influence from their position in the economy. Their solidarity survives every regime change and can only be definitively thrown out of the realm of political leadership by a truly awake people.

Despite this adaptability to changing state orders, the Jews in their first great effort to gain political influence in Germany were inextricably linked with the rise of bourgeois society. Their political activity can therefore best be illustrated initially within the 'bourgeois' and Marxist parties of bourgeois class society, which was overthrown in 1933 as a power of German life.

The Bourgeois Parties.
The Princely Courts.

For the first time in German history, Jews gained political influence in the period that paved the way for bourgeois class society by definitively dissolving the long-languishing estate bonds. *Princely absolutism destroyed the many close ties of the national comrades and established its sovereignty over a uniform number of 'subjects,' thus creating the precursors of the 'citizens' of the 19th century*. As soon as physical presence in a territory includes an individual in the political sphere without asking about their origin, the way is clear for the political emancipation of Jews, who are then just 'subjects' like all other citizens of the princely territorial state.

The German princes allowed Jews to help them in their financial needs and granted their '*Jewish subjects*' political influence. Just as mercantilist princely policy placed value on filling their land with 'subjects' and asked little about their origin, thus also gladly taking in Jews expelled elsewhere, so little did the state, abstractly detached from the whole people, care about the origin of the needed money. *Since the end of the 17th century, the princes employed their court Jews as agents for financial transactions, as their money lenders, and also as their advisers in political matters, which naturally were closely connected with revenue possibilities. The court Jews became a kind of semi-official minister at the court of the dynastic territorial states*. '*We cannot imagine the modern prince without the Jew*' (Sombart: *The Jews and Economic Life*. p. 50).

Among the 'factors,' 'agents,' 'residents' of German princes, prominent were the Fürth Jew Elkan Fränkel in the service of the Margrave of Ansbach, Leffmann Behrens, who helped the Hanoverians to electoral dignity, Berend Lehmann, who showed interest in the dynastic union of Saxony and Poland, and above all the Mannheim money lender Süß Oppenheimer, who served Duke Karl Alexander from 1732 to 1737 and fought with ducal absolutism against the old estates of the land. The Brandenburg Great Elector used Elia Gumpertz of Emmerich as an agent. The Habsburgs since Ferdinand II repeatedly worked closely with Jews: Josel Pinkherle, Moses and Jakob Marburger, Ventura Parente, and especially the ennobled Bassewi von Treuenburg (1580-1634) were among their court Jews. The enlightened Emperor Josef II began in 1781 with the first step toward emancipation.

Even in the time of the gradually victorious bourgeois society, a group of Jews as court Jews maintained a path to political influence. The money Jews of the princes used politics purposefully for Jewish aims during the time of the German Confederation. The Berlin banker Itzig influenced Hardenberg and Humboldt, the Prussian representatives at the Vienna Congress, through his daughter Fanny von Arnstein, who was married in Vienna. After much back and forth, the Jews finally achieved that Article 16 of the Vienna Federal Act required the Federal Diet to deliberate on the future of Jews in Germany. Through the roundabout way of the princes, the Jews of the free cities fought for their political influence (cf. Hermann Hofmeister: '*From Hanseatic Spirit to Merchant Spirit*', Leipzig 1925). The Federal Diet was supposed to force the cities to emancipate their Jews. Thus, the fight for Lübeck's Jewish purity was fought in Frankfurt at the Federal Diet.

Rothschild, first rising through his business with the Landgrave of Hesse, then an important financial friend of the Viennese Imperial House, pulled all possible strings with his princely friends in the interest of Jews, repeatedly striving for the restoration of Jewish influence in Frankfurt, as it had existed under the Grand Duke of the Rhine Confederation period. The Frankfurt citizenry only opened their houses to Jews out of necessity when in 1820 the almighty Metternich dined with Amschel Meyer Rothschild in Frankfurt and thus explicitly honored the old Jew as a friend of the Emperor, and when in the same year Mrs. Rothschild was invited to the ball at the Prussian ambassador's.

In the 19th century, Jews remained advisers to German princes and thus retained an important possibility for political influence. *The monarchies did not give their titles of nobility for nothing to the new 'Barons' Simson, Weinberg, Friedländer-Fuld, Bleichröder, Goldschmidt-Rothschild, Mendelssohn, Oppenheim. The Jew Moritz Ellstätter became Finance Minister of Grand Duke Friedrich I of Baden. Gerson Bleichröder, the great financier during the war of 1870, used his influence with Emperor and Chancellor for the benefit of his fellow Jews*.

Already in 1868, the House of Habsburg had advocated for the equality of Jews in Romania at the urging of the bankers Bleichröder and Rothschild. In 1878 at the Berlin Congress, the European powers made the emancipation of Romanian Jews a condition for Romania's admission to the international community. Recognition came only on February 20, 1880. It was the reward for the constitutionally granted equality of Romania's Jews. Wilhelm I showed the mood of the peoples in a letter addressed to Prince Karl Anton of Romania dated July 25, 1879: '*As far as Romania is concerned, I have, as you know, extremely disapproved of the Congress resolution on the Jewish question from the outset, albeit only après coup, as I did not conduct the affairs. Since then, I have naturally had to speak out only for the strict implementation of the Congress provisions, however, on every occasion demanded that there should be no pressure in the Jewish question, for I know from experience what the Jews are in those regions, beginning with Posen, Poland, Lithuania and Volhynia, and the Romanian Jews are said to be even worse*.' But what did the will of the peoples help when Bleichröder and the 'Prussian court banker' Rothschild wanted to harness European politics for Jewish goals? And what did the will of the princes help when their governments had to work with Jewish bankers? '*During the Berlin Congress, Bleichröder used his influence in*

favor of the persecuted Balkan Jews' (Encyclopaedia Judaica)!' Kaiser Wilhelm II was close friends with his 'Jewish subjects' Emil and Walther Rathenau, James Simon, Isidor Löwe, Albert Ballin, Schwabach, Caro, Goldberger, Felix Simon, Gwinner, Koppel, Arnhold, Markus, and listened to their advice. In 1913, Mr. Steinthal proudly asks: '*Was it a bad instinct that drove the Kaiser a few years ago to entrust Mr. Dernburg, grandson of Hirsch Dernburg, the Talmudist, with a portfolio*' (Meister: '*Judas Schuldbuch*', p. 70). *The princes, with their people-foreign, schematic concept of subjects, first made possible the Jewish influence on German political life*.

Enlightenment.

Simultaneously with the path through the 'politically neutral' state, Jews opened their way to politics through education. The enlightened century gave equal respect to all men of spirit and did not ask about their origin. The belief in education as a universal human value is based on a specific religious attitude which may long be blurred and forgotten, 'secularized,' but whose way of thinking persists. Among Christian churches, this religious attitude was carried by the sectarian church system of evangelical radicalism, by English Puritanism. It goes far back in the history of Christianity and finds its clearest expression in the demand for the universal priesthood of all believers, in the statement of equal divine sonship of all humans. This attitude gave birth to the idea of Christian tolerance, which was preached in England by Milton and then by Toland. The Calvinist idea of tolerance paralyzed the old Lutheran anti-Judaism and leads straight to the modern saying:

'***Jews are also human beings.***'

Secularized, i.e., stripped of its dogmatically Christian character, the idea of tolerance then develops into the recognition of every 'educated person' as an equal member in the universal community of enlightened citizens. It thus opens the door to the Jew by attempting to override all old values with its new colorless, people-less value, 'education.' Moreover, Christianity bequeaths to the Enlightenment the mere demand for organizational, religious uniformity. When a Jew becomes a Christian, he is thereby considered fully qualified for all rights of the political community, for he belongs to the circle of equal community members. Evangelical radicalism recognizes no barriers between '*brothers in Christ*,' but wants to prepare the world for a realm of salvation in universal brotherhood. It thus opens its arms to Jewish Christians and consciously overlooks ethnic boundaries. Since the 18th century, masses of baptized Jews have pushed their way into German life; they are practically, but not fundamentally, perceived as foreigners.

The Jews in Germany have not only found themselves as members in the democratic community of enlightened 'education' and tried to hide the barriers of their origin in this new community, they have not only entered the churches as Jewish Christians, but they have used the means of 'education' to gain political influence, just as bourgeois society as a whole strived to throw the old leadership class out of the saddle through possession and education. *The means of this influence from the end of the 18th to the beginning of the 20th century has been the 'salon,' i.e., the intellectual socializing in wealthy Jewish homes*. There, one not only chats about literature, not only listens to poems and music, not only refreshes oneself with the host's food and drink, but one meets politicians, learns things from them that might be important tomorrow, can present wishes to them in cheerful conversation, builds up a network of relationships between 'educated people'.

In this way, Jewish political influence began long before legal emancipation. The salons of Mendelssohn, Veit, Mareus, Ephrami, Herz in Berlin, and Arnstein in Vienna allowed politicians to come and go around 1800. '*The Jews in Berlin, the women of the salons, the Mendelssohn and the Veit, the Marcus and the Ephraim, the Jews of the bourgeois upper class already sensed the breath of the beginning new epoch*,' writes a rabbi in 1934 (Joachim Prinz: '*Wir Juden*'. Berlin 1934, p. 21). The salon of the Jewish woman von Lebbin enabled during the Caprivi era, the salon of Countess Fischler-Treuberg from the Asser lineage enabled before the war, and the evening gatherings of Parvus and Barmat enabled during the Weimar Republic the development of a Jewish network of relationships.

The value of 'education' prevailed among the ruling powers of bourgeois society in Germany and advocated for the 'educated' Jews. 'In the overestimation of educational values, both Jews and peoples came together' (Prinz, p. 147). The equality of education led to the demand for political equality. From the world of enlightenment comes the writing of the Prussian war councilor Dohm from 1781: 'On the Civil Improvement of the Jews,' which proceeds from the 'natural equality' of all people. The call of Joseph II's Emancipation Edict in Austria in 1781 to respect Jews 'as fellow humans' is related to the spirit of evangelical enlightenment. The path to the 'upper class' stands immediately open to Jews when education opens it and not a selection principle of blood-based value, achievement, and conviction. Through the cult of 'education,' German bourgeois society has surrendered itself to the Jews. T*he sharp spirituality acquired through the discipline of Talmud study, the race's spirited lightness often similar to French nature, opened the way not only for Moses Mendelssohn but for thousands of his racial companions into the German 'upper class' of bourgeois society*.

Capitalism.

The second supreme path of selection in bourgeois society: possession, benefited the political rise of Judaism just as much as the idea of educational community and the concept of subject equality in the absolute state. The money standard of capitalism, like the

educational standard of the Enlightenment, erased the old values of the people's order and willingly accepted into the coexistence of 'national economies' anyone who could prove themselves through their possessions. This new valuation was forced upon the old German merchant patriciate against its own will but remained inevitable in the development of high capitalism.

Just as the Jews brought special aptitudes that favored them when valued according to intellectual 'education,' they were also particularly suited to the standard demanded by capitalism through their distinctive nature. *Judaism, along with other historical powers, contributed significantly to the development of capitalism as a historical reality* (cf. Werner Sombart: '*Die Juden und das Wirtschaftsleben*', Leipzig 1911). '*The Jew, in contrast to the old bourgeoisie, represents the fundamentally individualistic conception of the economy*' (Sombart). Their spatial distribution, their foreignness, their semi-citizenship among host peoples, their wealth, their rationalistic religion, their intellectualistic racial disposition made them more suitable than people from other nations for capitalistic tasks.

Where princely favor and education alone did not open the gates, the money of the 19th century did. The valiant Bremen Smidt writes on August 20, 1820, from Frankfurt: '*Until the end of last year, it was still against all custom and manner of life here to admit a Jew to so-called good society. No Frankfurt banker or merchant invited a Jew to dinner, not even one of the Rothschilds, and the Federal Assembly envoys took so much consideration of this custom that they likewise did not do so. Since I have been back here, I find to my great astonishment that people like the Bethmann, Gontard, Brentano, etc., eat and drink with the first Jews, invite them as guests and are invited by them as guests, and when I expressed my surprise about this, I was told in response: one can no longer conduct any significant money business without involving these people, one must keep them as friends, one must not spoil it with them*.' Only in capitalist society does money lending become socially acceptable, only in the time of capitalism does the economy bring Jews and non-Jews together, breaking the ghetto from within before the legal situation had changed. '*Money offered them the only means to break open the gates of the ghetto*' (Encyclopaedia Judaica, Vol. V, p. 1056). The Berlin salons grew from the wealth acquired in banks and factories in army supplies to Frederick's army by a Daniel Itzig and his likes. There were Jewish millionaires even before the 'emancipation' (Graetz: '*History of the Jews*'). Even before Hardenberg's Emancipation Edict of 1812, 2 of the 4 Berlin stock exchange directors were Jews (Richard Mun: '*Die Juden in Berlin*', Leipzig 1924). The princely and patrician mercantilism of the German territories fell to the Jews because of their money acquired in early capitalist work.

From the economy, the path led not only into society but into politics. Itzig, Rothschild, Bleichröder, Friedländer, Rathenau pursued politics as economic leaders. The Hamburg Jewish banker Karl Melchior sat in the German delegation that accepted the disgraceful Treaty of Versailles. In bourgeois society, position in the economy simultaneously means political influence.

During the 19th century, devotion to a neutral, commanding state, education, and possession merged into a fixed scale of social values by which the 'citizen' was measured. The more this scale prevailed, the more smoothly the melting of Jews into the atomized acquisitive society proceeded. The revolution of bourgeois society, the 'Great' Revolution of 1789, brought Jews the possibility of political rule. The Jews from the Quartier des Carmélites in Paris appeared as heroes of the barricades in the National Assembly, which was to pave their way to power. Clermont-Tonnerre said in 1791 in the National Assembly that free France would grant them 'everything as humans' but 'nothing as a nation.' Since then, Jews have always demanded their emancipation claim 'as humans,' i.e., as the theoretically constructed 'humans in themselves' of bourgeois thoughts, but then used their freedom precisely 'as a nation.' Those words of Clermont-Tonnerre show the fundamental error of bourgeois society, which the Jews have thoroughly exploited in the 150 years since the Revolution, that any person exists 'as a human' and leads a real existence detached from their living neighbor group. Not without reason did the Jewish youth of the Rhineland cheer for Napoleon the 'ghetto stormer,' who forced upon occupied Germany the blessings of Jewish emancipation as a successor of the bourgeois revolution (Prinz, p. 24).

The individual German states slowly followed the example of bourgeois France. At the beginning of the century, while they lifted the special restrictions on Jews and granted a certain measure of formal equality, they repeatedly shied away from granting full citizenship. The Prussian Edict of 1812, the Bavarian of 1813, the Baden of 1807, etc., remained at this level. The German people resisted even these concessions. After various intermediate stages, the Basic Rights of 1848 declared complete equality of all citizens, but they sank again with the entire revolutionary period. Finally, on July 3, 1869, the North German Confederation issued a law according to which 'all still existing restrictions of civil and citizenship rights derived from differences in religious confession' were abolished, meaning that Judaism, which presented itself as a 'religious community,' was opened the way into the state. The south German states had preceded with similar measures or adopted the Reich legal regulation after 1871. Only the unwritten law of ethnic instinct continued to resist even in the time of the Second Reich. 1918 then brought the surrender of all political possibilities to the mass of 'citizens' regardless of their kind, if they could only prove themselves through possession or education before voters, authorities, and

bureaucrats. *The path that the 18th century had taken with its 'modern' concept of state, its enlightenment, and its early capitalism now led to the goal. The state of bourgeois society stood open to the Jews*.

Liberalism.

It is therefore not surprising that the Jews fought for this state of bourgeois society and its political mindset, liberalism. Rabbi Prinz rightly complains in 1934: '*The chance of liberalism is squandered. The only political form of life that was willing to promote the assimilation of Judaism has perished*' (p. 150). The Jews Ernst Feder and Elbogen note in the *Encyclopaedia Judaica* about their politically active fellow people: '*On the whole, liberalism predominates*.' '*Jews stood in the front line of battle in the bourgeois 'revolution''* (Rudolf Schay: '*Die Juden in der deutschen Politik*', Berlin 1929, p. 307). Liberalism, with its doctrine of human equality and individual 'freedom,' enabled their solidary cooperation in the mask of neutral individuals. It benefited them. Its rational world doctrine corresponded to their belief, without the various theological directions of Judaism and also the religiously indifferent Jews differing from each other on this point. The civil, unheroic, mercantile, 'private,' self-seeking attitude of liberalism corresponded to the Jewish racial type. *Who hits liberalism, hits the Jews. Who hits the Jews, hits liberalism. It is not by chance that the liberal world concerns itself with German Jews after 1933! The Jews were the vanguard of liberalism in Germany*.

Liberalism as an attitude and mentality grew in the 'witty' salons and in the profitable banking houses and factories of the 18th century, thus in the world of Mendelssohn, Itzig, and Rothschild. It flowed unformed as a broad 'progressive' feeling mass into the 19th century, without initially having a firm organizational party affiliation. For the German states of the reaction period still resisted the party system of bourgeois society. In 1848 in the Paulskirche, liberalism became active for the first time as an actual political movement. '*The liberals, connected with the Jews through economic interests and above all through the common principle of citizen liberation*' (Schay), worked for Judaism even before the Paulskirche. The Rhenish Provincial Parliament influenced by them petitioned the Prussian king for Jewish emancipation in 1843. In the Frankfurt National Assembly sat four Jews: President Martin Eduard Simson, Vice President Gabriel Riesser on the liberal right, Ludwig Simon from Trier and Moritz Hartmann from Bohemia on the radical left. Eduard Simson led the delegation of the National Assembly in 1849, which offered the German imperial crown to the Prussian King Friedrich Wilhelm IV in the name of the German bourgeoisie. One of the three Jews in the Prussian National Assembly of 1848 was Johann Jacoby, the son of a Jewish merchant from Königsberg, who eventually fought alongside Robert Blum in Vienna. When after 1860 German liberalism split over tactical questions despite never abandoning its ideological unity and organized into established parties, Jews remained leading figures in both main directions. Progress and National Liberalism had nothing to reproach each other for. The *Encyclopaedia Judaica* proudly reports: '*Jews held leading positions in both camps*' (Vol. N, p. 1051). And so it remained until the dissolution of the liberal parties in 1933. It should be understood that Jews did not always appear openly as representatives of liberal groups, but often contented themselves with less public but at least equally influential roles as financial backers, committee members, etc., but in any case, Jewish voters did not give their votes in vain to Free-mindedness, the National Liberals, the Democrats, the State Party, and the German People's Party. *The National Liberals were under Jewish leadership from the very beginning*. Their leading men around 1870 were the former president of the Frankfurt National Assembly, Simson, who also led the Kaiser delegation of the North German Reichstag in 1871 and was then ennobled, and especially Bamberger and Lasker. Ludwig Bamberger from Mainz served Bismarck during the war of 1870 as a liaison to the liberal press, after having stood on the left wing of the Liberals in 1848 and participated in the Palatinate uprising, living abroad for a time. He could no longer support the National Liberal backing of Bismarck and left the party in 1880 to join the Free-minded in 1884. He particularly worked on the financial legislation of the Second Reich but never forgot that he was Jewish, as shown by his furious fight against Heinrich v. Treitschke's anti-Judaism. Perrot's '*Aera Articles*' of 1875 also fought against his parliamentary influence. Eduard Lasker from Jarotschin in Posen fought in the Vienna uprising under Robert Blum. In 1865 he became a Prussian deputy in the Progressive Party, joining the National Liberals in 1866. He worked purposefully for Jewish interests in the Emancipation Act of 1869. Although the National Liberals stood with the Chancellor in the parliamentary game, he pushed through decisive softenings of state sovereignty in the Reichstag against Bismarck's will: He advocated for a mitigation of criminal justice, and in 1874 he voted against his own party with Progress against the military bill. He forced through extensive parliamentary immunity against Bismarck. He too separated from the National Liberals in 1879. Even this upper-middle-class party was still too 'national' and not 'liberal' enough for him. H. B. Oppenheim also found refuge with the National Liberals. *The great pre-war leader, Bassermann, was related to Jews by marriage. The National Liberal handbook repeatedly declared itself fundamentally against anti-Judaism*.

The '*German People's Party*' of the post-war period took over the pro-Jewish legacy from the National Liberals. Its parliamentary group chairman Heinze responded in 1919 to the Central Association's inquiry about the party's position on the Jewish question, '*that the German People's Party rejects and fights anti-Semitism in any form and denounces any generalization of possibly justified accusations in individual cases against German citizens of Jewish faith as unfactual and*

unjust.' Thus, upper-middle-class Jews could feel comfortable with this party (Ludwig Holländer: 'Anti-Semitism of the Present', Berlin 1919, p. 8). Paul von Schwabach from the Bleichröder Bank and Max Warburg were involved in its founding. The leader of the '*National German Jews*,' Max Naumann, belonged to the German People's Party. Jakob Riesser, a bought nephew of Gabriel Riesser of the St. Paul's Church, President of the Hansa League, was their great man in 1919. Like his uncle before him, he became Vice President of the German Parliament, although he had not emerged from a banking scandal with an entirely clean slate. But the upper-middle-class party willingly submitted to Jewish leadership in the fight for business against the '*indigenous and backward elements*' of German peasantry and middle class. Here, property and education should really count! Stresemann was related to Judaism through his wife, a born Kleefeld. His brother-in-law Kleefeld played a by no means irreproachable role in German-Polish relations. Of course, it is much harder to prove treason against a great 'economic leader' than against a small agent. The Jews felt secure in the German People's Party and fled to it lastly as a 'right-wing party' after they had recognized the collapse of the Democrats.

The left-liberals, who changed their name several times in parliamentary history, committed themselves just as unconditionally, and even more openly, to Judaism. The Jews Bamberger, Lasker, and their friends who split from the National Liberals ended up with the Free-minded. The non-Jewish leaders of Progress enthusiastically championed the Jewish cause; they acted in the tradition of the bourgeois revolution and their belief in 'human beings as such.' Eugen Richter and Virchow saw the fight against anti-Judaism as one of their most important political tasks. The non-Jewish members of the Democratic Party remained faithful to this tradition, for 'democratic' left-liberalism was the most faithful guardian of the heritage of enlightenment and capitalism, the heritage of bourgeois society. The radical Jews of 1848 later stood with Progress, which fought so fanatically against Bismarck and the Prussian army. The leader of Bavarian Free-mindedness was Wolf Frankenburger from Nuremberg. The German Progressive Party of old Austria counted among its parliamentary deputies the Jew Licht; Ofner, Hock, Kuranda were free-minded. The left-liberal 'Trade Unions' were co-founded by the Jew Max Hirsch. The left-liberal journal 'Nation' was published by Ludwig Bamberger and Paul Nathan. The super-patriotism of the Jew Maximilian Harden and his 'Future' exposed itself during the war as inauthentic and turned into typical left-liberal defeatism. Artur Levysohn, the editor-in-chief of the 'Berliner Tageblatt,' and his protégé and successor Theodor Wolff always embodied the anti-popular, anti-defense politics of the Judaized 'radical' bourgeoisie.

At the invitation of this same Theodor Wolff, Wolff himself later formally left the party again because it wasn't 'radical' enough for him. What he understood by radicalism, he showed sufficiently after his emigration. *The Democrats' great man in 1919 was the creator of the Reich constitution, the Jewish constitutional law teacher Hugo Preuß, Minister of Interior since the November Revolution, then Prussian state parliament deputy and Reich Commissioner. The democratic faction leader was the Jewish State Councillor Ludwig Haas from Baden*. The former imperial minister Dernburg, the 'formless rabble-rouser' (Tirpitz), played a major role among the Democrats. When the Democratic Party was already doing quite poorly, they brought in Herr Georg Bernhard to their faction as a last resort, who had previously been both an organized Social Democrat and editorial member of a newspaper of the capitalist Ullstein, then separated from Ullstein, but in 1908 conversely from Social Democracy, and since 1913 headed the '*Vossische Zeitung*,' while also participating in a leading role in the Central Association of German Citizens of Jewish Faith. Bernhard always strongly advocated for unconditional understanding with France, so that his newspaper received from the people the well-deserved name '*Gazette de Foch*.' He finally crowned his love for France with his emigration to Paris and the publication of one of the worst émigré newspapers, the '*Paris Daily*.' Walther Rathenau, son of the court Jew and industrialist Emil Rathenau, was regarded by the Democrats as their most important personality. He carried within himself all the inner turmoil of the assimilated Jew and said of himself: '*At night I am a Bolshevik*.' The uncertainty of his nature, which shows in the statement: '*The Lord God conducted an experiment with me which, even if it fails, was interesting*,' truly did not make him suitable for leading Germany in its gravest need.

He wanted Jews to be a 'people of fear' and saw their world-historical task in the development of the highest 'spirituality.' Thus it becomes understandable when he asks in autumn 1914: '*Do you know why we are waging war? I don't know*' (Schay, p. 287). This bourgeois, unheroic, un-völkisch attitude, however, did not conversely prevent him from striving for the conscious adaptation of Jews to the German people. He took over the supreme organization of the war societies, which brought enormous enrichment to the Jews. He strived for a reconstruction of Europe through the economy in alliance with France and met with Loucheur for the first agreements about the 'fulfillment policy.' Adaptation then still means alignment of the 'people of courage' with the 'people of fear' and their way of saving the economy and soul through submission to political coercion. Rathenau believed he could build the 'realm of the soul' through moralization and organization from the economic sphere. This unpolitical goal of a messianic realm is a typical expression of secularized Judaism, which now seeks to realize its ever-present religious contents at the expense of host peoples in intellectualistic constructions. From Walther Rathenau to the small cattle Jews of western German villages, who reliably cast the only votes for the Democrats in rural communities,

Judaism clearly belonged to the intellectual world of left-liberalism. It led and shaped the party, which set monuments to its anti-popular activity in the conflict with Bismarck, in the notorious 'Peace Resolution' of 1917, in the Weimar Constitution, in the fulfillment policy. In 1919, appeals appeared in democratic newspapers: '*The party of German Judaism is the Democratic Party*.'

The non-partisan 'liberal' press served the 'cause of progress' from the time of Sonnemann and his '*Frankfurter Zeitung*,' Bismarck-'friend' Gumbinner and his '*Kölnische Zeitung*' until the time of Georg Bernhard, Theodor Wolff and Heinrich Simon. '*The National Liberal movement was strongly influenced intellectually and organizationally by Jews, and likewise the left-liberal movement of free-minded bourgeoisie*' (Schay, p. 307).

Reaction.

Although the main mass of Judaism stood with the various varieties of liberalism, a Jewish group always remained in the camp of reaction, which did not offer any fundamental resistance to the party system of the 19th century, but rather played within it for specific interests. *This Jewish group was relatively less numerous; it was above all more elusive than the Jewish crowds openly professing liberalism. It was all the more dangerous because, united with the court Jews, it weakened the anti-liberal state from within*.

Interesting and not harmless was a small number of theoretical systematizers in the reactionary parties who sought to capture conservative thought in a firm doctrine. The baptized Jew Friedrich Julius Stahl, formerly Schlesinger, was the leader of the conservative faction in the Prussian First Chamber and created the conservative ideology. He converted to Lutheranism in 1819, in a year when resistance to Jewish emancipation reached its peak, *and then operated as the most Christian thinker in the circle of political romanticism with that strange imbalance that leads Jews to swing to extremes and also allows them to establish seemingly anti-Jewish programs in a Jewish manner with rabbinical acumen into intellectual dogmas.* In local groups of the German National People's Party, baptized Jews were occasionally the most radical advocates of a firm doctrine, without being able to shake off their origin with their intellectual conservatism.

The reactionary parties themselves were not averse to incorporating the spirit and also the money of Jews to strengthen their position. The writing of the German nationalist monarchist Friedrich von Oppeln-Bronikowski from 1920: '*Impartial Examination of the Problem: Anti-Semitism*' with its call for Jewish tolerance was typical for wide circles of the reaction. Well-known is the letter of party leader Hergt to Consul Salomon Marx from 1919, when this Jew withdrew from the party because it did not clearly enough reject anti-Judaism: '*You know exactly about the difficulties of coming to a more precise version... It would seem much more correct to me if the gentlemen of Jewish descent who stand on our ground and count themselves outwardly to the party would fight for their desired position in the party and the security of their interests in it through their behavior, through their propaganda and through sacrifices they bring to the party!*' (Holländer: '*Anti-Semitism of the Present*', p. 9.) Again, and again Jews tried to 'fight for' a position in the party in this sense. The party accepted half-Jews, already gave a mandate to the half-Jew Anna von Gierke in 1919. *According to conservative Jews, there were always Center Party Jews who had previously converted to Catholicism when possible*. The most notorious among them was the Cologne banker Louis Hagen (formerly Levy). The sophistry of rabbis got along well with that of the Jesuits, and furthermore, they saw a common enemy in a nationally conscious Germany. Thus, it was not surprising '*that Jews find it much easier to get along with Catholic circles than with Protestants*.' In German Austria, Christian-social circles, despite occasional anti-Jewish statements by individual leaders, faithfully protected Jews; in post-war Germany, the Center Party fanatically fought against anti-Judaism (J. Kreppel: '*Jews and Judaism Today*', Zurich 1925, p. 507).

When Judaism saw how liberalism collapsed helplessly from inner weakness before the attack of the völkisch movement, it issued as a final escape call the cry for salvation in reaction. In 1932, many Jews voted German National. In Austria, Jews found protection from the National Socialist people's movement only in the allied reaction of political Catholicism, monarchism, and gang leadership. The Chief Rabbi of Vienna solemnly participated in the official occasions of the Christian-German corporate state 'New Austria'.

The left wing of the reactionary parties has always been particularly exposed to Jewish influence and has often aligned itself with National Liberalism in intermediate forms. Thus, in the Second Reich, there existed the hybrid form of the '*Free Conservatives*.' This included the baptized conservative ideologue and national economist Otto Arendt, and especially the two Jewish, baptized ministers of the Bismarck era, Friedberg and Friedenthal. Heinrich von Friedberg, tutor to Crown Prince Friedrich, was Prussian Minister of Justice for thirteen years. *Anti-Jewish opponents raised serious accusations against him in a perjury case involving Bleichröder.* Karl Rudolf Friedenthal, a former 'Protestant' Center Party deputy (!), was Prussian Minister of Agriculture from 1874-1879. He was the founder of the Free Conservative Reich Party. The free conservative organ, '*Die Post*,' belonged to the Jew Strousberg. In the Weimar Republic, the open friends of Jews later separated again under the leadership of men like Lindeiner and Hergt, who had fought against the völkisch v. Graefe at the first party congress, and

attempted to create a similar hybrid formation as the earlier Free Conservatives as '*People's Conservatives*.'

The Marxist Parties.

The Jews in Germany were not only the most decisive and clear carriers of bourgeois society parties, but they were equally influential in the Marxist movement, which claimed to want to overcome bourgeois society. It might appear as if there was indeed mortal enmity between Jews and Jews, as if the contrast between 'bourgeois' and Marxist 'proletariat' had been sharper than the unity in Judaism. However, this contrast is only an apparent contradiction. Marxism, in its content, is inextricably linked with liberalism and was born from it. Sombart, Sorel, and many others have proven that '*proletarian socialism is a true child of bourgeois enlightenment*.' Just as the Enlightenment itself stands in the shadow of Judaism. Whatever Jewish influence was present in liberal enlightenment also spoke to Jews from Marxism. In Marxism too, 'the human being' was considered the ultimate and highest value in the unbounded sense of liberalism. In Marxism too, Judaism could maintain itself brilliantly under the cover of the doctrine of universal human society. *Liberal and Marxist Jews argued indeed (like the scribes of the Jewish religion) about historical interpretations, but they still understood each other*. Georg Bernhard could work with Siegfried Aufhäuser. Walther Rathenau's approach to thinking resembles Karl Marx's way of thinking. Just as one sat not only in liberalism but also in reaction, one reinsured oneself on the other side with Marxism. W*ith any solution that a political party of the 19th century would have attempted for Germany, Jews would have been secure and decisively involved*.

Besides this inner equality of Marxism and liberalism, Jews find special possibilities in Marxism that naturally draw them into its ranks. Marxism has a clear, dogmatic systematics that was not only created by Jewish intellectuals but is also understood by other Jews, just as on the other side the Jew Stahl created the systematic thought structure for the reaction. *The Marxist doctrine with its sharp intellectual logic directly appeals to a people educated by the Talmud, while liberalism still frequently tried to dodge dogmatic formulations*. Moreover, Marxism was free from the bourgeois-national ties that repeatedly disturbed the homeless Jews even among the Democrats, and much more so among the National Liberals. It was pure homelessness, pure social theory without ethnic ties, pure doctrine of the best of the 'natural human,' in which the Jew was meant to fare particularly well through his concealed cohesion. Marxism adopted Heine's hatred against Germany and devoted itself to the homeland of 'human rights,' which it first saw in France, later in Russia. It shed the disturbing national prejudices.

In Marxism, the long-accumulated resentment of Jews against their German host people could discharge itself with the hatred of class struggle. The hatred against foreigners and their values, the hatred against all that one could not and did not want to be, could release itself here. What satisfaction when one could even bring German people to hate and insult the uniforms that represented to Judaism the epitome of the hostile, heroic 'Prussian' nature. Here in Marxism, one needed to show no consideration for any bourgeois sentimentality, but could, justified by dogmatic doctrine, attack the things that were sacred to Germany and hateful or ridiculous to Judah.

Finally, Marxism was even more a Jewish substitute religion than liberalism could be. The thinking of Jewish doctrine, the belief in the messianic kingdom, in salvation on earth, is reflected in the fantastic future hopes of Marxism, which want to create a paradise in this world, banish suffering, eliminate the struggle of all living things as the supreme law. Although liberalism also believed it had reached an end of history with its realm of freedom and equality, it repeatedly wavered in its messianic conviction and, moreover, among the leading men of capitalist economy, had no time to thoroughly consider the path to paradise. Marxism, on the other hand, provided a developed theology of world ages that should soon lead into paradise and thus fulfill the ancient hope of the Jewish people. What the messianic kingdom was for the rabbis became the classless society for the Marxists. The Jews were accustomed to living in these thoughts and dreaming of an end of history in the rule of the chosen people. Marxism promised them a realm of salvation. Thus, the strong Jewish participation in Marxism does not contradict the influence on bourgeois parties at all; rather, it naturally follows from the reasons for this influence. The Jews were not, as they occasionally claim, driven to the 'left' by pressure from their host people. *Jewish Marxists did not throw themselves into the arms of Marxism under the impression of German anti-Judaism. Rather, Marxism corresponded to their nature and character from the beginning*. They followed their nature where they followed it. Jews became 'red' out of necessity. '*Only experts know how far-red assimilation had progressed among Jewish youth*' (H. J. Schoeps: '*We German Jews*', Berlin 1927, p. 31). For forty years, Jews have 'predominantly stood in the left-wing parties' (A. Peyser: '*National German Jews and their Slanderers*', Berlin n.d., p. 6).

The Patriarchs.

'*Undoubtedly, the role of Jews who created the theoretical foundation of socialism is significant*' (Prinz, p. 44). The patriarchs of Marxist doctrines, the founders of the theory were Jews. Karl Marx himself was once called '*the greatest Jew of his century*,' his '*spiritual figure was that of the old prophets*' (Schay, p. 18/19). *Sombart has extensively presented the Judaism of this founder of modern counter-religion* ('*Proletarian Socialism*', Jena 1924, p. 59 to 73). Both parents came from rabbinical families; the father, formerly Mordechai, was baptized as a lawyer in Trier. The family was '*sick*

in body and soul,' '*rootless*,' '*without a secure standpoint in life*.' Precocious Karl Marx was overfed with hard-to-digest reading material. Throughout his life, he remains a person living only intellectually and writes hatred out of his soul in an emigrant existence. He was a '*disequilibrated association Jew*' (Sombart). *Dominance, resentment, intellectualism, and inner turmoil were left to him as inheritance from his race*.

His doctrine corresponds to his origin. It wants to interpret historical reality from itself in order to be able to transform it. In truth, however, it does not grasp reality, but rather a theory seen by Marx into reality that corresponds to the necessities of his own kind. It is Jewish in its essence. Its victory benefits Judaism. It is found in many writings that are a 'critique' of something or other, in the '*Communist Manifesto*' of 1848 and in '*Capital*,' whose first volume appeared in 1867.

Sombart has correctly presented the core of Marxism as a materialistic view of life, and not just the famous 'historical materialism' as a variant of dialectical philosophy of history, but the real, coarsely sensual materialism of a merchant people, for whom the private individual's life is the highest good of life. The task of world history is the promotion of a life as rich as possible in the sensual sense for as many people as possible. Marxism also harbors the bourgeois desire for individuals to live out their lives with as little hindrance as possible. Its vision of world history corresponds to the crude dreams of Jewish doctrine. The classless society is to be established as the Kingdom of God in this Jewish sense; that is the 'moral' mission of world history. The political history of the Earth does not follow its own God-given law, but rather is subject to moral evaluation of whether it serves the coming of the future kingdom, the kingdom of mass happiness, or not. All historical events are measured by the standard of private pursuit of happiness, which itself is declared to be a moral task. *'Scientific' Marxism contains this prophetic belief and desire as its core*.

From this materialistic will then emerges the 'scientific' assertion that history is carried by the interest struggles of human groups who fight for their 'happiness,' i.e., their well-being. In the '*Critique of Political Economy*,' Marx summarizes his '*materialistic conception of history*' as follows: '*The totality of production relations forms the economic structure of society, the real basis upon which rises a legal and political superstructure, and to which correspond definite forms of social consciousness. The mode of production of material life conditions the social, political, and intellectual life process in general. It is not the consciousness of men that determines their being, but, on the contrary, their social being that determines their consciousness. At a certain stage of their development, the material productive forces of society come in conflict with the existing relations of production, or, what is but a legal expression for the same thing, with the property relations within which they have been at work hitherto. From forms of development of the productive forces these relations turn into their fetters. Then begins an epoch of social revolution... No social order ever perishes before all the productive forces for which there is room in it have developed, and new, higher relations of production never appear before the material conditions of their existence have matured in the womb of the old society itself*.' Thus, history is determined by economic 'relations of production,' not by humans (p. 11f.). All of history is a history of economically determined class struggles. Historical achievements are dictated by the 'interests' of individuals.

All non-economic relations of humans are thus mere 'superstructure' above economic reality. Religion, state, family, culture are only used by the ruling social class. They are therefore historically unimportant compared to the overwhelming significance of the economy and material pursuit of happiness. In the future realm, they should only remain insofar as they serve the interests of the individual. The state should be degraded to an ordering system between anarchistically free individuals once it has served its purpose as a weapon in the hands of the proletariat for the overthrow of society. *The present state has no dignity, any more than the present family or culture, but is only an instrument of the ruling class, which uses it to keep down the working class*.

While the divisions of state and family are thus fought against, Marxism's call is directed at classes, at the 'proletarians of all countries.' Not the people, but the class is the true carrier of history. When the class has once been freed from the stupefaction of their leaders through Marxist apostles, when it has broken the habit of 'ideologies' of fatherland, family, and bonds, when it has been rescued from its fetters of ignorance by an insightful minority, then it will step up to revolution and take over the inheritance of the world. Marx correctly sees the shameless exploitation of the working class by capitalism, and no one can dispute this fact of exploitation. But then he finds the reason for this exploitation in an economic theory, the doctrine of 'surplus value,' according to which the worker's labor power beyond the measure necessary for their reasonable sustenance is pocketed by the capitalist for himself. The wage thus amounts to just enough for the worker to live and maintain their labor power. The additional wage share is retained through robbery and used for the enrichment of the capitalist minority. The surplus value theory has been sharply criticized by economics itself; above all, attention has been drawn to the difference between production capital and idle capital, which Marx did not consider.

What must be disputed above all is that wage theft is the 'law' of an economic order and not rather the error of the people leading it. Wage theft was widely true

as a fact, but it was an offense and not a law naturally following from the relations of production. Those affected by it are not formed into a carrier of history merely by the fact of their suffering and by enlightenment about the reasons for their misery; at most they are incited to an unhistorical revolt or, and this is the actual meaning of Marxism, they rise up against the supposed reason for their misery in service to, for the benefit of, and under the direction of a small group of 'insightful' leaders, of a dictatorship of intellectuals, which then falls to the Jews.

In the economic and sociological system of Marxism, there is always work with the abstraction of humans determined by economic interests, which in reality does not exist at all. Even the industrial workers of nations were never determined by their 'economic interests,' despite their economic power; rather, they resisted being expelled from the national community through classification according to the values of bourgeois society with all desperation, they wanted to remain fellow citizens. Marxist theory cannot do anything with population groups that live much more densely in the tradition of national customs than urban industrial workers, for example, with farmers. It can only hope for their extinction. The reconstruction of society from economically and pleasure-seeking humans who are equal among themselves, that is the goal of Marxism; only through the realization of this goal does Marxism claim to finally heal the exploitation that continues in every other order. Marxism thus adopts the liberal doctrine of the '*human being in itself*' and makes it even more shallow. It is even more abstract, more material, even more Jewish than liberalism.

The ultimate blurring of all national differences, the deposition of state sovereignty, the civil, unheroic life ideal in the ultimate goal of Marxism serve Jewish interests. The class struggle demanded from this ultimate goal, with its decomposition of national striking power, with its highest evaluation of economic conditions as an intermediate stage on the way to paradise, also serves Jewish interests. *Where humans are measured by Marxist standards, the Jew can always be sure of a good grade. Above all, he brings the bright mind for the insight of 'things to come,' thus recommending himself as a leader.*

Marx himself commented on the Jewish question. He agrees with Bauer, against whom he wrote his work, that a 'religious opposition' could only be made impossible by 'abolishing religion' ('*On the Jewish Question*,' Rowohlt 1919, p. 9). However, he wants to abolish this opposition not only in state law but also in social reality, because religion is not the cause, '*but only a phenomenon of human limitation*'. The 'religious bias,' as he likes to call the special position of Jews, follows from the social structure in which Jews are assigned the role of the most important capitalists. He carries this role not by virtue of his national aptitude, but, as it must be according to the materialist conception of history, his national aptitude and his doctrine of faith is only the consequence of his social position. Marx thus adopts here the assertion of all Jewry that it was only pushed into its role of exploiters through external pressure. *While he sees the Jew of his time as the bearer of the spirit of money and haggling and refers to Jews with unambiguous expressions, he does not want to eliminate the Jews, who are innocent as Jews, but rather emancipate them, albeit emancipate them from their own 'Jewish,' i.e., for him only capitalist characteristics. In the classless society, there should be no more Jews and above all no opponents of Jews, but only unprejudiced 'humans.'* Here again lies the assertion of liberalism that one wants to emancipate the Jews 'as humans' but not 'as a nation.' Precisely 'as a human' the Jew asserts himself 'as a nation.'

What did not want to become 'human' but wanted to remain German, Marx pursued with grim hatred. *He knew no values beyond the intellectual and economic*. Prussia, which still resisted the 19th century and its bourgeois society the most, thus not completely surrendering to capitalism, the necessary preliminary stage to classless society, and thus proved Marx's system of 'laws' wrong through its soldierly state idea, receives from Marx the grade: '*History has never produced anything lousier*.' For Marx, Junker Bismarck is '*a mediocre scoundrel*'! (Sombart, p. 69.)'

'This ranting against Prussia shows genuine Judaism in Marx down to the language itself. His scolding style resembles the bickering of rabbis. It is 'genuine Jewish chutzpah.' 'It is truly horrifying what thoroughly corroded soul dwelled in Marx.' And this man created the doctrine for which a seduced German working class marched!

As an overall figure, Marx is not unlike Rathenau, and it is no coincidence that Schay gives his series of political Jewish biographies the name 'from Marx to Rathenau.' Both exhibit complete internal decay. Both live by intellect. Both want to shape the world from an economic abstraction, Rathenau from the 'international private syndicate,' Marx from the 'classless society.' Both deny the reality of national-political life. Both strive for a messianic realm of 'humanity,' a 'realm of the soul.' *Both claim not to want to be Jews, yet serve Jewish interests and embody Jewish nature. Both attack German values. Democrat and socialist, capitalist and proletarian leader resemble each other in their Judaism, in their foreign attack on Germany*.

Besides Marx, other patriarchs of Marxism are less important. Most of them had already worked practically in Marxist parties and did not primarily focus on developing the doctrine. But in any case, the further decisive contributions to the doctrine were always made by Jews again.

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The founder of the German social democratic organization was Ferdinand Lassalle, born in Breslau as the son of Jewish merchant Heimann Lassal. His exaggeration showed itself already in youth, where he was expelled from school for forging his father's signature on a school certificate. *At age 15, he dreamed of 'leading the Jews, with weapons in hand, to make them independent.'* The consciousness of belonging to an enslaved people was for him the essential driving force of revolutionary activity. He moved through the world between agitation and love adventures and fell in a duel over a woman. *He saw German reality more clearly than Marx and had better organizational talent*. His '*General German Workers' Association*' of 1863 united in Gotha in 1875 with the '*Social Democratic Workers' Party*' founded by Bebel and Liebknecht.'

Moses Hess from Bonn, the 'Communist Rabbi' (Ruge), belongs to the early theorists whose influence was later completely overshadowed by Marx himself. He was even more abstract and even more Jewish-theological than Marx in his teachings. He believed that history was developing toward a 'historical Sabbath' and that Jews, as a ferment of history, had the world-historical task of preparing the messianic age of 'socialism.' He hated, with all the force of an intellectual, any nature-bound faith, any nature-bound, genuine world, and preached scholastically and prophetically the realm of spirit and morality.

Social Democracy.

Marxism created for itself in Germany the political organization of Social Democracy. The old Jewish state enemies like Marx himself and like the left-liberal of 1848, Jacoby, belonged to it in the early days. *The Social Democratic Party succeeded in permeating the German labor movement, which was the carrier of the healthy will to live of German national power pushed into young industry, with the teachings of Jewish thinkers and in subordinating the labor unions of German people in the party to Jewish intellectuals*. The German masses followed obediently, for their own compatriots showed them no way out of impoverishment, but found themselves in the liberalism of possession and education or in reactionary stubbornness also together with Jewish 'economic leaders' of liberal mindset, with court Jews and half-Jews. The Jews took over leadership of the abandoned German masses. '*The ideology and organization of Social Democracy are unthinkable without the participation of Jewish creative forces*' (Schay, p. 307). The Jewish leadership managed to convince the German working class that an attack on Jewry was an attack on themselves. The Jews rejoiced over the 'social democratic defense against the swastika bearers, which indirectly also benefits the Jews' (Kreppel: '*Jews and Judaism of Today*', p. 523). When in 1922 the Jewish big capitalist Rathenau was shot by German patriots, the social democratic workers saw themselves attacked, and senselessly German blood flowed in the streets.

Within Social Democracy, the Jews usually stood on the 'left' wing. They were the real wire-pullers in the split of the Independent Social Democrats in 1917, who placed their Marxist doctrine even higher above the vital interests of the fighting German people than the Social Democrats already did anyway. Since the reunification of the hostile brothers in 1922, it was precisely the former 'independent' Jews who led the entire party in all decisive matters.

Eduard Bernstein from Berlin left Judaism in 1877, but '*always preserved a strong Jewish racial consciousness*' (Schay, p. 202). After Napoleon's fall in 1870, he advocated for an immediate 'understanding peace' with the French Republic. He became a party member in 1872, was a bank clerk at Rothschild's, and during the time of the Socialist Law, first in Zurich, then in London, took over the editorship of the emigrant paper *Sozialdemokrat*, whose illegal smuggling into Germany was handled by the Jew S. Motteler. *Since 1896, he worked theoretically on expanding Marxist doctrine and invented so-called 'Revisionism,' which eliminated the unfulfilled prophecies of the founder from Marxism and wanted to lead Social Democracy down an opportunistic middle path*. In 1902, Bernstein became a Reichstag deputy and remained so into the Weimar Republic era. In 1915, he issued with the Jews Haase and Kautsky the anti-defense appeal: '*The Command of the Hour*' and then helped found the Independents. In 1918, he became a deputy in the Reich Treasury.

His theoretical opponent in the rabbinical quarrel over 'Revisionism' was the Jew Karl Kautsky from Czechoslovakia, who claimed to continue the actual Marxist line and also published Marx's estate. He too became a leader of the Independents and participated in investigation committees and publications criticizing German pre-war and war politics, pouring water on the enemies' mills. He took over the publication of German diplomatic acts. Hugo Haase, Jewish lawyer from Königsberg, in the German Reichstag since 1897, had to reluctantly read out the Social Democratic declaration for war credits on August 4, 1914, as faction leader, although he had strongly opposed this decision in the faction. But already in 1916, he formed a '*pacifist faction group*' in the party and in 1917 became the leader of the treasonous Independents. *In the November Revolution, he appeared as one of the 'People's Deputies'; he was shot in 1919*. A second Jewish 'People's Deputy' was the majority socialist Otto Landsberg, who spoke for Germany in Versailles. In domestic politics, he was the Social Democracy's budget expert, like the Jew Hertz after him. *Jews and Marxists often pointed to the Jewish representative from Mannheim, Ludwig Frank, who fell in battle.* He was opportunistic in domestic politics and in 1905 arranged in the Baden state parliament to cooperate with the liberals against the Center Party. Although he fell as a war volunteer in 1914, he was a convinced pacifist, which he had demonstrated in 1913

at a meeting with French comrades in Basel. The friend of Jews, Schay, notes that he sought death before the enemy '*out of disappointment*' (p. 228).

The November Revolution made the Jew Paul Hirsch the Prussian, and the Jew Gradnauer the Saxon Prime Minister. In Berlin's Revolutionary Executive Council in 1919, 83% were Jews. When a representative of German blood named Strobel protested against this fact, he was thrown out (Bernhard Funck: '*The Jewish Influence in Germany*', Munich 1920, p.24). During the revolution period, the leading positions of the Majority Socialists were 18%, and those of the Independents 65% occupied by Jews. When on July 27, 1919, the revolutionary government assigned representatives of the Under Secretary of State to supervise the military department heads in the War Ministry, 7 of the 8 appointees were Jews: Goldschmidt, Rieswandt, Löwy, Schlesinger, Watschipky, Zucker, Brunn, Riepenhausen. *The Jew Paul Levi engaged in spying out the secrets of German warfare. The Jew Kurt Rosenfeld became Prussian Minister of Justice as a Social Democrat. The Viennese Jewish gynecologist Rudolf Hilferding became Reich Finance Minister and failed miserably in the Hermann Müller cabinet. Particularly notorious for his subversive activity was the Jewish representative Oskar Cohn, who sat on the investigation committee against Hindenburg and Ludendorff and who eagerly advocated for Eastern Jews in the Prussian parliament.*

A typical 'labor leader' was the Jewish writer Kurt Eisner. He worked for the '*Frankfurter Zeitung*,' studied in Marburg under the Jewish philosopher Cohen. Out of anti-military sentiment, he joined the Independents and formed the center of war opposition in Munich. In January 1918, he incited the munitions workers' strike. During the war, he drafted a resolution: '*We will hold our rulers, those responsible for the World War, accountable*.' On November 7, 1918, the writer Eisner was chairman of the Munich Workers' and Soldiers' Council, on November 9, Bavarian Prime Minister. Because Berlin's red foreign policy was still too 'national' for him, he declared himself a federalist and from Bavaria advocated for a 'free confession of guilt' by Germany for the World War. At the Bern Socialist Conference, he spoke about Germany's duty to pay reparations.

The center of Marxist corruption in the later period of the Weimar Republic lay especially with the Jew Heilmann, who controlled the Social Democratic news bureau and thus to a significant degree the party press. He was the friend and protector of the Barmats and exercised ruthless patronage in the administration. Within the party, a clique economy began like in a Kahal! Social Democracy permeated the administration with Jewish officials. In the press office of the Prussian state government, the Jews Goßlar, Scherek, and Peiser appeared. In Frankfurt during the revolution, the Jew Sinzheimer became police president, in Essen Levy, in Berlin later the Jew Weiß became vice police president. Berlin's school system was entrusted to the Jew Löwenstein. In the provinces, Social Democratic and Democratic Jews shared municipal administration offices with the Center Party.'

At the Social Democratic publishing house Dietz in 1927, half of all authors, 48 out of 96, were Jewish. The Jews Kautsky, Goldenbach-Ryazanov, Bernstein, Zlocisti, Mayer, Adler, Paul Levi, Hurviez, Moses Beer, and Prager managed the intellectual heritage of the Marxist patriarchs and wrote the history of the Marxist movement. In *Vorwärts*, Jews had significant influence. The chief editor of the Social Democratic Party's central organ was the Jew Stampfer. Alongside him, the Jews Kutiner, Schiff, Stein, Steiner, Karstadt, Bernstein, Hochdorf, Lepère, Lessen, Rosenthal, Thalhirsch worked at the paper, with Wertheimer as correspondent in London. In Social Democratic 'workers' education' courses, Jews carried the main share. According to *Vorwärts* from January 5, 1930, 13 Jews and 3 Germans participated in one course (*Handbook*, 37th ed.). At the central workers' education school, the Jews Abraham, Fränkel, Bernfeld, and Stein taught. Kautsky published *Neue Zeit*, Hilferding published *Gesellschaft*.

Jews appeared in rows among Social Democratic representatives and functionaries: Aufhäuser, Heimann, Moses, Wurm, Schreiber, Seuffgens, Arzt, Marum, Chajes, the rabid Toni Sender, Stadthagen, Hoch, Davidsohn, Simon, Herzfeld, Thalheimer, Duncker, Borchard, Vogtherr, Eckstein, Wolfheim, Wolfstein, Gottschalk, Lipinski played roles alongside those described in more detail.

In German-Austria, Marxism was completely Judaized. In 1905, the handbook *Sigilla Veri* (Vol. IV, p. 1039) counts 53 leading Austrian Social Democrats of Jewish origin: Adler, Ellenbogen, Ingwer, B. Kohn, Schacherl, Austerlitz, Ansovsky, Morgenstern, Kohn, Verkauf, Berstel, Grimm, Herrsch, Beer, Bord, Diamant, Berrier, Seligmann, Baron, Pick, Taub, Baß, Mendelssohn, Rappaport, Ornstein, Pollatschek, Reichenfeld, Rosenstock, Wollner, Jakobi, Heiteles, Wolfner, Waringer, Groß, Fried, Hirsch, Arbeitel, Donnerkeil, Spielmann, Friedländer, Khaczer, Haechler, Kleinberger, Sisuche, Frieling, Kanner, Ilerstal, Probstein, Rubinstein, Laib, Freundlich, Eisler, Stark. The Jewish leaders of Austro-Marxism brought great misfortune to Vienna's German workers in the uprisings of 1927 and February 1934, continuing the blood tradition they had begun with the assassination of Prime Minister Stürgkh by the Jew Adler during the war. Among the Jewish leaders of Austrian Social Democracy in the post-war period, Otto Bauer, Danneberg, and the Schutzbund leader Julius Deutsch stood out. *In Sudetenland, 'German' Social Democracy was led by the Jew Czech*.

German Social Democracy was a protective force for Jewry, swore by a Jewish doctrine, and was ready to place the interests of this doctrine and its representatives before Germany's interests. That millions of honest German men followed it only increased its danger. Alongside liberalism, it was the most dangerous point of entry for Jewry into German politics.

Bolshevism claims the same right as Social Democracy to the patriarch Karl Marx. Theoretically, it has developed a certain starting point of Marxist doctrine more sharply than Social Democracy and let other existing approaches recede. According to Lenin, violence as the 'midwife' of the proletarian future realm cannot be avoided; the democratic path does not lead to the goal. The goal is the same as in original Marxism: the classless society. The path to the goal necessarily leads only through the dictatorship of the proletariat established in a time of crisis, i.e., of the minority that is permeated by Marxist doctrine. Jewish Marxism is thus the gospel of Bolshevik groups.

The Marxist sect that exercises the 'dictatorship of the proletariat' in Russia, the Russian Communist Party, 'is neither a workers' party nor a political party at all, but rather a closed, privileged ruling caste that dominates the people through military force and lives at their expense' (Kulischer: *The Nature of the Soviet State*, Berlin 1921, p. 73). This caste, which further developed the revolutionary doctrine within itself, consisted from the beginning to a decisive extent of Jews. *From 1901 to 1903, 29.1%, and in 1905, 34% of the arrested leaders of Russian revolutionaries were Jews*. Among the greats of the 1917 revolution, Jews were the most important men: Trotsky-Bronstein was previously a contributor to German social democratic newspapers. Radek-Sobelsohn particularly energetically pursued the revolutionization of Germany from Russia. Zinoviev-Apfelbaum, Kamenev-Rosenfeld, the first Berlin ambassador Joffe, Lagesky-Krachmann, Bogdanov-Silberstein, Voladarsky-Cohen, Piatnitsky-Levin, Zveditsch-Fonstein, Maclakovsky-Rosenbaum, Lopinsky-Löwenstein, Vobrov-Nathanson, Foreign Minister Litvinov-Finkelstein led or lead the USSR. Furthermore: Martov-Zederbaum, Chernov-Liebermann, Steklov-Nechamkes, Gorev-Goldman, Sukhanov-Gimmer, Kamkov-Katz. *Where the Jew did not openly stand at the top, he played the 'private secretary' of the Bolshevik rulers, like Rosenberg with Chicherin*. *When in January 1919 Bolshevist Russia sent a troop of red agents to Vienna, 21 of the 22 delegates were Jews.* According to the 31st edition of the *Handbook*, before Stalin's purge, during the time of the worst acts of terror, 17 of 22 members in the Council of People's Commissars were Jews, in the War Commissariat 33 of 43, in the Foreign Commissariat 13 of 16, in the Finance Office 30 of 34, in the Justice Office 20 of 21, in the Culture Office 41 of 52, in the Supply Office 6 of 6, in the Labor Ministry 7 of 8, in the official press 41 of 41. Against Jewish attempts to deny the Jewish share in Bolshevism, the extremely pro-Jewish writing by J. F. Boditschev and Alfred Nossig: *Bolshevism and Judaism*, Berlin 1921, p. 21 says: '*Anyone who was in Russia at the time of the full development of the Bolshevik regime will confirm that persons of Jewish descent can be found in strikingly large numbers not only in leading committees of the Bolsheviks but also in all offices and even in the Cheka, the* state *executioner organization*.' *The joy of New York Jewry reported by Henry Ford at the fall of the Tsar is thus not surprising*. The Polish episcopate knew what it was doing when in 1920, as the Bolshevist armies approached, it called upon the bishops of the whole world for help against '*the world conquest campaign of the Jewish race*' (Roditschev, p. 31).

The second bloodthirsty example of Bolshevik Jewish rule was given by Red Hungary in the summer of 1919. Of its 26 People's Commissars, 18 were Jews; *with Jews making up 7% of the population, the government was 70% Jewish*. In Budapest, a bloody joke was told at the time that the Commune needed Christian ministers only to be able to issue government decrees on Saturdays. *The mastermind of the revolution was Bela Kun, a 'small Jewish clerk' who had already worked with Perlstein in Russian captivity to convert his Hungarian comrades to communism*. Next to him, the most important role was played by Pogany, the son of a corpse washer at the Pest synagogue. The Minister of Culture Kunfi-Kunstädter, the recruiter of terror groups Boris Grünblatt, the hunchbacked and scrofulous Corvin-Klein, Laszlo, Rabinowitz, the terror leader Tibor Szamuélly with his executioners Kohn-Kevekes, Ludwig Kovacs, Karl Strub, Isidor Bergfeld, Alexander Vigh, Degsö Reinheimer established a regime of terror that the French Jérome and Jean Tharaud rightly called: '*The Rule of Israel*' (in German translation Zurich and Vienna 1927).

German communism had its first stronghold in the Independent Social Democracy, led and dominated by Jews and openly supported with money by Soviet ambassador Joffe. Their Reichstag deputy Oskar Cohn, the 'millionaire's son,' Under-Secretary of State in the Ministry of Justice during the November period, received 10 million rubles from Joffe. But for the convinced communists, even the Independents were not radical enough for a long time. During the war period and in the revolutionary days of 1918/19, they stuck together as the *Spartacus League*. *The Jewish-related Karl Liebknecht organized the movement and drove Berlin's working class into the bloodbath of senseless uprisings. The sharpest leading personality of the Spartacists was the Jewess Rosa Luxemburg from Zamosc in the Lublin Governorate, who was active at the International Socialist Congress in Zurich and then became a German citizen through a sham marriage to a German*. In 1907, she became a lecturer at the party school of Social Democracy. During the war, she left the 'militaristic'

Social Democratic Party and published the *Spartacus Letters* with Karl Liebknecht. On May 1, 1917, she stood with Liebknecht on Potsdamer Platz in Berlin and shouted: '*Down with the war*.' In 1919, she directed the *Red Flag*. She was a convinced communist, though not yet fully aligned with Russian-Bolshevik orthodoxy, which was itself only gradually developing from the revolution at that time. Later, when Soviet doctrine was fully developed, many former Independents joined the newly built Communist Party of Germany. Eisner would probably have gone this way too. *The Communist Party was completely subordinate in its goal, its personnel policy, and its tactics to the Moscow Communist International, i.e., to the Bolshevik Jews*.

In Munich's council rule, the madness of Jewish Bolshevists raged, even if they claimed with theoretical sophistry not to follow a single doctrine but to be partly anarchists, partly communists. The reign of terror was not supported by any creative, revolutionary state will, but remained the bungling of Jewish literati who were intoxicated by Bolshevist chaos. *The 'consciously Jewish' leader of an 'anarchist community,' Gustav Landauer, the Russian Jew Leviné-Lassen, the literati Erich Mühsam and Ernst Toller, red general of Dachau, exercised rule over Munich. The Ruhr uprising of 1920 was instigated by the Jews Leviné, Eppstein, Ruhen, Hammer, Ochel, Rosi Wolfstein*.

In the early days, 87% of leadership positions in the Communist Party were occupied by Jews (Funck, p. 24). Later, Jews formed a core of intellectual and organizational leadership. The most important Jew among the Communists was the red newspaper king Willi Münzenberg, who provided important agitation services with *Welt am Abend* and *Illustrierte Arbeiterzeitung*. The communist press was permeated with Jews. When in 1920 the Jews Plessner, Marcus, and Salinger worked as leaders at the *Galgen* in Central Germany, this was no exception.

The Communist terror organization was led by the Jew Heinz Neumann, who is responsible for the murder of police officers Anlauf and Lenk. The role of the Jewess Else Cohn in the murder of Horst Wessel is well known. The Jew Calm murdered SA man Gatschke in Röntgenstrasse in Berlin. Jewish lawyers defended the accused Communists.

In the communist aid organization 'Red Help' worked Albert Einstein, Arthur Holitscher, Maximilian Harden, Professor Eltzbacher, Dr. Alfons Goldschmidt, Paul Östreich, Leonhard Frank. The 'salon communists,' who gave their sympathy to every Bolshevik cause without exposing themselves to the hardship of a struggle for the proletarian revolution, sat not only in the Communist Party but also in the Social Democratic and Democratic Parties. *The Jewish literati formed a common possession of the three parties; the Jewish Kurfürstendamm was enthusiastic about Piscator, Krakauer with his Neukölln Karl Marx School, Löwenstein with his children's republics carried the Bolshevik decomposition into the youngest working youth*.

The Jews took to heart Bernstein's admonition (*The Tasks of the Jews in the World War*, Berlin 1917, p. 51) and remembered the biblical commandment: '*Remember that you were a slave in Egypt*.' *Their servile mentality drove them into the communist doctrine and organization conceived by other Jews and made them the most active fighters in the betrayal of the people.*

Defense.

In another place, the handbook reports on the organized defense movement of the German people against Jewry, which was initially called 'antisemitism.' Quite apart from this clearly conscious movement, the unorganized instinctive will to resist Jewish political power stirred everywhere in the German people. *In the German National People's Party, even after the departure of the völkisch wing, a group of convinced opponents of Jews remained, who nevertheless did not fully comprehend the connections of their own faction's leading men (Hugenberg) to Jewish and Jewish-influenced powers*. In Social Democracy, the wing of trade union leaders never felt very comfortable under the leadership of Jewish intellectuals from the party. The Strobel case, that is, the open protest of German workers against Marxist Judaization within Marxism itself, stirred up much dust in 1919 and remained typical of many processes in the parties, though later more skillfully concealed.

Clever Jews had realized that an open emergence of Jewish predominance would eventually provoke the German people and ignite their defense movement, and warned already in November 1918: '*There are too many Jews in the government, both in the Reich and in Bavaria*' (*Jüdisches Echo*, quoted in Wilhelm Meister: *Judas Schuldbuch*, Munich 1921, p. 14). *The warnings naturally did not seek an abandonment of political power, but only a more discreet tactic*. In any case, they show, just like the hysterical anxiety of the Central Association of German Citizens of Jewish Faith, that the Jews, even at the height of their power, were not entirely sure of their cause, but from bad conscience and experience already anticipated a counter-movement of the people.

But even in the consistently pro-Jewish parties and groups, there were tensions between Jews and Germans, which explained themselves through inherent differences. Schay sees the cause of these difficulties in the messianic thinking of Jews who, possessed by their idea of theological world domination, ultimately blind themselves in their intellectual delusion to the forces of living life. *In their intellectual or materialistic arrogance, they want to strip natural reality of its value and then finally don't see it at all*. Today, Jews deeply

regret that they took German anti-Judaism too lightly out of intellectual pride. *This is a recent example of the connection between insatiable power-seeking and an intellectual misunderstanding of true political forces*. '*Between the spirituality of Jewish leaders of great format and reality, there gapes a large gap*' (Schay, p. 310). Marx, Lasker, Haase, Bernstein, Eisner, Rosa Luxemburg, Theodor Wolff, Hugo Preuß, and many others stood lonely despite all dangerous political power in their party circles and were repeatedly close to embittered 'spinning.'

As long as there is a German people at all, Jews in their attempts to exert influence will repeatedly come to the point where they feel 'misunderstood' with their 'spirituality' even among Germans otherwise dominated by them. This point appears not only in the difficulty of messianic thinking, but it will repeatedly appear wherever a Jew tries to shape German things according to the law of his kind, where he unleashes his immoderation and torn nature on the German parties fallen to him, whether his name be Stahl, Bernhard, Rathenau, or Marx. The race always defends itself against foreign attack.

The elimination of Jews from German politics in 1933 could only succeed because this natural defense movement of the race was dormantly present in all German people, because the German people, even in its seduced layers, still possessed an organ that could hear the call: 'Germany awake!' Of course, the racial instinct security of the people had to be awakened by a movement. That alone would not have sufficed for liberation, but it provided a starting point for the liberating work.

The Non-partisan Centers of Jewish Influence.

Besides working in active German parliamentary politics through political parties, Jews simultaneously used all other available channels to influence German political life. In many respects, they followed the cautionary advice of their fellow Jews and kept themselves out of the spotlight in order to work more intensively behind the scenes. This second, reinforced front of Jewish influence, from which a retreat from political parties was possible at any time, fought more openly and unequivocally than the first line of politicians active at court and in parliament for the consistently clear line of Jewish politics.

Since the 18th century, Jewish politics has aimed to promote or maintain the state of civil society, as Jews have learned that they fare best in it. They still left a small remnant group on the side of the courts, tried in all cases not to completely spoil relations with the leaders of the old state, but they threw their essential weight on the side of the 19th century and its civil dissolution.

This means: They advocated for 'human rights.' *They fought for a state of society in which person stood equal beside person, in which differences were either erased or should not be considered in their effect. In human coexistence, the final, decisive unit should always be 'the human,' detached from all ties to human subgroups*. 'The human' should then, together with other 'humans' from the same freedom, establish a necessary order, a democratic 'state,' which they kept in their own hands at all times and tried to limit to only the most necessary tasks of traffic regulation. One strived for the most rational and smoothest way to keep this order running, and finally developed the parliamentary state, in which 'humans' freely joining together into parties according to opinions and interests, deployed an apparatus of neutral bureaucracy for their necessary regulatory needs.

Other 'human rights advocates' saw in time that in this order, parties too easily served not 'the human,' but only the few owners of 'capital.' They saw that in economic life, equality between person and person was far from being implemented, even if political 'democracy' existed. They therefore wanted to extend the principles of human rights to the economy, if necessary during a transition period with bloody violence, in order to then establish genuine and now truly equal and free democracy, which would probably secure influence on the regulatory apparatus for the individual not with parliamentarism of the old type, but with a council system.

These different regulatory plans only indicate differences in insight into the real situation, differences in tactical method, differences in courage toward radicalism, differences in the logical power of political planning thinking. But they do not represent differences in goal and fundamental worldview. Despite all differences in shading, they always fight for one ultimate goal: The realization of the ideas of 1789, the building of human society on the principles of freedom, equality, fraternity. Jews can be found in all wings of the 'human rights advocates,' in the most diverse groups of liberals and Marxists. They stand up for the ideal of life that is common behind all the tactical differences.

The ideal of human rights first requires the abolition or mixing of national and ethnic differences, which are a decisive reason for inequality between people. Here again there are differences in tactics: some strive for 'assimilation' into a dominant ethnic group, so that internal conflict finally ceases. This is how France has thought since 1789 and since Napoleon. This is how European post-war states think, having borrowed their political thinking from France. Others want to gradually blur ethnic differences through the tactic of 'minority protection.' This is how Soviet Russia thinks, whose much-praised nationality policy by no means stems from respect for ethnic uniqueness. Through its tolerance of different languages, it aims to take the edge off

nationality opposition, gradually let the peoples fall asleep, and meanwhile accustom them in their own language to the supra-ethnic and counter-ethnic idea of universal human communism, until they finally realize the practical insignificance and historical meaninglessness of their ethnic individual life and enter into the 'universal' language of communist doctrine, whether it be Russian or Esperanto.

Assimilation and minority protection strive for the same ultimate goal with different tactics: the destruction of independent ethnic groups within balanced societies of 'humans.' The Jew Salomon Grumbach, who demands that Alsace-Lorraine give up its uniqueness and assimilate to France, does not differ in his mindset from the Jewish Bolshevists who allow the 'German' Soviet Republic on the Volga to teach communism in German. Jews consider it their task in the sense of human rights to 'counteract the excesses of nationalism,' to be mediators beyond nationalistic thinking (Eduard Bernstein: *The Tasks of Jews in the World War*, Berlin 1917, p. 33). '*The Jew is particularly capable of the cosmopolitan ideal because he does not feel himself to be a building block of a state community*,' he inherently advocates for the 'far higher ideal of supranational feeling' (Moritz Rappaport: *Socialism, Revolution and the Jewish Question*, Leipzig and Vienna 1919, p. 19).

Just as between peoples, the human rights advocates also strive within peoples for the blurring of differences, which they do not recognize as natural and whose historical dignity they do not respect. They thus fight against all graduated structures of social coexistence and strive for an equally side-by-side mass of people. They regard any leadership by a human elite as 'privilege' and thus already as reprehensible. They are not united on whether the 'political emancipation' of universal suffrage is sufficient and whether liberation from the 'rule of capital' must be added. But they are well agreed that leadership from the right of blood, from the historical tradition of blessed calling, that structure in genuine 'estates' as life circles with their own world, that thus kingship, leadership, peasantry, nobility, family pride, ancestor consciousness, and estate honor are ridiculous or criminal concepts. They are to be replaced by the concept of 'human dignity.' *Their reality is to be destroyed or falsified, to be 'reformed.' They are not 'rational' and are not 'human.'*

However, since no society can exist without maintaining a minimum of structure and leadership, and since the majority of human rights advocates recognize the impossibility of anarchy, efforts are made to avoid 'prejudices' but with 'universal human' selection principles that do not measure based on 'privilege' standards. Both the entire mixture of peoples and its local subdivisions must be administered by someone. Here come the selection principles: '*Property and education*' come to their right. They should be considered as the truly 'human' standard in civil society. The more radical group of human rights advocates then no longer recognizes 'property,' but wants to assign the leadership of humanity only to pure 'intelligence' from all levels. They claim that the 'capable' should become everything and then reserve for themselves the right to determine what constitutes capability. In both cases, both in civil and proletarian human rights society, a small, select order should ultimately rule humanity freed from its ethnic bonds.

And for entry into this order, the Jews now bring the best qualification. *They have no binding to any of the many peoples of the earth, but they live in all of them. They are hardly bound to a 'privileged' class. They distinguish themselves through property and education*. Even if property should not count, they possess those 'human' qualities to an outstanding degree that are demanded by the radical apostles of human rights: intelligence, skill, versatility, 'humanity.' And in the 19th century as today, as always, the Jews want to take over rule, for they all believe in the calling of the 'chosen people.'

Jews in politics always strive for power. Since the 18th century, most of them know that power is most easily accessible to them in civil or 'proletarian' society. Therefore, Jews have since fought for the reality and ideal of civil or proletarian revolution and thus as before for their own interest as a fighting people among peoples, as a people that, unlike other peoples, is the 'counter-people' and therefore believes itself chosen.

Thus Jews fight in the front line against all powers that oppose civil society. The Jew Crémieux distinguishes himself in 1848 in the Paris February Revolution. The Jew Gambetta overthrows the Napoleonic Empire in 1870. Culminating in the 'case' of Jewish Captain Dreyfus, Jews in France conduct purposeful decomposition work against the old French general staff and officer corps. (On the influence of Jews in France, cf. Walther Frank: '*Nationalism and Democracy in France of the Third Republic*,' Hamburg 1933.)

The hero of the Spanish revolutions in the 19th century was the Freemason Ferrer, glorified by the Jews. The Spanish Revolution of 1931, which attempted to strike at Church and nobility, and which succeeded in destroying the monarchy, was praised by world Jewry as further 'progress' and was supported in Spain by the Jews.

The leader of the civil revolution in Greece, who until 1935 made repeated attempts to realize his dreams of establishing a civil-radical rule, who overthrew the monarchy and drove the country into a chain of senseless revolutions, was the mixed-blood Cretan Venizelos. The 'Young Turks,' who attacked the old sultanate in its essence in 1907 and overthrew Sultan

Abdul Hamid, were led by Freemason cliques from the Judaized city of Saloniki. The role of Jews in the Russian revolutions is well known.

In England, communism and the civil decomposition of inherited values find their most numerous followers and preachers among London's Eastern Jews. The English Jew Moses Montefiore supported the civil revolutions in Eastern Europe with his moral influence to extort advantages for Jews from governments. In 1867, he pushed for the emancipation of Hungarian Jews. The Jew Bürzel from Trieste, later Italianized to Barzelai, purposefully committed high treason against the Austrian monarchy. The Jew Friedrich Adler shot Austrian Prime Minister Stürgkh in 1916. Jews organized the murder of Hungarian Prime Minister Tisza. Wherever a power represented or seemed to represent a different principle of human communal life against civil society, Jews were the leaders of their mortal enemies.

Thus it was natural that Jews hated imperial Germany in their deepest soul because they sensed in it a resistance against the world that was the world of their victory. Although they had decisive positions of power at court, in parliaments, in the economy, in 'society,' and in the press, although they were emancipated, although an ever-larger part of the German people subscribed to the powers of the 19th century, but in the core of Wilhelm II's civil Germany sat a force stronger than all powers of dissolution: genuine Prussianism, which had long since brought 'into form' the best from all German tribes, and a repeated rebellion of German-ethnic feeling. The awakening of German ethnic thought, which was preached by a growing line of great men and created spontaneous communities in youth, could still be attempted to be killed by the weapon of ridicule. Or, one inserted oneself into its movement and ensured that it remained romantic and did not become political. The Jews hoped to deal with the youth movement and other ethnically conscious groups in this way. But Prussia was a power that had both an indestructible human molding force, a broad effect on the masses of the people, as well as the real means of power of cannons and bayonets in hand. The goal was to throw Prussia and the Prussian spirit, which had maintained themselves through the middle of the 19th century, out of Germany. Then the path to power was free, just as in France the general attack on the army in the Dreyfus case had finally opened the gate to power.

One first set against this core of a different world from within. One tried to make it impossible before the civil masses through caricatures and tangible attacks. One tried to draw the monarchs completely out of its circle and surround them with 'modern' men. One fought in Germany for a constitutional reform that should grant the 'parliament,' and in parliament the 'people,' i.e., the masses led by the press and parties, stronger influence on the shaping of things. One fought for a 'democratization' of the army. In this attack from within, one made use of the justified anger of the German people against reactionary clique economics and thus ingeniously coupled a right cause with an evil one. At the same time, however, Jewry prepared the attack on Prussia from the outside. Through spiritual isolation and constant admonitory sermons, through economic and social pressure, one tried from the civil abroad to make Germany ready to give up its Prussian nature. When then the world catastrophe broke out, in whose preparation one was partly responsible spiritually and materially through agitation and through economic excess and lust for power, Jewry decided on a policy according to Jewish interests, i.e., for supporting civil society against Prussia. Even in the war, this policy first started within Germany. It undermined the position of powers that carried Germany besides the forces of civil society. It threw the suffrage battle into the people struggling for their life, it led to the 'peace resolution' of 1917. It envisioned for every case the 'democratic' Germany as war profit.

World Jewry outside Germany, however, committed itself more openly and unconditionally against the hated homeland of 'Prussianism.' At first, one was still careful with the distribution of its sympathies, as one hated and feared Tsarist Russia almost even more than 'Prussianized' Germany. *Thus Jewry gave its 'sympathies for the democratic-liberal countries of the West against militaristic-bureaucratic Germany,' while simultaneously taking sides 'for this and Austria against Tsarist Russia breeding Jewish pogroms'* (Bernstein, p. 27). But when in 1917 the Tsar was overthrown, when in the same year the Balfour Declaration promised Palestine to the Jews, then Jewry, solidary within itself, decided unequivocally for the cause of Germany's enemies (J. Kreppel: '*Jews and Jewry of Today*,' p. 63).

The American Jew O. H. Kahn told a representative of the 'Journal' that he hoped for the defeat of the 'new Germany of blood and lies' (Alfred Rosenberg: '*The Protocols of the Elders of Zion and Jewish World Politics*,' Munich 1933, p. 15). *The Jewish big capital of the USA: the Baruch, Schwab, Schiff, Guggenheim, earned enormous sums from the war, which simultaneously struck the hated enemy*. The league of 'civilized' powers fought 'for the Hebrew ideals of right and justice' (Rosenberg, p. 11). Walther Rathenau's notorious sentence that 'world history would have lost its meaning' if the Kaiser had marched victoriously through the Brandenburg Gate (Walther Rathenau: '*The Kaiser*,' Berlin 1919. p. 28) is a testimony to the spiritual attitude of Jewry, especially since it comes from a former friend of the Kaiser himself. *Jewry had an active interest in the war against Germany and in Germany's defeat*. The Jew A. H. Fried, recipient of the Nobel Peace Prize 1911, wrote in December 1918 in the 'Friedenswarte': '*With joyful hearts we must thank the democrats of the West for having won. They have also liberated us (i.e., the Jews).*"

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After this success, Jewry had every interest in maintaining the status quo. As a winner of the World War, it met in this desire with the other winner: France. It thus naturally became the mortal enemy of a German people's resurgence. From here, the political line of the Jewish-dominated press and the 'fulfillment' parties becomes illuminatingly clear. After the hostile Prussia was defeated, one had to try by all means to prevent the resurrection of its spirit. As always, one again employed both internal and external means simultaneously. *Fundamental fulfillment politics, dismantling and persecution of the will to defend, attempts, sometimes from the economy, sometimes from the 'spirit,' to blur the contrasts, formed the methods of trying to convince the German people of the appropriateness of their place in post-war Europe*. As long as the West dominated Germany militarily, economically, and politically, it also set the tone for the fashion of political opinions, i.e., Germany looked to it for the mentality and institutions of precisely that civil society in which Jewry was doing so well. At the same time, internally, the dissolution of historical state and people's substance into society of equal humans was purposefully driven forward. State sovereignty was either fought against or one took it into one's own hands and diluted its value from within. The one and a half decades of progressive German decline paved the way for the more complete appearance of civil society, for the end of the Prussian spirit, its civil service honor, its concept of sovereignty and power, its state idea filled with content. *Germany became 'liberal,' i.e., it became a more pleasant residence for Jews*.

Jewry would have been a mortal enemy of National Socialism even if it had not begun fundamentally anti-Jewish. For it stands for values that are exactly opposite to civil society, that chisel out Germany's own face in the multiplicity of European peoples and do not let it sink into a mush of 'civilized' nations. Jewry is a natural enemy of any German movement that strives to build with uniquely German values free from Western influence. *The Jews thus fight this world struggle alongside their engagement in the open politics of peoples from that second line of non-partisan centers*.

Freemasonry.

The strongest and therefore most dangerous core of the second line is formed by Freemasonry. Freemasonry would be dangerous even if it were not dominated by Jews, because it is sworn to the ideals of the 18th century. Moreover, it is a part of the Jewish front. The transformation of the old traveling operative masonry into 'spiritual masonry,' the 'spiritualization' of the goals of a men's association connected across Europe (Wichtl) prescribed the Freemasons from the beginning to the 'spirit' of their time, the Enlightenment. The founding of the Grand Lodge of London in 1717, from which the modern development of Freemasonry has taken its course, falls in the century of human rights. Since then, the lodges have been an important part of the human rights movement. They fight the battle of civil society. In them, all bonds dissolve, and only the 'brother human' stands next to the brother in an enlightened belief in a universal human religion of spirit and morality. In the admission process, truly bourgeois standards of property and education are applied. *One cannot enter without their proof, or at least not into every lodge, certainly not into every degree*. Their own moral goal is the promotion of 'humanity,' this very flexible value that too easily conceals all-too-human interests. 'The Master has taught us to love all men as our brothers, and the Jew is no less than we all and all men a child of the eternal Father,' this passage from the catechism of a 'Christian,' 'Old Prussian' lodge ('*Guide through the Order's Teaching of the Grand National Lodge of Freemasons of Germany*' by Br. Otto Hieber I: 'What the foreign seeker needs to know before his admission to the Masonic Order') shows the fundamental attitude of 'spiritualized' humanity, which equates human with human and aligns itself with the world struggle for the doctrine of humanity of 1789. Freemasonry wants to unite people at the point where they are only 'human,' i.e., when they can only pay the entrance fee to the lodge and when they bring enough 'education' to promise to become pleasant companions.

In addition to Freemasonry's inherent struggle for human rights and their world as a birth defect, it becomes dangerous secondly because it forms a deliberately working patronage clique. A brother must never abandon another. All other bonds are considered insignificant when a brother calls another brother with the 'distress signal' for help. Among ordinary members, the obligation to help only leads to political danger insofar as ambitious cliques everywhere come together as lodge brothers and purposefully push their people forward. Through the lodge, one becomes something. It facilitates 'connections,' because in it one meets otherwise distant and strange people as 'brothers' who then won't abandon you. Mediocre talents still have prospects as lodge brothers. Besides the principle of standing up for universal human ideals, the lodges are secondly associations for mutual advancement.

Thirdly, the lodges offer a cheap substitute religion to a sobered bourgeois world. The same enlightened citizen who rejects his fathers' faith as childish belief satisfies his need for emotional provision from the lodges' ceremonies. Similarly, in convinced republics, film stars become queens. '*Humans simply cannot live without such things!*'

The lodges would be relatively harmless if they were only sworn to the enlightened belief in 'humanity' in the tradition of their founding period and otherwise occupied themselves with providing better and middle-class citizens with religious substitutes and somewhat embarrassing office provisions. However, they also belong directly to the front of Judaism. The fact that harmless German *petit bourgeois* from partially very respected and distinguished families have gone along

with them without seeing through the connections changes nothing about the circumstances.

The connection to Judaism becomes clear first in the spiritual tradition of the Freemasons themselves, in their ritual. The Christian founders in England adopted Old Testament and late Jewish customs into their order from the beginning, which had become familiar to them through English Protestants' intensive study of the Bible and acquaintances with Jews. Masonic symbolism is essentially of Jewish origin. Solomon's Temple in Jerusalem is considered the archetype of all Masonic lodges. In 1730, King Solomon himself was made Grand Master. The 'temple,' the altar, the columns, the seven-branched candelabra, the carpet, Jacob's ladder, the Star of David were borrowed as symbols from Solomonic Jerusalem. The passwords of the brothers are mostly of Hebrew origin. '*Freemasonry is founded on Judaism, and if one subtracts the teaching of Judaism from Masonic ritual, nothing remains*' (*Jewish Tribune*, New York, October 28, 1927). The Jewish Kabbalah is an inexhaustible source for Masonic symbolism. '*All the symbols of Freemasonry and their numerical symbols: 3, 5, 7 and 3 x 3 can only be understood kabbalistically*' (May 1928 issue of the Circular Correspondence of the Grand State Lodge of Freemasons of Germany).

In 1869, a writing appeared in Berlin by District Chief Rabbi Isaak Salomon Borchardt, dedicated to the King celebrating his Masonic jubilee, about 'the original Freemasonry, which will be preserved until the thousand-year Reich,' titled: '*The Study of Freemasonry*.' While its historical claims are partly quite peculiar, *it correctly highlights the core content of the Jewish connection with Freemasonry despite all confusion*. It claims that the Patriarch Abraham founded the 'original Freemasonry of the ancient Hebrews' using the new master word 'Adonai' (Hebrew address to God as Lord), and King Solomon then expanded this order. Freemasonry is thus 'the priesthood of the ancient Hebrews.' The word 'Lodge' comes from the Hebrew word Lischohe and means side room. The house of God or Solomon's Temple had, besides the three essential parts or rooms, particularly many side rooms (lodges) for specific purposes. Why the Masonic order chose the name Lodge rather than Temple or House of God is justified thus: the true Temple or House of God can only have one site on Mount Moriah, where the vertical line to the heavenly Jerusalem or spiritual Zion, thus to the palace of the G.A.O.T.U. (Grand Architect of the Universe), is conceivable. '*Therefore all locations distant from Moriah must or can only obtain the name side rooms, lodges*.'

According to this strange philosophy of history, Christians then took over Freemasonry in the 4th century AD in the states where the main seat of Jewish scholars was, '*from whom one could learn the priesthood of the ancient Hebrews, the original Freemasonry*.' To this Rabbi and 'old Prussian' Freemason, Freemasonry appears as the completer and executor of Jewish law. When in 1922 a lodge in Montreal, Canada held a Masonic service for Christians and Jews in the synagogue, the speaker said: '*There is no more appropriate place that fits better for a Masonic service than this: for Freemasonry is inseparably connected with the history of the people to whom this temple belongs. Freemasonry is born of Israel*' (Jewish Guardian, April 12, 1922). Rudolf Klien from the Leipzig Lodge 'Apollo' laments in the '*Communications of the Grand State Lodge of Saxony*,' manuscript for Masonic Brothers, Year 1927/28, No. 279, November, Ludendorff's attacks: '*That the public, when presented with our ritual which is permeated with ancient Jewish elements from beginning to end, concludes and must conclude that we must then also have intimate relations with current Judaism, should be noted in passing... For this Jewish ritual is customary and valid in all Masonic lodges of the earth*."

The ritual itself may largely be 'cheap magic,' substitute religion, and cheap secrecy. In any case, however, the life forms of a rite allow people to grow into the spirit of its origin: '*Anyone who has dealt with soul research knows that there is much truth in the assertion that with Hebrew words, the spirit of this people, which we have recognized as the sharpest contradiction to our better self, tends to creep in quietly and unnoticed. Words are not just dead letters, but carriers of spiritual values*' (*Freemasonry in the Mirror of German Life*, Leipzig 1927, p. 48, written by a member of the Grand State Lodge of Freemasons of Germany). The danger of the Jewish ritual consists secondly in that it creates a favorable mood for the people who gave birth to the ritual, thus necessarily dissolving the unity of the German people against Jewish influence. Thirdly, especially 'cheap magic' serves to conceal dangerous interest politics. *For it is not the Jewish ritual, however Jewish it may be, that is dangerous about Freemasonry, but the political action of this ritually bound order*.

The individual German Grand Lodges were united in a Grand Lodge Federation, in which, as in the League of Nations, each Grand Lodge had one vote regardless of its membership numbers and inner strength. This Grand Lodge Federation represented German Freemasonry externally. It initially included the three 'Old Prussian,' 'national,' 'Christian' lodges: Grand National Mother Lodge of the Three Globes in Berlin, Grand Lodge of Prussia called 'To Friendship' in Berlin, Grand State Lodge of Freemasons of Germany in Berlin. Besides these, in the Grand Lodge Federation sat the 'humanitarian' lodges, which could outvote the three 'national' ones at any time: the Grand Mother Lodge of the Eclectic Freemason Federation in Frankfurt am Main, the Grand Lodge of Hamburg, the Grand State Lodge of Saxony in Dresden, the Grand Lodge 'To the Sun' in Bayreuth, the Grand Freemason Lodge 'To Unity' in Darmstadt, the Grand Lodge German Brotherhood Chain in Leipzig.

In German Austria, there were only humanitarian lodges. German Freemasonry originally maintained connections with worldwide Freemasonry. The upper grades of Masters are internationally connected; the brothers interact in foreign lodges. When in 1870 the French Freemasons took it upon themselves to have the German lodge brothers King Wilhelm and Crown Prince Friedrich condemned in effigy by a lodge court and put a bounty on their heads, the German lodges broke off relations with the Grand Orient de France. In 1877, world Freemasonry split because the French lodges decided to omit God's name from their ritual. The more discreet countries separated from France of atheistic cultural struggle. In 1909, the German Grand Lodge Federation resumed friendship with the Grand Orient against the votes of the Old Prussian lodges. During the war, the connection to France and Italy was broken off, it only 'rested' with respect to other enemy countries. In 1907, the Grand Orient founded its own independent branch in Germany: '*To the Rising Sun*' under Messrs. Bloch and Goldscheid, which distinguished itself in the Ruhr struggle through particularly undignified ingratiation with the French.

Despite the formal separation between Old Prussian and humanitarian lodges, all Freemasons essentially belonged together. The Grand State Lodge of Prussia issued a St. John's message in 1929: '*We extend our hands to all German brothers of whom we are convinced that they, even if opinions about ways and means differ, are just as ready as we are to dedicate goods and blood to our fatherland and the R.A. (Royal Art)*' (*At the Rough Stone*, Issue 7, June 1929). Conversely, the Grand Master of the humanitarian Grand Lodge of Hamburg (Hamburg Lodge Paper, March 1927) said, '*that the (Old Prussian) Grand State Lodge (of Freemasons of Germany) will become convinced more and more that their cramped effort to win the favor of German nationalist circles is futile, and that in connection with this they will come to the realization that it is more advisable and dignified to maintain noble and proud restraint in the face of foolish attacks based on unwillingness or malice. Moreover, despite all their emphasis that they hold a special position in Freemasonry, they will hardly succeed in getting opponents to make a distinction between them and the humanitarian Grand Lodges, for they will rightly say to themselves that just as there is only one Christianity, there is also only one Freemasonry; only the forms of professing one or the other are different*.'

Jews have decisive influence on Freemasonry as a whole not only through the spirit of ritual, but also as real, powerful brothers. They are enormously numerous in the lodges, they participate in the 'work' with unusual zeal, they hold important leadership positions, they enlist the mass of non-Jewish brothers for their goals. The Freemasonry of the early 18th century was free of Jews. Only during the course of the 18th century, as the social selection values of property and education increasingly prevailed, did Judaism knock on the doors of the lodges. Around 1780, two Jewish lodges were established in Frankfurt am Main. After 1820, following a brief period of counter-movement, the German Grand Lodges considered a fundamental opening for Jews. Since 1844, the names Hertz, Löwenhaar, Levin, Levy, Horkheimer, Rosenberg, Kohn, Wertheimer, Seeligmann, Auerbach, Oppenheimer, etc. appear in the lodges of the Frankfurt '*Eclectic Federation*'. The Hamburg Grand Lodge and other humanitarian Grand Lodges follow the same path. The Old Prussian lodges maintain their 'Christian' principle in admission, thus they accept baptized Jews. Otherwise, they strongly defend themselves against the accusation of anti-Judaism.

If we do not allow Jews, just like members of other non-Christian religious societies, to enter our closer community, it does not follow that we hate them! With the same right, one could say that we hate women and children as well as people of lesser education because we do not accept them. But if a Jewish brother wishes to be admitted to our work as a guest, we gladly let him in if he belongs to a recognized lodge, warmly welcome him and are pleased that he is not caught in the prejudice that there is a dividing wall between him and us. We know what we owe him as a brother and will always act accordingly.' The accusation of anti-Judaism 'is probably the worst disgrace ever done to us' (Hieber: *Guide* etc.).

The 'Old Prussian' lodges thus belong together with the Judaized 'humanitarian' lodges through their spirit and through their connection with world Freemasonry despite all post-revolutionary attempts at transformation. They always kept Jews 'as far away as possible' (Wichtl: *World Freemasonry, World Revolution, World Republic*, Munich 1928, 11th edition, p. 55), they allowed them at most into their lowest grades, but this half-measure from half-spirit helped nothing. The Vienna Grand Lodge, openly re-established after the war, had in its most important offices Messrs. Schlesinger, Ornstein, Kapralik, Frankl, Spieler, Zinner, Glücksmann. *Their leading brothers simultaneously belong to the Jewish order B'nai B'rith, which was recognized as a genuine lodge by the Grand Lodge Federation in 1906*. The foreign lodges are completely Judaized, this applies to France, Italy, North America, as well as Hungary, England and the British Dominions. The French Masonic journal Acacia gives the keyword: '*No lodge without Jews*' (Wichtl, p. 54).'

From this position, the Jews now deploy world Freemasonry for themselves. First, they turn the humanity demanded by Masonic ethics to their advantage. The German Grand Lodge Federation already considers it in 1881 'its duty to oppose all anti-Semitic excesses in a united and energetic manner' (Wichtl, p. 198). In 1901, the Freemason Findel wrote (*The Jews as*

Freemasons): '*It is less about a struggle for the principle of humanity than a struggle for the interests and power position of Judaism. And in this struggle, Judaism sometimes behaves downright as the dominant power to which German Masonry must subordinate itself. One should not be surprised, of course; because Judaism, although hidden and cleverly concealed, is already the ruling power in many Grand Lodges of Europe, and as far as Germany is concerned, one must not overlook that it dominates the money market and trade, that it nearly dominates the press, both political and Masonic, that it makes millions of Germans tributary and thus subservient, and that it also tries to bring the administration of justice under its control*.'

Both in its ultimate spiritual goal and in its immediate political objective, Freemasonry aligns with Jewish interests. It fights for a dissolution of the old orders and the foundation of a new 'human' community. It provides the leading men of the anti-defense pacifist movement. The archpriest of modern pacifism, A. H. Fried, was Jewish and a Freemason. The great Masonic congress of 1913 did not coincidentally almost coincide with the Hague Peace Conference. The World Federation of Freemasons was founded in 1913 in Bern at an Esperanto congress. The Grand Lodge '*To the Rising Sun*' in Nuremberg, although not recognized by the German Grand Lodge Federation, had been working since 1907 in the spirit of its lodge brother Hello von Gerlach. Already in December 1919, a call in the federal gazette of the Grand National Mother Lodge of the Three Globes urged to represent and spread the idea of the League of Nations, so closely related to Freemasonry, in the circle of brothers. Stresemann became an honorary member of this 'Old Prussian' lodge.

Ernst P. Kretschmer writes in a jubilee publication for an 'Old Prussian' lodge ('*125 Years Masonic Lodge Archimedes to the Eternal Federation in Gera*'): 'The supranational, world-conquering brotherhood idea must not perish even in a time of hatred, and it is already marching in the League of Nations and will, despite all croaking, know how to prevail here for the good of the peoples, and if war is declared on war here from the beginning, then one day this pacifism will have to be approved.' The Grand Lodge of Vienna joined the 'Austrian Peace Society' in 1919 (Friedrich Hergeth: 'From the Workshop of Freemasons and Jews in Post-War Austria' Graz 1927). Karl Heise describes in detail how Freemasonry stood in the World War: 'The Entente-Freemasonry and the World War', Basel 1919. The fundamental position against Germany necessarily results from the tradition of Freemasonry; it was mortally hostile to the kind that tried to preserve itself as 'Prussianism' through the 19th century. It repeatedly remembered its tradition. At an international Masonic congress in the jubilee year of the French Revolution in 1889, the words were spoken: 'The day will come when, among the peoples who had neither an 18th century nor a 1789, the monarchies and religions will collapse. This day is not far off. This is the day we await' (Wichtl, p. 7). The international Masonic congresses always emphasized as the ultimate goal of Freemasonry '*the establishment of a world republic*'. Its meaning is the 'building of bridges between peoples and races' (Hergeth, p. 236). In the dissolution of peoples, the rule of Israel can then be implemented. Freemasonry is entirely on the general line of Jewish policy, which was most openly named when the Jew and revolutionary Crémieux, Grand Master of the Grand Orient de France, declared in the Alliance Israélite Universelle in 1861: '*The nations shall disappear! The religions shall perish! But Israel will not cease to exist, for this small people is God's chosen one*' (Rosenberg: Protocols, p. 55).

Even within states, Freemasonry stands at the forefront of Judaism and its dissolving work. Rarely does a Grand Lodge declare itself in solidarity with an internal state action as Freemasonry did with the League of Nations. But the persons of leading Freemasons and internal subversives are too often identical. *The leaders of Austrian Social Democracy, Ellenbogen, Viktor Adler, Seitz, were Freemasons*. The leading collaboration of Freemasons in the Austrian 'League Against Maternity Compulsion,' later the 'League for Birth Control,' is one example among many of falling in line with the cultural Bolshevist direction.

'Even Christian Freemasonry stands in the Jewish front for the establishment of a world-spanning social order of 'free' and 'equal' individuals, in which Judaism can then rule as a unified group. Its destruction was necessarily part of the liberation struggle against Jewish political influence. Its gradual death in all different groups and levels frees the German people from the co-rule of a Judaized, self-serving clique that delights in hocus-pocus with opaque international connections.

Military Hostility and National Subversion.

Less powerful and reliable than Freemasonry in its various forms was a second group of non-partisan organizations serving Jewish world politics. They falsely called themselves 'pacifists' or 'friends of peace'. They were as little peace-loving towards Israel's enemies as Judaism in its own organizations. During the World War, they helped the powers of civil society; they stood as 'impartial' as the peace friend Wilson. In the post-war period, they did everything to maintain the status quo, in which the spirit of Prussianism was eradicated, in which Germany was politically and spiritually surrendered to the West, the spiritual home of the 'pacifists'. *They emigrated after the national revolution and formed the cores for agitation towards boycott and intervention war, a truly 'pacifist' task. The pacifists are trying to sabotage Adolf Hitler's peace policy*. They have made the name 'pacifism' a term of abuse in Germany. *Because they understand 'peace' as the rule of their world, of the West and the Jews, over a willingly obedient Germany*. They were not driven out of the new Germany because of their love of peace, but because of their hostility to the people.

Their hostility to the people, in the sense of the Jewish world struggle, attacked simultaneously at the external and internal front of the German people. A group of these second-line organizations was united by the 'German Peace Cartel': the 'German Peace Society' founded by Alfred Fried in 1892, the 'League for Human Rights', the 'Women's League for Peace and Freedom', the 'Revolutionary Pacifists', the 'League of War Resisters'. The 'Reichsbanner Black-Red-Gold' increasingly swung to the line of the Peace Cartel and then wondered why young men did not respect its state, the non-state. For a while, the 'Pan-European Union' also played a role.

'The 'League for Human Rights' was originally founded in France as 'Ligue des Droits de l'Homme et du Citoyen' to manage the intellectual heritage of the French Revolution and to create a central organization for joint struggle and patronage for the French left-wing parties, which sat broadly fragmented in parliament. It was fundamentally anticlerical, was supported by Freemasons, and was France's great republican organization. *Numerous Masonic Jews sat on its committee, e.g., Prof. Léon Brunschvig, Salomon Grumbach, Victor Basch*. The convention report of the Grand Orient de France 1923 shows the spirit of the League (p. 303): '*In the groups to which Freemasons belong outside the lodge, they play in a certain sense the role of a connecting link and gradually achieve, with regard to common political action, the establishment of previously unhoped-for rapprochements. Under their aegis, a working group has been formed which has undertaken to complete the education of citizens through popular lectures jointly organized by the Lodge, the League for Human Rights, and the Free Thinkers' Union.*' The Grande Loge de France writes in its Bulletin, March 1923: 'The work of the League is the realization of the principles established in the lodges' (p. 60). *The League for Human Rights is thus also dependent on French Jewish Freemasons in its establishments in other countries. In Germany, the League published a journal: 'Watch for Human Rights'.*

The 'German Peace Society' was a broader organization. It represented its standpoint in the 'German Peace Watch' and in 'The Other Germany'. It worked closely with Social Democracy, like the parallel Austrian organization, and particularly influenced the Reichsbanner. The International Women's League for Peace and Freedom provided assistance. The most important journal for the entire circle of pacifist organizations was Friedrich Wilhelm Förster's 'Humanity'. He also published *The Time* in Berlin. The major democratic and social democratic press was available to the pacifist organizations. *The 'Pan-European Union' was the personal foundation of Vienna Count Coudenhove-Kalergie, whose mother was Japanese and whose wife was Jewish. He is a Freemason and used the Vienna lodges to propagate his idea, which he first proclaimed in 1923 in the book 'Paneuropa'*. The 'German League for the League of Nations' belonged less closely to these explicitly pacifist circles. It was more of an official organization. But the same pacifists also liked to make themselves at home in it.

The pacifist organizations were hostile to the people in their activities and in their mindset, even where they were non-Jewish, where doctrinaire, unworldly German 'idealists', where clerical people, where obstinate Marxists worked on the decomposition of the German people's front. However, the mass of misled German pacifists received a staff of Jewish intelligence in these organizations, which gave them their real sharpness and striking power. Their pacifist will was used and deployed by Judaism.

On the board of the '*League for Human Rights*' sat the Jews Prof. Gumbel, Oskar Cohn, Dr. Walther Lewinthal, Lehmann-Rußbüldt, Leopold Schwarzschild, Anna Siemsen, Dr. A. Kuczynski, in the political advisory board the Jews Holltscher, Finkelnburg, Karsen, Zimt, Löwenthal, Georg Bernhard, Tucholski, notable members were the Jews Alfons Goldschmidt, Magnus Hirschfeld, Paul Levi, Erich Mühsam, Legal Counsel Werthauer. In *Humanity* wrote the Jews Freymuth, Gumbel, Redlich, Wehberg. The Jewish *World Stage* of Jacobsohn and Tucholski took up the cause of pacifist organizations. A Pan-European Congress is described by a German living abroad (*Deutsche Zeitung*, October 19, 1927): '*A blue curtain with the golden globe and the red cross band over it fell over a scenery in which Germans and French embraced, there were tears, kisses; the great reconciliation festival that had been celebrated a few days before could be repeated in this presentation, because the Jews were indeed almost among themselves except for a few show Aryans*.' According to the *Israelitisches Familienblatt* (October 14, 1926), several Jewish personalities made considerable financial sacrifices to make the congress possible.

Besides the Jews, foreign enemies were especially interested in the pacifist organizations. According to a statement by Friedrich Wilhelm Förster (*Bayerischer Kurier*, February 4, 1930), he himself '*gave 50,000 francs from a French publicist to a board member of the German League for Human Rights for a very specific action that was in the interest of German-French understanding*'. Additionally, international pacifist circles from abroad continuously supported the League financially. For the 'peace propaganda' of these so-called pacifists, such foreign circles also gave their money, who had a genuine peace policy at heart. Precisely this money given in good faith was not used for peace, but for the decomposition of the German will to live. The pacifists Röttcher and Hiller have claimed that foreign money also flowed substantially into the 'German Peace Society', that especially their journal '*The Other Germany*' was financed from abroad. *The cause for which all these organizations stand is the undisguised Jewish cause*.

They all call for a storm against anti-Judaism. They all considered the protection of Jewry as one of their primary human duties. The Pan-European plan openly drafts the dream of Jewish world domination: '*The human of the distant future will be a mixed-race person*.' Pan-Europe should be inhabited by a '*Eurasian-negroid future race, perhaps outwardly similar to the ancient Egyptians*', over whose '*diversity of personalities*' then as a '*new nobility race by grace of spirit*' the Jews should '*form the leader nation of the future*'. Coudenhove expected particular support from Jews of all countries, as his plan would bring a reduction in hatred between peoples, thus also a moral and material improvement in the situation of Jews. The other organizations have never represented similar plans so clumsily, but they march in a similar direction.

The ultimate goal that all so-called pacifists envisioned, and the mindset in which they worked for it, were Jewish, even when the 'peace friends' themselves were non-Jews. They represented their cause with varying degrees of radicalism, but it remained the same cause, whether it was a Reichsbanner general, the Frankfurter Zeitung or the *Weltbühne*. A Jew said in 1931: '*Jews are absolute pacifists, this mindset is inherent to the Jewish world of ideas*' (Sigilla Veri, IV, p. 1120). The sentence is correct if pacifism is understood in the right sense. The pacifistic 'work' began exactly at the point where bourgeois society and its Jewry always led the attack against Germany: *A division was constructed between the evil, militaristic, Prussian Germany and an 'other Germany', whose representatives were the Jews themselves*. The 'other Germany' wanted nothing to do with the Germany of Prussia and the army. It did as much as it could to help the Western powers against the evil Germany and also to transfer the ideas of 1789 into reality in Germany. The thesis of the 'other Germany' was already high treason itself, for it took up the most dangerous argument of the country's enemies and reviled the naturally grown way with the standard of a foreign model. A pacifist sworn to this doctrine could not want the victory of the 'evil' Germany. The 'Preliminary Conference for a Lasting Peace' in Switzerland in 1918 issued the slogan: 'The most fateful thing that could happen to Germany would be an overwhelming, final victory that would strengthen the Pan-Germans internally.'

The assertion of the 'other Germany' then leads further to being able to burden the 'evil' Germany with all crimes, like the enemies do, without hitting oneself. 'German' pacifism has adopted the assertion of German guilt for the war: The 8th German Pacifist Congress resolved on June 15, 1919: 'The assembly principally acknowledges Germany's guilt for the World War and deeply regrets all cruel measures of the German military leadership that went beyond war necessities and mocked human dignity.' The human rights activist R. Kuczinski said in 1927 in six meetings in France (according to *Deutsches Tageblatt* of July 11, 1927) '*We German democrats and pacifists do not demand the revision of Versailles, even if we disapprove of this treaty. I have told you that I consider the destruction of your beautiful provinces one of the most terrible crimes in world history. This outrage must be atoned for, and the only possible atonement is to heal the wound from which the devastated provinces have suffered greatly at Germany's expense. Had Germany been victorious, this terrible injustice would probably never have been made right again; for in present times as in antiquity, the strong who violates the weak generally remains unpunished. Since Germany was powerless, justice prevailed. I will never claim that the German government has made every effort to provide the reparations owed to the Entente*.' In 1929, The Other Germany, led by Reichsbanner man Kraschutzki, wrote: '*It is undoubtedly true that Germany cannot come close to compensating for all the damage that its warfare has inflicted on other peoples, quite apart from the fact that all the immense suffering that such a war has caused cannot be made good in any way. It would have been all the more necessary for the German people to have timely realized that it must do everything to compensate for the inadequacy of its material reparation through moral restitution. It was and is our inescapable duty of honor to at least promote the neighboring countries' own reconstruction work by not throwing Europe into new insecurity through threats of revenge and every kind of preparation for violent restoration of the former borders, paralyzing all entrepreneurial spirit and forcing those who have barely rebuilt their ruins to take on new gigantic tasks to secure against a new German invasion. Who would have guessed after the peace conclusion that France would have to restore most of the destroyed areas through its own internal loans, thereby being brought to the brink of financial collapse and finally being forced to spend millions on border fortifications to protect against a future new German invasion*.' The English peace friend Morel did not complain in vain that his fight against the guilt lie and the Versailles dictate was made impossible by the activities of pacifist circles in Germany, as these repeatedly made open confessions of guilt.

Just as the pacifists fought against old Germany, they conversely stood, in the sense of Jewish politics, for the continuation of the post-war state, whose core was the League of Nations. The League of Nations was the real approach to a realm of 'humans' that should dissolve peoples and nations. Judaism understood its value. '*The Jewish people sees in the principles of the League of Nations the realization of the brotherhood of peoples that Jewish prophetism has proclaimed*' ('*Jüdisches Echo*' 1920, according to Rosenberg: Protocols, p. 25). On January 19, 1926, Jewish lawyer Dr. Klee said in Breslau (*Schlesische Volksstimme*, January 30, 1926): '*The League of Nations was not made by Wilson, but is a great Jewish work of which we can be proud. The idea of the League of Nations goes back to the great prophets of Israel. Isaiah spoke the word that swords would be reforged into plowshares and one*

people would no longer declare war on another. The League of Nations traces back to these ancient Jewish thoughts. Its origin lies in the prophets' worldview embracing the whole world with love. Thus the idea of peoples' brotherhood is genuinely Jewish cultural property.' The '*C.-V.-Zeitung*' brings on January 21, 1927, on p. 30 the speech of a Jewish preacher: '*It is fear of God which inspired the work of those men through whose wisdom today Germany's entry into the League of Nations becomes fact. What Israel's prophets promised in ancient days, what we pray for with passionate hearts in our time-honored New Year's prayer: all God's creatures will form a union! Today we see it becoming reality. And even if not all humanity's hopes are fulfilled at once, if the paradise fruit of human peace will ripen only slowly and gradually, let us begin the new year full of hope, striving for fear of God, working for peace among humans. Then, despite all its enemies, Israel too will find peace and hear the word of comfort that the Lord proclaims through the prophet's mouth: Celebrate, Judah, your festivals, fulfill your vows, for the wicked one will not overrun you again, he has vanished*.' Israel's hope was certainly not disappointed by the League of Nations itself. When Sir Eric Drummond took office as Secretary-General of the League of Nations in Geneva, he made an inaugural visit to Rabbi Ginsburger in Geneva and said '*he had firm confidence that the League of Nations would fulfill its duties to the Jews. He hoped that all Jewry would soon enjoy all human and civil rights everywhere*'. The Jews act completely correctly for their political goal when they set their pacifism on spreading the idea of the League of Nations.

By all means, a collapse of the Versailles 'order', this first attempt to realize a society of human rights for the whole world, was to be prevented. Just as the French feared for their 'security' from a Germany that had become self-confident, the war-profiteering Jewry likewise dreaded a resurgence of the 'beasts'. Therefore, pacifism had to try to prevent any real or perceived attempt at German reconstruction, i.e., report it to the French military power. The Inter-Allied Military Commission complained to the German government in its final report on February 15, 1926, that reports of violations against the Treaty of Versailles were being prosecuted as high treason. They knew how to appreciate the cooperation of German pacifism.

The Secretary General of the German Peace Society, Gerhard Seger, denounced the Reichswehr to foreign countries in a 1926 writing titled *True Republic?* 'The Treaty of Versailles was proclaimed as German Reich law on July 16, 1919... in Germany, we must first ensure that German Reich laws are respected by the military as well. However, the Reichswehr is far from this. It should be shown here how the Reichswehr has attempted and still attempts to grow beyond its forced minimal significance through constant budget increases.' - 'As exaggerated as it may sound to speak of such, we must nevertheless speak of a German war danger. It must be repeated again and again: In Germany, we have the land of unlimited military possibilities. The Reich army of the republic is being trained for a new war abroad.' - 'No one will doubt that the 'private' sport pilots of the Reichswehr are in reality disguised aircraft pilots for the coming war.' The 'illegal endeavors of the Reichswehr belong to the large area of illegal militarism, which is represented by the United Patriotic Associations'. The 'defense association' Reichsbanner struck the same chord. The 'Reichsbanner' of August 26, 1926, confronts the government, which had denied a connection between sports and army to the Entente: 'The right-wing associations have not strictly adhered to existing regulations at all. They conduct small-caliber sports almost everywhere merely as a pretext for purely military training of their members. Where positive proof of this has been provided, these associations must be dissolved without further ado, and a minister who, despite knowledge of the situation, does not take such a step, violates the clear provisions of the Reich law of March 1921.' General v. Schönaich declared to the representative of the *Matin*: '*The purpose of the Reichsbanner Black-Red-Gold is to help suppress the patriotic associations that are arousing the displeasure of the Entente*.' *In 1925, when the publication of the Inter-Allied Control Commission's report was delayed, the German League for Human Rights independently issued an investigation into Germany's armaments, which was signed by Gumbel, Schönaich, Lange, and Jakob*.

Treason was not only practiced but elevated to a principle. Tucholski states the principle most clearly (*Weltbühne* No. 13, March 27, 1928): 'I speak here with full awareness of what I am saying, that there is no secret of the German Wehrmacht that I would not deliver to a foreign power if it appears necessary for the preservation of peace... We are traitors. But we betray a state that we deny, in favor of a country that we love, for peace and for our true fatherland: Europe.' The pacifist Küster said at a meeting in Leipzig: 'Being a traitor is no longer a shame today! I have the honor to introduce myself to you as a serious criminal, namely as a traitor and threefold state traitor. Although three treason proceedings have been initiated against me, there will be no other slogan for me and my like-minded companions than: Keep going!' Paul Levi also spoke at this meeting 'Against the Flood of Treason Trials' ('*Schwäbische Tagwacht*' December 7, 1927). *The League for Human Rights used all its influence in favor of imprisoned traitors and deserters. In 1928, it boasted of having secured the release of the traitor Felix Fechenbach and Heinrich Wandt, who had defamed the German army, through petitions to the Prussian Minister of Justice. It prevented the deserter and traitor Schmettau from serving his 12 years in prison. It freed Curt Capellen and obtained a pardon for the English trade spy Paul Morks for his 5-year prison sentence*.

The Jewish-led and influenced pacifism corroded the inner front just as consistently as in the

fight against external forces. The sovereignty of the German state was a thorn in its side. The League for Human Rights thoroughly addressed German criminal law and attempted to replace the judging exercise of power of a sovereign state with their 'human' viewpoints. In practice, they had even more success with this among their like-minded friends in parties and ministries than in written law. They fought against the death penalty, workhouses, the prosecution of treason, and control over one's own body without harming third parties or over the body of other capable and willing people with their free consent. Their counter-proposal demanded mitigation or deletion of criminal provisions against abortion, advertisement of abortion methods, sexual coercion, rape, defilement, sexual abuse of children, seduction or coercion of dependents into sexual intercourse, incest, sexual abuse of minors and wards, sexual abuse through abuse of official position, homosexuality, public indecent acts, indecent writings and illustrations, items for indecent use, solicitation for indecency, procuring, trafficking in women, trafficking in children, pimping, bigamy, marriage fraud, adultery, and harmful conduct in the practice of indecency. *Magnus Hirschfeld, Felix Halbe, Helene Stöcker, Siegfried Weinberg, Johannes Werthauer authored this draft, which in every point places so-called 'human rights' before the self-evident necessities of state and race, which truly aims at the abstract human of bourgeois society who lives only in intelligence and pleasure*.

For the pacifists, the most important task of internal subversion was the paralysis of the will to defend as a complement to their external treason. They repeatedly called for the refusal of military service and defamed soldierhood wherever they could. Again, Tucholski was the most explicit: '*I dodged for three and a half years in the war wherever I could, and I regret that I did not, like the great Karl Liebknecht, summon the courage to say no and refuse military service. I used many means to avoid being shot and to avoid shooting*' ('*Schlesische Volksstimme*', April 10, 1926). 'That no one can be forced to follow a draft order, that therefore first of all the blessed compulsory notion must be eradicated that makes people believe they must, must, must trot when it blows. One doesn't have to at all. For this is a simple, a primitive, a basic truth: One can also stay at home... And one can not only stay at home. How far to sabotage is up to the decision of the group, the moment, the constellation, one doesn't discuss this theoretically. But the right to fight, the right to sabotage against the most infamous murder: the forced one, is beyond doubt. And unfortunately, outside the so necessary pacifist propaganda. With lamb's patience and bleating one cannot prevail against the wolf... You will be told that the enemy is over there, he is over here. They will tell you that all Latvians, Swedes, Czechs or French are scoundrels, the storytellers are. You do not owe the state your life; you do not owe the state your life.' But these views were not just the private opinion of Mr. Tucholski, but were purposefully carried to the masses by the large organizations. The 'German Peace Society' organized an 'Action against War' in 1927, where the signatories committed themselves 'to refuse military service and work to any government that should resort to war, and beyond that to fight war by all means.' The 'defense association' Reichsbanner explicitly adopted Tucholski's slogan. The chairman of the Brunswick Reichsbanner, Dr. Lube, wrote on November 9, 1926, in 'The Other Germany': 'For our youth there is no better educational program than the warning call of our Ignaz Wrobel (Tucholski): And if they come to you and threaten with pistols: Don't go! Let them come get you first! No conscription! No soldiers!' 'The Other Germany' wrote in 1929 (according to 'Reichsbote', March 13, 1929): 'We whistle at this kind of fatherland and we whistle at all 'heroic deeds' for this fatherland. We say to our opponents' faces: Yes indeed, if the Stahlhelm-Jungdo-fatherland, that is, the war criminals of yesterday and the day after tomorrow, prepares illegal armaments and considers any disclosure about it as treason, then we will consider this treason as our good right and handle it accordingly forcefully. The same spirit was cultivated by the Jewish pacifist clique even before the war, as Walter Steinthal wrote in 1912: 'National honor, a beautiful word, only that it no longer lures any mature German to the sword' (Meister, p. 32).

The conscientious objection preached here was by no means born from religious or moral distress of conscience, but rather arose from the shabby erosion of a guiding image for human life; it came entirely from the 'private sphere,' from the desire to live as an individual 'human' without responsibility. Beyond conscientious objection, efforts were made to ridicule the human role model of the hero in general, not just the image of the soldier. In the world of human rights, only the 'intellectual' and the money-earner should count. The '*Weltbühne*' 1928, Issue 27, summarized this general attitude (quoted from 'Sigilla Veri', Vol. III, p. 772): '*We need denial of courage and recognition of cowardice. Only one thing helps: an unconditional, life-affirming cowardice. Where there is danger to life, no volunteers forward*.' Mothers who let their sons become soldiers are considered child murderers. A telegram from the cruiser '*Emden*' to the city of Breslau, saying it had thrown a wreath into the sea at the death site of the '*Breslau*', is given the headline 'Boom, Boom' by the social democratic '*Volkswacht*'. The '*Berliner Tageblatt*' described the scuttling of the fleet at Scapa Flow as a 'luxury of heroic posturing'. The death of Captain Dreyer, who went down with the bridge of his wrecked steamer in the South Atlantic, is considered a 'delusion', as 'romanticism' that later times would face with incomprehension. Ernst Toller's words: '*The ideal of the hero is the stupidest of all ideals*', applied to the entire pacifist 'front'. ***In this dissolution of all values, finally only 'economics' remained as common ground. The United States of Europe desired by the Pan-Europeans were meant to serve primarily economic cooperation, i.e., the exploitation of European peoples by American***

or European Jewish high capitalism. While the large economic area would have beaten the strength of the peoples, its wider market would have been more 'rational'. The plans of the Liberals (and the Marxists), the longing of Rathenau and Marx to heal Europe through a trick of economic organization, the delusion of the 'fulfillment politicians' to overcome Versailles through 'economic reason', arose in this Jewish world of unconditional hostility to defense, in the world of 'human rights'.

The Present.

Besides Freemasonry and anti-defense organizations, the Jews had many other opportunities to work from non-partisan centers. They pushed themselves and their friends into the prestigious clubs of the cities and worked on each of their 'intellectual' acquaintances and their 'economic' colleagues for their interests. Before each election, the Central Association tried to commit the parties to a specific line in Jewish policy. The abundance of possibilities for Jewish influence cannot be fully comprehended even today.

After 1933, when the most important starting points of Jewish power were destroyed and the Jews were completely pushed out of the first line and almost completely from the second and third lines of their front, they still have power positions available elsewhere from which they seek to launch their counter-attack against the German Reich. *As emigrants, they work from abroad using all means in the fight against the new Germany. They incite war, they boycott, sabotage, betray, try to continue their work of subversion*.

They also fight as foreign citizens, thus truly as World Jewry, against Germany. The Jews of the world, still firmly in the saddle through parties, lodges, clubs, strive to create as many difficulties as possible for the new Germany by harnessing the non-Jews of their countries for Jewish purposes. Finally, they target the German ethnic groups living outside the political borders of the Third Reich and try, as before, to incite Germans against Germans. *They sit in many 'foreign German' organizations, they still control a large part of German-Americanism*.

Therefore, the German people as a whole must remain vigilant and must not think that with the victory of 1933, they have already achieved the final victory over Jewry and Judaism. *It has thus been proven that Jewry strived for political power in Germany and that they succeeded in conquering the most important positions of power during the time of the Weimar Republic*. *Secondly, it has been proven that the Jews used this power for their own interests.*

Thirdly, it has been shown that these Jewish interests were best implemented through promotion of the anti-people movement of 'human rights,' through a further driving of civil society, thus the powers that are the mortal enemy of a genuinely German way. Fourthly, it has never been explicitly pointed out, but it shines through from every testimony of Jewish activity by itself, that Jewish influence was not only anti-people in its goals but also tasteless in its manner, that it would have formed an element of excess, hysteria, lack of balance, illness in the German people even if the racial Jews had not advocated so much for anti-people interests. They have degraded German political life. Rabbi Prinz writes: '*The history of the Jews of the last one and a half centuries is in large part a medical history. What accumulates here in these people in terms of eccentricity, oddity, desire for recognition, inferiority complexes, arrogance, self-deception, exaggerated love of truth, hatred, pathological patriotism and rootless cosmopolitanism, represents a psychopathological arsenal of rare richness*' (p. 26). *It is an imperative of German self-preservation and German will to human decency that the time of Jewish rule, as it existed most purely from 1918 to 1933, never return*.

The Christian Churches and Judaism.

The Pioneers of Jewish World Domination.

When one wants to subject the position of the church, of Christianity towards Judaism, towards the Jewish question to a thorough examination today, it hardly seems appropriate anymore to make a distinction between the Roman Catholic and the Protestant Church and their various groupings. For even if there may be some deviations in dogmatic position, the fundamental and practical stance towards Judaism and the Jewish question is the same in the orthodox directions of both large denominations. *And it is and must be the same because the root is the same, because the Jewish origin as the core and substance of the churches is the same in both*.

The national revolution of 1933 left no area of public life untouched, including religion. The years since this revolution were marked by the formation of the people, and this formation could and should only take place through the elimination of all foreign elements that had nested in our national life for 1000 years. Naturally, the revolutionary wave could not stop before the churches, which were and are most deeply and closely connected with foreign elements and which were and will be the most significant spiritual power that repeatedly and constantly strived to bring the foreign spirit, guarded as sanctuary, to our people as spiritual medicine. And even though the religious revolution is still in its early stages and carries along various immature and incomplete elements, thus still requiring clarification and maturity, the entire inherited substance of church life was somehow questioned overnight. *And this substance was the Jewish root and Jewish content of both doctrine and cult*.

In defense of this substance, the various churches, including the Reich Bishop's Church, stand in one front. *And if we look closer, we find that this*

substance of Jewish origin is primarily what has caused and continues to cause countless officials and pastors of the churches to take a hostile attitude toward the National Socialist state. Haven't we experienced that almost all resistance against the new state came only from the churches, that they alone stood out unpleasantly through a more or less clear, albeit only religiously disguised opposition. This fact gives pause for thought. In reality, the situation is such that the substance common to all churches from Judaism virtually necessitates this hostility to the state. Whenever and wherever opposing voices from the church become loud, where one finds a 'witness to pure truth' against the demands of the time and the National Socialist state, it is a confession to that Jewish substance of churchdom. *Today, this substance becomes the antipole of the völkisch idea!*

From all this, one sees the tremendous fatality of the 'religious foreign nature' to which our people had succumbed and partly still is. This religious foreign element leads to refusal of obedience to the state, yes, to treasonous tendencies, for one must obey 'God,' namely the Judeo-Christian 'God' Yahweh, more than men. But the political-national revolution would have to remain only patchwork if it were not still completed and supplemented by the religious revolution. This cannot and must not take place through the violation of conscience, but only through long, constant enlightenment and education of the German people and especially the youth. Thus, while there may be various deviations of individuals from the general church position on Judaism, the churches' stance on the Jewish question is essentially unified and can be summarized in the words of a resolution from the General Assembly of Catholics in Scotland:

'*The General Assembly would like to emphasize once again the deep significance of the fact that the divine Savior, in whom they joyfully believe, descends in flesh from the Jewish race. They find that this thought grants the Hebrew nation a special position in world history, as all who love the Lord Jesus Christ must also love the race from which he sprung*.' (p. 43 of the 1935 polemic published in Lucerne: *The Endangerment of Christianity through Racial Delusion and Jewish Persecution*.)

These words, which already indicate the Jewish substance of church faith, are classically Christian, they can be recognized by all Christianities of the world and will certainly be recognized (except for some weak German movements). The words of that General Assembly are moreover directed against the new Germany, from which it can be seen that the effectiveness of Judaism as Judaism against Germanness is not the only opposition that Judaism has produced; greater and more powerful is the Jewish front in churchdom, and it is more dangerous because it addresses itself to the soul of man. *The churches want to save their substance today, but we must save ourselves from this substance*! That is the situation.

It is true that the churches see themselves as the continuation of Judaism. If Judaism is the seed, then Christianity is the fruit that developed from this seed. This is how the so-called Saint Augustine interprets Christianity in his commentary on Psalm 75 ('God is known in Judah, great is his name in Israel'). He says: '*The enemies of our Lord Jesus Christ, namely the well-known Jews, tend to boast on the basis of this Psalm and revile the Christian peoples, as if God were not known to them: to them alone, they say, God is known, which the Prophet himself confirms with the words: 'God is known in Judah', elsewhere he is unknown. In truth: God is known in Judah, but one must know what is to be understood by Judah. God is truly only known in Judah, we too say this, and if someone is not in Judah, then God cannot be known to him. But what says the Apostle? 'A Jew,' he writes, 'is one inwardly, and circumcision is circumcision of the heart, in spirit, not in letter' (Romans 2:29). Thus there are Jews who circumcise the flesh, and there are Jews who circumcise the spirit. Many of our holy fathers had both the circumcision of the flesh, which was to them a sign of faith, and the circumcision of the heart because of their faith itself. But those who now boast of the name and have lost the dead, deviated from their fathers' kind and remained Jews in flesh but are heathens in spirit. Jews are namely those who descend from Abraham, whose son Isaac begot Jacob, from whom the twelve prophets descend, from whom the entire Jewish people originates. But they were mostly called Jews because Judah was one of Jacob's twelve sons, he was, as it were, the patriarch among the twelve, and from his tribe the kingdom would come to the Jews… First, indeed, the people were given Saul as king from another tribe (Saul was from the tribe of Benjamin), but he was rejected as a bad king. Afterwards, they received David from the tribe of Judah as king, and from him, thus from the tribe of Judah, came the kings. The prophet Jacob had already prophesied this when he blessed his sons: 'The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until he comes who is to be sent' (Genesis 49:10). But from the tribe of Judah came our Lord Jesus Christ, for he is, as Scripture testifies, from the lineage of David, born of Mary. However, regarding the divinity of our Lord Jesus Christ, in which he is equal to the Father, he is not only before the Jews, but even before Abraham (John 8:5), and not only before Abraham, but also before Adam, and not only before Adam, but also before heaven and earth and before all time, for: 'All things were made through him, and without him nothing was made' (John 1:3). But because it is said in prophecy: 'The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until he comes who is to be sent', let us go through the earlier times. There we find that the Jews always had kings from the tribe of Judah, which is why they were also called Jews. They had no foreign king before the time of Herod, who reigned when Christ was born (Luke 3:1). With Herod*

began the foreign kings. Before Herod, all were from the tribe of Judah, until he came who was to be sent. But when the Lord Jesus Christ came, the kingdom of the Jews was destroyed and taken away from the Jews. Now they have no king anymore, because they would not recognize the true king.'

'*So see then if they are to be called Jews. You already see that this is not the case. They themselves have already renounced this name with loud voices and declared themselves unworthy to be called Jews, except in the flesh. When did they renounce this name? Back then, when they spoke against Christ and raged against him, that is, against the offspring of Judah, against the descendant of David. Pilate said to them: 'Shall I crucify your King?' And they: 'We have no king but Caesar' (John 19:15). Oh you who call yourselves Jews but are not: if you have no king but Caesar, then the scepter has already departed from Judah, and he has come who was to be sent. One can thus say with much more truth that the Jews are those who have converted from Judaism to Christianity: the other Jews who do not believe in Christ have deserved to lose the name themselves. The true Judaism is therefore the Church of Christ, which believes in that king who came from the tribe of Judah through the Virgin Mary, who believes in him of whom the Apostle says in his letter to Timothy: 'Remember that Jesus Christ, the offspring of David, has risen from the dead.' For from Judah comes David, and from David the Lord Jesus Christ. We who believe in Jesus Christ belong to Judea, and we have recognized Christ, we who have not seen him with our eyes but hold fast to him in faith. So let the Jews, who are no longer Jews, cease to revile us, for it is they who declared: 'We have no king but Caesar.' Thus if God, who in Christ 'reconciles the world to himself,' revealed himself to them (the Jews) and they crucified him because they did not recognize God hidden in the flesh, then that Judea, which is so called but is not, must step back. Let the true Judea step forward, to which it is said: 'Draw near to him and you will be enlightened and your face will not be put to shame,' for this one heard and believed, and the Church became the true Judea, where Christ is known, who as man descends from the lineage of David, but as God stands above David*.' (Translation according to the *Eucharistic People's League* published by the Jesuits, 8th year, No. 6.)

This view is thus that of the Roman Church as well as that of orthodox Protestantism. When therefore Reich Bishop Müller declared to a press representative (*Süddeutsche Zeitung* No. 282, 1933): '*Christianity was not born out of Judaism, but emerged in struggle against Judaism*,' Pastor von Löwenich (*Confession Front*) could in response appropriately express in the *Fränkische Wacht* (Dec. 1, 1933) as the general opinion of his direction: '*Luther translated the Old Testament with fervent effort. He composed the defiant image of the mighty fortress after an Old Testament Psalm (46). He generally liked to pray the Psalms and thereby 'looked into the hearts of all saints.' But our Lord Jesus Christ said of the law of Moses that he came not to dissolve it but to fulfill it, and not one iota of the law should be lost until all is fulfilled. Among his last words on the cross are two Psalm words, and he himself interpreted his sacrifice on the cross to his disciples in light of Old Testament prophecy*.' From this emerges with all clarity what is meant here by the concept of substance. Christianity is the logical fulfillment of Judaism.

This can also be unequivocally read from the Roman liturgy. In the *Missale Romanum*, the missal used for reading the Roman Mass, which contains the prescribed prayers, there is also one that contains a request to God (namely the Jewish God Jehovah) to let all peoples and humans become Jews: '*God, we see Your ancient miracles still shining in our time; for what You did with mighty hand for one people when You saved them from the pursuing Egyptians, You still work today for the salvation of all heathen peoples through the water of rebirth: Grant now that the whole world and humanity may enter into the sonship of Abraham and the dignity of the people of Israel*.' This prayer is prescribed for Holy Saturday. On Good Friday, however, the Roman Church prays for the faithless Jews that they should convert back to salvation.

When a Roman bishop receives his consecration and the miter (the bishop's hat) is placed on his head as a sign of his dignity, the consecrating archbishop speaks the following prayer: '*We place, O Lord, on the head of this church leader and Your champion the helmet of firmness and salvation, so that by his face thus adorned and his head armed with the horns of both Testaments he may appear fearsome to the opponents of truth, and under the lending of Your grace he may be an energetic fighter against opponents. You have adorned the face of Your servant Moses through a conversation with You and then distinguished it with the strongly shining horns of Your clarity and truth. You have commanded Aaron, Your high priest, to put on the high priestly hat, through Christ our Lord*.'

At marriage, the Roman priest prays in the bridal mass: '*Strengthen, O God, what You have worked in us, from Your holy temple which is in Jerusalem. Send help to the bridal couple from the sanctuary and protect them from Zion*.' These examples could be multiplied at will. No Christian church can exist without this substance, but this substance is, as already said, what makes the churches so dangerous as spiritual counter-power in today's state and for the people's education. Moreover, the churches, equipped with this spirit from which they cannot separate themselves, must become havens of political reaction.

The judgment of the ancient church about the Jews, which Harnack (*Mission and Spread of Christianity*, Vol. 1) reproduces in the following words, is now probably completely overcome: '*The Jews are the worst, most godless and God-forsaken people among all*

peoples, the true devil's people, the synagogue of Satan, the fellowship of hypocrites.' This judgment shows that for many centuries, despite the substance, the opposition to Judaism was very harsh, i.e., the church's stance was subject to constant change. But until 1918, the exceptional laws against Jews were still formally binding for Christians in Roman church law, even if their observance was no longer valued.

In the church law code (*Codex juris canonici*) valid until 1918, the following principles were established regarding the treatment of Jews: (1). The Jews may live in the bosom of Christian peoples with free exercise of religion. The freedom of their religious practice is to be protected, but in return they must refrain from everything that could hurt Christianity in its religious feelings. (2). The settlement of Jews is to be restricted and efforts made so that they possibly live together. For when scattered among the people, they have more opportunity for illicit acquisition and usury. The church law justified this by saying: '*The worst agitators for freedom of movement were the Jews. They have nested in all wealthy cities to suck dry the wealthy*.' (3). Christians should use neither Jews as doctors nor as nurses, except in cases of necessity. For: '*The Church holds in honor the body of Christians sanctified by the reception of the sacraments, which it does not want to give into the treatment of Jewish doctors.' In other words, treatment by Jewish doctors is a desecration!*' (4). The Jew may not hold any public office, particularly not as judge, government official, or teacher, except at Jewish schools. For: '*It is against the dignity of Christians to sit at the feet of a Jewish teacher, to be judged by a Jewish judge. It is against the principles of the Church, against the welfare of peoples, that Jews should be civilly equal with Christians, therefore one must not let them rise up. Innocent III calls it an absurd thought that a blasphemer of Christ should exercise authority over a Christian*.' (5). The Christian must not serve the Jew as a domestic servant. Violations may be punished with excommunication under certain circumstances. As justification, the canonical law mentioned with full disgust that among Jews there was a custom to pour the milk of wet nurses into *latrinam* for three days when they went to the Lord's table at Easter. Since such abominations still occurred among them in various ways, a Christian servant must fear divine wrath if they earned their bread in such a house. However, if the Jews refused to dismiss their Christian servants and wet nurses, they were forbidden by church law from any contact with Christians. (6). *Jewish business and trading life should be subject to strict control to protect Christian peoples from usury exploitation*. (7). Marriages between Christians and Jews are strictly forbidden because of *disparias cultus* (disparity of cult). Thus, because of difference in religion (not because of difference in confession within the community of the baptized) these marriages are forbidden. Therefore, even Protestants were forbidden by church law to enter into marriages with Jews. From this separating impediment to marriage, no dispensation for entering into a Jewish-Christian mixed marriage was ever to be obtained from the Church.'

No one will be able to deny that these church regulations for the protection of the people were very clever and wise. And they remained valid (at least formally) until 1918. On May 19, 1918, the new church law came into effect. And what did it contain of all these well-thought-out provisions that had been tested through centuries? Nothing! Absolutely nothing! *The word 'Jew' doesn't even appear anymore in the new Codex Juris Canonici*. While the previous church law still had a special section '*de judaeis*,' such content is completely missing in the new church law. Of course, this only cleared the slate, because in practice these church protective regulations had not been applied for decades before. Not only were marriages between Jews and Christians readily permitted if an appropriate dispensation fee was paid to Rome, but in all other areas as well, no one took offense anymore if Christian servants worked for Jews, or if someone was treated by Jewish doctors, and absolutely no one took offense anymore if Jews held public offices, which they increasingly could do in all European countries over the course of the past century. From this situation, the conclusion was drawn in 1918 and the relevant Jewish provisions in church law were deleted. Even Jewish-Catholic mixed marriages are now gladly permitted under certain conditions. ***The disappearance of the Jewish question from church law is undoubtedly of symbolic significance and characterizes the increasingly clear rapprochement between Judaism and the Catholic Church***. This rapprochement occurs under external and political conditions that have changed compared to the past, quite logically based on the Jewish substance. One must also love the race from which Jesus Christ emerged!

In this spirit, the particularly notable founding of the Society of Friends of Israel (Amici d'Israele) took place in Rome in 1926, whose Secretary General, chosen by the Pope, Monsignor van Asseldonk, expressed himself about the society as follows:

'*This is about a purely religious movement of love for God's people Israel, by no means a church missionary society. Through sermons, lectures, newspaper articles, and conferences, the Catholic world should be reminded that our common God-Father has irrevocably chosen the people of Israel, which has also been confirmed by Christ and his disciples. It follows that antisemitism directly contradicts the doctrine of God. An appeal to the Catholic clergy of the whole world*

will be issued in the coming days. The Jews would do well not to distrust us, but to show us goodwill.'

These statements were made to a representative of the Jewish Telegraphic Agency in Zurich (cf. among others, the journal of the Reich Federation of Jewish Front Soldiers, *Shield*, No. 17, 1926). Some time later,

Prelate van Asseldonk was also received in audience by the Pope, where the latter declared, among other things, that it was against Catholic principles to persecute Jews, that Jews were indeed God's chosen people. ***The Pope further said: 'I and some cardinals are friends of Jews, and we support the 'Society of Friends of Israel' and the fight against antisemitism***.' (Reichswart, August 7, 1926.) The founding and development of the Society of Friends of Israel is particularly instructive and enlightening regarding the question of Rome and Judaism. The founding meeting took place under the chairmanship of the late Cardinal van Rossum. '*What joy for the Savior*,' the Cardinal exclaimed in his address, '*if his heart could win over these people. Therefore, we welcome, love, and bless with joy this excellent apostolic missionary work*.' (As reported by the Roman correspondent of the Catholic *Deutsches Volksblatt* No. 178, 1926.)'

But that was not enough! Cardinal van Rossum felt an even greater need to clearly explain the position of the Catholic Church regarding Judaism. He declared to the Jewish Telegraphic Agency in Zurich: '*The Catholic Church strives for reconciliation among peoples and brotherhood of nations and condemns antisemitism with the utmost severity and with the full force of its authority. Any attempt to disturb the dignified and peaceful existence of the Jewish people is strongly disapproved of by the Catholic Church as being against the spirit of its teaching. Between the Catholic and Jewish religions, there are three main common principles: belief in one God, in the immortality of the soul, and in the cleansing of committed sins through atonement*.' (*Völkischer Beobachter*, July 27, 1926.)

However, by decree of March 25, 1928, the society was nevertheless dissolved. It is not uninteresting to reproduce parts of this decree, which explicitly acknowledges the Church's previous position toward Judaism (Acta Apostolicae Sedis No. 4, 1928): '*The Catholic Church has never ceased to pray for the Jewish people, who until the coming of Jesus were the keepers of divine promises, regardless of the blindness into which they later fell, precisely so that God's grace might triumph over their hardness and enlighten them and call them back to the true faith. The Holy See, driven by this same love, protected this people against unjust oppression and condemned systematic hatred against the people who were once chosen by God, a hatred that is designated by the name antisemitism*.' - '*But*,' the decree continues, '*within the Association of Friends of Israel, a way of acting and speaking has begun to be introduced which deviates from the Church's understanding and from the spirit of the holy fathers and also from the holy liturgy. Consequently, the Cardinals belonging to the Holy Office, having previously obtained the vote of the consultors, in a plenary session of the congregation on March 21, declared the association 'Amici d'Israele' dissolved and ordered that no one in the future may write or publish books or written works which in any way favor such erroneous currents*.'

That was the end of an action that literally overflowed with love for Judaism. This action made concessions to Judaism and permitted it freedoms, so that not only the purpose of the society but even church tradition appeared endangered. According to the *Deutsches Volksblatt* (April 13, 1928), *the society adopted practices and formulas of a liturgical nature through which the society took on the character of a lodge!*! Thus, Roman Pharisaism could not tolerate Jewish Pharisaism, therefore Rome intervened: a proof of how jealously Rome watches over its traditions and, despite all the ardent love for Judaism that is expressed a hundredfold elsewhere, would not be dissuaded from this.

A few weeks later, on May 19, 1928, an article appeared in the Jesuit journal *Civiltà cattolica*, whose articles are subject to the personal approval of the Pope himself: *The Jewish Danger and the Amici d'Israele*, which stated among other things: '*The Jewish danger threatens the whole world through pernicious Jewish influences or abhorrent interference, especially among Christian peoples and even more among Catholic and Latin ones, where the blindness of old liberalism has particularly favored the Jews while persecuting Catholics and especially the orders. The danger grows greater day by day... Although we are not like some who are too readily inclined to burden the Jews with all blame for the evils that have befallen modern society, especially Europe, we have tried, for example in the question of Bolshevism,* ***to clarify what guilt and what predominant influence the misguided people of the Jews bears in the Russian Revolution, as already in the French and more recently in the Hungarian Revolution with all their evils, cruelties and wild terrors****... Jewish propaganda is in part most closely connected with Masonic and Bolshevist propaganda. One does not understand how it can still be protected by governments that show they are determined to fight Freemasonry and any other liberal, socialist or communist propaganda.* ***In less than a century, it has already led from a state of complete tolerance or even favoritism, thus more than simple freedom or equality granted to Jews, to their hegemony in many parts of public life, especially in economy and industry, not to mention high finance, where they were granted virtually dictatorial supremacy which can give laws to states and governments, even in matters concerning politics, naturally even more so in financial matters, without concern for rivalry, as occurred during the war****. This fact, truly a strange phenomenon, cannot be explained, let alone justified, by the number of Jews living in the countries concerned.* ***Rather, it has its reason in secret Jewish interference, which has thus led to a power not due to them, which is no longer in any proportion to their number, and moreover contradicts reason and the common good****.'* After the journal had presented some figures showing the minority proportions

of Jews in individual countries, it further remarked*: '**And with all this they hold the leading positions in big industry, in high finance, in diplomacy and even more in secret societies, so that they can work toward their world hegemony... But what is most distressing is not only that the peoples accept this state, but that they receive it with pleasure and favor it, as moreover the so-called League of Nations favors secret Jewish interference***.'

One could hardly expect more insight in these circles. Isn't this a brilliant justification of National Socialist Germany's position? But one should not overestimate the significance of this article. With it, Rome merely drew the final line under the debacle with the Society of Friends of Israel. Nothing more. One should never conclude from this that Rome would now begin the fight against the lamented Jewish phenomena. Rome will be careful, because despite this attack at the time, Rome needs Judaism. Nevertheless, such statements have considerable significance in view of Rome's fierce struggle against Germany, because if anti-Judaism is unchristian, then the occasional anti-Judaism' of the Vatican or the Jesuits is obviously also unchristian!

In this regard, a Roman document dealing with the question of Jewish ritual murder carries particular weight. In 1930, the documents from the diplomatic correspondence of the Tsarist ministers appeared in a special volume. Here are also found letters exchanged between the Russian Foreign Minister Sazonov and D. Gelidov, the Russian plenipotentiary to the Vatican, in 1913. They follow up on a letter addressed to the Pope by Lord Rothschild (London). This referred to the Beilis ritual murder trial then taking place in Russia and reminded the Vatican that two old papal bulls contained the unequivocal declaration that the Pope believed in the existence of ritual murder practices among the Jews. These two documents, Rothschild wrote, were now being used against the Jews by the Russian priest Pranaitis, and the Vatican was even requested to prevent such methods by all suitable means. To this letter, the then papal Secretary General, Cardinal Merry del Val, responded to Lord Rothschild that he could say nothing more than that the documents that speak of a belief in Jewish ritual murder were indeed written by Popes and are located in original form in the Vatican library. In response, the Russian Foreign Minister had his ambassador to the Vatican inquire whether Rothschild's given declaration was to be understood as meaning that the Pope no longer stood by the old bulls but did not dispute their existence, or rather that in the Vatican's view, an infallible verdict had already been issued on this question, namely in the sense that ritual murders belong to Jewish customs, and that accordingly nothing more needed to be added to these pronouncements.

The Vatican's response, according to the Russian ambassador's report, was: '*The confirmation of a copy's authenticity means anything but the denial of its content. On the contrary, it is to be considered proven that it is an old Jewish custom to murder Christian children at Easter*.' This document bears the date of November 18, 1913. (Cf. *Völkischer Beobachter*, July 29, 1930.)

However, when a Catholic opponent of Jews claimed and spread the fact of ritual murder custom in a special publication in 1934/35 in Austria, Catholic newspapers indignantly distanced themselves from him, and the publication was even generally denounced because the view expressed in it was unchristian! One should not overestimate the significance of the above Vatican document, however. It is countered by such an overwhelming abundance of pro-Jewish 'religious-Catholic' manifestations that it would be delusional to believe that Rome would draw the necessary conclusions for its domain from the occasionally admitted danger of Judaism for all peoples. *We give below some examples of how the Jewish-Roman spiritual kinship works in practice*: Catholic Professor Dr. Englert wrote articles in the *Beobachter am Main* in 1924 '*On the Catholic Spring in New Germany*'. There it said among other things (according to *Reichswart*, November 8, 1929):

'*No religion stands as fundamentally and thoroughly close to Judaism as the Catholic one, and no other has such fundamental value for the Church as the Synagogue and its holy scriptures... This exactly is today the struggle of the (Catholic) Church: its enemies see in Catholic Christianity nothing other than perfected Judaism. The cause of the Church and the cause of Judaism have become one. The Church stands absolutely for the divinity of the Old Testament just as for that of the New. The Church is not Judaism of any arbitrary race... but the people of the Messiah the prophet of revealed truth and the apostle of messianic grace to all nations... On this historically anchored community of struggle and suffering, which has become more actual than ever today, it rests that Church and Synagogue move closer together. One does not err in assuming that intellectual Judaism becomes well aware of these connections and arranges itself accordingly by seeking more intimate intellectual contact. In today's time of the most degenerate nationalisms in Europe, there is no better reinsurance for Judaism than with the Church, which can never surrender it to the materialistic racial swamp of an absurd fashion theory; with the Church, which rather returns it to the ideal of its salvation-historical consecration and dignity and raises it to the bright height of revealed religion; with the Church, whose children see in every pious Jew a worshiper of the true God and witness of the Messiah hope and are therefore inclined to show him not only tolerance but also a kind of religious awe*."

The following was published in Schönere Zukunft on March 3, 1933: 'In 1912, Miss Rosalie Maria Levy converted to Catholicism in Washington. The convert is a well-known writer and a very active member of the '*Prayer Brotherhood for the Conversion of Israel*'. From her pen come, among many other writings, the works: 'Life in Heaven', 'Why Jews Become Catholics' and 'Judaism and Catholicism'. According to a report in the *Osservatore Romano* of February 3, 1933, Miss Levy took the announcement of the Holy Year as an opportunity to address an urgent appeal to the Jews of the whole world. It states among other things: '*How favorable is this moment for Jews around the world to study carefully the life and teachings of Jesus Christ! We must be proud of Jesus Christ because he is of our race. Never has a mortal lived who led such a holy life and taught such holy commandments as Jesus of Nazareth did. We should actually be the first to accept his teachings and follow him. However, strangely enough, precisely the people of his flesh and blood refuse to recognize him as the Savior promised by the prophets of the Old Covenant, although during his life and in his death he fulfilled all their prophecies... Christ's works testify that he was not only human but also God, as he himself declared. After his death and resurrection, the Apostles preached Jesus the Crucified: they were all Jews. Would they have done this if they had not been convinced of his divinity? Humanly speaking, they had nothing to gain. They suffered martyrdom for the faith they professed. In the following centuries, numerous Jews who took the trouble to study thoroughly and conscientiously the life and teachings of Christ as laid down in the New Testament had to come to recognize his divinity and seek baptism in the church he founded, the Catholic Church. Christ did not come to abolish the law of the Old Covenant but to fulfill it. Just as the Jews who listened to the prophet Isaiah did not have to reject anything they had learned from Moses, so too converts from Judaism, when they heed Christ's revelations, need not give up anything laid down in the Old Testament. On the contrary, they find in the New Testament the complete fulfillment of the prophecies of the Old Testament*.'

According to *Schönere Zukunft* (No. 22, 1933), Bishop Heylen of Namur ordered that February 19, 1933, be observed as a Sunday of Prayer for the conversion of the Jews. In a pastoral letter, the Bishop explains that it would be wrong to think that working and praying for the conversion of the Jews would be futile and meaningless, pointing out that the reigning Pope was particularly concerned with the conversion of the Jews, as evident from passages in the papal letter introducing the Feast of Christ the King. Furthermore, the Bishop declares that the interpretation of relevant passages of Holy Scripture, according to which the end of the world would immediately follow the conversion of the Jews, is completely false; according to the interpretation of the Holy Father and theological experts, according to the Bible's prediction, a time of peace and prosperity would follow the conversion of the Jews.

Der christliche Pilge, the Catholic diocesan newspaper of Speyer, published (on February 17, 1935) an article *Synagogue and Early Church*, which concludes with the words: '*We, however, know that the fate of the Jews, even in the political world, cannot be understood from the political sphere, but only from the revelation in Scripture. As Christians, we recognize the folly of modern thinking in imagining that a decision of God, such as the election of Israel, could be corrected by so-called history. Israel is our thorn in the flesh, against which we cannot kick, we who, to speak in the Pauline language of the Romans, are the adopted ones (adoptivi) compared to them, the legitimate ones (legitimi). We do not know when it will be that the prodigal son finds his way back to the Father's house, but we know about the joy of the Father, who constantly waits for this return, and that we, as then, so now can only do one thing: acknowledge the mystery of the Church made up of Jews and Gentiles as the one mystery of divine mercy*.'

This view shows how hopeless it is to argue with certain Christians about the Jewish question.

A prominent Catholic scholar, Dr. theol. C. M. Kaufmann in Frankfurt am Main, addressed the position of Roman Catholics toward Jews in the *C.V.-Zeitung* (Monthly edition February 1927): '*It is noteworthy that Catholics and the Church itself generally got along better with Jews than with Christians who had fallen away from Catholicism... Well known is the pleasant relationship that exists in many places between episcopal offices and the Chief Rabbinate. This phenomenon probably has its deeper roots in the feeling of shared religious traditions and, on the other hand, in an aversion (antipathy) towards apostate brothers that seems too obvious to me*.'

In truth, the pleasant relationship comes from the common essential foundation. This is also proven by the following: The Prague Catholic Congress in July 1934 decided to conclude with a thanksgiving to the Prague Jewish community. The letter addressed to the Prague Chief Rabbinate reads as follows: '*To the Honorable Chief Rabbinate of the Jewish Religious Community in Prague. Dear Sirs, You were so kind as to welcome the nationwide Catholic Congress with the biblical greeting of peace, which recurs in numerous forms in the books of the Old and New Testaments. From the depths of our soul, we thank you for this message and return your greeting most cordially. Fiat pax in virtute tua. The words of the Psalm you quote form part of the daily prayers of the Catholic Church. We are certainly of the same opinion as you, worthy gentlemen, that humanity today is grouped only into two camps, the camp of those who proclaim faith in (the Jewish) God, and the camp of God's opponents, and that the common value of creeds and customs should protect all without distinction who build on the sacred truth of God's revelation. The supreme commandment of love for God and neighbor, which is already contained in the Old Testament, forms*

the common foundation of what is sacred to Jews and Catholics. The message of peace proclaimed by the nationwide Catholic Congress applies to all people without distinction, for each individual human soul has infinite value before God. You greeted the Congress with the words of the Psalmist of the Lord. Allow us to answer you with the words of the High Priestly Blessing, with the sublime words Jeverecho Adonaj verjischinerecho, which we apply to all humanity throughout the world without distinction: May God bless you and protect you, may the Lord make His face shine upon you and be gracious to you. As the Lord turns His face to you and grants you peace: 'Vojosem lecho schalom'. Msgr. Dr. Leopold Precan, Archbishop of Ohnutz, Metropolitan of Moravia, Chairman of the Congress; Msgr. Dr. Karel Kaspar, Archbishop of Prague, Primate of Bohemia, *ordinarius loci* of the Congress; Dr. Johann Georg Rückl, actual papal chamberlain, Executive Chairman of the Congress. (*Prager Tagblatt*, July 2, 1935.)

Indeed, at the Austrian Catholic Day in 1923, Capuchin Father Kröpfl (according to Deutsch-österreichische Abendzeitung of July 4, 1923, No. 181) stated among other things: '*The Jews are destined to accomplish even greater things within the Catholic Church than David and Solomon. Therefore, a cooperation between Catholics and Judaism would not only be an advantage for the Catholic Church but also justified because of the carnal relationship with Christ*.'

F. Murawski (*Catholic Church and Judaism*, Berlin 1924, p. 25) expresses himself more cautiously: '*The Church recognizes Judaism as its root and regards it as a divine institution that was meant to introduce the Savior into the world. However, it now rejects it as an independent phenomenon because it has been superseded by and absorbed into the Church; it regards it as imperfect. Judaism has part of the truth, the Church has the whole truth; Judaism has the law, the Church has grace as the crown of the law; Judaism leads to Christ, the Church is Christ*.'

Most characteristic and striking in recent times was the defense of Judaism (albeit initially only of the Old Testament) by Cardinal Faulhaber of Munich in his famous Advent sermons in December 1933. The first sermon was titled 'The Old Testament and its Fulfillment in Christianity' (December 3, 1933) and a later one: 'The Moral Values of the Old Testament and their Appreciation in the Gospel' (December 10, 1933).

It would go too far to discuss the content of these 'religious' lectures in detail; it suffices to note the echo on the Jewish side to understand the nature, meaning, and effect of these sermons. Apart from the fact that these sermons found the strongest and most enthusiastic resonance in anti-German foreign countries (Italian and French translations appeared, the latter with clear anti-German intent!), apart from the fact that they even earned the Cardinal a special honor from North American Jewry, as he was ranked second after President Roosevelt's wife among the 10 Christian friends of the Jewish people of the present (*Westdeutscher Beobachter*, November 24, 1934), the well-known *C.V.-Zeitung* of German citizens of Jewish faith also enthusiastically took up the sermons and gave the Cardinal the best grade that a Christian could receive from Judaism. Rabbi Dr. Bärwald (Munich) wrote there in the *C.V.-Zeitung* (January 4, 1934) under the headline: 'New Enthusiasm for our Holy Scripture': 'Also at the end of the last sermon, the exhortation to thorough reading of the Bible returns: 'The precedence over all books remains with the Book of Books... A storm is raging through our land that seeks to sweep away the holy scriptures from German soil because they are Jewish books. I have the conviction that this storm will rather kindle in all confessions a holy fire of new enthusiasm for the holy books."

We can only mention these words (Faulhaber's) with gratitude and satisfaction, but above all as an admonition that, as was once said before in this place, deserves to be taken to heart especially in our midst. Let us read the Bible and let no one surpass us in this! The study of the passages quoted in Faulhaber's sermons alone would offer immeasurable gain and, we are certain of this, encourage further research in the Bible. When the thoughts contained in it work within us, then it will become for us, to speak in its own language, a 'tree of life'. We are strengthened in the awareness of having a religion of life in our religion too. It is indeed the constant task to bring religion and life into harmony or at least into connection. How this happens elsewhere is shown in an exemplary way by the sermons discussed.

If we search for Judaism, we will not find it in doctrines, philosophemes, theoretical discussions, and programmatic declarations. In the living voice of the Bible, in its wonderful reality, it sounds loudest and purest. Here it also becomes practically effective, here religion becomes life when it leads to a sanctification of our life. This may suffice us today, where we and our religion are made almost impossible to work in public. All the more sustainably can we deal with ourselves. Only in this way, in the living grasp of religious values, can a religious, a Jewish renaissance begin, which is necessary. Here we truly encounter our Jewish genetic heritage, which, when cultivated with understanding, can develop it further, whose neglect must lead to signs of decay. Religious consciousness will always remain the measure of Jewish consciousness.

Once again, let Cardinal Faulhaber be quoted: '*People of Israel, that has not grown as your planting in your garden.' No, truly, 'it is God's planting'. But He has planted it in our garden and called us to be gardeners who should tend its fruits and share them with the world. We have the humble pride that revelation was given to the world through us. Let us carry it in us and before us with the feeling of being elevated, of being obligated, of being chosen, but also, and this is nothing else, with the*

feeling of responsibility that one has towards every difficult task.'

Faulhaber's Advent sermons have thus resulted in Judaism being strengthened in its consciousness of being chosen; it feels more than ever as 'God's planting'. Indirectly, therefore, Faulhaber has also promoted the 'Jewish renaissance'.

But if one listens to the Cardinal today, everything only referred to Old Testament Judaism, and allegedly none of his sermons contain any glorification of present-day Judaism! Nevertheless, foreign countries enthusiastically took up these sermons. As the Cardinal's private secretary wrote to the author, the French translation of the sermons was also done with the Cardinal's knowledge and will; it appeared under the hostile title: 'Jews and Christians before racism' (Edition du Monde Catholique) with the Imprimatur of the Archbishop of Versailles!! Even if the Cardinal disclaims responsibility for the title, he is fully responsible for the hostile exploitation of his sermons against the National Socialist state. *Is what Cardinal Faulhaber wrote in favor of Judaism anything different from what was reported above as the resolution of the General Assembly of the Scottish Church, namely that all 'who love the Lord Jesus Christ must also love the race from which he sprang'?*

No doubt, the Roman Catholics love this race, especially today in the völkisch state, where both, Jews and Catholics, have discovered and affirmed their mutual spiritual kinship in opposition to this state more than ever. Abandon all hope: The Christian, not to mention the Roman Catholic, will never for denominational reasons be brought into or fall into serious opposition to Judaism. Friedrich Nietzsche wrote the most fitting words about this in his *Antichrist*: '*The Jews are, precisely thereby, the most fateful people in world history: in their after-effect they have made humanity so falsified that even today the Christian can feel anti-Jewish without understanding himself as the final Jewish consequence*.' Christian opponents of Jews are like those natives who feel like whites when they adorn themselves with European clothing rags; they remain colored nevertheless, only that they abandon their own kind.

Is it not the 'final Jewish consequence' when the Jesuit Bangha wrote the following about Judaism and Catholicism in *Schönere Zukunft* (May 28, 1933): *'For as great and essential as the contrasts between both religions are, one must not overlook that they are nevertheless linked by important moments of kinship, especially if we understand Jewish religion not as the shallow enlightenment of many modern Jews, nor as the theology of the Talmud, but simply as adherence to the Old Testament and likewise equate Christianity with Catholicism. The latter is justified not only because Catholicism is historically the only legitimate continuation of the early church, but also because it stands as the only firm, clearly outlined, definite and easily definable doctrinal structure of the Christian faith. Catholicism and Old Testament Judaism, this is the core of the matter, are not mutually exclusive, but rather complementary elements. This is the first thought that might bring a believing Jew closer to Catholicism. Old Testament Judaism and Catholicism relate to each other like the root to the trunk, like the bud to the flower, like childhood to maturity, like promise to fulfillment. Catholicism considers itself the lawful heir, the legitimate continuation of the ancient Jewish religion, the completion of the Old Testament, the crowning and realization of the revelation that first came to the Jews. Judaism is faith in the coming Messiah, Christianity is faith in the Messiah who has come. According to us, Christianity does not mean a break with the Old Testament, no turning away from pre-Christian revelation, but rather the affirmation of the accomplished realization, while Judaism remained stuck with the promises, even when the promises became reality, when future hopes became blessed present and reality... It is wrong to say that Judaism as a whole turned its back on Jesus; no, Judaism split, and only one part, albeit the larger one, turned away from Jesus, while the other, also considerable part formed the first Christian community. Of course, today we only call the first of these two groups and their descendants 'Jews', that fraction of Judaism that fell into the following of the Pharisees and under their leadership rejected Christ. Many Jews might be surprised if they learned that Catholic theologians deal with the Old Testament far more extensively than the average Jew, and that, for example, Catholic priests pray the entire Jewish Psalter weekly in the breviary, which surely very few Jews do.' 'From the relationship just described between Judaism and Catholicism, the similarities and kinships between both spiritual directions and religions emerge. First, alongside the basic thesis of absolute monotheism is the common root of both religions: the Old Testament revelation and its reservoir: the Old Testament Holy Scripture. The books of the Jewish Holy Scripture are also holy scriptures for us Catholics, and no one has fought so passionately and faithfully over the last 50 years, with such expenditure of science and energy, for the authenticity and historical character of the Old Testament books against destructive criticism as Catholic theology. If the honor of the old Holy Scripture is restored today for Jews and Christians, believing Jews have mostly Catholic scholars to thank for this. This Holy Scripture of the Jews still finds continuous, devout use in Catholic worship life today. The Mass liturgy is full of excerpts from the Old Testament; even Jewish words are found in our liturgy: Sabaoth, Alleluia, Hosanna, etc., just as the phrase Kingdom of Heaven instead of God's Kingdom or Church is a Hebraism. The Catholic Church prays, whether Christmas or Easter, Good Friday or Pentecost, with the words of the Jewish patriarchs and prophets, whom they also consider saints and heroes. The founder of Christianity himself repeatedly referred to Moses and the prophets and justified his Messianic*

mission through their statements. The New Testament is thus completely based on the Old, Christianity and Judaism spring from the same root! The Jew would have to think the Old Testament through to its logical conclusion and he would already be a Christian; nothing prepares for Christ more than the penetration of the spirit with the teachings of the Old Testament!'

Then the Jesuit speaks about the common ethical foundation of Judaism and Christianity. The ethics of the Old Testament may be less clear and sublime than that of the New, but the Jewish religion is thoroughly ethically colored. The theocratic idea (concept of God's rule) itself is highly ethical: '*Christianity needed only to take up this thought and transform it, particularly in the Sermon on the Mount, into the spiritual theocracy of the invisible and visible kingdom of God. As in many other points, Judaism has here too prepared the ground for Christianity. It would be ungrateful and foolish to deny this and to present ancient Jewry as the curse and corruption of humanity*.' The highest and noblest point of contact between Judaism and Christianity, however, is the messianic idea!

All this certainly will not prevent some clear-sighted Catholics from occasionally seeing the Jewish question as the *State Lexicon* of the Catholic Görres Society sees it in its latest edition (*Schönere Zukunft*, November 29, 1931): '*In the entire field of German literature, the Jews are a great power, in some points even the dominant power. In literary criticism, Jews occupy an absolutely dominant position... It lies in the restless, stirring, revolutionary, highly adaptable nature of Judaism that Jewish literati eagerly serve every new literary fashion, without feeling particularly inhibited by aesthetic-artistic or even ethical considerations... Jewish literary products promote a pessimistic and anti-Christian view of life... Even more than literature, Judaism dominates the press. In journalism permeated by the Jewish spirit lies a pinnacle of Jewish power... The press serves the Jews not only to support or implement their economic and political aspirations; the greatest cultural danger lies rather in the fact that from the press they influence the national character and work on uprooting national ideals... In theater, Jews often hold the leading positions, they further work as authors of mostly light theatrical goods that flatter the senses and serve daily fashion. Jews often exercise their power through the trustification and industrialization of theater... The character of most film pieces filled with sensuality and crime depiction on the European continent is often to be attributed to Jewish dominance in the film industry... The Jewish musical spirit today essentially manifests itself in the manufacture of light and mostly shallow operetta music, where business spirit, craving for hit novelties, popularization of 'new music' go hand in hand. Corresponding to their dominance in the entire realm of fashion, Jews are also trend-setting in modern metropolitan entertainment business. Liberal Jews serve with their activities in the cultural field largely besides business merely entertainment; thus they often create and spread a metropolitan culture and business morality that is to be rejected from the Christian standpoint*.'

The logical conclusions that would arise from these findings can certainly never be drawn by the Roman Church because of the known spiritual kinship with Judaism. And so it is not surprising that the well-known Roman encyclopedia by Herder in its latest 1st volume under 'Anti-Semitism' knows to say the following, which clearly and unambiguously reflects the church's position: '*Anti-Semitism is to be rejected from the Christian standpoint if it fights Jews because of their blood foreignness, or uses un-Christian means in the fight against them. The Catholic Church has therefore always rejected anti-Semitism as such...* ***Permitted is the defense against the actually harmful influence of liberal-Jewish circles in certain areas with legal and moral means****, best through superior, positive achievements...*'

Racial anti-Judaism is thus under all circumstances ecclesiastically forbidden, and yet the Jewish question can never be understood and never be solved if one considers it only as a religious question and does not see that the particular religion of the Jews, hostile to all other peoples, grows out of blood. But people who even want to Christianize the concept of race to make it harmless for church and confession will always be, whether they want to or not, the stirrup holders of Judaism. According to the opinion of certain Roman circles, the 'German race' alone has the task of 'being cultural fertilizer for the rest of humanity,' as Professor Dr. Erhard Schlund, O.F.M. explained at the 6th Convention of the *Academic Bonifatius Union* (cf. *Augsburger Postzeitung*, September 23, 1932).

This reveals the true Roman goals. But the German People did not awaken to their racial consciousness to become once again, as in the last 1000 years, Europe's mercenary and the cultural fertilizer for other peoples. Here, supranational Roman thinking and German, National Socialist thinking part ways. The supranational, Roman thinking can, given the historically unfortunately too often observed foreign-mindedness of the German nature and way, naturally only assign a supranational task, a supra-ethnic one, as the Roman theology professor Dr. E. Krebs did in the Jesuit *Voices of the Time* (Vol. 129, Issue 8), by not only rejecting, naturally, race-specific religion, but also race-specific Christianity: 'When races and peoples serve the collective life in the spirit of love, they all have to send their race-specific inflow into the great life stream of the church. Only the arrogant claim to reshape the supernatural essence of Christianity according to the natural character of a people acts destructively, destructively for this presumptuous people. But the loving membership contribution acts enriching, constructive, connecting. Race-specific Christianity in

the sense that each people reshapes the teaching, custom, worship, constitution of the Christian religion according to its character, that is the greatest and sharpest contrast to the supernatural, therefore supra-ethnic, supra-cultural, supra-temporal, divinely founded essence of the Christian religion.'

We, however, believe in sharpest contrast to this in our ethnic task, which we can only fulfill if we become entirely 'ourselves'. But Rome and all churches hinder us in this more than ever. The fight they wage against thinking the ethnic will through to its end proves that they all, whether they admit it or not, see in the German People hardly more than 'cultural fertilizer' and for this reason alone must strive to preserve the whole Yahweh-Christianity, which offers the best guarantee that all ethnic will is diverted into the supranational! *That every Christianity is a mortal enemy of the ethnic idea is proven by numerous voices from the Jewish camp itself, where Christianity is viewed only as something entirely intrinsic to them.*

Heinrich Lhotzky, the contemplative and popular writer and genuine German cultural philosopher, once reports in his book *The Planet and I* (Hans Lhotzky Verlag Ludwigshafen am Bodensee), in which he describes his own life, about that strange encounter with the Russian Jew Rabinowitsch, a genuine Talmudist. Through this Jew, with whom he maintained long-standing and closest contact, Lhotzky studied the Jewish question; through this Jew, his view of it sharpened. And so Lhotzky reports on p. 107f. among other things about this Rabinowitsch: '*So he stood and pondered and calculated and finally found that the Christians had robbed everything from the Jews, and withheld from them their rightful inheritance. For where did the Christians get it from? From a Jew. Since the peoples had the Jew Jesus, since then a transformation had occurred with them, and since the Jews had let Jesus be taken from them, since then they had been so tormented and impoverished. So give the Jews Jesus, then you give them wealth, education, honor, power, freedom, then the Jewish question is solved. Conversely: Political possession follows Jesus*.'

Jesus was thus only the means to an end. And Rabinowitsch even founded his own 'church' based on these thoughts. Let's hear what Lhotzky further reports: '*Who now was Jesus, whom his people so abhorred? In the end, had he wanted and sought precisely the best for his people, and they had only misunderstood him! Even the twelve disciples, according to the Gospel report, thought of nothing other than Jewish world domination under Jesus's leadership... Jewish world domination is still today the dream of all Jews... Only they want their Jewish kingdom without Jesus; Rabinowitsch wanted the same with Jesus, because he considered it more promising. From somewhere he procured the life story of Jesus, and from this he heard the fellow countryman*." When a Jew reads the Bible of the Old or even the New Testament, he initially studies not religion, but national consciousness grips him. The Jew hears the Jew and feels the blood relationship. Paul particularly captivated him there. Indeed, Paul could never deny his rabbinical trait. This literally ignited in Rabinowitsch. This handling of the Old Testament, which is difficult for us to understand, which the great apostle occasionally practices, was exactly what excited the old Talmudist. Whoever can read the Bible like this holds the key to the progress of the people in their hand. *Paul and Jesus are the great liberators of the people, and these the Jews have lost. Hence the national misfortune!* We must win them back for the Jews. Only thus do we gain 'world domination.' *And so Rabinowitsch founded his Synagogue of the New Covenant to give back Jesus and Paul to his people and to more easily achieve world domination this way.*

Therefore, the well-known Jewish mystic Dr. Martin Buber rightly says: '*It is a peculiar phenomenon of Galut psychology that we tolerated, yes even contributed to the fact that this significant section of our intellectual history (namely Christianity) was torn out of it. It was Jewish land in which this spiritual revolution ignited; it was Jewish men who carried it into the land. We must overcome the superstitious horror we harbor toward the Nazarene movement, and place it where it belongs: in the intellectual history of Judaism*' (Three Speeches on Judaism).

One of the spokesmen of world Jewry, the American Rabbi Stephen Wise, who also hurled his threats against Germany at that Jewish congress in Basel in 1934, at which Cardinal Faulhaber was accorded special honor (he later rejected it!), is also one of the spokesmen of those efforts that want to reintegrate Jesus into Jewish intellectual life and consider this a self-evident national task. *According to Wise, the ethics taught by Jesus (Faulhaber also claimed this!) grew out of Jewish views. Because of this opinion, Wise was heavily attacked from his own ranks*. To this Wise responded (*Deutsche Zeitung*, January 21, 1926):' '*I don't understand this agitation. No one who has listened to me can dare to claim that I had called upon the Jews to abandon their faith and accept Jesus's teaching. But the question remains why a Jew should not be allowed to speak objectively about the teaching of a Galilean Jew, when it comes to reminding those peoples who have accepted his dogma that they display un-Christian behavior towards the Jews. It is sad that a Jew should not be permitted to speak about Jesus, who lived in a completely Jewish environment and created his ethics for his time and for all times from Jewish teaching. This ethics of Christ is indeed our weapon against all hostilities and persecutions that we have to suffer through Christian peoples*.'

Christianity as a weapon! Indeed, it is so. The Jew has a full right to be respected and protected by Christians who serve Jehovah, also their God! Oskar

Levy correctly acknowledges in the preface to his book published in 1920 *The World Significance of the Russian Revolution*: '*Judaism has conquered the universe through Christianity, which, as Disraeli showed long ago, is nothing but Judaism for the people*.'

H. J. Schoeps, editor of *Der Deutsche Vortrupp, Blätter einer Gefolgschaft deutscher Juden*, writes in Issue 5 from August 1934: '*Inclination toward chaos and will to order are two primal positions of humans that continually oppose each other, even today, as paganism and Judaism. And Christianity, which has developed here as a pagan-Jewish amalgam, always stands entirely on the Jewish line when it strives to become institutional. Whether the medieval sacred church commissions the German Emperor with sword service for the Reich, whether Luther deals with the tertio usu legis in regard to the regional princes of his time, or whether Calvin's 'Institatio Vitae ehristionae' must serve for the constitution of the Geneva city republic, it has always been about the adoption and implementation of the Old Testament state constitution and Jewish social legislation in Christian-Western history*.'

From the Christian side, this is strongly emphasized, as far as it concerns knowledge of God. In the *Blätter für Deutsches Christentum - Auf der Wacht*, published by students of Professor Bornhausen, Breslau, an article titled '*End with Semitology*!' states: '*And Brunner (referring to the Swiss theology professor) even has the courage, after declaring the Greek language much more hindering to understanding salvation than Hebrew, to claim in the renowned, now defunct journal Zwischen den Zeiten: One must be an Israelite to know God*.' (*Mitteilungen der Deutschen Glaubensbegegung* No. 11, 1934.)

Christian anti-Judaism in this or that form can therefore only be seen as ridiculous. Rather, it should only be seen as a logical conclusion of what was previously presented when the London Jewish newspaper *The Jewish Chronicle* of April 26, 1935 writes: '*Christianity and Judaism must, as they are attacked in their foundations, stand or fall together. If Judaism were to be destroyed, Christianity would be greatly weakened. In fact, there is no danger of such a complete catastrophe. The Jews have the assurance of their immortality if they remain true to themselves. Christians know that their truths have survived the torture chamber, the arena, and the stake. But neither Christianity nor Judaism is required to wait passively until misfortune befalls them and the world. They both have the weapon of the word. They must use it together in their common cause, separately for their own different truths when these are considered fundamental*.' (*Der Stürmer* No. 28, 1935.)

Let us once again take a brief look at contemporary Protestantism in Germany. It, which still decades ago wanted to be seen more or less as the national religion of the Germans, has been deeply shaken by the political upheaval. The struggle for the supposedly 'new form' is not yet over, but one thing can already be said: Protestantism will not break free from Jehovah and Judaism either. It is a pitiful picture of ambivalence that Protestantism presents. There are diseases that one may fight with all means, but will not get rid of until the diseased limb is removed, or they perish with the body they have infected and then destroyed. Pathetic are the countless attempts to want to separate Judaism from Christianity. The years 1933 to 1935 have surely sufficiently proven in Germany that this is a futile endeavor, however honest and well-meaning individual proponents of such views (like the 'German Church') may certainly be. One need only point to one thing: Christianity lives from sin, from making the world and people sinful. And this applies even more to evangelical Christianity than to Roman Christianity! The heritage of Augustine has been faithfully propagated through the Wittenberg Augustinian monk. That is why Christianity also begins in its teaching with the original sin theology developed by Augustine and Paul. The consequences and punishments of original sin are remedied through baptism! But what if Christianity is freed from all Judaism? Logically, then baptism would also have to fall as meaningless, for man has only one original sin, that is the one that can lie in his perhaps corrupted blood and in his degeneration. None of the purifiers of Christianity will ever be even quietly ready to drop the doctrine of original sin and baptism, but with this the Jewish foundation is already given. The whole doctrine of salvation builds on original sin, what use is the undeniable recognition that Jesus knew nothing of an original sin and thus also of infant baptism, that to him children appeared quite pure and not in need of a new ritual purification measure. Never and nowhere did he, not even according to the certainly very doubtful Bible reports, order infant baptism to lead young people to a spiritual perfection they had previously lacked. From this one fact alone results the impossibility of all Germanization and de-Judaization measures against Christianity.

Yet many of those who wanted to Germanize Christianity did not and do not even think about it. In the '*Guidelines of the Faith Movement German Christians*,' as first established by Dr. Wieneke, it is explicitly emphasized that there is no intention of shaking the confessional foundations of the evangelical church. These confessional foundations should rather be preserved in their full scope forever. At the first Reich conference of the German Christians, the then Church Minister Dr. Werner certainly also demanded purification: '*The coming Reich Church will therefore have to make a clear confession to the Gospel, take an unambiguous stance on the Old Testament and all those passages of the Bible that do not present themselves as revelation of our Savior*' (*Der Reichsbote*, April 5, 1933).

But this was just the opinion of an individual; the following period has made it completely clear that a separation of Christianity from Judaism is simply practically impossible. The struggle of Protestant directions among and against each other has more or less ended with a victory of Judaism in Protestant Christianity, there can no longer be the slightest doubt about this, even if Reich Bishop Müller (see above) did not want to know Christianity as born out of Judaism, but rather as '*originated in the fight against Judaism*.' Could one more clearly advocate for Judaism and its 'values' transmitted to us through the Old Testament than the German-Christian Regional Bishop of Hesse, Dr. Dietrich, did in October 1934? At the autumn meeting of the Hessian State Association of Evangelical Reich Women's Aid, he justified the Old Testament as follows: '*Contrary to the reproaches against the Old Testament, which were also widely adopted by German Christians, that it was born of Jewish spirit and unbearable for Germanic folk sentiment because it preaches an 'inferior ethic' and only maintains the intolerable claim of Jews to be the 'chosen people,' he maintains the significance and indispensability of the Old Testament for Christianity and particularly for German Christianity. The criticism of the Old Testament is nothing new. The consciousness of being chosen was a 'healthy phenomenon' in the Jewish people, especially since the prophets had always pointed to the responsibility associated with this election. In conclusion, Dr. Dietrich emphasized the far-reaching effect and great significance of the Old Testament for our German culture as well, from which it cannot be removed, any more than from school and church*.' (*Deutsches Volksblatt*, October 25.) But one wonders: What difference might there be between the German-Christian Regional Bishop and Cardinal Faulhaber? None at all!

In any case, the sentences that Friedrich Karl Feigel writes in the *Christliche Welt* (No. 13, 1935, Col. 600) characterize not only the ecclesiastical situation of Protestantism but also each of the individual church-political groups fighting each other, the Orthodox as well as the Liberals and German Christians: '*It remains: the 'Old Testament', and I fundamentally include in it, as stated above, also the historical Jesus and his proclamation, is the classic document of the highest divine revelations that have so far been granted to humanity. Here is the solid fortress of our faith, from which we may confidently dare our German struggle! If anything is appropriate to the German, whose religious prehistory was darkened by the shadows of fate-belief, then it is the manly-brave faith in God of the Old Testament and Jesus*.' Do not people who write such things judge themselves?

In the *Evangelisches Gemeindeblatt für München* (March 31, 1935), however, all opponents of the Old Testament who rejected it out of justified feelings of cleanliness are attacked, and this book is even ranked among the greatest poems of human history: '*Strange! Enemies and 'critics' of the Old Testament usually know best about the 'offensive stories' of this book. They know them, they know exactly where to find them. Do they find the good things in the Old Testament just as quickly? This 'knowing' has indeed desperately little to do with real Bible knowledge. However, even a superficial expert of the Old Testament should know that sin is never and nowhere glorified or even presented as tempting. On the contrary: sin is ruthlessly condemned, but the penitent sinner is shown the way to God's mercy. What Goethe once said about the works of the great English poet Shakespeare also applies to the Old Testament: We are shown deadly poison in a sealed, clearly cut bottle, so that we can learn about it safely and guard against it. All the offensive stories bear the inscription: 'Sin is the people's ruin.' In this respect, the Old Testament stands alongside the greatest poems of the Greek Sophocles, who also occasionally shows 'offensive stories,' but soon also shows the terribly destructive effect of injustice, in order, as another great Greek (Aristotle) says, 'to purify the viewer of these passions through fear and pity*." As is well known, there's no arguing about taste.

Another orthodox paper, Unsere Kirche, Evangelical Parish Newsletter in Breslau (June 2, 1935), even makes the Old Testament a promoter of Nordic spiritual life! It writes: '*The history of German spiritual life is an unexpectedly polyphonic testimony to the unique significance of the Old Testament. The common basis on which we place both is German spiritual life. I could continue for pages to demonstrate: The Evangelical Church, which does not abandon the Old Testament, proves itself before the judgment seat of Nordic spiritual life not as a narrow-minded, Judaized attacker of our innate nature, but finds itself in the best company. Shouldn't all attackers of the Old Testament first thoroughly deal with this fact?*'

One could continue the series of such testimonies of unnaturalness and degeneration at will. *Indeed, the substance remains Jewish, and where it is abandoned, everything falls, that is quite clear*. What is and was the whole struggle in the Evangelical Church about, as it began with the turn of the national revolution? Solely about the full validity of the Jewish documents! About nothing else at all. The völkisch thought has eaten into the church, it must be eliminated through the emphasis on maintaining the totality of Jewish origin and Jewish rootedness. In all this reveals itself the terrible tragedy of German history. German people march with the best intentions, without knowing and wanting it, in foreign pay, march against their own people and rebel against the complete restructuring of German folkdom. And their doing is service to the highest religion! Can the confusion go any higher?

Influencing Public Opinion.
Press in Germany.
1. The Situation before 1933

The area in which Jews exercised almost unlimited control in Germany until the National Socialist revolution is the press. Since the founding of the Reich, it was the means by which All-Judah's efforts to gain power, parallel with Jewish advancement in politics and economy, poisoned the German people's way of thinking, destroyed their völkisch conscience, and cultivated an anti-völkisch-pacifistic 'spirituality.' After achieving this goal, a leading Jew, Chaim Weizmann, admitted in the *Jüdische Zeitung* in 1928: '*Our literary efforts are in many cases a response to our economic endeavors. They are the efforts of intermediaries, of people who establish themselves as a clearing house for ideas. For this reason, the Jew is so prominent in the press. He has extraordinary flexibility. He possesses the ability to convey a thought from one end of the world to the other without necessarily having a deep inner relation to this thought. We cling to those intellectual professions that are characteristic of people who don't feel solid ground beneath their feet. That's why we are so extraordinarily clever, so extraordinarily quick, and sometimes so extraordinarily interesting, and that's why we often perform a very useful thing for someone else*.'

This open confession of the prominent Zionist about the Jewish attitude toward the press question was confirmed by Rabbi Fischl in the *Leipziger Israelitisches Familienblatt* No. 3, 1926, with other, equally inadvertently accurate statements: '*...that the press is the only way to proclaim the sublime Jewish thought and the injustice that has always and ever befallen us. Our struggle is not only about our existence but also about the preservation of our entire Jewish being, about our omnipotence, which was taken from us two thousand years ago... But we do not want that, as long as soul and breath dwell in us, as long as Jewish blood circulates in us, we want to deny neither ourselves nor our Jews. We want to think Jewish and proclaim Jewish thoughts throughout the world...*'

False and long disproven by reality is the view that such Jewish plans merely referred to the few Jewish-religious newspapers and journals! For the intention to proclaim Jewish ideas to 'all the world' was by no means carried out by this press. *The non-Jewish public hardly knew the approximately 50 Jewish journals, mostly read only by Orthodox Jews, which moreover appeared only in small circulation numbers*. Among these were the *Israelitisches Familienblatt* in Hamburg, the *Leipziger Jüdisches Familienblatt*, the *Jüdische Rundschau* in Berlin, the *Jüdische Echo* in Munich, *Blau-weiß* in Berlin, *Der Jude* in Berlin, *Der Israelit* and the *Familienblatt* in Frankfurt a. M. More widely distributed among non-Jews for propaganda purposes were: the *Centralvereins-Zeitung* and the newsletter of the Association of National German Jews. The last chairman of this association, Dr. Max Naumann, by the way, made the following characteristic value judgment about the mentioned Jewish papers in No. 1/2 of the journal *Der nationaldeutsche Jude* 1926: '*Anyone who is condemned to read daily a series of Jewish newspapers and magazines written by Jews for Jews, regardless of whether they are religiously orthodox or liberal in direction, whether they are Zionist or inter-class oriented, must feel an occasional revulsion, sometimes heightened to physical nausea, towards this incredible measure of self-satisfaction, of slimy 'dignity' talk, of overstretching the duty to 'defend against antisemitism,' which in these circles is understood to mean that even the slightest hint must be drawn from leather if any Jew is affected. There is no doubt that today within Judaism we are in the midst of a pronounced anti-assimilation movement which, if not stopped, must ultimately lead to a self-chosen ghetto*.'

The Jewish internal press, which, not least because it was written by Jews for Jews, often provided valuable documentation for the anti-Jewish struggle through open allusion to the power goals of world Jewry, stands gigantic in relation to the political, economic, and cultural press, over which the Jew gradually gained influence.

Adolf Hitler, in his book *Mein Kampf*, described the Judaization of the German press as one of the greatest dangers for Germany. He states that '*the Jew was much too clever to have allowed the entire press to attack (against German folk culture) uniformly. No, one part of it was there to cover against the other*.' This clearly marks the tactics that the Jew used in taking possession of the press: Divide and rule! This was, as with political parties and economic associations, the guiding principle of All-Judah when it became influential in the press under the sign of liberalism after the founding of Bismarck's Reich, and *Frankfurter Zeitung* and *Berliner Tageblatt* rose to become so-called world papers.

Initially, the path of financing newspaper enterprises was chosen to gain influence over the paper's design. This was accompanied by the mass appearance of Jewish editors and contributors and those related to Jews. In newspapers financed by Jews or friends of Jews, nothing was ever allowed to be written about or against Jews and their concerns. Thus, even before the World War and in the subsequent period, according to Catholic priest Wilhelm Senn's statement in *Schönere Zukunft* 1928, *'a conspiracy of silence on the Jewish question' arose in most German newspapers.*

The oldest and most significant Jewish newspaper in Germany emerged in the stronghold of commercial Judaism, in Frankfurt am Main. Since the unfortunate years of 1848/49, the *Frankfurter Zeitung* of the Jewish banker Löb Sonnemann emerged from this Jewish metropolis under the mask of an 'objective' economic and stock exchange newspaper. In 1856, he took over the paper under the slogan: '*Through material to spiritual progress!*' Then in 1866, he fled with it from the Prussians to democratic Stuttgart for some time, but

thanks to Bismarck's undeserved leniency, soon returned to Frankfurt to wage an underground but effective battle against the German Reich in the columns of the *F.Z.* The paper shamelessly represented the interests of the enemy of the country, so that its publisher was finally rightfully called by Bismarck (according to C. H. Brockhaus, *Hours with Bismarck* 1871/1878, Leipzig 1929, p. 84) '*virtually a paid French agent*.' Jewish revenge then celebrated the unfortunate dismissal of the old Reich Chancellor in the *Frankfurter Zeitung* of March 21, 1890, with the contemptuous words: '*May it also be true of it (the system that went with Bismarck) that what has once gone does not return; the nation will then soon count March 18, 1890, among the days remembered with joy*.'

Although primarily the Jewish nation was meant here and not the German one, this and similar outbursts of genuine Jewish hatred of Germans could prompt Bismarck to make the following statement, which he made in 1892 in Friedrichsruh to Hermann Hofmann: '*Actually, I have reaped ingratitude from them (i.e., the Jews). No statesman has done more for their emancipation than I. Nevertheless, the democratic and radical papers, which are predominantly in Jewish hands, have attacked me most violently*.'

The word 'Too late!' which was so immensely tragic for German history, stands above this insight of our old Reich Chancellor, who, incidentally, had declared in the Reichstag in 1878 with clear reference to Jewish newspaper writers: '*Such people would everywhere suffocate there (in England and France) under the crushing contempt of their countrymen! Only with us is it not so, with us they do not succumb to contempt, they carry their foreheads high, they find public defenders even within these chambers*.'

This mental constitution of his contemporaries, aptly described by Bismarck, who knew no Jewish question under the spell of liberal-Marxist brotherhood delusion, was thoroughly exploited especially by the press Jews to make their position increasingly dominant and to become trend-setting after a short time. Thus, shortly after the Franco-German War of 1870/71, the Jew Rudolf Mosse began to establish a rapidly growing newspaper consortium with the *Berliner Tageblatt*. Truly Jewish was the rise of this 'prominent figure': this Eastern Jew Ruben Moses had immigrated to Prussia from Graetz in Posen and immediately Germanized his name to Rudolf Mosse. In 1867, he established a series of advertisement collection points and soon began publishing entire advertising supplements for bourgeois magazines like *Kladderadatsch*, *Gartenlaube*, *Fliegende Blätter*. At the end of 1871, he founded the *Berliner Tageblatt*, specifically, as stated in the foundation document and promotional circulars sent to Jews, '*to promote the interests of Judaism*'. Until 1933, the Lachmann-Mosse family remained the owner of the publishing house. Until 1933, the following were published by Mosse Publishing House (information and names according to the status in 1932!):

The *Berliner Tageblatt*, whose editorial staff included the following Jews and half-Jews: Th. Wolff, E. Feder, G. Stein, F. Pinner, Priester, Goldstein, E. Hamburger, A. Kerr (= Kempner), Einstein, Sinsheimer, Jonas, Mamlock. Foreign representatives included, among others, A. Singer in Budapest, J. Schmerz in Bucharest, P. Block in Paris, Th. Sternberg in Tokyo. The circulation reached 310,000 and more in its heyday.

The *Berliner Morgenzeitung*, a genuine, cleverly disguised Jewish paper for the bourgeois masses, with a circulation of about 78,000.

The *Berliner Volkszeitung*, which was more oriented towards the instincts of the Marxist worker masses and reached a record circulation of 420,000.

The *8-Uhr-Abendblatt*, with Victor Hahn as its publisher. Almost mockingly, it carried the subtitle 'Nationalzeitung', which would have been justified only if the word 'Jewish' had been prefixed to it. The editorial staff included: H. Zucker, F. Hirsch, Dr. Frankfurter, E. Leimdörfer, F. Hollaender, P. Pinthus and E. Neckarsuhmer. The circulation was over 170,000.

In addition, the following magazines were published by Mosse: '*Bäder-Almanach*', '*Illustrierte Familienzeitung*', '*Gartenflora*', '*Gießerei-Zeitung*', '*Deutsche Kolonial-Zeitung* (!!)', '*Rudolf-Mosse-Almanach*', '*De Post van Holland*', '*Deutsches Reichs-Adreßbuch*', '*Gewerbe und Handel*', '*Technische Rundschau*'. *Mosse also had exclusive distribution and sole advertising rights for 11 foreign address books*.

It is significant that even the Jew George Bernhard wrote about the 'work' of the *Berliner Tageblatt* in May 1919 in the *Vossische Zeitung*: '*The journalistic activity of the Berliner Tageblatt, which even before the war contributed to forging those poisonous weapons of slander with which Lord Northcliffe during the war inflicted deadly wounds on our(?) fatherland, has also poisoned the political atmosphere within Germany... Only in one thing has it remained consistently true to itself: It has continuously strived to make the German people disgusted with their fatherland and their belief in German strength and German honesty*.'

Despite these fierce feuds, which can only be explained from a pure business standpoint, it never came to a legal confrontation. After all, '*all of Judah vouches for each other*' and they soon reconciled. Then the same G. Bernhard wrote in the '*V.Z.*' of May 23, 1924, in the memorial book of his previously attacked brother publication: '*One must sincerely regret that such a serious and carefully managed newspaper has apparently fallen victim to one of the numerous forgers.*

It is impossible that an editorial office of the rank of 'B.T.' would publish such far-reaching documents without verification for sensational purposes.'

For the treasonous activities of '*B.T.*' during the World War, the following should be noted: In 1915, the former Berlin representative of the '*Daily Mail*', F.W. Wile, published an anti-German inflammatory book with the telling title '*Who's Who in Hunland*'. In this pamphlet, the German-hater praised the '*B.T.*' as follows: '*Its tendency is against the government, against Prussianism, against the military, and half-socialist. Officially, it represents radical democracy. Since it is owned and published by Jews, it is also authoritative for the opinions of influential Berlin Jewry. No other newspaper is so well-known abroad, and its articles are frequently quoted by foreign newspapers, especially English ones*.'

After decades of fighting against German military thought, the German people, and the Kaiser's rule, which greatly damaged German interests before the world, the treasonous spirit of 'B.T.' revealed itself in the middle of World War I, when on December 13, 1916, it wrote mockingly, uncensored: '*This war will therefore continue, this 'great time' will remain with us until somewhere something unexpected will step between the battle lines*.'

In this despicable mindset, from the beginning, though occasionally disturbed by business envy, an ally of Jewish subversive work was found in the various press products of the large Berlin publisher Ullstein.

The Ullstein press, which had reached the conceivably highest level in Germany in terms of circulation and scope before 1933, was founded by the Jewish paper merchant Leopold Ullstein, who created the '*Berliner Zeitung*' in 1877. The paper continuously agitated against Bismarck and campaigned for the emerging Social Democratic Party of Jews Marx and Lassalle. With typical department store methods and unscrupulous, immoral sensationalist reporting, the newspapers of this publisher were soon driven to unprecedented heights (numerically!). In 1887, Ullstein bought the respected '*Vossische Zeitung*', which had been in German family ownership since 1704 and had long stood close to the Prussian state government, and quickly transformed it into a mouthpiece for an explicitly anti-Reich, pro-French policy, which it remained until its end in 1934. The mammoth structure of the Ullstein publishing house was still publishing the following newspapers and magazines with accompanying circulation figures in 1932:

1. '*Berliner Morgenpost*' (nicknamed 'Mottenpost' by German folk wit). The editorial staff included: Robolsky Bernstein, Breisacher, Deutsch, Falk, Glück, Loeb, Mendel, Münzer, Strindberg, Weckwarth. Normal circulation was: 572,770, on Sundays 658,330, and was the highest circulation of all newspapers published in the Weimar interim Reich!
2. '*Vossische Zeitung*', whose editorial staff was 'adorned' by the names: Elbau (from Mandelbaum!), Misch, Guttmann, Bernauer, Caspary, Goldstein, Salomon, Wallenberg, Düsterwald, Wiesenthal, Elsesser. Circulation: weekdays 73,970, Sundays 87,260.
3. '*Berliner Allgemeine Zeitung*'. Circulation over 50,000.
4. '*B.Z. am Mittag*' Editorial staff included Jews and half-Jews: Falk, Jacobsohn, Mühsam, Rehling. Circulation: over 160,000.
5. '*Tempo*' (translated by folk wit already in 1928 as 'Jewish Haste'!). Editorial staff: Gutmann, Jacobi, Lachmann, Lustig, Zuckerkandl. Circulation: 125,000.
6. '*Berliner Montagspost*'. Circulation: 171,380.
7. '*Die Grüne Post*'. Circulation: approximately 920,000.
8. '*Wohnungstauschanzeiger*'. Circulation: 7,240.
9. '*Berliner Illustrierte Zeitung*', once the largest picture newspaper with a monthly circulation of 1.75 million.
10. '*Die Dame*'. Circulation: 48,890. - 11. '*Das Blatt der Hausfrau*'. Circulation: 36,740. - 12. '*Zeitbilder*'. Circulation: over 80,000. - 13. '*Uhu*' (Magazine). Circulation: 145,000. - 14. '*Die Koralle*' (Magazine). Circulation: 37,800. - 15. '*Der Querschnitt*' (Magazine). Circulation: 13,250. -16. '*Die Bauwelt*'. Circulation: 12,300. - 17. '*Deutsches Bauwesen*'. Circulation: 9,200. - 18. '*Bauwelt-Katalog*'. Circulation: 6,000. - 19. '*Verkehrstechnik*'. Circulation: 3,000. - 20. '*Berliner Handels-Register*'. - 21. '*ABC-Fahrplan*'.

The public opinion 'manufactured' in these numerous press products at Ullstein, as well as at Hosse, Sonnemann and the Judaized provincial papers, was created according to the recipe that the Jew G. Bernhard revealed in a rare moment of truthfulness in the '*Vossische Zeitung*' No. 244 (1925): '*But who actually still asks whether public opinion is right or not? It exists, it prevails, and the judgment of this public opinion is influenced by a few puppet masters who have acquired an extensive press apparatus in various countries with much money, through whose megaphone they can loudly announce whatever they want*.'

When you consider that in the party state, the various party newspapers operated in open or often concealed dependence on one of the major Jewish-controlled party structures, in the sense of the contamination of the German people sought by All-Judah, one must agree with that sincere Swedish newspaper that already in March 1923 called Germany a 'people with cut vocal cords.' *It is needless to add that the party press of the Communist, Social Democratic, and Democratic Party, led by 'Die Rote Fahne' and 'Vorwärts,' were pronounced Jewish papers with Jewish financial control and Jewish editorial staff.* Even the bourgeois press of all shades, particularly the Catholic papers everywhere, until 1933 protected the Jews loudly or quietly, varying in tone according to their readership's taste, and conducted a hateful and deceitful campaign

against the National Socialist movement and its racial politics.

In 1932, according to the statistics of the magazine '*Der Zeitspiegel*' No. 14, 1932, there were a total of 4,647 newspapers in Germany. Of these, 121 declared allegiance to the NSDAP, 81 to the DNVP, 197 to the SPD, 596 (!!) to the Zentrum and BVP, 14 to the DVP, 50 to the KPD, 8 to the DStP (Democratic), 11 to the Economic Party; furthermore, indicated as their direction: national 562, bourgeois 363, liberal and similar 64, republican 19, democratic 58, socialist and similar 9, official 221, 'non-partisan' 1814 (!!), no indication for 337!

Thus, in November-Germany, the Jew had achieved his goal of securing power through the press almost completely.

2. The De-Judaization of the German Press.

In the time of severest spiritual and external oppression of Germandom by Jewish power, there were only a few German-minded men who, in their newspapers and magazines, took up the seemingly almost hopeless fight for the awakening of the German people and the elimination of foreign rule in the fatherland. They held to the swastika banner, even though the heaviest persecutions might oppress them, though prison and economic damage as well as base ingratitude from most fellow citizens might be their lot for years! In them lived the indestructible belief in the unity of people and race, the belief in eternal Germany. This holy conviction alone gave the courageous confessors and opponents of Jews, against whom a world stood, the strength for victorious perseverance. *When naming personalities who were pioneering in the fight against Jewish press power, besides the Leader Adolf Hitler, who from the first day of his political activity opposed the Jewish press octopuses, there are two men whose names have already entered history as successful fighters against the Jews and as German people's enlighteners: Theodor Fritsch and Julius Streicher*.

The old master of the anti-Jewish movement prepared the intellectual ground with his excellent magazine *Der Hammer* through his enlightenment struggle full of deprivation and sacrifice, from the turn of the century until the post-war years. The leader of the Franconian National Socialists has, since 1919, under the most severe personal commitment (like Theodor Fritsch, he served several multi-month prison sentences in the Jewish republic!), extraordinarily advanced public enlightenment about the Jewish question through founding his own paper, which appeared as *Der Stürmer* since 1923, and through exposing countless Jewish misdeeds. Julius Streicher knew how to make the treatment of the Jewish question popular like no other through lecture activities extended across all of Germany. Today, well over 450,000 *Stürmer* go out into all the world weekly and promote, alongside the further education of all Germans, the emerging anti-Jewish movements in other nations.

A series of courageous papers supported and contributed to the racial struggle from 1919 to 1933 according to their abilities: at the forefront should be mentioned the '*Völkischer Beobachter*' (Munich) and the *'Deutsche Zeitung*' (Berlin), the various foundations from the first völkisch rise period of 1923/24 that quickly ceased due to economic difficulties, such as '*Deutsches Tageblatt*' (Berlin), '*Großdeutsche Zeitung*' (Munich), '*Elbwacht*' (Magdeburg), '*Freiheitskampf*' (Bernburg), '*Fränkischer Beobachter*' (Erlangen), etc., then the weekly and monthly journals '*Fridericus*' (Berlin), '*Der Weltkampf*', '*Deutschlands Erneuerung*', '*Heimdall*', '*Die Sonne*', '*NS-Monatshefte*', etc.

The enlightenment of the people through the press and its leaders made it possible that after the National Socialist uprising of 1933, the elimination of Jews from the press could be systematically approached and the organic implementation of Point 23 in the NSDAP program of February 24, 1920, could be undertaken, which reads: '*We demand the legal fight against conscious political lies and their spread through the press. To enable the creation of a German press, we demand that*:'

a) all editors and contributors of newspapers appearing in the German language must be national comrades (according to Point 4 of the Program, a 'national comrade is someone who is of German blood, regardless of confession. Therefore, no Jew can be a national comrade.');

b) non-German newspapers require explicit state permission to be published. They may not be published in the German language;

c) any financial participation in German newspapers or their influence by non-Germans is legally prohibited, and we demand as punishment for violations the closure of such newspaper operations as well as the immediate expulsion from the Reich of the non-Germans involved.

Newspapers that violate the common good are to be banned.

The National Socialists began implementing the program point immediately after Adolf Hitler's assumption of power, and in a relatively short time, the gigantic work of de-Judaization of the entire German press was carried out through legal means. After the Reichstag fire of February 27, 1933, the communist press and election propaganda were banned for 4 weeks and the social democratic press for 14 days. After the National Socialist revolution in March 1933 had fully shown that the German people no longer wanted anything to do with the Marxist press, it was only a formal act that the ban on the entire Marxist press was extended and it finally had to cease publication. The further consequence of the German uprising of 1933 was the disappearance of Jews and those of Jewish blood from the editorial offices of bourgeois newspapers. This

initially began with acceleration at the 'national' papers of the Hugenberg consortium, which had already been characterized by the völkisch magazine '*Heirlichall*' in 1930 (No. 5/6, Vol. 1930): '*The Scherl papers want to serve German national goals, but do not differ in their entire setup and practices from the Jewish asphalt press. Their governing principle is to not spoil things with Judah and Rome under any circumstances. The word Jew must never be mentioned in any derogatory sense, and the praisers are practically fawned upon*.'

Jewish publishers and newspaper owners also disappeared; thus the '*Berliner Tageblatt*' and the Ullstein publishing house were legally taken from their Jewish owners and transferred to cooperative management for the benefit of non-Jewish employees, while the '*Vossische Zeitung*' disappeared completely from 1934 onwards, and the '*Frankfurter Zeitung*' attempted to switch over under non-Jewish editors. *In the course of further development, an enormous achievement of National Socialism!, the entire party press disappeared, clearing the way to reshape the remaining part of the German press according to the model of National Socialist newspapers, given the unity of party and state, into a useful tool of state leadership*. This happened in three monumental legislative works, all aimed at creating a purely German press while excluding Jewish and foreign elements:

(1). The Editor's Law of October 4, 1933, with implementation regulations of December 19, 1933, requires, among other things, that every editor must be of Aryan descent and may not be married to a person of non-Aryan descent. (2). The provisions regarding the Reich Press Chamber in the Reich Culture Chamber Law of September 22, 1933, with implementation regulations from November 1 and 29, 1933, emphasize this requirement, so that every Jew and person of mixed blood is excluded from the outset, just like those related to Jews. (3). The Law on Economic Advertising of November 12, 1933, and the following regulations of the Advertising Council of German Economy eliminate forever the methods and practices of Jewish press work and advertising policy. They correspond on the economic side of newspapers to what the Editor's Law designates in § 13 as the main tasks of a German editor:

Editors are especially obligated to keep from newspapers everything: (1). that combines self-serving purposes with public welfare purposes in a way that misleads the public; (2). that is suitable to weaken the strength of the German Reich externally or internally, the community will of the German people, German military preparedness, culture or economy, or to hurt the religious feelings of others; (3). that violates the honor and dignity of a German, etc.'

Thus, what the fighters against the un-German, the opponents of Jews in the field of press, always envisioned as their highest goal has been achieved: A press guided by the unified, though manifold in its expressions, spirit of folkdom and race as the mouthpiece of the people and spiritual trustee of the nation's honor and security.

A look at the current distribution of the de-Judaized press shows success also regarding the increase in subscribers: We randomly name some of the newest circulation figures from May 1935: *Völkischer Beobachter* 370,000, *Berliner Lokalanzeiger* 192,000, *Westdeutscher Beobachter*, Köln 185,000, *Rote Erde - Westfäl*. Landesztg. 174,000, *Rheinisch-Westfälische Ztg*. 174,000, *Leipziger Neueste Nachrichten* 150,000, *Nationalzeitung Essen* 135,000, *NSZ.-Rheinfront* 120,000, *Bayerische Ostmark* 110,000, *Münchener Neueste Nachrichten* 105,000, *Angriff* (DAF.) 97,000, *Niedersächsische Tageszeitung* 83,000, *NS.-Presse*, Stuttgart 73,000, *Berliner Tageblatt* 62,000, *Schlesische NS.-Tageszeitung* 61,000, *Preußische Zeitung, Königsberg* 59,000, etc.

The German people owe to National Socialism and its Leader the gift of a press, about which Max Amann, the President of the Reich Press Chamber, states in his foreword to the '*Handbook of the German Daily Press*', 5th ed. 1934: '*No member of the press in new Germany can pursue tasks that run counter to National Socialist thought, and the press must not, for example, become a means of denominational struggle or the carrier of economic profit-seeking*.'

In the field of news transmission from 1918-1933, the heavily Jewish-infiltrated W.T.B. (Wolff's Telegraph Bureau) and the T.U. (Telegraph Union), owned by the Hugenberg consortium, dominated the entire press, although later the NSK. (National Socialist Correspondence) increasingly advanced. After excluding all non-Aryans, at the end of 1933, the '*German News Bureau*' (DNB.) was formed from the two large news bureaus under the influence of the Reich Ministry of Propaganda. I***n the press photo reporting, which was still heavily Jewish-influenced in 1932/33, the German viewpoint was brought to bear, and through the requirement of indicating the origin of individual photo reproductions, the supply of products from Jewish press photo companies to newspapers and magazines was made impossible***.

The Jew in the Foreign Press.

The foreign press, at least that of France, England, Russia, and Italy, must be mentioned in an account of Jewish influence on press power because, as a willing and useful tool of All-Judah in the World War, it contributed significantly to the 'victory' of Germany's enemies and afterward constantly demanded the complete suppression and enslavement of Germany. Although since 1933 and under the influence of growing nationalist and therefore mostly anti-Jewish movements in individual countries, a considerable change in this attitude may have begun, where the Jew sets the tone,

there is only hatred and agitation against the New Germany.

This is most clearly illustrated by the émigré press, which since 1934 has been inevitably heading toward its deserved end. In it, the formerly ruling Jewish and Marxist clique in Germany ekes out a miserable existence, among them the fled Republican figures like George Bernhard, Kerr, Kuttner, and Großmann. Jewish and anti-German sources of money, which flow ever more sparingly, especially after the failure of the separatist agitation in the Saar, maintain this press and its makers. In Paris, the Jew Bernhard published a '*Pariser Tagblatt*', in Czechoslovakia appeared under Kuttner's, then under Wels' leadership the '*Neue Vorwärts*', in which also the now to America fled traitor and major profiteer Philipp Scheidemann conducted his anti-German agitation. The '*Rote Fahne*' was also printed here and there by foreign communists. *To the dismay of their vile authors and their financiers, all these defamatory writings and slanders never achieved any notable circulation and today, like their political parties, belong to the past*.

Jewish influence on the press was strongest in Western Europe in France, where in recent years a strong anti-Jewish movement of the so-called 'Francistes' and the men around the 'Action française' has also made itself felt. But for too long, Jews and Freemasons dictated the press from the major banks there. The corrupt sensational paper '*Le Matin*' was taken over in 1887 by the Jew Bunau-Varilla and had a daily circulation of 750,000 until 1940. A daily circulation of 90,000 was also had, according to the '*Handbook of World Press*', 2nd ed. 1934, by Tardieu's paper '*Le Temps*', among whose major shareholders the Jewish banker de Wendel and the Paris banking house Rothschild were at the top. The foreign policy of this paper, which was a single line of irreconcilable German-hatred, was long determined by the Dutch Jew Roels. The Paris evening paper '*L'Intransigeant*' was in the hands of the Jewish banker Louis Dreyfus, as indeed the majority of France's approximately 3,000 newspapers were subservient to Paris high finance (Rothschild, Crémieux, Dreyfus, Ephrussi, Germain, etc., all Jews!).

The weekly newspaper '*L'Univers israélite*' is to be regarded as the leading national Jewish organ of France, which, alongside numerous Jewish provincial papers, demonstrated its anti-German stance in a markedly serious manner. The most well-known and in its demagogic-aggressive stance hardly to be surpassed Jewish journal was the Paris weekly '*Le Droit de vivre*', published by the Ligue contre l'Antisémitisme et le Racisme (L.I.C.A.), edited by the notorious full Jew Bernard Lecache and also supported by notable non-Jewish politicians under the influence of the Lodge and the League for Human Rights, in which the 'Jewish war' against the new Germany, the 'World Enemy No. 1', was constantly and openly demanded.

The consolidation and thus the Judaization of the English press has, despite occasional anti-Jewish expressions, made further progress in recent years. The most powerful group in English press affairs is said to be (whether rightly or wrongly may remain undecided) the consortium of the recently deceased Lord Rothermere, a brother of Lord Northcliffe, who was often falsely accused of Jewish origin, who during the war of 1914-1918 called upon the entire press of the British and North American world to hate the German people and whose criminal agitation is still effective in our days. This consortium includes the London daily newspapers '*The Daily Express*' and '*The Daily Mail*', which appear in millions of copies, as well as England's most highly respected newspaper '*The Times*' and very many important provincial papers. The attempt undertaken by Lord Rothermere in 1934 and 1935 to enforce a more objective assessment of the new German Reich in these papers and in this way to realize the German-English understanding planned by Adolf Hitler, however noteworthy it may have been in view of the generally prevailing sympathies in England for Jewish ways and spirituality, has failed miserably. *The power and influence of Jewry on the English press have proved so strong that the atrocity propaganda emanating from it found warmest support everywhere and finally also led to the outbreak of the present war.* Not only the organs of the Jews Lawson-Levy, Lord Southwood, Ellerman, Blumenfeld, Poljakoff (Augur), but also the consortiums of the non-Jewish 'press lords' Kemsley, Camrose, Beaverbrook, the liberal groups Starmer and Harrison as well as the papers of the Labour Party have, partly in deliberate, partly in unconscious dependence on Jewish spirit and money, made themselves guilty of this agitation. Jewry rules so absolutely in England that regarding the Jewish question there is no difference at all between the position of the aristocratic '*Times*', the plutocratic '*Daily Telegraph*', the liberal '*Daily Herald*' or the Bolshevist '*Daily Worker*'. Like the Paris '*Agence Havas*', which was controlled by the Jewish bankers Hirsch and Erlanger until 1940, the world-famous and worldwide London '*Reuters Bureau*' is also materially and ideologically obligated to the stock exchange, i.e., to world Jewry.'

The oldest and most respected national Jewish organ of England is the English-language weekly newspaper '*The Jewish Chronicle*', which has been published in London for more than 100 years and which, like its younger and less prominent allies, pursues not so much English and British, but rather Jewish national politics, fights not for England but for Palestine, and even welcomes Bolshevist ideals as its own, Jewish ideals.

In the Judaized Soviet Union, naturally many Jews still work today in leading positions in journalism. The foreign policy director of the '*Izvestia*' (News) in Moscow, which appears in 1.5 million copies, was the

Jew Radek-Sobelsohn, known from the German revolutionary struggles, economic editor was the Jew Weissberg, Berlin representative the Soviet Jew Lilli Keith. The Jew Axelrod, who escaped his conviction for the Munich hostage murder, was for a long-time editor of the '*Moscow Daily News*', calculated to influence foreigners. The official organ of the Communist Party appearing in 2 million copies, '*Pravda*' (Truth), was represented in Berlin by the Jew Georg Großmann. Even in the provinces, Jews lead the leading papers, such as L. Wulfson in Kazan's '*Krasnaya Tatariya*' (Red Tataria). The '*Jewish Lexicon*' (Berlin 1930) also reveals in its article 'Press' the extremely strong Jewish participation in the newspaper industry of the Soviet Union; the same can be established for the U.S.A. Further information about the activities of Jews in the foreign press, registered up to 1942, is contained in the '*Handbook of Newspaper Science*', section '*The Jewish Press*' (Leipzig 1942).

In Economic Life.

Jews in Banking and Stock Exchange.

In the Old Testament, which contains not only important elements of Jewish history but also revelations of Jewish nature and aspirations, it states (Deuteronomy 15:6): '*For the Lord your God will bless you, as he has spoken to you. So you will lend to many nations, but you will not borrow; you will rule over many nations, but none will rule over you*.' This promise has found a terrible fulfillment for the host peoples of Judaism. *Money lending at usurious interest rates, domination of other people through the power of capital characterizes the path of Judaism from the moment we encounter its traces in history*. Even before the actual dispersion throughout the world, the Jew exploits the non-Jew. *The speculation in commodities recounted in the Bible in Egypt, and the economic role that Jewry played in Babylonia, already make clearly recognizable the parasitic character of the Jewish people in the fundamental traits of its nature.*

The '*peasant and working people*' of the Jews in Canaan has been relegated to the realm of fable by modern research. It was other peoples who engaged in agriculture, farming, and animal husbandry there. *The Jews here too were only traders, usurers, and exploiters, true to their nature and their conception, which made them perceive work 'by the sweat of their brow' as a curse*.

The life of Jews in dispersion, lamented by uninformed people, is closely connected with this trait of their nature. Just as the great predators in the animal world cannot live together in significant numbers because the objects of their predatory desires would disappear too quickly from the confined living space, so the dispersion of the exploiting Jews among the value-creating humanity of the earth is a precondition of their purely parasitic life. For this reason, in Judaism, the views that oppose the return of Judaism to the 'original homeland' and advocate for the persistent use of the assimilation trick towards the host peoples (in Germany most zealously represented by the 'Central Association of German Citizens of Jewish Faith') will always find the most followers. *All the more astonishing is the fact that Judaism has succeeded to this day in deceiving the great mass of average people of the host peoples with this assimilation trick! The path of these exploiters among the host peoples was accompanied from the first moment of their appearance by the curses and maledictions of the exploited. In other parts of this book, the reader will find all necessary information with proper source citations*.

When we encounter persecution and expulsion of Jews throughout world history, we see, if we examine the causes thoroughly, that exploitation by Jews had reached an unbearable degree there, so that the Jew and the effects of his 'economy' had become too visible. We also regularly notice that the Jewish profiteer takes the usurious wealth with him. *It is sufficiently known that during expulsions from various countries, Jews took wealth of inestimable value with them.* This is confirmed in the Bible regarding the expulsion from Egypt, and it has been proven by individual historians regarding the expulsion of Jews from Spain. *These facts have always been misrepresented by pro-Jewish writers. They have managed to create the impression that the disappearance of Jews itself caused the subsequent economic crises. The opposite is true: Jewish profiteering and the Jewish theft of national property that preceded the expulsion caused the crises. In such cases, it has always been the misfortune of host peoples that they only recognized the Jew and his economic mischief after they had already been ruined by the Jews*.

Money, capital, forms of ownership, methods of circulation, and everything related have received their current character from Judaism. The Jew has a completely different relationship to money than the non-Jew. While for the latter it is certainly something desirable, perhaps a valuable companion on the path through this earthly vale of tears and a means to power and prestige, for the Jew it is the basis of his national existence among host peoples, a means of political unification and cohesion of his kind scattered throughout the world, and an instrument for dominating all other people. Money and the type of monetary economy created by the Jew, as well as the economic role he has given to money, are for the Jew the prerequisite for fulfilling the promises of his religion. '*Capitalism is practical Mosaism*,' says the not at all anti-Semitic Sombart. *And when Karl Marx comes to the conclusion that the god of the Jews is money, this is true in an even deeper sense than even this rabbi's grandson meant!*

Wherever the Jew appears among a people, he seeks entry into the monetary economy. In almost all countries, he has gained control of the money and credit system, today he decides on credit approval and denial, he exercises the decisive influence on interest rates.

Since the beginning of these activities, he has maintained a worldwide network of economic intelligence. The synagogues were often the central and distribution points of this service, which can thus be seen as precursors to today's stock exchanges. The Jew removed all ethical elements from economic operations, he ignited wild acquisition mania, created instability, made the hunt for mammon the dominant element of the economy. Indigenous culture faded away, there came a flood of changing, falsifying civilization burying all that was genuine and healthy, this sign that the achievements of indigenousness were overgrown by the evil spirit of world-dominating nomadism.

Early on, Jews took control of the press of host peoples. Here everything received the illumination that suited Jewish purposes. In the image of this press, everything was correct. 'Development' wanted it this way. When more sharp-seeing Goyim dared timid criticism, they were taught that fighting against this 'development' meant a Don Quixote fight against windmills. Development, entanglement, enwrapment! Moreover, everything that served the capitalist spirit was 'progress.' And who in God's name wanted to get the reputation of being an enemy of progress?

Finally: who was qualified to have a say in matters of monetary economy? It had become a science in itself, a special 'field' in which only 'experts' knew their way around, and among these only the most enlightened spirits with Old Testament names. Bank and stock exchange become the decisive instruments of this operation. Their organization, their living conditions are a book with seven seals for the broad mass of the people. Their conclusions are numerical mysteries for the working man, their reports are written in a secret language, the bank and stock exchange section of newspapers contains countless kabbalistic riddles for straight understanding. Money, you believe, is money. Oh God, here you see that money has a hundred names! What? A debt note is just a debt note? Oh, what do you suspect how many 'types' there are! ...

And yet the solution to the riddle is simple. Banks and stock exchanges have created pseudo-money: paper 'values,' value representatives that make it possible to carry away the values of entire large factories, mines, blocks of houses in a bundle of paper, to change owners with a handle, to negotiate enormous objects in the blink of an eye. Yes, the internationality of banks and stock exchanges makes it possible at any time to remove national property across national borders. There are no barriers to change of ownership, to acquisition of ownership. This condition, which the servile stock exchange press calls 'international interlacing and connectedness of the economy,' today already extends to most 'objects' of the national economy.

Under Jewish economic activity, mobile capital transforms from a servant of the work process into its master. The development of the debt certificate (obligation) into bearer paper, i.e., the creation of the possibility to trade with such a debt certificate like any other commodity, entirely corresponds to the intentions of Jewish economic activity. Under Roman and Germanic law, such a role of the debt title was excluded. Even the Jewish-friendly or at least not anti-Semitic Sombart describes the impersonal debt relationship as corresponding to Jewish needs: '*Bearer papers provide the possibility to make assets disappear...*' The Jew Medina paved the way for speculation with government securities, through which, as Schlosser says in his *World History*, '*now daily in all major cities the fate of Europe is bartered*.' It is significant that this finding, like other disadvantageous ones for Jews, is missing in the later editions of Schlosser's *World History* edited by the Jew Creizenach.

A special form of bearer paper is the modern share. It has essentially become a speculation paper. Under Jewish banking and stock exchange practice, it serves less as an investment of savings or as a means of active participation in enterprises, but rather for temporary acquisition to capture intermediate profits from changes and fluctuations in prices.

The share is one of the most convenient means of creating effortless profit for the initiated, and these are almost exclusively Jews, there are many possibilities to influence prices (false news, colored situation reports, scattered rumors, and much more). One sees completely clearly here when considering that Jewry still dominates economic news today. What gets plucked on so-called 'black stock exchange days' are without exception 'outsiders' in speculation. The losses that Germans have had on rotten 'foreigners' (foreign papers) talked into them by Jewish banks are enormous. Professor Ruhland estimates the loss of European savers on American railway 'values' alone at 21 billion! The placers of such fraudulent papers are always Jews. The history of the '*House of Rothschild*' reads like a grandiose thieves' novel!

The aforementioned Prof. Ruhland estimated in 1906 the total annual tribute of the German people in interest, premium, founding, and speculation profits of banks and stock exchanges at 9 billion marks. Sombart calculates the 'earnings' of German banks in the last decade of the previous century from founding profits on German industrial shares alone at over a billion! He says: '*The more capital procurement occurs through the mediation of banks and stock exchanges due to the separation of capital from the person of an individual enterprise, the more the receipt of surplus value concentrates in few hands, the more easily financially strong persons (and institutions) skim the cream off the yields of national production*.' The old standpoint of all opponents of Jews! It is not quite understandable how Sombart, with this agreement of standpoint, often expresses himself so disapprovingly about anti-Semites!

One circumstance is particularly characteristic of the banking and stock exchange sphere: A small circle of insiders stands opposite the larger circle of those who feel irresistibly attracted to the operation, who believe they know the things and, repeatedly get duped. It would be a grateful task for economic researchers to conduct a survey about the victims of bank and stock exchange that is as complete as possible. But this has its difficulties: Those who have been plucked fear ridicule on top of damage and tend to keep their mouths shut. (Perhaps only the recording of death victims would be possible.) The insiders, on the other hand, always stay 'on top.' *Whether the papers fall or rise, whatever economic or political situations exist, they are always correctly oriented, they 'are always in front,' as it is said in stock exchange jargon.*

Accordingly, neither war nor inflation could harm the banking and stock exchange sharks. On the contrary. *The lion's share of war profits flowed into their pockets, and while German savers lost their last pennies in inflation, the banks carried out the most expensive expansion construction.* They 'increased' while those who had entrusted them with their assets slipped ever lower on the social ladder. *Even the Jewish financial writer Neckarsulmer has admitted that inflation was a good business for Jewish banks* ('*The Old and the New Wealth*'). Neckarsulmer names a whole series of Jewish banking houses that grew from medium-sized banking houses to major banks through inflation, including the Warburg bank in Hamburg, of which it is said: '*Max Warburg's brother, Paul M. Warburg, had established his own banking firm in New York, and in this way the House of Warburg immediately regained its old international position. The Warburg fortune today is certainly among the largest in Hamburg and among the largest banking fortunes in all of Germany*.'

Things are no longer such that one would need to prove numerically and by name how far the banks are in Jewish possession. It can be assumed as generally known that the entire banking assets are controlled by Jews, and that the methods by which banks have recently gained decisive power in the political-economic field are Jewish methods. We received the best object lesson on this point during the war and inflation. The most important facts, briefly summarized and presented in a generally comprehensible way, we find in Dr. A. Dallmayr's *The Great Raid* (5 issues together RM. 2,- in Hammer-Verlag, Leipzig), where the reader will find further literature references, especially about the indispensable publications of Theodor Fritsch and the submissions of the Hammer Community at the time when these economic crimes (there is no other appropriate word!) occurred. Proper instruction about these events is all the more necessary for every German, as the question will only gain real present significance in coming times, because according to all signs we are moving toward a reorganization of our public political-economic conditions.

What is said about Jewish participation in banking applies equally to the stock exchange. That the stock exchange is today viewed in insider circles as a Jewish matter is already evident from a provision of the 'conditions' for transactions at the Berlin Securities Exchange, which reads: '*For all time transactions, the two days of the Jewish New Year festival and the Jewish Day of Atonement are considered equal to days when no stock exchange meeting takes place*.' The board of the Berlin Stock Exchange, and at other exchanges there will be only slight deviations from this racial 'homogeneity', consists almost exclusively of Jews, and the holders of these board positions are so firmly seated that changes almost never occur. On the board of the *Securities Exchange* in Berlin, of about 36 members, 25 are Jews: Fichtenhain, Schwarz, Bergmann, Berliner, David, Eskeles, Fehr, Selmar Fehr, Frankel, Herzfeld, Hirschfeld, Lichtenstein, Mendelssohn-Bartholdy, G. Mosler, Schiff, Schlesinger, von Schwabach, Seckelsohn, Sundheimer, Treitel, Wassermann (Some not listed here are at least suspect of Jewish descent!). Of the 16 board members of the *Products Exchange*, 11 are Jews: Zielenziger, Wreschner, Wiesenthal, Buggisch, Eckstein, Freudenheim, Heymann, Manasse, Mannheim, Rawock, Selbiger. With the exception of Messrs. Berg and Eick, whose status is disputed, all members of the *Metal Exchange* board are Jews. In the '*Committee for Examining Applications for Admission to the Traders' Exchange*,' all members except two (disputed) are Jews. In the '*Committee for House Affairs*' 10 members, 8 Jews. The supervision of the Official Price List is carried out by 16 stockbrokers, including 14 Jews; the ratio is exactly the same for the '*Committee for Examining Assignment Capability*.' In the *Committee for Futures Trading*, 15 of 18 members are Jews. The '*Committee for Examining Admission*' is almost completely occupied by Jews. Against the Jews Schlesinger, Manasse, Bergmann, David, Herzberg, Lichtenstern, Lichtenhein, G. Mosler, Perl, Schiff, Schöger, Schwarz, Seckelsohn, Treitel, Wreschner stand five others, of whom only some are undoubtedly German.

From the rich literature, the following are especially recommended: Theodor Fritsch: '*The Riddle of Jewish Success*' and Theodor Fritsch: '*Sins of High Finance*'; both published by Hammer-Verlag.

The Department Stores.

It is known that department stores were almost exclusively in Jewish hands. Accordingly, the business methods used by the department stores also show the unbridgeable contrast between German and Jewish business practices. Trade in the department store represented the opposite of the meticulously legal operation of the German merchant, whose ambition is to supply customers with quality goods at solid prices, and who builds the future of his house on the recommendations of his clientele. The German merchant sees himself as a trustee of his customers, and

accordingly considers the trust of buyers as his most important support, as the foundation of his enterprise. The old German business houses enjoyed the loyalty of entire generations of the same families. The German as a trader sees his advantage best preserved by simultaneously protecting the buyer's interests, the department store Jew seeks to deceive the buyer through a thousand tricks and tactics, showing them something that isn't true. Therefore, the German makes do with modest advertising, while for the Jew advertising is the main thing, for which he spends enormous sums, without the person dazzled by the colorful department store operations thinking about the fact that this costly advertising is paid for by none other than themselves. This unsoundness of the department stores was characterized long ago by a Jew, namely Harry Heine, who in the introduction to his '*Ludwig Börne*' says of a visit to the city of Frankfurt am Main that his father showed him the stores '*where one buys goods 10% below factory price and yet is always cheated*.' This testimony of beautiful openness applies much more than in Heine's time to department store operations.

The question of the existence and development of department stores is simply the question of maintaining or destroying our German business morality. The department store question encompasses national political, economic, social, and moral significance. Given their spread and the virtually unlimited capital credit that the department store Jews enjoyed with Jewish banks, they had become an enormous danger to the German middle class, to that valuable layer of German society that plays a balancing role in the social struggles of the present and still represents that healthy economic area where intelligent and ambitious people with modest means, and even the destitute, can still achieve economic independence. The extent of this economic area determines the health and stability of a national body, thus being extremely important from a demographic policy perspective. The fight against department store operations is a core piece of real and effective middle-class policy. No observer can fail to notice how the destruction of independent business existences spreads radially from a newly established department store. The economic damages emanating from department stores are also immeasurable. They are especially so at the point where department stores, with their large stakes, detrimentally influence the production methods of industry. Economically competent judges from all camps agree on this, and we deliberately choose testimony from a Social Democratic source that proves how department stores make their cheap purchases at the workers' expense. In the '*Handbook*' for Social Democratic Prussian state election voters from 1908, written by the Social Democratic Jew Paul Hirsch (later mayor in Dortmund), the chapter '*Department Store Tax*' states: '*The workers bear the ultimate damage of the department store tax (that's Jewish German, Mr. Hirsch means to say: from the department store tax!). As soon as the tax was introduced, the department store owners forced their suppliers to deliver goods to them correspondingly cheaper. And since the profit rate of entrepreneurs for these bulk deliveries is already cut to the extreme, these in turn compensate themselves through their workers, whose wages they suppress*.'

The department store as a wage suppressor! Had he been a man who, due to his Social Democratic affiliation, felt compelled to take a social stance, he would have reached the only correct conclusion from his observation: Fight against the unsocial, worker-damaging, wage-suppressing department stores! But Hirsch is a Jew, and he played in Social Democracy the role that all Jews played in it: to represent the interests of Jewry in and through Social Democracy. It never occurred to him to turn against the department stores; he turned against higher taxation, thus against the means that would restrict the spread of unsocial department stores!

Since the Jewish department stores couldn't manage the feat of selling cheaply despite their uninhibited expenses (they operate with proportionally the most numerous staff of all businesses), they had to resort to deception. Since expenses couldn't be saved, since newspaper and poster advertising as well as the presentation of displays and the decoration of the building with gaudy paintings and light advertisements caused enormous costs, 'savings' were only possible in the quality of offered goods. It is known that department stores had inferior junk goods manufactured to order. This could be observed especially with textiles. It doesn't take an expert eye to immediately identify those wearing department store clothes from a group of women and girls. As long as these tinsels hang well-pressed in the shop window, it might pass, but as soon as a woman has squeezed herself into them, the tragedy or tragicomedy begins. Especially when ladies so clothed return from an excursion after warm summer rain and desperately try to pull the already short, but now 'shrunk' dress over their knees, it's hard to resist feelings of schadenfreude. Yet women who had succumbed to department store hypnosis kept going back. They let themselves be drawn again into the large Jewish shops by promotional items and 'special days,' by 'sales' and screaming window displays, where they were moreover seduced into buying many worthless and unnecessary things. Another method used by Jews to cover their costs and make their profit was the method of mixing goods. On top lay flawless items. These were given to the seller for inspection and naturally passed the test. But during the sale, 'junk' was slipped to the less attentive buyer or, even more frequently, the female buyer. A department store had bought a roll of well-woven laces, of which a meter had a factory price of 10 pfennigs. Following the same pattern, they had laces woven at factory prices of 6 and 3 pfennigs. The three rolls were placed next to each other and sold at a 'uniform price' of 9 pfennigs, thus the good ones below factory price, some with a 50% markup, and others even at triple the factory price. One understands

from this example Heine's statement quoted above. If people who look knowledgeable about goods come in, they get the 10 pfennig laces; if one is unsure about them, they get the 6 pfennig ones; if they look naive, they are 'served' with the 3-pfennig merchandise! The profit is assured with this 'sale below factory price.' 'The Clothier' advised in its department store supplement 'to sell smaller items at cost price and below, to earn all the more on the larger ones.' An expert in the porcelain industry said: The department stores only buy 'fourth grade,' meaning 'broken goods' and rejects. They mix in some good pieces, placing them on top with plates for example, and the public buys this junk indiscriminately. He complained that this method was ruining the industry. What can come out of these conditions for the workers, how they affect wages, one can easily imagine! A sausage manufacturer was asked how he managed that his supplied sausages, which cost 15 pfennigs in other shops, could be sold in the department store for 12 pfennigs. He laughed and said: '*Just measure the things! They're exactly one-fifth cheaper, but one-quarter shorter!*'

These Jewish methods, for which one could cite examples in any number, are judicially notorious. In a lawsuit between the department store Stein in Berlin against the '*Association of Trade and Business Owners*,' the Prussian Court of Appeal, modifying the lower court's judgment of November 14, 1907, declared: 'It is judicially known that department stores attempt to attract the large mass of buyers by selling low-value articles at conspicuously low prices. However, when selling other items, they demand much higher prices than small and medium-sized businesses.' (Compare: F. Roderich-Stoltheim, '*The Riddle of Jewish Success*'. Leipzig 1928, Hammer-Verlag. This book summarizes Jewish business methods with unique completeness. In some parts, it makes truly shocking determinations.)

In business operations of this kind, social aspirations naturally couldn't be mentioned. The Jewish department stores were the most unsocial element in our entire economy, in two directions: as employers and as business enterprises. As employers: they paid extraordinarily low salaries and practiced truly monstrous exploitation of young workers. Although the activity of saleswomen was purely schematic, a three-year apprenticeship was required. Since only intelligent apprentices were accepted, such an apprentice could very soon fill the position of a saleswoman. After the young people had worked for three years as apprentices for very minimal board money, the newly trained received a 'salary' of 75 RM, in the second year after apprenticeship 87 RM, and in the third year 107 RM. These are salaries that represent the usual in almost all department stores. When one considers that these employees always had to be well-dressed, that a considerable fraction of the mentioned amounts went for transportation costs etc., one knows that the employees could not cover their living expenses from these salaries. Those who couldn't live with their parents barely had enough for bare survival with this work. In any case, the temptations to create side income of any kind are very great with such salary rates.

One inevitably thinks of the coat company *Singer & Rosenthal*, whose co-owner was the 'great' Social Democratic leader Paul Singer and which gave seamstresses who couldn't make ends meet with their wages the advice to go to Friedrichstrasse and earn the missing amount. Thus there is no doubt that department stores and clothing manufacturing became enormous recruitment areas for prostitution. It is also striking that department stores mostly employed young saleswomen. Usually they were dismissed when they reached a certain age. When the Berlin Commercial Workers' Aid Organization entered into a wage movement in 1926 and an impartial arbitration award was issued setting wages, all Berlin businesses complied with this award, except for the department stores A. Wertheim, Tietz, Jandorf and the Kaufhaus des Westens, i.e., all Berlin department stores of large scale. In the functionaries' meeting of the mentioned organization, union secretary Pollmerer reported that these firms had significantly reduced the rates of the arbitration award by their own authority and had 'simply dictated' their rates. But the department stores didn't act unsocially only in the wage area. By particularly enticing women to unnecessary purchases, by palming off 'junk' to buyers, they lowered the standard of living of less wealthy people and their cultural level. When someone surrounds themselves in their home with the cheap atrocities that the department store sells, their cultural level suffers.

There is a difference whether one puts aside penny after penny to finally, after years perhaps, place a good bronze on the ledge or hang a valuable picture on the wall, or whether someone drags these pennies individually to the department store to 'decorate their home' with the splendors exchanged for them and transform it into a small 'house of horrors' exhibition.

The expansion of department store operations corresponded to the lack of instinct of metropolitan buyers. In Berlin alone, the Tietz company operated ten gigantic department stores in 1933. Added to these were the mammoth enterprises of the Karstadt group. In the working-class district of Neukölln, Karstadt had erected a building on a plot of 16,000 square meters, which required well over 15 million marks in costs. Similar-sized branches were established in Schöneberg and Moabit. Karstadt also operated with hundreds of millions in Berlin alone. Since conditions in most German large cities were roughly the same (corresponding to the reciprocal relationship between population and invested capital), one can get an idea of how devastating the department store visits of Germans, especially German women, affected the German middle class. It is thoroughly Jewish that this destruction of the German middle class was carried out with foreign capital. On the occasion of the merger of the Tietz group, the leading

newspaper of the Communist Party, the '*Rote Fahne*' (December 3, 1928), wrote: '*Department store capital in Germany is becoming investment capital of international finance capital through concentration, just like the capital of heavy industry and chemical industry*.' Another passage states: '*A figure of up to 60 million marks is mentioned as the purchase price for the Jandorf enterprises. Tietz denies that this enormous amount was paid with American money. But one must read between the lines. For the major bank that mediates the financial side of this concentration is the Diskontogesellschaft, which is tied to English and American bank capital. Furthermore, it is admitted that Tietz's domestic and foreign friends provide him with part of the funds. Finally, a large part of the liquid funds in Germany that make it possible for the Diskontogesellschaft to undertake such huge financing comes from American credits. It is certain, in any case, that just as Karstadt works with American money, Tietz does too, even if he does not, like Karstadt, resort to a dollar loan after completing the merger*.' According to general judgment, these statements are accurate. It is characteristic, however, that the same newspaper presented the department store to its readers as a kind of savings institution. It continued: '*The reduction of the market forces the elimination of this competition and at the same time reduction of costs through so-called rationalization by means of trustification. The collected power of the new department store trusts then directs itself in an even sharper competitive struggle against small and medium-sized businesses. Department store trustification has, just like trustification in large industry, the destruction and impoverishment of the middle classes as a consequence*.'

The Communist Party, or rather its leading Jews, acted as if the department stores operated more cheaply (and delivered better goods) than specialty stores! We have proven above that the opposite was the case! That the completely Judaized Social Democracy blew the same horn is self-evident. Thus wrote the central organ of Social Democracy, the '*Vorwärts*', on the same topic, also stating that department store operations 'reduced expenses'. Then it continued: '*But the right path is only shown by looking at the fact that department stores are increasingly emphasizing concentrated mass purchasing. This is also characteristic of the Tietz company, which recently completed the merger with almost two dozen purchasing houses of the M. Konitzer group. Today it's no longer about earning as much as possible on sales, but on purchasing. For sales, prices are determined by fierce competition for customers. In purchasing, however, the large department stores, especially when they unite for purchasing, have almost a monopoly against manufacturers that no individual retailer can compete with. The factories, which are usually medium-sized operations, are put under pressure through the advantage of long-term contracts, and therefore they also tolerate independent interventions by department stores even in the manufacturers' calculations. The intermediate profit withdrawn from the manufacturer (although manufacturers save advertising costs) flows to the department stores*.'

In a word: The Jew should swallow everything! The 'Vorwärts', whose editorial staff included ten Jews alone, not counting the Jewish power holders, found this completely in order. Now if Social Democracy, as we have seen from their '*Handbook*', rightfully viewed department stores as wage suppressors, one would assume that they would fight against the expansion of department store operations. But one observed here again what was always seen: Where Jewish interests collided with worker interests, Social Democracy took the Jewish side. With their organizations and the influence they had on the workforce, they could have put barriers against the expansionist efforts of the worker-damaging department stores. But they didn't do it, or rather: Their Jewish leadership didn't do it. The innocent mind of the German worker, who let himself be led by Jews, did not suspect how he was being misused and what game was being played with him! The state authorities also showed themselves extraordinarily compliant with department store capital. When Karstadt wanted to establish a so-called 'buyer's savings bank'... a bank into which buyers would deposit their money but could only withdraw it in the form of goods, and when banks and savings banks objected due to violation of the deposit law, the individual state governments were consulted for expert opinions, instead of simply prohibiting this great mischief that actually violated the deposit law! After the mammoth department store Karstadt was opened, the '*Vorwärts*' of November 8, 1929, could joyfully announce that '*Prime Minister Braun and Minister Grczesinski visited the Karstadt department store*.' Both Braun and Grczesinski are Social Democrats! It also seems strange that the Leipzig radio program for Friday, June 20, 1930, announced: '*News from Hermann Tietz, Dresden*."

The topic of department stores and the press is virtually inexhaustible. Here it can only be said that the German press failed in the fight against the Jewish department store and for the fellow citizens of the middle class. The great public interests, which decided for the tribal brother and against the department store Jew, found no protection from the largest part of the German press. *With the exception of the völkisch and National Socialist press, no German newspaper cared about the fact that department store capital threatened one of the most valuable German business classes, honest, solid trade, with destruction*. More shameful than the fact itself are the motives that underlay it: to maintain department store advertisements, the newspapers shied away from criticizing the public inconveniences of the department store system. The most serious omissions occurred in reporting. What testified against the department stores was suppressed, while we repeatedly encountered recommending notices in the editorial section, even though the organized publishing

community had decidedly rejected this. Here's just one example of how it was done: A young girl in Berlin lost her life due to an incorrectly and poorly constructed so-called heating sun. The investigation revealed that these heating suns were, as the expert put it, 'outrageous shoddy work.' The item came from a department store where the entire stock of heating suns had the same defects. The manufacturer was charged, and he excused himself by saying that he had strived to deliver as cheaply as possible. He was sentenced to six months in prison with probation. What is characteristic is that the '*Vorwärts*' conceals the name of the department store that sold these life-threatening heating suns and whose entire stock of these items was confiscated. Those who know the circumstances know that the manufacturer in question acted on behalf of the guilty department store in the production of the 'outrageous shoddy work,' which therefore bears the moral responsibility. But for a large fraction of the press, consideration for major advertisers mattered more than service to the people and the fight against its pests.

Jewish Corruption.

The economic history of peoples is rich in great Jewish raids, but what Germany has experienced in Jewish scandals since the revolution of 1918 surprised even the experts of Jewish appropriation methods! It started immediately after the revolution with Sklarz. This Jew immediately became a supplier to the order troops and maintained confidential connections with those in power. He 'earned' vast sums in a short time. *All efforts to investigate the revolutionary chapter of Sklarz in the light of the courtroom have failed*. Then the brothers Julius, Henry, and David Barmat pounced on the 'liberated' Germany. They are, like most of the post-November profiteers in Germany, Eastern Jews. They lived in Holland, and Ministerial Councilor Franz Krüger, who belonged to Reich President Ebert's circle, in connection with the Jew Heilmann and other Social Democratic dignitaries, especially with former Reich Chancellor Gustav Bauer, paved their way to Germany. Soon the Barmat brothers owned ten banks and a large number of industrial enterprises. Through the mediation of the aforementioned, they had virtually immeasurable credits from the Prussian State Bank at their disposal. The eventual collapse of their enterprises brought losses of 60 to 70 million Reichsmarks, of which not even half involved the mentioned bank. These robbers had led a life on the grandest scale. In their palace-like villas on Schwanenwerder, princely feasts followed one after another, regularly attended by their Social Democratic protectors. *Brought to court, these grand swindlers got away with barely noteworthy prison sentences, which they didn't even serve. The court had rejected the prosecution's request to keep the convicted in custody and released them. They used this freedom to flee abroad.* A particular beauty of this trial was that none of the Social Democratic beneficiaries had been included in the indictment! Similarly, though not with quite such great success, operated the Eastern Jews Iwan and Alexander Kutisker and Michel Holzmann. The Kutisker brothers cost the Prussian State Bank approximately 14 million gold marks.

The three brothers Leo, Max, and Willi Sklarek also enjoyed unrestricted support from Social Democrats and Communists in their raid on the Berlin City Bank. The incident with the Sklareks provides material for a highly colorful and character-rich crime novel. These brothers had, through the assistance of mainly Social Democratic and Communist city councilors, instantly received all clothing supplies for the city of Berlin, the outfitting of welfare recipients, the police, and the streetcar and underground railway officials. Once they 'got into business,' they established a center of corruption on Berlin's pavement that stank to high heaven. Most of the officials who dealt with them fell victim to their arts of bribery. Even the then Mayor of Berlin, Boeß, did not emerge entirely clean from the dirty affair. Through the support of the bribed officials, they could obtain fictitious invoices from the City Bank at will, so that finally the City Bank was 'in possession' of such invoices amounting to 19 million Reichsmarks! The damage to the City Bank amounts to 12.5 million Reichsmarks; the whereabouts of other large values could not be determined (6-10 million Reichsmarks). The Sklarek brothers were treated less gently by the Berlin court after months of proceedings than the Barmats. Public conscience had meanwhile been stirred up. They received lengthy prison sentences. The officials and the mentioned city councilors also received prison sentences, which however turned out to be relatively mild.

Jews in Music.

If further proof were needed for the possibility of unrelentingly objective and fair distinction between the spirit that founds, shapes, and that which dissolves and decomposes, between culture-creator, -founder, -disseminator, and culture-parasite, -destroyer - then the chapter Jews in Music provides it.

In variation of a summarizing statement by Julius Guttmann about Jewish philosophy, we may say: Jews in Music, that is a brief, frightening, and very diverse history of absorption of foreign intellectual property, devoid of any primordial creative power; painfully felt as tragic by greater Jewish minds (Mendelssohn, Mahler), against which fighting remained futile, and appearing in the strangest gradations and business branches down to an attitude without self-responsibility, without cultural, honor and shame feelings of their bearers (modern operetta composers and music writers, Abraham, Holländer; Bie, Weißmann). Even an apostle of the '*helping, uplifting life power of Jewish culture in the Occident*,' Friedrich Muckle, must admit that there are areas of life that remained and remain closed to Jewish spirit: music, painting, architecture, sculpture. Whereby he indeed, and unfortunately not without justice in view of developments up to 1933,

notes that *'even in these revelations the stream of the Jewish soul rushes*.' *However, during the last 150 years, the narrow rivulet of Jewish life and artistic disposition has joined the broad stream of Nordic-Aryan culture, but it has clouded this stream and increasingly contaminated it*.

When around the middle of the 18th century, the Enlightenment established its cosmopolitan humanity ideas and declared a community of all, regardless of confession and race, the dividing wall between the Jews and European peoples was thereby torn down. The natural, freedom and equality delusion of rationalism and the revolutions of 1789 and 1848, later the pernicious German law on the equality of religious confessions (1869) and the tolerant attitude of Wilhelm II that went to the point of lacking dignity, all that first created the gate through which the Jewish race, increasingly unhindered and increasingly conscious of the supposedly universal, messianic mission of Judaism, could enter the realm of modern culture. The participation of Jews in Central European, especially German musical life can, based on sociological conditions until around 1800, only have been insubstantial, indeed insignificant; nevertheless, a modest minnesinger, the satirist Süßkind von Trimberg and an Italian composer Salomo Rossi (Ebreo), active around 1600 in Mantua, should be mentioned.

Going further back, to the beginnings of Western music, modern research (Eichenauer, also Besseler in his '*Music of the Middle Ages*,' Potsdam 1935) confirms already for this time a finding that must be made at the beginning and end of our work: European tonal art is of Nordic spirit; the development from the beginnings until the end of the 18th century has as its unshakeable foundation the Nordic-Germanic racial uniformity of the mindset-creating layers (Eichenauer). The Jewish-Oriental temple singing belongs to the roots of Western tonal art; while its creative power forever gathered dust, even today the Jewish Chazan sings in the synagogue the same phrases as 2000 years ago, a new Nordic-Germanic will of expression and creation transformed the traditional songs (science calls this new element pneumatic expression) and developed with a race-specific new tone, sound and spatial consciousness a new history of Western music. *The Gothic polyphony, Bach's fugue, Gluck's opera are in it the towering monuments of the inexhaustible creative power of Nordic musical spirit. Already over 1500 years ago, however, the musical expressive capacity of the Jewish race had helplessly frozen in the old tradition and was incapable of living continuation*.

Never again did the spring rise since then; all tearing down of intellectual and social barriers, all path-clearing towards other races, all clever adaptation and often sophisticated appropriation of foreign racial intellectual, cultural, and musical goods could not give the Jew a moment of grace of race-specific creativity. A tragedy that we others must not regret with humanitarian sentimentality, but from which we must draw similar conclusions as the Jew drew for himself, who, lacking any creative ability, bred other capabilities racially appropriate to him and giving him superiority in the field of music as well, quick absorption, empathy and interpretative ability, commercial spirit! In the greater Jewish figures of German music history, we see this tragedy shine through everywhere and sense how the more or less clear consciousness of the lack of grace, of the inability to create, leads to derivation and substitution: Mendelssohn to smoothness of form and stylistic patterns, Meyerbeer to theatrical appearance and glitter, Offenbach to frivolity, cynicism and eroticism, Mahler to ecstasy, Schoenberg to exaggerated intellect and construction. In these figures, moreover, with the foundation of a great 'artistic' ability present everywhere, the main two splits and directions of Jewish artistic and life attitude are expressed: one turned toward the soul, tending toward asceticism, the other subject to the body, raising sensuality and sensuality to the shield. Few Jews belong to the first direction: Mahler, who in tragic entanglement '*wanted to force the connection with the German musical spirit, which was denied to him by blood*' (Eichenauer), furthermore Schoenberg and this and that smaller, now forgotten new composer; but to the other from Mendelssohn (whose undeniable creative discord becomes little visible under the smoothing cover of intellect and education), Meyerbeer and Offenbach, the genuine Jewish mocker, Lezzanin, up and down the many hundreds of kitsch and trash composers of the 19th century, the operetta scribblers of the 20th and their willing helpers, the daily writers and critics. What then still comes out as intrinsic values in the greater ones bound by this reveals itself mercilessly in the smaller and smallest ones either as technically accomplished aping and cleverly painted-over epigonism (E. W. Korngold, Kletzki, Raphael, Wellesz, Gal) or as puffed-up kitsch (Lassen, Gumhert, Goldmark, Brüll) or as time-bound superficial participation in every style sensation (Toch and, in larger format, Weill). Whereby it still touches more sympathetically when this or that Jew once, rarely enough, acknowledges his race and tries to write music from its folk culture: Ernest Bloch, Wilhelm Grosz, furthermore stylistically also Schoenberg (the synagogally rooted speech-song of the '*Pierrot lunaire*') and Mahler (cf. Moser's and Eichenauer's interesting evidence), and earlier Offenbach and Goldmark.'

As mentioned, the gates to the European cultural world were opened, Moses Mendelssohn, the composer's grandfather, fought tirelessly for social connection, the German Jew (and soon also citizen) was born. From now on, he begins to become the 'e*ffective ferment of national decomposition*' (Mommsen). The racial mixing and thus 'de-Nordification' of the German spirit began; the spiritual directionlessness of German Romanticism, for example, arose, as Eichenauer proves, not from Nordic exploration of new territory, but from rootless groping arising from racial mixing. Like

mushrooms after rain, whole generations of Jewish musicians of all shades emerge around the turn of the 18th to the 19th century: Meyerbeer and Herold 1791, Moscheles 1794, the music writer A. B. Marx 1795, Halevy 1799; the fashion pianist Herz 1803, the pianists Benedict and Fischhof 1804, the singers Grisi 1805 and 1811; Mendelssohn 1809, the violinist Ferd. David 1810, Ferd. Hiller 1811, Sig. Thalberg 1812, the violinist Ernst 1814; only slightly later then the manufacturer of kitsch songs Ferd. Gumbert 1818 and Offenbach 1819. But this was only the beginning! *The social penetration of German bourgeois-intellectual salons with Jewish participants, especially in the days of the instinctless literary Romantics (the Schlegel brothers, also the circle around Zelter and later the liberal-intellectual one around Liszt), was gradually followed by a similar penetration of the entire public musical life, whereby the Jews were aided by their tenacious will to live, their unscrupulous persistence, and their amazing tribal loyalty (protection instinct).* Representatives of the Jewish race established themselves in all areas of music cultivation, protected each other, and thus made their progress easier and easier. It indeed became as Friedrich Wilhelm IV once said: '*The insolent gang daily lays the ax to the root of German nature through word, writing, and image.*' The first pedagogues: alongside Mendelssohn the already mentioned, quite meritorious Marx, then the theorist Jadassohn, the violinists Joachim and David; the first composers: again alongside and after Mendelssohn Ignaz Brüll, Goldmark, the already mentioned Gumbert, Ferdinand Hiller, then Lassen, Meyerbeer, Moszkowski; the first music writers: alongside the mentioned Marx, the founder of the '*Allgemeine musikalische Zeitung*' (1824), Hermann Mendel (founder also of a music newspaper and a musical conversation lexicon), and above all the Wagner-enemy Eduard Hanslick. Soon Jews or rather Jewesses also appear in the circle of singers: the Patti, the Grisi sisters, the Csillag, the Pasta, soon in that of conductors: Levi, Dessoff, Bial. Music science presents more Jewish representatives from the 70s on: Hanslick, Jacobsthal, Max Friedländer, the mixed-race Philipp Spitta, shortly after Guido Adler, who raised an entire Jewish school at the Vienna University (Gal, Geiringer, Wellesz, the latter simultaneously an atonal composer!) Nettl, Leichtentritt, and into the present finally Curt Sachs, Ernst Kurth, Wilibald Gurlitt and Alfred Einstein. *Not enough with that: the areas of music trade in the broad sense, with notes as well as with human merchandise, publishing and agency, were seized by Jews with particular tenacity; the majority of large music publishers were in Jewish hands*: Eulenburg (fact scores), Peters (piano and vocal works), Simrock and the Universal Edition (all music, especially modern Jewish), plus Leo Liepmannssohn (trade in antiquarian music books and scores). Added to this were, now completely vanished from the face of the earth, the Jewish agencies (Wolff & Sachs, Gutmann, Bernstein and many others), which opened the gates to publicity for hundreds of racial comrades often with very little ability and justification, and closed them to many equivalent Aryan artists! supported in this by an increasingly Judaizing music criticism.

The German public was flooded with such an abundance of particularly Jewish performing artists, conductors, singers, violinists, pianists that, especially since some of these representatives showed genuine and great ability in their specialized field, they had to believe that the performing practice fields were a privilege of the Jewish people blessed for it. To be named with reference to the detailed lists are the singers: Julia Culp, Jadlowker, Kipnis, Lieban, List and Richard Tauber; furthermore the pianists: Friedmann, Godowsky, Kreutzer, Pachmann (about whose Yiddish-vain stammering during his Chopin performances ecstatic screams were emitted by the Berlin audience), Schnabel, the cellists Feuermann and Grünfeld (the witty one), the harpsichordist Landowska, the violinists Elman, Frenkel (one of the most fanatical and talented advocates of 'most modern' music of his racial comrades), Flesch, Huberman, Kreisler (whose kitschy salon arrangements of 'melodies by famous masters' turned out in spring 1935 to be largely forgeries, namely his own 'works'!), Jehuda Menuhin (the highly talented Jewish prodigy), Rosé. Furthermore, from the countless names, attention should be drawn to the conductors Blech, Brecher, Fried, Klemperer, Meyrowitz, Ochs, Walter, Zweig, the composers Bloch, Braunfels, Jemnitz, Korngold, Lendvai, Schönberg, Schreker, Sekles, Toch, Weill, Weinberger, plus the foreign Castelnuovo-Tedesco, Dukas, Milhaud, Satie, plus the jazz apostles Gershwin, Grosz, Grünberg. *According to the research of Günther and Eichenauer, Georges Bizet belongs to the Western, not the Jewish race!*

A special 'creative' and earning field opened up for Jews in the realm of operetta, which art form they indeed brought down to the spheres of lowest audience instincts from the beginning of the 20th century until the 30s. To be named there, with reference to the later list, are: Abraham, Ascher, Berté (the author of the Schubert ragout '*Dreimäderlhaus*'!), Fall, Gilbert, Granichstädten, Hirsch, Holländer, Nelson, Rosen, Oscar Straus, Winterberg; their text writers: Bibo, Haller, Oesterreicher, Schiffer, Welisch and others. If this systematic exploitation of cheapest taste regions, which the bands of Dajos Bela, Efim Schachmeister and Weintraub Syncopators accomplished in the field of dance and entertainment music, is still somewhat limited in scope of influence, later also quickly to be eliminated and the symptoms of decay to be destroyed, the situation was much more dangerous when Jewish race and mindset also became authoritative in matters of general music education, authoritative in the person of the East Jew and Marxist Leo Kestenber, (and his protector Seelig), who, placed at the head of music education in 1918 as consultant at the Prussian Ministry of Culture, carried out a series of undoubtedly good reforms, but systematically pursued the Judaization of this infinitely

important area for future generations in the selection of directors and teachers at universities and conservatories (Schönberg, Schreker, Sekles, Braunfels, Gal, Hernried).'

All these processes, plus the staffing at theater and radio, whose inspection remains reserved for other chapters of the handbook, could only proceed smoothly if they were supported by a press and declared as uniquely correct, whose race and mindset were similarly disposed. So it is not surprising when, from around the turn of the century, and most strongly in the 1920s, the public face in musical matters (as in those of other arts) was almost completely fabricated by Jewish brains. The two centers were Vienna and Berlin, whereby Berlin outranked Vienna in speed, superficiality, and frivolity of 'artistic' 'convictions'. In Vienna wrote mainly Decsey, Julius Korngold (the father and guardian of the prodigy son Erich Wolfgang), Paul Stefan, in Berlin Oscar Bie, Adolf Weißmann, the notorious Aryan and Jewish-related H. 11. Stuckenschmidt, Pringsheim, Friedland, Kastner, Misch, Singer and many others, plus the title writers Richard Specht, Paul Bekker (presenting a particular danger through the undoubted, one-sidedly applied abilities of a decomposing critical mind), and Alfred Einstein, who deserves a special line. He was indeed considered one of the most versatile and superior Jewish intellectual representatives in musical matters, who however pursued the 'naturalization' of numerous heartily insignificant racial comrades in the new edition of the *Riemann Music Lexicon* led by him and in it indeed passes fair judgments about Mendelssohn, Meyerbeer and the Jewish-related Krenek, but alongside writes flatteries about Schreker, Korngold Sekles, Gal, Brüll, Gumprecht, Moscheles, Leo Fall; who gives the music-writing nonentity Kathi Meyer a special place of honor, but finds not even the gentlest word of criticism about Kurt Weill or Heinrich Berté.

Even before the outbreak of the First World War, the Jew Moritz Goldstein, both in concern about the growth of anti-Judaism and trusting in the liberal spirit of the time, established the monstrous fact that German cultural life lay essentially in Jewish hands: '*We Jews manage the intellectual property of a people who deny us the justification and ability to do so*' ('*Kunstwart*', Issue 11, March 1, 1912). This was the final state of a development that began around the middle of the 18th century, was powerfully driven forward by tenacity and clever tactics on one side, liberalism, tolerance and an ever-increasing lack of national and racial consciousness on the other, received its last great impetus through the revolt of 1918 and the Jewish-Marxist government of the following 15 years, and which was halted by the National Socialist movement just in time before the corruption of German music culture altogether and guided back into natural folk-racial paths.

In the following lists, emphasis is placed on the certainty of name citation, not on completeness of numbers. A series of older, now forgotten names especially of performing artists was omitted; if we were to include the names of mixed-race individuals and those mostly baptized as Protestant, if we further wanted to name those who in the recent past thought and acted Jewish despite Aryan descent, swimming along in the stream of rot and decomposition, truly, one could fill a book with it!

Composers. Jul. Benediet (1804-1865, also pianist), Ernest Bloch, Walter Braunfels (mixed-race), Ignaz Brüll, Mario Castelnuovo-Tedesco, Paul Dukas, Max Ettinger, Hans Gal, Karl Goldmark, Wilhelm Grosz, Louis Grünberg, Ferdinand Gumbert (1818-1896), Jacques Fromental, Elie Halévy (= Hermann Levy), Louis Herold, Ferd. Hiller, Alexander Jemnitz, Paul Kletzki, Erich Wolfgang Korngold (the child prodigy who, after his talent proved insufficient, made his business with the adaptation and falsification of Johann Strauss operettas!), Ernst Krenek (Jewish-related; see about him in the final section), Eduard Lassen (1830-1904, manufacturer of song-nonsense), Erwin Lendvai, Gustav Mahler, Felix Mendelssohn-Bartholdy, Giacomo Meyerbeer (= Jacob Liebmann Beer), Darius Milhaud, Ignaz Moscheles, Moritz Moszkowski, Günther Raphael, Karol Rathalls, Wilhelm Rettich, Eric Satie, Arnold Schönberg, Franz Schreker, Bernhard Sekles, Ernst Toch, Siegfried Translateur, Kurt Weill, Jaromir Weinberger, Egon Wellesz, Alexander von Zemlinsky (Jewish-related).'

Operetta composers: Paul Abraham, Leo Ascher, Heinrich Berté, Edmund S. Eysler, Leo Fall, Jean Gübert (= Max Winterfeld), Bruno Granichstädten, Haus Heymann (also pseudonym Hans Heyrinck), Hugo Hirsch, Viktor and Friedrich Holländer (father and son), Georg Jarno, Leon Jessel, Emerich Kalman, Carl Mieses (wrote under the names Richard Bird, George Elbon, B. Mattoni, Camillo Morena, Ernest Tompa!), Rudolf Nelson, Jacques Offenbach (= Jacob Eherst), Willy Rosen (= Wilhelm Baum), Mischa Spoliansky, Oscar Straus, Sir Arthur Sullivan (1842-1900, the composer of '*Mikado*'), Robert Winterberg. Other operetta composers, such as W. W. Götze and Walter Bromme, also Rob. Stolz with some works, and especially Ralph Benatsky, are indeed Aryans, but differ very little in terms of the 'quality' of their products from the mentioned Jews. And the best of all, the Aryan Franz Lehár and the Jewish-related Eduard Künnecke, obtained their texts almost exclusively from Jewish hands! Operetta librettists: Dr. Hans Adler, Günther Bibo, Alfred Grünwald, Hermann Haller, Ludwig Herzer, Bela Jenbach, Paul Knepler, Viktor Leon, Löhner-Beda, Rudolf Oesterreicher, Rideamus (= Dr. Oliven), Rudolf Schanzer, Marcellus Schiffer, Leo Walter Stein, Ernst Welisch, F. Zell (= Kamillo Walzel).

Conductors. Rudolf Bial (1834-1881), Leo Blech (also composer), Artur Bodanzky, Gustav Brecher, Max Breisach, Otto Dessoff (= Dessauer, with

daughter, choir director Margarete Dessoff), Issaye Dobrowen (= Gutwein), José Eibenschütz, Oskar Fried, Felix Maria Gatz (= Goldner), Jascha Horenstein, Otto Klemperer, Felix Lederer, Richard Lert, Hermann Levi (1839-1900, the first Parsifal conductor in Bayreuth, published his adaptations of Grandaur's Mozart translations as his own), Gustav Mahler, Wolfgang Martin (mixed race), Selmar Meyrowitz, Siegfried Ochs, Egon Pollak, Julius Prüwer, Josef Rosenstock, Georg Sebastian, Fritz Stiedry, Georg Szell, Eugen Szenkar, Ignaz Waghalter, Bruno Walter (= Schlesinger), Frieder Weißmann, Felix Wolfes, Viktor Zuckerkandl, Fritz Zweig.

Singers. Rosette Anday, Rosa Csillag née Goldstein (1832-1892), Julia Culp, Riza Eibenschütz, Gluditia and Giulia Grisi (in the 19th century), Sabine, Maria and Kathinka Heinefetter (19th century), Erna v. Hößlin-Liebenthal (wife of Aryan conductor Franz v. Hößlin), Hermann Jadlowker, Paul Kalisch, Sabine Kalter, Alexander Kipnis, Selma Kurz-Halban, Frida Leider (Aryan, but married to the Jew Demant), Lotte Leonard, Julius Lieban, Emanuel List, Giusetta Pasta, Adelina Patti and her sister Carlotta Patti (1843-1919, 1840-1889), Hermann Schey, Vera Schwarz, Richard Tauber, Rose Walter. From the abundance of Jewish operetta stars, notable mentions are Gitta Alpar, Rita Georg, Fritzi Massary.

Violinists and Other Instrumentalists. Licco Amar, Leopold von Auer, Judith Bokor (cellist), the Budapest String Quartet, Ferdinand David (1810 to 1873), Julius David, Mischa Elman, Heinrich Wilhelm Ernst (1814 to 1865), Emanuel Feuermann (cellist), Carl Flesch, Stefan Frenkel, Heinrich Grünfeld (cellist), Sascha Heifetz (Cheifetz), Eva Heinitz (cellist), Bronislaw Huberman, Joseph Joachim (1831-1907, see final section about him), the entire Kolisch Quartet, Fritz Kreisler, Wanda Landowska (= Landauer; harpsichord), Ferdinand Laub (1832 to 1875), Edith Lorand, Jehuda Menuhin, J. Milstein, Gregor Piatigorsky (cellist), David Popper (cellist), Arnold Rosé (= Rosenbaum).

Pianists. Paul Aron, Georg Bertram, Alice Ehlers (harpsichordist), Ilona Eibenschütz, Josef Fischhof (1804-1857), Karl Friedberg, Albert Friedenthal, Arthur Friedheim, Ignaz Friedmann (= Freudmann), Leopold Godowsky, Alfred Grünfeld, Horowitz, Leonid Kreutzer, Moritz Mayer-Mahr, Ignaz Moscheles, Moritz Moszkowski, Wladimir de Pachmann, Moritz Rosenthal, Arthur Schnabel, Rudolf Serkin, Sigismund Thalberg (1812-1871).

Musicologists, Pedagogues and Bibliophiles. Guido Adler, Rudolf Cahn-Speyer (also active organizationally), O. E. Deutsch, Alfred Einstein, Max Friedländer, Karl Geiringer, Eduard Hanslick (see also Music Writers), Robert Hernried, Paul Hirsch, Leopold Hirschberg, E. v. Hornbostel, Gustav Jacobsthal (1845-1912), Salomon Jadassohn (1831-1902), Leo Kestenberg, Ernst Kurth (mixed race), Robert Lachmann, Ludwig Landshoff, Hugo Leichtentritt, Maria Leo, Adolf Bernhard Marx (1795-1866), Albert Mayer-Reinach, Paul Nettl, Curt Sachs, Philipp Spitta (mixed race), Egon Wellesz, Werner Wolffheim. The pedagogue-composers mentioned on p. 319 also belong here.

Music Writers and Critics. Adolf Aber (Leipziger Neueste Nachrichten), Moritz Bauer, Paul Bekker (Frankfurter Zeitung, later director in Kassel and Wiesbaden), Oskar Bie (Berliner Börsencourier), Hanns David, Ernst Decsey (= Deutsch, Neues Wiener Tagblatt), Friedrich Deutsch (Berliner Morgenpost), Alfred Einstein (Berliner Tageblatt), Martin Friedland, Otto Gumprecht (1823-1900, the Wagner-enemy, *Berliner National-Zeitung*), Eduard Hanslick (1825-1904, Wiener Neue Freie Presse; his Jewish ancestry is very likely, although not yet conclusively proven), Edgar Istel, Alfred Christlieb Salomo Ludwig Kalischer (1842-1909), Rudolf Kastner (*Berliner Morgenpost*), Julius Korngold (Hanslick's successor at the *Neue Freie Presse*), Hans Kuznitzky, Alexander Laszlo (the misguided apostle of color-light music), Ernst Lert (= Levi), Ludwig Misch, Neruda (= Rosenberg, mixed race, *Vossische Zeitung)*, Nora Pisling-Boas (8-Uhr-Abendblatt, Berlin), Willi Reich, Dr. med. Kurt Singer ('*Vorwärts*'), Richard Specht, Paul Stefan (= Grünfeldt), H. H. Stuckenschmidt (Jewish-related), Adolf Weißmann.

Music Agencies (according to E. H. Müller; today no Jewish music agency exists anymore in Germany): Otto Barnofske, Arthur Bernstein, Cotta & Redlich, Saul Ehrbar, Eugen and William Frankfurter, Albert and Emil Gutmann, Julius Hainauer, Ernst Heinemann, Hirsch Brothers, Klaw & Erlanger, Arthur Laser, Gustav Levy, L. Loewensohn, Jacques Mahler, Wolf Mandel, Max Maretzek, L. Taube, Wolff & Sachs.

Music Publishers. Allergo-Theaterverlag, Berlin; Anton J. Benjamin AG., Leipzig (a publishing conglomerate that includes the Jewish publishers D. Rahter and Simrock listed below, as well as City-Verlag and Lyra-Verlag); Eduard Bloch, Berlin; Felix Bloch Erben, Berlin; Drei Masken-Verlag, Berlin (an Aryan publisher that distributed the main Jewish operettas); Ernst Eulenburg Leipzig; Music antiquarian Leo Liepmannssohn, Berlin; C. F. Peters, Leipzig; Philharmonia-Verlag, Vienna; D. Rahter, Leipzig; J. Rieter-Biedermann, Leipzig; Rondo-Verlag, Berlin; N. Simrock, Leipzig; Tonika-Do-Verlag, Berlin (now in Aryan ownership, synchronized since 11/1/1935); Universal-Edition, Vienna; Josef Weinberger, Vienna.

These are stark lists, but when one brings to life the picture of the 1920s from them, one is gripped by horror at how such a thing was even possible. One should remember the Jewish schools of Schreker and Schoenberg (at the State Institute in Berlin!), Klemperer

(at the Kroll Opera), not to mention Reinhardt and Jessner, the repulsive experimentation and patronage economy of Bekker-Krenek at the state theaters of Kassel and Wiesbaden, the Musicians' Assemblies and Music Festivals with their annually changing style slogans; one should remember how even creatively valuable musicians (Hindemith!) were seized by this spirit of decomposition, the flight into sensation and superficial experiment; one should remember that the greatest representative of pre-war music, Richard Strauss, 'was lost to the spirit of decomposition' (Eichenauer), that he was not only praised by the Jewish press, but that his librettists (Hofmannsthal, Stefan Zweig), his publisher (Fürstner) and his biographer (Specht) were all Jews, and that the German public almost until our days regards his antipode and tireless champion for truth, purity of creation and Germanness, Hans Pfitzner, as a kind of 'outsider'!! One should remember some characteristic individual cases: how the magazine 'Melos' advocated for everything Jewish-'Modern', how the Aryan critic H. H. Stuckenschmidt, related to Jews, could empty his dirt buckets in German-Jewish daily newspapers with impunity, what success the race-defiling opera 'Jonny spielt auf' by the Aryan, but Jewish-married Ernst Krenek had in 1928 (it was performed 421 times!), how the Aryan violinist Adolf Busch preferred to associate with emigrants rather than the Third Reich after the change and rejected the German greeting as insulting, etc. etc. *How many cases of Jewish infection of clean, Aryan musicians were observed, and were forgotten, remained later undiscovered and unpunished...*

Let us summarize: in music too, the Jew has never created cultural values. Though he has often preserved and represented them: Adolf Bernhard Marx's advocacy for the great German masters, Felix Mendelssohn-Bartholdy's and Philipp Spitta's contributions to the knowledge and cultivation of Bach, Joachim's commitment to Brahms and Beethoven's late quartets, Bruno Walter's work, as far as it concerned Mozart, Gustav Mahler's influence, as far as it applied to many great German works, these merits should not be diminished. These are all merits in the field of receptive and reproductive artistic practice, never in original, divinely inspired creation. They are partly historical merits, and precisely for this reason, contrary to the arguments of Jewish dialectics, in no way binding for the present and the new cultural will. The naive question: does German musical life lose anything when Jews no longer collaborate? can be joyfully denied even by the worst skeptic. Moreover: If one weighs the mentioned positive values against the negative 'merits,' against the thousandfold pernicious, decomposing effects of Jewish art politics, there remains no doubt which way the scale tips. Therefore, in the broad field of new German musical life, there can no longer be any 'policy of the middle line,' no tolerance, understanding, no humanity; rather, we all have, in the clear recognition that only what works to enhance life for our race has the highest value, the right to completely eliminate Jewry in music.

Literature. Richard Wagner initiated the fight against Jewry in his 1850 writing 'Judaism in Music'; the Aryan Wagner-enemies of his time didn't realize how their opposition to Wagner strengthened the Jewish front. One must read Wagner's magnificent writing, still inspiring today in its characterization of German liberalism, German mentality and the dangerous 'calm self-confidence,' then the criticism of Mendelssohn, Meyerbeer, of late Schumann, along with the *pro domo addendum* from 1869, plus his essay '*German Art and German Politics*,' and for amusement the ranting Jewish counter-writings of an anonymous Dr. B., '*R. Wagner and his latest writing 'Judaism in Music'*" (Breslau 1869) and S. Levy (1930). After Wagner, silence; no voice of significance and resonance rises against the growing dominance of Jews in German musical life. *Only composer Hans Pfitzner's work for the purity of artistic practice was directed, although not explicitly anti-Jewish, also against the vices and damages naturalized by Jews.* Hans F. K. Günther's comprehensive works on racial studies, especially the '*Racial Science of the German People*,' the '*Racial Science of the Jewish People*' and '*Race and Style*' (all published by J. F. Lehmann, Munich) provided one of the foundations for Richard Eichenauer's book, '*Music and Race*' (Lehmann, Munich 1932), currently the unfortunately too little known authoritative work on this topic, intellectually comprehensive, artistically vibrant and of exemplary nobility, yet with unequivocal certainty of position especially on the Jewish question. A comprehensive overview of the entire cultural-political situation that arose through the Jews' pernicious influence in Germany from all sides is provided in the immediate present by the book '*The Jews in Germany*' (Central Publishing House of the NSDAP., Franz Eher Successor GmbH., Munich 1935) published by the former '*Institute for the Study of the Jewish Question*' (now *Anti-Jewish Action*).

Hans Brückner, the tireless champion for keeping musical life pure from Jewish destructive influences, has recently completed the new 2nd edition of his 'Musical Jewish ABC' (Hans Brückner Verlag, Munich 1936), *which, after the rushed and unfortunately error-filled 1st edition, now promises to become the only and highly valuable reference work on the Jewish question, a work whose difficulties can only be measured by someone who has themselves attempted to verify Jewish names and dates.*

Jews in Theater.

When National Socialism began its cultural work after its political victory, it found the theater in an economically completely ruined and spiritually completely Jewish-contaminated state. Theater directors, directors, actors, playwrights, and critics were Jews to an alarmingly high percentage. One could no longer speak of a former German theater culture or German acting. Instead of theatrical craftsmanship, speculative experimentation had taken place not for the theater's

sake, but for one's own name and publicity. Speech art or even verse-speaking ability was frowned upon, and in its place came a general mumbling and muttering. Instead of the ensemble, the manufactured star triumphed, cultivated through patronage, Jewish racial affiliation, or shamelessness, and ambitious and egotistical. This Jewish theater mismanagement was essentially conditioned by the intellectual attitude from the repertoire.

It did not require much effort for the Jewish intellect to recognize that the theater gave its power holders a propaganda tool of immense significance and effect. To use it according to Jewish intentions, nothing was simpler than reversing Schiller's theater politics, which was conceived in its totality as a moral institution: thus turning a moral institution into a three-penny entertainment establishment. The post-war widespread dullness towards ethnic and national, and therefore also moral concerns, the perpetual Jewish infection through the press, the enormously rising unemployment figures and the resulting distress and delusion of communism with its superstition in an improvement of the situation through pacifism on one hand and terror on the other - both originating from Jewish puppet masters, gave Jewish influence and power ambitions on stage almost unlimited free rein. Consequently, under this rule, theater had to divide into two categories: entertainment theater and literary theater. Both types were claimed to be contemporary, living theater. In truth, however, in both cases it was only a cunningly constructed matter that could not sustain itself despite the boundless delusion and narrow-mindedness of the spectators. Empty houses, empty coffers, theater bankruptcies upon theater bankruptcies (see Rotter stages and Reinhardt Theater) with more or less obvious frauds was the end.

What was being performed on the stages? In the so-called entertainment theater, they gave 'the people relaxation, joy, and entertainment'. And what did this 'caviar for the people' look like? Jewish-pathological sexual repressions dominated this type of theater, from farce through comedy and the so-called comedy to revue as the pinnacle of uninhibited sensuality. A thousand beautiful legs, provocative dance pantomimes, correspondingly lascivious song lyrics with more or less hidden invitations had the task and purpose of distracting the people from their hardship and especially from those who caused it, making them react to the lowest instincts, to primitive drives. Whoever brought the most intimacies was the greatest cultural bearer. From a Jewish perspective, albeit with fanatical love of truth!

And the so-called literary theater, whose most distinguished cultural bearers included Max Reinhardt (Goldmann) and Leopold Jeßner, didn't look substantially different. Here too, Jewish perversity dominated, though not in the crude form as in revue and operetta; rather, here Jewish humor and Jewish satire had to stand for an equally deeper Jewish meaning. Yes, even more effective than humor and satire was here, for the sympathetic Jewish heart, the tragic portrayal of social hardship. And thus one could kill two birds with one stone: undermine morality and propagate class struggle, Bolshevism, the Jewish salvation from the East 'truthfully and currently'. It was certainly brotherly and sympathetic when one proclaimed the 'liberation' of the great masses more or less doctrinally, more or less aggressively, to secure oneself a rich income from royalties. That the brothers of this strange brotherhood were mainly and mostly Jews hardly needs special emphasis. And if one perhaps even fell back on a classic in creating the playbill because Mr. Ferdinand Bruckner (Theodor Tagger) or Mr. Hans José Rehfisch hadn't finished their new pamphlets in time, these poor, royalty-free victims had to put up with all possible violations, of which modernization methods were still the most harmless. Reinhardt, Jeßner, and Piscator were so resourceful that the poor dead really should have thanked them for their popularization.

It would lead too far here to list titles of this Jewish drama pestilence. The following list of the most essential Jewish playwrights, which makes no claim to completeness, as it could certainly yield double, if not triple the number of those named here, may serve as an example of the Judaization within German post-war drama until 1933. Max Alsberg (together with Otto Ernst Hesse, once theater critic at the 'B. Z. am Mittag') Paul Altenberg, Franz Arnold (together with Ernst Bach), Raoul Auernheimer, Vicki Baum, Rudolf Bernauer (also together with Rudolf Oesterreicher), Emil Bernhard (Emil Cohn), Henry Bernstein, Curt Bois (together with Max Hansen), Felix Braun, Max Brod, Ferdinand Bruckner (Thedor Tagger), Otto Bruder (Salomon) Alfred Döblin, Hermann Essig, Lion Feuchtwanger, Bruno Frank, Hans Frank (also together with Hans Adler), Fritz Friedemann-Federich, Paul Frischauer, Ludwig Fulda, Siegfried Geyer (Geyerhahn), Wenzel Goldbaum, Stefan Großmann, Fritz Grünbaum, W. J. Guggenheim, Bruno Hardt-Verden, Walter Hasenclever, Leo Heller, Wilhelm Herzog Ludwig Hirschfeld, Magnus Hirschfeld, Martha Hirschfeld, Max Hochdorf, Hugo von Hofmannsthal, Felix Hollaender, Klaus-Gustav Hollaender, Else Jerusalem (presumably Widakowich) Felix Joachimson, Alfred Kallir (Ernst Lach), Nathan Katz, Egon Erwin Kisch, Paul Kornfeld, Karl Kraus, Arthur Landsberger, Ferdinand Lion, Ernst Lissauer, Rudolf Lothar (Spitzer), Emil Ludwig (Cohn), Erika Mann (half-Jewish), Klaus Mann (half-Jewish), Georg Mannheimer, Erich Mühsam, Hans Natonek, Alfred Neumann, Robert Neumann, Siegfried Neumann, Leo Perutz, Robert Prechtl (Friedländer), Alfred Polgar, Hans José Rehfisch, Kurt Robischek, Roda Roda (Sandow Friedrich Rosenfeld), Karl Rosner, Felix Salten (Salzmann), G. Sil-Vara (Silberer), Wilhelm Speyer, Bert Schiff, Marcel Schiffer, Alfred Schirokauer, Lothar Schmidt (Goldschmidt), Arthur Schnitzler, Leo Walter Stein, Alice Stein-Landesmann, Leo Sternberg, Carl Sternheim, Felix Sternheim, Julius Sternheim, Ernst

Toller, Kurt Tucholski, Hermann Unger, Franz Werfel, Paul Wertheimer, Friedrich Wolf, Max Joseph Wolf, Alfred Wolfenstein, Max Wolff, Karl Zuckmayer (half-Jewish), Arnold Zweig, Stefan Zweig.

Today, these people are almost entirely abroad and write their inflammatory pieces against National Socialist Germany. Notably Ferdinand Bruckner, whose 'Races' was too much even for foreign countries, which protested most vehemently against this smear campaign (including in Buenos Aires). Friedrich Wolf's 'Professor Mannheim' also caused a theater scandal in Zurich. Similarly, Erika Mann's political cabaret 'The Pepper Mill' had various encounters with foreign police. Nevertheless, it continued to tour relentlessly for years in Switzerland, Holland, France, Austria, and Czechoslovakia.

That this Jewish invasion of playwrights could be so successful at all was due to the general Judaization of theater before 1933. To highlight just the most notable ones, let's take a brief tour through Berlin's theaters of 1933. We find in the: State Theater: Leopold Jeßner, Alexander Granach, Lucie Mannheim / Berlin Theater: Alexander Moissi, Otto Waldis / German Theater and Chamber Plays: Max Reinhardt, Rudolf Beer, Sigmund Nunberg, Max Pallenberg, Hermann Vallentin, Otto Wallburg, Lilli Eisenlohr, Lore-Anne Mosheim, Lisl Valetti / Great Playhouse: Paul Graetz / Comedians' Cabaret (and simultaneously as guests at almost all Berlin stages): Siegfried Arno, Curt Bois, Felix Bressart, Fritz Grünbaum, Peter Lorre, Paul Morgan, Ilse Bois, Irene Eisinger, Wanda Rotter / Comedy House: Victor Barnowsky, Karl Ettlinger, Fritz Kortner (Kohn) / Rotter Stages: Alfred and Fritz Rotter, Robert Klein, Herbert Friedländer, Max Hansen, Fritzi Massary, Grete Mosheim / Rose Theater: Norbert Schiller (Veilchenblut) / Schiller Theater: Fritz Hirsch, Richard Pearlberg, Ben Spanier / Theater at Schiffbauerdamm: Egon Sala / Theater in Behrenstraße: Eugen Burg (Hirschberg; still today!) Hans Otto Stern, Rudolf Weinmann, Liselotte Rosen / Theater in Stresemannstraße: Victor Horwitz / People's Stage: Willy Trenk-Trebitsch, Maria Fein, Rosa Valetti.

In the Reich's major cities, one could further find the following as directors, superintendents, directors, or actors: Paul Barnay, Else Bassermann, Elisabeth Bergner, Trude Berliner, Erik Charell, Ernst Deutsch, Julius Falkstein, Kurt Gerron, Rudolf Nelson, Max Ehrlich, Valeska Gert, Gustav Hartung (May), Arthur Hellmer, Kurt Hirschfeld, Leopold Lindtberg, Fritz Jeßner, Marga Legal, Alwin Kronachter, Adolf Kaufmann, Walter Robitschek, Josef Plaut, Arno Schirokauer, Joseph Jarno (Kohner) and many others.

That between this Jewish theater and the press of the time there existed a tightly knit clique economy and cooperation can well be imagined.

Thus wrote Arthur Elsesser, Monty Jacobs in the 'Vossische Zeitung,' Alfred Kerr (Kempner), Fritz Engel, H. E. Jacob in the 'Berliner Tageblatt,' Max Hochdorf in 'Vorwärts,' Ernst Heilbronn (for the 'Frankfurter Zeitung'); R. F. Arnold (Levison) in 'Die Literatur,' Norbert Falk in the 'B. Z. am Mittag,' Bernhard Diebold in the 'Frankfurter Zeitung,' Max Osborn in the 'Berliner Allgemeine Zeitung,' Willy Haas in 'Montag-Morgen,' Berlin, Hans Natonel in the 'Neue Leipziger Zeitung'; furthermore Arthur Kahane, Otto Stoeßl, Alfred Polgar, Hermann Sinzheimer and many others. *Besides their reviews, they naturally also expressed themselves problematically about theater*. Here must be mentioned as a supplement: Julius Bab, Friedrich Gundolf (Gundelfinger; also did Shakespeare translations), Oskar Walzel, Richard E. Meyer, Heinrich Spiero. To them should also be added Siegfried Trebitsch, to whom we owe our closer acquaintance with Bernard Shaw.

Contributing significantly to this Jewish theater situation in post-war Germany were, to no small extent, the stage publishers, who were largely also in Jewish hands or mostly managed by Jews. In Ullstein's theater publishing house Arcadia was Mr. Sulzbach, at Felix Bloch Erben, whose Jewish racial affiliation cannot be proven, Fritz Wrede and Dr. Goldberg managed the theater distribution and were probably most involved in this Jewish boom, at S. Fischer the Jew Gottfried Bermann-Fischer was distribution manager, the left-oriented Kiepenheuer stage distribution was headed by Julius Berstl, whom Adolf Bartels identifies as Jewish, the Oesterheld & Co. publishing house was in the hands of the Jew Siegfried Cohn, and also the operating office and publishing house of German Stage Writers and Stage Composers was managed by the Jew Oskar Neruda.

Unfortunately, long after 1933, there was still a partly very unpleasant lack of instinct in theater. Thus one saw in winter 1934/1935 'Das Extemporale' (Jewish co-author Sturm), 'Komteß Gucker' (Jewish co-author Alex Kempner-Hochstädt), 'Kyritz-Pyritz' (Jewish co-author Oscar Justinus, actually Cohn), 'Kater Lampe' by the deceased Jewish-married Emil Rosenow, 'Woe to Him Who Loves' by the deceased Jewish-married Feodor von Zobeltitz, 'Spanish Fly' by the Jews Franz Arnold and Ernst Bach, as well as 'Hurrah, a Boy!', 'In the White Horse Inn' and 'Something's Not Right' by the Jews Blumenthal and Kadelburg, as well as 'Two Coats of Arms' and 'When I Came Back', 'Herr Senator' (Jewish co-author Kadelburg) and 'Hussar Fever' by the Jew Kadelburg. In the 1934/1935 season, eight pieces by the author family Blumenthal, Kadelburg, Schönthan, Schlicht, G. von Moser and Trotha experienced nearly 100 performances. Bernard Shaw in the translation by the Jew Siegfried Trebitsch achieved 138 performances with eight pieces, Carlo Nicodemi in the translation by the Jew Kahn achieved 113 performances with two pieces.

The struggle for German theater is thus still not finished today. The fight against Judaism and Jewish spirit on the stages still requires the greatest readiness. It is the task and duty in the cultural endeavor of National Socialism to eliminate all these harmful influences, so that German theater truly becomes a theater of the German people.

Jews in Film.

The flooding of all public life by Judaism, be it in economic and political life, be it in art and science, becomes particularly noticeable and countable in film, whose development falls into the last twenty years 1915-1935. In film and especially in feature film, which took an unprecedented development through its purposes, and through which public opinion was virtually made, the Jew himself openly and freely brought to presentation a vivid description of his ever-welling objectives and the paths to them, and thereby left the world once and for all an unambiguous testimony about the nature of Jewish spirit and a warning sign. Here Jewish spirit itself has made a confession about whether it belongs to the culture creators, culture parasites, or culture destroyers. In the 'cultural chamber of horrors' of the Reich Film Archive in Berlin-Dahlem, to which the image collection of the police headquarters was transferred, excerpts from banned films are preserved from the time before the Cinema Law as well as the previously completely banned films. When the Cinema Law came into force in 1920 and the police as film censorship office was suspended, some of the companies whose films had been confiscated had expired, so the films could be preserved. These products, however, will testify for all future time how the attitude and what the intention of the responsible carriers was.

The first development of the feature film falls in the years 1913/1914, in the years therefore, during which the best forces of the peoples stood at the borders in national defense. During this time and when after the end of war in November 1918 the borders opened, through party and parliamentary rule and above all through their money, a race alien to the German people, whose members had in part enjoyed the hospitality rights of the German people for only a very short time, had taken possession of this cultural carrier. *Up to 81% of film creation, authors, music authors, directors and performers, up to 87% of film production and up to 91% of film distribution until 1933 was in the hands of Jews*.

This proportion of Jewish participation in film production and distribution in connection with that in film creation led to the result that hardly a film came to the screen that had not passed Jewish control in some form, be it from the financier or intellectual influence or in both respects. The film producers, film distributors, and also the filmmakers are recorded in nominal directories and statistically in the '*Film Handbooks*,' Volumes I-IV, by the author. The film press was exclusively in Jewish hands. The authoritative papers were the 'Lichtbildbühne' of the Jew Wolffsohn, the 'Film-Kurier' of the Czech Jew Weinert, 'Der Film' of the Jew Max Matthisson and the 'Kinematograph' in Scherl publishing house with its editor, the former synagogue cantor Alfred Rosenthal, who called himself '*film correspondent for all trade and daily newspapers published by Scherl*.'

The development in Film-America proceeded quite similarly. The creators of films in America consistently came from the youngest layers of North American society of that great wave of immigration that had carried countless Jews from Eastern Europe across the ocean since the 1880s. And here Carl Laemmle = Julius Baruch in Oshkosh, Wisconsin, immigrated from Swabia, fur trader; Adolph Zukor immigrated from Hungary to Chicago, glove salesman; Samuel Goldfish from Russian Poland, who called himself Goldwyn, show booth owner and magician; Jesse Lasky and the Schenck brothers from Russian Poland; the Hungarian immigrant William Fox = Fuchs, and the Loews, father and son, from the clothes cleaning and clothing business and the four Warners from their shoe repair shops and their bicycle rental establishment, etc. took control of film, this enormous cultural carrier, the art of the 20th century. Fillip-Miller, who is not an opponent of Judaism, gives an account of this in his '*Fantasy Machine*.'

Literally a competition of the ethnically foreign film industry began for the destruction of the German soul. '*Like a horde of wild animals whose cages have suddenly been opened, and who now bloodthirstily pounce on the unsuspecting crowd, so the freed cinema capital pounced on those elements of the German people who had become accustomed to cinema and could not resist its evil influences due to their youth and inadequate education. The most shameless greed combined with the lowest instincts of the masses, the sensual desire and need for sensation of uneducated youth, to create a cinema drama that defies all description*,' writes the late full professor of art history and art theory at the University of Tübingen, Dr. Konrad Lange in his work '*Cinema in Present and Future*,' 1920. A look at the aforementioned film journals of that time conveys a judgment about the moral height of these films.

For example, a certain Albert di Cassanova announced a film '*Fever*,' whose list of characters shows the following professions: '*Prostitute, another prostitute, hypnotist and pimp, procuress mother, prostitute, pimp, gambler*' ('B. Z.' of July 10, 1919). According to its synopsis, the film '*The Yellow Death*' contains, among other things, three rapes, several seductions, a pogrom, several murders and suicides. It is the criminal quarters and pimp taverns, the opium dealers, gambling dens, the night asylums and prisons in which these actions take place! The whole tragedy of the fate of the German people speaks from the documents of that time. Upon a

people that had stood for years against an entire world of enemies, had hungered and bled, upon this weakened national body these speculators pounced with intellectual human goods.

When the outrage of the German people over the indecent content of the film strips had reached its peak, film manufacturers resorted to the trick of using science as a cover for so-called 'educational films.' The 'writers' of these educational films allegedly pursued the purpose of warning young people about the dangers that threaten them when entering life. The first film was produced under the protection of the Committee for Combating International Traffic in Girls and ran under titles such as: 'The White Slave,' 'Hyenas of Lust,' etc. in numerous small provincial towns. Many young girls probably learned for the first time through these films what kinds of sins exist in the world, and many young men first gained knowledge of the places of sinful pleasure through them. Another 'educational film' was released with the cooperation of the German Society for Combating Sexually Transmitted Diseases: 'Let There Be Light.' According to a report by Dr. Schweisheimer in the German Medical Journal 1919, during the screening of this film, the treatment centers for sexually transmitted diseases were filled with those who had been 'warned' and 'enlightened' ('The Significance of Film for Social Hygiene and Medicine', 1920). Prof. Lange writes about this: '*It advertised syphilis specialists as the only saviors in need, for they would have nothing to do if youth did not sin, and last but not least, it created a marketable film that brought in a lot of money, and that was the main thing*.'

The people gathered in '*Associations for the Preservation of Decency and Morality*'! Particularly devastating for film production is a report submitted by 40 men and women of the 'People's Community for the Preservation of Decency and Morality' in Cologne regarding their visit to 36 cinemas, which refers to 200 films that were showing in movie theaters of various ranks at the time. This report was submitted by the Reich Ministry of the Interior to the National Assembly Committee for the review of the new Motion Picture Act (Documents of the National Assembly, No. 2317, 1920, pp. 51-54). *In connection with this report, a finding from judicial experiences of the Higher Regional Court of Hamm is enlightening. According to this, the number of juvenile offenders increased from 4,200 in 1914 to 34,600 in 1919!*

And how were these achievements of 'German' film creators reported abroad by Berlin representatives? The correspondent of the 'Petit Parisien' wrote: '*The German, whether he made the revolution or merely endured it, doesn't know what freedom is. Where, when, and how should he have learned it? What he wants is change. And for him, this means disorder, lack of discipline, idleness. The previously most disciplined and industrious people of Europe no longer has a taste for work and order. Hence the senseless strikes, the indecency in clothing, and the offensive immorality. Here's an example: Last Sunday, I observed the crowd gathering at the entrance of a cinema, women, young girls, and children. On the theater's posters I read: 'Paragraph 175'. Educational film about homosexuality. Three steps further, a small weekly publication was being sold. In it, the publisher, in the name of medical science, expressed outrage about the sad fate of these abnormally disposed lovers. In a liberal manner, he offered these unfortunates the columns of his paper for advertisements. Such immorality condemns itself. It's difficult to take its madness seriously. But it exists and completes the work of destruction with increasing speed*.'

This is the judgment of a foreigner about an allegedly 'German' film and its director! This is how the reputation of the German people was undermined! At the same time, while peoples were being incited against each other through the worst propaganda films, such as 'The Beast of Berlin' or 'All Quiet on the Western Front' by the Jew Carl Laemmle = Julius Baruch, *the Jewish film directors in the United States had 'proposed' to B'nai B'rith that no film should be shown in America that must be assumed to offend Jews or revive existing prejudices against them...* B'nai B'rith 'accepted' this proposal. Thus, for example, in the Christ film 'King of Kings,' which was produced under the direction of Cecil de Mille and which presented a series of scenes from Christ's life according to tradition, these scenes had to be partially removed under Jewish influence, and partially changed in text and presentation so that a different meaning emerged. The changes and deletions related to scenes from the Passion, scenes before the High Council, from which the responsibility for Christ's death was to be shifted, and a number of other Jewish scenes.

How this international Jewish censorship worked is shown, among other things, by the action against the film 'Our Emden,' which was intended to keep alive the memory of a national deed of the German Navy. It was already objected to by the Reich government because it was feared '*that the tendency and the numerous war scenes of the film could lead to foreign policy difficulties*.' The outstanding war film 'Verdun' was considerably shortened in Berlin compared to the Paris version! On the other hand, propaganda was made for films that advocated for the freedom of abortion in Ziehm's 'Woman's Crusade,' in which, among other things, the frontline soldiers were severely insulted by comparing the killing of germinating life with death on the battlefield. The same happened with a film 'Fertility,' which also made propaganda for birth control and the use of contraceptive means.

But the protests of the people remained unheard, whether expressed in submissions from associations, clubs, the clergy, and others, be it in the call for licensing of movie theaters or for film censorship. After long debates, despite special protests from the

majority socialists and democrats, the Reich Motion Picture Law was finally adopted in May 1920. However, with the appearance of the Motion Picture Law, a tremendous storm arose from the Jewish film industry, led by the trade and daily press, which lasted until recent times. But how did this 'strict' censorship actually look in reality? Professor Lange (op. cit.) considers the provision that a film cannot be banned because of its 'political, religious and ethical or worldview tendency as such' so misguided that this restriction is capable of 'potentially rendering the entire censorship ineffective,' as it indeed was. Gaining influence on the quality of films was not possible for legal censorship, if only because it only came into effect when the film was completed, meaning nothing could be changed about the spirit of the film anymore. And the German people remained further exposed to the decomposition work of the non-native film industry, because the film producers remained the same, their intentions did not change, only their methods. The same men who had so quickly recognized how excellently one could speculate on erotic, social, and infantile dispositions of the masses, just as cunningly used the emotions that emanate from ancient myths and legends rooted in the people and national heroic deeds. Therefore, not only novels but also the heroic stories of the country were thoroughly searched for suitable material. *And so emerged the military films, whose main actors, directors, and authors were Jews, and which triggered so much contradiction in the German people*. Military film after military film ran across the screen, whose main actors were the Jews Siegfried Arno and Felix Bressart, as for example in '*The Terror of the Garrison' with Bressart*, 'Tattoo on the Rhine' with Arno, directed by Jaap Speyer (Jew), or 'When the Soldiers March Through the City', screenplay by Ida Jenbach (Jewess), directed by Jakob and Luise Fleck (Jews). The screenplay for the film 'Flute Concert of Sanssouci' comes from the Jew Walter Reisch, and 'Yorck', Prussia's hero, was 'retold' by the Jews Liebmann and Müller. The historical film '*Congress Dances*' was written by Norbert Falk (Jew) and Robert Liebmann = Lippmann (Jew) and staged by Charell-Löwenberg. According to the 'Handbook of the Film Industry' by the author, Vol. I, p. 72 ff., among others, in the years 1926-1929 annually 4 to 17 manuscripts were written by: Robert Liebmann, Max Glaß, Walter Beisch, Dr. Alfred Schirokauer, Julius Urgis and others (all Jews). It is similar with the directors and their work. J. and L. Fleck, Wolfgang Neff, Richard Oswald-Ornstein, Erich Schönfelder, Jaap Speyer, Rudolf Walter Fein, Friedrich Zelnik, Thiele-Isersohn, Adolf Trotz-Tichauer (all Jews) and others, were the creators of 'German' films and are names that are inseparable from the 'German' film production of the penultimate decade, and who managed to shoot up to 10 films per year. Some examples from 1932: 'The Eleven Schill Officers', film producer 'Märkische Film' (owner the Jew Stern), screenplay and direction: Rudolf Meinert (Jew), music Hans May (Jew), main actor Friedrich Kaysler. 'Trenck', film producer 'Phoebus-Film' (owner Silberberg, Jew), screenplay and direction Ernst Neubach (Jew), music Hans May (Jew), actor Hans Stüwe. 1933: 'A Song Goes Around the World', film producer 'Rio-Film' (owner Richard Oswald-Ornstein, Jew), screenplay Ernst Neubach (Jew) and Hans Goldberger (Jew), direction Richard Oswald-Ornstein (Jew), music Ernst Neubach and Hans May (Jews), main actor Schmidt (Jew). 'The Flower of Hawaii', film producer 'Rio-Film' (owner Richard Oswald-Ornstein, Jew), screenplay Heinz Goldberg (Jew), direction Richard Oswald (Jew), music Abraham (Jew), main actress Martha Eggert. *The film industry was so Judaized that the first film released by the Protestant Press Association for Germany in 1931, 'The Great Stream, a Film about Mother and People', was shot by the Russian Jew Blum!*

The film business was in Jewish hands to an even far greater extent than film art; and Judaism was particularly active in film distribution, where it could best protect its interests and, in agreement with the press, promote the films and extract the most money from those that seemed suitable for its purposes. T*he Jew had occupied all key points both in the associations and in the entire film industry: until 1933, up to 91 percent of film distribution was in Jewish hands.*

And here in the economic field, German cultural assets were virtually exploited. Here emerged an economic mindset that would be unthinkable in a native population. Both distribution and production companies came and disappeared like in no other industry. Stability, which is especially essential in film due to the long capital turnover, can only be spoken of insofar as certain 'experts' maintained themselves, who left one company after its collapse to resurface in another. One after another, companies went bankrupt with millions in losses, the directors were repeatedly described as 'outstanding experts' by the Jewish press and placed in other positions of trust! The Jewish general director, former horse trader, Hermann Rosenfeld, was described by the entire Jewish trade press as an 'outstanding expert' after he had the following achievements behind him: The Nationalfilm AG. came under North American control under his leadership, Mr. General Director subsequently undertook a study trip to the USA. After his return, the Roxy Palace in Berlin-Friedenau was so mismanaged that the employees received no salary. How Liddy Hegewald, 'Hegewald-Film G.m.b.H.,' was ruined, the 'Berliner Herold' writes on September 30, 1931: 'Horse Traders in Film.' After this career, he was appointed by the president of the Reich Association of German Movie Theaters e. V. as head of the distribution department of the 'Reichsliga' to represent the interests of theater owners! This company was also ruined; it went bankrupt in 1932! Isidor Goldschmidt, Director of Süd-Film AG., a Jew who immigrated to Berlin from the Orient via Vienna, did not succeed in obtaining German citizenship, but it was possible for him without further ado to significantly influence such an important area of life that strongly affects the entire people, as film is, and to create

a loss of 5 million with a capital of 1 million. 'Isi' Goldschmidt first ran down Apollo-Film AG. in Vienna, came from there to London, where he entered into business relations with Maxwell, the Jewish general director, the Jews were always only general directors, of British International. Maxwell appointed him general representative of BJP. for Central Europe based in Berlin. The BJP. acquired the majority of shares in Süd-Film AG., and thus 'Isi' made it into the management of Süd-Film AG. The other board members included J. Wertheim, Jacob Cahn, Sarrasch and Deutsch, all Jews! With 1 million capital, 600,000 RM. losses; the capital was doubled, the general director continued the business, finally ruined by mid-1932: '5 million losses! (*Kinematograph* No. 117 from June 17, 1932.)

The general director of the 'German Film Syndicate' (DLS.) that went bankrupt in 1932 was a Jewish lamp dealer from Nuremberg, August Weinschenk. He was appointed president of the Association of Free German Movie Theater Owners with a monthly salary of 10,000 RM. at a time when 5 million Germans found no work and no bread. The protection of the interests of German theater owners and their capital of 1.5 million RM. was entrusted to him after the following collapses were recorded thanks to his activities: Park Cinema in Berlin-Steglitz, Delfi Palace, Luitpold Cinema GmbH. and Imperial Cinema in Munich, and - - - in November 1932 the capital of 1.5 million guaranteed by the German film theater owners was also squandered, the DLS. went bankrupt with large losses.

The Reich's millions in losses as a shareholder of Emelka '*Munich Motion Picture Art AG*.' are sufficiently known from the daily press. Nevertheless, their directors, the Jews(?) Wilhelm Krauß and Legal Counsel Wilhelm Rosenthal found other leading positions. The company recorded millions in losses, but the directors always received salaries like major bank directors. Thus the Jew Dupont was appointed with such a salary when Emelka was to be restructured after its first collapse, followed by the Jew Carl Grune. Result: Emelka went bankrupt again. After lengthy negotiations, it entered into a 'business relationship' with the 'French' company Pathé-Nathan (owner Nathan Tannenzapf, Romanian Jew), celebrated in the 'German' and 'French' trade press, to be finally restructured; it went bankrupt in 1932 with heavy losses! And - - - in May 1935, the film press in France and Germany reports: 'Surprises at Pathé-Nathan,' 'Where are the Nathan Brothers?'

The development of the second large film consortium, Ufa, took a very different course. Ufa was founded in 1917 at the instigation of General Ludendorff with the task of being able to counter foreign atrocity propaganda during the war as an instrument of national and truthful propaganda. Ufa fell into the hands of the Jews Pommer, Jakob, Gordon, and Schlesinger, under whose leadership the company ended with millions in losses for the shareholders, the German Reich, and the Deutsche Bank. The directors received other leading positions in the film industry of their racial comrades, but Ufa was taken over by the Hugenberg consortium in 1927. With Ufa's transition into the hands of German men, German economic thinking prevailed here: Ufa became an economically healthy company that even went through great difficulties, such as the conversion to sound film etc., without upheavals! The current development gives Ufa the opportunity to become a German company in the cultural field as well, to give space to German spirit and thus to become the film consortium at all!

Then came January 30, 1933, and with it the national government. And while in other countries attempts are being made from various sides to master the general cultural and economic crisis, in the USA in 1934 there was an open boycott of movie theaters; 75 percent of all films were to be banned; France demanded in '*La Cinématographie française*' of March 23, 1935: '*Le film français doit être fait par les Français!*' (The French film must be made by French people!), the National Socialist government drew the only conclusion that could be drawn from the experiences made, and in its legislative work and in the corporate structure, established the people and their racial conditioning as the highest and ultimate basic value for cultural life as well as for political and economic life. Homeland, race, people and God, these are the foundations of German education, be it in schools or through cultural institutions. For National Socialism, however, culture is an essential component of the people. Through the 'Fourth Regulation on the Screening of Foreign Film Strips' enacted on June 28, 1933, the national government returned German film production to the hands of its own people. According to this, German films may only be produced by Germans. In addition, the Motion Picture Law of February 16, 1934, which replaced the Motion Picture Law of May 12, 1920, placed the German film industry on a completely new foundation. For the first time, it established the principle of the state's shared responsibility for the film industry under its care. *In addition to the previous grounds for prohibition of public order and security, the new Motion Picture Law introduced the possibility of also banning a film if it is likely to offend National Socialist, religious, moral and artistic sensibilities*. And now the chess moves of Judaism begin: abroad in a boycott of German films on the world market, but domestically, Jewish entrepreneurs, in order to externally obtain the stamp of a German business, performed a kind of camouflage, they made their Jewish boards of directors and supervisory councils disappear and replaced them with unknown people with non-Jewish names. The Jew Walter Reisch tried to push through his film 'Episode' disguised as an author and director; among others, in a total of 8 German theater companies in Berlin, 6 were in purely Jewish or camouflaged hands. 66 of the best-running Berlin film theaters, which dominate the key positions, i.e., those where premieres

take place and which, due to the tiered admission prices according to the size of the film theaters, also have the highest revenues, tried due to their dominant position to exert pressure on film distribution by forcing a reduction in rental fees up to 5%, and thereby shifted the burdens caused by the boycott of German films by Jews abroad, among other things, in an increased rental fee that can reach up to 35%, onto the small theater owners!

The economic history of peoples is rich with Jewish raids, but what Germany has experienced alone in the film industry since the revolution in terms of Jewish scandals surprises even those familiar with Jewish appropriation methods. But where world history records Jewish expulsions, it always turns out, when the causes are investigated, that there the exploitation by Jews and the effects of their 'economy' had become too visible.

Literature: Prof. Dr. Konrad Lange, *Cinema in Present and Future*. Enke-Publishing, Stuttgart 1920. A. Jason, *Handbook of Film Economy*. Vol. I-III. Publishing for Press, Economy and Politics, Berlin. Same author, *Handbook of Film*. Vol. IV. Hoppenstedt Publishing, Berlin.

Jews in Radio.

Originally, radio was a purely technical matter. Its laborious development was essentially the pioneering achievement of Aryan engineers and radio amateurs. But as soon as the technical instrument of wireless sending and receiving was developed to the point where 'it was worth it' to let the general public participate in the blessings of this invention and to make the public interested in radio tributary through capital investments, the associations of engineers and radio amateurs who had earned merit in the development of radio were ruthlessly pushed aside. *Now the judaized capital took over the matter, and entrepreneurs and speculators formed limited liability companies which settled into the made bed and began to milk the dividend cow at will.* The democratic-liberalist administered Reich Post of those days, as the grantor of broadcasting licenses, knew only the principle of the highest bidder, but the engineering and amateur associations, which had sought to establish public broadcasters with many sacrifices, were impoverished by war and inflation and little competitive.

Thus, radio, this most important means of public education, this most effective instrument of cultural, political, and economic propaganda, fell into dependence on Jewish capital from the outset. One should look through the lists of shareholders and the files from the founding period of German broadcasting companies and marvel at the small expenditure of means and the great expenditure of 'speculative' mentality, with which effortlessly very high percentage dividends were achieved at a time when the avalanche of bankruptcies was sweeping over exploited Germany and half of all paying listeners became unemployed. The great radio trial has unfortunately only brought to light a small part of the maneuvers of this 'time-barred' fraud on the people, but the 'Leipzig case', an enterprising dentist who, with the help of a Berlin finance Jew, easily pushed aside the efforts of Dresden engineering associations to establish a broadcaster and then dominated the program of the Central German broadcasting operation for years, has certainly opened many eyes.

In the first post-war years, there was naturally not yet what one could call an actual 'radio culture', i.e., one was entirely dependent in everything that was broadcast and in the selection of persons through whom these broadcasts were made on what was available in terms of broadcastable material and broadcast-ready and radio-suitable persons in those days, namely on the current literature, the current theater, and the current music. The degree of Judaization and cultural as well as political decomposition of these cultural areas in the post-war period can be read in the corresponding representations of this handbook. That Jewish-infected capitalist enterprises such as the first German broadcasting stock companies naturally drew from literature, press, science, theater, and musical life what corresponded to their tendencies is understood on the sidelines, as radio developed very quickly not only into an extremely lucrative source of income but also into an instrument of mass influence on a very large scale. The millions raised by the German listenership were thus by no means used to build a German people's radio culture, but flowed into the pockets of the highly percentage Jewish shareholders and supervisory board members, the intendants, department heads, lecturers, directors, conductors, and the writers, composers, and stars favored by them. Even though the concert halls of those days were already under the influence of atonal degeneration primarily cultivated by Jewish musicians, radio became the instrument that carried this decomposition process of German musicality to the most remote mountain villages and brought German farmers to swing their dancing legs to Negro rhythms. If the feuilleton of the bourgeois press, the theater, and the operetta of those days were already a boiling pot of degenerated artistic expressions and sensationally presented unculture, then radio with its enormous radius of effect became even more the spreader of this bad taste. *They spoke of 'entertainment and education' but meant Jewish sensationalism, and used enormous resources for the effective presentation of degenerate, non-popular, and cultureless expressionisms*.

Great was especially the dependence on the Jewish-decomposed press, on the so-called radio critics. They set the tone, pushed further in the chosen 'artistic' direction and even managed (e.g., the 'Schirokauer' case in Leipzig) to wear down the radio management with cynically disparaging reviews until they were silenced with high honorariums and granting of influence on program design, and completely submitted to their

intellectualist 'taste' with regard to content and form of broadcasts and selection of authors.

Thus, radio and with it the German people were virtually driven into Jewish decomposition. The beneficiary of this activity, however, was the Jewish-Marxist International. It had recognized the extraordinary striking power of radio as a political advertising and propaganda medium very early on and used it for its dark purposes over the heads of the well-intentioned but liberalistically weakened decision-makers. In the Jewish '*Weltbühne*' No. 1, 1929, there was the following highly characteristic review of a broadcast series from the Rhineland broadcaster Langenberg: '*Magnificent is the speech by Cologne Rabbi Dr. Rosenthal 'From the Ethics of the Talmud*'. Needless to say, no communist propaganda station will hold a similarly effective speech for Socialism. This statement is more than an expression of satisfaction, it is a program that was increasingly realized. It is the most apt and comprehensive characterization of the radio operation at that time. It was almost only about 'operation', and the Jew Ernst Toller was entirely right from his perspective when he praised the Berlin radio in the '*Berlin Stock Exchange Courier*' (according to Germany Correspondence No. 6, 1930) because one could speak before it, 'even if Uncle Paul and Aunt Minchen do not like it'. That was a merit of the director ... Flesch (!), who knew that '*he must not only address the petty-bourgeois listener with plush furniture taste, with rebuilt sofa comfort and Isle of the Dead melancholy*'.

Radio was the instrument of power of the rulers! Of the rulers in the respective states as well as the rulers over Europe. Just one example! Ullstein's 'B. Z. am Mittag' (February 18, 1928) carried a report that shows who dictatorially controlled the news system in Europe: '*At the Radio Conference in Geneva, Hungary was excluded because it used radio to make propaganda for the revision of the peace treaties: the Czech delegate first raised the complaint against Hungary, and the Hungarian delegate replied that France used radio for political purposes in Alsace-Lorraine. Despite this statement, England alone was on Hungary's side during the voting*.'

Of course, radio is a state-political advertising and propaganda tool. As such, it was used by Poland, France, Italy, the Soviet Union, in short, by almost all-powerful states. The 'victors' of 1919 were still allowed to spread the most outrageous lies in 1939, but if a state of the 'defeated' fought for its rights with the help of radio, it was excluded from the community of nations. Now one understands why in 1930 the former Austrian Chancellor Streeruwitz had passages deleted from a lecture before the Danzig-Königsberg broadcasters that dealt with the war guilt question in the German sense! Reich Interior Minister Dr. Wirth had explicitly approved this deletion. Radio was not supposed to serve to bring the peoples to self-reflection. They should see their fate as unchangeable and endure it.

These purposes were especially served by the soon-established so-called 'political monitoring committees' that were assigned to every broadcaster. The monitoring committee (in Berlin at the time consisting of the Democrat Riedel and the Jewish Marxist Heilmann) was to inform itself about the offerings of the broadcasting company. For this purpose, it could demand from the board and director any information that seemed necessary to it and inspect the books and writings of the company itself or through individual members. The company was obligated to contact the monitoring committee in all political programming questions and await its decision. Furthermore, the broadcasting company had to continuously submit the program of offerings to the members of the monitoring committee and, upon request, also provide the content description and verbatim text of the offerings.

It is obvious that if this monitoring is carried out by one-sided party men or even Jews, the radio offerings must receive a one-sided coloration. Under the guise of neutrality, one-sided propaganda was thus carried out. Marxist propaganda was especially noticeable. For example, Crispien held a major class struggle speech for the 'Work Culture Cartel' in Greater Berlin in 1927. Social Democratic youth ceremonies were repeatedly connected with incitement to class hatred. Prussian Prime Minister Braun gave a Social Democratic party speech on May 1, 1928, as did Minister Severing on November 9, 1928, about the 10th 'anniversary' of the November revolution, speaking on revolutionary historical perspective. On Repentance Day in Berlin in 1928, a choral group from a proletarian youth group was allowed to present an anti-religious lecture: '*The Man Who Struck God*.' The youth ceremonies in Greater Berlin in September 1928, where a certain Westphal held an inflammatory speech, and the youth ceremony on September 22, 1929, where the Neukölln city councilor Schneider preached atheism, caused particular offense. The monitoring committees allowed all of this, while on the other side, the National Socialists were prohibited from any participation in radio until 1933. On February 10, 1927, Prof. Dr. Adolf Marcuse held a major propaganda speech for Freemasonry. However, an opponent was denied the opportunity to speak before the microphone.

Only once did a monitoring committee dare to prevent Marxist activities, when the Social Democratic representative Sollmann was to speak about this 'socialist festival of faith' on May 1, 1929. The monitoring committee did not allow this lecture. Thereupon, Severing, as Reich Interior Minister, commanded that this lecture must be permitted. Sollmann, of course, held a pronounced class struggle speech. One should not be surprised, therefore, that in November 1929 it became known that, for example, the director of the Berlin radio

hour, Knöpfke, and the artistic director of the radio play department, Alfred Braun, expressed their party-political 'neutrality' by publicly joining the Social Democratic Party.

All this naturally corresponded to the cultural height of radio. Judaism was tone-setting here in every respect. For its 'state-loyal' attitude was particularly 'proven'. And then the Jews simply had the necessary restlessness to push themselves to the forefront, while German artists mostly waited modestly to be called (or not called). When the Hamburg broadcaster in April 1929 once presented the Germany Song to its listeners as a Foxtrott, one knows what was intended here.

Only two facts may be briefly extracted here from the abundance of similar cases: The South Broadcaster, one of the smallest broadcasters, which had its area less in large cities than in the flat countryside (Baden and Württemberg), brought on February 3, 1929, under the motto 'Impostor' some masters of this 'art' before the listeners. Manolescu, 'Prince of Thieves and Impostors', was introduced to them as a specialist for jewel thefts who carried out some particularly 'ingenious' and successful raid tours: Straßnoff was given a voice, how he in the role of an Austrian hussar captain deceived and robbed the elegant world of Meran, etc. And on April 29, 1929, on the occasion of the meeting of vagabonds and tramps in Stuttgart, a vagabonds and tramps evening took place, at which the editor of the magazine 'Der Kunde' was even allowed to speak! The monitoring committee had nothing to object to this! And then one wondered why street robbers and highwaymen became everyday occurrences with us!

This disgusting activity was abruptly ended by the National Socialist uprising. Probably on no field was it cleaned up as thoroughly as in radio. May other peoples see where Jewish influence in radio will drive them, in Germany at least radio now belongs to the German people. As such, it stands in the service of unifying our political life, of connecting with healthy folk character and with our own artistic tradition.

Jews in Painting.

The significant insights of race research, especially in their application to the artistic achievements of cultural peoples, find their confirmation nowhere as numerously as in the art of painting. The high importance that painting, alongside architecture, gained in the spiritual and cultural life of Western peoples, can also be easily explained by this, because the possibilities of representing mental images are almost unlimited in painting. This is particularly true for artworks of ideological or historical content. These findings are necessary when we want to relate Judaism to the elements of fine arts and especially painting.

For more than a millennium, the Jews, without themselves appearing creatively in art, were the center of image content in 'Christian art' through representations of their history, kings, and prophets, etc. It is therefore entirely comprehensible that after the 18th and 19th centuries secured their entry into the sociopolitical landscape of Europe, they now proceeded to gain what seemed to them a necessary participation in the fine arts.

Until the 19th century, Jewish art is generally insignificant in art historical terms; only a few 'miniature painters' are to be noted here, such as Abraham Alexander Cooper (1605-1660), Jos. Marquard Treu (1712-1796), his son Joh. Nikolaus Treu in Bamberg, Juda Pinhas (1727-1793), Jeremias David Alexander Fiorino (1796-1847), and Lippmann Fraenckel (born 1772). Only with Anton Rafael Mengs (1728-1779) does a Jewish artist appear who allows a higher valuation, without however revealing a typically Jewish attitude in image construction or content. All Jews turning to fine arts, even those not mentioned here, readily adopted the elementary means of their contemporaries and 'integrated themselves', thus renouncing all their own intellectual methods. Socio-politically, the Jews were not yet so secure and sought, at least externally, some support.

This is very clearly shown in the neo-classical epoch around 1800 by Jacques Louis David and especially the 'Nazarenes' Veit brothers (grandsons of Moses Mendelssohn) and the Schadow brothers (sons of a Jewish woman). With Moritz Oppenheim, a Jew appeared for the first time in painting who gave his pictures Jewish content. He and Eduard Magnus are then also the portraitists of the now more prominent political Jews (Börne, Heine, Rothschild et al.). Eduard Bendemann (son of Berlin banker Bendix) then first fulfills the wishes of Judaism and creates the 'academic Jew' with all social protections. Bendemann converted to Christianity in 1835. The Jewish artists appearing at this time and later again largely renounce special Jewish image content and are thus insignificant for our findings.

Only with Camille Pissaro, France, and Jozef Israels, Holland, did tactics and art politics in the Jewish sense come into appearance. The occasion for this was the 'birth of Impressionism'. It is necessary and important for further understanding of the Jews' work within the entire art to more closely explain the 'Impressionism' in its concept and its goal. In the concept of 'Impressionism', everything was summarized as a program that was seen in the striving of the artists' generation at that time towards 'open-air painting'. 'Out of the studios' or, as Emile Zola formulated: 'Let the sun in and reproduce the objects as they appear in daylight', were the slogans. Nobody yet recognized that with the studio, the craft was also being abandoned, because the 'storm and stress' of the '48 youth was the sign of the times, liberalism was already marching.

The participation of Jews in the cultural politics of that time is a fact and is clearly marked in other places

in this book. It was therefore entirely consistent with the Jewish action when these new insights of art perception, as allegedly shown by Impressionism, were taken up by the Jews pushing for progress in their sense. They even managed to extend the concept of 'Impressionism' to all artistic fields over the course of the century. The deeper meaning of their striving lay in the skillful exploitation of the new style in favor of their naturally weak talent for craftsmanship, because Impressionism had to end in the external and in superficiality, already determined by its program and devoted only to the external, to the surface. The development of art up to our time has also shown that the final phase of Impressionism represents a barren 'quick painting'. Only very few, truly German artists gave their work such a handcrafted character that heart and emotion could still be recognized beneath an 'interesting surface'. How little Impressionism had to do with the German in art is shown alone by the fact that in the course of development it became more and more a matter of the Romanic racial soul, and again through skillful machinations of the 'Jewish propaganda', which shifted the center of gravity of a 'role model' in the sense of Impressionism to Paris, in order to create uncertainty among the German artist about his own strengths. Paris became the 'capital of art' and dictated the style.

Besides this, Judaism developed a large-scale propaganda for everything un-German, supported by the majority of major bourgeois daily newspapers, which over time fell into the hands of Jewish journalism, openly or covertly. Additionally, the major art publishers played a significant role in this dissolution process, especially the Jewish publisher Cassirer. Equally fateful, with very few exceptions, was the role of the German art trade, as in art trade the commercial aspect increasingly emerged over a cultural task. The typically Jewish economic thinking, which is reflected in the concept of 'unearned income', also formed the core of Jewish and Jewish-influenced art. The impressionism flattened to quick painting became from this attitude the style of the 20th century, in which Max Liebermann, Lesser Ury, Eugen Spiro, Ernst Oppler, Max Oppenheimer, Emil Orlik and the half-Jew Marées became the leading artists. Through the significant position that Liebermann held as President of the Prussian Academy of Arts, Judaism, and with it the liberal art world, experienced an enormous art-political upswing, which then developed into a certain, typically Jewish megalomania.

It is therefore also not surprising that Judaism immediately took the lead in the 'Expressionism' emerging around 1905. Here, however, every connection with any art tradition was radically torn, and within a few years the state was reached that found its correct assessment in the designation '*Art Bolshevism*'.

That the Expressionism wanted more than solving art problems is shown by its various forms of appearance (Cubism, Dadaism, Constructivism), which all aim to completely destroy the racial consciousness, ethics, and völkisch striving in the German people. The leading art Jews are especially Arthur Segal, Lyonel Feininger, Ludwig Meidner, Marc Chagall, Jules Pascin, Jankel Adler, Moss Kisling and Rudolf Levy. Added to these are the 'artists' from the non-Jewish camp who deserve to be mentioned alongside the Jews as accomplices in this cultural shame. These are primarily Nolde, Heckel, Tappert, Cesar Klein, Pechstein, Schmidt-Rottluff, Gerhard Marcks, Moritz Melzer, Kampmann, Rohlfs, Hofer, Werner Scholz, Unold, Beckmann, Otto Dix and others, for they sometimes even exceeded the Jews in their licentiousness.

Jews in Gymnastics and Sports.

The penetration of Judaism into the realm of physical exercises occurred relatively late, namely only when the time of the 'Enlightenment' had bestowed legal equality upon the Jew and physical exercises began to transition from their former limitation to certain population segments (knighthood, citizens, educational institutions) to becoming a matter of entire Germanness. This was approximately around the middle of the 19th century.

The founder of German gymnastics art, Friedrich Ludwig Jahn, had arrived at a clear view of the racial question through sharp observation and comprehensive historical knowledge, despite lacking scientific foundations. He emphatically warned against any blood mixing, which could only lead to the 'most contemptible refuse of the human species', and stated: '*The purer a people, the better, the more mixed, the more gang-like*.' Soon after the lifting of the gymnastics ban in Prussia and other German states in 1842, the year 1848 followed with a wave of misunderstood liberalism, which also clouded the clear völkisch teachings of the old master and facilitated Judaism's nesting in gymnastics associations. When the German Gymnastics Association emerged in Coburg in 1860 as the then-only association of all German gymnasts, Jahn's principles of blood purity had already long been overgrown by the spirit of the times. Already in the year following its founding, the German Gymnastics Association had statutorily established its political neutrality, which in subsequent times was also understood to mean neutral behavior in religious matters.

That the Jewish question should be valued racially, not in terms of faith, had not yet become general knowledge at that time. '*Neither religious confession nor political sentiment should have anything to say here*,' writes the deceased Chief Gymnastics Supervisor of the German Gymnastics Association, Max Schwarze. Through this determination, the door was wide open for the increased penetration of Jews into the gymnastics movement. Especially in large-city associations, Jews found increasing entry, but also associations in rural localities did not everywhere remain free of Judaization. In the German Gymnastics Association, these

phenomena threatening the purity of Jahn's legacy were completely overlooked.

Things developed differently in the German gymnastics movement of the former Austro-Hungarian Monarchy. In its multilingual ethnic mix, Germandom was forced into an unceasing defensive struggle against Czechs, Poles, Magyars, South Slavs, etc., and had thereby sharpened its view and sense for racial characteristics. Added to this was the increasing influx of Eastern Jews, who already appeared foreign externally, especially to Austrian cities like Vienna, Prague, Brünn, Pilsen, etc. *How far Jewish penetration of gymnastics clubs had already progressed is dramatically shown by the fact that in the 1880s, out of 1100 members of the First Vienna Gymnastics Association, 400 were Jews!* This was the association that, as the first German association, excluded Jews in 1887 and incorporated the Aryan paragraph into its statutes. The gymnastics leader Franz Xaver Kießling in Vienna was the creator of this regulation already based on the racial idea. It was soon thereafter adopted by the entire Lower Austrian Gymnastics District. The German Gymnastics Association, under the intellectual leadership of Dr. Ferdinand Götz, a warm friend of Judaism, subsequently excluded this district for its 'Aryanization', but could no longer halt the stone already set in motion. In 1889, the Jew-free gymnastics associations of Austria united to form the German Gymnastics Federation, the first völkisch fighting association in the field of physical fitness. Some associations in the Reich also joined very early on.

The spark continued to smolder. Although Judaism employed the press, which was almost completely subservient to it in Austria, as well as the power of money and the means of the liberal government against the völkisch gymnasts, the bitter struggle only resulted in ever-wider circles recognizing the Jewish danger. In 1901, the Gymnastics District 15 of the German Gymnastics Association (Austria) decided at its Vienna Gymnastics Day to modify its basic law in an Aryan sense. With this, the influence of Judaism in the realm of German physical exercises in Austria was definitively broken, as Gymnastics District 15 encompassed around 500 associations with 53,000 members across its working area stretching from North Bohemia to the Adriatic, to which were added the rapidly developing associations of the German Gymnastics Federation. 43 Jewish or Judaized associations had to leave the Gymnastics District. They enjoyed protection and shelter from the German Gymnastics Association, which granted them the rights of their own Gymnastics District contrary to law and agreement. As a result of this fact, the Aryan 'Gymnastics District German Austria' withdrew from the German Gymnastics Association in 1904.

After the World War, the Gymnastics District German Austria and the German Gymnastics Federation merged into a strong unit under the name 'German Gymnastics Federation (1919)'. The Sudeten German gymnasts, forced by the Czech government, united in an independent federation, the German Gymnastics Association in Czechoslovakia. Thus, the völkisch gymnastics movement in 1933 encompassed almost 2000 associations with 250,000 battle-ready, trained members, a numerically small part of which was in the Reich territory. *They most sharply rejected any connection with foreign ethnic groups, particularly Jews; their symbol was the four Turner-F in the form of the Nordic sun wheel, the swastika*.

In the Reich, the Judaization of the German Gymnastics Association had made further progress. It was particularly significant in many large cities, like Frankfurt am Main, Berlin, Mainz, also Munich and Fürth in Bavaria. Although the Jew cleverly barely appeared in leadership, his influence was felt everywhere. Through him, the association's stance was essentially determined in a liberal-democratic direction. Anti-Jewish attitudes, which found expression here or there, were suppressed, and a connection with the völkisch movement was hindered as much as possible. The Jew was aided to this very considerable influence not only by mere membership in the associations but also by the circumstance that in many places he appeared as a lender for the establishment of gymnastics and sports facilities.

In church-affiliated associations for physical exercises, the Jew played hardly any role; some of them even fundamentally represented the Aryan standpoint. In contrast, the Marxist Workers' Gymnastics and Sports Federation offered Judaism a particularly large field of activity. One need not be surprised about this, keeping in mind that this association was in the closest reciprocal relationship with the thoroughly Judaized Marxist parties. The Workers' Gymnastics and Sports Federation was not only infiltrated with Jews in leadership, especially in Austria, but was also strongly intellectually influenced by them.

German sports, brought into our people from the outside in the last decades of the past century, chose individual exercise branches from the field of physical exercises for practice. Its attitude was essentially exclusively directed towards the physical, up to the National Socialist Revolution. It stood not only indifferently, but downright rejecting towards political and ethnic issues. This colorless basic attitude enabled Jews to enter sports clubs in large numbers, where they were not only treated as completely equal but could easily gain influence and leadership positions. The fact that some sports branches (boxing, professional football) offered certain business prospects also attracted Jews. In general, it can be said about sporting life before the völkisch uprising that it corresponded to the instruction laid down in the Protocols of Zion to divert the people's attention from vital political issues by organizing large

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'sensational' sporting events. The sports press, which was also strongly under Jewish influence, contributed not a little to this.

Since no numerical determinations about the proportion of Jews in gymnastics and sports club memberships are available, such cannot be given. On average, it would likely be somewhat above the ratio of Jews to the total population. However, the concentration in large cities must not be overlooked, where 10, 20 percent and more of the membership of some clubs were of Jewish ancestry. The purification carried out in 1933 revealed often downright frightening conditions. Regarding physical performances, Jews have hardly stood out in German gymnastics and sports life, although there were also a number of purely Jewish, often Zionist-oriented sports associations in the German-speaking area.

It should be mentioned that there were also individual groups in sports that freed themselves from Jews early on. This is especially true for the Austrian part of the German and Austrian Alpine Association, as well as the Austrian Ski Federation. Both associations drew the particular love of global Jewry through their völkisch orientation, which then resulted in hard struggles. It is only natural that under the described circumstances, numerous members of the civil protective and fighting troop of Judaism, Freemasonry, also saw an appropriate ground in the associations for physical education to be active in the sense of promoting the people-destroying Jewish spirit.

In summary, Judaism, with the mentioned exceptions, had successfully undertaken to remove the German gymnastics and sports movement from its original völkisch task, given by Jahn and based on the ideas of blood and honor, and to entangle it more or less into the Jewish-pacifist ideological circle of liberalism and internationality.

In the territory of the German Reich, the situation fundamentally changed with the Nazi takeover. The associations for physical exercise were placed under a confidant of the Führer, the Reich Sports Commissioner and later Reich Sports Leader von Tschammer and Osten, who with all vigor set about merging physical fitness with the ideological substance of the new Reich and thus shaping gymnastics and sports into a völkisch educational tool. As early as 1933, the German Gymnastics Association had voluntarily decided to adopt the Aryan provision and remove Jews and Jewish descendants from its ranks. The purification was carried out to the last and finally adopted by all sports associations. Jews are not prohibited from practicing physical exercises in their own Jewish associations. However, German associations strictly reject any community with them. *In 1934, the Reich Sports Leader announced the merger of all German divisions of gymnastics and sports into the German Reich Federation for Physical Exercises. This stands clearly and unambiguously on the foundation of the National Socialist worldview. Through the Diet system (national-political education) introduced in it, the members of the federation are familiarized with all questions touching on völkisch life, particularly also with racial doctrine, whereby physical exercises have found their way back to the spirit of their founder, the old master Jahn, after an erroneous path of more than half a century*.

Jews in German Literature.

Judaism has acted extraordinarily harmfully in German literature, which in recent times has been periodically the most Judaized in the world and has reflected and spread the entire Jewish moral degradation. Already among the Minnesingers, there is a Jew, Süßkind von Trimberg, at the beginning of the thirteenth century, 'more a begging song than a poem,' says Goedecke of his main work. Hebrew language knowledge was spread in the cities of Southern Germany by Johann Böschenstein (from Esslingen, 1427 to after 1536), whether the mystical songs that go under his name actually come from him is left undetermined. Johann Pfefferkorn (from Moravia, 1476-?) remained known as an enemy of the Humanists through the 'Dark Letters'. At the end of the seventeenth century, the fiddler Josel von Witzenhausen published a Yiddish 'Wigalois', and Glückel von Hameln wrote Yiddish life memories at the beginning of the eighteenth century.

With Moses Mendelssohn (from Dessau, 1729-1786), Lessing's friend, begins the systematic penetration of Jews into German literature. It must be considered disastrous that this Jewish 'sage' led his fellow people out of their closed position into German education. *He was not the noble man and significant scholar as he is still portrayed, but merely a clever Jew*. Gotthold Ephraim Lessing (from Kamenz, 1729-1781) may have thought of him when creating his '*Nathan the Wise*', but his Nathan is an ideal, ultimately impossible figure. One must consider the effect of Lessing's tolerance drama as disastrous, just as this German writer-poet has been generally overestimated, despite having some merits. The Austrian Lessing wanted to be Josef von Sonnenfels, actually a Viennese (from Nikolsburg in Moravia, 1733-1817), but was only a Jewish businessman who dealt in servility and, incidentally, oil. In our classical period, Wilhelm Adolf Lindau (from Düsseldorf, 1774-1849), a great-uncle of Paul Lindau, writes the novel '*Heliodora or the Lute Player from Greece*' and later becomes a translator of Walter Scott, they can always do everything. Jewish women play a certain role in the development of Romanticism: Dorothea Veit née Mendelssohn (daughter of Moses, from Berlin 1763-1829), who provides her husband, a Jewish merchant, and Friedrich Schlegel with various useful work, and does so for this lazy fellow; Henriette Herz née de Lemos (from Berlin, 1764-1847), who has a famous salon in Berlin and is among others venerated by the great evangelical theologian Schleiermacher; and

Rahel Lewin (also from Berlin, 1771-1833), who also opens a salon and then marries the writer Karl August Varnhagen von Ense (from Düsseldorf, 1785-1858), who, as his diaries and correspondence with Alexander von Humboldt show, gossiped extensively. His sister Rosa Maria Varnhagen (from Düsseldorf, 1783-1840) married the Jewish doctor David Assur Assing in Hamburg (from Königsberg, 1787-1842), and their daughter Ludmilla Assing (from Hamburg 1827-1880) published the entire estate of her uncle. The Nordstern Association of 1803 had, besides Varnhagen, four more Jews: Ludwig Robert, Rahel's brother, Eduard Hitzig (Itzig), Friedrich Wilhelm Neumann, and Johann Friedrich Koreff.

Right after the Wars of Liberation, which provided the Germans with full consciousness of their own essence, the Jew Saul Ascher (from Berlin, 1767-1822) dared to write the impudent work '*Die Germanomanie*', and soon after the most dangerous representatives of Judaism in German literature appear: Ludwig Börne and Heinrich Heine. Ludwig Börne (actually Löb Baruch, from Frankfurt am Main, 1786-1837) was essentially active through political pontificating and has already been thoroughly dismissed by Heinrich von Treilschke. It is a scandal that he was once included among German classics. Along with him, let August Lewald (from Königsberg, 1792 to 1871), who had considerable influence as a journal publisher, and the truly Jewish ape Moses Gottlieb Saphir (from Lovas Bereny near Pest, 1795-1858), who made shallow jokes, be mentioned briefly. Heinrich (actually Harry) Heine (from Düsseldorf 1797-1856) was once considered by foolish Germans as the greatest German lyricist after or even with Goethe, but is now recognized as a pure publicity talent who took everything he could use, but mostly ruined it again through his insolence. Paid as a political writer by France, he wanted to also obtain income from Prussia and ultimately sank, the cases of Liszt, Meyerbeer, Rothschild are incontestably proven, to a pure revolver journalist. Oskar Ludwig Bernhard Wolff (from Altona, 1799 to 1851), who became known as an improviser, has developed a widespread activity, but is today completely forgotten. The satirist Johann Heinrich Detmold (from Hannover, 1807 to 1856), who corresponded with Heine and gave noteworthy writings in the '*Deeds and Opinions of Mr. Piepmeyer*' and the 'Guide to Art Connoisseurship', satire lies with the Jews, became Hanoverian envoy to the Frankfurt Confederation. A characteristic phenomenon of the time was Anton Wollheim da Fonseca (from Hamburg, 1810-1884, the '*da Fonseca*' he had conquered in Portugal), who even made it to Reich German diplomat and translated much. Fanny Lewald (from Königsberg, 1811-1889), a cousin of the aforementioned August, who married the literary historian Adolf Stahr and wrote many novels: 'Clementine' (Women's Question), 'Jenny', 'Prince Louis Ferdinand', 'Transformations', 'From Generation to Generation', etc., and also autobiographical works, then gained great poetic fame. Today, hardly anyone reads her.

Naturally, Austrian literature of this time was not without Jews. The most well-known was probably Ludwig August Frankl (from Chrast in Bohemia, 1810 to 1894), who rose in Vienna - he wrote a 'Habsburg Song' - to Imperial and Royal School Counselor, Knight of Hochwart, President of the Israelite Religious Community and 'Nasi' of the Holy Land. As a poet, he is not significant. A lyrical talent was Elisabeth Glück, pseudonym Betty Paoli (from Vienna, 1824 to 1894), and also Karl Isidor Beck (from Baja, Hungary, 1817-1879), who began with the political poems '*Armored Nights*' and later gave 'Janko, the Hungarian Horse Herder' and 'Songs of the Poor Man', is not without talent. The most famous political poet of this time, Georg Herwegh (from Stuttgart, 1817-1875), married the Jewish banker's daughter Emma Siegmund from Berlin.

Curiously, the spiritual Christian poets of this time also largely have Jewish blood: Philipp Spitta (from Hannover, 1801-1859), the poet of 'Psalter and Harp', whose Jewish mother was named Rebekka Loesern but received the name Henriette Charlotte Frommen at baptism; Ludwig Josephson (from Unna in Westphalia, 1809 to 1877), who became superintendent of Pomerania; Friedrich Anton Löwe (from Hamburg, 1812 to 1876), who published the quite influential 'Neighbor'; Paulus (Selig) Cassel (from Großglogau, 1821 to 1892), who was successively rabbi, editor, librarian, high school teacher, pastor at the Berlin Christ Church and Prussian state parliament member and never broke away from Judaism, although he also published 'Eddic Studies'. *Baptized Jews as evangelical pastors and even Catholic bishops continue to this day.*

How droll it is that the Jews have also made their mark in German village stories. The great light here is Berthold (actually Moyses Baruch) Auerbach (from Nordstetten in the Black Forest, 1812-1882), who was nevertheless preceded by the much more significant Swiss pastor Albert Bitzius (Jeremias Gotthelf). Auerbach began with the Jewish novels 'Spinoza' and 'Poet and Merchant' and published his '*Black Forest Village Stories*' in 1843-1853, while Gotthelf's first village novel had already appeared in 1836. Auerbach's works, such as 'Barfüßele', seem almost unbearable to us today; only 'Diethelm von Buchenberg', the story of an arsonist, can be considered successful. More valuable ghetto stories were written by Leopold Kompert (from Münchenorrätz in Bohemia, 1822 to 1886), German-Jewish ghetto literature is quite extensive, one should examine it more thoroughly. '*Village Swallows from Austria*' was published by August Silberstein (from Altofen, 1827-1900), he is now completely forgotten.

A quite significant reputation was once held by Aaron Bernstein (from Danzig, 1812 to 1884), the author of 'Popular Science Books' and some Jewish stories,

Daniel Sanders (from Alt-Strelitz, Mecklenburg, 1819-1897), who besides children's poems published a 'Dictionary of the German Language' and a 'Quotation Lexicon', and Rudolf Löwenstein (from Breslau, 1819-1891), who founded the 'Kladderadatsch' with David Kalisch (from Breslau, 1890-1872) and also wrote children's poems. Julius Leopold Klein (from Miskolcz in Hungary, 1810-1876) was once placed alongside Hebbel as a dramatist, but barely made it to the stage; much more so Salomon Hermann (Knight of) Mosenthal (from Kassel, 1821-1877), the author of the Jewish drama 'Deborah', which appears almost comical to today's generation. The third Jewish dramatist of this generation, Joseph (von) Weilen (actually Weil, from Tetin near Prague 1828-1889), had connections to Crown Prince Rudolf of Austria. Heinrich Landesmann, pseudonym Hieronymus Lorm (from Nikolsburg in Moravia, 1821-1902), Berthold Auerbach's brother-in-law, wrote mainly novels but gained his fame as a representative of pessimism in poetry, now completely forgotten! The founder of Social Democracy, Ferdinand Lassalle (actually Feist Lasal, from Breslau, 1825 to 1864), one of the few Jews who nevertheless inspired a certain respect, attempted a drama 'Franz von Sickingen', which is not exactly ingenious. As a Hebbel biographer, Emil Kuh (from Vienna, 1828 to 1876), also a poet, deserves warmer recognition, even if he did not fully understand the Nordic man Hebbel. With these better Jews, a whole series of smaller ones would still be mentioned, who created an enormous pulp novel literature in the fifties and sixties of the previous century. But we will not do them the honor of listing their names.

The establishment of the German Reich in 1870/71 should have inevitably led to a strengthening of German national character, but this did not occur despite Bismarck (the great chancellor was too preoccupied with foreign policy), on the contrary, particularly in the realm of German literature, it led to a kind of Jewish dominance. The leading poets in the seventies and eighties were not all Jews, but mostly mixed-race, and the daily literature and press were completely dominated by Jewish feuilletonists. It is now generally acknowledged that the Lindaus, to which Rudolf Lindau (from Gardelegen, Altmark, 1829-1910), author of interesting foreign novels, and Paul Lindau (from Magdeburg, 1839-1919), the typical feuilletonist of this time, belong, are an old Jewish family; however, the two brothers also had German blood from the maternal side. Paul Heyse (from Berlin, 1830-1914), the famous novelist, had a Jewish mother (Julie Saaling). Julius Rodenberg (from Rodenberg, Kurhessen, 1831-1914), who led the 'Deutsche Rundschau' for forty years and published works by Gottfried Keller, Konrad Ferdinand Meyer, and Marie von Ebner-Eschenbach, was actually named Levy. Julius Stettenheim (from Hamburg, 1831-1916) published the 'Berliner Wespen', typically Jewish! Friedrich Dernburg (from Mainz, 1833 to 1911), father of the now also forgotten 'great' bank and statesman Heinrich, was editor of the 'Nationalzeitung' and then feuilleton editor of the 'Berliner Tageblattes'. The Leipzig Professor of Egyptology Georg Ebers (from Berlin, 1837-1898), who descended from the family of the Frederician coin Jew Veitel Heine Ephraim, became almost as famous through his Egyptian novels as Paul Heyse through his novellas, but only one of these has endured, 'Homo sum', the story of a hermit in the Sinai Desert. With Adolf L'Arronge (probably Aronsohn, from Hamburg 1838-1908) we then come to the talents dominating the stage of the new Reich: today 'Mein Leopold' and '*Hasemanns Töchter*', which once delighted the philistinism of all Germany, are also pretty much forgotten. Paul Lindau shall be mentioned again fleetingly: his success was 'Ein Erfolg', performed fifteen times in ten years even in 'classical' Weimar, but already sunk into oblivion since 1885. The known followers and successors Oskar Justinus (actually Cohn, from Breslau, 1839-1893), Franz Bittong (from Mainz, 1842-1904), Hugo Lubliner (ps. Bürger, from Breslau, 1846-1911), Felix Philippi (from Berlin, 1851-1921), Gustav Kadelburg (from Budapest, 1851-1925), Oskar Blumenthal (from Berlin, 1852-1917), Leon Treptow (from Königsberg, 1853-1916), Wilhelm Jacoby (from Mainz, 1855-1923), Alfred Schönfeld (from Breslau, 1859-1900), Benno Jacobson (from Berlin, 1859-1912), Robert Misch (from near Bromberg, 1860-1929), Leo Walther Stein (from Gleiwitz, 1860-1930), shall at least be enumerated: it would be very desirable if once a diligent German would precisely describe the activity of these Jewish luminaries. Among the mixed-race again belongs Hans (von) Hopfen (from Munich, 1835-1904), who one has always gladly read, although many of his earlier works are also questionable.

Leopold von Sacher-Masoch (from Lemberg, 1836-1895), the man of the 'Galician' and 'false ermine stories', probably had Jewish blood. The former ship's doctor Hugo Rosenthal-Bonin (from Palermo, 1840 to 1897) published readable exotic stories. Galician and Hungarian Jews include the actor Emil Claar (from Lemberg, 1842-1930), who became director of the Frankfurt City Theater and wrote various dramas, including the comedy 'Samson and Delilah', Ludwig Hevesi (actually Hirsch, from Heves in Hungary, 1843-1910), who mostly wrote humorous pieces and died by suicide, and Ludwig (von) Doczi (actually Dux, from Ödenburg, 1845-1919), who wrote his famous comedy 'The Kiss' in both German and Hungarian. Franz Hirsch (from Thorn, 1844-1920) was editor of the 'Neue Blatt' in Leipzig and then of 'Schorer's Familienblatt' in Berlin and published the solid epic poem 'Ännchen von Tharau' and the songs from German antiquity 'Vagabond Song and Sword Clang', they can do it all. Theodor Hertzka (from Budapest, 1845-1924) authored the socio-political works 'Freiland', 'Journey to Freiland' and 'Transported to the Future'. Karl Emil Franzos (from Podolia, 1848-1904), editor of the Berlin journal 'Deutsche Dichtung', was once considered almost a literary giant in Germany, who began with the cultural portraits 'From Half-Asia' and certainly contributed not a little to understanding

Eastern Jews. His novels 'The Struggle for Right' and 'The Clown' also have significance in this respect. Kurd Laßwitz (from Breslau, 1848-1910) was a high school teacher in Gotha and created a good reputation through his fairy tales 'Soap Bubbles', the novel 'On Two Planets' and 'Aspira, Novel of a Cloud'. Professor Adolf Bartels treats him in all his works and even places him above the Frenchman Jules Verne, while the Jew Eduard Engel characteristically does not even mention him.

The literary historian Alfred Klaar (from Prague, 1848-1927) wrote several comedies, 'The Modern Drama in Its Directions and Main Representatives', 'We and Humanity' and a 'Life of Uriel Acosta'. Almost completely forgotten now is the prolific writer Adolf Kohut (from Mindszent, Hungary, 1848-1911), who wrote more than 100 works, but one must still use his 'Famous Jewish Men and Women in the Cultural History of the Modern Era', even if one owns the 'Semi-Furrier'. Max Simon Nordau (actually Südfeld, from Budapest, 1849-1923) was, as his 'Conventional Lies of Cultured Humanity' (1883) show, a great light. He then lived in Paris and wrote novels, novellas, dramas, among others. The novel 'The Illness of the Century' and the bourgeois tragedy from the present 'Doctor Kohn'. Two Jewish women writers shall also be mentioned here, Emma Vely, married Simon (actually Couvely, from Braunfels near Wetzlar, 1848-1934), who published over 60 works, including the novels 'Herodias', 'Sport', 'Gelbstern', 'Serenissima' and Hans Arnold, that is, Babette von Bülow, née Eberty (from Warmbrunn in Silesia, 1850-?), who wrote primarily novellas and humoresques, then also memories 'From Childhood'. Fritz Hauthner (from Horsitz near Königgrätz, 1849-1923) became famous through the genuinely Jewish parodies 'After Famous Patterns', then gave novels, including 'The New Ahasver' and 'Berlin W', and finally 'Contributions to a Critique of Language' and a 'Dictionary of Philosophy'. Above all an anthologist was Maximilian Bern (actually Bernstein, from Kherson in Russia, 1849-1923): his collection 'German Lyric since Goethe's Death' in Reclam's Universal Library was very widespread. Among the 245 poets it brings, only 36 are Jews and mixed-race. Ferdinand Groß (from Vienna, 1849-1930) must be considered a pure feuilletonist. Alfred von Berger (from Vienna, 1852 to 1912) was the son of the baptized Jewish court lawyer and later minister Johann Nepomuk Berger and became director of the Hamburg German Playhouse and then of the Viennese Court Burgtheater. His work is of little significance. One can also calmly pass over the dramas and sketches of Heinrich Teweles (from Prague, 1856-1927). His writing 'Goethe and the Jews' caused some stir, but is not reliable. 'The Unleashed Prometheus' by Siegfried Lipiner (from Jarosław in Galicia, 1856-1913) is presented as significant poetry Nietzsche calls its author a veritable genius, but the literary historians Eduard Engel and Paul Wiegler know nothing of him. *The founder of Zionism Theodor Herzl (from Budapest, 1860-1904) characteristically wrote, besides 'The Jewish State' (1896) and 'Altneuland', also feuilletons and light comedies*.

As is known, a Storm and Stress of the youngest Germany began in the mid-eighties of the previous century. Although the movement grew from German soul, the Jews were proportionally strongly involved. Their power then grows even more mightily during the reign of Kaiser Wilhelm II. The so-called *fin de siècle* is distinctly Jewish, and immediately before the World War, one can, although meanwhile a strong counter-movement of homeland art and also a decidedly nationalistic one had come, directly speak of Jewish rule. The press, the stage, and even the book trade were now practically in Jewish hands, and what theater directors Oskar Blumenthal and Otto Bralim (from Hamburg, 1856-1912) and publishers like Samuel Fischer (from Lipto Szent Miklos, Hungary, born 1859) have 'accomplished' need hardly be explained to our own people. The typically Jewish feuilleton politician Maximilian Harden (actually Witkowski, from Berlin, 1861-1927) may also be mentioned here. A brave mediocrity that posed as 'poet of the proletariat' was Leopold Jacoby (from Lauenburg in Pomerania, 1840-1895), and this designation also fits the poet and literary historian Eduard Engel (from Stolp in Pomerania, born 1851), of whom Adolf Bartels claims that he had missed his actual profession, that of an antiquarian. The Berlin lawyer and dramatist Richard Grelling (from Berlin, 1853-1929) has earned a very unsavory position in the most recent German history by publishing the writing '*J'accuse'* during the World War. Theodor Loewe (from Vienna, 1855-1935), author of the 'History of the Brave Leonhard Labesam' and the drama 'A Loyal Royalist', became director of the United Theaters in Breslau. Very versatile was the activity of Jakob Löwenberg (from Niederntudorf near Paderborn, 1856-1929), who was director of a higher girls' school in Hamburg: he published lyrical poems, including 'Songs of a Semite' and 'From Jewish Soul', various anthologies, the Hamburg narratives 'In Passages and Courtyards', novellas, including 'The Yellow Spot', the novel 'From Two Sources', two dramas, in 1916 the 'War Diary of a Girls' School', works about Frenssen and Liliencron. It is at least commendable when a Jew acknowledges himself as such and works honestly; of course, he can then give us Germans very little. Friedrich Adler (from Amschelberg in Bohemia, born 1857), not to be confused with the 20 years younger Stürgkh murderer of the same name, has acquired merits as a translator from Spanish and Czech. As Jewish 'apologists' one might designate Albert Katz (from Lodz, born 1858), who wrote stories from the life of Jews in Poland and then works like 'The Soul of the Jewish People', 'The Blood Lie', 'The True Talmud Jew', etc., and Heinrich York-Steiner (from Szenitz, Upper Hungary, born 1859), who published the 'Wiener Mode' and then after various narratives wrote the major work '*The Art of Living as a Jew*' (1928). Incidentally, we Germans still lack a work that deals thoroughly with Jewish defense writings.

None of the evil Jews is also Jakob Julius David (from Weißkirchen, Moravia, 1859-1906), whose 'Collected Works' Erich Schmidt (!) and Ernst Heilborn edited, but caution is also advised towards him. Peter Altenberg (actually Richard Engländer from Vienna, 1859-1919) was presented as a natural genius, but Bartels is probably right when he simply calls him a 'trick maker'. Viktor Leon (actually Hirschfeld, from Vienna, born 1860) gave numerous opera and operetta texts, comedies, folk plays: Titles like 'Phryne', 'Oh these Gods', 'The Clown', 'Model', 'Educated People' speak clearly enough. Hans Land (actually Hugo Landsberger, from Berlin, born 1861) became a quite well-known narrator, who began with 'Stepchildren of Society' and 'Those Who Die by the Wayside', oh, they are always very 'social' at first, but then it goes differently: 'Amor Tyrannus', 'The New God', 'Gang!', humorous novel, 'Public Prosecutor Jordan', 'The Girl from the Golden West' etc. Leo Leipziger (from Breslau, 1861-1922) allowed himself the pseudonym 'The Roland of Berlin' as a magazine editor and wrote 'The Wild Meyer', 'The Ballroom Anna', 'The New Morality' etc.

To a truly great German poet, one has always tried to elevate Ludwig Fulda (from Frankfurt am Main, born 1862), but it has not quite succeeded, although the poet was proposed for the Schiller Prize with his 'Talisman' and later admitted to the Prussian Poets' Academy. He certainly has a certain 'culture', but he lacks natural strength, and without that, a poet cannot succeed. More talented than Fulda is Arthur Schnitzler (from Vienna, 1862-1931), a physician by profession, but from the German perspective, there have always been many objections to his Viennese drama with the 'sweet girl' from the people, and after his very questionable dialogues in 'Reigen', people have largely turned away from him. In the novel 'Der Weg ins Freie' (The Way into the Open), he approached the Jewish question, but not exactly with the courage of truth. Konrad Alberti (actually Sittenfeld, from Breslau, 1862-1918), who wrote about Bettina von Arnim and Ludwig Börne and then attempted a Thomas Münzer drama and a social novel, is already completely forgotten. Paul Block (from Meinel, born 1362), who wrote two novels and various dramatic works, including a festival play 'Kaisertag', lived for a long time as a correspondent of the 'Berliner Tageblatt' in Paris, which represents the height of Jewish culture. Only very briefly mentioned here are Lothar Schmidt (actually Goldschmidt, from Sorau, 1862-1931), Heinrich Lee (actually Landsberger, from Hirschberg, 1862-1919) and Max Kempner-Hochstädt (from Breslau, 1863-1934), who despite 'modern' efforts did not achieve greater fame. Edmund Edel (from Stolp, born 1863) also worked as a caricature and poster artist and wrote the characteristic works 'Der Snob' (novel, 1907), 'Neu-Berlin', 'Fritz, the Contemporary, a Remarkable Story', 'The Dangerous Old Man', 'Glashaus', 'The Dance Fool', 'Mammon' (1922). The Lemberg-born Alfred Nossig (born 1864) published a 'Program of World Socialism' (1921) and a whole series of dramas, including 'The King of Zion', 'The Impostors', 'Abarbanell'. Arthur Pfungst (from Frankfurt am Main, 1864-1913) was heavily involved with the Society for Ethical Culture, wrote a boring epic 'Laskaris' and translated Edwin Arnold's 'The Light of Asia'. The Frankfurt professor Franz Oppenheimer (from Berlin, born 1864) has written, besides some dramas, a treatise on Liliencron and quite a lot of 'National Economics', 'Freeland in Germany', 'The State', 'World Economy and National Economy' etc. Karl Rößler (from Vienna, born 1864) became generally known through his comedy '*Die fünf Frankfurter*' (the Rothschilds), one wonders that the German people tolerated such nonsense. Later, Rößler also wrote novels. Rudolf Lothar (actually Spitzer, from Budapest, born 1865) has written dramas, including 'König Harlekin', the text for 'Tiefland' for Eugen d'Albert and works about drama and theater, 'The Vienna Burgtheater', 'Adolf Sonnenthal'. He also wrote a novel 'Kurfürstendamm' and the books 'Erotic Comedies' and 'The Art of Seduction'. Max Osterberg-Verakoff (from Fürth, born 1865) wrote the Jewish future novel '*The Reich of Judaea in the Year 6000*', Moritz Goldschmidt (from Homburg, born 1865) the story book '*Chronique scandaleuse*', Jon (Jonas) Lehmann (from Mainz, 1865-1913), son of Rabbi Meir Markus L., the comedies 'Escape from the Mother-in-Law', 'Little Meyer', 'Eyes Right', Richard Wendriner, ps. Lorenz Vendramin (from Breslau, born 1865) the grotesque comedy 'High Life'. Austrian literary giants are or were Hugo Saltis (from Böhmisch-Leipa, 1866-1929), who published quite a few volumes of poetry and novellas, and Richard Beer-Hofmann (from Vienna, born 1866), who received the People's Schiller Prize for his 'Count of Charolais', which is an adaptation of an English play, adapting is something the Jews are good at, and then wrote the dramatic poem 'Jacob's Dream' (Prize of Israel), which went through 24 editions. A true Berlin Jew is Georg Engel (from Greifswald, 1866-1931), who was once a critic of the 'Berliner Tageblatt' and wrote the very comic novel 'Hann Klüth, the Philosopher', alongside the play 'The Chaste Susanne', the comedy 'The Excursion into the Moral', the comedy '*The Sharp Junker*' and later the novels 'Claus Störtebecker' and 'Eulenspiegel'. Kurt Eisner (actually Kosmanowsky, from Berlin, 1867-1919), the Munich Revolutionary, also engaged in poetry, but wrote primarily Social Democratic, he was once an editor of 'Vorwärts', and Communist works. From Ernst Heilborn (from Berlin, born 1867), before 1933 editor of 'Literatur' (previously 'Literarisches Echo', strongly Jewish-oriented), there are four novels, the cultural-historical essay 'The Animal of Jehovah', the legends 'The Copper City', the time breviary 'Of the Spirit of the Earth' among others. Felix Hollaender (from Leobschütz, 1867-1931), once director of the Frankfurt Schauspielhaus, published numerous novels, of which we only mention the highly praised 'Way of Thomas Truck' and 'Solomon's Daughter-in-Law'. Alfred Kerr (actually Kempiler, from Breslau, born 1867) still provokes laughter and will do so forever, it suffices to

see his picture. That Fritz Engel (from Breslau, born 1867) from the 'Berliner Tageblatt' was chairman of the 'Kleist Foundation' also spoke for yesterday's Germany. Ludwig Jacobowski (from Strelno, Posen, 1868-1900), author of 'Werther, the Jew' and 'Loki, Novel of a God', who boasted of the 'subjugation of fine women of blond nobles', is completely forgotten.

More scholars than poets are Max Joseph Wolff (from Erfurt, born 1868), who besides poems and novels wrote biographies of Shakespeare, Molière, Goethe and (of course!) Heine, Karl Federn (from Vienna, born 1868), who likewise wrote novels like 'The Flame of Life', quite a lot about Dante and also essays, then translated much, and Paul Bornstein (from Berlin, born 1868), who after poems and essays published a Hebbel edition and various works about Hebbel. One acted very pretentiously with Moritz Heimann (from Werder on the Havel, 1868-1925), who brought out dramas like the Junker comedy 'Joachim von Brandt' and 'The Wife of Akiba', also novellas and three volumes of 'Prose Writings', of which a recent literary historian says that they are his legacy penetrating into the metaphysical. Theodor Wolff from the 'Berliner Tageblatt' (from Berlin, born 1868) wrote a book about the great Dane Jens Peder Jacobsen, whom the Jews very much love (because he is half-Jewish), several novels and dramas, also a 'Paris Diary'. From Hermann Reichenbach (from Hamburg, born 1869) came out in 1913 a play from 1813 'Under the Sword', whose hero is a Levi, which naturally gave the Jew experts much fun. 'Hate' and 'Between Two Races' are further works by Reichenbach. A series of serious dramas, 'Lucifer's Mission', 'The Byzantines', 'Cesare Borgia', 'Warbeck', were written by Viktor Hahn (from Vienna, born 1869), alongside festival plays 'An Imperial Day in Nuremberg' (1906) and 'Felix Austria' (1908), later he was editor of the 'Eight O'Clock Evening Paper' in Berlin. Arthur Holitscher (from Budapest, born 1869) is primarily a novelist: 'Suffering Humans', 'White Love', 'The Poisoned Well', 'What Are You Waiting For?', 'Sleepwalkers', 'Adele Bourke's Encounter', 'It Happened in Moscow', but also gave dramas, including a 'Golem' (1909), travel books ('Three Months in Soviet Russia', 1921, 'Journey through Jewish Palestine', 1922, 'America', a selection for the socialist youth, 1923) and literary works ('Charles Baudelaire'). Among the lighter talents belongs Felix Salten (actually Salzmann, from Budapest, born 1869), who was the theater reviewer for the Viennese 'Neue Freie Presse'. Of his works, the novellas 'The Commemorative Plaque of Princess Anna', 'The Cry of Love', 'Mr. Wenzel on Rehberg', 'The Lover of Frederick the Beautiful', 'The Book of Kings', caricatures, the novels 'Olga Frohgemuth', 'The Ringing Bell', 'The Dog of Florence', 'Samson', the essays 'Viennese Nobility' and 'The Austrian Countenance' should be mentioned. Siegfried Trebitsch (from Vienna, born 1869) introduced Bernard Shaw to Germany through translations and published quite a lot of novels and novellas ('Recovery', 'End of the World', 'The House on the Slope', 'The Burden of Blood', 'Renate Äldringen'), also dramatic works like 'Dangerous Years'. With the railway drama 'The Route' the Austrian Chief Railway Counselor Oskar Bendiener (from Brünn, born 1870) had a success and then wrote further works, of which we mention the grotesque 'The Hurried Gentleman' and the drama 'Dalilah'. Ernst Decsey (from Hamburg, born 1870) attracted attention through the novel 'Oh Beloved Vienna' (1911) and was then editor at the 'Neue Wiener Tagblatt'. He has written, among others, the novels 'The Theater Fritzi', 'The City in the Stream', 'The Theater of Our Dear Lady' and about Hugo Wolf, Peter Rosegger, Anton Bruckner, Johann Strauß and Franz Lehar. Already a forgotten greatness today is Felix Dörmann (actually Felix Biedermann, from Vienna, 1870 to 1928), whose first poetry collections were called 'Neurotica' and 'Sensations', and who then wrote a series of comedies, 'Single People', 'Lodgers', 'The Krannerbuben' etc.

Jakob Scherek (from Schrimm, Posen, 1870-1927) rose to the position of Senior Government Councillor and Deputy Press Chief of the Prussian State Government. He began as a poet with the drama 'Josef' and followed this with the novel 'And I Seek Beauty' and the further dramas 'Madness', 'A Path of Suffering', 'Purity'. Salomo Friedländer (from Gollantsch, Posen, born 1871) published grotesques under the wonderful pseudonym Mynona (reversal of Anonymous). In 1929, he even wrote against Laemmle, the author of 'All Quiet on the Western Front'. Here must also be mentioned the brothers Heinrich and Thomas Mann (from Lübeck, born 1871 and 1875), who have a Creole mother and are married to Jewish women, Heinrich to Mimi Kahn from Prague and Thomas to Katja Pringsheim from Munich. Literarily speaking, they ultimately belong to Judaism. Of Heinrich, one should read the novels 'The Workers', an extremely provocative work, and 'The Subject', which caricatures the era of Wilhelm II, of Thomas besides the famous 'Buddenbrooks', with a preference for half-Jews, especially 'Royal Highness', which makes the court society ridiculous in favor of moneyed people. The work of Georg Hermann Borchardt (from Berlin, born 1871), who calls himself Georg Hermann, is thoroughly rooted in Jewish life. 'Jettchen Gebert', 'Henriette Jacoby', 'Kubinke', 'The Night of Doctor Herzfeld', 'Heinrich Schön Jr.' are true Jewish novels with much evil against us Germans, which we can naturally use excellently. In the Kürschner of 1934, it states for G. Hermann: Address unknown. Of course! Half-Jew was Hermann Popert (from Hamburg, 1871-1932), for whose abstinence novel 'Helmut Harringa' the 'Kunstwart' once made great propaganda. Against Theodor Lessing (from Hannover, 1872-1933), who was employed at the Technical University in Hannover, the German youth strongly proceeded when he allowed himself to write improperly against Hindenburg, he was one of the Jewish all-rounders, has written several volumes of lyric, dramas, a novel 'Comedy', 'Schopenhauer, Wagner, Nietzsche', introduction to modern philosophy, against Dühring and about Maria Baslot-Seif and Rudolf Bartsch. Richard

Huldschiner (from Gleiwitz, 1872-1931), doctor and correspondent of the 'Vossische Zeitung' in Innsbruck, gave a series of novels, 'Poor Wretches', 'The Noble Shooting Festival', 'The Death of the Gods', which are certainly not very well-known. Arthur Kahane (from Vienna, 1872-1932), dramaturg of the German Theater in Berlin, has written 'Songs', the narratives 'Clemens and His Girls' and 'The Cloak of Invisibility' and the novel 'The Actor'. A celebrity again is Roda Roda, actually Sandor (or Samuel) Friedrich Rosenfeld (from Pußta Zdenci, born 1872), whom Adolf Bartels calls a 'belated successor of the great Moses Gottlieb Saphir', 'Schnapps, Smoking Tobacco and the Cursed Love', 'Swindlers, Loungers, Horse Tumblers', 'Bees, Drones and Barons' are the titles of some of his works. He was once an Austro-Hungarian officer.

Let the newest development begin with Karl Rosner (from Vienna, born 1813), who came to the imperial headquarters during World War I and then attempted a 'rescue' of Kaiser Wilhelm II in the 'König' and published the 'Memories of Crown Prince Friedrich Wilhelm', reading his novels 'The Silver Bell' and 'Three Misses of Wildenberg' could have taught the high nobility what kind of spirit this Jew was. A very diligent Jewish storyteller is Georg Hirschfeld (from Berlin, born 1873), who began with the novella 'Demon Kleist' and the play 'The Mothers': at least two dozen novels are available from him, including 'The Belowsche Corner', 'Pension Doubt', 'The Hand of Thea Sigrüner', 'The Blood of Messalina', along with numerous novella volumes and further theatrical pieces. The greatest Jewish poet of his time was undoubtedly Jakob Wassermann (from Fürth, 1873-1934), who has certainly found a competitor in Franz Werfel. Wassermann's novels 'The Jews of Zirndorf', 'The Story of Young Renate Fuchs', 'The Masks of Erwin Reiners', 'The Goose Boy', 'Christian Wahnschaffe', 'Laudin and His', 'The Case of Mauritius' must be read by the German, to get to know the Jews. But they have nothing to do with our art. National Socialism then proceeded against the evil literary Jews, and most have left Germany and live as 'emigrants' - 'semi-grants' says the folk wit. Gustav Hochstetter (from Mannheim, born 1873) became editor of the 'Lustigen Blätter', who produced 'Asphalt Studies', 'Knigge in the Barber Shop', 'Gallant Studies', 'The Little Foot of the Gracious Lady', 'The Book of Love', 'Venus in Silk', in 1915 also the war poems 'Iron Spring' etc., a separate little book about Jewish war poetry is also necessary, and a humorous one at that. Oskar Schweriner (from Czernikau, born 1873) also became an editor, even of the 'Berliner Tageblatt', the 'Vossische Zeitung', the 'Lokalanzeiger', and wrote, at least earlier, diligently novels, 'The Russian Spy', 'Police X 24', 'In Berlin-Palermo Express', 'Opium', 'Cabin No. 11' etc. Arthur Pserhofer (from Vienna, 1873-1907) and Walter Turszinsky (from Danzig, 1874-1915), who did stage work, died early. Hugo von Hofmannsthal (from Vienna, 1874-1929) also died relatively early. Descended from an originally Jewish family Löw, but Aryan not without German blood, he was presented by Judaism as one of our great ones, but was essentially only an adapter, albeit with great formal talent. Sophocles' 'Electra', Otway's 'The Rescued Venice', the medieval plays 'Everyman' and 'The Great World Theater' brought him his successes. Karl Kraus (from Gitschin, Bohemia, born 1874), the editor of the 'Fackel', who also often took on his racial comrades, is a Jewish stubborn head, a fashion man of the banker Robert Prechtl (actually Friedländer, from Vienna, born 1874), who brought 'Alcestis' and 'The Night of Jenny Lind' to the stage. We Germans certainly won't forget Fritz Oliven, called Rideamus (from Breslau, born 1874), for the travesty 'The Merry Nibelungs'. Next to Rideamus stands Pipifax, i.e. Leo Wulff (from Stettin, born 1874), who produced 'Well then! spoke Zarathustra'. Essentially a feuilletonist is Stephan Großmann (from Vienna, born 1875), previously with the 'Vossische Zeitung', then editor of the 'Tagebuch', he also belongs to those to whom we have various things to pay back. Max Messer (from Vienna, born 1875), court and judicial advocate in his hometown, wrote 'The Modern Soul', 'The Dream of the Woman' (novel), 'Variety of the Spirit' - yes, the dear variety! Polish Jew is J. E. Poritzky (from Lomza in Poland, born 1876), author of 'No Kadosch Will Be Said' and 'How Should We Understand Heinrich Heine?', and also Pawel Barchan (born 1876), who gave 'Petersburg Nights', also comes from the East.

Heinrich Spiero (born 1876 in Königsberg) has earned merits through his works about W. Raabe, Liliencron and Gustav Falke, and has also given some poetic works. Ludwig Wolff (born 1876 in Bielitz) has had great success with his Ullstein books. Arthur Landsberger's (from Berlin, 1876-1933) novels 'How Hilde Simon Fought with God and the Devil', 'Lu, the Cocotte', 'Laugh, Clown!', 'Mrs. Prostitute', 'Scraping', belong to questionable literature. Raoul Auernheimer (born 1876 in Vienna), editor of the Viennese 'Neue Freie Presse', brought out among other works the novels 'The One You Do Not Marry' and the comedies 'The Good King' and 'Casanova in Vienna'. Adolf Goetz (born 1876 in Dobrzyza, Posen), wrote in 1906 'Ballin, the Royal Merchant' and other Hamburg-related works, as well as 'Hadassa', a legend play, 'Moses', a drama, and then radio plays. Emil Faktor (born 1876 in Prague), chief editor and theater critic of the 'Berliner Börsenkurier', was originally a lyricist. He also published a monograph 'Alexander Moissi'. The dramatist G. Sil-Vara (actually Silberer, born 1876 in Werschetz, Southern Hungary), who previously lived in London and then became a feuilletonist for the 'Neue Freien Presse', also belongs to the people of God. - Jewish mixed-race individuals are Paul Friedrich (born 1877 in Weimar), son of the painter Woldemar Friedrich, who particularly dealt with Grabbe and also wrote for German-nationalist newspapers, and Alfred Walter (von) Heymel (from Dresden, 1878-1914), who published poems, stories and a drama, and was made the hero of Otto Julius Bierbaum's novel 'Prince Cuckoo'. Emil Lucka (born 1877 in Vienna) has written novels 'Death and Life', 'Isolde Weißhand', 'The Roaring

of the Mountains', 'Holy Rest', 'At the Star Fountain', 'Day of Humility', as well as poetry, novellas, and works about Otto Weininger and Dostoevsky. Rudolf Borchardt (born 1877 in Königsberg) is considered by some to be a particularly great figure, who published poems and nativity plays and dealt with Plato, Dante, Walter Savage Landor and Hugo von Hofmannsthal. Hugo Bettauer (from Vienna, 1877-1925), author of quite nasty novels (including 'The City without Jews'), was murdered. Expressionists are Ludwig Rubiner (from Galicia?, 1882-1920), who wrote strongly in an Old Testament style, and the Munich revolutionary Erich Mühsam (from Berlin, 1878-1934), who titled his collected poems in 1914 'Desert, Crater, Clouds' and then produced a drama 'Judas', 'Revolution', songs, and the writing 'Justice for Max Hölz'. Like all Jews, he was pardoned, but later committed suicide. Alfred Döblin (born 1878 in Stettin), a doctor in Berlin O, already has an almost Wassermann-like reputation, whose main works are the novels 'The Three Leaps of Wang Lun', 'Wadzek's Battle with the Steam Turbine', 'The Black Curtain', 'Wallenstein', 'Mountains, Seas and Giants' and 'Berlin Alexanderplatz'. Recently he emerged with a drama 'Marriage' that provoked much controversy. Herwarth Walden (born 1878 in Berlin), who brought a new movement with the magazine 'Sturm', is actually named Georg Lewin and has written dramas and novels including 'The Book of Human Love' and 'The Hardness of World Love'. We'll briefly mention Paul Zifferer (born 1879 in Bistritz, Silesia), feuilleton editor of the 'Neue Freien Presse' and author of 'Parisian Cantilenas', W. A. Fred, i.e. Alfred Wechsler (born 1879 in Vienna), who wrote the 'Novel of a Globetrotter', Robert Heymann (born 1879 in Munich), who began with 'Lais, the Courtesan' and couldn't get away from prostitution themes, Kurt Münzer (born 1879 in Gleiwitz), who in 1907 gave the much-noted 'Way to Zion' and later 'The Shop Apprentice', and Arno Nadel (born 1879 in Vilna), who published a 'Cagliostro', biblical plays, poems 'The Year of the Jews', 'Red and Glowing is the Eye of the Jew', 'Holy Proletariat'. Rudolf Bernauer (born 1880 in Vienna) once led four Berlin theaters, began as a poet with a 'Nora' parody and then turned to operetta, 'The Chaste Barbara', 'Princess Olala', 'The Beloved of His Highness', one knows the stuff. Max Hockdorf (born 1880 in Stettin), theater critic of 'Vorwärts', who also wrote a 'Life of Rosa Luxemburg', Robert Sandek (born 1880 in Kolin), who wrote the novel 'Demon Berlin', Alfred Schirolkauer (born 1880 in Breslau), who worked on Lassalle, Byron, August the Strong, Mirabeau for Bong, Hermann Blumenthal (born 1888 in Oreb, Bolechow, Galicia), who gave novels from his homeland and then a 'Ghetto Book' with A. Landsberger, shall also be mentioned briefly. An opponent of Judaism was Arthur Trebitsch (from Vienna, 1880-1927), who besides some poetic works brought out the useful book 'German Spirit - or Judaism?'. A great Jewish light again is Julius Bab (born 1880 in Berlin), who wrote about Dehmel, Anzengruber, Shaw, Goethe, Gustav Landauer, Hebbel, Albert Bassermann. His most characteristic work is probably 'Fortinbras or the Battle of the 19th Century with the Spirit of Romanticism' (1913).

Relatively large is also the number of Jewish women who have been active in German literature in recent times. Marie Hirsch, PS. Adalbert Meinhardt (from Hamburg, 1848-1911), wrote novels about Hamburg life, but they are not very authentic. Auguste Hauschner (from Prague, 1812-1924) has given the important Jewish novels 'The Lowowitz Family' with the continuation 'Rudolf and Kamilla'. Selma Heine (from Bonn, 1855-1930), who wrote narratives, called herself the male name Anselm Heine. Huguenot wanted to be Ilse Frapan, actually Levien, married Akunian (from Hamburg, 1855-1908), the author of the novel 'We Women Have No Fatherland' and the drama 'Saviors of Morality', she committed suicide with her friend Emma Mandelbaum. Leonie Meyerhof, PS. Leo Hildeck (from Hildesheim, 1860-1933), has written novels and 'Penthesilea, Women's Breviary for Man-Hating Hours'. Promoted by Duke Ernst II of Saxe-Coburg-Gotha was Juliane Dery, actually Deutsch (from Baja in Hungary, 1864-1899), who lived in Paris and went to her death when she was unmasked as a spy. She wrote novellas and dramas. Carry Brachvogel, née Hellmann (from Munich, 1864, born), wrote besides novels like 'The Struggle for the Man' and 'The Great Juggler', also monographs about Pompadour, Catherine II of Russia, Maria Theresa, Robespierre. Elsa Bernstein, née Porges, PS. Ernst Rosmer, wife of Munich lawyer Max Bernstein (from Vienna, 1866 born), worked primarily through dramas, 'Royal Children', 'Tedeum', 'Mother Maria', but is now already forgotten. Gertrud Wertheim, née Tietzer, PS. Truth (Wahrheit), wife of the department store owner (from Berlin, 1867 born), wrote the Berlin novel 'Yeast in the Foam', the Viennese 'Princess Fairy', the fin de siècle novel 'Baron Max', the high life novel 'Baden-Baden', further 'The Apollo of Bellevue', 'Majesty ret.'. As a lyricist and translator worked Hedwig Lachmann (from Stolp in Pomerania, daughter of a Jewish cantor, 1870-1918), who in her youth was friend of Richard Dehmel and later wife of the anarchist Gustav Landauer. Much hullabaloo was made about the twelve-volume work 'The Berlin Rank' by Ernst Georgy, actually Margarete Michaelson (from Berlin, 1873-1924). Above all a travel writer is Alice Schalek (from Vienna, 1874 born). Grete Litzmann, née Herzberg, wife of literature professor Berthold Litzmann, gave dramas and novellas. One has tried to elevate Else Lasker-Schüler (from Elberfeld, 1876 born), author of 'Hebrew Ballads' and the novella 'The Wonder Rabbi of Barcelona', to a great figure, but it has not quite succeeded. Ella Thomaß (from Erfurt, 1877 born) calls herself El-Correi and wrote among other things the novel 'The House Moletti-Haupt'. A humorist wants to be Alice Berend, née Hertz (from Berlin, 1878 born), one compare 'The Bridegrooms of Babette Bomberling'. Doris Wittner (from Berlin, 1880 born) gave a Heine novel, 'The Story of the Little Fly'.

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Of the youngest representatives of Judaism in German literature, only the most important shall be mentioned. Adolf Bartels notes in the last chapter of his 'Youngest' that of the 130 poets mentioned, about 50 are Jews, approximately 38%, although the percentage of Jews to the German population of the Reich was only 1%. Comedy playwright is Carl Sternheim (born in Leipzig, 1881), author of 'The Pants', 'The Casket', 'Citizen Schippel', 'Snob' etc., he was hardly performed anymore because he was too 'rational' for the theater audience. Emil Ludwig, son of a Cohn (from Breslau, 1881), has written dramas and novels, but gained his reputation through his monographs on Bismarck, Wagner, Goethe, Napoleon, to which he recently added a 'Son of Man', serious Germans do not take him seriously. For Alexander Moritz Frey (from Munich, 1881), it suffices to mention the work titles 'Solneman, the Invisible', 'Kastan and the Prostitutes', 'Fantastic Orgy', 'Riffraff and Laughter'. Martin Beradt (from Magdeburg, 1881) wrote novels, including 'Go', the 'humorist' Robert Weill PS. Homunculus (from Vienna, 1881), has among other things written a homosexual novel, Awrum Halberthal, PS. A. Halbert (from Botuschani, 1881) gave the novel 'The Riddle of Juda' and books about Kleist and Wagner, Viktor Klemperer (from Landsberg a. d. Warthe, 1881) is a novelist and literary historian. Stephan Zweig (from Vienna, 1881) is portrayed as a great lyricist; he has also written a drama 'Jeremiah'. Fallen in World War I was Hugo Zuckermann (from Eger, 1881-1914), who wrote the Austrian cavalry song 'Over There on the Meadow's Edge Sit Two Jackdaws'. Karl Ettlinger (from Frankfurt a. M., 1882), PS. Karlchen, Helios, Der alde Frankfurter, Theophrastus Kinkerlitz, wants to be a humorist. His latest works are called 'Cheeky and Cheerful' and 'The Eternal Rascal', editor of the 'Neue Freie Presse' was Ludwig Hirschfeld (from Vienna, 1882), who began with 'Young Fellner, a Young Man from a Good Family'. Primarily an art historian is Max Glaß (from Vienna, 1882), but has also written the novel 'Giorgione' and other narrative works; he was then director of Terra-Film-Aktiengesellschaft in Berlin.

Viktor Fleischer (born in Komotau, Bohemia, 1882) gave, among other works, village stories and became director of the Frankfurt Publishing House AG. His drama 'Kings' brought a strong success to Hans Müller-Brünn (born in Brünn, 1882), who then wrote further dramas: 'The Charming Adrian', 'Flame', 'Vampire', etc. The narrator Ernst Lothar (Müller, from Brünn, 1890) is his brother. Ernst Lissauer (born in Berlin, 1882) was temporarily quite strongly noticed because of his 'Hate Song to England'. He had previously given poems 'The Field', 'The Stream', '1813' and then published, among others, 'Bach, Idylls and Myths', 'Gloria Anton Bruckners', the dramas 'The Wife of Jephtha' and 'Lather and Thomas Münzer', but has not fully prevailed, although he is perhaps the most seriously to be taken of the modern Jewish poets. Fritz Friedmann-Frederich (from Berlin, 1883-1934) and Julius Berstl (from Bernburg, 1883) are modern stage talents. Franz Kafka (from Prague, 1883-1924) is already dead, who, among other things, treated the transformation of a traveling salesman into a dung beetle. Richard Anton Bermann (from Vienna, 1883) wrote novels like 'The Films of Princess Fantoche' and 'Bimini' and travel books, including 'Palestine'. Ernst Weiß (from Brünn, 1884) gave the very bad book 'Animals in Chains'. Modern Expressionists are Jakob van Hoddis (from Berlin, 1884) and the painter Ludwig Meidner (from Bernstadt in Silesia, 1884). Max Brod (from Prague, 1884) became famous through his novel 'Tycho Brahe's Way to God', previously he had already published 'The Education of a Courtesan', 'Jewesses', 'Arnold Beer' and then wrote 'Female Economy', 'A Queen Esther', 'Paganism, Christianity, Judaism, a Confession Book'. Lion Feuchtwanger (from Munich, 1884) treated the notorious Jud Süß in a drama and a novel, Stefan Markus (from Zurich, 1884) wrote 'Biblical Comedies' and 'Biblical Tragedies', then works with Kleist and - Casanova as heroes, Hermann Sinsheimer, editor of Munich 'Simplicissimus' (from Freinsheim, Rhineland-Palatinate, 1884) a book about Heinrich Mann, novels and with others 'By the Waters of Babylon', Leo Perutz (from Prague, 1884) among others the novel 'The Birth of the Antichrist'.

His homeland does not mention Carl Einstein (born 1885), perhaps a relative of the great Albert - he wrote novellas, about Negro sculpture and African mythology. Paul Frank (from Vienna, 1885) has written exotic novels like 'The Mango Tree Miracle', 'The Cheetah' and light comedies like 'A Charming Person', Felix Braun (from Vienna, 1885) among others the comedy 'Till Eulenspiegel's Emperorship', the novel 'The Deeds of Heracles', the essays 'German Spirits', the play 'Esther', Max Hermann-Neiße (from Neiße, 1886) the poems 'The Book of Franciscus', the drama 'Joseph the Victor', the novel 'Cajetan Schaltermann', the writing 'The Bourgeois Literary History and the Proletariat', Wilhelm Speyer (from Berlin, 1887) the novels 'Oedipus', 'The Princely House Herfurth', 'Mynheer van Helden's Great Journey', also dramas like 'The Revolutionary'. Bruno Frank (from Stuttgart, 1887) achieved a stage success with his play 'Twelve Thousand'. He has also given poems, novellas and the novels 'The Princess' and 'Trenck'. Primarily a lyricist is Albert Ehrenstein (from Vienna, 1887) and a very dangerous one, as his poems 'The Human Screams', 'The Red Time' (1918), the essays 'To the Murdered Brothers', the 'Letters to God' prove. Friedrich Wolf (from Neuwied, 1888), doctor in Stuttgart, author of the dramas 'Tamar', 'Poor Conrad', 'Column Dog', 'Cyanide' and the 'Heroic Epic of the Old Covenant', was once arrested for abortion but soon released again. From Alfred Wolfenstein (from Halle, 1888) there is a poem 'The Naked', an essay book 'Jewish Essence and New Poetry', then dramas like 'The Night Before the Axe'. Fallen in World War I is Alfred Lichtenstein (from Berlin, 1889-1914), already dead Alfred Lemm (actually Lehmann,

from Berlin, 1889-1918) - both have written narratives, Lemm quite questionable. A very characteristic Jewish work is the novel 'The Jewish Organ' by Ludwig Winder (from Schaffa, Moravia, 1889). Heinrich Eduard Jacob (from Berlin, 1889) has the drama 'Beaumarchais and Sonnenfels' and narrative works, Rudolf Leonhard (from Lissa, Posen, 1883, actually Levysohn) among others the ballads 'Barbarians' (1914), the speech 'The Fight Against the Weapon' (1919), the novel 'Beate and the Great Pan'. The critic Rudolf Kayser (from Parchim, 1889) gave among others the legend 'Moses' Death'. From Paul Mayer (from Cologne, 1889) comes 'Ahasver's, the Eternal Jew's, Cheerful Wandering Song' ('Look, I am the Rootless One'). Paul Kornfold (from Prague, 1889) has given the narrative 'Legend' and then various dramas.

To the greatest German poet of the present day, one would like to elevate Franz Werfel (from Prague, born in 1890), who wrote the novel 'Not the Murderer, the Murdered is Guilty', the dramas 'The Mirror Person' and 'Boelsgesang', 'Juarez and Maximillan', the novels 'Verdi', 'Graduation Day', 'Barbara' - but that's not enough. Also, the half-Jew Walter Hasenclever (from Aachen, born in 1890), who wrote the dramas 'The Son', 'The Savior', 'Beyond', 'Gobseck', 'A Better Gentleman' etc., is overestimated. Kurt Tucholsky (born 1890), who probably originates from Galicia, has become known especially through his beautiful pseudonyms 'Theobald Tiger', 'Peter Panter', 'Ignaz Wrobel', 'Kaspar Hauser'. Hermann Ungar (from Boskowitz! Moravia, 1893-1929) published 'Boys and Murderers', 'The Mutilated', 'The Murder of Captain Hanika' - all murder! Joseph Roth (from Schwabendorf, born in 1894) wrote the novels 'Job' (New York Jewish Quarter) and 'Jews on the Wandering'. Then there are the fashionable dramatists Hans Jose Rehfisch (from Berlin, born in 1891), Arnolt Bronnen (half-Jew, from Vienna, born in 1895), Alfred Neumann (from Lautenburg, West Prussia, born in 1895), Robert Neumann (from Vienna-Grinzing, born in 1896), Karl Zuckmayer (half-Jew, from Nackenheim, born in 1896), Otto Zarek (from Berlin, born in 1898), Paul Baudisch (from Vienna, born in 1899). Of Jewish female poets, finally, Friederike Maria Winternitz (from Vienna, born in 1889), now Stefan Zweig's wife, who gave novels like 'Little Bird', Alice Stein-Landesmann from Dresden, born in 1884), who attempted dramas and novels, 'The Escape from the Truth' etc., Regina Ullmann (from St. Gallen, born in 1884), author of poems and stories, Vicki Baum (from Vienna, born in 1888), currently the most famous of all of these, whose novels 'World without Sin', 'Ulla the Dwarf', 'Feme', 'stud. chem. Helene Willfüer' etc. became partial sensations, Alma Johanna König (from Prague, born in 1889), now Baroness von Ehrenfels, who wrote besides poems the story 'Schibes', the novel 'The Holy Palace' and the 'Story of Half, the Woman', Marta Karlweiß (from Vienna, 1889), wife of Jakob Wassermann, who among others gave 'A Woman Travels through America' and 'Amor and Psyche on Travel'. A Lustmord was depicted by the Viennese Rahel Sanzara. The number of ordinary Jewish storytellers is quite large.

Adolf Bartels has set forth the sentence: '*A Jew cannot be a German poet*', and that is correct; because the nature of the Jew is so different from that of the German that he is not capable of properly comprehending and representing it. *Nevertheless, it would have a certain charm and value to see how we are reflected in the minds of this foreign race, but in their majority, Jewish poets and writers are not thinking of a truthful reflection, they are aiming for sensation and often become very questionable, not to mention the reproach, raised as well, that they sought to corrupt the morals of their host peoples in order to completely control them*. Thus, one must always keep a sharp eye on the Jewish literary enterprise and proceed ruthlessly against it under certain circumstances, the work of Adolf Bartels, as meritorious as it was, is by no means sufficient.

Foreign literatures have, as Heinrich von Treitschke has already established, not as many Jews as the German one. We want to mention the most important ones here. From Dutch literature, the dramatist Hermann Heijermans (from Rotterdam, 1864-1924) is to be mentioned, whose plays 'Ghetto', 'Ahasver' and 'Hope for Blessing' were also printed and performed in Germany. Danish Jews are Henrik Hertz (from Copenhagen, 1797-1870), once known for his drama 'King René's Daughter', Meir Goldschmidt (from Hardingborg, 1809-1887), who published the radical weekly 'Corsaren' and wrote the novels 'The Jews' and 'Homeless', Georg Morris Cohen Brandes (from Copenhagen, 1842-1927), who became a European literary historian ('The Main Currents in the Literature of the 19th Century'), and his brother Edvard Brandes (from Copenhagen, 1847-?), who created dramas. Peter Nansen (from Copenhagen, 1861-1918), narrator and dramatist, was actually named Nathanson, and the dramatist Gustav Esmann (from Copenhagen, 1860-1904) was also Jewish. The Norwegian Henrik Wergeland (from Christiania, 1808-1845) had Jewish blood on the maternal side and published the poems and cycles 'The Jew' and 'The Jewess'. In Swedish literature, the Jews Oskar Levertin (from Gryt near Norrköpping, 1862-1906), novelist, and the novelist Sophie Elkan (née Salomon from Gothenburg, 1853-1921) have recently become noticeable.

The Jewish literary giant of England is still Benjamin D'Israeli, the statesman Lord Beaconsfield (from London, 1804-1881), who has already been mentioned several times in this 'Handbook'. He wrote nine novels, of which 'David Alroy' is a glorification of Judaism. Such a glorification was also provided in her novel 'Daniel Deronda' by the significant poet George Eliot (Mary Ann Evans from Warwickshire, 1819-1870), who had married the Jew George Henry Lewes (from London, 1817-1878), author of a Goethe biography. The Judaism of the dramatist Stephan Philipps (from London,

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1870 born) is doubtful. Lewis Wallace (Wallach from Brookville in Indiana, 1827-1905), the author of the enormously widespread Christ novel 'Ben Hur', has been presented as a baptized Jew. The lyricist and dramatist Emma Lazarus (from New York, 1849-1887) is designated as an embodiment of American Judaism.

The French literature of the 19th century has also had some Jewish giants. Not without Jewish blood was the famous novelist George Sand (actually Aurora Baroness Dudevant, née Dupin from Paris, 1804-1876), who was connected to the Jewish banking family Bernard, but also to Moritz von Sachsen. Alexander Dumas Jr. (from Paris, 1824-1895) was a half-Jew who also had Negro blood on the paternal side - his plays, from 'Lady of the Camellias' onwards, also work in a certain Jewish way. Ludovic Halévy (from Paris, 1834-1908), belonging to the well-known family, wrote the texts for Jacques Offenbach's operettas with Henry Meilhac. The author of the great Rougon-MacStuart novel series, Emil Zola (from Paris, 1840-1902), was, as is now established, a Jewish-Slavic-French mixture, which probably also explains his commitment to Captain Dreyfus. The true Jew Catulle Mendès (from Bordeaux, 1844-1912) treated Ludwig II of Bavaria and Richard Wagner in the novel '*The Virgin King*'. Younger Jews are the dramatists Maurice Donriay (from Paris, 1860 born), Henry Bernstein (from Paris, 1876 born) and the novelist André Maurois (actually Herzog).

From Italian literature, it suffices to mention the pronounced Jewess Mathilde Serao (from Patras, Greece, 1856-1927). Finally, the Russian literature. Count Leo Tolstoy (from the estate Yasnaya Polyana, 1828-1910), the greatest Russian poet, was Jewish-married, to a Sophie Behr, though his wife's Judaism has been disputed. Undoubted Jews are the lyricists Simon Nadson (from St. Petersburg, 1862-1887) and Simon Frug. However, Jews play a major role in Bolshevik literary life, including Ilya Ehrenburg and the German-emigrated physician Friedrich Wolf. The Hungarians Eugen von Rakosi (actually Kremser, from Acsad, 1842-1929), Joseph Kiß (actually Klein, from Mezö-Csat, 1843-1921) and the already mentioned Ludwig von Doczi (Dux, from Dt.-Kreuz, 1815-1919) also belong to the chosen people.

A list of Jewish writers in Poland from the year 1933 contains over 80 names of novelists, lyricists, translators, critics, etc. More well-known among them are the lyricist Julian Tuwim, the comedy poet Bruno Winawer, the critic Ernil Breiter, the versatile Anton Slonimski and the poet Boleslaus Lesmian (Lesman).

Jews in German Philosophy.

We must place some fundamental remarks at the entrance of this sketch, which relate to the worldview of the Aryan person as well as that of the Jew, in order to see from the outset the incompatibility of these attitudes and the unavoidability of tensions that must arise from mutual contact or even penetration.

It is characteristic of the Aryan to strive to 'understand' the world of the inner and outer, that is, to integrate himself with all his emotional powers into the great context of being, without fear and without regard to whether this being, to which belong the world of feelings, moods, the world of conscience stirrings, of moral, aesthetic and religious demands, just as much as the world of sensory impressions, of logical, physical and chemical laws, is found to be unambiguous and harmonious upon overview or not.

However, beyond the true recognition of what is truly seen, it lies in the Aryan's blood to 'believe' in such unambiguity and harmony, to assume it as prefigured in the design of the whole or at least as 'required', as a 'should-be', to try to balance the contradictions of rational thinking, the found opposites within phenomena, the incompatibility between the world of moral and aesthetic demands and the world of natural being, the incompatibility of evil found in the world with the demanded good, either through intellectual efforts or, where these are not sufficient, to seek their reconciliation through an appeal to will, to action.

The German philosopher is therefore fundamentally synthetically and ultimately idealistically oriented. The system structures of German thinkers resemble Gothic cathedrals, which strive for perfection and totality from the foundation walls to the pinnacle. Each of these systems is, as it were, the summary and spiritual crowning of knowledge and moral willing of the time in which it emerged. Their succession was dependent on the progression of scientific insights, which made it necessary to span the all-encompassing arches of worldview-synthetic thinking ever wider and ever higher. From Leibniz to Kant, Fichte, Schelling, Hegel, Schopenhauer, Fechner, Nietzsche, the system structures of philosophers of Aryan descent are characterized by the fundamental trait of belief in the existing or through moral action achievable ultimate unity, order, and harmony of the world as a whole. They are, although they 'use' reason (a philosophical system is always a rational achievement in form), objectifications of the Aryan 'spirit' in all its breadth and depth. This spirit wants to complete the creative act of the world's originator through thinking and acting. Only in harmony with creation does the Aryan see the existence of humans in the world as meaningful. And yet a second fundamental trait is characteristic of these system structures. They all either from an innate worldview instinct or in consciously restrained intellectual criticism carefully halt before the ultimate mysteries of the world, before the primordial facts, which they only still designate in an ur-Germanic symbolic thinking, in order to bow before them, moved.

Whether it concerns Leibniz's God of pre-established harmony, Kant's world reason setting the highest purposes, Fichte's epitome of the moral world order, Schelling's infinity, Hegel's absolute spirit, Schopenhauer's primordial will, Fechner's all-soul, or Nietzsche's deification of powerful heroic life, always in these systems there is something ultimate, metaphysical, reverently believed, which is pointed out in a free symbolic language and about which no more is tinkered with rational subtleties.

It lies, as it were, over all these systems the broad calm of the Aryan peasantry, which takes as a matter of course the great divine miracle of being embedded in the events of an ordered or order-attuned world event and the duty to collaborate in the completion of this order.

How different the Jew! He is dominated by the restlessness of the nomad, who knows and recognizes no stopping points and securities in the infinity of existence, for whom the visions of this world whirl past before his eyes in a disconnected, kaleidoscopic manner. He does not have the confident anticipation of being sheltered in creation. The world is rather to him something foreign, hostile, contradictory, full of evil contingencies. He feels driven out of God's paradise because of his lustful dullness. Fear and worry about what could threaten his existence drive him. Therefore, his highest endeavor is to secure life as far ahead as possible, to draw to himself from the goods of the world what is achievable, in order to live exclusively on the light and pleasure side of existence in this world, where lights and shadows are equally distributed.

It never concerns him to understand creation and to feel at one with it, but always only to violate it, to dominate it, and if possible its creator. The evil is not Faustian to him as part of that power which wants the good, but an outflow of a fundamental demonism in the world, and he feels that he himself is a piece of this demonic. His form of asserting himself between good and evil, between the necessary change of light and dark in this world, is not taking sides, a heroic fighting and overcoming, but a pacting even with evil, an attempt to circumvent the adversities of existence through cunning. His relationship to deity can only be understood in this way (how much Judaism has already flowed into the German soul in this respect!), for Yahweh, the Old Testament sediment of the Jewish spirit, is himself a selfish and vengeful superhuman demon, who is less loved than feared, to whose counsels the Jew does not submit in blessed divine childship, but which he seeks to avert or circumvent through incantations, flattery, sacrifices of foreign, outwitted life, and even through deception. (The Old Testament is swarming with evidence for this attitude.)

For the Jew, the sharp, outwitting intellect is the first and most important means of self-assertion and will to power. But it is not an intellect that draws its strength from the entire depth of the spirit, but a detached, one-sidedly over-cultivated capacity for dialectics, analysis, a decomposing poison that has freed itself from the natural control of conscience. This intellect is capable of proving and refuting everything, as it acknowledges nothing above itself. Nothing is sacred to it. It has become an end in itself.

Since the Jew does not possess an independent, complete spiritual culture, and cannot possess it due to a lack of a clarified emotional world, but lives as a nomadic parasite in other cultures, he clings preferably in these cultures to what is necessarily rationalistic or handled rationally. This applies especially to the philosophies of peoples. The Jew has no natural sense that it is not the rational structural elements, but the fundamental emotional and feeling values that carry a worldview system and through which it truly becomes an expression of the essential nature of its adherents. To him, the intellectual parts are always the only noteworthy members of a worldview. With them he engages, on them he exercises criticism, they are gnawed at, decomposed, dissolved into their conceptual elements, completely desouled, bent and reasoned according to his own intellectual nature, while disregarding the essential, unspeakable, which they symbolically represent. *Thus it comes about that the Jew has created nothing of his own in German philosophy, but has settled in the following of all our classical philosophers, not as a believer, but as a rationalistic know-it-all, not as a Kantian or Hegelian, but as a Neo-Kantian, a Neo-Hegelian, etc*.

The wonderful fruits grown on the tree of German knowledge have all become worm-eaten in this way. Parasites sit in them, who have gnawed at the core, and in the German form dwells a foreign spirit that has nothing in common with a view of the world, a stance towards the world from the depths of the German spirit.

Certainly, the Jew, at least as long as he was only mixed into German intellectual life in modest gifts, has accomplished something valuable for German philosophy insofar as he has forced the German idealist thinkers through negating, decomposing criticism to build ever more firmly and unassailably. This is the benefit that all parasites bring, as long as they do not get out of hand. But when it came to the point, and it unfortunately has come to this, that the Jewish spirit overran German philosophy, this circumstance has resulted in all supporting values being completely destroyed, insofar as they were not of a rationalistic nature, and that in place of constructive, German spirit-reflecting syntheses, an enormously busy, analytically decomposing, skeptically gnawing minor literature has emerged, which has so thoroughly cleared away the foundations of Aryan system thinking that today no original German thinker dares to build with those cornerstone.

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What the Jew has left us of the magnificent creative constructive work of the idealist system thinkers is a pile of so-called epistemologically critical conceptual hair-splitting, a purely formalistic scientific operation that devalues our Aryan emotional world to conceptual computational markers, that has de-deified, desouled, and eliminated the foundations of our worldview from philosophical debate. Whoever wants to penetrate German philosophy as an expression of Aryan intellectual nature must gnaw through a mountain of sophistical subtleties, where enthusiasm and breath run out; and what is partly still taught today at our universities, except perhaps in historical lectures, are largely formalistic and logicistic hair-splitting, which the German people, who are entitled to expect life and death assistance from philosophy, can least of all be concerned with.

Thus German philosophy became a field of rubble, where until not too long ago a swarm of Jewish parasites and journalists was extremely busy and which is still inhabited today by the pupils and followers of their intellectual nature. They have made of what was our pride, mirror of our will to the highest, our struggle for unity with God and the world, a characterless 'atonal' conceptual mush with which they have driven their literary haggling, a mush that was no longer in any way suitable as spiritual nourishment for the German people, no longer in any way suitable to serve the German person as a guideline and guiding star for his heroic march into the unknown.

That was the situation just a few years ago and is, heaven be lamented, at least as far as the majority of our universities are concerned, still the situation today, although the Aryan paragraph has been applied to the holders of philosophical chairs. The evil has eaten too deeply to allow fresh green to grow again on this mountain of shards in the foreseeable future. A detailed history of the decline of German philosophy under the influence of Jewish professors and literati in the past and at the beginning of this century (for this catastrophe also began with the emancipation of Judaism during the period of political low point before the Wars of Liberation) would fill volumes. *We will restrict ourselves to presenting some characteristic events in the philosophical literature of recent times*.

Think of Kant, the German thinker who is, unfortunately, too little known to the German people, despite an almost insurmountable Judaized Kant literature. The main emphasis of his magnificent worldview lies in the concepts of 'duty', 'honor', 'conscience', 'moral deed'. His entire system is an ur-Aryan confession to the world as it should be, a yes-saying to the great human ideas, formed with infinitely critical caution, which set the moral forces of the individual in motion for the community. *From the beginning, Jewish literati have nested themselves into this system, attracted by the rationalistic components of the 'Critiques'*. Alarcus Herz, Lazarus Bendavid, Moses Mendelssohn, these are names from the circle of the first Kantians. To them is 'to be thanked' that the German people henceforth took the conceptual parts of the Kant work, which in truth are only attempts to support Kant's worldview approach, as it were scaffolding (for the core of every genuine Aryan philosophy, including Kant's, is confession and not conceptual method), and that Kantian philosophy, instead of having a worldview effect on the German person, instead of inspiring the German person for idealistic action commitment, never really became popular, but fragmented into methodological quarrels, schools, and sects.

As a mediator of the Kantian work, a clique of Jewish professors and lecturers (under the leadership of Hermann Cohen), called the Marburg School, then emerged in the second half of the past century, whose influence on the staffing of philosophical chairs and on the management of leading philosophical publishers and journals was extraordinarily large until recent times.

Cohen, in his Kant commentaries and neo-criticist writings, twisted the Kant work in such a rationalistic and Judaized manner that from then on one only noticed and further cultivated Kant's conceptual auxiliary constructions. One became accustomed to distinguishing between Kant's pre-critical, critical, and post-critical writings, overvaluing the critical episode and not paying attention to the actual Kant, the world-wise and life-guide. Thus, an over-rationalistic system of 'pure' thinking and 'pure' willing emerged, a conceptual construct hovering completely in the empty air of abstraction, which may seem extremely ingenious as a construction but is in no way capable of giving the German person anything in his struggle for an indigenous worldview. To make matters worse, Hermann Cohen subordinated this sophistical 'system' to a religious superstructure (to fill a gap in the Kantian system!), which is quite clearly and unambiguously a Old Testament-Jewish philosophy of religion. *This was the Kant that was presented to the Germans as their worldview national saint for decades. Everyone had to gnaw their way through this Talmudic travesty, everyone had to deal with it who was a philosophy student in the last four decades*.

The influence this strange turn has had on the literary business around Kant and in philosophy in general in recent decades is clear to anyone who remembers the literary activity of Cohen, Liebmann, Cassirer, Marcus, Liebert (alias Levy), etc., etc. - A sea of printed paper has emerged under the influence of the Marburg school, their students and developers, which deals with nothing but epistemologically critical circular proofs, methodological hair-splitting, and conceptually rationalistic exaggerations, completely covering up access to the German Kant.

Interesting here, as everywhere the Jew was resident in German culture and had leadership, is the close relationship in which Marburg Neo-Criticism stands to the decomposing teachings of Marxism. Here the name of Karl Vorländer, a Cohen student, is to be mentioned, who, although an Aryan himself, not only through his textbooks, which are familiar to every philosophy student, adjusted the entire 'History of Philosophy' in the sense of a connection of Cohenianism and Marxism, but above all degraded Kant through countless essays and small writings to a crown witness for 'international humanity's happiness', to a precursor of Marx.

A characteristic development took place with the so-called 'Kant Society' and its journal 'Kant Studies', which was founded by the Aryan (!) Hans Vaihinger with the explicit purpose of leading the German people back from the jumble of interpretations to a serious and conscientious understanding of Kant and his system through source studies. After its founder had to entrust the management and direction of 'Kant Studies' to younger hands due to his severe eye disease, the society took an outwardly brilliant rise. The 'merit' for this rise undoubtedly belongs to the already mentioned, extremely business-savvy Artur Liebert (alias Levy). Liebert made the Kant Society the leading and internationally most influential philosophical society through personal advertising and by founding local groups in every major city in Germany and abroad, of course at the expense of the original design, at the expense of the idea. He himself was a representative of a dialectical tolerance, that is, a worldview liberalism (mockers have coined the term 'Liebertinism'), which recognized every philosophical idea, even the most abstruse and remote, as subjectively justified, and without hesitation even brought nihilists and pathological confused minds into the society to increase its numerical and economic power position. The artificially inflated 'society' became a springboard for Liebert and his followers to promote their own interests. Not so much on account of his scientific achievement, but on account of his competence as a traveling salesman for German Philosophy, on account of his promotional activities for the Kant Society, which became increasingly Jewish under his leadership and ideologically more colorful, he was appointed professor and developed an extremely lucrative activity as a lecturer traveling at the expense of the Kant Society and as a philosophical journalist and book writer.

Thus, German philosophy became a Jewish business enterprise of international scale. Under such circumstances, it was only natural that the chairs of philosophy in Germany increasingly filled with Jews, as philosophy had become a lucrative business, and that German philosophy thereby lost more and more of its face. In the end, there were exactly as many philosophical directions in Germany as there were chairs and sub-chairs. All of them (with preference given to the Jews Simmel, Cohen, Husserl, Cohn, Falckenberg, Joel, Scheler, etc.) and their students deposited their philosophical products in the Kant Studies and related organs, without this literary business promoting 'German' philosophy as an expression of Aryan humanity, as a worldview aid, even by a hair's breadth.

It was indeed a matter of good taste to be a member of the Kant Society and to receive annually four substantial issues of scientifically inflated philosophical trivialities and life-distant conceptual play, as well as a large number of supplementary issues. However, this most widespread philosophical journal found few readers (one can still see it standing uncut in the bookshelves of the so-called educated), and at best it had an influence on the life formation of the German person insofar as the worldview-interested person gave up covering his need for stimulation from German scientific philosophy.

Naturally, this Judaization of the Kant Society and thus of German intellectual life did not remain hidden, and in recent decades, there have been many storms behind the scenes of the management because of this. We only recall the case of Bruno Bauch in the war year 1916. Bruno Bauch, an idealistic thinker of pronounced Aryan character, was at that time, after Vaihinger's resignation in the thirteenth year, editor of the 'Kant Studies'. He had dared, in an essay in the 'Panther', in a very noble, restrained manner, to point out the cancer wound in German philosophy, and to hint at Cohen's lack of understanding as well as that of Jews in general for Aryan worldview problems. This honesty provoked a threat of mass resignations from the Kant Society, and Professor Bauch was morally compelled to resign from his office (with Liebert playing a quite questionable role, cf. Bruno Bauch's clarifications in issue 1 of the 1917 volume of the 'Panther'). Very much to the advantage of Artur Liebert and his associates, whose influence on the editorship of Kant Studies was enormously strengthened in the subsequent period. This is one example among many, which show how, behind the scenes, hidden from the public, the inconvenient was eliminated for the greater glory of the Jewish spirit and its literary and economic mastery of the situation. Little known would also be the peculiar circumstance that Liebert was one of the first émigrés who disappeared with the upheaval from Berlin, to immediately find a chair 'for German philosophy' in Belgrade and now, via Swiss publishers, to continue supplying the German public with his 'Liebertinisms', which no one would have cared about if they did not come from such an influential personality as the managing director of the world's largest philosophical society. (Cf. the praise for Liebert in the specially distorted new edition of J. E. Erdmann's classic 'Outline of Philosophy', with which a Swiss publisher has also delighted us, and which concludes with the remarkable demand that a synthesis between Marx and Nietzsche should be the task of future German philosophy. This work was long available in every department store at clearance prices.) What happened to

Kant happened similarly to Hegel (the originators of a Hegelian renaissance in Germany are the baptized Berlin Lassons, alias Lazarussohn's father and son), with Schopenhauer, the enemy of Jews, whose first interpreters were Frauenstädt, Ascher, Lipiner, Mainlainder, and Venetianer, and whose literary estate (Schopenhauer Society) was until very recently under the influence of Gwinner, Mockrauer, etc., where it degenerated into exactly the same kind of business mongering as philosophizing in Kant's name. One should look at the lists of honorary members or paying and supporting members of these societies published in the Kant Studies or Schopenhauer Yearbooks in the years just before the upheaval. It teems to such a degree with Jewish names that one might think one is holding the membership lists of synagogues.

This nonsense was put to an end by the German Renewal. It has become quiet around the Cohns, Levvs, Dessoirs, Sternbergs, Blutsteins, etc. in philosophical literature and philosophical associations. *But until the Jewish spirit is driven out of German philosophy again, until German idealistic philosophy has again taken its rightful place in university teaching, free from the rationalistic over-plastering of Jewish interpreters and their imitators, until German philosophy becomes creative again and takes influence on the shaping of life and the education of the German person, years will pass, and they will be years of struggle and thorough cleansing*.

Jews in Medicine.

If we attempt to give a brief overview of the significance of Jews in the medicine of antiquity and the Middle Ages, it is naturally most obvious to first search in their own cult books, in the Bible and Talmud, for medical and medical prescriptions from which one can form a picture of the state of medical knowledge there.

In the Old Testament, as can be gleaned from the Jewish lexicon, the physician is mentioned only in very isolated places. God is asked by the priest to heal diseases. In contrast, we find here and there approaches to medical-hygienic legislation, even if much of what is recorded in the legal provisions of Moses was created much later, even if some may have been taken from the cultural circle of the Aryan Persians, there surely existed sharp regulations about people's and racial hygiene among the Jews. Moses, who was not to enter the land of his longing, demanded the complete extermination of all tribes in Canaan to prevent mixing with foreign-born peoples. The 'chosen' people were not to deteriorate or contaminate themselves through mixing with foreign peoples. Thus, inner 'purity maintenance', the preservation of race, has been instilled in the Jew for millennia (and we do only right by supporting them in adhering to these laws and preserving our blood from mixing with that of the Jews). Moses issued a law to combat sexually transmitted diseases, issued specific regulations for the treatment of gonorrhea, which seems to have played an ominous role even then. Fornication, adultery, unnatural sexual activity were strictly forbidden. Marriages with lepers and epileptics were prohibited (cf. Perzold Dtsch. med. *Wochenschrift* 1932, 35). The entire hygiene of sexual life was regulated by sharp regulations. Even circumcision, dietary, and washing laws undoubtedly had a health background, albeit not entirely transparent in detail.

The medical prescriptions in the Talmud agree little with each other. This should not be surprising: the Talmud encompasses no less than 600 years, a time in which views and experiences must have changed multiple times. Soon the sick person is forbidden to seek out a doctor (because the illness is viewed as sent by God); in another place we find the regulation that one may not live in a city without a doctor. It is self-evident that various superstitious healing practices played a role in the medicine of this early Middle Ages. Besides this, surgical interventions are reported (especially bloodletting), hints about anesthetic drinks are made; certain experiences about wound healing and their disruption through impurity are noted. Natural healing methods with water, sun, air are applied, but also treatments with remedies (solutions, powders, ointments, plasters) are performed. The mentally ill are considered holy.

In the Middle Ages, we first find Jewish doctors mainly in the Arabic cultural sphere. In Spain and Portugal, they worked as university teachers. They primarily adopted their teachings from antiquity. Arabic, Indian, Greek, Roman works were translated by them. Princes and caliphs had Jewish personal physicians. Later they also came to Italy, France, the Netherlands. Little is known of their own scientific activity. As always, they understood how to adopt and spread the scientific goods of others. I*n Germany, Jewish doctors appeared in such great numbers in the later Middle Ages that opposition arose everywhere, and the church councils of Béziers, Alby, and Vienna (1267) prohibited Jewish doctors from practicing freely or forbade Christians from being treated by Jews. The same prohibitions were issued by the synods of Avignon, Freising, and Bamberg (1491), and the Protestant faculties of Wittenberg and Rostock*.

The Popes Paul IV, Gregory VIII, and Paul V further sharpened these provisions. In the 16th and 17th centuries, universities were closed to Jews. Thus, the number of Jewish doctors decreases more and more in the 17th century, is quite low in the 18th century, but immediately rises again when, at the beginning of the 19th century, universities were reopened to Jews and the practice of healing was permitted. The 'Jewish Lexicon' admits that the number of Jewish medical students had occasionally reached up to 10%. We can assume that this number falls considerably short of the truth, and that baptized Jews are not even included in it. *Ungewitter calculates in an earlier edition of the Handbook of the*

Jewish Question with a Jewish share of 50% among medical students.

It is therefore not surprising that the healing arts in Germany were strongly permeated by Jews. When Goldmann says in 1916: '*No European people has been more influenced by Jews and the Jewish spirit in the last century than the German*', this also applies to medicine in its scientific and practical parts. If, as recorded in the earlier edition of the Handbook (p. 402), 80% of doctors in Vienna, 52% in Berlin, 27% in Cologne, etc. were Jews, it could not be avoided that the Jewish spirit, the Jewish way of thinking and feeling, spread more and more in the medical profession. Even more worrying was naturally that the medical faculties at universities showed a remarkable degree of Judaization. For example, about 50% of professors at the Breslau Faculty were Jews. And if we speak today of a crisis in the healing arts, if the broad population seems to be turning more and more away from so-called school medicine and running after quackery, this is not least conditioned by the fact that the simple German person often did not find what they were looking for with the doctor. Medical practice was previously priesthood, but has gradually often become pure business. The Jewish merchant spirit has moved into medicine and has also seized many German doctors. Thus it happened that often no longer the patient's illness gave the indication for intervention, but the fee schedule.

The health insurance funds were largely governed and administered by Marxist-oriented organizations in recent decades. Nothing was more obvious than that Jewish doctors in large numbers turned to Marxist parties. The former Union of Socialist Physicians was predominantly Jewish. Thus one could exploit the institutions of health insurance funds without risking being reprimanded or even hindered. If one then also became active in red organizations (Workers' Samaritan Association, Reichsbanner, Association for Sexual Reform, etc.), one could quietly pursue one's parasitic lifestyle without fearing the opposition of the exploited people. The path is always the same: The Jew appears as a friend of the people. He fights with beautiful speeches for workers' rights, against oppression by the leaders, while secretly solving the social question for himself and filling his own purse. It is important that in a city, a larger number of specialist areas are always occupied by Jewish colleagues. Then one can toss patients around like balls. Once a suffering person has fallen into the hands of a Jew, he cannot escape the net again. If nothing more can be done by the internist, he is sent to the surgeon, the dermatologist, the ophthalmologist. The Jewish colleague is always the one who can be most recommended.

How strong the Jewish penetration of the medical profession was is shown by a compilation by Karl Hoppmann (Published by German Fraternities 1931). In the table indicated on pages 4-8, the percentages of Jewish doctors are found in a large number of large, medium, and small cities. I mention: Beuthen 36%, Chemnitz 17%, Küstrin 16%, Danzig 13%, Dürkheim 37%, Glogau 36%, Hamburg 25%, Hannover 12%, Hildesheim 10%, Kassel 13%, Cologne 27%, Mainz 28%, Meiningen 23%, Nuremberg 50%, Saarbrücken 10%, Stettin 23%, Vienna 80%, Worms 30%. For a larger number of cities, the exact percentage ratio has not yet been determined. Among medical lecturers, at the University of Göttingen 34%, Breslau 37%, Berlin over 50%, Bonn 9%, Königsberg 25%, Frankfurt 21% were Jews. *I believe these numbers provide a vivid picture of how strong the influence of Jews on the medical profession was in our country in 1933.*

We were not yet as far as North America, where the referring doctor receives percentages from the specialist for referrals. But practically we were not very far from that.

Individual specialized fields are particularly popular: pediatrics, neurology, the field of skin and sexually transmitted diseases are particularly preferred preserves of Judaism. Surgery is not to its liking, obstetrics somewhat more so. The advertising drum is beaten ruthlessly. Mr. Friedmann with his tuberculosis vaccine offered a typical example of Jewish business spirit. After he was 'discovered', his composition and production were initially kept secret. Otherwise, it was a principle for every medical researcher that he publishes a means with which he believes he can cure diseases and discloses its composition and production. Only thus is it possible to verify a remedy regarding its effectiveness and harmlessness, and only thus can a definitive judgment arise about whether the remedy is truly useful and can be incorporated into the treasure of new healing methods. I still remember today how the well-known tuberculosis researcher Johannes Orth spoke full of indignation about Friedmann, who kept his remedy secret and thus withdrew it from verification. As with all new remedies, initial successes were reported. But as it gradually became clear that a significant influencing of human tuberculosis through the remedy was not possible, that its effectiveness did not differ from other similar remedies, it was applied less and less. The Revolution of 1918 was reserved for transferring Mr. Friedmann a professorship for tuberculosis. New research results were indeed not obtained by Mr. Friedmann; but the advertising drum continued; and whenever a partial success was recorded somewhere (as apparently once in Hungary), all statistical methods were employed to make it a definitive defeat of tuberculosis. If tuberculosis has declined so significantly in the last ten years, this is under no circumstances attributable to the Friedmann method. No one would know anything more about Friedmann if he had not been so vigorously supported by the Jewish press.

A similar advertising hullabaloo began when the Viennese scholar Steinach published his 'discovery'

about artificially rejuvenating old animals. It is not always easy to determine to what extent the physician himself, and to what extent his business-savvy friends are involved in this hullabaloo. In any case, it was a scandal how a basically inconsequential research result was inflated, dragged through daily newspapers and picture magazines, and turned into a giant discovery. But the goal was achieved: there were enough silly and foolish men who fell for the swindle, got themselves operated on in Vienna, only to soon realize that the only one helped was the wallet of the gentleman surgeon. There is nothing so stupid that it would not be believed; and it has always been the strong suit of Judaism to find out what business can be made from it. One must not be surprised if respect, belief in the doctor, is lost in this way.

I want to cite these two examples to show how business is done. Anyone who follows the daily newspapers should remember that 90% of the medical 'new discoveries' announced were due to Jewish advertising, and that the value of these discoveries had already fallen so low on the way to a serious medical journal that later nothing more could be read about them in the specialist literature. The vast majority of these notices about sensational healing possibilities came from Berlin or Vienna, the central locations of Jewish advertising.

The case of Kammerer from Vienna may prove with what ruthlessness and unscrupulousness one resorted to falsifications, even though this was not about a physician but a zoologist. Since the great importance of inheritance in animal and human life had been learned, the dispute did not come to rest about which characteristics or traits could actually be inherited. In particular, it was repeatedly attempted to determine whether bodily changes acquired only in the course of life could be inherited by the next generation. The last one who claimed to have proven the inheritability of acquired characteristics in the sense of Lamarck was the Jew Kammerer, until it was proven to him that he had produced the black coloration in the mating callosities of salamanders (which he used as an example) by injecting chemical ink into the animals. Are there not some 'discoveries' that later turn out to be errors created in a similar way? Something must be invented. If it cannot be done by honest means, well, then falsification is resorted to.

With this, we have arrived at medicine as a science. It shall not be denied that Jews have produced capable scientists here and there. But equally, there can be no doubt that their significance, just like in art, consisted more of taking over the results of others. We see only a very limited number of great creative minds. I certainly do not want to diminish the greatness of an Ehrlich. The discovery of Salvarsan together with the Japanese Hata was of immense importance for combating syphilis, even if it was not the sought-after 'Therapia magna sterilisans' that was supposed to kill the syphilis pathogens in the body with one injection. I fully recognize the achievements of Cohnheim and Weigert in pathology, of Henle in anatomy, of Frankel and Besredka in bacteriology, but the Jews have not produced a Paracelsus, no Robert Koch and Behring, no Rudolf Virchow.

Certainly, the Jews Senator and Pribrain Boas, Kaposi, Neißer, Unna were doctors of great reputation and scientists who advanced their field; but the fundamental question must be another:

1. Can one imagine German medical science without the participation of Jews? Can it lose something essential of its character, can it be a loss for German medicine if Jews disappear from it? and
2. Are there such strong damages caused by Jews opposite the acknowledging achievements of individual Jewish medical practitioners that these outweigh or offset the achievements?

The first question is to be answered in the sense that medicine does not suffer damage when Jews are eliminated. However, many damages would be kept away from the people if the destructive influence of Jewish medical science or pseudo-science could be pushed back. Otto Weininger says in his book 'Sex and Character' that the purely chemical orientation of medicine is a consequence of Jewish influence. In this way, he is probably right. That medicine learns from chemistry and physics, from natural sciences, should of course not be presented as damage. But that medicine is often seen only as applied chemistry or physics, that one forgets the sick human being over chemical formulas and physical laws, that one treats diseases but no longer patients, that is a wrong path, for which Jewish influence is certainly also to blame. However, Jews have exercised the most disastrous influence in their favorite field, that of sexual science. The Jew simply has a different sexuality than the Germanic person; he cannot and will not understand him. And if he tries to transfer his own attitude to the German, only a destruction of the German soul can emerge from it. Whether the Jew wants this or operates it unconsciously shall be left completely open here.

A typical example of inner soul life disharmony between Jews and Germans is represented by Freudian psychoanalysis. That some physical ailments and disturbances can be traced back to mental inconsistencies of which the patient himself usually has no idea, that processes in the subconscious are capable of exercising their destructive influence on the function of body organs, that these complexes must be recognized, that one must strive to eliminate them, all this is entirely to be acknowledged. But that all these subconscious disturbances are of a sexual nature, that everything must flow into or originate from the sexual sphere, is something foreign to the German and leads him down a path that means no healing from suffering. And when one

goes even further and draws every mental impulse, every misbehavior of a child into the sexual sphere, when, as the Chemnitz pediatrician Ochsenius accused the psychoanalysts, for them the human being consists of nothing more than a sexual organ around which the body vegetates, well, we must have the courage to thank them for these interpretations of the German soul and tell the gentlemen around Freud to conduct their psychological experiments on human material that racially belongs to them. *But the psychoanalysts are not the worst. Far worse is what gathered around Magnus Hirschfeld, the director of the Institute for Sexual Science, around Mr. Marcuse and associates*.

Here, one can be convinced, work was quite consciously done to destroy the German soul. Here were found the scientific defenders of homosexuality, indeed of unnatural sexual activity with animals. Here the abolition of §175 was demanded because homosexuality should be understood not as degeneration, but as a natural variant of sexual drive inherent to humans (J. Meißner). Certainly, we are also aware that in many cases homosexual orientation is inborn; but we also know that in very many other cases seduction first makes the young person homosexual. We know that the old cultural peoples went to their downfall when boy love occupied a broader space among them, and we must commit ourselves to containing this plague and preventing its further spread. When furthermore Magnus Hirschfeld said in an assembly called by the socialist student union in the Cologne Gymnasium in 1928, before students from 12 years old: '*Natural sexual intercourse of youth is, if no coercion is exercised on the other, no sin and nothing dishonorable*', when gentlemen Dr. Töplitz and Reich expressed themselves similarly, well, one can only wonder if parents of children tolerated such 'enlightenments', can only wonder that not even one father was found who would have shown Mr. Magnus Hirschfeld with a riding crop where his path should be.

Here was the main danger of Judaism in medicine. Here the foods were poisoned through which the German soul was supposed to perish. Here is the crime that outweighs all good achievements of Jewish medical practitioners and doctors a hundredfold. What use is it to us if a number of patients are saved by a Jewish doctor, and for that our children's souls are destroyed?

What does Mr. Marcuse (Preventive Intercourse 1931) say about the new sexual morality: '*Its characteristics are... the devaluation of female virginity in the judgment of men... the estimation of monogamous lifelong marriage as essentially a socio-biological institution that is unsuitable and inadequate to satisfy individual love and sexual needs, and the approval of non-marital sexual relationships with insight into their ethical possibilities and realities*.' Here is the signpost indicating where the path is leading that the Jewish physician wanted to guide Germans. Dissolution of the family, negation of everything that was given to us as right and healthy and decent. The more one obscures simple concepts of right and wrong with scientific phrases and shifts the boundaries, the more one will achieve what one wants: the complete dissolution of sexual morality and thus the dissolution of the German family.

That this is the ultimate goal will become immediately clear when one sees who advocated for minimizing the family, who advocated for the abolition of §218. Wherever Jewish abortion films came, Jewish (socialist) doctors were everywhere the explainers. And when Mr. Hirsch in his book about fruit abortion opposed treating the question from the standpoint of the German soul, the 'Germanic folk sentiment', the 'German honor', 'which want to avoid any contact with the subject and thereby be degraded to hollow slogans in their true meaning', we can understand that. These are indeed words behind which the Jew finds no concepts, as he does not understand them.

The goal was undoubtedly the destruction of the German family, because it had to result in the dissolution of the German people. A strong, healthy Germandom can only be an obstacle to the Jew on the path to world power conquest. Therefore, it should disintegrate. Occasionally, further goals are revealed: When Mr. J. Hirsch in the '*Berliner Tageblatt*' on 24.8.1918 reassures the French that the German birth rate is sinking year by year and the growth of the people comes to a standstill, when in marriage and sexual counseling centers, which are led or at least influenced by Jews, not marriage counseling but primarily birth prevention is practiced, we see a unified line in all this. What is already achieved in U.S.S.R., what the Jewish rulers there have enforced, that the family is dissolved, destroyed, woman and home are collectivized, that is the goal that may also be sought here. And for that, any means are right.

These serve the 'moral histories', which were almost exclusively published by Jewish side. 'Sexual Catastrophe', 'Pictures from Modern Sexual and Marital Life' by Goldmann. Magnus Hirschfeld, Klauber, Westhauer and Levy. 'Moral History of the World War and Post-War Period' by Magnus Hirschfeld (published with other race comrades).

All of this aims at the same goal. And the goal is destruction of the German People. The Jews themselves were strong as long as they remained faithful to their old Biblical commandment 'be fruitful and multiply'. They were no longer so. As far as they lived in Germany, they were far ahead of the Germans regarding population decline. Thus they saw their influence numerically pushed back. There were two possibilities to counteract this. Bringing in ethnically-biologically healthy Eastern Judaism (which we have gotten to know sufficiently in the post-war period and are glad that a stop has finally been put to this), and influencing the German people towards birth limitation. Jews have always understood how to empathize with the soul of other

peoples and guide them with refined, psychologically elaborated methods. This entire arsenal of Jewish casuistry was also applied in the struggle for birth reduction. And one could easily pose as a friend of the people who recognized the hardships of working or unemployed classes and preserved them from increasing their misfortune through child-bearing.

Thus the 'World League for Sexual Reform' was founded by Mr. Magnus Hirschfeld. And it is characteristic that the results of the counseling centers established by this league were presented by Magnus Hirschfeld and Linsert under the title 'Contraception'. That the '*Medical Committee for Birth Regulation*' was also a Jewish enterprise is evident from the names of the founders, among whom Dr. Ruben-Wolff was listed. And Dr. Theilhaber, who founded the '*Society for Sexual Reform*' in 1913, will certainly not be of Aryan descent. It was the first organization that systematically took up the fight for birth control and against §218.

Thus the Jewish physician systematically worked with the tools of science and public education to redirect the sexual morality of Germans into another, his own direction, and we still have the duty today to defend ourselves against this with all means at our disposal. Here there is no tolerance, no liberalism. Let us not deceive ourselves about the strength of the Jewish position. The Jew has always understood how to control the press. The daily newspapers and magazines influenced by him will praise in open and hidden form everything that the Jewish doctor recommends to them (cf. the public inquiries about §218 in the '*Mannheimer Volksstimme*' of 27.11.1929).

And the medical press was predominantly controlled by Jews. If we look at the medical weekly journals alone, only the 'Munich Medical Weekly' could be evaluated as German-völkisch. The 'German Medical Weekly' was colorless; the 'Medical World', the 'Clinical Weekly', the 'Medical Clinic' were predominantly under Jewish influence. The coordination of the press since the National Socialist revolution has also brought changes here, which we can only welcome in the interest of the German spirit in medicine. The business spirit that prevailed in 'scientific' journals can be seen from the fact that a weekly journal published in a German publishing house even offered its subscribers an occupational accident insurance after 1933. But what must be viewed directly as a corruption attempt is that the same journal sent circulars to hospital departments and institutes, offering that with the journal subscription (for the institute and at the expense of the state or city!) an occupational accident insurance for the director of the institute or a doctor named by him would be included. We had come so far in Germany that even scientific journals began to recruit readers through disguised bribes!

The medical special literature was almost exclusively in Jewish hands and was dominated by the Springer publishing house. What appeared in the 'Central Journals', the major reviewing organs in which new medical literature was discussed, was predominantly a Springer product, and the numerous handbooks brought out in the last decade almost entirely came from the Springer publishing house. No one will probably doubt that herein lay a strong power position of Jewry, a position that was all the more dangerous as its external effect was little in evidence. In the course of the reorganization of the German publishing industry, the Springer company was organized in such a way that the ownership conditions meet the requirements of the Aryan legislation. Certain guarantees are thus given for the future, but the destructive publishing activity cannot be erased from the history of the Judaization of medicine.

Jews in Criminal offenses.

The very high criminality of the Jewish people was well known to older criminal anthropology. We would also doubt that it is unknown to the newer [generation]; in fact, however, since the upheaval of the year 1848, it has generally been avoided to speak of Jewish criminals in official or scientific works. This is done, of course, only to create mass suggestion that Judaism has no or at least no greater share in crimes than other people. It is the purpose of this work1) to demonstrate the incorrectness of such a view. Many difficulties are to be overcome. Even the Jew David Trietsch wrote in the 'III. Jewish Calendar for the Year Berlin 5685:' '*Most Jewish statisticians are still of the opinion that the best protection for Jews is if they are 'not seen'. From such fears, some Jewish communities in North Africa live in underground dwellings, and most Jewish statisticians reduce the actual status of the Jewish world by all means, with outdated figures, with calculation errors, with diminishing compilations, by ignoring growth trends and by exaggerating harmful factors*.' (Walter Pötsch, '*The Jewish Race in the Light of Criminality*', Südostdeutscher Kulturverlag, Wien 1932, 2nd Edition 1934.) But even this far-reaching Jewish admission applies only to confessional Jews, Catholic, Protestant, etc. Jews as well as numerous Jewish mixed-race individuals statistically fall under Christian denominations. Pötsch furthermore presents the further negative influence of Jewish criminality through overgrowth in legal life, which is supplemented by the surveys on religious confession introduced since 1918. The following statistical information must therefore rely on the most recently numerically recorded years 1915/16, but no one will want to claim that the Jews have become 'more decent' in the meantime. More correctly, as Pötsch says, the assumption will be that their progressive increase in power has allowed greater licentiousness among them. The elimination of Jewish statistics by Jewish sides is certainly the best proof of the correctness of such a conclusion. In the years 1915/16, per 100,000 persons of criminal age in Germany: Catholics 816, Protestants 601, Jews 662; in Austria:

Catholics 153.4, Protestants 142.6, Jews 185.4. The high number of criminal Catholics in Germany is explained by the strongly represented Polish population in the districts of Posen, Bromberg, and Oppeln.

A proper picture is only provided by breaking down the criminals into special groups of offenses. Then the following are shown per 100,000 persons of criminal age:

Convictions for intentional bodily harm in the years 1892-1901 for Germany: Catholics 397, Protestants 252, Jews 124.

In the years 1900-1913 for Austria: Catholics 20.3, Protestants 10.8, Jews 4.2.

The lower number of Jews is explained by their greater personal cowardice. In contrast, Judaism is leading in all other crimes and offenses that require special cunning, roguishness, and villainy from the perpetrator. Here the German and Austrian numbers agree, regardless of the years. Per 100,000 criminal-age fraudsters in Germany:

	Catholics	Protestants	Jews
1882-1891	47	42	90
1891-1900	68	57	113
1915-1916	24	19	38
and in Austria:			
1901-1913	11.5	14.4	29.3

Although the Jews in Germany made up only 1% of the population before the war, they nevertheless accounted for approximately the following percentages in the following offenses in the years 1915/16: Cattle disease offenses 7.5%, Bankruptcy offenses 8.5%, Fraudulent bankruptcy 11.6%, Bankruptcy (in general) 17.4%, Usury 23.0%. Compared to non-Jewish groups, the Jew therefore commits: fraud approximately 2 times more often, cattle disease offenses approximately 7 times more often, bankruptcy offenses approximately 9 times more often, fraudulent bankruptcy approximately 12 times more often, bankruptcy (in general) approximately 20 times more often, usury approximately 28 times more often. Also in Austria, Jews commit twice as many embezzlements as non-Jews. They commit cattle disease offenses 3 times, and bankruptcy offenses even 10 times more often.

The systematically spread false opinion about the 'decency' of Jews as employers is refuted by the fact that Jews have been punished 6 times more frequently for violations of regulations concerning Sunday rest and store closing, and 10 times more frequently for violations of regulations regarding the employment of female workers, young workers, or children. Unfortunately, no statistics exist about the number of moral offenses and crimes committed by Jews against their female employees.

Racial composition plays, as the Italian Jew Cesare Lombroso had already recognized in his work 'The Criminal in Anthropological, Medical and Juridical Relation', Hamburg 1887, to the great sorrow of the Jews, the most important role. Per 100,000 persons of criminal age, the following criminal cases occur in the subsequent areas:

In the years 1882-1891 Hannover-Oldenburg 711, Rhineland Provinces 746, Württemberg and Baden 811, Pomerania, Schleswig-Holstein and Mecklenburg 822, Bavaria without Palatinate 1170, East and West Prussia 1570.
In the year 1901 Upper Bavaria 1707, Palatinate 1707, Bromberg 1831, Oppeln 2071.

The picture shifts significantly when broken down into individual criminal offenses. The high criminality of the Palatinate is, for example, only caused by the strong occurrence of dangerous bodily injury (approximately 650 cases). In contrast, in northwestern Germany, there is a noticeably low number of convictions for dangerous bodily injury and fraud.

Accordingly, the Nordic race obviously shows lower criminality. On the other hand, the significantly higher criminality of Negroes compared to Aryan races throws a spotlight on the racial kinship of Judaism with Blacks. A very unpleasant picture of Jewish criminality emerges. Justifiably, Pötsch raises the question of how much blacker this picture would become if the existing un-German laws were changed in a manner that does justice to German interests!

In the section 'Purposeful Increase of Jewish Blood Proportion', Pötsch treats the Austrian conditions that arose through facilitated naturalization of Jews.

The census of March 7, 1923, showed in Vienna 201,513 members of the Jewish confession. Of these, 77,260 had their birthplace in Vienna, 7,967 in German-Austria, 116,286 abroad; in percentages: 38.34, 3.95, 57.71. The mentioned 116,000 foreign Jews are those naturalized in 1918 from Eastern Europe. Since only for Orthodox Jews race and faith coincide, and the racial Jews are not captured in this listing, the actual immigration was far larger. The total immigration of racial Jews therefore amounted to at least 213,000 persons. Actually, even the Jewish calendar admits 280,000 confessional Jews. The official numbers are thus, especially considering non-confessional Jews and mixed-race individuals, false! Pötsch comes to the conclusion that in 1923 alone in Vienna there were 0.5 million racial Jews and half as many mixed-race individuals, so that the population infused with Jewish blood counted at least 750,000 heads.

According to official figures, Jewish immigration in Austria was 27,702 in the years 1920-1929, in Vienna alone 26,434, so that Vienna is involved with 95.4%. Jews were involved in Austrian

naturalizations with 32.7%, so that every third naturalized person is a Jew! In Vienna alone, 95.4% of all confessional Jews naturalized in Austria were counted, in 1923 even 99%!! The naturalized 28,000 confessional Jews have displaced 17,500 German-Austrians from their homeland, who had to go abroad, as their fatherland no longer offered them sufficient living space. *The German merchant class in Vienna has actually been destroyed by this infiltration of Judaism.* The intellectual overgrowth of Judaism is shown in the following numbers: Out of 100 secondary school students in 1924/25, 65 to 70 were Jews, commercial academy students in 1927/28 70 to 95, university listeners in 1924/25 47, dentists in 1924/25 83, lawyers estimated in 1931 90, university teachers in 1926 45.

Summarized from the individual overviews contained in Pötsch's meritorious work, the following average numbers emerge:

Crimes and Offenses in Austria 1900-1913 per 100,000 persons of criminal age: Catholics: 153.4, Protestants: 142.6, Jews: 185.4. In the same time and for the same number of people: Serious bodily injuries: Catholics: 20.5, Protestants: 10.8, Jews: 4.2. But for punishments for fraud: Catholics: 11.5, Protestants: 14.4, Jews: 29.3.

In the German Reich, using the same calculation method in the years 1915/16 for bankruptcy offenses: Catholics: 2.5, Protestants: 2.9, Jews: 5.5.
For fraudulent bankruptcy: Catholics: 0.35, Protestants: 0.95, Jews: 4.2.
For fraud: Catholics: 24, Protestants: 19, Jews: 37.5.
For usury: Catholics: 0.03, Protestants: 0.02, Jews: 0.7.
For bankruptcy crimes and offenses: Catholics: 0.35, Protestants: 0.6, Jews: 4.2.
For cattle disease offenses: Catholics: 5.2, Protestants: 3.3, Jews: 30.
For violations regarding Sunday rest and store closing: Catholics: 6.4, Protestants: 9, Jews: 46.
For violations against regulations on young workers, female workers, and children: Catholics: 1.4, Protestants: 2.9, Jews: 21.
For crimes and offenses against property: Catholics: 355, Protestants: 292, Jews: 209.
For summary capture of crimes and offenses in general: Catholics: 816, Protestants: 601, Jews: 632.

Pötsch's idea of seeing certain areas (provinces) of Germany as Nordic-racial, others not, is not entirely wrong, but cannot be considered strictly scientific due to the strong racial mixing - especially in cities. However, unfortunately, it is also clear that with the available material, no other possibility remained than to work with such simple means. The findings would in any case be further confirmed by the refinement of methodology, for which the extremely low criminality of more purely Nordic regional parts of Scandinavia may serve as evidence.

In summary, it can be said that with Pötsch's work, an important beginning of statistically vital importance has been given. It will be the task of the völkisch-determined state of the future to provide the necessary tools much better than the Lamarckian-Marxist oriented statisticians of the recent past have been pleased to consider correct.

Jews in Statistics.

Total Number of Jews. The Jew believes in numbers, in the large number, in the majority, in the mass. Through this, he became the inventor of democracy and parliamentarism, of Marxism and Communism, of collectivism and Bolshevism. The Jew believes in statistical numbers, but only if they come from himself. His statistics, however, betray the kabbalistically trained arithmetic artist; especially since the total number of Jews seemingly adopted the old rabbinical saying 'Audacity helps even against God' as their motto. It truly borders on audacity when the Jew estimates the Jewish nation at only 13 million in 1935. He calculates this minimum number in order to maintain the fiction of the almost proverbial 1%, which Jews supposedly make up everywhere. Other Jewish statistics, such as the Jewish Year Book of New York 1928 and the London Yearbook 1929, feel compelled to concede at least around 15 million Jews. Numbers that were credibly adopted by Jewish-controlled major encyclopedias like Brockhaus, Meyer, Großer Herder, etc.! Occasionally, Jewish statistics estimate the number of Jews at 16 million. The highest concession, 17 million, is already made by the Jew David Trietsch in 1922! So in 1922 there were already 17 million, but in 1935 only 13 million Jews! Perhaps with the latter number, one wanted to statistically prove the final biological extinction of Judaism to the host peoples for the umpteenth time.

Fact is that all Jewish statistics in this area represent a deliberate and smooth deception of the 'Goyim'. These calculations contain only the number of religious Jews, i.e., only those Jews who are listed in synagogue lists! A method of obfuscation, introduced and enforced by Jews, which has passed into the statistics of all countries. Even the German Reich statistics only list as Jews those who are registered members of a synagogue. *Thus, all racial Jews of the earth, the large mass of non-denominational and baptized Jews, the millions of Judstizen (Jewish father) and Jüdlinge (Jewish mother) are not counted!* Why suddenly this limitation to religious Jews? *Every Jew knows the delightful fact that there is no exit from Judaism, that a Jew remains a Jew. Even in the hundredth generation, as he proclaims with the pride of the 'chosen one'*. But when it comes to proving to other peoples in black and white that the Jew has always been the creator of all culture on earth, then, as the '*Great Jewish National Biography*' does, non-denominational and baptized Jews, and even 'famous' Jewish half-breeds are gladly and often counted as noble, true Judaism,

since, to quote a Jew, '***baptism leaves ancestry, nature, and character of the Jews unchanged***'. Accordingly, the admitted 17 million only represent the core of Judaism. We thus obtain the true total number of Jews only when we add to the tribe of religious Jews the many branches and twigs, boughs and boughlets, which as racial Jews take light and sun from the host peoples.

Since it is impossible to statistically capture the Judaization of Central and Northern Europe, which slowly began with the Roman era, and can only be generally said that first Spain, Portugal, Southern France, Southern Germany and the Rhine region, later, in the 15th to 18th centuries, all of Europe, especially Holland, England, France and Germany had to undergo two waves of Judaization (France already had 800,000 Jews around 1300 according to Jewish information), we take the year 1800 as the starting point of our calculation. It is the beginning of the Jewish century and era, as the emancipation of Jews was gradually enforced in all countries and the penetration of Jewish un-nature into the European cultural circle occurred broadly and suddenly. Precise statistical data cannot be obtained for that time, nor even for the present, as the Jew living in the dark in all countries (e.g., in France and England through the Rothschilds) knew how to prevent statistical investigations about Judaism. Nevertheless, we have reference points to approximately determine the true total number of Jews. When we know that the descendants of Polish Jews alone numbered 12-13 million by 1930 and increased to 14-15 million in 1935 due to the multiplication drive commanded by their rabbis, when we further know that the number of world Jews doubled from 1881-1914, that is, in 33 years, while other peoples need 70 years to double, when we can statistically prove that Judaism increases on earth by around 375,000 individuals annually, we can set for the year 1935, based on those 17 million religious Jews, at least 22 million fighters for this core group.

To this base number must be added the non-denominational Jews, of which there are several hundred thousand in every major state with world cities (in Germany, for example, 300,000 Jews without a specific denomination were already counted in 1905 and in 1912 a total of 2.5 million Jews and those related to Jews). To be added is the very significant number of baptized Jews in all countries of the world, as even a Jewish source admits that at least 250,000 Jews converted to Christianity in the 19th century alone, a figure that demonstrably falls far behind reality: Vienna alone had about 210,000 baptized Jews in 1922 and a total of three-quarters of a million racial Jews. Since Prussia, especially Berlin, experienced several intense baptism epidemics from the end of the 18th century until 1933, Berlin also had plenty of baptized Jews. The totality of these non-denominational and baptized Jews worldwide, calculated with children and grandchildren, runs into the millions. A more recent calculation assumes four million for France and Poland each, three million Christian Jewish offshoots for Germany, figures that may be too high but are suggested by the Jewish character of these countries (as of all others).

The total number of Jews is further increased by the alarmingly increasing mixed marriages worldwide. In Hungary, for example, 1 in 10 closed marriages is a mixed marriage! In Germany, over 33,000 mixed marriages were closed in a short period, and in 1901 and 1905, 35.4% and 44.4% respectively of 100 purely Jewish marriages were mixed marriages, by 1932 already 77% and in 1933 (!) even 83% mixed marriages. Granted the relative infertility of mixed marriages (nature corrects man!), many children still emerge from them whom we must racially count as Jews. The total Jewish number is also increased by the large number of stateless Jews and especially by the millions constantly living as foreigners in every major city, of which a high percentage are Jews who hide behind various nationalities. The Jew, with his *ubi bene*, *ibi patria*, is the foreigner par excellence (e.g., in Germany, the uncounted Jews from Austria). A significant, statistically almost impossible to capture increase in the total number of Jews comes from the countless, nowhere registered Eastern Jews who slip into the 60 realms of the earth bypassing immigration laws with the help of their racial companions sitting in the respective country and disappear into the Jewish quarters of international world and port cities. The USA alone had 750,000 (!) secret immigrants in 1932. A final increase in the total number of Jews means the many naturalized Jews of Austria, England, America, especially France and its North African colonies, all sailing under false nationality.

Considering all these facts, the following total number of Jews on earth is given, rounded more downward than upward, representing only an approximate value, since in most countries only an estimate of the Jewish number is possible due to Jewish machinations (blue: the number of religious Jews).

1) For the year 1935.

Europe:		Asia:	
Poland	6,100,000	3,100,000	Palestine 275,000 84,000
USSR	3,900,000	2,700,000	Asian Turkey 95,000 70,000
Germany	3,400,000	500,000	Persia 90,000 60,000
Romania	3,200,000	900,000	Syria 85,000 35,000
France	2,900,000	165,000	Inner Asia 80,000 28,000
Hungary	1,300,000	500,000	Arabia 55,000 25,000
England	1,200,000	300,000	British India 48,000 21,000
Austria	900,000	300,000	Afghanistan 33,000 18,000
Czechoslovakia	800,000	350,000	China 19,000 10,000
Netherlands	340,000	150,000	Japan 3,500 1,000?
Greece	330,000	115,000	Africa:
Lithuania	240,000	115,000	French Morocco 190,000 110,000
Latvia	210,000	100,000	Algeria 115,000 74,000
European Turkey	165,000	85,000	Egypt 90,000 60,000
Italy	130,000	45,000	South Africa 105,000 60,000
Belgium	105,000	50,000	Abyssinia 100,000 50,000

Yugoslavia 100,000 64,000 Tunisia 85,000 50,000
Bulgaria 70,000 46,000 Spanish Morocco 26,000 18,000
Spain 44,000 4,000 Tripoli 34,000 18,000
Switzerland 40,000 21,000 Tangier 17,000 10,000
Sweden 23,000 6,500 America:
Denmark 17,000 6,000 North America USA 9,300,000 4,600,000
Estonia 17,000 5,000 Canada 370,000 156,000
Portugal 15,000 2,000 Argentina 320,000 200,000
Danzig 15,000 4,000 Brazil 85,000 27,000
Finland 4,000 1,600 Mexico 33,000 20,000
Norway 2,700 1,500 Cuba 11,000 5,000
Australia and South Seas
65,000 27,000 Small States 15,000 6,300

We set against the approximately 15 million religious Jews a total of over 37 million racial Jews! This number would increase even more significantly if, instead of only up to the third generation, we would consider as mixed race (and in this case, as Jews) someone with only one-sixteenth foreign blood mixture, as the English and Americans do. It would create a stately Jewish nation internationally and would testify to a degree of Judaization of present humanity that would not lag behind that of the late antiquity, of which a pious Jew said that it had, by a wonderful arrangement of Yahweh, a generally Jewish face and character!

Eastern Jews in Germany.

With the Partitions of Poland, Prussia received more than a digestible addition of Eastern Jews, who soon began their 'silent migration' to the West, systematically guided, neither prompted by pogroms nor other 'cruelties' as often complained about by Jews. Rather, Eastern Jews were assigned in the Pan-Jewish plan the task of continually supplying Western European Judaism with national-Jewish juices and forces to counteract the feared extinction of Western Jews through baptism and assimilation.

With the 1870s and 1880s began the rapid Judaization of Prussia, especially Berlin, which became conscious to the broadest circles through the Jewish era of foundation swindle, leading to an anti-Jewish wave and unfortunately futile protests against Eastern Jewish immigration. The total emigration of Eastern Jews from 1881-1914 was 3,055,000, of which approximately 2.5 million immigrated to America and officially about 51,000 to Germany. In 1900, especially Galician Jews streamed into the country; in 1907 these immigrations took on an almost frightening abundance. However, since the already almighty Jews did not allow any official statistics about the number of their immigrated racial companions, this can only be estimated at about 65,000.

During the First World War, control and regulation of Eastern Jewish immigration lay in proven Jewish hands! After the November Revolution of 1918, Germany became the promised land for money- and life-hungry Eastern Jews. With the help of Judaism dominating the state, they fell like locusts into German cities. By land and by ship, Eastern Jews came into the country, quickly and thoughtlessly provided with immigration passes by Jewish 'aid' organizations and German police presidia. *In 1920, about 30,000 Eastern Jews were waiting in the Königsberg district to be brought into Germany.* In 1922, the Berlin Police Presidium alone issued over 40,000 immigration passes from July to December. Every year, naturally, thousands of Eastern Jews were naturalized, because the immigration and naturalization department worked quickly and inconspicuously through the person of a Zionist. For example, 3,085 Eastern Jews were naturalized in 1929, 4,005 in 1930.

In 1928, 1929, 1930 only 1,092, 1,284, 1,857 Eastern Jews were supposedly immigrated (according to a Jewish source that forgets the countless Eastern Jews who were unregistered in Berlin). Their number is estimated by experts at 70 to 100,000. These masses were valuable auxiliary forces for Judaism (which today wants to deny this) and the left-wing parties in their struggle for the complete Judaization and Bolshevization of Germany.

The National Socialist government of 1933 immediately stopped Eastern Jewish immigration and gave cause for about 60-70,000 emigrants, including 86% Jews, to leave Germany in a flight-like manner. The fact is that the so-called established Jews of Germany hardly make up 20% of the total Jewish population. Four-fifths are Eastern Jews who immigrated in recent decades.

Numerical Rise of Judaism in the Reich and Berlin.

As in all tables of this kind, only religious Jews were counted; all other racial Jews were, on Jewish power of words, attributed to the Aryans.

Rise in the Reich: (Reich Statistics 1933) Rise in Berlin: (Reich Statistics 1933)
Aryans Religious Jews Aryans Religious Jews
1816 around 22,000,000 214,000 1816 around 223,000 3,400
1825 around 24,000,000 245,000 1825 around 251,000 4,200
1834 around 27,000,000 270,000 1834 around 301,000 5,600
1843 around 29,000,000 309,000 1843 around 401,000 8,600
1852 around 31,000,000 329,000 1852 around 511,000 12,300
1861 around 33,000,000 353,000
'Jewish Lexicon' gives:
1861 around 613,000 19,400
1871 around 36,000,000 383,000 512,153 1871 around 932,000 36,500
1880 around 40,000,000 437,000 561,612 1880 around 1,321,000 55,100
1890 around 44,000,000 465,000 567,884 1890 around 1,960,000 82,600

1900 around 50,000,000 497,000 586,833 1900 around 2,712,000 109,400
1910 around 58,000,000 539,000 615,021 1910 around 3,734,000 144,000
1925 around 63,000,000 568,000 564,379 1925 around 4,024,000 172,700
1933 around 66,000,000 504,000 1933 around 4,243,000 160,600

The occupational statistics of 1907 are to be evaluated with the overall result that Jews are the possessors, Aryans are the propertyless and workers! The occupational statistics of June 16, 1925 document the complete alienation of Germany and Jewish dominance in all areas.

The statistics show the percentage shares of Aryans and religious Jews in individual economic sectors:
Occupation Aryans Religious Jews
A. Agriculture, Gardening, Animal Husbandry, Forestry and Fishing 29.47% 1.74%
B. Industry and Crafts, including Mining and Construction 40.94% 25.85%
C. Trade and Transportation, including Hospitality and Beverage Industry 17.11% 58.80%
D. Public Administration, Judicial Officials, including Army and Navy;
Church, Religious Service, Jurisdiction and Free Professions 4.85% 5.94%
E. Healthcare, Hygienic Trades, including Welfare 1.88% 4.35%
F. Domestic Services and Occupations without Fixed Settlement 5.75% 3.32%
G. Without Occupation and Occupation Specification 10.70% 15.40%
H. Workers 46.90% 8.40%
In the eight years from 1925-1933, Jewish dominance in Germany was completed.

Jews in Foreign and Own Judgment.
Judgments of Roman Writers.

Diodorus (around 30 BC to 20 AD), reports in his Universal History (XXXIV, 1), that even the friends of King Antiochus (175-163 BC) had already advised him to completely exterminate the Jewish people, '*because they alone of all peoples wanted to mix with no other people and saw all as enemies*'. After their expulsion from Egypt, they had settled in the area around Jerusalem and '*united into one people of Jews, inherited hatred against people among themselves*'. Therefore, they also showed completely different customs: '*With no people would they want to enjoy the same foods, and to none would they be favorable at all*.' They (the king's friends) also reminded him of '*the hatred that the ancestors had against this people*.' They also pointed to the 'misanthropic and unjust statutes' that would be contained 'in the holy books' of the Jews...

Seneca (4 BC to 65 AD): '*The customs of this most abominable people are already so strengthened that they have spread in all countries; the conquered have imposed their laws on the conquerors*.' (Seneca *philosophus* ed. Bipont. 1782. Vol. IV, p. 423)

Tacitus (55 to 120 AD): '*Most authors agree that during a disgusting disease that broke out in Egypt, King Bocchoris received instructions from the oracle of Hammon to cleanse his kingdom and send the lepers, as a race hated by gods and humans, to other countries. Thus they were segregated and left to themselves in the desert... One of the exiled, Moses, advised them to expect no help from gods or humans, but to trust his leadership... After a march of six days... they took the land and the city (Jerusalem), expelling the inhabitants. To chain the people to himself forever, Moses gave them new laws contrary to those of all mortals: detestable to them is everything sacred to us; conversely, what disgusts us is permitted to them... They do not eat pork because they attribute their leprosy to it... Their custom (ritus), however originated, they justify by its age; their other institutions, perverse, abominable, have gained strength through their contradiction; for the rejected, who have renounced the faith of their peoples, pay tribute and taxes where the Jews have become powerful; also because they hold together with tenacity and support each other; meanwhile they lie in hostile hatred against everything else, separated from the table, divided from the sleeping place, this people avoids, although completely immoderate in sexual drive, sexual intercourse with foreign women(?), while among themselves nothing is forbidden. They have introduced circumcision to be recognized by this deviation. Their proselytes practice the same custom; they learn first to despise the gods, renounce their homeland, disregard parents, children, and siblings... The Jewish custom is absurd and sordid. As long as Assyrians, Medes, and Persians ruled the Orient, the Jews were the most despised part of the conquered. After the Macedonians came to predominance, King Antiochus tried to eradicate their superstition and introduce Greek customs to transform this most disgusting people (deterrimain gentem)*.' (Histories V, 3-8)

Judgments of Arabic and Persian Writers and Scholars.

'*The Jews, who live scattered throughout the world yet hold firmly together, are cunning, misanthropic, and dangerous creatures that must be treated like a poisonous snake, namely immediately, as it approaches, to step on its head, because if one allows it to raise its head even for a moment, it will surely bite, and its bite is certainly deadly*.' Adb al-Quâdir al Jîlâni, al Fath ar Rab-bani wal-Faid ar-Rahmâni, Mag. 37. (545 AD) Mohammed Born 571, died 632.

'*Because of their injustice, we have forbidden the Jews many good things that were previously allowed to them, because they greatly deviated from the religion of God and practiced usury, which was forbidden to*

them, and unjustly consumed the property of other people.' IV Surah (Page 78).

'*God previously made a covenant with the Children of Israel... Because they have now broken their covenant, therefore we have cursed them and hardened their hearts. But you shall not cease to discover their deceits. They are deceivers, except for a few!'* V Surah (Page 78). From the Quran, according to the Ullmann translation.

'*Expecting honesty and sense of justice from a Jew is like seeking virginity from an old prostitute*.' Manâwi, al-Maulid, Sig. 72 (821 AD). '*I cannot comprehend why these murderous-breathing beasts have not long been exterminated. Would one not immediately kill wild animals that eat humans, even if they were human-like? And are the Jews anything other than man-eaters?*' Mirza Hassan Chan, Chiam. hig. Bil. 3. (1689 AD)

Judgments from the Sixth to Sixteenth Centuries.

Guntram King from the House of Merovingians, around 565 AD. '*Woe to this people of the Jews, for it is evil and treacherous and always of a deceitful heart*.' From the Chronicle of Gregory of Tours, born 540, died 594. Book VIII, Chapter 1.

Peter of Cluny, around 1146: '*I do not advise killing the Jews, but punishing them in a manner corresponding to their wickedness. What is more just than to take back from them what they have obtained by fraudulent means? What they possess has been stolen shamefully, and since they have remained unpunished for their insolence, which is the worst, it must be withdrawn from them. What I say is known to all. For they do not fill their barns with grain, their cellars with wine, their purses with money, their chests with gold and silver through honest agriculture, legitimate military service, or any useful trade, but rather through what they deceitfully extract from people, through what they secretly buy from thieves, thereby acquiring the most precious things for the lowest price*.'

Peter Schwarz, 1477. '*The Jews cheat people and corrupt nations and plunder countries through usury. There is no more evil, cunning, greedy, unchaste, unsettled, poisoned, angry, proud, deceitful, shameful people who keep no faith with people*.'

Franciscan Bernardin of Feltre. Preached in 1487: '*The usury of the Jews is so excessive that the poor are being strangled. And I, who eat the bread of the poor, should I be a mute dog at this place of truth? Dogs bark at those who still their hunger, and I, who eat the bread of the poor, should remain silent as I see their robbery?'*

Erasmus of Rotterdam (1487): *'This is a robbing and fleecing of the poor man by the Jews, which is no longer tolerable and God have mercy. The Jewish usurers establish themselves even in the smallest villages, and when they lend five guilders, they take six times the pledge and take interest on interest, and from this again interest, so that the poor man loses everything he has.'*

Johann Trithemius, Abbot Tritheim in Würzburg, born 1462, died 1516:

'*It is explicable that an equal aversion to the usurious Jews has taken root among both low and high, and I approve all legal measures to protect the people against exploitation by Jewish usury. Or should a foreign, intrusive people rule over us? - and rule not through greater strength, higher courage and higher virtue, but solely through miserable money gathered from all sides and by all means, whose acquisition and possession seems to be the highest good for this people? Should this people be allowed to fatten themselves unpunished with the sweat of farmers and craftsmen?*'

Geiler von Kaysersberg, Cathedral Preacher in Strasbourg, died 1510: '*Are the Jews better than Christians, that they do not want to work with the work of their hands? Are they not subject to God's saying: 'In the sweat of your face shall you earn your bread!' To practice usury with money is not working, but skinning others in idleness.*'

Martin Luther, Born 1483, died 1546: 'Just as it is impossible for the grasshopper to stop its jumping and chirping, the snake its stinging: so little does the Jew desist from his intention to kill Christians wherever he can.' Table Talks. (Erlangen Edition of Luther's Works, Vol. 62, p. 375.). '*All the anxious sighing and yearning of their heart goes toward being able to deal with us heathens one day as they dealt with the heathens in Persia at the time of Esther. Oh, how they love the Book of Esther, which so finely matches their bloodthirsty, vengeful, murderous desire and hope! No people more bloodthirsty and vengeful has the sun ever shone upon, than those who imagine they are God's people in order to murder and strangle the heathens*.' Erlangen Edition Vol. 32, pp. 120/21.

Note: *In his early years, when Luther did not yet know the Jews, he expressed himself very respectfully about them (1523). He called for treating them properly, since Jesus Christ himself was a born Jew. The double error contained herein he later clearly recognized and substantially corrected his view of Judaism, educated by life experience*.

When he had learned in dealing with the people about the unprecedented usury and hypocritical nature of the Jews, when he saw how Judaism exercised its secret influence even into the circles of princes and governments and abused it for plundering the people, when he learned of the hidden sentiments and laws of the Jews, which are a mockery of all morality and Christianity, then he gave vent to his honest heart in bitter

words, with the entire passion of a true man, a great nature.

In 1543 he published two books: '*On the Jews and Their Lies*' and '*Of the Ineffable Name*', in which he passes absolutely devastating judgments on this depraved, God-cursed people. '*Their breath stinks after the heathens' gold and silver, for no people under the sun has ever been greedier than they are, were, and will always remain, as one sees from their cursed usury; and they console themselves that when their Messiah comes, he shall take all the world's gold and silver and distribute it among them*.' (p. 176)

'*They have sucked in such poisonous hatred against the Goyim (non-Jews) from youth from their parents and rabbis and continue to drink it unceasingly, so that it has gone through their blood and flesh, through marrow and bone, becoming entirely nature and life. And just as flesh and blood, marrow and bone cannot change, so they cannot change such pride and envy; they must remain so and perish*.' (Handbook of the Jewish Question, p. 181)

'*Therefore know, dear Christian, and doubt not, that after the devil, you have no more bitter, more poisonous, more violent enemy than a true Jew who seriously wants to be a Jew. There may perhaps be among them some who believe what cows or geese believe; yet the blood and circumcision clings to them all. Hence they are often accused in histories of poisoning wells, stealing and mutilating children, as in Trent, Weissensee, etc. They may well say no to this; but whether or not, I know well that the full, whole, broad will is not lacking in them, if they could come to it by deed, secretly or openly. Of this be certain and act accordingly*'. p. 182. (Similar pp. 274 and 276.)

If they do something good, know that it does not happen out of love, nor for your benefit, but because they must have space to live among us, must do something out of necessity, but the heart remains and is, as I have said… And a person who does not know the devil might well wonder why they are so hostile to Christians, when they have no reason; for we do everything good for them. They live in our home under our protection and shield, use our land and streets, market and alleys, besides the princes and authorities sit there, snore and have their mouths open, letting the Jews take from their open purse and chest, steal and rob what they want, that is, they let themselves and their subjects be fleeced and sucked dry by Jewish usury, and make themselves beggars with their own money. For the Jews, as in misery (in exile), should certainly have nothing, and what they have must certainly be ours: so they do not work, earn nothing from us; so we do not give or grant it to them; nevertheless, they have our money and goods, and are thereby our masters in our own land and in their misery. If a thief steals ten guilders, he must hang; if he robs on the street, he loses his head. But a Jew, if he steals and robs ten tons of gold through his usury, is dearer than God himself.

And as a sign they boast confidently, and strengthen their faith and poisonous grudge against us, speaking among themselves: hold fast, see how God is with us, and does not abandon his people even in misery. We do not work, have good, lazy days: the cursed Goyim (non-Jews) must work for us in advance, but we get their money: thereby we are their masters, they our servants. Erlangen Edition Vol. 32, pp. 182/83.

'*Their Talmud and Rabbis write that killing is not a sin if one does not kill a brother in Israel; and whoever does not keep an oath to a Heathen (i.e., Christians) does not sin; moreover, stealing and robbing, as they do through usury from the Goyim, is a divine service; for they believe that they are the noble blood and circumcised holy ones, we are cursed Goyim, and so they cannot treat us badly enough, nor sin against us, because they are the masters of the world, we are their servants, indeed their cattle! To such teaching the Jews still adhere even today and do as their fathers: pervert God's word, be greedy, practice usury, steal, murder where they can, and teach their children to do likewise*.' Erlangen Edition Vol. 32, p. 192.

['*I would say for myself at last, if God would give me no other Messiah than what the Jews desire and hope for, I would much, much rather be a sow than a human*.']

'*Someone might think I speak too much. I do not speak too much, but far too little, for I see their writings: they curse us Goyim and wish us all misfortune in their schools and prayers, they rob us of our money and goods through usury, and, where they can, prove us all evil malice, want (which is the worst) to be right and well done, that is: to have served God, and teach to do such things. No heathens have done such things, nor does anyone do it except the devil himself, or those he has possessed, as he has possessed the Jews.*'

'*In my opinion, it comes down to this: If we are not to become participants in the Jews' blasphemy, we must be separated and they must be driven out of our land. This is the nearest and best counsel that secures both parties in such a case...*' p. 254.

'*I know well that they will deny all this; but it agrees with Christ's judgment that they are poisonous, bitter, vengeful, malicious serpents, murderers, and devil's children who secretly sting and cause harm because they cannot do so publicly*.' Von den Jüden und ihren Lügen. Erlanger Edition, Vol. 32, p. 244.

'*What do I now care about the Jews' Messiah? ... I would say: Dear Lord God, keep your Messiah or give him to whoever wants him, but make me a sow instead*.' Erlanger Edition, Vol. 32, p. 261…. '*In sum, a Jew is so full of idolatry and sorcery as nine cows have*

hairs, which is uncountable and endless, just as the devil, their god, is full of lies.' p. 300.

'*God has spoken much to David and commanded him to do this and that, but it does not concern me... we are not the people to whom he speaks... Let Moses and his people remain together, it is over with them, it does not concern me*.' A. Berger, M. Luther. II, 2 p. 249.

'*When you see or hear a Jew teaching, think of nothing else than that you are hearing a poisonous basilisk*.' Erlanger Edition, Vol. 33, p. 137.

'*How much more honestly do heathen philosophers and poets write and teach, not only about God's government and future life, but also about temporal virtues... Yes, I maintain that in three fables of Aesop, in half of Cato, in some comedies of Terence, there is more wisdom and teaching about good works than can be found in all books of Talmudists and Rabbis and might fall into any Jew's heart*.' p. 193.

We must not take revenge; they have revenge on their necks, a thousand times worse than we might wish them. I will give my faithful counsel.

Firstly, that one sets fire to their synagogues or schools, and what will not burn, cover with earth and bury, so that no human sees a stone or slag from it forever… Secondly, that one also breaks and destroys their houses likewise. For they practice the same thing in them as they do in their schools… Thirdly, that one takes away all their prayer books and Talmuds, in which such idolatry, lies, curses, and blasphemy are taught… Fourthly, that one forbids their Rabbis, on pain of life and limb, from teaching further… Fifth, that one completely abolish the Jews' safe conduct and streets, for they have nothing to do in the country because they are neither lords, nor officials, nor merchants, nor anything of the sort… Sixth, that one forbid them usury… Seventh, that one give young, strong Jews and Jewesses flails, axes, pickaxes, spades, distaffs, spindles and let them earn their bread in the sweat of their brows…

But if we fear that they might harm us in body, wife, child, servants, cattle, etc., so let it remain with the usual prudence of other nations, such as France, Spain, Bohemia, etc. and reckon with them what they have usured from us; and afterward divide amicably, but always expel them from the land. pp. 233-238.

Dr. Johann Eck. Luther's Opponent, born 1486, died 1543. '*So they (the lords and nobles) see before their eyes that their (protected) Jews do not work, do not create, do not conduct legitimate trade (commerce), and have no craft; they build nothing: they thus live in idleness in wealth, in gluttony and revelry. The poor Christian next to the Jew works hard day and night, barely has dry bread. The Jew gains more than enough in the shade under the roof through usury: And a such a day-robber is helped by the noble estate, for paltry, base money. Shame! If one finds a nobleman who, when asked why he tolerates Jews in his village, answers: 'Yes, I have three or four Jews in the village, they bring me in a year more than all my peasants!' see, he defends himself with greed alone... Yes, some nobility treats Jews more beautifully and honorably than Christians, becomes more angry and punishes more seriously if a Jew is beaten or insulted than if a Christian is insulted... Usury makes them so well kept because of their money. The lords are gracious to them, the officials and scribes willing, when he comes to the chancery, he is immediately dispatched, while a poor man, a Christian, must sit and wait long at the door. Usury makes them live richly, eat and drink, have beautiful and good household goods... And yet the nobleman knows that the Jew has usured all this or bought it from a thief. For in this the Jews have it better than the Christians, for a Christian in whose possession foreign (stolen) goods are found must answer how and from whom this came into his possession. In contrast, this is overlooked for the Jew by His Lordship; so he sits in honor and splendor in idleness: How could he desire (under such circumstances) to become a Christian, since then he would have to work and spit into his hands differently...*' From '*A Little Book of a Jew's Refutation: in which the entire Christendom is too weak, it is said that the Jews are wrongly accused of murdering Christian children. Here you will also find many histories of the evil and roguery that the Jews have established in all German lands and other kingdoms*.' Chapter 24, 1542.

E. F. Heß. '*...during these dealings (on the Jewish New Year's Day), one Jew asks another if he has not cheated any... Christian, or if he has not stolen from him, or if he has not persuaded someone to steal, or sold the stolen goods to the Jew for half the money, or if he has not defrauded or cheated a Christian through exchange. In sum, one opens to the other by what means and ways he has cheated someone. Then the other says: Well then, you have brought a corban, that is, you have brought an offering to GOD...*' Juden-Geißel, p. 104. Cologne 1608.

S. F. Brentz. '*When the Jews have run around for a whole week, and have cheated a Christian here and there, they usually come together every Sabbath and boast of their rascality, then the other Jews say... one should take the heart out of the Christian's body, and further say: ... the best among the Christians should be killed*.' Jüdischer abgestreifter Schlangenbalg. Nuremberg 1614.

Israel infanduin seelus audet morte piandum. (*Israel dares an unspeakable, death-worthy crime*.) From the '*Prophecies of the Abbot of Lehnin Monastery from the year 1300*'. (First compiled around 1690.)

Giordano Bruno, Born 1548, died 1600. '*It is true that I have never found such a legal view, except*

among wild barbarians, and I believe that it first arose among the Jews; for they form such a pestilential, leprous, and generally dangerous race that they deserved to be exterminated before birth.' (Giordano Bruno, Spaccio. Paris 1548, published by Lagarde. Vol. II. p. 500. Göttingen 1888). '*The Hebrews... a people, always low, servile, peddling, separating themselves, closed and without intercourse with the other peoples, who are pursued by them with bestial contempt and whom they then justly despise in return*.' (ibid. p. 576). '*The worst is that they, as the scum of Egypt, have inherited the misunderstood religion of the Egyptians in a corrupted form for posterity*.'

Dr. H. Braunhofer says in his book '*Giordano Bruno's Worldview and Fate*' (Leipzig 1882) about this ingenious thinker who traveled for 13 years in France, England, Germany, and Italy and had a free, wide view: 'All praise given to the Bible is for Bruno merely an unavoidable concession. For in the deepest depths of his heart boils inherited racial hatred against everything that has emerged from Jewish blood. Expressions like: '*Circumcised sense and shorn understanding*' form clear references to Judaism and Christianity. *Bruno explains the cruel harshness of Jewish penal laws, which have become a sad model for Christian and Mohammedan legislation, from the depravity of the Jewish tribal character. A law that allows innocent children and the mother to be punished for the father's error could, according to Bruno, only arise from such a race* (From 'Opere di Qiordano Bruno', A. Wagner, Leipzig. 1830; Vol. II, pp. 197, 236, 239, 380).

Adam Contzen. 1570-1635. *As a Professor in Mainz and a member of the Jesuit Society, he emphasized the necessity of driving out all Jews as poisonous animals from the land, depriving them of their assets, and reminded [people] of the glorious princes who had actually done this*. In his book about public property.

Judgments of writers, statesmen, and philosophers from the Thirty Years' War to the Freedom Wars 1813-1815.

Friedrich Wilhelm I. King of Prussia, 1713-1740. '*Does he need the Jews... because he wants to defend and conserve them? I do not want the peddling rabble in my land. My predecessor, Elector Joachim II, was quite right when he said to his chancellor one day: 'The Israelites are dangerous vermin.' You see, one was enough to cheat me out of 100,000 talers*.' King Friedrich Wilhelm I to one of his ministers, when the mint Jew Ephraim Veit had cheated him out of 100,000 talers. 1721. (He also issued a 'General Edict that all unprotected Jews shall be immediately expelled from the land at once. Dated Berlin, January 10, 1724'.)

Andr. Sutor. Around 1740 '*The Jews are as useful to a land as mice are on a grain floor and moths to a garment*.' *The hundred-eyed blind Argos and two-faced Janus*. Augsburg 1740. p. 373.

Frederick the Great. Born 1712, ruled 1740 to 1786. '*We command... that the bad and lowly Jews in small towns, especially those lying in the middle of the land, where such Jews are entirely unnecessary and even harmful, be removed therefrom at every opportunity and with all possible means. - What concerns their trade, they may keep. But that they bring entire populations of Jews to Breslau and make an entire Jerusalem out of it, that cannot be.' - And in the Jewish Regulation of 1750 it states (Art. 27): 'The highest permitted interest rate is 12 percent.' (Art. 28): 'Rural properties are in no way permitted to be purchased or possessed by Jews.' (Art. 33): 'No Jew may live in the countryside*.' H. Jungfer, The Jews under Frederick the Great. pp. 18, 21 and 34. Leipzig 1880.

Empress Maria Theresa. Born 1717, ruled 1740 to 1780. '*Henceforth, no Jew, by whatever name, shall be allowed to stay here without my written permission. I know of no worse plague for the state than the nation, because of their art of bringing people into beggary through fraud, usury, and money contracts, practicing all customary commerce that any honorable man abhors. Therefore, they are to be kept away and reduced as much as possible*.' Handwritten letter to the Court Chancery in 1777. The bracketed passages are no longer precisely decipherable in the original script.

Georg Gottfried Strelin. Around 1750. This economist demanded that truly paternal princes should forgo the Jewish protection money and no longer grant Jewish protection due to the land-destroying nature of the Jews. Introduction to the Doctrine of New Levies. (Nördlingen 1778.)

Voltaire. Born 1694, died 1778. '*The Jews are nothing but an ignorant and barbaric people, which for a long time has combined the filthiest greed with the most abominable superstition and the most inextinguishable hatred against all peoples among whom they are tolerated and by whom they enrich themselves*.' Vol. XXV. p. 462. Philosophical Dictionary.

'*My uncle had dealings with the most learned Jews of Asia. They admitted to him that their ancestors were commanded to abhor all other peoples. Indeed, among all historians who have spoken of them, not a single one is unconvinced of this truth, and hardly does one open Jewish books before finding proof of this*.' Vol. XII. Mélanges.

'*The small Jewish nation dares to display an irreconcilable hatred towards all peoples, is always superstitious, always lustful for the goods of others, cringing in misfortune, insolent in fortune*.' Vol. XV. Essay on Customs.

'*Just like the Banians and Armenians roam through all of Asia, and like the Isis priests appear under*

the name of Gypsies to steal chickens and tell fortunes in courts, so are the Jews, this rabble of vagabonds, everywhere where money can be earned. But whether these circumcised Israelites, who sell old pants to the savages, claim to be descendants of the tribe of Naphtali or Issachar, is very unimportant, they are nonetheless the greatest scoundrels who have ever defiled the earth's surface.' Vol. LXVIII. p. 392. Corresp. à M. de Lisle. 1775.

'*One is astonished by the hatred and contempt that all nations have shown towards the Jews. This is an inevitable consequence of their behavior. They always observe customs that are in direct contradiction to existing social conditions; they have therefore been rightly treated as a* nation that stands in opposition to all others; they serve these out of greed, despise them out of fanaticism, and consider usury a sacred duty.' Vol. III. Essay on Customs. - Voltaire, (Euvres ed. Beuchot, Paris 1840.

'*They were everywhere usurers according to the letter of freedom and the privileges of their law and everywhere a terror for the same reason.' - 'The Hurons, the Canadians, the Iroquois were philosophers of humanity compared to the Israelites*.' 17th volume of his complete works, p. 53.

Immanuel Kant. Born 1724, died 1808. '*The Palestinians living among us have come into a not unfounded reputation for fraud through their spirit of usury since their exile, even regarding the greatest number. It now seems strange to imagine a nation of fraudsters; but it is equally strange to imagine a nation of merchants, whose by far largest part, bound by an old superstition acknowledged by the state in which they live, seeks no civil honor but wants to replace this loss through the advantages of outwitting the people among whom they find protection and even among themselves*.' Anthropology in a Pragmatic Sense. Königsberg 1798. pp. 129 f.

Johann Gottfried v. Herder (Born 1744, died 1803). '*... Indeed, in artistic matters, the Jewish nation, although living between Egyptians and Phoenicians, has always remained inexperienced, since even their Solomonic Temple had to be built by foreign workers. Also, although they possessed the harbors of the Red Sea for a time and lived close to the coasts of the Mediterranean Sea, in this most fortunate position for world trade, with a population that was too large for their land, they never became a seafaring people. Like the Egyptians, they feared the sea and have always preferred to live among other nations; a trait of their national character that Moses himself already fought against powerfully. In short, it is a people that was corrupted in its upbringing because it never reached the maturity of a political culture on its own soil, and thus also never reached a true sense of honor and freedom... The people of God... has been for thousands of years, indeed almost since its origin, a parasitic plant on the tribes of other nations: a lineage of clever intermediaries almost throughout the entire world, which, despite all oppression, nowhere longs for its own honor and dwelling, nowhere for a homeland*.' Ideen zur Philosophie der Geschichte der Menschheit. III. Teil. S. 97f. Riga and Leipzig.

'A ministry where the Jew is everything; a household where a Jew holds the keys to the wardrobe and cash of the entire house; a department or commission in which Jews conduct the main business; a university where Jews are tolerated as brokers and money-lenders for students: - these are marshes to be drained, for according to the old proverb, where carrion lies, the eagles gather, and where there is decay, insects and worms hatch.' Adrastea M. IV. St. I. S. 15f.

Goethe (Born 1749, died 1832). Haman (to King Ahasverus): '*You know the people called Jews, who never recognize a master except their God. You gave them space and peace to multiply widely and nourish themselves according to their nature in your land. ... they have a faith that entitles them to rob foreigners, and with their audacity your peoples stand exposed... The Jew loves money and fears danger. He knows with little effort and without much risk, through trade and interest, to carry money out of the land... They also find through money the key to all hearts, and no secret is well-guarded before them, with each they trade according to their own manner. They know how to catch everyone through credit and exchange; he who gets involved cannot escape... Everyone in your entire land is related to Israel in one way or another, and this clever people sees only one way open: As long as order stands, it has nothing to hope for' ...* Goethe, *Das Jahrmarktsfest zu Plundersweilern*.

In a letter to Jacobi, Goethe writes, among other things: '*Oh you poor Christian, how badly it will go for you when the Jew will have gradually spun around your buzzing little wings*', and further warns '*against the Jewish tricks*' of Moses and Mendelssohn. Goethe, Letters: Weimar Edition - VII. 131.

When the Jewish Secret Financial Counselor Israel Jacobsohn in Brunswick submitted an '*Most Humble Presentation to His Highness the Prince Primate*' (Brunswick 1808) demanding the abolition of all remaining restrictions for Jews, Goethe remarked: '*It befits the Brunswick Jewish savior to view his people as they should be and could become, but the Prince Primate cannot be blamed for treating the race as it is and as it will remain for a while*.'

Regarding a writing published in 1808 against Jacobsohn's publication and Jewish emancipation, titled '*Remarks on the Secret Financial Counselor Israel Jacobsohn's Writing*' without indication of the author, Goethe expressed: 'I was very pleased to see that they have thoroughly illuminated the financial-secret Jacobin

Israeli son. Could you perhaps tell me the author of the small writing? There are excellent passages in it that could have found a place in a plea by Beaumarchais. Unfortunately, the whole is not written rapidly, boldly, and cheerfully enough as it should have been to make this humanitarian ointment-spreader ridiculous before the whole world for once and for all.' From 'Goethe's Correspondence with a Child', by Bettina v. Arnim.

'*The Israelite people have never been worth much, as their leaders, judges, supervisors, prophets have reproached them thousands of times; they possess few virtues and most of the faults of other peoples...*'

'*But what should I say about the people who have appropriated the blessing of eternal wandering before all others and through their mobile activity understand how to outsmart the sedentary and overtake those who wander along with them?*'

'*We hold fast to this (Christian) religion, but in our own way: we educate our children from youth about the great advantages it has brought us, but about its origin and course, we only provide knowledge later, then the originator becomes dear and valuable to us, and all information relating to him becomes sacred. In this sense, which one might perhaps call pedantic, but must recognize as consistent, we tolerate no Jews among us, for how could we grant him participation in the highest culture whose origin and provenance he denies?*' Goethe, Wilhelm Meisters Wanderjahre. 2nd Book, 2nd Chapter, and 3rd Book, 9th and 11th Chapters.

When in 1823 a law permitted marriage between Jews and Christians, Goethe, as Chancellor F. v. Müller recounts, '*fell into passionate anger over the new Jewish law that permits marriage between both faith-related groups*'. He anticipated the worst consequences, claiming that if the General Superintendent had character, he should rather resign his position than marry a Jewess in the church in the name of the Holy Trinity. All moral feelings in families, which also rested on religious foundations, would be undermined by such a scandalous law. Moreover, he wanted to see how one would prevent a Jewess from becoming Chief Court Mistress. The foreign countries must absolutely believe in bribery to comprehend the adoption of this law; who knew whether the almighty Rothschild was not behind it. From Chancellor Friedrich v. Müller's conversations with Goethe; published by Burkhardt, Stuttgart 1870, p.57; and in '*Goethe's Conversations*' by Woldemar Frhr. v. Biedermann (Conversation 371), Leipzig 1889 to 1891.

'*The Holy Scripture indeed speaks only of one human pair that God created on the sixth day. However, the gifted men who recorded God's word, which the Bible transmits to us, were initially dealing with their chosen people, and we certainly do not want to dispute this people's honor of descent from Adam. We others, as well as Negroes and Laplanders and slender people who are more beautiful than us all, certainly also had other primeval fathers; and the esteemed society will certainly admit that we differ from the true descendants of Abraham in a very diverse way and that they, especially regarding money, surpass us all*'.

'*Jewish essence, energy is the basis of everything. Immediate purposes. Not even the smallest, lowest Jew lacks a decisive striving, and indeed an earthly, temporal, momentary one.*'.. '*Jewish language has something pathetic.*' Eckermann's *Conversations with Goethe*, (Reclam Edition), Vol. II, p. 16.

Schiller. 1759 to 1805. '*The unworthiness and depravity of the (Jewish) nation cannot erase the sublime merit of its legislator (Moses) nor destroy the great influence this nation rightly claims in world history. We must appreciate them as an impure and common vessel wherein something very precious (monotheism) was preserved... During this long stay, they lived separated from the Egyptians, separated both by their own dwelling place and by the moral standing that made them abhorrent to all native inhabitants of the land and excluded them from all participation in the civil rights of the Egyptians... Such a separated mass of people in the heart of the empire, idle through their nomadic way of life, which held together very closely among themselves but had absolutely no common interest with the state, could become dangerous during a hostile invasion and easily be tempted to use the weakness of the state, of which they were idle spectators... To the fear and antipathy which had always been harbored against them in Egypt was added disgust (because of leprosy) and a deeply repulsive contempt*.' '*The Mission of Moses*', Reclam, Vol. 10, pp. 235 ff.

(In Schiller's time, it was still unknown that ancient civilized peoples had long known a monotheistic doctrine before the appearance of the Jews. Only more recent ancient research has brought clarity about this. Moreover, the Jewish doctrine cannot claim to represent monotheism in a higher sense, since it does not know a God of all people, but only worships a national special god who exclusively cares for the people of Judah and pursues all other peoples with hatred. (Cf. Fritsch, '*The False God*'.) Accordingly, the reverence for the 'impure and common vessel' must be substantially reduced).

Napoleon I.. Born 1769, died 1821. '*The Jewish nation has been pursuing usury and extortion since Moses' times according to its entire disposition...*' …'*The French government must not view with indifference how a low, degenerate nation capable of all manner of vileness exclusively takes possession of the two beautiful departments of the old Alsace. One must view the Jews as a nation, not as a sect. This is a nation within a nation; I would like to withdraw from them, at least for a certain time, the right to lend mortgages; for it is too humiliating for the French people to feel obligated to a lowest nation. Entire villages have been wrested from their owners by*

the Jews; they have reintroduced serfdom; they are true raven swarms...'

'*Through legal measures, one must anticipate self-help that would otherwise be necessary against the Jews; they would risk being massacred one day by the Christians of Alsace, as has often happened to them, and almost always through their own fault. The Jews are not in the same position as Protestants and Catholics. One must judge them from a state law perspective, not civil law, since they are not citizens… One could also prohibit them from trading because they dishonor it through usury and declare their concluded business transactions as fraudulent.*'

'The Christians of Alsace and the Prefect of Strasbourg have transmitted many complaints about the Jews to me during my passage through this city…. I point out that one does not complain to the same degree about Protestants or Catholics as about the Jews. This has its reason in the fact that the harm the Jews cause does not come from individuals, but from the totality of this people itself. They are caterpillars and locusts devastating France... I do not want the well-being of the provinces sacrificed to theoretical and egoistic principles.' Napoleon I in the French State Council (Session of April 30, 1806). Abs. *Dictionnaire Napoleon ou recueil alphabetique des opinions et jugements de 1'empereur Napoleon Ier*, ed. by Damas Hinard, 2nd ed. Paris 1854.

'*I am advised to expel the wandering Jews, who do not deserve French rights, and to instruct the tribunals to use their authority against usury, but these means would be inadequate. Since Moses, the Jews have been united as a people of usurers and oppressors; among Christians, there is nothing similar; among them, usurers are the exception and are poorly regarded... One must prohibit the Jews from trading because they abuse it, just as one would prevent a goldsmith from working if he processed false gold...*' Session of May 7, 1806. Pelet (de la Lozère), *Opinions de Napoléon sur divers sujets de politique et d'adiainistration* pp. 213 ff. Paris 1833.

'*The Jews have provisioned my armies in Poland; I wanted to give them a political existence, I wanted to make them a nation and citizens; but they are useful for nothing except haggling with old clothes. I was compelled to enact laws against their usury; the farmers in Alsace thanked me for it*.' Napoléon, *Mémoires de St. Helène*. H. Naudh, *Die Juden und der deutsche,* Staat. 1st Ed. p. 133. Leipzig 1883.

Johann Gottlieb Fichte. Born 1762, died 1814. '*A powerful, hostile-minded state spreads through almost all countries of Europe, which stands in constant war with all others and weighs terribly heavily on citizens: it is Judaism. I do not believe... that it becomes so terrible through forming a separate and tightly interconnected state, but through this state being built on the hatred of the entire human race. From a people whose lowest member traces his ancestors higher than we all trace our history... which sees in all peoples the descendants of those who drove them out of their passionately loved homeland; which has condemned itself and is condemned to petty trade that weakens the body and kills the spirit for every noble feeling; which is excluded by the most binding thing humanity has, its religion, from our meals, from our cup of joy and the sweet exchange of cheerfulness heart to heart, which separates us all from its duties and rights down to the soul of the All-Father, from such a people, should anything different be expected than what we see: in a state where the absolute monarch cannot take my paternal hut, and where I maintain my right against the almighty minister, the first Jew who pleases can plunder me with impunity. You all witness this and cannot deny it, and speak sugar-sweet words of tolerance and human rights and civil rights, while you violate the first human rights in us...*

Do you not remember the state within a state? Does not the comprehensible thought occur to you that the Jews, who are citizens of a state more solid and powerful than all of yours, will completely trample your other citizens if you also give them citizenship rights?

They must have human rights, even though they do not grant us the same; for they are human, and their injustice does not authorize us to become like them... But to give them civil rights, I see no means other than: in one night cutting off all their heads and putting on others in which not a single Jewish idea exists. To protect ourselves from them, I see no other means than to conquer their promised land and send them all there.' Contributions to the Justification of Public Judgments about the French Revolution. 1793. (In 'Complete Works', published by J. G. Fichte. Volume VI. Berlin 1815. pp. 149f.)

Ernst Moritz Arndt. Born 1769, died 1860. '*One should absolutely prohibit and prevent the import of Jews from abroad into Germany... Jews as Jews do not fit into this world and these states, and therefore I do not want them to be multiplied in Germany in an improper manner. I also do not want this because they are an entirely foreign people, and because I wish to keep the Germanic strain as pure as possible from foreign elements... The admission of foreign Jews who desire our country is a misfortune and a plague of our land. Unaccustomed for long centuries to the loyalty and honesty that accompany the quiet and simple businesses of life, impatient of any hard work and arduous labor, a Jew would rather go hungry and wander about on the uncertain hope of momentary booty than earn his bread by the sweat of his brow. Unsteady in mind and drive, roaming about, lying in wait, cunning, roguish, and servile, he tolerates all disgrace and misery rather than steady and hard work that breaks furrows, clears forests, cuts stones, or sweats in a steady workshop; like flies and mosquitoes and other vermin, he flutters about and lies in wait, always grasping for easy and fleeting gain, and*

holds it with merciless claws when he has snatched it... Small towns, towns, and villages where many Jews sit acquire an overall frivolous, unsteady, and roguish character, for even Christians adopt much of the Jews' manner; indeed, to survive, they are forced to compete with them in their arts and tricks: so the honest, quiet, and loyal German citizen and farmer becomes a deceitful and cunning fellow who finally neglects serious work and calm business and pursues the light and uncertain booty of a fluttering and deceptive gain... Truly, those who without further consideration of such great differences and such important consequences for the whole have granted Jews equal civil rights with Christians have done very wrong... A kind and just ruler fears the foreign and degenerate, which through continuous influx and mixing can poison and corrupt the pure and glorious seeds of his noble people. Now, as Jews from all regions of Europe stream to its center, Germany, and threaten to flood it with their filth and plague, as this destructive flood particularly threatens from the East, namely from Poland, the irrevocable law goes forth that under no pretext and with no exception may foreign Jews ever be admitted to Germany; and even if they could prove they are bringing millions in treasures.' *A Glance from the Time onto the Time*, 1814.

Judgment about the Jews after the Freedom Wars up to the Present day.

J. L. Klüber. Born 1762, died 1837. '*The Jews are a political-religious sect under the strict theocratic despotism of the Rabbis. They stand in a close association, not just for a specific ecclesiastical doctrine, but they also form a completely closed, hereditarily sworn society, with certain political principles and commandments, for common life and commercial interactions, for their own popular education, which excludes a gradual progression to higher culture, and for a caste-like family spirit, to which complete physical separation from all non-Jews is particularly mandatorily inherent*.

The spirit of Judaism, this birth of raw antiquity, is generally recognized by ecclesiastical faith arrogance, for the Jews imagine themselves to be the chosen or the people of God, as such elevated above all non-Jews (Goyim), and therefore physically and visibly different from these, who are even supposed to be completely exterminated upon the arrival of their Messiah; by a hatred against all non-Jews mandated and approved by religious prescription; by a religious and moral teaching which leaves unjustified scope for choosing means for selfish purposes against non-Jews, while it is forbidden for an Israelite to take even moderate interest from his fellow believers for loans; by an untiring lurking and haggling spirit; by swindling and usury; by people's corruption through deception and overreaching, through undertaking and promoting immoral and unlawful trade; by aversion to strict work that does not satisfy greed or is not extorted by it; by unwillingness and unsuitability for personal defense of the homeland, not only because of their inherent cowardice, but also because they do not recognize it as their own; by poverty of soul nobility and genuine intellectual education.

Reason proves, and experience confirms, that the spirit of any caste, be it political or religious, especially the political-religious, is incompatible with state and community welfare. Now, as mentioned above, Judaism establishes, up to this moment unchangeably, in political, religious, and physical terms, a caste spirit the like of which in nature and scope, particularly in sharp, uncompromising separation of its adherents from every other human class, is not found in all of Christian Europe. The Jews form, according to their own expression, a nation of their own across the entire globe; completely closed off from any other, with such a peculiar, into civil life so multiply intervening political-religious arrangement, mode of action and thinking, that the Israelite part of the subjects in any state where state power is not the possession of the Jews, in multiple respects forms a state within a state, or rather must form such. This mutual relationship makes a continuous antagonism between state and Judaism inevitable.'

'*Such a conflict is a disease in the body of the state; an incurable one, as long as the current Judaism exists; an evil that imperceptibly but inevitably spreads, finally attacking that body in its most noble parts and, if not destroying it, constantly tormenting and weakening it, unless specific boundaries are set and carefully guarded in time. To grant full citizenship, completely equal rights with all citizens who live in such a manner, to the Jewish community, i.e., to the entire sum of Judaism's adherents as it lives and moves before our eyes, would be tantamount to transforming that overly acute, incurable evil into an incurable cancer that would continuously spread...*' Overview of Diplomatic Negotiations of the Vienna Congress etc. III Section p. 390 f.. Frankfurt a. M. 1816.

Hellmuth von Moltke. Born 1800, died 1891. '*Despite their fragmentation, the Jews are closely connected. They are consistently guided towards common purposes by unknown superiors... By rejecting all attempts by governments to nationalize them, the Jews form a state within a state and have become a deep and not yet healed wound in Poland*.'

'*At all times, the Jews did not consider an oath regarding a Christian to be binding. From a dispute of one of their own with a Christian, they always made a matter of their nation. When it came to promoting common purposes, a general fast day was proclaimed, and under penalty of one of the three Jewish curses, each had to pay the amount of a day's consumption for himself and his family. In this way, individual cities or provinces have often supported other, far-distant ones with significant sums of money. Even now, each city has its own judge, each province its rabbi, and all stand under*

an unknown supreme head, which resides in Asia, obligated by law to constantly wander from place to place, and which they call the 'Prince of Slavery'. - Preserving their own government, religion, customs, and language, obeying their own laws, they know how to circumvent those of the country or hinder their execution. And closely united among themselves, they reject all attempts to merge them with the nation, equally from religious belief and self-interest.'

'*...an occasional bankruptcy is for the Jew a by no means rare solution to establish his sons-in-law*.'…. '*...the Jews still try to evade counting by all means*.' '*All means are equal to them when it comes to earning. In the 1812 campaign, the Jews were the spies who were paid by both sides and betrayed both sides... It is very rare that the police discover a theft in which a Jew is not involved as an accomplice or fence*.' Hellmuth v. Moltke, Representation of Internal Conditions... in Poland. p. 39, 43 f., 79 ff., Berlin 1832.

Ludwig Feuerbach. Born 1804, died 1872. '*Utilitarianism, utility is the highest principle of Judaism. The belief in a special divine providence is the characteristic belief of Judaism; the belief in providence is the belief in miracles; the belief in miracles is where nature is viewed only as an object of arbitrariness, of egoism, which uses nature only for arbitrary purposes. The water divides in two or bunches together like a solid mass, dust turns into lice, the staff into a snake, the river into blood, the rock into a spring, in the same place it is simultaneously light and darkness, the sun stands still in its course, or goes back. And all these unnaturalnesses happen for the benefit of Israel. Solely on the command of Jehovah, who cares about nothing but Israel, is nothing but the personified self-interest of the Israeli people to the exclusion of all other peoples, the absolute intolerance, the secret of monotheism*.'

'*The Greeks viewed nature with theoretical senses: they perceived heavenly music in the harmonious course of the stars; they saw nature rising from the foam of the all-generating ocean in the form of Venus Anadyomene. The Israelites, by contrast, opened nature only to their gastric senses; they found taste in nature only on the palate; only in the enjoyment of manna did they become aware of their God. The Greek pursued humanities, free arts, philosophy; the Israelite did not rise above the bread study of theology. 'Between evening you shall eat meat and in the morning be satisfied with bread and know that I am the Lord your God.' (II Moses 16, 12) And Jacob made a vow and said: 'If God will be with me and keep me on the way that I travel, and give me bread to eat and clothes to wear and bring me back to my father in peace, then the Lord shall be my God*.' (I Moses 28, 20.). *'Eating is the most solemn act or at least the initiation of the Jewish religion. In eating, the Israelite celebrates and renews the act of creation; in eating, man declares nature to be a thing in itself worthless. As the seventy elders went up the mountain with Moses, they saw God, and after they had seen God, they drank and ate*'. (II Moses 24, 10, 11.) The sight of the highest being thus only promoted their appetite for eating. *The Jews have preserved their peculiarity to this day. Their principle, their God, is the most practical principle in the world, egoism, and indeed the egoism of the form of religion*.' Ludwig Feuerbach, *The Essence of Christianity*. Leipzig, 1841. (3rd Edition in '*Complete Works* 7th Vol. Leipzig 1849, p. 163f.)

Heinrich Hoffmann von Fallersleben. Born 1798, died 1874. To Israel / You rob under our feet / Our German fatherland: / Is this your suffering, your atonement? / The edge of your open grave? / O Israel, turned away by God, / You have made yourself a god / And, taught by this god, / Are intent on usury, lies, and deceit. / If you will not let go of this god, / Never shall Germany open its gate to you. / If you will not hate your own servitude, / Never will you pass through the gate of freedom. *Unpolitical Songs*. 1840-1841

Franz Dingelstedt. Born 1814, died 1881. They are gone, those much-maligned days, / The page has already quietly turned, / The Jew cunningly wrests the handle / From our unskillful hand amid eternal complaint. / Emancipated, as you once barricaded, / This tenacious people! Fashion changes after all! / It has long since gathered in crowds / And stands before you as a power. / It presses the farmer hard from his seat, / Drives the merchant from the market; / And half for gold and half with slave wit / It buys the password of the zeitgeist. / Do you know how deeply its magic has already penetrated? / Look around, you who dream of human rights! / They speak with metallic tongues, / Where the Christian falls silent, hesitates, and delays. / What can emancipation do for this strain / That never emancipates itself from haggling? / What you want to give it, it has long since taken, / While you dispute principles. / Wherever you grasp, you will grasp Jews, / Everywhere the beloved people of the Lord. / Go, lock them back into the old alleys, / Before they lock you in Christian quarters. *Songs of a Cosmopolitan Night Watchman*. 1841.

Frederick William IV. Born 1795, ruled from 1840 to 1861. 'Just make sure that uncircumcised men of old loyalty and who have a heart for me rectify the disgrace that the circumcised have inflicted on East Prussia...' - 'I would like to send out a call like from Roland's horn to the noble, loyal men in Prussia, to gather around me like faithful vassals, to forget the smaller evils for the emerging, great, miserable evil... Such a misfortune for Prussia is the existence and rule of that despicable Jewish clique with their trail of silly and foolish yappers! The brazen mob daily lays the axe to the root of German essence through word, writing, and image.' Letter to Upper President v. Schön and General Dohna. (Treitschke, *History of the 19th Century*, Vol. 5)

Thomas Carlyle, born 1795, died 1881, had a truly Teutonic aversion to the Jews, of whom he said that

they '*have contributed nothing to true wealth except in money, gold, jewels and old clothes, real or intellectual trade*.' From the *Biography of Th. Carlyle* by Froude.

Grillparzer, born 1791, died 1872, composed the following satirical poem about the Jewish reviewer Dr. Saphir: '*The devil wanted to create a hoarder / and took material from many an animal; / Wolf, fox, and jackal gave their share, / only one thing the honorable man forgot: courage. / Then he pressed in his nose full of rage / and cried: Scoundrel, become a Jew and review*.'

Christian Dietrich Grabbe. 1801-1836. '*Jewish boys, whose education consists of eating pork, spread themselves out to play the critical judge, and not only elevate petty merchants to the stars but even insult honorable men with their praise.*' From the comedy '*Jest, Satire, Irony and Deeper Meaning*'.

Wilhelm Meinhold. Born 1797, died 1851. '*In Vienna, rich Jewish bankers, stock speculators, etc. now imitate all details of luxury from the rich nobility, especially hunting beautiful girls. Their own (Jewish) girls and women are too good for them to sacrifice to lust. They protect them and do not go out to seduce and degrade them, they stand by them in all difficulties, they do not let them fall and therefore seek among the tribes seemingly destined to be their servants (namely the Christians) the purest and most untouched virgins. The richest among them gladly pass on the leftovers of their meal to the less rich. And when the entire Jewish money aristocracy has satiated itself with innocence, then their victims are left to poor Christianity, and they sink into the depths of the most common prostitution. Nobility connects a remnant of inherited virtues with its vices; it is generous and preserves a remnant of better feelings for the victims of its lust, but the Jew throws away his victim and tramples it underfoot. And moreover in Vienna, mainly the poorer Jews are said to run the pimping trade, so they excel in it also in Hamburg. Obscene books, engravings, etc. are sold here by Jews, yes, one of the most notorious of these shameful boys is said to have offered himself to the police as a spy for the permission of this trade. So Jews in the north and south of Germany are the main seducers of our youth!*" Wilh. Meinhold, Sidonia v. Bork, the Convent Witch. Vol. 3, p. 210. Leipzig 1848.

Friedrich Hebbel. Born 1813, died 1863. '*The emancipation of the Jews under the conditions that the Jews prescribe would lead to a crisis in the broad historical course which, would necessitate the emancipation of the Christians.*' (1842) '*The Jews want to go to the promised land, they want to be emancipated. But I thought the legislators would do it like Moses, who kept them so long in the wilderness until they forgot the meat pots of Egypt, i.e., until a new generation was there*.' (1847) From Friedrich Hebbel's *Diaries* of 1842 and 1847 under 'Ethical', p. 275.

Bismarck. Born 1815, died 1898. 'I am not an enemy of the Jews, and if they should be my enemies, I forgive them. I even love them under certain circumstances. *I also grant them all rights, except the right to hold an official position in a Christian state*. The realization of Christian doctrine is the purpose of the state; but that we should come closer to this purpose with the help of the Jews than before, I cannot believe. In the parts of the country where the Edict of 1812 applies, the Jews are lacking, as far as I recall, no other rights except that of holding official positions. They now claim this right, demanding to become district administrators, generals, ministers, and under certain circumstances even ministers of culture. I admit that I am full of prejudices, I have absorbed them, as I said, with mother's milk, and I cannot manage to argue them away; for when I imagine a Jew as a representative of the king's sacred majesty, to whom I should obey, I must confess that I would feel deeply pressed down and bent, that the cheerfulness and upright sense of honor would leave me with which I am now striving to fulfill my duties to the state. I share the sentiment with the masses of the lower classes of the people and am not ashamed of this society. Why the Jews have not succeeded in gaining the sympathy of the population to a higher degree in many centuries, I do not want to investigate exactly. If one says that the Jews could change, I must reply that we are not dealing with the Maccabees of the past, nor with the Jews of the future, but with the Jews of the present, as they are now. About how they are now, I will not allow myself to judge wholesale. We have heard of the Jews' charity in support of their cause. Well, example against example, I will give another! I will give an example in which an entire history of the relationships between Jews and Christians lies. I know an area where the Jewish population in the countryside is numerous, where there are farmers who can call nothing their own on their entire property; from the bed to the oven fork, all furniture belongs to the Jew, the cattle in the stable belongs to the Jew, and the farmer pays a daily rent for each individual item; the grain in the field and in the barn belongs to the Jew, and the Jew sells the farmer bread, seed, and feed grain by the bushel. Of a similar Christian usury, I have at least in my practice never heard! One argues in excuse of these faults that they must necessarily arise from the oppressed conditions of the Jews. If I recall yesterday's speeches, I would believe we were living in times of Jewish persecution, that every Jew must endure everything that the honest Shylock wanted to endure if he would only become rich. But I see nothing of that anywhere, but only, as I said, that the Jew cannot become an official (he can choose all other professions), and now it is quite a strong conclusion for me that because someone cannot become an official, he must become a usurer… I would rather join another speaker who wants to emancipate the Jews if they themselves tear down the barriers that separate them from us! The high assembly has had some anecdotes read to it, so it will also allow me to tell one, through which I demonstrate how little the

Jews are inclined to let go of the rigidity of their customs...'

'*So far, the freedom of Germany is not so low in value that it would not be worth dying for, even if one does not achieve Jewish emancipation with it...*' (After multiple stormy interruptions:) '*It was merely my intention to dispute that Jewish emancipation is progress...*' Otto v. Bismarck in the United Landtag in 1847. Bismarck writes in 1856 to General v. Gerlach about the Jewish press: '*We have nothing to gain from suspecting each other and paying Jewish press ruffians to annoy each other*.' In 1862, Bismarck said to a delegation from Rügen: '*The opposition press works too much against the government's efforts to reach an understanding with the House of Representatives, since it is largely in the hands of Jews and dissatisfied people who have failed in their life's course*.' In the '*Journal d'un officier d'ordonnance*' by Count d'Hérisson (p. 34), the author relates that Count Bismarck told at the table in Versailles the story of how Amsel Rothschild became from a small Jew a big Jew, and then continued: '*He added to this to tell me how much the Jews are despised and disregarded in Germany, how good society keeps itself away*.' In 1870 in Ferrières at the table, Bismarck spoke about the Jews: '*They actually have no homeland. Something generally European-cosmopolitan; they are nomads. Their fatherland Zion, Jerusalem.* ***Otherwise they belong to the whole world, are connected through the whole world***.' Moritz Busch further reproduces in his book '*Unser Reichskanzler*' the following statement by Bismarck about the sensitivity and cohesion of all Jews: '***Just touch one Jew, and it immediately screams in all corners and nooks***.' In his '*Thoughts and Memories*' (Vol. I, p. 212 ff.), Bismarck describes how during his stay in Vienna, intrusive Jews stormed him with all kinds of disrespectful requests and then continues: '*Only when I pointed out to him (Levinstein) the steepness of the stairs and my physical superiority did he quickly descend the stairs before me and leave me*.' Simultaneously, he describes there the influence and bribery attempts by the Jews in the Foreign Office around the year 1859.

Edward Gibbon. Born 1737, died 1794. *The Jews showed a wild hatred against the Imperial rule of Rome, which repeatedly broke out in most furious massacres and uprisings. Humanity shudders at the narration of these terrible cruelties... We are tempted to applaud the strict retribution exercised by the weapons of the legions against a race of fanatics, whose terrible and easily inflamed superstition made them irreconcilable enemies not only of the Roman government, but of the entire human race*. 'History of the Roman World Empire', 1854, III. 16.

Arthur Schopenhauer. Born 1788, died 1860. 'While all other religions seek to convey the metaphysical meaning of life to the people through image and allegory, the Jewish religion is entirely immanent and provides nothing but a mere battle cry for fighting other peoples... *Moreover, the impression that the study of the Septuagint has left me is a heartfelt love and profound veneration for the great King Nebuchadnezzar, even if he was a bit too mild in his treatment of a people who held a god who gave them the lands of their neighbors and promised that they would take possession of them through robbery and murder, and then built a temple to this god*. May every people that holds a god who makes neighboring lands into 'lands of promise' find their Nebuchadnezzar in time, and their Antiochus Epiphanes to boot, and no further ceremony be made with him!' Schopenhauer, *Parerga* I, p. 136.

'The eternal Jew Ahasverus is nothing other than the personification of the entire Jewish people... The homeland of the Jews is the other Jews; therefore he fights for them as *pro ara et focis* (for altar and hearth), and no community on Earth holds together as firmly as this. From this it follows how absurd it is to want to grant them a share in the government or administration of a state. Their religion, from the outset merged with and one with their state, is by no means the main thing, but rather only the bond that holds them together and the battle cry by which they recognize each other. This is also shown by the fact that even the baptized Jew by no means, as otherwise all apostates do, draws the hatred and abhorrence of the others upon himself, but rather usually does not cease to be a friend and companion of the same and to consider them as his true compatriots. Even in the regular and solemn prayer of the Jews, which requires ten to be united, if one is lacking, a baptized Jew can step in, but no other Christian.' '*Therefore, it is an error when the Jews are viewed merely as a religious sect; and if, to encourage this error, Judaism is designated with an expression borrowed from the Christian church as 'Jewish Confession', this is a fundamentally false expression calculated to mislead, which should not be permitted at al*l. Rather, 'Jewish Nation' is the correct term.' Ibid. II, § 133.

Richard Wagner. Born 1813, died 1883. 'In pure politics, we have never truly come into conflict with the Jews; we would even have granted them the establishment of a Jerusalem empire and had more to regret that Mr. von Rothschild was too intelligent to make himself King of the Jews, whereas he famously preferred to remain 'the Jew of Kings'... When we fought for Jewish emancipation, we were actually more fighters for an abstract principle than for a concrete case: like all our liberalism was not very far-sighted, in which we spoke of the people's freedom without knowledge of this people... Thus our zeal for Jewish equal rights sprang much more from the stimulation of a general idea than from a real sympathy.' 'We now perceive to our amazement that in our liberal struggle we were hovering in the air and fighting with clouds, while the beautiful ground of pure reality found an appropriator who was quite entertained by our aerial leaps but considers us far too foolish to compensate him by letting go of this usurped real ground. Quite imperceptibly, the 'creditor of

kings' has become the 'king of believers', and we can now only find the request of this king for emancipation extremely naive, since we rather see ourselves compelled to fight for emancipation from the Jews...' 'The Jew, who notoriously has a god entirely for himself, first strikes us in ordinary life through his external appearance, which, regardless of which European nationality we belong to, has something unpleasantly foreign to that nationality: we involuntarily wish to have nothing in common with a person looking like this.' 'We can imagine his antique or modern character, whether a hero or a lover, performed by a Jew on stage, without involuntarily feeling the ridiculously inappropriate nature of such a representation.' Richard Wagner, *Judaism in Music* (1859) in '*Collected Writings*', 5th Vol., pp. 86, 87, 88, 89. Leipzig 1872.

'Our people, one can say, do not have the natural instinct for what can be pleasant to them, what suits them well, what helps and is truly beneficial to them; alienated from themselves, they bungle in foreign manners; to no one like them have original and great spirits been given without knowing how to appreciate them at the right time; even the most spiritless newspaper writer or state sophist boldly confronts them with lying phrases, so they appoint him as a representative of their most important interests; and when the Jew rings the paper stock exchange bell, they throw their money after him, to make him a millionaire overnight with their savings.' Against this, the Jew is indeed the most astonishing example of racial continuity that world history has ever provided. Without homeland, without mother tongue, he is led through all peoples' lands and languages, by virtue of the sure instinct of his absolute and indelible peculiarity, to an infallible self-rediscovery; even mixing does not harm him; he may mix male or female with the most foreign races, a Jew always emerges again. No matter how distant his contact with the religion of any civilized people, for in truth he has no religion at all, but only the belief in certain promises of his god, which do not extend like in every true religion to a life beyond this purely real life, but exclusively to this present life on earth, in which sovereignty over all living and non-living things is indeed assured to his tribe. Thus the Jew needs neither to think nor to babble, not even to calculate, because the most difficult calculation lies error-free in advance in his instinct, which is closed to any ideality. A wonderful, incomparable phenomenon: the plastic demon of the decline of humanity in triumphant certainty, and additionally a German citizen of Mosaic confession, the darling of liberal princes and guarantor of our Reich's unity!' '*Elaborations on Religion and Art*'. '*Know Thyself*'. First published in Bayreuth Pages 1881, pp. 33 f.

Otto Glagau. Born 1838, died 1894. 'The Jews have been the most furious 'culture warriors'. If not tact and decency, or prudence and caution, for they cannot know what awaits them, would have held them back, they would have had to restrain themselves from interfering in the conflict between the state government and Catholicism. But precisely the Jews stoked the lamentable struggle with all their might.' 'Not only in Berlin, Vienna, Frankfurt a. M., not only in Germany and Austria-Hungary are nine-tenths of the stock exchange traders Jews or baptized Jews: also at the stock exchanges of London and Paris, Jews dominate; even here business stagnates on 'high Jewish holidays'. But I do not hesitate to claim: of the foundations during the swindling period in Germany, a good 90 percent are attributable to the Jews...' 'I do not want to kill or slaughter the Jews, nor expel them from the country; I do not want to take anything from what they already possess, but I want to revise them, and thoroughly revise them. No longer shall false tolerance and sentimentality, miserable weakness and fear prevent us Christians from taking action against the excesses, transgressions, and presumptions of Jewry. No longer shall we tolerate that the Jews push themselves to the forefront, to the top everywhere, seizing leadership and the big word everywhere. They always push us Christians aside, they press us against the wall, they take our air and breath. They are actually ruling over us; they possess a dangerous superiority, and they exercise a most harmful influence. For the first time in many centuries, a foreign, numerically small tribe is governing the great actual nation. World history knows no second example where a homeless people, a physically and psychically decidedly degenerate race, commands over the earth's circle through mere cunning and shrewdness, through usury and haggling...' 'We can learn from the Jews. From the baptized minister to the Polish beggar, they form a single chain, closely united, taking a front against the Christians at every opportunity. You may more easily insult the Imperial Chancellor than the most wretched Jew. Just look askance at a peddler Jew, and immediately from Gumbinnen to Lindau, from Meseritz to Bamberg, and Oppenheim, the cry goes out: Israel is in danger! Mendel Frenkel, imprisoned in a Galician village for fraud or theft, demands kosher food in prison, and because he does not receive it, the entire press screams about judicial murder!' Otto Glagau, *Stock Market and Foundation Swindle in Berlin*. pp. XXIV f., XXIX f., Leipzig 1876.

Heinrich v. Treitschke. Born 1834, died 1896. '*About the national faults of the Germans, the French and all other peoples, everyone could openly say the harshest things; but whoever dared to speak justly and moderately about any undeniable weakness of the Jewish character was immediately branded by almost the entire press as a barbarian and religious persecutor...*' 'But is this loud (antisemitic, ed.) activity really only mob brutality and business envy? Are these outbursts of a deep, long-suppressed anger truly just a fleeting emotion, as hollow and groundless as the Teutonic Jewish persecution of 1819? No, the instinct of the masses has indeed correctly recognized a serious danger, a highly problematic damage to the new German life; it is not an empty phrase when one speaks today of a German Jewish question. When the English and French speak with disdain about

the Germans' prejudice against the Jews, we must answer: You do not know us, you live in happier circumstances that make the emergence of such 'prejudices' impossible. The number of Jews in Western Europe is so small that they cannot exert a noticeable influence on national customs; but over our eastern border, year after year, from the inexhaustible Polish cradle, a crowd of ambitious, trouser-selling youths enters, whose children and grandchildren are supposed to dominate Germany's stock exchanges and newspapers in the future. Immigration is visibly growing, and the question becomes increasingly serious whether we can merge this foreign ethnic group with our own...' 'Read the history of the Jews by Graetz: what fanatical fury against the 'hereditary enemy', Christianity, what deadly hatred precisely against the purest and most powerful representatives of Germanic essence from Luther to Goethe and Fichte! And what high, offensive self-exaggeration! There, amid constant sneering insults, it is proven that the nation of Kant was actually first educated to humanity by the Jews, that the language of Lessing and Goethe only became receptive to beauty, spirit, and wit through Börne and Heine! What English Jew would ever dare to slander the country that protects and shields him? And this stubborn contempt for the German 'Goyim' is by no means just the sentiment of an isolated fanatic...' '...Undeniably, Semitism has a large share, a heavy co-responsibility in the lies and fraud, the brazen greed of the founding era, a base materialism of our time that views every work only as business and threatens to suffocate the old heartfelt joy of work of our people. In thousands of German villages, the Jew sits, who usuriously buys out his neighbors. Among the leading men of art and science, the number of Jews is not very large, but all the more numerous is the industrious swarm of Semitic talents of third rank. And how tightly this literary swarm hangs together; how surely it works on the tried business principle of reciprocity, the 'immortality insurance institution', so that every Jewish poetaster receives that one-day fame that newspapers provide, cash and without interest...' '...But most dangerously, the cheap predominance of Judaism works in the daily press... For decades, public opinion in many German cities was mostly 'made' by Jewish pens; it was a misfortune for the liberal party and one of the reasons for its decline that precisely its press granted Judaism far too much scope...' 'Up to the circles of highest education, among men who would reject with abhorrence any thought of ecclesiastical intolerance or national pride, it sounds today as if from one mouth: the Jews are our misfortune!' *Preuß. Jahrbücher*, November 1879.

Wilhelm Heinrich Riehl. Born 1823, died 1897. 'It is not just labor itself, but also a sharp difference in the idea of work honor and work morality that separates the Semite from the Aryan... He (the Jew) often goes to great lengths for the most miserable gain; he applies acuteness, perseverance, willpower to an extent that he could never even remotely apply to the most rewarding honest work; in the most indefatigable mental gymnastics, he devises tricks that make any honest man's mind stand still; he places great value on the external honor of his profession, and he even senses something of the poetry of work and enjoys the humor of his petty tricks. *He lacks only one small thing to be a real worker: the moral motive and the moral goal, and with this small thing, he lacks everything*.'

Theodor Mommsen. Born 1817, died 1903. 'The curious, persistently tenacious people were everywhere and nowhere at home in the old and current world, and everywhere and nowhere powerful. How numerous the Jewish population was even in Rome before Caesar, and at the same time how closely the Jews stuck together, is proven by a remark of a writer of this time that it was risky for the governor to offend the Jews in his province because he could surely count on being booed by the metropolitan mob upon his return. Even at that time, trade was the predominant business of the Jews: with the conquering Roman merchant, the Jewish trader went everywhere, like later with the Genoese and Venetian, and just as capital flowed everywhere with the Roman, it also did with the Jewish merchant class. Even then, we encounter the actual antipathy of Occidentals against this thoroughly Oriental race and its alien opinions and customs. This Judaism, although not the most pleasing trait in the nowhere pleasing picture of the mixing of peoples at that time, was nevertheless a historical moment developing in the natural course of things, which the statesman could neither deny nor combat and which Caesar, like his predecessor Alexander, rather promoted as much as possible in correct recognition of the circumstances. If Alexander, the founder of Alexandrian Judaism, did not do much less for the nation than their own David through the temple construction of Jerusalem, Caesar also promoted the Jews in Alexandria and Rome through special favors and privileges and protected their peculiar cult against both Roman and Greek local priests. The two great men naturally did not intend to place the Jewish nationality on an equal footing with the Hellenic or Italian-Hellenic nationality. But the Jew, who has not received the Pandora's gift of political organization like the Occidentals and is essentially indifferent to the state, who further gives up the core of his national peculiarity as little as he willingly wraps it with any arbitrary nationality and adapts to the foreign popular character to a certain degree, the Jew was precisely therefore created for a state which was to be built on the ruins of a hundred living politics and equipped with a somewhat abstract and from the outset worn-out nationality. *Even in the old world, Judaism was an effective ferment of cosmopolitanism and national decomposition*[1)]...' Mommsen, Römische Geschichte, 7th edition, Vol. 3, p. 549. Berlin 1882. [1)] Fermentation agent of world citizenship and national dissolution.

Eugen Dühring, Born 1833, died 1921. 'The Jews are the worst manifestation of the entire Semitic race into a particularly people-dangerous nationality... A

Jewish question would therefore still exist even if all Jews had turned their backs on their religion and converted to one of the predominant churches among us... Yes, I claim that in this case the confrontation between us and the Jews would make itself felt as an even more urgent necessity... It is precisely the baptized Jews who have always been those who have penetrated most extensively and without obstacles into all channels of society and political community life. They have provided themselves with a kind of master key and pushed their tribe even into places where the religious Jews could not follow them...' 'Indeed, the organization of the oppression and exploitation war that the Jews have been waging against other peoples for thousands of years is already very far advanced in our present time. Its modernized form must not deceive. The religious bodies of the Jews are a means of their political and social connection and hold together even the mere racial Jews who stand outside. Thus the Alliance Israelite in Paris has interfered in great politics and the Oriental question, all under the pretext of 'religion'. The promotion that is supposedly meant only for the Jewish religion actually means the promotion of the Jewish race in political and social terms. While the right of association is more or less down for other peoples, the Jews exercise the privilege, leaning on their religion, of maintaining an international connection for their entire interests against the other peoples.' 'No racial Jew, even if he presents himself as an atheist or even a materialist, therefore treats the Jewish religion as something indifferent. Rather, it is to him a guarantee for that lordship or rather that upper servitude, which his people have always striven for among all peoples. The chosen self-interest, the arrogance over other peoples and the injustice against them, in short, the inhumanity, yes, the hostility against the rest of mankind, that is what has its support here and has been effective for thousands of years.' 'The Jews have certainly been the most intolerant tribal people on earth at all times and still are today. They are not only so in their religion, but in all respects. When they speak of tolerance, they basically only want to be tolerated themselves. Such tolerance essentially means their own rule, and this again requires suppression and hostility towards everything else. For one who knows the Jewish race and its history more closely, there is hardly a more glaring contradiction than a Jew who talks about general tolerance. The tolerance he demands is ultimately nothing but the freedom of intolerance of the Jewish tribe. What must not be tolerated, Rousseau already meant, is intolerance itself!' 'People have cited passages from the Talmud to demonstrably show that Jews are authorized by their religion to defraud and harm non-Jews. However, we absolutely do not need the Talmud for this insight. Even if it did not exist, Jewish morality would not be better and would still be documented. What we observe today in actual interactions are essentially not different characteristics from those that were already embodied in Mosaic times. The Old Testament is a sufficient mirror of Jewish essence. One must only look impartially, and one will recognize the chosen little people of today in their involuntary self-portrayal from back then. How often are Jews not explicitly permitted against strangers what is forbidden to them among themselves. Even the Old Testament's neighborly love explicitly restricts itself to Jews among Jews.' 'A society unified only in the most pronounced self-interest against others must turn outward and seek material for its greed. The Roman conquered the world, but the Jew sought to acquire their possessions through cunning. This explains the preference for all business activities where less labor and more cunning appropriation and shrewd exploitation have room to maneuver. It is not any external hindrance that permanently keeps Jews away from agriculture and crafts. Their innermost disposition, which in turn is connected with the core of their nature, the chosen self-interest, has always directed and will always direct them to types of income where the drive for appropriation is more significant than conscience. It is therefore completely impossible to expect that Jews could be compelled to participate in the creative labor of the people. They will trade and deal... as long as any opportunity remains in humanity. One should therefore abandon the thought of changing them. What has been their well-founded peculiarity for thousands of years will not be transformed even by a social reform, let alone merely moral means...' 'The noblest social adhesive is loyalty and the associated piety, i.e.... respect for everything serious and great. This piety and sense of the naturally high are entirely absent from the Jew in all... human relationships. This is the dowry of the race and a characteristic independent of religion.' 'The solidarity in Judaism extends only as far as the common business. The Jew knows that his people pursue only a single business everywhere.' 'Disraeli's novels are intentional glorifications of the Jewish race and simultaneous degradations of other peoples. He praises his Jewish tribe: The Jews are a natural aristocracy. The Nordic Germans are called by him descendants of pirates, probably so that these alleged sea robbers cannot reproach the Jews for their innate and sanctified roguery. We supposed pirate breed will still have at least today enough of the wealth-founding Normans to prove ourselves as Nordic men against Asiatic Israelites!'… 'The social emergence of the Jews in recent times is an all-around illustrated fact, as well as the innate inability and bad nature of the Jewish character. The unsociability of the Jews is the main conclusion to which a social and political solution to the Jewish question must first connect. The hostility that the Jews have practiced against mankind since time immemorial has an international character, therefore the solution must be an international one. On the part of the Jews, not merely the nationality of a people, but humanity itself is threatened.' 'The Jewish religion is a racial religion, just as Jewish morality is a racial morality. The religious bodies of the Jews are political entities. They provide a social point of union and serve as a support for everything that interests the Jews in their life among peoples. The narrower social interaction of the Jewish blood is almost regularly limited to Jewish blood, whether full or half blood. The

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Jew repeatedly recommends the Jew in business. This pure interest connection is strong enough to maintain a common racial business on a reciprocal basis.' '*An Alliance israélite, as centralized in Paris for the entire Jewish world, is based (ostensibly!) on religion. Such an international Jewish association has the privilege of being allowed to be an (international) political association while pointing to religion*. What is denied to workers, the Jews have as a privilege. They form a Jewish International, they circle around diplomatic congresses, interfere, for example, in the Romanian state system, all as if it were about 'religion'!' 'No religious cult can claim general human tolerance insofar as it itself is contrary to humanity. Secondly, the Jewish corporations are political entities and must therefore at least be subject to general association law.' 'On the footing of equal rights, no permanent coexistence with the Jews is possible, because the questionable tribe naturally stands on a significantly lower level of talent and morality. Here no intellectual principle can help, because the error is of a physiological nature and lies in the natural character itself. The Jews have remained the same in their basic character for thousands of years. No social system and no change in society would eliminate this main evil. Jewish self-interest would only take on other forms...' 'Nothing can ever emerge from the Jewish race that is compatible with the better peoples. This applies to material and intellectual conditions alike: it applies to economics and politics on one side and to literature and art on the other.' - 'Without energetic measures, such as the state confiscation of Jewish financial princes and financial institutions that I proposed, and without exceptional laws that apply only to Jews and do not touch the freedom of the better peoples, nothing will be accomplished.' 'Finally, one has somewhat come to the recognition that this Judaization is incompatible with the intellectual existence of nations. Indeed, reading literary Jewish products, whether newspapers or books, is hardly possible anymore without moral or aesthetic revulsion for the finer sense. For the connoisseur, the Jewish corruption visible everywhere in them is downright nauseating. German spirit and German literature are incompatible with the characteristics of the Jewish race.' Dr. Eugen Dühring, *The Jewish Question as a Question of Racial Harmfulness*.

Paul de Lagarde, Born 1827, died 1891. 'The Jews emphasize their foreignness every day in the most conspicuous way, even though they wish to be equated with Germans, for example through the style of their synagogues. What should it mean to claim the honorary name of a German and build the holiest sites one has in Moorish style, just to ensure one is not forgotten to be a Semite, Asian, stranger?' 'But the Jews are not only foreign to us, we are also foreign to them, only that their aversion, where they are among themselves, turns into poisonous hatred, and to this hatred they add immeasurable pride. They are, as the brazen expression goes, 'equal with agio (surcharge)'.' 'Every foreign body in another living body causes discomfort, illness, often even suppuration and death. And the foreign body could be a gemstone: the effect would be the same as if it were a piece of rotten wood. The Jews are strangers in every European state as Jews and as strangers are nothing other than carriers of decay. The law of Moses and the embittering pride stemming from it keeps them as a foreign race: we simply cannot tolerate a nation within a nation.' Paul de Lagarde, *German Writings*. Last Complete Edition 1886.

'Besides the already compelling atavism and racial arrogance that inevitably leads to the unconditional rejection of Jews, what speaks against them is primarily their internationality. It is not true that German, French, English, and Russian Jews feel like members of the country in which they live; as soon as it is possible, they appear as sons of the Jewish nation, and thereby they are enemies of every European nation. Nobody believes their declarations that it is otherwise. They are on the same level as the Jesuits and Social Democrats: they are without a homeland. What speaks against them secondly is their craving to place their fellow countrymen wherever possible. Where a Jew gains a foothold, there are twenty Jews in a short time, and where there are twenty, they rule, because members of educated nations disdain the means used by Jews without hesitation to acquire influence, because they are too considerate, too free-speaking from the liver, and do not have the courage to act. What third turns the world against them is their usury, the word usury taken in the broader sense.' 'It takes a heart as hard as crocodile skin not to feel compassion for the poor, exploited Germans and, which is the same thing, not to hate the Jews, not to hate and despise those who, out of 'humanity!', speak up for these Jews or are too cowardly to crush these vermin. T*richinae and bacilli are not negotiated with, trichinae and bacilli are not 'educated', they are rendered harmless as quickly and thoroughly as possible*.' p. 339. 'For years I have been convinced that the Jewry nestled in the Christian-Germanic cultural world is the cancer of our entire life. Because of them, our economy cannot flourish, our nationality withers, the truth is withheld from us, they attack the church and make it ridiculous.' p. 346. 'Where such a mass of decay has accumulated as in the Israel of Europe, one only reaches the goal with internal medicine after removing the accumulated pus through a surgical intervention. Therefore, I have proposed a money monopoly to take away from the Jews what makes them Jews and through which they rule, and I have substantiated this in my 'German Writings' pp. 496-498.' p. 347. 'But what kind of statesmen, what kind of princes, who do not put an end to this decay! Do they really not know about it?' p. 349. 'Everywhere there is financial distress, the Jew thrives on the ruin of nations. For whether one lies about peace or war, the Jew earns! If Pinkus operates à la Baisse, Pinkus's brother Schmul operates à la Hausse. If there is war, Pinkus and Schmul jointly take over the deliveries; when peace follows, they take over the financing of the necessary loans: the Juda

family always wins! Only the 'served' family loses.' p. 350. Paul de Lagarde, *Jews and Indo-Germans*. 1887.

'*For almost 2000 years, Juda has done nothing but peddling business, even in the press and literature: it is without any yield for history except the negative that all peoples in which it gains power perish. One only needs to think of Spain, Poland, and the two Leithanias to fear for our poor Germany. Without exception: Everything of value to the human race has been worked out by Non-Semites, Non-Jews. And yet they are considered 'cattle' in the eyes of the Jews*.' Paul de Lagarde, *Communications*. Vol. 3, p. 21.

Adolf Wahrmund. Born 1827, died 1913. Wahrmund traces the conflict between Aryans and Semites to the natural opposition between settlers and nomads. The Semitic languages lack the concept of the state in our sense (status, the fixed); what they replace it with actually designates change, upheaval, instability. 'The archetypal model for the fate changes in nomadic life is the sudden raid of one camping tribe by another, which ends with complete slaughter and plundering.' 'These prototypes correspond in suddenness and bloody harshness to political and social fate changes, and they have repeated themselves often enough in all state formations up to the present day. These 'sudden fate changes' correspond to the political concept of revolution and the economic concept of crash. The Semites living among us call the revolution the 'Star of Judas' and have introduced the crash, i.e., the sudden slaughtering of the opponent, at the stock exchange. They are endeavoring to bring about the 'crash' and sudden upheaval again and again and are only hindered by the resistance which the Aryan persistence opposes to Semitic machinations. In this, they obey the law of nomadism.' '***But an even deeper lying, even more natural typical model of the fate changes of nomadic life, beyond hostile raids, is to be sought in the frequently recurring, all-destroying desert storm, the mighty destroyer that leaves behind the desolate emptiness and the bleak nothingness***. It is personified in the Typhon or Seth of the Egyptians, the Shaddai (that is, the Mighty and Terrible) of Abraham and Balaam. It therefore rides on the wings of the wind and descends in thunder and lightning. Steam rises from its nostrils and devouring fire from its mouth. The desert nomads are its true sons, for they too can only destroy, like their god. According to some ancients, Typhon was the father of Judas and Hierosolymos, and the Gnostics have designated the Jewish god as a typhonic being...' 'Among the Semites, empathy does not reach beyond the boundaries of blood and tribal community. Against every 'stranger', his hand is hostile, as he also believes the stranger's hand is hostile towards him.' 'T*he Talmud teaches that God has declared the property of non-Jews as ownerless and granted the right to it to the first (naturally Jewish) possessor.* Indeed, it is said in explicit words that the possession of the 'Goyim' should be regarded as a desert or like the sand by the sea, the first possessor shall be the owner. Therefore, according to Talmudic-rabbinical view, the path of Jews across the earth is a campaign of conquest, nothing else. They consider themselves as soldiers on the march, who are hidden in camp or covered by a false flag, in the midst of the enemy, always ready for the signal to attack and raid. Judaism views its main positions among us to this day as such military camps from which it wages the holy war. Paris, Vienna, Berlin, Frankfurt am Main, Hamburg, Breslau, Pest are such camps and strongholds of Judaism in Central Europe. The Talmud teaches: wherever the Jews come, they shall make themselves rulers over their masters.' 'Ideality of perception is inherent in all developmentally capable people, or it is rather just another expression for developmental capability, therefore it most adheres to youth. The lack of ideality among the Semites could be attributed to the senility of this tribe.' 'In a certain sense, Judaism forms a spur to the cultural movement; this spurring is precisely its fate-assigned task; it is fate itself which drives this spur into the bleeding flanks of the nation.' 'In pursuing this fate-assigned task, which appears to them as a 'religious' duty because they are called to the destruction and subjugation of non-Jews, *the Jews have gradually come to identify their God, so to speak, with the highest economic potential on earth, and in this sense one says: the actual God of the Jews is money or the golden calf...*' 'We point out only in passing that if all Aryans would refuse to serve the Jews and work for them in the living feeling of their superiority and higher dignity, the Jewish question would be very quickly resolved.' Prof. Dr. Adolf Wahrmund, *The Law of Nomadism and the Current Jewish Dominion*. 1887.

Jewish Self-Confessions.
Not Assimilation, but Exclusion!

'It is still today the first and most essential task of the Central Association to unite the two elements of our being, Germandom and Jewishness. A task, because we are convinced that such still exists today. The synthesis of Germandom and Jewishness is a goal towards whose achievement we still have a long way to go. To describe it as an already existing fact on which one can proudly rest is a superficial view that has so often caused us to talk past each other precisely in discussions with intellectually high-standing opponents. We affirm the unification of these two elements today as always, we see in it a way to create a valuable German human type, but we also see in it a further task. A task that certainly cannot be solved through uncritical assimilation.

We agree with Dr. Jakob when he says: '*A distinction must be made between assimilation in the accusative and in the dative, whether I assimilate myself or to myself. The former is suicide, the latter is nothing other than life itself. All growth is constant assimilation, absorption. Thus Judaism has always 'assimilated' the elements of its environment (to itself) that are in accordance with its original nature. It is the task of its teachers and leaders to prevent it from assimilating (itself) and dissolving, a danger that indeed constantly*

threatens in a world that is externally so much more powerful and seductive.'

So writes the Jew Dr. Ludwig Tietz in the '*C.-V. Newspaper*', Organ of the Central Association of German Citizens of Jewish Faith e. V., February 10, 1928, No. 6, p. 70, in an essay '*Deepening of Inner-Jewish Work*'. (The sense of the words is thus clear: Germandom and Jewishness must be united, but not by merging into each other, which would be Jewish suicide. Therefore, it is the task of Judaism to assimilate Germandom, to Judaize Germandom!): '*Every being has its right to exist, and an ancient people is aware of its traditions. We want to live, separated, alone, with our uniqueness; far from every culture and civilization stream, because they would rob us of our peculiarity. We want equal rights, but not assimilating emancipation. Among the many peoples, we want to be a people that must preserve its nationality*.'

Leipzig Jewish Family Newspaper No. 1, January 1, 1926. 'In an earlier period, the Jews always pursued the policy of joining the ruling people, they were compelled to do so by their weakness, which always made them seek protection from the most powerful. This undoubtedly led to degenerations, in that the Jews, in their desire to please their protectors, went too far in representing the national interests of the ruling people...'

Then it is pointed out that the Jew, who is a French citizen today, a German citizen tomorrow, and a Polish citizen the day after tomorrow, and it is added: '*Admittedly, the assimilationist unprincipled nature sometimes goes so far that one unhesitatingly immediately professes allegiance to the new ruling nationality. Any thinking person who has a sense of dignity must become aware of the wretchedness of such a policy. Therefore, in such transitional times, even Jews who previously did not want to understand it, realize that only the confession to Jewish nationality gives Jews dignity and support*.' 'Jewish Review' No. 94, 1924, in connection with the book by Dr. Max Kolenscher about '*Jewish Matters from the German-Polish Transitional Period*', Posen 1918 to 1920.

'But we do not want that (adaptation to other peoples), as long as soul and breaths dwell in us, as long as Jewish blood circulates in us, we want to neither deny ourselves nor our Jews. We want to think Jewish and proclaim Jewish thoughts throughout the world, so that they do not fall victim to the vice of this century.' Rabbi Fischl about 'Our Jews' in the 'Leipzig Israelite Family Newspaper' No. 3, January 15, 1926.

International.

'*With regard to the fact that among us Jews there are no foreigners, we hope that the Jews of other countries will also considerately heed the call for help of the blind living in German-Austria*.' Call of the Aid Association of Jewish Blind in Vienna, reproduced in the '*German Newspaper*', Berlin, December 9, 1925.

The Talmud, Source of Religious Life. '*For all Jews without exception, the Torah, the Talmud and its systematic elaboration, the Shulchan Aruch, are the recognized source of religious life. There is absolutely no talk of dogmatic differences among us Jews. Our strength lies in the rigid adherence to the 3000-year-old tradition, in loyalty to the unified faith, for which thousands of our ancestors found the flame death on the stake, and for which today thousands and thousands would go to death with an uplifted soul*.' When I thundered out these words, never before heard in the Romanian Senate, with a voice filled with excitement and passion, the impression was unmistakable. Senator Dr. Hayer Ebner in the Romanian Chamber, according to the '*East Jewish Newspaper*' July 14, 1929, No. 1235, the organ for the political, economic and cultural interests of Judaism in Bukovina.

'The People of God' 'Why exactly we Israel have become the hourly conscious people is an idle question, for there can only be one such example... It should be glad that its Sabbath is not the same as the world's day of rest. For we shall be the Few and Noble, conscious of our preliminary sole calling to pure God's people...' Rabbi Dr. B. Cohen, Hellbronn, in the 'Israelite', August 4, 1921.

'Are we still the chosen people, the jewel among peoples, the kingdom of priests, the holy people? Israel alone is capable of producing prophets, based on its inherited disposition, men who can enter into a special relationship with God in a supernatural way. Israel is like a seed that transforms the elements into its nature in the earth. Israel is the heart in the organism of humanity. It is the heart among the nations.' Writing 'Yeshurun' (8th Year, March/April 1921, Issue 3/4).

Masters of Perversity.

'*No people in the world have so many psychoses, suicides, sick people, and venereal infected individuals. No 'class' knows the high number of individuals who fill their lives with substitutes of love.*' Dr. Felix Theilhaber in the '*New Jewish Monthly Journals*', Issue 19/20, July 1919.

Struggle for Omnipotence.

'*We Jews must be clear that the press is still the only way to proclaim the sublime Jewish thought and the injustice always and ever suffered by us. Our struggle is not only about our existence, but also about the preservation and development of our entire Jewish being,* ***about our omnipotence****, which was taken from us two thousand years ago*.' Rabbi Fischl in the '*Leipzig Israelite Family Newspaper*' No. 3, January 15, 1926.

'It is a well-known fact that the power position of Social Democracy in Vienna is largely based on Jewish voter votes. However, capturing Jewish votes is by no means the only point at which a striking connection between Judaism and Marxism in Austria becomes

visible. Much more remarkable than the influx from outside is the great role that the Jewish intelligentsia plays in the internal party life of Social Democracy. They occupy, here, a truly dominant position. The most notable speakers at party congresses and in parliamentary debates, the authoritative theoreticians and tacticians of the party, the leading men of the party press, the directors of party institutes, of educational and cultural institutions, of the Schutzbund, of the youth movement, of welfare institutions, everywhere Jews are in the front row. This phenomenon, which one does not need to investigate in detail because it imposes itself on everyone at first glance, is not yet sufficiently explained by the fact that Jewish intellectuals with political ambition can satisfy this ambition in Austria only with the Social Democratic Party. One would have to ask why precisely they are granted such an extensive scope by the party... *To recognize the deeper reasons, one must delve a little into the origin and nature of the Marxist spirit. Karl Marx himself came from an old rabbinical family; his ancestors on both his father's and mother's side had belonged to this profession.* If one considers that the entire intelligentsia, but especially the theology of Central European Judaism (not to mention Eastern Europe), remained dependent on and concentrated on Talmudic study deep into the 18th century, and that over generations, a penetrating intellectual sharpness and casuistry and a disputatious tendency losing itself into the endless were cultivated on this narrow field of work, then one has thereby opened one of the sources from which the nature of Marxism flows. But another circumstance also steps forward, which teaches understanding of much that was otherwise difficult to comprehend. *Karl Marx possessed these inherited gifts not only to an enormous degree, he was not only a master of dialectics, of keen, relentless logic, of analysis leading to the dissolution of all concepts, he was moreover, through personal fate, rendered homeless, traditionless, almost historicless*. *All this explains why specifically the intelligentsia of Eastern Jewish origin feels so drawn to Marx.*' From the Jewish Dr. Edmund Wengraf in the 'Neue Wiener Journal', March 17, 1929.

'If we follow the great triumphal march of the Social Democratic Party in Vienna in recent years, we must ask ourselves: What share do the Jews have in this, both as leaders and followers. On the other hand, we must note that Jews in Vienna and Austria are now doing much worse, regardless of whether they are entrepreneurs or employees, manual or intellectual workers, than in the time when they helped the Social Democratic Party into the saddle. The Social Democrats owe the triumph of the Marxist principle in Austria to the agitation of their Jewish leaders, although I do not want to deny that non-Jews have also collaborated. Nevertheless, the Social Democrats are endeavoring to deny the existence of a Jewish problem, and their Jewish leaders are the ones staging this cover-up comedy. The majority of non-Jewish workers are anti-Semitic, and what keeps them in the Social Democratic Party are the economic advantages they rightly expect from there. The Jewish socialist leaders are willing and strong enough to counter this anti-Semitic activity, yes, they even systematically act against the Jews and thus sharpen the contradictions between upright Jews and Social Democrats.' The Zionist municipal councilor Dr. Leopold Plaschkes at a Jewish assembly in Vienna, according to the Zionist '*Wiener Morgenzeitung*' of December 9, 1926.

'I still hear Jews anxiously whispering today: 'They (the Jews on the left wing of political leadership) are harming us, this is not good, this creates bad blood.' On the contrary: Eisner, yes Haase etc. are Jews; for they represent the ancient human soul of our tribe better than any religious renewal could.'

'Time and again, it is precisely from the Jewish side that the historical impact of all Jewish figures is pointed out, from Moses to Herzl, who thought and worked socialistically, and it is proven that Socialism actually only lies in the line of Jewish hopes, that all problems of Socialism had their original ground in Jewish writings and the main representatives in Jewish minds, who sacrificed their lives for it, as recently Rosa Luxemburg, Landauer, Eisner, and Leviné... Socialism is a Jewish idea, the Jewish optimism, the old developmental idea, the social revaluation of values, of possession and income, the brotherhood of humanity, is that not the best of the best that the prophets have given us?' '*Neue jüdische Monatshefte*' (New Jewish Monthly), Issue 19/20, July 1919.

The Jew as Capitalist.

'The German Jews are mainly active in the most pronounced capitalist zone, if we may put it that way. They are merchants for whom capital gives the life nerve... Only in the last decade has a change occurred here. We find him (the Jew) in large enterprises, e.g., A.E.G., large banks, in individual factories (Orenstein & Koppel), etc., everywhere where he as a Jew does not seem to be subject to too strong discrimination and where he can advance to better positions...

Different for the merchant. Capital is the source of his existence. It provides him with goods, credit, turnover, earnings, life. Money means livelihood, security, future for the merchant. Therefore, no class is more filled with the holy hunger for gold... Therefore, the Jewish middle class is most strongly internally chained to all the dark sides of capitalism. Daily and hourly he struggles with capital, seeks to exploit the economic conditions, wages, in order not to lose his best means of production... He (the Jew) is only the most radical, conscious representative of the capitalist system, who breaks it least often and makes himself master or slave of capitalism most often.' Dr. Felix A. Theilhaber in '*Neue jüdische Monatshefte*', Issue 19/20, 1919, pp. 407 f.

Ahasver, the Homeless.

'*The Jew is not German, was never quite German, not even the most assimilated. Like man is not woman. They live together, have a common household, sleep together, believe they know each other, stand up for each other, even become similar over decades, but in the end each goes their own way, has their own thoughts, their own feeling, their own disposition... No, today I clearly recognize that the German Jew has always had two homelands, always a double homeland, an ancient imaginary one that he carried within himself, whether conscious of it or not...*'. Georg Hermann in '*Neue jüdische Monatshefte*', 1919, p. 401.

'Since the difference between him (the 'American of Jewish faith') and his fellow citizens is so small in theory, it should be the same in practice. But the opposite is true. *Our American friend of Jewish faith may be blond and straight-nosed, he may admirably resemble the majority in language and behavior, he may have a son at Harvard and a daughter at Vassar, he may have changed his name. But when he presides at his table, Lewinsky and Rosenfeld will be the guests; at his breakfast club table (we may assume he is a merchant or lawyer) voices will be heard in which prayers and liturgical songs are still discernible. His sons and daughters will have non-Jewish study friends. But these friendships will fade after the completion of studies with all signs of mutual understanding*. He has a furtive fondness for pre-war Germany of Rathenau, Dernburg, and Ballin, despite having given himself, his fortune, the blood of his sons for the Allies; he feels, and barely dares to confide in his own soul, a shadow of tolerance towards the Soviets, who suppressed pogroms and gave Jews full civil equality. He is American, hundred-percent American. And yet he reacts to political questions with a second, an international consciousness. In extreme cases, he curses this international prejudice. But it remains.' L. Lewisohn in '*Jüdisches Echo*', No. 19, 1927.

Ahasver's Cheerful Wandering Song.

Look, I am the rootless one, / Not married to any environment, / No narcosis of homesickness dream / Drives my heart into my pants, / For I am a pain-tempered one. / Drive me from your thresholds, / I am still the most desired, / Your jealous screams resound, / For I drink from your sources / And I weigh your values. / My soul's smooth skins / Conceal what I have begged and atoned; / Yet my booty piles up, / And your brides cheer / To me, the outcast of a foreign desert. / Yawning, you smoke your cigars / For honorable digestion, / But I am a clever groper, / And I incite your vices, / For my very own edification. / Thus I drive the games / Of my ripe arrogance, / Peculiar, very subtle, / Ultimate, hidden from you / Goals of my Asiatic blood. Paul Mayer in the journal '*Aktion*', January 1913.

Lack of Respect and Reverence.

Who, like me, has preserved an uncompromising aversion to all radicalism from the days of old Austria, cannot see the Jews' inclination towards extreme Marxism as a regrettable isolated occurrence, but only as the consistent development of a spirit that always makes almost all Jews, whatever question may be at stake, vote and fight for the solution that is the more radical in the sense of a mendacious progress and a false freedom... What is most pernicious is that these Jews then, following another trait of their modern Jewish nature, vilify things that do not concern them with such exaggerated passion and such a boorish ruthlessness that growing hatred among the naturally generalizing non-Jewish population towards everything Jewish seems all too comprehensible... And the constant silent refusal of the German person to view the just-endured great war exclusively as a foolish slaughter only provokes senseless outrage and blind contempt from these Jewish know-it-alls. That the others will not tolerate this, that their Jewish-side ridiculed hero worship turns into a swastika-waving triumphalism is comprehensible enough.'

Here it becomes clear what is actually lacking in these Jews who set the tone in public and whose voice is therefore generally considered the truly Jewish one: respect is missing, respect and reverence! Respect for the nature of different people, respect for the root-based customs of another people, reverence for the greatness of another people's soul, which may seem foreign to Jews. Here, the over-sharpness of the Jewish spirit becomes active, the striving to remodel the entire world into something conceptually comprehensible, the desire to elevate the ideals of today's radicalized Judaism to universally binding world ideals. The fact that lack of understanding for the nature of one's own people also occurs among members of other peoples does not excuse those Jews who speak about the affairs of the host people in the same tone. For even we Jews call something 'anti-Semitism' immediately when said by non-Jews, which we would readily tolerate from Jews. Judaism has indeed once fought and defeated an even more alien majority. But at that time, it was about the unique and incomparable case of enforcing religiously founded moral law against the pagan world, which was completely uncomprehending of such things. But since this moral law, carried only by Jews, but essentially universally binding, has triumphed, there can no longer be anything that Jews would have the right to impose or even push onto non-Jews! What the overly one-sidedly thinking Jewish brain cannot grasp is that people must be allowed, in God's name, to also be conservative. This simply will not occur to them, and they tend, typically revolutionary and utopian, to dictate happiness to the sluggishly resistant peoples. Uriel Birnbaum in the '*Neue Wiener Journal*', October 31, 1929, No. 12 911.

The Jews have made German history.

'A Jew has tried to stabilize the feudal system by laying the ideological foundation of the 'Christian state'. Jews stood at the forefront of the 'bourgeois revolution'; they participated in the formulation of the Reich Constitution, they propagated the imperial idea. A

Jew led the Imperial Deputation to Berlin and presented the Prussian king with the imperial crown in Versailles in the name of the people. The national liberal movement was strongly influenced intellectually and organizationally by Jews, as was the liberal movement of the progressive bourgeoisie. The ideology and organization of German Social Democracy in its current form are inconceivable without the collaboration of Jewish creative forces. And a Jew also wrote the constitution of the republic. Jewish spirit has contributed to all historical tendencies that have come to validity in these hundred years. If history were only the interplay of free spiritual forces, one might almost say that the Jews have 'made' German history...'

Over the epoch of the German collapse and into the history of the last years of the post-war period, the names Hugo Preuß and Walter Rathenau lead us. Preuß helped create the work of Weimar by drafting the new constitution. Jewish publishers, newspaper editors, journalists of European format worked at the forefront in Germany and Austria in building the state, economy, and culture. The highlight of this uniquely viewed and perfectly written work, which reveals the love, longing, and suffering of Judaism, is probably the section about the German, European and Jew: Walter Rathenau. The '*Neue Wiener Journal*' (Owner Lippowitz & Co.) in a review of the book '*Jews in German Politics*' according to '*Deutsche Nachrichten*' from March 2, 1930.

Jews as Masters of Economic Life and Representatives of Profiteering.

'*Actual proletariat is found (in Judaism) comparatively rarely, but that the Jew cannot be creative at all and is only a parasite on his host people and by nature destined to suck out and exploit other races, is pure nonsense*.' 'The main activity of German Jews is in the economy, but not only as merchants or bankers, but increasingly also in industry. Among the personalities recognized as outstanding economic leaders, we find a large number of bearers of Jewish names. From them shall be spoken in the following, and we will see that the Jews do not want to be guests in a foreign house, but want to give and achieve the highest.'

'The well-known department store owners Tietz, Wertheim, Jandorf, Ahlsberg, Lindeniann, Barasch, Wronker, Schocken have acquired permanent merits in the organization of small trade. They began with a small junk bazaar that sought to attract buyers through cheap articles. The department store was first considered an enemy of small trade, and it is remarkable how the department store system could prevail despite all hostilities from anti-Semitic sides, despite the struggle with the competition of small trade. It corresponds to a higher principle of goods distribution, and it is no small merit of Jewish merchants to have enforced this principle in Germany.'

'While previous economic leaders still needed decades to secure their outstanding importance, for the younger generation it often took just as many years to rise. First must be mentioned Jakob Michael and his consortium, who managed to become the largest lender and one of the richest people in Germany at 30 years old.'

'As a very young man, he comes to Paris, does radium business on his own at 18 and is already a perfect merchant when war breaks out. He is made aware that the army needs tungsten and acquires the previously unnoticed deposit, the slag residues in the Ore Mountains. The armaments industry needs tungsten, and it is bought at any price. Progress is made in giant steps. A new company is founded that trades in metals and chemicals. In 1923, at the end of the inflation period, Michael already controls 30 chemical companies, including a number of old and quite respected works, plus a factory in Magdeburg with 600 workers that produces apparatus for the chemical industry, and the 'Gevia' jointly founded with the Transportation Ministry to utilize the stocks of former state enterprises. Foreign companies are added. As soon as Michael recognizes, as one of the first, that inflation profits are coming to an end, he becomes a financier from a merchant and industrialist. In November 1923, when 7-8 trillion were paid for a dollar in the Rhineland, he sold his foreign exchange and securities holdings and accumulated massive amounts of paper marks. A few weeks later, there is a strong shortage of capital; Michael is liquid and can lend his money at the then customary high interest rates. He lends the Post 30 million marks at 4-5% per year, which was almost for free by the standards of the time. After the Post's reorganization, it does Michael a service by making its funds available to him at very low interest rates. Where the path of the 30-year-old Michael will lead cannot yet be foreseen, but there is no doubt that in him and his also very young collaborator there is an expansive force that will no longer be stoppable without the risk of the most severe economic explosions.'

'In the same category belong the two Viennese Bosel and Castiglioni. As the son of a small cloth merchant, Siegmund Bosel is an employee in a clothing company at the beginning of the war. He becomes a purchaser for the Austrian military administration; by the end of the war, Bosel not only has a substantial fortune but also, at 25, the title of Commercial Councilor. Now he becomes a major financier, he puts a number of industrial and other enterprises under his control, conquers the old Vienna Union Bank, becomes the 'Stinnes' in the successor states of the Austro-Hungarian monarchy, founds newspapers and finally becomes a representative of the New York banking house Kuhn, Loeb & Co., which is close to the Rockefeller Trust. His economic potential seems to have not suffered even through the inflation period, as he was able to take over the Hammerbrotwerke, which were on the verge of collapse, from the Austrian Social Democracy without further ado.'

'We could only name a few of those personalities that can be called Jewish economic leaders. Missing are the leaders of large banks, the major merchants and industrialists from the textile, leather, and shoe industries. Also missing are the consortium princes from the brewing and distilling industries. But we believe we have already shown what the anti-Semitic claim that the Jewish race lacks creative power is all about. Among those who gave the economy forward-looking impulses, Jews stand in no small number in leading positions. They do not reap where others have sown(?), but are always ready to go new ways, even when it is not certain that personal success stands at the end of their activity. And if it may finally be objected that only the capitalist economy, the striving for accumulation of income and property, entices the Jew, then let it be pointed out to Soviet Russia, where in the construction of a new economic constitution, Jews again stand in a prominent position.' J*üdisch-liberale Zeitung* No. 15 of April 10, 1925.

Baptized Jews Remain Jews.

Heinrich Heine writes shortly after his baptism in his diary: '*And you have crawled to the cross, / to the cross that you despise, / which you just a few weeks ago /thought to trample into the dust*'. In the letter in which he informs his friend Moser of his conversion, he writes that '*the Japanese are the most civilized, most urbane people on earth. Yes, I would say: the most Christian people, if I had not read with surprise how nothing is more hated and abhorrent to this very people than Christianity itself. Nothing is more hated to them than the cross. I want to become a Japanese*.'

Above all, the writer of these lines must preface that he was born a Jew and became a Catholic Christian only to have the right to remain a Jew without danger. E. M. Oettinger. (*Open Billet-doux to the famous Hepp-Hepp-Screamer and Jew-Eater Mr. Richard Wagner*. 1st Ed., Dresden 1869, p. 5.)

Do Börne and Heine belong in Jewish history? Indeed! Not only Jewish blood flowed in their veins, but also Jewish sap in their nerves. The lightning they let flame over Germany, sometimes in rainbow-like colors, sometimes in sharp streaks, was charged with Jewish-Talmudic electricity. They had indeed both externally renounced Judaism, but only like fighters who seize the enemy's armor and flag to destroy him all the more emphatically. Both have expressed with a clarity that leaves nothing to be desired how little the religion of the cross meant to them, which they barely acknowledged with their lips in a small church in Offenbach and Heiligenstadt. Prof. Dr. Heinrich (orig. Hirsch) Graetz (Breslau), *History of the Jews*. Vol. 11, p. 367.

'*The General Newspaper of Judaism*' reproduced in 1895 from the 'Jewish South' statements by Emin Pasha (actually Isaak Eduard Schnitzer) that he made to Julius Edward Cohen (see '*Deutsche Wacht*' of July 30, 1895): ***That I am a Jewish renegade, you know: despite my conversion to Christianity and later to Islam, I have never ceased to remain faithful to the religion in which I was born and raised***.

One cannot exit or convert... I have also discussed this extensively with ethnologists. They completely agree with me. Just imagine, a Negro declaring that he is exiting Negrohood and entering Germanhood! Yes, if you are of the opinion that this Negro has now through this exit and conversion... has truly become a German, well, then you shall be right! ... One can feel being Jewish as an advantage or disadvantage, this is merely a matter of taste, for which one is ultimately not responsible. But one thing is certain: one cannot change anything! And even if one gets baptized every Saturday anew! It is useless. Arthur Landsberger, *Millionaires*, Novel. Munich 1913.

'We know exactly, he says, that the baptized Jew is considered a Jew everywhere in the world when seeking a position. In Germany this has already become self-evident, but even in countries with more liberal views, such as the United States, the Jew converted to Christianity is not considered a Christian, not a full American. If only there were a way to warn those preparing for conversion! Because pursued by contempt, received with disdain, they drift into instability, into which they or at least their children and grandchildren will fall.' From a review of the book '*The Art of Living as a Jew*', by Heinrich York-Steiner, in the 'Neue Wiener Journal' according to the 'Deutsche Zeitung' of June 17, 1928, No. 141. *In the book, Jews are supposed to represent 'a quite unique phenomenon as heralds of their own ridiculousness*'.

'*Although I turned my back on the Jewish community quietly and unnoticed in the seventies, I have always remained a Jew and am proud to descend from Jews.* In the seventies, Stoekker, the father of today's National Socialists, particularly in Berlin incited racial hatred, and in counter-resistance we considered it right to recommend church exit. Although I never propagated church exit as a speaker, since I belonged to the office of those exit assemblies, I felt obligated to draw the separation line for myself as well. I did it quietly back then, and no one found out about it. Today I would not do it anymore. Because one could interpret a Jew leaving the community now as cowardice. Whoever leaves an oppressed and suppressed religion is cowardly. The current anti-Semitic wave is more poisonous than ever. And therefore I would never take this step now. I do not hesitate to declare this at the end of my life. As a parliamentarian and politician, I then always substantially supported the legitimate demands of German Jews as a 'non-denominational'.' '*You see, therefore, that despite external separation I stand positively towards Judaism*' The Social Democratic Reichstag deputy Eduard Bernstein in an interview with

a collaborator of the C.-V.-Zeitung', published in it on Jan. 3, 1930.

Sexual Freebootery.

'Even when Jakob was over seventy, more than one girl who worked in his business succumbed to the sexual power of the old man.' 'Siegfried (his son) had more than one woman, and whether one cannot still count some unknown person among his descendants, I do not know today.' Family historical contribution of the Hainburg Jewish community about '*The House Hirsch*' by Ernst Hentschel in the 'Frankfurter Zeitung' of January 24, 1928.

Completed World Domination.

The biblical parable of Josef and his brothers, magnified in gigantic proportions, plays out beyond the ocean. The brother driven over the sea, the slave of sweatshops, has become a ruler in the most powerful empire on earth, who saves his once-rich brothers from bitter hardship.

The American immigrant, 'the stone that the builders despised has become the cornerstone', also the cornerstone for Erez Israel! And Ahasver looks dreamily into the apocalyptic image of countless Babylonian towers rising into the clouds at the Hudson shore... the unprecedented human masses that swarm in and out of these giant honeycombs like bees, children of his people, who in barely a human generation grew from ghetto inhabitants to the greatest builders of all time... and recognizes the counsel of the Lord.

And the small, world-governing island of Albion reveals itself to him, which with wise governance steers five continents according to its will... he sees sons of his people rise to celebrated masters of this statecraft... and recognizes the ultimate purpose of the appearance.

The curtain before the future tears... and Ahasver sees unimagined visions... a mighty Judaism in the middle of Asia, celebrated as helpers in the resurrection of the Chinese colossus, whose giant shadow falls over the entire world... fabulous heads flame up...

The terrors of the Galuth disappear.

Israel has become one despite its dispersion. But the spiritual axis of humanity will be Jerusalem... All these massive sources of spiritual, moral, and material forces rush together and flow to the original homeland!

'Ahasver is deeply shaken by the connections of the great events, he strides past milestone 5698 with new courage, and more future-joyful than ever, he murmurs his ancient blessing again: '... of redemption and salvation!'" New Year's article of the '*Jewish Press Central Zürich*', No. 511, 1928. *The victory of Judaism over all other peoples is imminent, indeed, it is almost present*. In the realm of political life, the complete circumvention and entanglement of all other peoples of the earth through Zionist world chess moves has reached the highest perfection, and one can calmly claim without exaggeration that today no political action, no consultation from people to people, no single foreign policy plan and move is carried out that is not either executed by organs of the Zionist secret society (Freemasons) or at least under their precise surveillance and control. Arthur Trebitsch, *German Spirit - or Judaism*, p. 396.

State within a State.

Our religion is where the mystery of our duration in the Galuth[1)] must be sought. It is the power that separated us from all peoples and united us in all dispersion. The external ghetto walls, erected by our enemies, could never have achieved this. But the inner walls, founded in our religion and which we took along on our wandering path and continuously fortified in settlements, these mobile 'tents of Jacob' are what secured us our own home everywhere. [1)] Exile, dispersion.

The Jewish religion is rich in enclosures that demarcate our community from the environment and keep any foreign nature far away. The Jewish religion is rich in forms that bind and characterize us as a unity in being and appearance. Unlike other religions, it is not a doctrine of ideas, but a doctrine of law. In our laws, we have confirmed the right of self-determination. We have lost our state, but not our state constitution; we saved it, as it were, as a portable state that enabled us a kind of national autonomy even in the Diaspora. Certainly, many laws had to go out of effect after the loss of our state, however, in the whole and large, our legal constitution remained in force; it was even expanded and perfected through more precise individual provisions. Only the Jewish code dominated and shaped our life in all its expressions. Only the Jewish jurisdiction was authoritative for us. We did not invoke the national jurisdiction and did not recognize its code. If their laws were imposed on us, we saw them as terrible decrees that we were always endeavoring to eliminate and circumvent. They retained the character, as 'Gseroth' [2)] of a criminal rule', even when we were compelled to sanction them through the formula: 'The law of the government is valid law'. Therefore, the informer ('Mossar'), that is, one who denounced a Jew to the government, was considered a traitor, sentenced to compensation and other penalties, and expelled from the community. ([2)] Compulsion, decree). Our exile princes, Gaonim, Rabbis, were not clergy and pastoral carers, like the modern western rabbis who transform Judaism into a church, like to call themselves in alignment with the Christian clergy and salvation, they were directors and administrators of our community, they were judges, Dajanim; they were the highest authorities of our exilarchic state. Their courts had the power to pass and execute criminal sentences. Their ordinances had not only religious authority, which responded to disobedience and transgression with exclusion from the

church; they were equipped with the means of power of a exemplarily organized and very strict regime that punished contraventions quite sensitively. We submitted to them in love, but also in fear of the legal authority. Our legal constitution preserved unique religious-national economic forms in the Diaspora, which encompassed many branches of earnings in their functions and institutions, even though certain 'land-bound commandments' could not be applied in the Galuth. The foreign rule could not wrest away our self-administration as long as we remained under the authority of our own laws and legal teachers. *We were not a faith community; we formed a closed legal and economic community. Not a confession, but primarily a statute was the structure of the one people. Not so much the religious and moral teaching content of Judaism, but the concrete forms of our state constitution separated us from all nations among whom we pitched our tents. We did not rest on the rest days of the host people and did not celebrate its commemorative days, did not share its joys and its sufferings, and were not concerned about the welfare of the foreign state. A strong wall, erected by ourselves, separated us from the land's people, and behind the wall lived a Jewish state in miniature*. Jakob Klatzkin ('*Der Jude*', 1916, Issue 9).

Judaism and World War.

In the January issue of 1919 of the magazine '*Der Jude*', the benefit that Judaism derived from the World War is mentioned. '*... the same war that brought the inauguration of a world-politically recognized Jewish national policy...*' '*The collapse of these three powers (tsarist Russia, monarchist Germany, and clerical Austria) in their entire form thus means a substantial facilitation for the leadership of Jewish politics*.' '*Only the new Germany will be able to have inner understanding for the problems and demands of the Jewish people*.' 'The war had broken out because half a dozen educated states could not reasonably agree on natural differences like merchants: it was carried out to force such modern state forms in the center of Europe as prevailed everywhere around. But through an inner conditions logic unexpected and highly undesirable to the leaders, the Tsarist regime suddenly collapsed, which the old Germany had to remain psychologically incapable of exploiting. It hung by a thread: Stürmer's separate peace could have simultaneously saved the Tsar and the Kaisers and preserved for us an unbearable Europe.' Emil Ludwig (Cohn) in '*Weltbühne*', No. 33, 1921.

Jewish Justification of Hostage Murder.

'*The so-called hostage murder at the Munich Luitpold Gymnasium is today exposed as a hypocritical fraud of the reaction. The Thule Society, whose members were shot, under terrible pressure of white guard murders, was nothing other than the germinal cell of the later Kapp Putsch, the Hitler-Ludendorff Revolution and the high treason of Kahr-Lossow-Seisser. Even from the standpoint of the constitutional Hoffmann government, the conspirators, high traitors and passport forgers were shot in pure state self-defense. One must clarify this circumstance in order to achieve a more just appreciation of the so-called hostage murder against the terrorist swindle arguments of the reaction, which speculate on the tear glands of the philistines*.' 'Weltbühne' (editor at the time Siegfried Jakobsohn) in 1926 according to '*Völkischer Beobachter*' from September 22, 1926.

The Jews of the World - A Unity.

'It is evident that through the enormous development of world commerce and the relations of individual countries to each other, as well as through the convergence of continents, the connections between all parts of world Jewry, which previously were only clear to a few Jews, have now become clear to a large part of the Jewish people. Increasingly, the understanding has prevailed that between the scattered members of the Jewish people, spiritual, political, humanitarian, and even economic bonds and dependencies exist. The fate equality or at least fate similarity of Jewish communities in the economically different states of the world made the organization of an information service necessary, through which Jews in one country learn about occurrences in the life of Jews in other countries and arrange their behavior in political, humanitarian, and intellectual respects.' '*Jüdische Rundschau*' No. 86, 1926.

'*The National Socialists will indeed become aware that they are not alone in the world, and that there is something like a world opinion that is sometimes quite willing to take up the cause of Jews abroad. It is gratifying that the Jewish sense of solidarity is awakening worldwide when Jews are wronged in any country. This compassion is the strongest asset of Jewish politics, and it must be organized so that it manifests not only in defense, but also in productive achievements*.' '*Jüdische Rundschau*' (No. 31/32 of April 25, 1930). Response to a National Socialist attack in connection with the intervention of the '*American Jewish Committee*', which has made the 'preservation of Jewish rights in the world' its task, interfering in German conditions. These American Jews turned to the German embassy in Washington to draw attention to the 'emerging disharmony in Jewish circles of the United States'. This concerned especially the Bavarian ritual slaughter ban of 1930.

Race and Nation.

No one may treat the racial principle, the race question indifferently. It is the key to world history; and only because of this is history often so confusing, because it was written by people who did not know the race question and equally little the associated moments. But the Semites are currently exercising an extraordinary great influence in all affairs through their smallest, but most peculiar family, the Jews. There is no race equipped with such a degree of tenacity and organizational talent. These qualities have secured them an unprecedented

possession and inexhaustible credit. What do you understand by Latin race? Language and religion do not make a race - blood makes it. Benjamin Disraeli (Earl of Beaconsfield) in his novel 'Endymion' (Tauchnitz Edition. Vol. II, pp. 18-21).

Baptism and even crossing help nothing. We remain Jews even in the hundredth generation as we were 3000 years ago. We do not lose the smell of our race, even in tenfold crossing. In any intercourse with any woman, our race is dominant; young Jews will result. Prof. Eduard Gans (cf. Prof. Dr. Jäger, Discovery of the Soul. 3rd Ed., Vol. I, p. 247).

Strange vision! In the midst of German life, a separate, foreign human tribe, brilliantly and conspicuously equipped, with hot-blooded, mobile behavior. On märkisch sand, an Asian horde in tight connection among themselves, in strict seclusion outwardly: so they live in a semi-voluntary ghetto, no living member of the people, but a foreign organism in its body… Walther Rathenau, Impressions (Leipzig 1902).

...are these long noses a kind of uniform, by which the God-king Jehovah recognizes his old bodyguards, even if they have deserted? Heinrich Heine, The Baths of Lucca, Chap. II.

But a people came from Egypt... and besides the skin diseases and the stolen gold and silver vessels, it also brought a so-called positive religion, ... that people mummy that wanders the earth, wrapped in its ancient letter swaddling clothes, a hardened piece of world history, a ghost that trades in bills of exchange and old pants for its maintenance. Heinrich Heine, The City of Lucca, Chap. XIII.

My parents, who were enthusiastic cosmopolitans and took active part in the revolution of the year 1848, have given me neither a religious nor a national Jewish education. Nevertheless, I am now becoming increasingly permeated, the older I get, with the feeling that Judaism is a matter of race and courage that we can never escape in life... I understand and appreciate the Zionist endeavors and have the highest respect for the pure, devoted idealism of the Zionist leaders and races. My inner life interests lie in the field of art promotion - and even there it becomes increasingly clear to me that everything I have previously achieved for international art promotion has occurred out of Jewish inspiration impulses. Otto H. Kahn, Co-owner of the banking house Kuhn, Loeb & Co. in New York (quoted in 'Hammer' 626, July 15, 1928, p. 368).

Racial Hatred.

To antisemitism, to Jew-hatred, stands on the Jewish side a great hatred of everything non-Jewish; just as we Jews know of every non-Jew that he somewhere in a corner of his heart is an antisemite and must be, so is every Jew in the deepest ground of his heart a hater of everything non-Jewish... *Just as in the innermost heart of every Christian the word 'Jew' is not entirely harmless, so for every Jew the non-Jew is the 'Goi', which is by no means an insult, but a clear, unmistakable sign of separation...* Nothing is in me as alive as the conviction that, if there is anything that unites all Jews of the world, it is this great sublime hatred... I believe one could prove that there is a movement in Judaism that is the faithful mirror of antisemitism, and I believe this image would become more perfect than any other. And I call this the 'great Jewish hating'... They call us a danger to 'Germanness'. Certainly, we are that, just as surely as Germanness is a danger to Judaism. But should one demand of us that we commit suicide? No one can dispute the fact that a strong Judaism is a danger to everything non-Jewish. All attempts by certain Jewish circles to prove the opposite must be labeled as equally cowardly as comic. And as doubly as mendacious as cowardly and comic! Whether we have the power or not is the only question that interests us, and therefore we must strive to be and remain a power. Cheskel Zwi Klötzel, The Great Hating ('Janus' No. 2, 1912).

Suddenly I discovered in him the typical ancient pain trace of his race. It was a vengeful pleasure for him to show power over women, and never did he mock the plebeian more scornfully than when he boasted of subjugating the fine women of the blonde nobles with brutal force. Amselma Heine about the poet Ludwig Jacobowski ('Lit. Echo', Issue 3, 1912).

Not only are we Jews so degenerate and at the end of an exhausted, consumed culture. To all races of Europe, perhaps we have infected them, we have corrupted their blood, indeed everything is already Judaized. Our senses are alive in everything; our spirit rules the world. We are the masters, for what is power today is the child of our spirit. One may hate us, drive us away, may our enemies only triumph over our physical weakness. We are no longer to be driven out, the races penetrated, the power desecrated, everything made soft, rotten and decayed with our stale culture. Our spirit can no longer be exterminated. Kurt Mänzer, The Way to Zion. Novel. 1910.

Jewish Character.

Let us not seek the secret of the Jew in his religion, but seek the secret of religion in the real Jew. What is the secular ground of Judaism? Practical need, self-interest. What is the secular god? Money... An organization which would abolish the precondition of haggling, thus the possibility of haggling, would have made the Jew impossible... The Jew has emancipated himself in a Jewish way, not only by appropriating monetary power, but by money becoming a world power through him and the practical Jewish spirit becoming the practical spirit of Christian peoples. The Jews have emancipated themselves insofar as Christians have become Jews... The god of the Jews has become secularized, he has become the world god. The exchange

is the real god of the Jews... Judaism could not develop further as a religion because the worldview of practical need is by its nature limited and exhausted in a few traits. Karl Marx, *Judgment on the Jews* ('German-French Annals', 1844).

Despite their social inclinations, the Marxist form of the workers' movement has no relationship to the idea of the state, and this is certainly only due to the complete misunderstanding of Jews regarding the concept of the state. *The concept of the citizen is completely incomprehensible to the Jew; therefore, there has never been a Jewish state in the true sense of the word and can never be one*. P. 417.

Pride and humility in the Jew, arrogance and servility fighting each other; in the former self-consciousness and contrition, in the latter presumption and submissiveness. *The Jew's complete lack of humility is connected with his lack of understanding for the idea of grace. From his servile disposition springs the Decalogue, the ten commandments, the most immoral legal code in the world, which offers earthly well-being for obedient compliance with a powerful foreign will and promises world conquest*. P. 426. Dr. Otto Weininger, Sex and Character. 1904.

No one can deny that Judaism participates outstandingly in the swamping and corruption of all circumstances. A characteristic of Jews is the persistent endeavor to produce values without expending labor, that is, since this is impossible: fraud, corruption, the effort to create artificial values through stock market maneuvers, false news with the help of the press and similar means, to appropriate these and then shift them onto others in exchange for real, labor-created values...

One of the most dangerous, specifically Jewish characteristics is brutal, almost barbaric intolerance, again a strange contradiction in a tribe that cries out for tolerance at every moment. No worse tyranny can be practiced than that exercised by the Jewish clique. Of that respect for the opinions, the person of the opponent even during energetic combat, as found partly among the Germans, especially among the Romans (Italians), there is never any talk among the Jews. Whoever dares to oppose this Jewish clique, they inevitably try to trample down with bestial brutality. And there is still a great difference between the intolerance of the German and the Jew. The former fights the opponent in open, honest combat, calling spirit against spirit above all. The Jew, however, usually seeks to destroy his opponent in the spiritual realm by withdrawing his material ground, undermining his civic existence, or by trying to hide the existence and efforts of his opponent from the world as much as possible, by lying to it, by simply denying those with different opinions. The most despicable of all combat methods, silencing, is specifically Jewish...

An exception is only sexual intercourse, especially the behavior of rich Jewish boys towards poor girls, seamstresses, etc. This reaches an incredible level of pure brutality, to which I have never seen Christian young men sink. These mostly still preserve a last remnant of shame towards women, which is completely lacking in our stock market lobbyists. Conrad Alberti (Sittenfeld) in 'Gesellschaft', 1889, No. 12.

Stock Exchange and High Finance.

They have dared to defend the stock exchange as a necessary and useful institution.

Doesn't the lawyer choke on the monstrosity of his claims? What, the stock exchange should be useful and necessary? ... The stock exchange is a den of robbers, where the modern heirs of medieval highway robbers reside and cut the throats of passersby. Like the highway robbers, stock market speculators form a kind of aristocracy that allows itself to be richly fed by the masses of people; like the highway robbers, they claim the right to tithe the merchants and craftsmen; luckier than the highway robbers, they do not risk being hanged high and short if they are caught once by a stronger person during their purse-cutting ... In this case, the defenders of speculation must therefore grant the proletarians the right to take their money from the speculators, or the theory by which one seeks to demonstrate the legitimacy of speculation is a lie. Max Nordau, The Conventional Lies of Civilized Mankind.

Anti-Judaism.

You answer that this condition was artificially caused by some person or movement and must therefore cease with the disappearance of this person or movement. But how do you explain that this hatred, openly or hidden, is still predominant in almost all countries where you are present in significant numbers? And how do you explain the undeniable fact that at all times and everywhere you have come into contact with other peoples, this hatred has always lived under the most diverse names, pretexts, and forms? ... Have you never noticed the similarity between the language of a Stoecker, a Luther, and Apion and Haman? Do you really think that all this was artificially created? ... Or is the purpose of your mission fulfilled when you crowd around a newly emerging movement and destroy it through your talking and participation? Liberalism was a vigorous shoot in the mid-19th century that might have borne good fruit. Then you came uninvited, clung to it like burdock, with your distress, your longing for emancipation and civil equality, until it collapsed under your burden. And do you think that social democracy, the stock exchange, and the newspaper industry will fare better under your participation? Dr. Elias Jakob (Frümer): '*Zukunft*', June 18, 1904.

The Jewish Question exists. It would be foolish to deny it ... The Jewish Question exists everywhere Jews live in significant numbers. Where it does not exist, it is brought in by wandering Jews. We naturally move where we are not persecuted; through our appearance,

persecution arises. Theodor Herzl in 'Der Judenstaat', Leipzig 1896. 1st Edition, p. 11.

The Secret of Jewish Teaching.

Like all Orientals, the Hebrew sages were accustomed to expressing their teachings in a veiling figurative language ... They encompassed the golden apples of knowledge - according to their own metaphor - with silver nets. The core of our tribal teaching was esoteric ('intended for the initiated, secret, confidential'). Oral tradition entrusted it to a selection of the people - from generation to generation. But whoever endeavors to rediscover the key, who knows how to dig in the cultural debris and decipher the value hieroglyphs, recognizes that this teaching has harbored the deepest world wisdom and at the same time an admirable political art, clothed in the harmless garment of a pious belief. Dr. Alfred Nossig, Integral Judaism. Interterritorial Publishing 'Renaissance', Vienna 1922, p. 2, Sect. 6, 7.

Culture and Art.

Suddenly, Jews are standing in all posts from which they are not forcibly kept away; the Germans' tasks have become the Jews' own tasks; increasingly it appears as if German cultural life should pass into Jewish hands... We Jews manage the intellectual property of a people that denies us the authorization and ability to do so. This tremendously outrageous fact, which must raise the blood of both Jews and non-Jews alike, unrelentingly calls for measures. This conflict must be resolved in some way... No one seriously doubts the power Jews possess in the press. Especially criticism is, at least in the capital cities and their most influential newspapers, on the verge of becoming a Jewish monopoly. Equally well-known is the predominance of the Jewish element in theater: Almost all Berlin theater directors are Jews, a large, perhaps the largest part of actors likewise, and that without a Jewish audience, theater and concert life in Germany would be almost impossible, is continuously praised or lamented. A completely new phenomenon is that German literary scholarship also seems to be on the verge of passing into Jewish hands. We no longer preach a 'Mosaic confession', but believe in a Jewish people with innate, indelible characteristics. Moritz Goldstein (in a letter to 'Kunstwart', March 1912).

On the History of German Anti-Judaism.

I. The Anti-Jewish Defensive Movement.

01. The Emergence of the Anti-Jewish Movement.

Wherever Jews have appeared in the world, they have understood how to quickly create a hostile atmosphere against themselves, which was previously labeled with the inaccurate buzzword 'Anti-Semitism'[1)], now more correctly called 'Anti-Judaism' (Compare the section 'Anti-Judaism') ([1)] First applied by the Jew-descended Wilhelm Marr in 1879). T*he term 'Anti-Semitism' is incorrect insofar as the defense is directed against Jews and not against Semitic peoples who do not belong to Judaism.* The anti-Jewish sentiment is also called 'emotional anti-Semitism'. This original form of anti-Judaism is the self-evident response to the imagination, presumption, and boundless immodesty of Jews, to their brazen, conspicuous, and indecent appearance, and to their dishonorable, fraudulent, money-hungry, and undignified behavior.

The 'Anti-Semitism' is always provoked as a counter-reaction by the Jews themselves, and not just by individual Jews. It is known that the individual Jew is always excused and protected despite perhaps a hundred-fold proven wickedness; on the other hand, the corporate appearance of Jews has proven the unbearability of this foreign-stemmed society (as a 'foreign body'), apart from the accumulation of scandalous individual cases. It is also not otherwise explicable that an anti-Jewish movement developed from 'emotional anti-Semitism'.

Judaism has always tried to resolve anti-Judaism by presenting the undeniable serious violations of law, order, and morality as the actions of individual Jews. However, the cheap and mindless phrase 'there are also decent Jews' speaks precisely against the Jews.

From this entire situation, an anti-Semitic movement had to emerge at the moment when Jews were given all freedoms and rights. Judaism had achieved that in just 60 years, since Jewish emancipation, the last barriers were torn down. Consider that a foreign-stemmed human group was suddenly admitted into the citizenship association without having acquired any special merits for their host people, without any external or internal compulsion, solely from the liberal doctrine. On the contrary, experiences with Judaism existed which, when evaluated impartially, could never have led to the law of July 3, 1869, which abolished all remaining restrictions on civil rights.

A few historical dates about the laws that became necessary over time are listed here:

1. 11.3.1812. General provisions on the civil conditions of Jews in the Prussian state.
2. 11.3.1812, Jews can manage academic teaching, school, and community offices (see note under No. 4).
3. 20.4.1813. Jews may neither promise nor have charged higher interest rates than those allowed to merchants.
4. 4.12.1892. They shall no longer be admitted to academic teaching and school positions.
5. 11.3.1829. Transfer of jurisdiction over Jews in Berlin to the city court there.
6. 1831. Jews cannot be elected to the positions of mayor and lord mayor.
7. 1831. Jews cannot participate in the consultation of church and school matters as magistrate members.
8. 20.9.1836. Elimination of disparities arising from Jewish settlement in rural areas and their interaction with rural inhabitants of peasant status in the districts of Paderborn, Büren, Warburg, and Höxter.
9. 1841. Jews cannot be elected as community leaders in the province of Westphalia.

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10. 23.7.1845. Jews cannot be elected as community leaders in the Rhine Province.
11. 31.12.1845. General military obligation of Jews.
12. 23.7.1847. In view of the duty to provide sworn testimony and the credibility to be attached to these testimonies, no distinction shall exist between Jews and other subjects.

It remains to be explained that all restrictions that had to be implemented over time became necessary because untenable conditions quickly developed. Of particular significance is the royal decree mentioned under No. 8, which sought to curb Jewish trading of agricultural land by attaching the condition that Jews must cultivate the land themselves with Jewish servants. This regulation was, however, repealed in 1846. Bismarck spoke about the Jewish question in the Prussian United Landtag in 1847. This best illuminate the situation before the final decision of 1869. Bismarck said, among other things: '*I am not an enemy of the Jews... I grant them all rights, except the right to hold an official position in a Christian state...*' In the territorial parts where the Edict of 1812 applies, the Jews are lacking, as far as I recall, no other rights except holding official positions. They now claim these, demanding to become district administrators, generals, ministers, and under certain circumstances even ministers of culture. I admit that I am full of prejudices, I have absorbed them, as said, with my mother's milk, and I cannot manage to argue them away; for when I imagine a Jew as a representative of the king's sacred majesty, to whom I must obey, I must confess that I would feel deeply depressed and humbled, that the joy and upright sense of honor would leave me with which I am now striving to fulfill my duties to the state. I share these sentiments with the masses of the lower social strata and am not ashamed of this society. I do not want to investigate exactly why the Jews have not succeeded in gaining the population's sympathy to a higher degree over many centuries...' Bismarck continues: '*I know an area where the Jewish population in the countryside is numerous, where there are farmers who cannot call anything their own on their entire property; from the bed to the pitchfork, all furniture belongs to the Jew, the livestock in the stable belongs to the Jew, and the farmer pays daily rent for each individual item; the grain in the field and in the barn belongs to the Jew, and the Jew sells bread, seed, and fodder grain to the farmer by the bushel. I have at least in my experience never heard of a similar Christian usury! People argue in excuse of these faults that they must necessarily arise from the oppressed conditions of the Jews... I only see that the Jew cannot become an official, and now this is a strong conclusion for me that because someone cannot become an official, he must become a usurer*.' Nevertheless, in 1869 the complete liberation of Jews from all restrictions occurred, with particular emphasis on the fact that the racial difference was reinterpreted as purely confessional through this law. This veiling of the true state of affairs created immense difficulties for the decades-long struggle of the opponents of Jews, who took up the rights of the deceived people, because in a chicanery-laden interpretation, every word spoken against the Jews was reinterpreted as an attack on the recognized religious society. The government thus constantly fought against the healthy popular instincts; while it was pro-Jewish before 1869, afterward it became subservient to Jews. The ordinance has the following wording: '*We Wilhelm, by the Grace of God King of Prussia etc., decree in the name of the North German Confederation, after obtaining the approval of the Federal Council and the Reichstag, the following*:

Sole Article. *All still existing restrictions derived from the difference in religious confession are hereby abolished. In particular, the qualification for participation in municipal and state representation and for holding public offices shall be independent of religious confession*. Officially under Our Most Personal Signature and pressed Federal Seal. Given Babelsberg Castle, July 3, 1869. Wilhelm Gr. v. Bismarck-Schönhausen.

The anti-Jewish movement developed inevitably from this; details for understanding its origin and development are provided besides the chapter 'Judaism in the German Cultural Community' p. 171 ff. in the historical presentation of the following section.

02. The Development of Anti-Jewish Associations, Unions, and Parties until the World War.

In Germany, Judaism was not in good repute at the beginning of the previous century. The memory of Jewish robber and thief gangs that had disturbed the German lands for a century and longer was still too fresh in memory. But then came the liberalizing, revolutionary movement that led to the well-known outbreak in 1848. It brought the Jews the so-called emancipation. The last remnants of a certain restriction fell only on July 3, 1869.

An anti-Jewish current was latent throughout the previous century in the educated classes of Germany. This can be precisely traced through the writings and speeches of Fichte, Arndt, Dingelstedt, Hoffmann von Fallersleben, Ludwig Feuerbach, Grillparzer, Schopenhauer, Richard Wagner, Franz Liszt, Wolfgang Menzel, and also Bismarck and Moltke. The current became temporarily particularly strong when Börne and Heine were active and created followers and opponents for themselves and their ideas.

The aversion intensified as the consequences of Jewish emancipation increasingly showed themselves. But most writers and scholars who dealt with the Jewish question did so casually and more out of feeling than on the basis of careful findings. The first writer who grasped the problem more deeply was Heinrich Nordmann, who published the capable writing 'The Jews and the German State' in 1861 under the pseudonym H. Naudh. He already clearly pointed out the dangers arising from the

Jews' otherness for their host peoples: '*The world of the Jew revolves around material advantage. He has placed his God on profit, examines him by profit, and obeys him because of profit. His religion is the religion of advantage. Nowhere is there a higher perspective in it. The world did not call upon him to harmonize with it, but only to use it.*'

Equally thoroughly, the philosopher Eugen Dühring addressed the problem in his writing: 'The Jewish Question as a Question of Racial Harmfulness'. He says: 'A society united only in the most pronounced selfishness towards others must turn outward and seek material for its greed there. The Roman conquered the world; the Jew, however, sought to acquire their possessions by deceit. This explains the preference for all business activities where less labor and more cunning business appropriation and exploitation have their scope. It is not any external hindrance that permanently keeps Jews away from agriculture and crafts. Their innermost disposition, which in turn is connected with the core of their nature, the chosen selfishness, has always pointed and will always point them to types of acquisition where the drive for appropriation is more lucrative than conscience.'

Especially on the youth, the university professor and historian Heinrich von Treitschke had an impact. With his characteristic fearlessness, he dared to write in the 'Prussian Yearbooks' in 1879: 'Read the history of the Jews by Graetz: what fanatical rage against the 'hereditary enemy', Christianity, what mortal hatred precisely against the purest and most powerful representatives of Germanic essence, from Luther down to Goethe and Fichte. And what high, insulting self-exaggeration! But most dangerously, the cheap predominance of Judaism in the daily press works. For decades, public opinion in many German cities was mostly 'made' by Jewish pens; it was a misfortune for the liberal party (to which Treitschke himself belonged! the author) and one of the reasons for its decline that precisely its press granted Judaism far too much scope.'

Otto Glagau wrote in 1876 about the 'Stock Market and Founding Swindle in Berlin'. In his sensational essays, which first appeared in the 'Gartenlaube' and then came out as special writings, he said: 'Not only in Berlin, Vienna, Frankfurt a. M., not only in Germany and Austria-Hungary are the stock market operators nine-tenths Jews or baptized Jews; also at the stock exchanges of London and Paris, Jews dominate; here too business stagnates on high Jewish holidays. But I do not hesitate to claim: Of the foundations of the swindle period in Germany, a good 90% fall to the Jews.' 'From the baptized minister to the Polish beggar, they form a single chain, always closing ranks against the Christians at every opportunity. You may insult the Imperial Chancellor ten times more easily than the most wretched Jew. Just look askance at a peddler Jew, and immediately the cry will sound from Guinbinnen to Lindau, from Meseritz to Bamberg and Oppenheim: Israel is in danger.'

The well-known national writer, Prof. Paul de Lagarde, contributed valuable material for evaluating the Jews in his 'German Writings'. He writes, for example: 'But the Jews are not only foreign to us, we are also foreign to them, only that their aversion, when they are among themselves, turns into a poisonous hatred and that they add an immeasurable pride to this hatred. They are, as the brazen expression goes, 'equal with agio'. - Every foreign body in another living body creates discomfort, illness, often even suppuration and death. In this case, the foreign body could be a gemstone: the effect would be the same as if it were a piece of rotten wood. *The Jews are foreigners in every European state as Jews, and as foreigners they are nothing more than carriers of decay*.'

Professor Dr. Wahrmund traced the constant friction of Jews with their host peoples back to the nomadic character inherent in Jewry. In his book '*The Law of Nomadism and the Current Jewish Dominance*' (1887), he deals with the Jews' tendency towards revolution: 'The Semites living among us call the revolution the 'Star of Judas' and have introduced the crash, i.e., the sudden slaughter of the opponent in the stock market. They are endeavoring to repeatedly introduce the crash and sudden reversal. In this, they obey the law of nomadism' (which according to Wahrmund calls for sudden attacks on the unsuspecting opponent. The author). - 'Among the Semites, fellow feeling does not extend beyond the limits of blood and tribal community. Against every stranger, his hand is hostile, as he also believes the stranger's hand to be hostile towards him.'

Eduard von Hartmann, the famous philosopher, wrote in 1885 in the work: 'Judaism in Present and Future': 'If the current situation were to persist, the German people would have been defrauded by Judaism through the demand and acceptance of emancipation, and those who expect the German people to be satisfied with the current state of affairs are, in other words, expecting them to become a willing footstool for the greatness and glory of the future Jewish world domination.'

Even Theodor Mommsen, essentially a friend of the Jews - he was a decided liberal - could not help but conclude his Roman history with a critique of Judaism in the famous sentence: 'Even in the ancient world, Judaism was an effective ferment of cosmopolitanism and national decomposition.'

Canonicus Professor Rohling from Prague dealt a very effective blow against Judaism by translating an excerpt from the Talmud and publishing it as a writing under the title 'The Talmud Jew'. The excerpt showed how vastly different Jewish morality, indeed the entire way of thinking, is from the European, especially the Germanic.

At the beginning of the 1890s, a peculiar book appeared: 'Rembrandt as Educator'. The author was not named. Later, Dr. Langbehn was identified as such. The book, which is still available today, albeit in a somewhat modified version, struck like a bomb at the time. One edition followed another. In a supplement to the book, which was missing from the first edition, Langbehn dealt with Judaism. He says about it: 'The Jewish character, which so likes to sympathize with Emile Zola, is, like Zola, completely opposite to the purely German essence of a Walther von der Vogelweide, Dürer, Mozart; if the German is to turn towards this, he must turn away from that; whether he is a child like Mozart or a man like Bismarck, he always remains the antipode of the Jews. This unbridgeable gulf between the two races is the 'given magnitude' from which a permanent regulation of their relationship to each other must proceed.'

Other researchers and writers treated the Jewish question even more from the racial standpoint than Wahrmund and Langbehn. However, in the years in question, approximately from 1860-1890, race research had not yet advanced beyond its beginnings. Chamberlain's famous work on the 'Foundations of the Nineteenth Century' was only published in 1899.

In beautiful literature, the insights of Treitschke, Dühring, Lagarde and their predecessors found little reflection. Actually, there are only four significant books that seriously draw attention to the Jewish question: Freytag's merchant novel 'Debit and Credit', the popular writing by Upper Hessian pastor O. Glaubrecht, 'The People and Their Drivers', Wilhelm Raabe's 'Hunger Pastor' and 'The Büttnerbauer' by Wilhelm von Polenz! Freytag contrasts the emerging German merchant Anton Wohlfahrt with the cunning Jew Veitel Itzig and shows how profoundly different they are in their emotional and mental worlds. Similarly, Raabe in 'Hunger Pastor' depicts the difference in life perspective between the German Hans Unwirsch on one side and the Jew Moses Freudenstein on the other. Raabe puts these characteristic words in Freudenstein's mouth:

'I have the right to be a German only where it pleases me, and the right to give up this honor at any moment I wish. We Jews are indeed the true cosmopolitans, world citizens by God's grace or, if you want, by God's disfavor. For centuries, this exceptional status had its great inconveniences for us; now, however, the most pleasant sides of this relationship are beginning to emerge. We can calmly stand by while you exhaust, torment, and anxious yourselves. The successes you gain, you win for us; your defeats need not concern us. We are passengers on your ship steering towards the ideal of the best state; but if the boat fails, only you will drown; we have our life preservers and will cheerfully and safely rock among the wreckage.' *This was written, note well, not after the World War, but in 1863*.

Raabe also prophetically describes the nature and activity of Jewish literati in his 'Hunger Pastor'. Maximilian Harden, Eotnil Ludwig Siegfried Jacobsohn, Alfred Kerr, Kurt Tucholsky, etc. are all sons of Moses Freudenstein. *Glaubrecht and Wilhelm von Polenz show the destructive proliferation of rural Jews*.

The effect of numerous books and writings dealing with the problem of Judaism in the years 1880, 1890, or 1895 was not very significant. It did not reach far beyond the educated class. Even then, the press was largely in the hands of Jews; and they generally did not engage in discussions with the Jewish opponents but simply ignored their writings. The newspaper reader, who was accustomed to covering his intellectual needs only from his preferred newspaper, learned nothing at all about the existence of a Jewish question.

In the 70s, Court Preacher Adolf Stoecker appeared in Berlin. He was not an 'anti-Semite' in the usual sense of the word and yet became, in a sense, the father of German 'anti-Semitism'. Stoecker, whom Kaiser Wilhelm I had called from Metz to Berlin, recognized the danger in Social Democracy just a few years after the 1870 war. He also recognized that the Social Democratic movement could not be suppressed by force. He began wrestling for the soul of the German worker with the Marxist leaders in public assemblies in Berlin. Initial failures did not disturb the courageous man. His bravery and the power of his speech soon made an impression on the initially reluctant masses. Social Democracy had found an opponent unlike any they had known before. A later writer (Paul Broecker) once wrote that Social Democracy had felt Stoecker's grip on its neck and never completely got rid of the mark of this deadly grip.

In his struggle against Social Democracy and Anarchism for Christianity and Monarchy, Stoecker had to recognize that broad sections of Jewry, especially the Jewish big-city press, were inwardly on the side of Marxism and barely concealed their bitter hatred against Christianity, Germanness, and Monarchy. Then he dared to advise the Jews, whom he otherwise considered the 'chosen people' of the Bible, to exercise a bit more modesty.

The advice was good; its compliance would have also been in the interests of the Jews. But Jewish vanity could not tolerate even the smallest reprimand. A storm of indignation arose in the Jewish and Jewish-influenced press. Stoecker was branded as a darkener, a fanatic. They observed his personal life, wrote down every one of his words to construct contradictions from them, set traps for him, entangled him in legal proceedings, but were unable to bring down the brave man. They achieved the opposite of what they wanted: on one hand, Stoecker became an increasingly sharper opponent of Jews, and on the other hand, the crowds of workers and small middle-class people, as well as

students who saw Stoecker as their leader, became increasingly dense.

Unfortunately, the successes Stoecker gained in dozens of public assemblies could not fully take effect. Stoecker was an excellent speaker, an outstanding agitator, but no organizer. His hostility towards Jews was less based on racial insights than on Christian-religious considerations. So it remained with brilliant assemblies that unfortunately dispersed too soon. Additionally, Bismarck, for higher political reasons, did not promote but hindered the so-called 'Berlin Movement' that Stoecker had ignited. The movement stagnated; Stoecker was forced to leave the German Conservative Party and finally stood as a lonely man in a wide field, albeit revered by many but without significant political power. But the seed he had scattered took root here and there. When the German National People's Party was formed in the winter of 1918-1919, among the founders were a whole number of Stoecker's students, such as the deputies Behrens, Hülser, Mumm, Lindner, etc.

Meanwhile, other centers of anti-Judaism had also formed: In 1880, Bernhard Förster, Nietzsche's brother-in-law and older brother of the later anti-Jewish deputy Paul Förster, had gathered 265,000 votes for a quite mild 'anti-Semitic petition'. The Imperial Chancellor was called upon to take measures against the proliferation of Judaism and the Jewish spirit. The petition had no positive effect.

At that time, there were people in all intellectual camps and all parties who viewed the Jews with great mistrust. They were united by nothing other than their stance towards Judaism and their love for their people. Although anti-Jewish congresses took place in Dresden in 1882 and in Kassel in 1886, they were hardly noticed by the public. They also had almost no practical consequences, as the participants were too far apart in their views. They were somewhat united only in the opinion that something must be done against the Jews' presumption. In other questions, the views were fundamentally different. An anti-Jewish party was unknown.

Then a young librarian from the University of Marburg, Dr. Otto Boeckel, who was only loosely connected with like-minded people in Berlin and elsewhere, went ahead on his own. In 1887, he ran as an anti-Jewish Reichstag candidate in the Marburg-Kirchhain Frankenberg electoral district and was elected.

In the Reichstag, Dr. Boeckel initially meant very little as an individual. But in Hesse, his significance soon rose to an unexpected height. He became a kind of farmers' king. - The pressure from the Jews had increased to a quite unbearable level there, as O. Glaubrecht had described in his aforementioned book 'The People and Their Drivers'. The numerous rural Jews had become rich as merchants and usurers, while the farmers had become poor. Thousands of Hessian farmers were now working only for the Jews, in whose debt bondage they stood. Entire villages were indebted to the Jews. One Jew 'owned' one village, another the next. In their misery, the farmers had partly sunk into a lethargy that led them ever deeper into dependency. A neighbor could not sell a cow, a pig, or a hundredweight of grain to another without the Jew pushing in between as a merchant and broker.

Like a thunderbolt, Dr. Boeckel thrust himself into these unbearable conditions. Thanks to his powerful oratory, he knew how to shake the farmers out of their lethargy. And once they had understood that the inherited conditions were not ordained by nature or God, they quickly changed their ways, faster than one might have expected. - In addition, Boeckel was not only an extremely skilled speaker but also an organizer. He founded a farmers' association that dealt with the buying and selling of agricultural articles and thereby made the Jews superfluous. Boeckel proceeded step by step in his agitation. He traveled from village to village, from district to district, leaving branches of his farmers' association everywhere. Thus, he systematically and permanently conquered the land. Everywhere he had trusted men who were devoted to him and obeyed him to the word. Soon his popularity grew so much that his arrival in a village was celebrated festively. The farmers felt that he was a liberator from oppressive dependence who was speaking to them. It was a touching incident that a farmer who had made a march of several hours and therefore arrived slightly late to a meeting, lifted his small daughter whom he had brought along, so that she could see Boeckel, and said to her: 'Look at the man there. God sent him to us.' Meanwhile, other anti-Semitic leaders had also appeared on the scene. The passionate speaker Dr. Henrici had spoken in a number of cities and caused tremendous sensation. But then a man soon came to the fore who was to be taken much more seriously: the former career officer from the conservative camp, Max Liebermann von Sonnenberg. Mr. von Liebermann, a very significant speaker and brilliant debater, traveled throughout Germany and founded numerous anti-Semitic or 'German-social' associations. On the side, he did not miss securing an electoral district for himself in Hesse (Fritzlar-Homberg-Ziegenhain). However, his actual field of work was not Hesse, but Germany, while Dr. Boeckel deliberately confined himself to Hesse and systematically laid one building block upon another.

Boeckel's work was primarily responsible for the fact that in the 1890 elections, the number of anti-Semitic representatives rose to five: Boeckel, Oswald Zimmermann, Pickenbach, Ludwig Werner, and Max Liebermann von Sonnenberg. All were elected in Hesse, with the first three in Boeckel's territory, while Liebermann von Sonnenberg had sought his own electoral district. Ludwig Werner had conquered an electoral district in Lower Hesse, to which he soon added a second one. In the next elections, 1893, the number of anti-Semitic representatives rose to 16. Several Saxon

electoral districts such as Dresden, Pirna, Bautzen, etc. had been added. This was pretty much the peak of the anti-Semitic movement of that time, as evident from the following figures:

Anti-Semitic parties received:

Year	Votes	Representatives
1887	11,663	1
1890	47,536	5
1893	263,861	16
1898	284,250	13
1903	244,543	11
1907	248,519	16 (1)
1912	356,455	13 (2)

(1) Including faction members of the Economic Association.
(2) Including 3 members of the anti-Semitic German Reform Party, 10 members of the Economic Association, who could not all be considered opponents of Jews.

In reality, hardly any successes were achieved from 1893 to 1912. The internal disputes of the anti-Semitic group prevented such achievements. The fundamental attitudes of the leaders were too different. There were still some followers of Stoecker, the basically conservative-minded Liebermann von Sonnenberg, Dr. Boeckel, who had brought a strong democratic vein from his hometown Frankfurt, the Saxon deputies around Zimmermann, who were decisive middle-class representatives, and finally the very employee-friendly Hamburg Friedrich Raab. A small party could not digest so many directions. Although there was a temporary unification in the 'German Social Reform Party' in Eisenach in 1894 - under pressure from voters - this artificially assembled party soon fell apart again into its components. The 'German Reform Party' under Boeckel and Zimmermann re-emerged, while the party leaders around Liebermann and Raab joined with some other almost colorless deputies in the Jewish question to form the 'Economic Association'. However, it was not only factual differences of opinion that made the existence of a unified party difficult. The ambition, stubbornness, and lack of discipline of the leaders also proved fatal.

Soon, Dr. Boeckel and Zimmermann also quarreled, so that the overall picture of the movement became quite unsatisfactory. Later, other men and other directions were added: Alwardt was elected in Arnswalde and became the center of the so-called 'Radau-Antisemitism' (rowdy antisemitism).

But when the movement had already suffered greatly in public reputation, some men came to the fore who were to be taken very seriously and enjoyed respect from friends and foes: the already mentioned Friedrich Raab from Hamburg, Count Ludwig Reventlow from Kiel (the brother of Ernst Reventlow), the judge Laftmann from Schmalkalden, and the leader of the German National Retailers' Association, Wilhelm Schack. But this flowering period of the movement did not last long. Wilhelm Schack had to withdraw from public life, Count Ludwig Reventlow died, and Raab, emotionally shattered by the loss of his dearest comrades-in-arms, aged prematurely. Even earlier, Dr. Boeckel had disappeared from the movement. He, who possessed not a spark of commercial talent, had founded a large printing shop in Marburg, which he was unable to maintain. He had to withdraw to Berlin and be glad that he found accommodation in the 'Farmers' Association' that he had previously fought against. Today, the former Hessian farmers' king has long been covered by the earth.

In general, one must say that the history of the Party Anti-Judaismus is rather unsatisfactory. Most of its representatives focused on agitation. The success of assemblies became the measure of everything. The scientific research of the precursors of political Anti-Judaismus completely receded into the background. The fight against like-minded individuals was conducted with more thoroughness and, above all, with more bitterness than the fight against fundamental opponents.

One man remained in the background during this time, as also earlier and later: Theodor Fritsch in Leipzig. He became the writer, material collector, and researcher of the movement. In actual party work, he only appeared rarely. In contrast, he was tireless in publishing writings and leaflets. He published 'Burning Questions', the 'Handbook of the Jewish Question' and a series of other books. He seriously and with great personal sacrifices tried to prevent the flattening of the anti-Jewish movement. And he actually prevented it. Gradually, he succeeded in gathering a large and increasingly larger community of men (and women) around him who had made themselves independent of phrases and daily opinions. This group remained together even when political Anti-Judaismus no longer meant much in the years before the First World War.

The leaders of the Jews also quickly realized that Theodor Fritsch was their worst enemy, because he was the most level-headed, best-informed, and most factually fighting opponent. They denounced him wherever they could and hung one lawsuit after another on him. From time to time, they also achieved a conviction without being able to deter the brave man from his path.

Independently of the German Reich, Anti-Judaismus had developed in German-Austria. Its father and long-time leader was Knight Georg von Schönerer. He thought radically in every respect. He was a decisive Pan-Germanist, a decisive opponent of Jews, and incidentally also an opponent of clericalism. The inspiring speakers Franz Stein, Karl Iro, Karl Hermann Wolff, and others were his disciples. Karl Lueger, the later mayor of Vienna who was a clever and powerful speaker, developed into an opponent of Schönerer, who as a dyed-in-the-wool Habsburg fought against the Pan-

German idea and also rejected the 'Away from Rome' movement that Schönerer had ignited.

Soon it became in Austria as in the Reich: the anti-Semitic parties wasted their main force in quarrels among themselves. The Jews became the laughing third parties. Meanwhile, a number of associations had formed in both the Reich and Austria that stood on the ground of Anti-Judaismus or at least rejected the admission of Jews in the manner of the old Prussian officer corps. In particular, the associations of German students performed important and sustained educational services within the academic youth. In a similar spirit, the German youth associations worked among young merchants, technicians, and craftsmen, which were represented in about seventy cities around the time from 1895 to 1900. The Pan-German Association also stood internally rejecting towards Judaism.

Strong and influential economic groups that escaped Jewish economic power were primarily the 'Farmers' Association' from which the 'Land Association' later developed, and the 'German National Retailers' Association', which was founded in 1893 by the intellectual disciples of Raab in Hamburg and underwent an amazing development. The large association, which at the end of its activity counted about 400,000 members with a monthly average amount of 4.30 RM and possessed a fortune of about 100 million RM, statutorily did not admit Jews and also rejected advertisements from Jewish firms, was occasionally in danger in its last years of existence of coming under Center Party influence and then went into the German Labor Front after May 2, 1933, after having already earlier counted a large number of National Socialist members and delivered many valuable fellow combatants to National Socialism.

A word about the anti-Jewish press in the pre-war period: This press had to fight particularly difficult conditions. A newspaper cannot live on subscription fees alone. It depends on advertisements. On one hand, many of the businessmen who preferentially use newspaper advertising were Jews, and on the other hand, until the National Socialist reorganization, advertisement mediation was often in Jewish hands. Consequently, a newspaper that took a stance against Judaism could not bring Jewish advertisements. Thus, the anti-Jewish newspapers mostly suffered from lack of money. They were unable to secure capable collaborators and had to make do with second and third-rate forces and were therefore not a match for the rich Jewish newspapers. Many publications went out of business after a brief flowering. Even Dr. Boeckel could not maintain his 'Reichsherold', which had actually put an end to Jewish rule in Hesse. Thus, most anti-Jewish newspapers and journals went out of business after a short time. *Only Theodor Fritsch in Leipzig maintained his 'Deutschsozialen Blätter' and, after handing them over to Liebermann von Sonnenberg, the monthly 'Hammer'. After his death, the journal continued; it continued its fight against Judaism in the spirit of the old master who founded it until spring 1940.*

II. The Völkisch Awakening.

01. The Völkisch Goal.

The First World War could have eliminated the outdated class and estate antagonisms through front-line camaraderie.

A people who stood together in need and death should have recognized this unique historical moment to realize the ultimate völkisch goal, the unification of all Germans in a true people's community. Instead, throughout the war, the contrast between front and rear, between the fighting army and the home front remained, and was continuously intensified and promoted by the 'enemy within' until the 1918 revolt brought the victory of the people-destroying agitators, caused the collapse, and tore apart the people's community-forming forces through the disastrous class struggle idea. The inner enemy was the Jew; the Jew in the rear, in the offices, in the hospitals, the Jew at home, in the food economy, in the Marxist so-called worker leadership, in the parliaments, the Jew as an openly and secretly destructive power. Instead of putting the shirker, the war profiteer, and the political agitation apostle against the wall, these three groups, which were almost exclusively composed of Jews and stood under Jewish leadership, were left to prepare the stab in the back of the fighting army, to undermine the home front's resistance, but above all to systematically destroy the people's unity on a völkisch basis, on which alone a future for Germany is possible. 'The offices were occupied by Jews. Almost every clerk a Jew and every Jew a clerk. I was amazed by this abundance of fighters of the chosen people and could not help but compare them with the sparse representatives at the front.' (Adolf Hitler, '*Mein Kampf*', Volume 1, Page 211.)

In November 1918, Germany broke down internally and became a plaything not only of the victorious states but especially of all dark powers that now also spread out in it with great clarity and publicity. Thus, the justification of the anti-Jewish demands was recognized, and the failure of the previously responsible state and party leaders became clear. The völkisch rebirth now became the goal of all true Germans. People, race, blood community became the decisive foundations of a German reconstruction, the concepts of nation, state, estate, and confession rightly receded behind people, race, and blood community. Thus, the Jewish question became self-evidently one of the most decisive questions of the future. Even before his political appearance, Adolf Hitler recognized in the days of the November collapse of 1918: '*With the Jews, there is no negotiating, only the hard either-or.*' (Hitler, '*Mein Kampf*', Page 225.)

02. The Development of Völkisch Associations, Leagues, and Parties.

The German-Völkisch Party founded in 1914 under Werner, which had brought together all directions

of pre-war anti-Judaism, merged into the German National People's Party in 1918/19, as they believed they needed to form a large 'right-wing party' for the National Assembly, without recognizing that the German National Party was also not free of Jewish descendants, Freemasons, and Jewish representatives. In the German National Party, a völkisch wing developed over time, which increasingly came into conflict with the party's overall development. This contradiction led in September 1922 to the withdrawal of Reichstag deputies von Graefe, Wulle, and Henning and the founding of the German Völkisch Freedom Party, which excluded any Jewish descendants from its ranks.

In December 1918, the German-Völkisch Association was established, expanded in 1920 to the German-Völkisch Protection and Defiance League. Under the leadership of Alfred Roth from Hamburg, it spread throughout the entire Reich and was for years, alongside the Pan-German Association, the collecting basin for all völkisch-minded individuals. When the German-Völkisch Protection and Defiance League, a creation of the Pan-German Association, was dissolved in 1922 by the hostile government not only due to its anti-Jewish stance but essentially because of its educational work towards völkisch thinking, the hundreds of thousands who had belonged to the league or had been enlightened by it about the dangers of Judaism largely joined the friendly National Socialist German Workers' Party on instruction.

The first post-war years brought a series of association foundations, particularly front-line fighter associations, which all more or less saw and sought to realize the völkisch goal. Thus emerged the 'Steel Helmet, League of Front Soldiers', the 'Werewolf', the 'Young German Order', the 'Oberland' League, the 'Bavaria and Reich' League, the 'Front Warrior Association' and other organizations, all built on a military basis. These paramilitary associations recruited largely from formations that had been deployed in Upper Silesia to repel the Polish invasion.

In March 1920, the 'Kapp Putsch' stood under 'the swastika of the 22nd Ehrhardt Brigade' - 'Swastika on the steel helmet, black-white-red ribbon...'. Everywhere the struggle was consciously and unconsciously conducted as a völkisch struggle. After the failure of this putsch, the associations became increasingly distracted from their ultimate völkisch goals, which was all the easier as they lacked any political leadership and representation. Most leagues saw their task in education and training in a truthful and national spirit, with the völkisch task increasingly disappearing. The 'Young German Order' even veered into the democratic-political waters of the Jewish State Party in 1929. From then on, the entire völkisch struggle was carried out only by the National Socialist German Workers' Party.

03. The National Socialist German Workers' Party[1]. [1] Compare with the dissertation by Dr. Ulrich von Hasselbach from Breslau: '*The Emergence of the National Socialist German Workers' Party 1919-1923*', Leipzig 1931, University Press Karl Vater.

In Bavaria after the war, there were two völkisch associations from which the first National Socialist supporters emerged. These were the Thule Society, to which the poet Dietrich Eckart belonged, and the Bavarian Protection and Defiance League founded in 1919. The Thule Society had the motto: '*German, keep your blood pure*.' From its ranks came the hostages whom the rulers of the Munich Soviet Republic, the Jews Kurt Eisner and Max Lewin, had shot in the Luitpold Gymnasium in Munich. Dietrich Eckart's fighting newspaper 'Auf gut deutsch' soon became one of the main combat organs against the red murderous rabble and Judaism. Later, Dietrich Eckart became a close friend of Adolf Hitler. His death, shortly after his release from custody on the second Christmas day in 1923, was a first severe loss for the NSDAP. The '*Völkische Beobachter*' in Munich initially belonged to the Thule Society.

Independent of this, Anton Drexler, a tool locksmith from Munich, founded the German Workers' Party together with five other men. During a lecture by Gottfried Feder about breaking interest slavery, Adolf Hitler got to know this circle. On September 17, 1919, he joined the party as its seventh member. Adolf Hitler, a draftsman by profession, born on April 20, 1889, in Braunau in the Innviertel, had participated in World War I as a German front soldier and returned wounded. During the revolutionary days, he was temporarily blinded by poison gas and lay in the military hospital in Pasewalk. Due to his participation in the war in the German army, he had lost his Austrian citizenship, while the German authorities did not naturalize him.

While countless Eastern Jews who had streamed into Germany in the post-war years were naturalized and settled in the German Reich as 'German citizens of the Jewish faith', a man of purely German descent (Hitler's ancestors are proven as German farmers in Lower Austria until the 16th century), who was decorated with the Iron Cross 1st and 2nd Class in World War I, was treated as 'stateless' until the Brunswick State Government, as a National Socialist government, appointed him government councilor in 1932, thereby granting him the rights of a German citizen after he had already exemplarily fulfilled the duties of such for two decades

With Hitler's entry in September 1919, the small German Workers' Party gained the leader who, as an outstanding speaker and masterful organizer through energy, tenacity, and leadership qualities, brought about the party's enormous rise. With him, the fight against Judaism gained its actual head and the bearer of its

victory. On February 24, 1920, the German Workers' Party held its first mass meeting at the Hofbräuhaus in Munich. Adolf Hitler presented the 25 points of the program, which were received with great jubilation by the crowd. This day is rightly considered the birth hour of the National Socialist German Workers' Party (NSDAP). The 'Völkische Beobachter' became the organ of the movement in 1921, and Adolf Hitler was elected party leader on August 1, 1921, after a party purification.

Besides Adolf Hitler, Gottfried Feder, and Dietrich Eckart, leading figures from this early period include Julius Streicher, Hermann Esser, and Alfred Rosenberg, who became editor of the 'Völkische Beobachter' in 1921. The party established its own assembly protection to assert itself against Marxist attacks, the later SA, which only received a uniform clothing, cap, and brown shirt in 1925 after the party's reconstruction.

In the following period, the party entered into closer relations with the combat associations existing alongside it: the Bavarian Home Guard (founded April 18, 1919, became an independent paramilitary organization on September 19, 1919, dissolved in mid-1920), led by Forestry Councilor Escherich, and the 'Bavaria and Reich' League. With these, it temporarily joined the United Patriotic Associations of Bavaria but withdrew after the large demonstration against the Ruhr occupation on January 14, 1923, in Munich's Königsplatz.

The year 1923, beginning with the persecutions of the völkisch movement at the party conference in January, was filled with struggles. Already on May 1, 1923, a bloody confrontation was expected. At Oberwiesenfeld, the 'German Combat League' under Lieutenant Colonel Kriebel kept watch, to which the SA under Captain Goering, the 'Oberland' League under Dr. Weber, and the 'Reich War Flag' League belonged. At the German Day in Nuremberg, General Ludendorff then positioned himself in front of the front of the German freedom movement.

Adolf Hitler's attempt to save the Reich, threatened by separatism and communism, through an armed uprising on November 8 and 9, 1923, failed due to the betrayal of Bavarian General State Commissioner von Kahr and Reich Defense General von Lossow. 16 National Socialists who marched through Munich on November 9, 1923, under the leadership of Adolf Hitler and Erich Ludendorff in the first two ranks, were shot by the state police, Adolf Hitler was arrested a few days later, the party was banned, and Adolf Hitler and his fellow combatants were brought to trial. During the party's ban period, various men tried to maintain their political presence, but fragmentation quickly set in. In Bavaria, a 'Völkisch Block' emerged, in Baden, Saxony, and Württemberg a 'Völkisch-Social Block' was formed. In northern Germany, a merger of National Socialists and German-Völkisch Freedom Movement was created in August 1924 under the name 'National Socialist Freedom Movement', but it did not bring about full unity, as a large part of the most active National Socialists withdrew.

While the Reichstag election of March 4, 1924, due to Hitler's brilliant defense speeches at the people's court, combined with the German-Völkisch Freedom Movement, had brought 32 Reichstag mandates and even 27 state parliament mandates in Bavaria, this number sank to 14 Reichstag mandates in the Reichstag election on December 7, 1924. Representatives at the time included Feder, Frick, Dietrich for the National Socialists, Graefe for the German-Völkisch, and Ludendorff as an independent representative. On December 20, 1924, Adolf Hitler was released from custody at Landsberg Fortress, and on February 27, the first National Socialist mass meeting after the party's re-establishment took place. Adolf Hitler took over the leadership, clearly distinguished the NSDAP from all other völkisch groups, and in a short time, the party had grown beyond its strength at the failed November 1923 advance.

Although the first years of the rise were arduous, the moment the struggle against the Young Plan began, the NSDAP positioned itself at the forefront of all national movements, quickly overtaking and largely absorbing them. The following overview of the election results for the Reichstag, Prussian State Parliament, and Reich Presidential Elections provides a vivid picture of the victory of the völkisch movement:

Reichstag Election Results:

National Socialist German Workers' Party | National Socialist Freedom Party | German Social Party

Voters in Mill.	**Representatives**	**Voters in Mill.**	**Representatives**	**Voters in Mill.**	**Representatives**
June 6, 1920	-	-	-	-	-	-
End of 1920	-	-	3	-	-	-
May 4, 1924	-	-	1.9	32	0.3	4
December 7, 1924	-	-	0.9	14	-	-
May 20, 1928	0.8	12	-	-	-	-
September 14, 1930	6.4	107	-	-	-	-
July 31, 1932	13.7	230	-	-	-	-
November 6, 1932	11.7	196	-	-	-	-
March 5, 1933	17.2	288	-	-	-	-

Results of Reich Presidential Elections for Adolf Hitler (NSDAP):
Voters in Mill.
First Round, March 13, 1932: 11.3
Second Round, April 10, 1932: 13.5
Election Results
National Socialist German Workers' Party | National Socialist Freedom Party | German Social Party
for Prussian State Parliament | Voters in Mill. | Representatives | Voters in Mill. | Representatives | Voters in Mill. | Representatives
February 20, 1921 | - | - | - | - | - | -
December 7, 1924 | - | - | - | - | 0.4 | 10
May 20, 1928 | 0.3 | 6 | - | - | - | -
April 24, 1932 | 8 | 162 | - | - | - | -
March 5, 1933 | 10.3 | 211 | - | - | - | -
With Adolf Hitler's appointment as German Reich Chancellor on January 30, 1933, the movement gained control of Reich politics, and in the popular votes of November 1933 and August 1934, the German people almost unanimously declared support for Adolf Hitler.

The NSDAP program, deemed unalterable, contains a clearly outlined party position on the Jewish question in the following points:
Point 4: Only a national comrade can be a citizen. A national comrade can only be someone of German blood, regardless of confession. Therefore, no Jew can be a national comrade.
Point 5: Those who are not citizens can only live in Germany as guests and must be subject to alien legislation.

Point 6 (1st paragraph): The right to determine the leadership and laws of the state should only belong to citizens. Therefore, we demand that every public office, regardless of its nature, whether in the Reich, state, or municipality, may only be held by citizens.

Point 7 (2nd sentence): If it is not possible to feed the entire population, members of foreign nations (non-citizens) are to be expelled from the Reich.

Point 8: Further immigration of non-Germans is to be prevented. We demand that all non-Germans who have immigrated to Germany since August 2, 1914, be immediately forced to leave the Reich.

Additionally noteworthy is the membership certificate that each newly recruited member must sign:

I am of German-Aryan descent and free from Jewish or colored racial influence, do not belong to any Masonic lodge or other secret society or party, and will not join such during my membership in the National Socialist German Workers' Party.

Within the party, the principles are extraordinarily sharply defined. Based on the decisions of the investigation and arbitration committees, no one is admitted who has Jewish blood in their veins, i.e., an investigation must reveal that their ancestors up to the last traceable generation were not Jews. For such decisions, the party has established a special department for genealogical questions and Jewish issues, the so-called 'NS-Auskunft' (NS-Information), which its leader in April 1933 could incorporate into the state as an 'expert for race research at the Reich Ministry of the Interior'. Additionally, the SS (Schutzstaffel), a troop for special protection of the leadership, has established a 'Race Office' that demands proof of ancestry and hereditary fitness from SS members, based on which the leadership grants marriage permission. No party has ever so sharply grasped and tried to enforce the völkisch (nationalist/ethnic) idea. In the state, through the law of April 7, 1933, 'for the restoration of the professional civil service', the possibility was created to dismiss civil servants of non-Aryan descent alongside politically unreliable and party book-holding officials. A law from April 10, 1933, made it possible to revoke the admission of non-Aryan lawyers under certain conditions, and otherwise there was a comprehensive elimination of Jews from public life. A law from April 25, 1933, 'against the over-foreignization of German schools and universities' made the commendable regulation that non-Aryan higher students and university students may not exceed the percentage of the non-Aryan population of the Reich. Only in the economy, the actual starting point of Jewish power in Germany, did Jewish influence remain significant for a longer time, even though a systematic displacement of Jews occurred here, who unfortunately often procured a straw man behind whose back they continued to conduct their business. The youth organizations in the German Reich have been merged into the Hitler Youth, with the exception of Catholic denominational associations, including those that were already anti-Jewish, such as 'Geusen', the 'Wandervögel', the 'Jungnationale Bund', the 'Fahrenden Gesellen' (youth organization of the German commercial employees' association). In the Hitler Youth and the 'Bund deutscher Mädchen' (League of German Girls) as the corresponding girls' organization, strict racial principles prevail; those of Jewish descent cannot be admitted.

The race requirements are particularly strict, as created by Reich Farmers' Leader R. Walther Darré in the Hereditary Farm Law for the German peasantry, which practically eliminates the farming ability for anyone who has even a trace of Jewish blood. The 'German Nobility Association' is also anti-Jewish, not admitting non-Aryans. The 'German Nobility Journal', the weekly publication of this association, has repeatedly made the Jewish question and especially the danger of undesired mixing with Jewish blood the subject of noteworthy treatises, forming an important factor for racial enlightenment among a readership of at least 17,000 members.

Compared to the pre-war period and the years of the Weimar Republic, press conditions have fundamentally changed. The National Socialist press, as the press of the party solely governing the state, is fundamentally anti-Jewish in its basic attitude, repeatedly bringing numerous references to Jewish efforts in a rejecting, adversarial sense. Particularly concerned with the Jewish question, besides the 'Hammer' (until 1940), are the 'World Struggle' founded by Dr. E. Boepple in Munich and published since 1941 as an organ of the High School, Frankfurt a. M. branch, as well as, in the most popular form, the 'Stürmer' by Julius Streicher in Nuremberg.

The Jewish Ullstein and Mosse press has partly gone under or had to conform, so that open representation of Jewish political goals through them is no longer possible. Similarly, Jewish influence in the Hugenberg corporate group's newspapers has been eliminated.

In the field of literature, the Dithmarschen-originating literature professor Adolf Bartels in Weimar, an extremely contentious scholar, has been waging a special campaign for decades. His literary histories and books about Lessing and Heine have gained wide circulation and contributed much to the understanding of Jewry.

Also in belles-lettres, the struggle against Jewry has been taken up. Race novels by Jansen, Bartsch, Countess Salburg address partial questions of the Jewish problem, while Arthur Dinter first attempted to penetrate to the core of the Jewish question in 1917 and also sketched the character of Jewish immorality in his writing 'Light Rays from the Talmud' as well as the 'Judaization' of German theater in his writing 'World War and Stage'.

Fundamental to understanding Judaism were the great works by Prof. Dr. Hans F. K. Günther from Jena, 'Race Studies of Europe', 'Race Studies of the German People', 'Race Studies of the Jewish People'. Günther provided scientifically unassailable foundations for understanding Judaism and thereby became the intellectual creator of racial understanding in general. Alongside him, a race literature spread in many variations, including books and writings by Alfred Rosenberg, Walter Frank, Arno Schmieder, Georg Kuhn, Gerhard Kittel, Werner Gruehn, Hans Jonak von Freyenwald, F. A. Six, Walter Groß and - not least - the fundamental 'Research on the Jewish Question' (6 volumes so far) published by Prof. W. Frank, as well as the 'Archive for Jewish Questions, Writings for the Intellectual Overcoming of Judaism' published by the Anti-Jewish Action in Berlin. Notable is also the book by Prof. Siegfried Passarge 'Judaism as a Landscape-Ethnological Problem'.

The intellectual anti-Judaism grouped itself after 1933 essentially around four publishing houses: Hammer-Verlag by Theodor Fritsch in Leipzig, which publishes 'Hammer', Franz Eher Successor, Munich, the Central Publishing House of the NSDAP, in which all authoritative National Socialist books and writings appear alongside the 'National Socialist Monthly Journals', J. F. Lehmann in Munich, where especially the works of Prof. Dr. F. K. Günther were published, and Hanseatic Publishing House in Hamburg, publisher of several works attempting to address Judaism less from a racial than from a Christian standpoint, also works about German prehistory.

Alongside these publishers stand the 'German People's Publishing House' Dr. Boepple in Munich, the 'Archive Publishing House' in Berlin and Leipzig, the 'German Culture Guard Publishing House' in Berlin-Schöneberg, among others.

In contrast, the political opponents of the struggle for a völkisch awakening in Germany are all eliminated, both Social Democracy and Communism, the Center Party and the bourgeois parties bought by Jewish spirit and Jewish money. The Jewish agitators and literature writers are either imprisoned, pushed across the border or emigrated - meanwhile, the education of the entire people in school, Hitler Youth, labor service, SA, Party is consciously conducted in the sense of racial education.

All other völkisch parties besides the NSDAP have gone under, both the German Völkisch Freedom Party, which existed only in remnants at the National Socialist takeover of power, as well as the German National People's Party, later the 'German National Front'.

Is the struggle against Judaism therefore over? Undoubtedly, Judaism has been politically pushed back, has lost all direct political power positions in the German Reich, and has also suffered economic losses. All the more resolutely, it organizes the fight against National Socialist Germany from beyond its borders.

It was already an error of the otherwise quite Jewish-knowledgeable old Russian state that, according to a word of its minister Dumowo, it 'monologized antisemitism'; we are currently threatened by the same danger. *Judaism is a world power, and the confrontation with it is not just an internal political matter, but a world-political one. All the more necessary is it that the numerous knowledge and material that the great Jewish experts, a Theodor Fritsch, Günther and others have accumulated, does not rust, but is kept sharp. If we are satisfied with what has been achieved in the area of pushing back Jewish influence, if we give up carefully observing the Jewish paths in the world, this tenacious and determined opponent would regain strength*.

Besides combating open Jewish influence, and contrary to the resistance of superficially coordinated circles, the most necessary task is a return to one's own racial values and the elimination of Jewish spiritual infiltration in large parts of economic life, as well as the 'Judaization of the soul' repeatedly pursued by certain denominational groups. In the fight against the 'Judaization of the soul', the 'Association of Serious Bible Researchers' preaching world domination of the 'chosen' people was therefore rightly banned.

III. The German Religious Efforts of Modern Times.

The struggle of the National Socialist state is fundamentally a struggle of worldview. Certainly, the purely political power struggle had to come first. The conquest of power was like laying the foundation stone of the new work. But even the great revolutionary laws of the first years showed a worldview orientation. Humanity was no longer viewed under the perspective of a uniform human mass. The word of the Jew Saulus, which had been directionally influential over almost two millennia of German Christian culture: 'There is neither Jew nor Greek, neither slave nor free, neither male nor female, for you are all one in Christ Jesus' (Gal. 3, v. 28), was recognized as a gross error, as an intentional deception. One learned to see humanity in the various types created and desired by God and introduced the concept of 'race' for humanity.

Just as there is no 'fruit' in itself, but only apples, pears, cherries, etc., there is no humanity in itself, but only Black, Yellow, Brown, Nordic, Western, Eastern, etc. races. And it is incumbent upon each race to maintain its distinctive character pure and unmixed. From this arose the immediate practical conclusion of demanding to break the rule of a foreign race, of another ethnic group that had usurped the dominant position in German lands, followed by the Aryan paragraph and, at least to a certain extent, the application of the 'numerus clausus' for leading professions in the people almost automatically.

If the God-willed distinctiveness of the race is to be nurtured and cultivated, it must be protected from degeneration. And so came the laws for preventing hereditary sick offspring, intended to protect the people from the 'born criminal'. The overabundance of a country's industrialization and the associated hydrocephalic growth of large cities no longer appears as the highest flowering of culture and prosperity as in the era of Wilhelm II. One recognizes the big city as the grave of generations and the land as the eternally bubbling source of healthy ethnicity. The Hereditary Farm Law establishes this insight in new orders and creates a new stratification of society through this and extensive settlements.

Privilege, insofar as it does not rest on performance but only on customary law and inherited prejudices, loses all right to exist and appears ridiculous. Thus, the path upward is cleared for the capable from every class and origin. The worker of the fist takes his equal place beside that of the head. One gains the perspective that a people without a past also has no future. And now one digs after the suddenly torn roots of German ethnicity, creates homeland museums and introduces the growing youth, as the decree of the city of Leipzig regarding religious instruction has done, less into the history of the Jewish Old Testament than into the religious and moral views of the ancestors and familiarizes them with the customs of the fathers.

The principle: 'Defenseless - honorless' receives new validity. And now the German people regain their defensive freedom and take the sword laid down back into their strong fist. Thus, new life sprouts everywhere from newly gained insight, from powerfully renewed worldview. It is the driving force of the National Socialist state. Its soul!

But the soul's attitude draws its best strength from piety. The soul's bond with God is what provides the foundational ground for the worldview. For the state that places a specific worldview as the basis of all its actions, and which wishes and must wish that this worldview be at least broadly the unifying band that wraps around its citizens, cannot be indifferent to how piety is shaped, which flows through the ethnicity in thousands of rivulets, fertilizing and filling it with bubbling life. Here is the point where politics and religion not only touch but intersect. Religion is by no means only a private matter.

Certainly, it is born in the depths of the individual's soul, where the person feels contact with the living, eternal God. But as it grows outwardly and becomes a community matter, it simultaneously becomes the strongest matter of public life, becomes a matter of the state which must watch over the whole. This is the entirely justified totality claim of the state!

The Christian churches are still considered in a special way the bearers of German piety. They claim the right to be decisive and leading in the area of religious care. But then this ecclesiastically shaped piety must not be such that it obstructs or undermines the state's worldview. The very influential 'Church Father' Origen (around 250 AD) considered it necessary for the sake of his piety to castrate himself. For the Roman Church, the completion of piety still consists today, according to the word of the Jew Saulus in 1 Corinthians 7:38, in the celibate life of monks and nuns. If such a form of piety were to become universal, it would most strongly contradict the purposes and goals of the state. Therefore, it must demand that the religion cultivated by the Christian churches does not conflict with the worldview principles it represents and must represent for the sake of the whole's welfare.

Does the Roman Church follow this demand? From the beginning, we see it in the sharpest struggle against a Germany conscious of its uniqueness, standing on its own, free from Rome, indeed against any state that relies purely on itself. Already Augustine, another famous and influential 'Church Father' (around 400 AD), writes in his 'City of God': 'Where the state does not subordinate itself to the Church, it is the Devil's state'. The most powerful of all popes, Boniface VIII, demanded around 1300: 'To be subject to the Roman Pontiff (Pope) is necessary for the salvation of every human creature.' When Luther's Rome-free efforts emerged in Germany, the papal envoy Alexander in Worms managed to threaten: 'If you Germans want to shake off the Roman yoke, we will ensure that you kill each other.' For his victory over the heretic king Frederick II at Hochkirch, the Austrian Catholic General Laudon received the golden rose of virtue. Pope Clement XI had refused to recognize Elector Frederick III's Prussian royal dignity and called the elevation of Prussia to a kingdom an 'insult to the apostolic throne'.

Unforgettable are the statements of leading Roman publications about the Pope's stance during the World War. So the 'Osservatore romano' from May 24, 1919: 'The effectiveness of the Holy See during the war was constantly active in favor of the Entente powers', and 'Civiltà catholica' from Easter 4, 1919: 'The Pope could by no means wish for a victory of the Central Powers... The Pope could not think of the prospect of a final victory of Germany without terror.' All this is crowned by the admission of the Rhenish Center Party deputy Nacken: 'We from the Center have made the revolution' (S. Lentsch, 'Rome Mirror'). This attitude of the Roman Church continues consistently up to the most recent times.

The leader of the Prussian Center, Heß, declared: 'National Socialism is the enemy', and Pastor Mönias, the protégé of the high-ranking Cardinal Faulhaber (Munich), says openly: 'Catholicism breaks the backbone of every nationalism' (Supplement of the 'Bavarian Courier' from 29 Gilbharts 1928). In particular, it is the close connection between Rome and Jewry, Rome's advocacy for the interests of Judaism in every form, which is intolerable for the worldview of a race-conscious German state. Pius XI wrote in 1926: 'I and some cardinals are friends of the Jews and support the Society of Friends of Israel in the fight against anti-Semitism.' Father Aloys Mager stated in the same year in a writing: 'Their intellectual cultural superiority enables the Jews to act as leaders in a special way... Viewed in the light of love, anti-Semitism is not only a heresy, but quite a crime.' Faulhaber himself, who was named by the Judaism of the USA as one of the ten best Christian friends of Judaism ('Hammer' No. 785/86), takes a stand for the same by saying about the Jewish Old Testament: 'We believe in the inspiration. In this belief, we repeatedly demand: German people, preserve what you have. Do not let the precious heritage of the holy book be taken from your hands.' And Pastor R. in the Rhineland called the 'Myth of the 20th Century' and the 'Handbook of the Jewish Question' trash writings from the pulpit. Thus, the Roman Church positions itself completely in opposition to the worldview of National Socialism.

Protestantism - at least insofar as it represents orthodox Lutheranism - is hardly less so. Very correctly judges in this respect 'The Jewish Daily Post': 'Judaism has been disempowered. Nevertheless: it stands firm! Protestantism is content with partial resistance (against National Socialism). The conflict began with the question of converted Jews who became pastors... Catholicism has fought the more serious battle. It has produced a hero in Cardinal Faulhaber, who continued under life-threatening circumstances to confirm the values of Jewish truth, as rarely confirmed by a Christian from a university chair.' Nonetheless, this 'partial' resistance of Protestantism against the worldview of National Socialism is already quite noteworthy. In the 'Yearbook of the Protestant State Church' 1932, Lic. Sasse writes: 'The evangelical churches would have to begin a discussion about this article (§ 24 of the National Socialist program) with the open admission that their doctrine is an intentional and permanent (lasting) insult to the moral and ethical sense of the Germanic race..., that this doctrine does not openly leave the possibility that the Germanic or Nordic or even another race is naturally capable of fearing and loving God and doing his will, but rather that the newborn child of the noblest Germanic descent with the best racial characteristics of a spiritual and physical nature is just as condemned to eternal damnation as the hereditarily heavily burdened mixed-race from two decadent (degenerate) races.' At the assembly of 'German Pastors' Associations', Nebelung 1933, Pastor Kern (Göppingen) spoke the words: 'From the confession of the church, we must come to a corresponding damnamus (condemnation) over liberalism, over Rosenbergianism. Woe to the church which has no resolute damnamus against the education and thoughts of Rosenberg!'

In particular, it is the commitment of Protestantism to the primacy of Jewry among peoples and to the spiritual heritage of Judaism, especially the Old Testament, in which Lutheranism hardly differs from Rome anymore. Recently, a Bible translation by Brockhaus (Elberfeld) appeared, which states in its foreword regarding Judaism: 'we could not say 'peoples', because the Jews were the most distinguished people.' A former General Superintendent of the Rhineland declared: 'The Old Testament is an indispensable part of our Bible, document and revelation, which points to the coming salvation and finds its fulfillment in Jesus.' Professor Seeberg (Berlin), a leading figure of the evangelical church, writes: 'Nothing higher can be said in praise of the Old Testament than that it is the book from which Jesus learned religion (!)' (see Hauck, 'Homeland Religion' p. 4). And the widespread Christian

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magazine 'Die Abendschule', issue 15 from 24 Hartungs 1935, expresses itself on the question 'The Jewish Problem in Germany' in the following sentence: 'We Christians should never forget what we owe to the Jews, and we will never be able to repay our debt of gratitude to them.' So the situation regarding resistance to the worldview of National Socialism in Rome and Wittenberg is almost the same.

If things are like this, then the struggle of the National Socialist state against a church that rejects its worldview and thus slowly but surely undermines the foundations of its existence is simply a duty. If this struggle has not yet been fought at all or only with very timid means, then one must have understood for this. A simultaneous struggle against the enormously powerful world powers, such as Jewry, Rome, Freemasonry, and orthodox Lutheranism, would simply exceed the strength. The state would break down to the joy of all its enemies. The time for this nevertheless inevitable decisive battle is not yet ripe. Therefore, it must be prepared in the meantime in place of the National Socialist state and carried out as far as possible by associations and organizations that represent and defend its worldview in the sense of National Socialism. Herein lies the justification and necessity of the various völkisch-religious movements and directions.

They had already begun before the völkisch idea prevailed in the form of the National Socialist state. They were simply born out of war experience and the longing for a simple, masculine German piety that was not found in Christian churches. As the first[1)], Front soldier and Study Director Dr. Niedlich (Berlin) gave shape to this longing, who in 1921 brought to life the 'Association for German Church' with Head Pastor Andersen (Flensburg) and Pastor Bublitz (Nackel). In a series of writings ('The Fairy Tale Book', 'The Myth Book', 'German Homeland Protection', 'Jahwe or Jesus', 'German Religion as Prerequisite for German Rebirth', 'Guide to German Religious Instruction', etc., all published by Dürr [Leipzig]), and through the publication of the magazine 'The German Church', he advocated for his ideas and goals.

These aimed to make the church a homeland of the soul again for the German person, who has rightly felt largely alienated from it, by eliminating all foreign, especially Jewish, essence and emphatic Germanization. The 'Association for German Church' therefore demands separation from the Old Testament, which to them with few exceptions is only a religious document of Judaism alien to the German people, and likewise from those parts of the New Testament carrying this nature (Paulinism), replacement of Old Testament figures in religious instruction of church and school with German men of God (Eckehardt, Böhme, Luther, Arndt, Fichte, etc.), use of German fairy tales and sagas and presentation of an 'Aryan-heroic' image of the Savior, in which Jesus appears as the death-defying fighter for right and truth and as the 'Duke' of his own. In short, the Association for German Church hopes for an 'open-minded, joyful, brave, helpful Christianity of action without any compulsion of articles of faith, as truly pious Germanic people of all times have yearned.'

The Association for German Church also wishes to shape the garment of German piety in the future church purely German, by rejecting all Hebrew expressions ('Hallelujah', 'Hosanna', 'Amen') in the service, by purifying the hymnal of such expressions ('Lord of Hosts', 'Zion', etc.) and by Germanizing the names of days and church official language. In the practical field, it had already demanded years ago the introduction of racial studies and national health doctrine in school and church instruction, introduction of marriage health certificates, preservation of the German peasant class, settlement, etc. Federal Warden is Head Pastor ret. Andersen (Glücksburg, Baltic Sea). ([1)] Among the first who recognized and portrayed the contrast between Germanic and Jewish worldview, Professor Arno Schmieder must not be forgotten. In his book 'Number and Time' (Leipzig 1920), which interprets the struggle between mechanical and organic world feeling as 'Germany's Fate', he has illuminated the meaning of the World War and thus also of the current struggle as the battle of the Nordic-organic against the Jewish-mechanistic spirit. By emphasizing the essence of the Nordic spirit as organic feeling, he has also shown the way and goal of the Nordic faith movement).

The Nordic Faith Movement in its current form owes its origin to the Nordic Faith Community founded in 1927 and the Nordic-Religious Working Group formed in 1931. The Nordic Faith Community was a religious community in the sense of state laws and had its religious foundation in the recognition that the Nordic person has a God-conception accessible only to them. Consequently, it rejected Christianity and fundamentally also encompassed people of Nordic blood not belonging to the German people.

The Nordic-Religious Working Group was a cultural-political combat group seeking to fight for religious freedom in connection with the Hitler Movement. The Nordic Faith Community and the Nordic-Religious Working Group merged into the Nordic Faith Movement in autumn 1934. The Nordic-Religious Working Group ceased its activities. After the well-known tolerance decree of the Deputy of the Leader from autumn 1933 had granted freedom of conscience to every National Socialist, no combat goal remained for them. The Nordic Faith Community is still today the legal entity of the faith movement as a registered association, and it includes all those members of the faith movement who do not want to belong to any religious community under the law and who no longer belong to any Christian church, even formally. The Nordic Faith Movement has created a firm combat and faith basis in the Nordic Racial Confession. It corresponds to its

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consistency that it rejects any compromise with Christianity, even in the most remote form. The area of effect of the Nordic Faith Movement is divided into regional leaderships. The organ of the Nordic Faith Movement is the 'Nordic Newspaper', combat paper of the Nordic Faith Movement. Besides this, the movement publishes pamphlets that deal with fundamental questions of the religious renewal movement. The Nordic Racial Confession was published as Issue 1 of the pamphlet series, explained by Dr. Kusserow. Leader of the movement is Reich Court Councilor Norbert Seibertz.

As a religious offshoot of Ludendorff's 'Tannenberg Association', 'Das Deutschvolk' was founded by the field marshal, but it fell into dissolution along with the association at the time. Fundamental to this movement are the works of Mrs. Mathilde Ludendorff: 'German God-Belief', 'Triumph of the Will to Immortality', 'The Divine Meaning of the Völkisch Movement', 'Redemption from Jesus Christ' and 'From New Deceit to the Salvation of Christianity'. The fundamental thought running through these works is the rejection of Christianity both in its current form and in its entire biblical foundation. The German God-belief to be put in its place is a religion of proud, titanic [power] with the 'ability to redeem oneself', to complete self-creation within oneself. The human can and should consciously experience 'timelessness', that is, eternity within their finite being. Only then does one experience personal immortality and comprehend the meaning of death.

Lifted by the National Socialist wave, the faith movement 'Deutsche Christen' (German Christians), founded in 1932, quickly rose to prominence. Masses of those who felt 'German' and wanted to be 'Christian' flowed into it. The uncertainty that this mass influx had to cause showed itself in the rapidly successive changes of the movement's 'guidelines'. While the first version, under the influence of the then Reich Leader, Bishop Hossenfelder (Berlin), still showed a remarkable degree of völkisch spirit (rejection of the Old Testament, application of the Aryan paragraph in the church, among other things), this almost completely disappeared in the soon-following second version, and was replaced by a strong attachment to the Bible (Old and New Testament) and the confession. This found its provisional conclusion in the third version, comprising 28 guiding principles, reworked by the then leader of the German Christians, Consistorial Councillor Dr. Kinder (Kiel).

Recently, a shift back towards the old völkisch demands has become noticeable among the 'German Christians'. After Reich Bishop Müller had laid down his patronage over this movement, Dr. Kinder became the sole leader of the German Christians. The current leader is Study Councillor Rehn. The two association papers are: 'Gospel in the Third Reich', which Bishop Hossenfelder owned for a time, and 'Positive Christianity'. Literature: 'Publication Series of the German Christians'.

In Nebelung 1936, the Thuringian direction separated from the faith movement 'Deutsche Christen' (Reich Movement) and merged with related currents in the 'Association for German Christianity'. Goal: Renewal of German-religious life in the sense of a positive Christianity that derives its defining characteristics from German nature and German essence. Literature: 'The German National Church', 'The German Sunday'.

From the faith movement 'Deutsche Christen' in turn emerged the 'Deutsche Glaubensfront' (previously: 'Völkisch German Faith Movement'). The then Berlin District Leader of the 'Deutsche Christen', Dr. R. Krause, held his famous accusatory speech against the church Christianity of the present (see 'Speech of the District Leader of the Faith Movement 'Deutsche Christen' in Greater Berlin Dr. Krause'; 'What is Heresy?' and 'The Krause Case and its Consequences'), as a result of which he was stripped of all his church honorary offices by Reich Bishop Müller and designated as a 'heretic'. With a substantial part of the 'Deutsche Christen', Dr. Krause then split off from the 'Deutsche Christen' and founded his own movement.

The guiding principles of the 'Deutsche Glaubensfront' read: 1. We strive for a unified German people's church on the basis of a truly race-appropriate German Christianity according to the principle: One People, One Reich, One Faith. 2. We confess to the divine revelation of the people's community rooted in blood and soil. 3. Rejecting everything foreign in faith and custom, we stand on the ground of the joyful message of the heroic savior in German piety, as it is written in the German heart, as proclaimed by our great German spiritual leaders in word and deed, and as it has lived on in our ancestral heritage since primeval times. 4. For the church, the same life laws apply without reservation as for our state: Service to our people is service to God.

In 1936, Dr. Krause dissolved the 'Deutsche Glaubensfront'.

The youngest branch on the great tree of German-religious endeavors, the 'German Faith Movement', has temporarily produced the most luxuriant leaves and blossoms. Soon after the breakthrough of National Socialism in 1933, a series of associations and communities formed that sought to shape a faith born from German essence. They gave themselves a more solid form at the conference in Eisenach (29th and 30th of July 1933) and transferred leadership to Professor W. Hauer (Tübingen). In the declaration at the time, it states among other things: 'We stand in a German faith that takes its guiding forces from the religious heritage of the German people, whose creative religious power has remained alive for more than a millennium up to today. We all confess that, rooted in divine reality, we bear duty

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and responsibility before it and our people for a German-born faith.' Soon local groups of this movement formed in all parts of the Reich. Its goal is the 'liberation of the German soul to itself, to confidence in its own unshakable values and powers', its symbol the golden sun wheel on a blue ground.

At the 'Scharzfelder Tagung' (May 1934), the individual communities within the working group dissolved and merged to form the 'Deutsche Glaubensbewegung' (German Faith Movement). The guiding principles adopted here demand that each member swear an affidavit that 1. they are free of Jewish and colored blood mixture, 2. they do not belong to any secret society, Masonic lodge, or Jesuit order, 3. they do not belong to any other faith community. The 'Deutsche Glaubensbewegung' demands from the state participation in the religious care of youth, replacement of the compulsory confession in German schools with a free religious guidance based on German faith studies, establishment of chairs for Germanic-German faith studies at German universities, introduction to the entire ancient Indo-European world of belief, and the right to form communities with a cult, with consecrations, celebrations, and festivals. Since then, the 'Deutsche Glaubensbewegung' has been subject to various reorganization attempts. However, it has not regained the significance it claimed at the time of its founding. Probably the oldest of the German-religious organizations, the 'Germanische Glaubens-Gemeinschaft' (G.G.G.), founded and led by Professor Ludwig Fahrenkrog, still exists today.

Closing Word.

The Jewish Question has never been driven as far as in our days. It has now become the geopolitical pivot point from which not only the development of Germany is worth constant observation for us, but: The entire geopolitical and global economic situation (insofar as one can and may speak of the latter) is closely linked to the Jewish Question. It is not about an area of national or völkisch life of this or that state, whose moral basic laws have been overgrown by the Jewish spirit and which it is our task to liberate, rather, as the 'Handbuch' shows, *Judaism has understood how to undermine the entire life of all peoples with its various organizations. And while humanity stands alien before the unprecedented act, before the almost epidemic-like spirituality of Judaism and cannot comprehend, does not want to comprehend from its character, that such precisely interlocking considerations and actions aimed at subjugating individual peoples are possible, international Judaism continues to work undisturbed*.

We have seen how the Jewish spirit penetrates the body of peoples as the basis of various thinking: as Judaism itself, as Freemasonry, as Bolshevism, as Jesuitism, and as Christianity. It is precisely the systematic, monstrous multiplicity of Jewish thinking that appears incomprehensible to simple understanding. Man, as part of his people, as part of a state-political phenomenon that has grown historically, must recognize the Jewish international spirit from his entire essence if he wants to preserve his people and state-political unity. Excluding the Jew as such from the community can only be the beginning and would not be more than a half-measure if one does not approach the hidden breeding grounds of Jewish spirituality.

A work that is massively increasing and expanding, precisely the activity of a ferment (Mommsen), is what reveals itself to us as the Jewish spirit. In the period of two and a half thousand years, since Ezra and Nehemiah around 450 BC, the belief of all humanity in the 'chosenness' of the Jewish people has emerged from the Jewish religion. The Jewish industriousness that pours into all vessels of human thinking, the almost consistently pursued direction of this 'religion' is recognizable in almost all events of antiquity and the Middle Ages, in things that seemingly lie far from Judaism yet have sprung from its spirit; it is recognizable in the French Revolution of 1789 and its aftermath, in liberalism, in the monetary economy of high finance, in plutocracy and in Marxism, in Bolshevism.

Moreover, Freemasonry and the Illuminati Order are products and constantly effective sites of Jewish thinking. But the deeper we penetrate into the entire nature of Jewish spirituality, the more we recognize that Christianity, from its origin and thus in its influences on people, must achieve effects that contradict national interests and the preservation of völkisch health.

The internationality of all these drives and the Jewish spirit is what must most sharply and unambiguously oppose that which wants to preserve the almost divine, because natural law-based phenomenon in nationalism, in the völkisch freedom of the individual.

For Germany, this recognition gives rise to the task of inner and outer freedom of the individual human, which becomes all the greater and more powerful the more we recognize from daily life that Germany in its current form is the block against the internationalization of all peoples. Whether this internationalization finds expression in a state-political leveling through a 'League of Nations', thus in a 'true' democracy or in Bolshevism or in Catholic (all-encompassing) Christianity, in its ultimate effect it remains the same: the völkisch, the inner unity of a state must be lost in the process.

What emerges for the German person from this presentation of Judaism and its spiritual products is simple: First, he gains the recognition that he is not dealing with an inherently state-hostile entity, but with a world opinion that is Jewish-influenced in each of its parts and areas, or, like Christianity, has emerged from the Jewish spirit, occasionally combats this root in this or that way, but knows exactly that with the extermination

of the root, the entire tree collapses. The struggle against such an international spirituality cannot be conducted by individuals; it is a matter and duty of the community, because in its ultimate effect it represents a political matter that must be treated politically.

Only from the foundation of a comprehensive German thinking can the state's own identity be achieved and preserved in every form, which grants each German person his living space. The Jewish Question is ultimately both a racial and a legal, religious, political, economic, and cultural one. To want to designate and treat it as one or the other would only reinforce the magnitude and already achieved commonality of Judaism; we would only be able to eliminate Judaism in one area for a certain time and would perceive its attack more clearly from the other side.

In concluding the presentations of the Jewish spirit given in the 'Handbuch', we come to the following result: *Only the will of the German people to an unshakably closed community in doing and thinking, grounded in the German soul consciousness, can guarantee the overcoming of the manifold Jewish spirituality*. 'If it is proven that the lower race corrupts the higher race, then the higher race must possess enough sense of cleanliness and ruthlessness to keep the lower race away from itself.' (Theodor Fritsch.)

Comments (March 2026).

What Karl Baumböck had identified as a Jewish center of power in Germany (the Weimar Republic) was completely eradicated by the Nazi Party, and it has not been able to recover fully to this day.

The case of Bolshevik Russia is somewhat different: Joseph Stalin, in his capacity as Tsar, eliminated almost all Jews from the structure of power, though not entirely. When the Soviet Union collapsed, a multitude of Jews became multimillionaires overnight. Let us consider several examples that require very detailed study.

Roman Abramovich, a “Russian” Jew (born in Saratov), became a millionaire largely through the purchase of state assets during privatization, particularly in the energy and metals sectors. Abramovich acquired control of the oil company Sibneft in 1995, which was later sold to Gazprom for an enormous sum. He also owned the football club Chelsea F.C. in England for many years.

Mikhail Khodorkovsky, a “Russian” Jew (born in Moscow), was the chairman and largest shareholder of Yukos, one of the largest oil companies in Russia before his arrest in 2003. He is one of the most emblematic oligarchs of the Russian privatization era. During the 1990s, his company began as a small metals trading business but, through the purchase of state assets at auctions, became one of the largest oil magnates in Russia.

Lev Leviev is a Jewish businessman and magnate born in Latvia. He is known for his success in the diamond sector, as well as in real estate. Leviev began his career in the diamond industry, and during the 1990s and 2000s he was considered one of the wealthiest and most powerful businessmen in Israel, with a business network that extended across various parts of the world. Although Leviev emigrated to Israel at an early age, his business success is closely linked to the connections he was able to establish in his country of origin, where he managed assets derived from state privatization.

Viktor Vekselberg, a “Ukrainian” Jew, is an entrepreneur who built his wealth through the purchase of state assets in the energy sector, especially in oil and gas. One of his most notable achievements was the acquisition of TNK-BP, one of the major oil companies in Russia. Vekselberg has also been recognized for his investments in technology and telecommunications. He has maintained a relatively low profile compared to other Russian oligarchs, yet he remains one of the most influential figures in the Russian economy.

Finally, everything predicted by Fritsch and others has come to pass: the US has been colonized by international Jewry (Gabler, 1988; King, 2016; MacDonald, 2002; Mearsheimer & Walt, 2008; Smith, 2016; Sombart, 1982). It remains unclear to me whether the US considers Israel its 51st state or whether Israel considers the US a client state. Colloquially on social media, people refer to it as the Jewish United States of America and the Zionist-Owned Government (ZOG). Given this case and the vast amount of information available, a new edition of the Handbook of the Jewish Question, this time dedicated to the US, is necessary.

I suspect, but have no direct proof, that the Epstein-Barak duo created an immense web or trap to capture very wealthy, very powerful Westerners, or those who could be of some use to Israel. Something similar is happening here, but in another country. A Greek court sentenced four individuals, including two Israelis, to prison for their roles in a major wiretapping scandal involving spyware targeting politicians, business leaders, and journalists. Among those arrested is Tal Dilian, a former senior officer of Israeli Military Intelligence and the founder of spyware maker Intellexa.

The fact that Trump's USA is fighting the Jewish wars is a trivial fact that needs no proof. What is curious is Trump's clear desperation to cooperate in the creation of what is called 'Greater Israel' (see above for the origin of that concept).

The borders of Greater Israel are marked in red. Let's take a look. The Palestinians are being slowly exterminated. Lebanon, with US help, is being slowly destroyed. Netanyahu expresses "concern" because Turkey wants nuclear weapons or because of Egypt's armed forces. Syria is a weak and divided country. Saudi Arabia thinks its money will save them: they understand nothing about history. Iraq is a country that will resist. Let them all be notified: they are goyim, and their destiny will be to be exterminated, enslaved, or treated like cattle, as the Jewish scriptures say.

I believe the fear of those mentioned above is Israel's possession of nuclear weapons. The question many military strategists, institutes, and similar organizations have asked is this: how do I destroy a country that possesses nuclear weapons without being destroyed in retaliation? The answer is simple: kick the board! Use biological weapons. Interestingly, this possibility is rarely discussed publicly.

Note that only a very small group of small drones is needed to disperse a biological weapon within any country. And note also that a facility for manufacturing them is virtually undetectable. All that is needed is a pathogen variant that would be deadly and hard to counter with a vaccine, and that has the following characteristics: easily transmissible through the air, initial symptoms that can be mistaken for those of a non-fatal illness like a common cold, a slow attack on the biological system while it reproduces rapidly inside, and the ability to ultimately eliminate over 90% of infected organisms. You can even manufacture anthrax at home! And, unlike a nuclear war, the material damage is minimal. There were, or are, one or two groups that attempted to obtain or manufacture such weapons.

Since I think we are heading in that direction and that the Trump-Netanyahu duo will be unable to do anything about it, I will now show some representations of that possible horror.

And since neither Israel nor the US can apply the same methodology to the People's Republic of China (PRC) as they do to Venezuela, Cuba, or Iran, the international Jewry is beginning to pave the way. The Jewish People Policy Institute then brazenly declares that the PRC is antisemitic. A joke. They will not succeed.

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