

The Poisonous Mushroom



*A book for all ages by Ernst Hiemer
Pictures by Fips*

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Introduction

Title : Der Giftpilz | The poison mushroom

Artist: Sütterlin, Ludwig , 1865-1917 | Streicher, Julius , 1885-1946 | Rupprecht, Philipp , 1900-1975 (illustrator.) | Fips (Philipp Rupprecht) | Feiler, Eric (donor.)

Publisher: Stürmervelag, Nuremberg, 1938

Description: This story comes from Der Giftpilz (The Poisonous Mushroom), an educational children's book published by Julius Streicher, the publisher of "Der Stürmer." This is a translation of the original 1938 publication of the book. Der Giftpilz was distributed in every schoolroom in the Reich where it enlightened millions of young minds to the Jewish problem in a most direct way. Among many, it was a informative children's books that encouraged Jewish awareness through fables and striking illustrations. In similar fashion, today a comparison can be drawn to how Monsantos genetically wages war against foodstuffs and how it exploits farmers worldwide, to when Joseph monopolized the grain supply creating great misery and exploiting the ancient Egyptian farmers. This book is intended above all to educate children about pernicious Jewish misdeeds and maleficence, and how the Jew remains morally, mentally and physically a degenerate and a malignant tumor when given free rein among Gentiles.



Children reading the "Poisonous Mushroom" and
 "Don't trust a fox in the hedge
 and never a Jew by his pledge"

The Poisonous Mushroom
 A Stürmer book for young and old.
 Illustration by Fips
 Stürmervverlag, Nuremberg, 1938

Ernst Hiemer
The Poisonous Mushroom



Verses and Revision
by
Michael Wulf

Nuremberg
Stürmeverlag, 1938

**In Memory of Julius Streicher
A martyred Crusader For Truth**



February 12, 1885 - October 16, 1946

"A racially pure people, conscious of its blood, can never be enslaved by the Jews. Jewry can only be the master of the mixed races."

Julius Streicher is the most famous writer and authority on the Jewish problem in all of history. He has been greatly maligned by the forces of organized Jewry. Of the eleven German martyrs who went to their deaths on the gallows at Nuremberg on October 16, 1946, Streicher alone died solely for his speeches and writings.

Streicher died on the gallows at Nuremberg solely for publishing a paper critical of the Jews. Streicher was not part of the German government during the war and had no role in the German war effort.

He was lynched at Nuremberg for absolutely no other reason than because he was highly effective in exposing Jewish criminality and the many hidden facts about Jews. His world famous weekly newspaper, *Der Sturmer*, frankly discussed the Jewish Problem, including their support of Communism, the undermining of Christianity, and using their great financial resources to subvert governments and the formation of monopolies to wipe out Gentile owned small businesses.

Streicher repeatedly stated that *"My life's mission is to unmask the Jews."* And for this he was deemed a 'criminal' - *"The Jews are a race and not a religion. My goal was not to persecute the Jews but to enlighten Gentiles to put them on guard."*

Therefore, he stands vindicated before History's eyes, and remains an honest voice in a world imbued with Jewish lies, falsehoods, hypocrisy and Talmudic hatred for truth.

May his sacrifice inspire us all to speak out and help truth prevail!

"He who knows the truth and does not speak it out, is a deplorable coward!"

The Jews are our Misfortune

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The Poisonous Mushroom



“Just as it is often hard to tell a toadstool from an edible mushroom, so too it is often very hard to recognize the Jew as a swindler and criminal...”

A mother and her young boy are gathering mushrooms in the German forest. The boy finds some poisonous ones. The mother explains that there are good mushrooms and poisonous ones, and, as they go home, says:

“Look, Franz, human beings in this world are like the mushrooms in the forest. There are good mushrooms and there are good people. There are poisonous, bad mushrooms and there are bad people. And we have to be on our guard against bad people just as we have to be on guard against poisonous mushrooms. Do you understand that?”

“Yes, mother,” Franz replies. “I understand that in dealing with bad people trouble may arise, just as when one eats a poisonous mushroom. One may even die!”

“And do you know, too, who these bad men are, these poisonous mushrooms of mankind?” the mother continued.

Franz slaps his chest in pride:

“Of course I know, mother! They are the Jews! Our teacher has often told us about them.”

The mother praises her boy for his intelligence, and goes on to explain the different kinds of “poisonous” Jews: the Jewish pedlar, the Jewish cattle-dealer, the Kosher butcher, the Jewish doctor, the baptised Jew, and so on.

“However they disguise themselves, or however friendly they try to be, affirming a thousand times their good intentions to us, one must not believe them. Jews they are and Jews they remain. For our Volk they are poison.”

“Like the poisonous mushroom!” says Franz.

“Yes, my child! Just as a single poisonous mushrooms can kill a whole family, so a solitary Jew can destroy a whole village, a whole city, even an entire Volk.”

Franz has understood.

“Tell me, mother, do all non-Jews know that the Jew is as dangerous as a poisonous mushroom?”

Mother shakes her head.

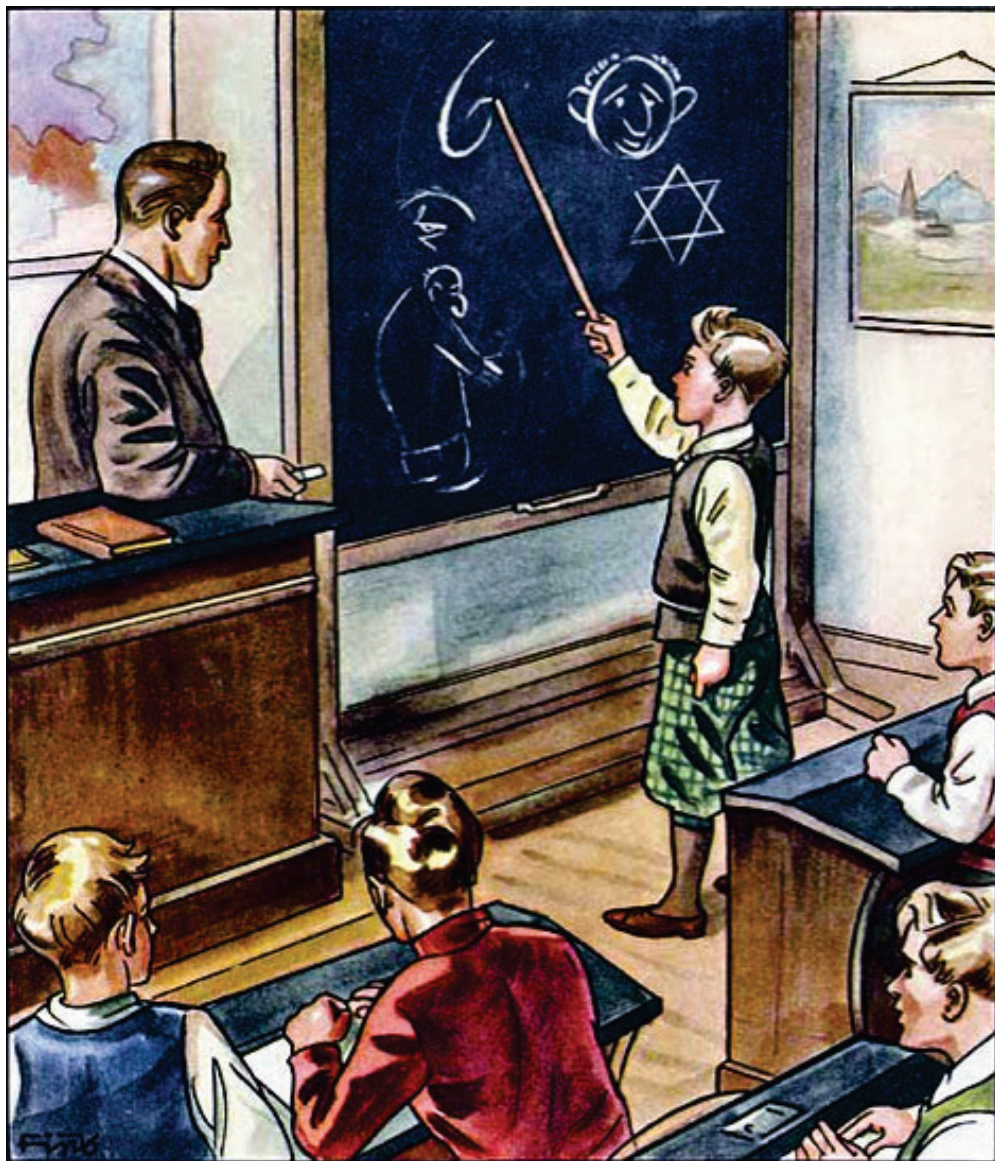
“Unfortunately not, my child. There are millions of non-Jews who do not yet know the Jews. So we have to enlighten people and warn them against the Jews. Our young people, too, must be warned. Our boys and girls must learn to know the Jew. They must learn that the Jew is the most dangerous poison-mushroom in existence. Just as poisonous mushrooms spring up everywhere, so the Jew is found in every country in the world. Just as poisonous mushrooms often lead to the most dreadful calamity, so the Jew is the cause of misery and distress, illness and death.”

German youth must learn to recognise the Jewish poison-mushroom. They must learn what a danger the Jew is for the German Volk and for the whole world. They must learn that the Jewish problem involves the destiny of us all.

“The following tales tell the truth about the Jewish poison-mushroom. They show the many shapes the Jew assumes. They show the depravity and baseness of the Jewish race. They show the Jew for what he really is:

The Devil in human form!

How to Recognize a Jew



"The Jewish nose is bent. It looks like the number six..."

Things are lively in Mr. Birkmann's 7th grade boys' class today. The teacher is talking about the Jews. Mr. Birkmann has drawn pictures of Jews on the blackboard. The boys are fascinated. Even the laziest of them, "Emil the Snorer," is paying attention, not sleeping, as he so often does during other subjects. Mr. Birkmann is a good teacher. All the children like him. They are happiest when he talks about the Jews. Mr. Birkmann can do that well. He learned about the Jews from life. He knows how to put it in gripping terms such that the favorite hour of the day is the "Jewish hour." Mr. Birkmann looks at the clock.

"It is noon," he says. "We should summarize what we have learned in the past hour. What have we talked about?"

All the children raise their hands. The teacher calls on Karl Scholz, a small lad in the front row. "We have talked about how to recognize the Jews."

"Good. Say more!"

Little Karl reaches for the pointer, steps up to the board and points at the drawings.

"One can most easily tell a Jew by his nose. The Jewish nose is bent at its point. It looks like the number six. We call it the Jewish six. Many non-Jews also have bent noses. But their noses bend upwards, not downwards. Such a nose is a hook nose or an eagle nose. It is not at all like a Jewish nose."

"Right!" says the teacher. "But the nose is not the only way to recognize a Jew..."

The boy goes on. "One can also recognize a Jew by his lips. His lips are usually puffy. The lower lip often protrudes. The eyes are different too. The eyelids are mostly thicker and more fleshy than ours. The Jewish look is wary and piercing. One can tell from his eyes that he is a deceitful person."

The teacher calls on another lad. He is Fritz Müller, and is the best in the class. He goes to the board and says:

“Jews are usually small to mid-sized. They have short legs. Their arms are often very short too. Many Jews are bow-legged and flat-footed. They often have a low, slanting forehead, a receding forehead. Many criminals have such a receding forehead. The Jews are criminals too. Their hair is usually dark and often curly like a Negro’s. Their ears are very large, and they look like the handles of a coffee cup.”

The teacher turns to the students.

“Pay attention, children. Why does Fritz always say ‘many Jews have bow legs’, or ‘they often have receding foreheads,’ or ‘their hair is usually dark’?”

Heinrich Schmidt, a large, strong boy in the last row speaks.

“Every Jew does not have these characteristics. Some do not have a proper Jewish nose, but real Jewish ears. Some do not have flat feet, but real Jewish eyes. Some Jews cannot be recognized at first glance. There are even some Jews with blond hair. If we want to be sure to recognize Jews, we must look carefully. But when one looks carefully, one can always tell it is a Jew.”

“Very good,” the teacher says. “And now tell me about other ways to tell Jews from non-Jews. Richard, come up here!”

Richard Krause, a smiling blond lad, goes to the board. He says: “One can recognize a Jew from his movements and behavior. The Jew moves his head back and forth. His gait is shuffling and unsteady. The Jew moves his hands when he talks. He “jabbbers.” His voice is often odd. He talks through his nose. Jews often have an unpleasant sweetish odor. If you have a good nose, you can smell the Jews.”

The teacher is satisfied.

“That how it is, kids. You have paid attention! If you pay attention outside school and keep your eyes open, you won’t be fooled by the Jews.”

The teacher goes to the lectern and turns the board. On the other side a poem is written.
The children read it out loud:

"From the face of the Jew
The wicked Devil speaks to you,
The Devil who is everywhere
Known as an evil plague.

We would be happy and cheerful,
if again freed from the Jew,
So the youth with us must seek
To escape from the Jewish devilish grip."

How the Jews Came to Us



“Just look at these guys! The louse-infested beards! The filthy, protruding ears...”

The scene of the next story is a small German town. School-children stop in the street to observe and comment on three “Eastern Jews.”

“Look at those creatures!” cries Fritz.

“Those sinister Jewish noses! Those lousy beards! Those dirty, standing-out ears! Those bent legs! Those flat feet! Those stained, fatty clothes! Look how they move their hands about! How they haggle! And those are supposed to be men!”

“And what sort of men?” replies Karl. “They are criminals of the worst sort.”

He describes their trafficking in wares and how, when they have money enough they “Get rid of their dirty clothes, cut their beards off, de-louse themselves, put on up-to-date clothes and go about as if they were not Jews. In Germany they speak German and behave as though they were Germans. In France they speak French and act as Frenchmen. In Italy they want to be Italians; in Holland, Dutch; in America, Americans; and so on. So they carry on throughout the whole world.”

Fritz laughs at this and says anyhow they can always be recognized as Jews. Karl nods:

“Naturally, one can tell them if one uses one’s eyes. But unfortunately, there are still many who fall for the Jewish swindle.”

“Not me! I know the Jews! I know, too, a verse about them:

*“Once they came from the East,
Dirty, lousy, and ready to fleece;
And in a few years
They were all enriched.*

*Now they dress very fancy and clean;
And as Jews no longer want to be seen.
So keep your eyes open and note it good:
Once a Jew, always a Jew!”*

What is the Talmud?



“In the Talmud it is written: ‘Only the Jew is human. Gentile peoples are not called humans, but animals.’ Since we Jews see Gentiles as animals, we call them only Goy.”

Solly is thirteen years old. He is the son of the livestock-Jew Blumenstock from Langenbach. There is no Jewish school there. Solly therefore has to go to the German school. His schoolmates don't like him. Solly is fresh and insolent. There are always fights. And Solly is always responsible for them.

Today Solly doesn't have to go to school. He has to visit a rabbi in the city. A rabbi is a Jewish preacher. And this Jewish preacher wants to see if Solly has diligently studied the teachings of the Jewish religion. Solly has gone to the synagogue. A synagogue is the church of the Jews. The rabbi is waiting for him. He is an old Jew with a long beard and a genuine devil's face. Solly bows. The rabbi leads him to a reading table where there is a large, thick book. It is the Talmud. The Talmud is the secret law book of the Jews.

The rabbi begins the examination:

"Solly, you have a non-Jewish teacher in school. And every day you hear what the Gentiles say, what they believe, and the laws by which they live . . ."

Solly interrupts the rabbi: "Yes, rabbi, I hear that every day. But that doesn't concern me. I am a Jew. I have laws to follow that are entirely different from those of the non-Jews. Our laws are written down in the Talmud."

The rabbi nods: "Right! And now I want to hear what you know about them. Give me a few sayings or proverbs that you have heard in the Gentile school!"

Solly thinks. Then he says: "A proverb of the Gentiles is: '*Work is no disgrace.*' What do the Gentiles mean by that?"

"They mean to say that it is no disgrace when one has to work."

"Do we Jews believe that?" "No, we don't believe that! In our law book the Talmud it is written: *Work is noxious and not to be done.*

Therefore we Jews don't work, but mostly engage in commerce. Gentiles are created to work.

In the Talmud it also says: The rabbi teaches: *There is no lower occupation than farming. A Jew should neither plow the field nor plant grain. Commerce is far more bearable than tilling the soil.*”

The rabbi laughs: “You’ve learned very well. But I know another Talmud passage that you must learn.” He opens the Talmud. Solly must read:

The Gentiles are created to serve the Jews. They must plow, sow, weed, dig, reap, bundle, soft, and grind. The Jews are created to find everything ready.

The rabbi continues his examination: “Tell me several more principles or proverbs of the Gentiles!”

Solly answers: “The Gentiles say: *'Be ever loyal and upright. Honor is the surest defense.'* What do the Gentiles mean by that?”

“They mean that one should always be honest in life. One should not lie and cheat. That’s what the Gentiles say.”

“And what do we Jews do?”

“We may lie and cheat Gentiles. In the Talmud it says: *It is permitted for Jews to cheat Gentiles. All lies are good.*

And furthermore it is written: *It is forbidden for a Jew to cheat his brother. To cheat a Gentile is permitted.*

When we loan the Gentiles money, we must demand usurious interest. For in the Talmud it is written. *Concerning robbery it is taught: Gentiles may not rob each other. The Gentile may not rob the Jews. But the Jews may at any time rob the Gentiles.*

It further says: *If a Jew has stolen something from a Gentile and the Gentile discovers it and demands it back, the Jew should simply deny it all. The Jewish court will stand by the Jew.*

It is also permitted for us Jews to buy stolen goods from a thief, when they come from Gentiles. We Jews may also be fences without sinning before our God. Smuggling and tax evasion are also permitted for us Jews. In the Talmud it is written that we may cheat Gentile authorities of customs and taxes. It says: *Smuggling is permitted, for it is written: You need not pay what you owe.*

Also thievery is permitted for Jews. But we may steal only from the Gentiles. The Talmud says: *“The words ‘Thou shalt not steal’ in the text refer only to thievery from Jews. Stealing from Gentiles is not meant.”*

“What does that mean?” the rabbi asked.

“That means that we cannot steal from or cheat Jews. But we can cheat Gentiles at any time. That is permitted for us.” The rabbi is satisfied: “Excellent! In conclusion, give me several more laws from the Talmud.”

Solly is delighted with the rabbi’s praise. Solly says: “In the Talmud it is written: *Only the Jew is human. The Gentile peoples are not called people, rather they are named animals.*

And because we see Gentiles as animals, we call them goy, it is also permitted for us at any time to perjure ourselves before a Gentile court. In the Talmud it is written: *The Jew is permitted to swear falsely before a Gentile court. Such an oath is always to be seen as compelled. Even when a Jew swears by the name of God, he is allowed to tell a lie, and in his heart to reject the oath he has made.*

Furthermore, in the Book of Sirach it says: *“Terrify all the nations, O Judah! Lift up your hands against the Gentiles! Incite the wrath of the Gentiles against each other and pour out anger! Shatter the princes who are enemies to the Jews.”*

“Enough!” interrupts the rabbi. He comes up to Solly and shakes his hand. Then he says: “You are a fine Talmud student. You will become a real Jew. Always think about what the Talmud demands of you. The teachings and laws of the Talmud are far more

important and more to be obeyed than the laws of the Old Testament. The teachings of the Talmud are the words of the living Jewish god. He who breaks the laws of the Talmud deserves death. You should think about that throughout your whole life. If you always follow the Talmud laws diligently, you will join our biblical fathers in the Jewish heaven. Amen!”

Murder, lies, and thievery
Robbery, cheating, and perjury
These are for the Jews all permitted,
Of these their children are well-witted.

In the Talmud it is written,
What Jews love and what they bitter,
What Jews think and how they behave,
All by the Talmud it's given.

Why the Jews Let Themselves be Baptised



“Baptism didn’t make a Gentile out of him...”

This story tells about the baptizing of a Jewish man and his wife. The picture shows a fat, sallow-faced man and a pink-powdered woman coming out of Church, both holding large prayer-books in their hands, while the priest at the Church door is giving them a parting blessing. Two blond German girls in the background comment upon this scene. They comment on their appearance and point out that the baptism makes no difference: they are Jews just the same.

Anne says: "Do you know our girls' leader once told us : 'Just as little as a Negro can be made into a German by baptism, can a Jew be made into a non-Jew.' "

Grete stamps her feet angrily on the ground:

"I do not understand these priests who go on baptizing Jews even today. By doing so they admit a criminal mob into the churches."

Anne concludes: "I believe a time will come when the Christians will curse the clergy who once allowed Jews to enter the Christian Church. For the Jews only want to destroy the Christian Church. And they will destroy it if our clergy go on allowing Jews to enter. There is a saying:

**"If a Jew wants to be baptized by a priest,
Then be on your guard at least,
Because a Jew remains always a Jew
In heart, blood and soul of his.**

**Nothing changes by Baptismal water.
That doesn't make the Jew any better!
The Devil in Time is he
And so remains through Eternity!"**

How a German Peasant was Driven from House and Farm



*"Daddy, someday when I have my own farm, no Jew
will enter my house..."*

This story tells how a German peasant was driven from his land and farm by a Jewish financier, who, enforcing usurious interests, ruins the peasant and compels him to sell his farm. The picture shows the Jew in the background enforcing his claim, while in the fore a neighbouring peasant and his young son discuss what is taking place.

Little Paul is frightfully shocked. His eyes sparkle with anger. "What a mean Jew!" he says. Then he is silent awhile. Full of loathing, he looks at the Jew. He would like best to break the waterjug on the creature's head. But what could the little fellow do! That would not help his neighbour.

"Father, when I am grown up and have a farm of my own, I will always think of our neighbour. And no Jew shall ever enter my house. I will write on the door : Jews prohibited! And if a Jew were to come in, I would at once throw him out!"

The Father nods: "Right, Paul! One should have nothing to do with a Jew. The Jew will always cheat us. The Jew will take from us all we possess. Every peasant must make a note of that!"

"Yes," says little Paul, "and I will always think of the saying which teacher has taught us at school:

**"The peasant prays to the Lord:
Oh, keep off the hail and storm,
protects us from lightning and flood
Then we shall have good harvest to come.**

**But worse than all plagues let loose,
never forget, is the Jews!
Be warned: Look out too
for the terrible Jew!"**

How Jewish Merchants Cheat



"Farming woman, have I got something special for you today. Look at this material! You can make a dress from it that will make you look like a baroness, like a countess, like a queen..."

This story introduces a Jewish hawker who tries to sell bad cloth to a young German peasant girl.

It is a festival evening in the village when the Jew turns up with his wares. The Jew flatters the peasant woman and spreads out his wares. "Everything the heart desires, Levy has for sale." But the German peasant girl turns down his offers.

The Jew persists, and shows her some stuff of "... purest wool. That will make a dress for you, woman, so that you will look like a Baroness or a Princess, like a Queen. And cheap, too, that I can tell you!"

But the peasant woman knows the Jew too well. "I am buying nothing from you," she says, and goes away.

The Jew packs up and goes away cursing. He consoles himself with the knowledge that there are lots of other peasants who can be more easily duped than this one.

The story concludes:

Woe to the woman, however, who lets herself be taken in by his chatter. It will happen to her. As has happened to so many other peasant women once they have let the Jew in. There is no escape. There is an old saying:

**"The Jewish hawker
Is a cheat and fast-talker.
At all times is he a good liar,
And you always end up paying higher.**

**So many have gone through the mill
So save yourself from ruin,
do not let the Jew score,
And buy only from a Germanic store."**

The Experience of Hans and Else with a Strange Man



“Here, kids, I have some candy for you. But you both have to come with me...”

In this story a Jew tries to entice little children to his home, by giving them caramels. The little boy saves his sister by calling the police.

Else begins to have plenty of sweets. Hans asks from where they are coming.

“I have got them from a strange man. But don’t tell mother! The man strictly forbade me to do so!”

Hans is curious. They arrange to go together. The “man” wants them to go with him.

Hans hesitates — Hans thought: “What does the man want of us? Why should we go with him?”

Suddenly a great fear comes over him.

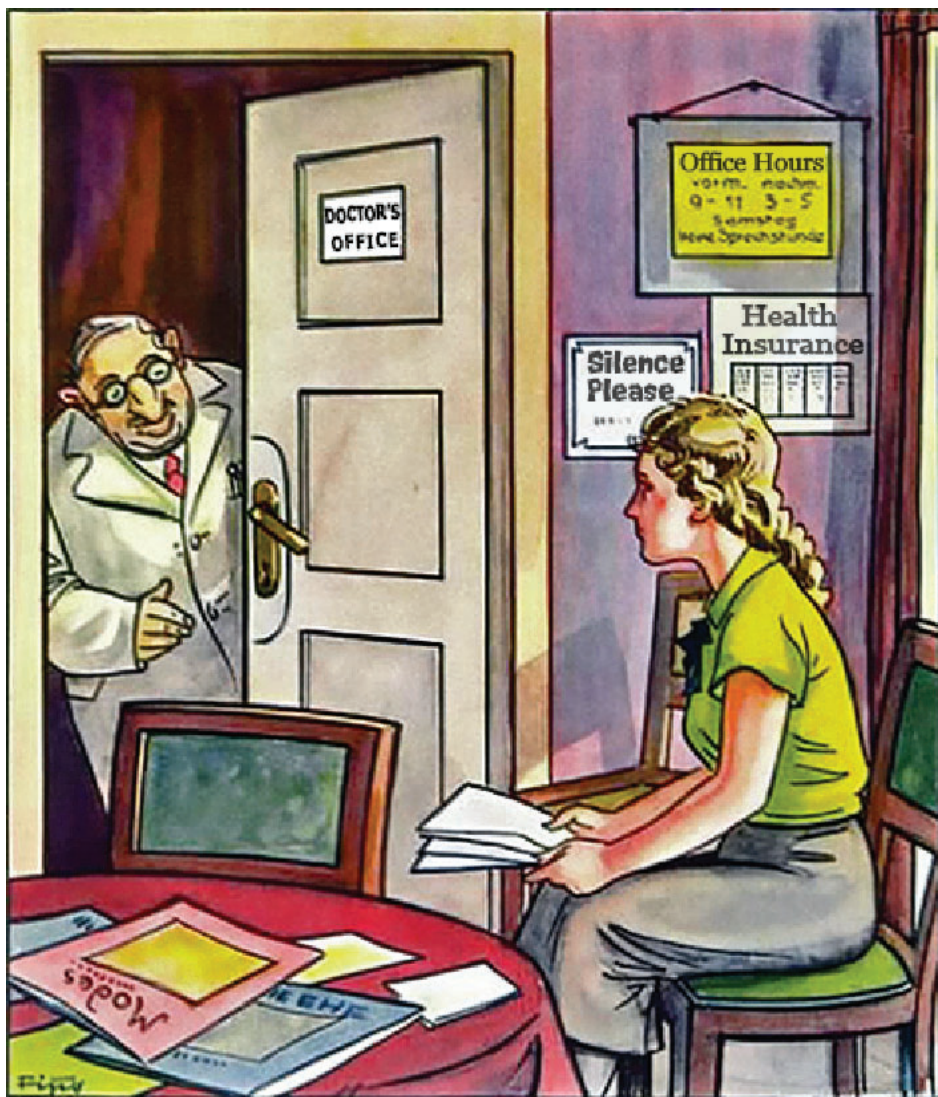
“You are a Jew!” he cries and seizing his sister, runs off as fast as his legs will carry him. At the corner of the street he meets a policeman. Quickly Hans tells his story. The policeman gets on his motor-bike and soon overtakes the strange man. He handcuffs him and takes him to prison.

At home, subsequently, there is great rejoicing. The police praise Hans for being a brave lad. His mother gives him a large piece of chocolate while teaching him the following saying:

**“A devil goes through the land,
Is the Jew, we all know first-hand.
As murderer of peoples and polluter of blood
The terror of children in every block.**

**He wants to ruin the Youth
He wishes all people its doom.
Have nothing to do with the dirty Jew
Then happy and safe will you be too!”**

Inge's Visit to a Jewish Doctor



"Two criminal eyes flashed behind the glasses and the fat lips grinned."

Inge is sick. For several days she has had a light fever and a headache. But Inge did not want to go to the doctor. “Why go to the doctor for such a trifle?” she said again and again when her mother suggested it. Finally her mother insisted.

“March! Go to Dr. Bernstein and let him examine you!” her mother ordered.

“Why Dr. Bernstein? He is a Jew! And no real German girl goes to a Jew,” Inge replied.

Her mother laughed.

“Don’t talk nonsense! Jewish doctors are all right. They are always chattering nonsense about it at your League of German Girls meetings. What do those girls know about it?”

Inge protested.

“Mother, you can say what you want, but you can’t slander the League of German Girls. You should know that we League of German Girls understand the Jewish question better than many of our parents. Our leader gives a short talk about the Jews nearly every week. Just recently she said:

‘A German may not go to a Jewish doctor! Particularly not a German girl! Because the Jews want to destroy the German people. Many girls who went to a Jewish doctor for healing found instead sickness and shame!’ That’s what our leader said, Mother. And she’s right!”

Her mother grew impatient.

“You always think you know more than the grown-ups. What you said just isn’t true. Look, Inge. I know Dr. Bernstein well. He is a fine doctor.”

“But he is a Jew! And the Jews are our deadly enemies,” Inge replied.

Now her mother became really angry.

“That’s enough, you naughty child! Go to Dr. Bernstein right now! If you don’t, I’ll teach you how to obey me!”

Her mother screamed and raised her hand. Inge did not want to be disobedient, so she went. Went to the Jewish doctor Bernstein!

Inge sits in the waiting room of the Jewish doctor. She had to wait a long time. She leafs through the magazines that are on the table. But she is much too nervous to be able to read more than a few sentences. Again and again she thinks back on the conversation with her mother. And again and again she recalls the warning of her League of German Girls' leader:

“A German may not go to a Jewish doctor! Particularly a German girl! Many girls who went to a Jewish doctor for healing found instead sickness and shame!”

As Inge entered the waiting room, she had had a strange experience. From the examination room of the doctor came crying. She heard the voice of a girl:

“Doctor! Doctor! Leave me alone!” Then she heard the scornful laugh of a man. Then all was suddenly silent. Breathlessly Inge had listened.

“What does all that mean?” she asked herself, and her heart beat faster. Once again she thought of the warnings of her League of German Girls' leader.

Inge has been waiting for an hour. Again she picks up the magazines and tries to read. Then the door opens. Inge looks up. The Jew appears. A cry comes from Inge's mouth. In terror she lets the newspaper drop. Terrified, she jumps up. Her eyes stare in the face of the Jewish doctor. And this face is the face of the Devil.

In the middle of this devilish face sits an enormous crooked nose. Behind the glasses glare two criminal eyes. And a grin runs across the protruding lips. A grin that wants to say: “Now I have you at last, little German girl!”

The Jew comes toward her. His fat fingers grasp for her. But now Inge has recovered. Before the Jew can grab her she hits the fat face of the Jew-doctor. Then a leap to the door. Breathlessly Inge runs down the steps. Breathlessly she dashes out of the Jew-house.

In tears she returns home. Her mother is shocked to see her child.

“For God's sake, Inge! What happened?”

It is a long time before the child can say anything. Finally Inge tells about her experience with the Jew-doctor. Her mother listens in horror. And when Inge finishes her story, her mother lowers her head in shame.

“Inge, I shouldn’t have sent you to a Jewish doctor. When you left I regretted it. I couldn’t relax. I wanted to call you back. I suspected suddenly that you were right. I suspected that something would happen to you. But everything came out all right, thank God!”

Her mother moans, and tries to conceal her tears.

Gradually Inge calms down. She laughs again. “Mother, you’ve done a lot for me. Thank you. But you have to promise me something: about the League Of German Girls . . . “

Her mother doesn’t let her finish.

“I know what you want to say, Inge. I promise. I’m finding that one can learn even from you children.”

Inge nods.

“You’re right, Mother. We League of German Girls, we know what we want, even if we are not always understood. Mother, you taught me many sayings. Today I want to give you one to learn.” And slowly and significantly Inge says:

**“It was the devil with evil intend
Who the Jew-doctor to our country sent.
Like a devil he sought
To defile Germanic women and honor.**

**The Germanic Folk, they’ll not be sound
Unless very soon the way is found
To Germanic healing, natural ways,
To Germanic doctors in future days.”**

How the Jew Treats his Domestic Help



"A man was waiting for me at the station. He tipped his hat and was very friendly to me. But I knew that I should stay away from him, because he was a Jew..."

This story tells of a 23 year-old Rosa, who went into domestic service, using a Jewish agency in Vienna. For four weeks the parents have heard nothing of her. They are troubled.

Finally a letter comes from Rosa telling how she was handed on and her experience, and how, finally, she reached a Jewish home in England, via the Jewish Agency. In England:

“They were again Jews. I got only small wages and had to work from early morning till late at night. I had almost nothing to eat. The Jews treated me as if I were a dog. I was perpetually insulted.”

The letter goes on to tell how she was rescued by the wife of a good German business man, who was on a visit to London.

“They rescued me from slavery. They even bought me a return ticket.”

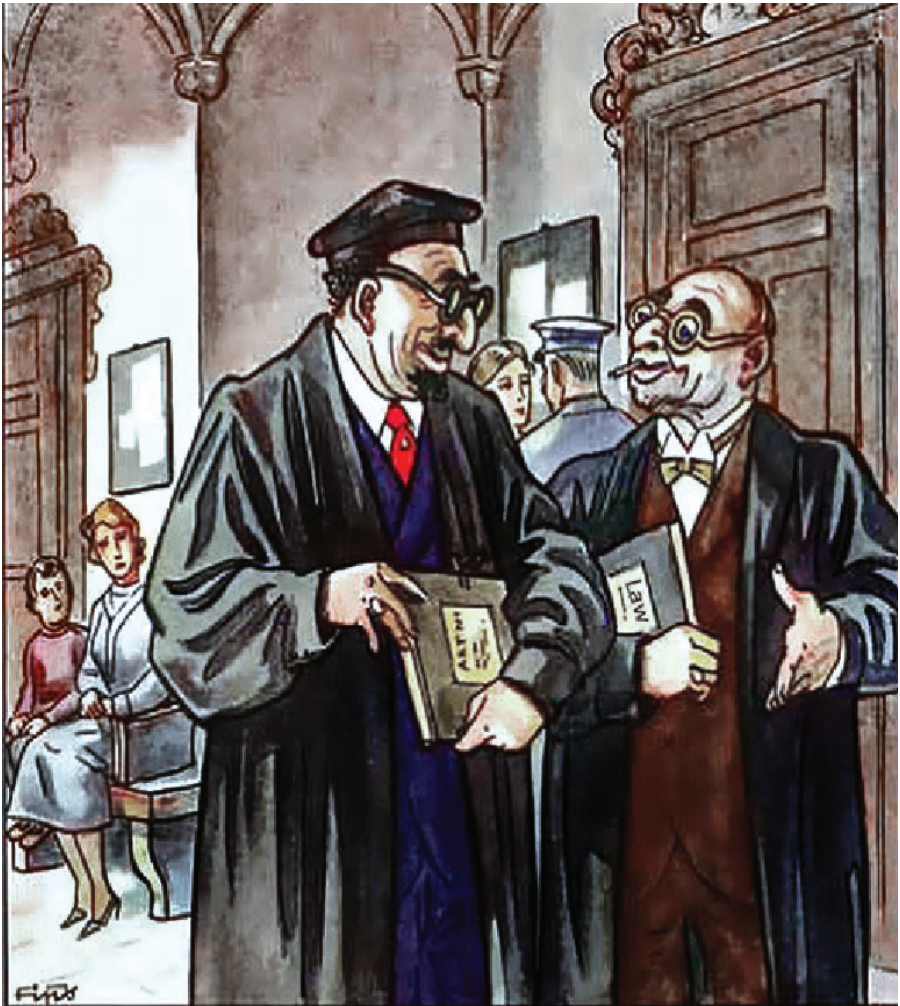
Rosa concludes:

“The Jew is a devil. I shall hate him as long as I live. And I shall always think of the saying I heard yesterday:

**“Germanic women, great or small they'd be,
Yet the Jew only a Goya would see.
His hatred for you he can barely handle,
And always will treat you worse than cattle.**

**If a girl wants to keep herself pure
Let her steer clear of the Jews!
If in life's struggle she wants to make good
Let her have no truck with the Jews!”**

How Two Women were Tricked by Jewish Lawyers



“Well, Colleague Morgenthau, we did a good piece of business today.”

“Splendid, Colleague Silberstein. We took the lovely money from the two Goy women and can put it in our own pockets.”

This story tells how a Jewish lawyer, by making the same promises to two German women, complainant and defendant, takes fees from both. In the Court judgment is given: "Both women are guilty. Both must pay."

After the Court proceedings the two Jewish lawyers who have so arranged the case congratulate one another on the good business they have done:

"Now we have jewed and mulcted the two Gojas of their money, we can put it in our sack!"

The two German women recognize they have been cheated, make peace with one another, and take the experience as a warning never to quarrel again and "Never to go again to Jewish lawyers."

"We will remember all our lives this saying:

**"The Jewish Lawyer has no shame,
No feeling for Justice only gain.
He only goes to Court
For the prospect of earning more.**

**Whether brave and good people
Wear themselves out and bicker,
Leaves the Jew completely cold.
Never to a Jewish lawyer go."**

How Jews Torment Animals



“The animal fell once more to the ground. Slowly it died. The Jews stood around and laughed.”

In this story the ritual murder of animals and humans are exposed. Two boys, Kurt and Otto, go to a Jewish slaughter house, hide themselves, where they can watch the Jews killing a cow.

The process of fixing the cow and the operation is described, involving callous brutality and Schadenfreude on the part of the Jewish butchers. Four Jews hold down the cow while its neck is being cut.

“The Jews stand there and — laugh.”

At the end, Otto says:

“Kurt, now I believe you. The Jews are the meanest persons in the world.”

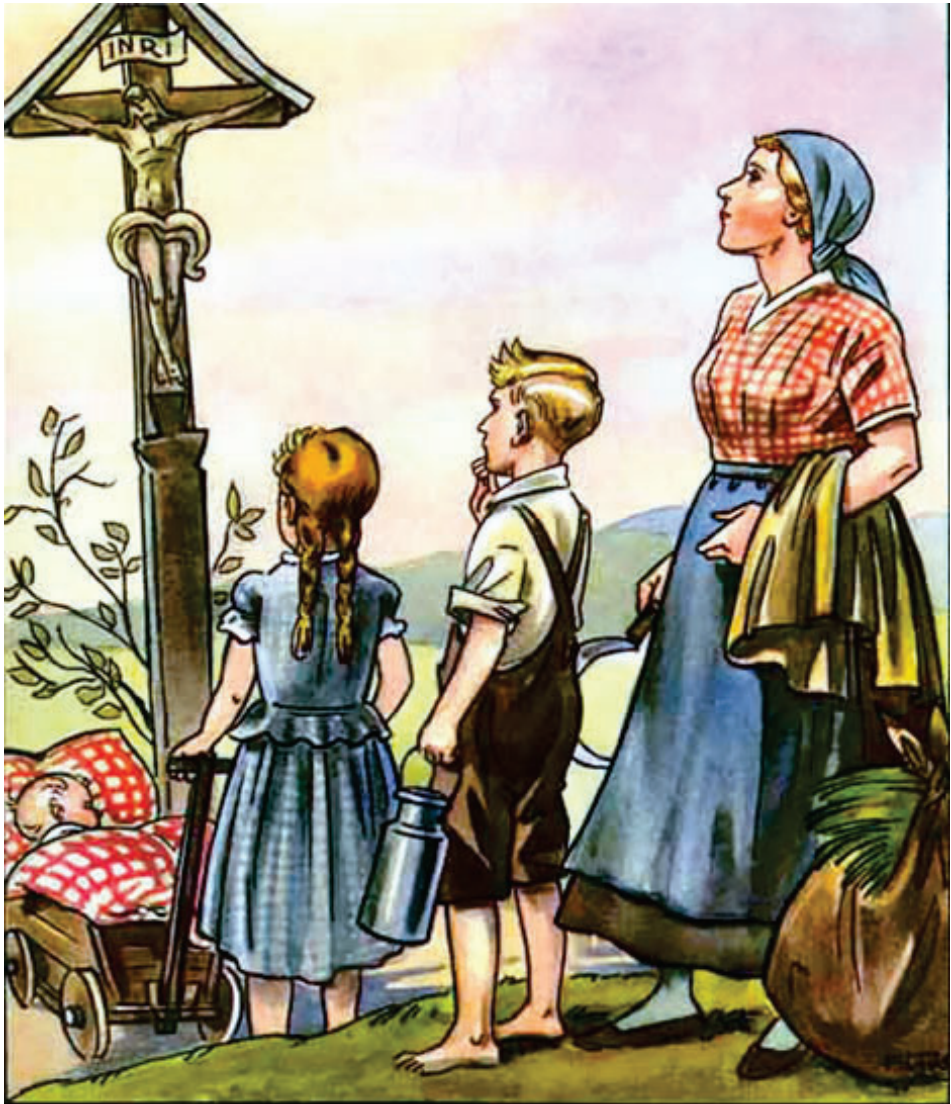
Kurt answers:

“Yes, the Jews are a murderous people. With the same brutality and lust for blood with which they kill animals they also kill human beings. Have you ever heard of ritual murders? On such occasions the Jews kill boys and girls, men and women. From the beginning Jews have been murderers. They are Devils in human form.” There is a saying:

**“Anger, envy, hatred and rage,
Run in the Jews’ blood, deep in his veins,
Towards every people in the world
Who to the ‘Chosen’ tribe do not belong.**

**He kills animals and humans alike,
His blood-lust knows no confines.
The world can only recover well
When the Jew is by all forever expelled.”**

What Christ Said about the Jews



"When you see a cross, remember the gruesome act of murder committed by the Jews on Golgotha."

A peasant mother returning from field-work, with her three children, pauses before a way-side Christ. The mother talks to them about the wickedness of the Jews. She points to the Cross, which stands by the road:

“Children, look there! The Man who hangs on the Cross was one of the greatest enemies of the Jews of all time. He knew the Jews in all their corruption and meanness. Once He drove the Jews out with a whip, because they were carrying on their money-dealings in the Church. He called the Jews: *killers of men from the beginning*. By that He meant that the Jews in all times have been murderers. He said further to the Jews: *Your father is the Devil!* Do you know, children, what that means? It means that the Jews descend from the Devil. And because they descend from the Devil they can but live like devils. So they commit one crime after another.”

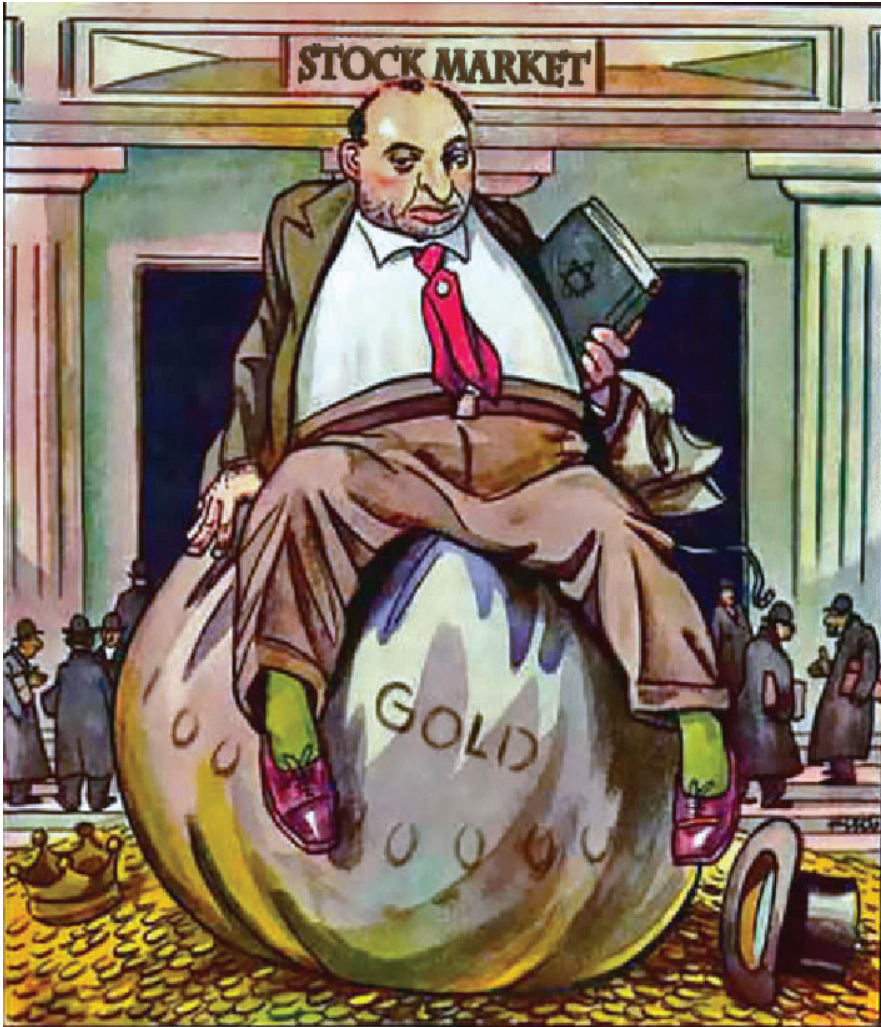
The children look thoughtfully at the Cross. Mother continues:

“Because this Man knew the Jews, because He proclaimed the truth to the world, he had to die. Hence the Jews murdered Him. They drove nails through His hands and feet and let Him slowly bleed. In such a horrible way the Jews took their revenge. And in a similar way they have killed many others who had the courage to tell the truth about the Jews. Always remember these things, children. When you see the Cross, think of the terrible murder by the Jews on Golgotha. Remember that the Jews are children of the Devil and human murderers. Remember the saying:

**“As long as on earth Jews have endured
Others told of the enmity they caused.
They gave warnings with zeal and ardor.
And even sacrificed their own blood,**

**So that the world the Devil might know
And not plunge into desolation;
So that the world might soon be freed
From Judah’s chains of slavery.”**

Money Is The God Of The Jews



“The God of the Jews is money. To earn money, he commits the greatest crimes. He will not rest until he can sit on a huge money sack, until he has become the king of money.”

Liselotte looks out at the cottage window towards evening and talks to her mother about the hard way in which father has to work.

She says:

“Do you know, mother, what I sometimes wish? I should like to be rich. Very rich! And with my money I would make people happy. I should love to help the poor!”

They go on talking. Liselotte asks:

“Tell me, mother, how does it happen that the Jews are so rich? Our teacher has told us at school that here are thousands of Jews in the world who are millionaires. And yet the Jews do not work. It is the non-Jews who must work. The Jew only trades. Yet one cannot become a millionaire by trading with paper, bones, old clothing and furniture!”

“But,” the Mother explains, “the Jew has no conscience, no compassion. The Jew is quite indifferent when the cheated non-Jew goes hungry. Jews have no pity. They strive for one thing: — money. They do not care two hoots how they get it.”

Liselotte asks:

“How they can behave in this mean way?”

Mother answers:

“My child, one thing you must realise. The Jew is not a person like us. The Jew is a Devil. And a Devil has no sense of honour. A Devil deals only in meanness and crime. You have read your Bible, Liselotte. There it says the Jewish God once said to the Jews: ‘*You must eat up the people of the earth!*’ Do you know what that means? It means the Jew should destroy all other peoples. They should bleed and exploit them till they die. That is what it means.”

Liselotte tries to understand these things.

Mother continues:

“Yes, my child, that’s the Jew! The God of the Jews is gold. There is no crime he would not commit to get it. He has no rest till he can sit on the top of a gold-sack.

He has no rest till he has become King Money. And with this money he would make us all into slaves and destroy us. With this money he seeks to dominate the whole world. All that is contained in the following saying:

**"The Jew has only one idea in this world;
It is: Money, Silver and Gold
By every kind of device and trick
To make himself immeasurably rich.**

**What cares he for contempt and scorn!
Money was and is his only God!
Through money he hopes to lord it over us all,
And achieve the mastery of the world."**

How Worker Hartmann Became a National-Socialist



The Jew cries: "We don't care about Germany... The main thing is that things go well for us..."

This story tells how a decent German worker, after listening to the talk of a Jewish speaker in a Communist meeting, turns away in disgust and joins the National-Socialists of Herr Hitler.

The Hitler-Youth is out for a tramp. On the way they meet worker Hartmann and they invite him to tell them a story. Worker Hartmann tells how, years ago, unemployed, he became a Communist. He describes the Communist meetings. One day he observes that the leaders are Jews.

“And as one of the Jews was always talking about Russia and always saying it was best there, I grew angry and interrupted: *Why are you always talking about Russia? We are German workers! Yes, we’re Germans. We want to hear something about Germany, not Russia!*”

He goes on to tell how the speaker grew fearfully angry and finally called out: “What do we care about Germany? All that matters is that we get on and have a good time!”

“Now I knew enough. We workers should become traitors to the Fatherland. We should co-operate with the Jews for the ruin of Germany.

I would not be a traitor to the Fatherland. No, never!

I turned my back on the Jews and left the meeting. Three others came with me. That night I could not sleep. But then I knew what to do. I left the Communist Party.

Later, I found my way to Adolf Hitler. And I say to you: I shall stay with Hitler as long as I live. I know the Jews. I shall always think of the song that we workers sang:

"If a Folk wants to greatly prosper
It must hold firmly together.
For hatred, Class struggle and strikes
Are the ruin of a nation's might.

This the world has been taught often
There was always lessons it offered.
Eternal peace will be recovered
When no Jews among us can be discovered."

Are There Decent Jews?



“People are always saying that we Jews cheat other people, that we lie and deceive. Not a word of it is true. We Jews are the most decent people in the world.”

Four Germans sit talking in a public house. One is a Jew, Salomon, who is telling the others that the Jews are the most decent people to be found anywhere.

Zimmermann won't have it and cites cases of Jewish rogues he has met.

The Jew gets uneasy, and seeks a way out by saying:
"Oh well, but those are exceptions!"

The peasant joins in the talk and supports Zimmermann.

Salomon gets angry. He has paid for the beer and still must listen to that sort of talk from them.

"You talk a lot of stupid nonsense!" he cries, "but not a word about decent Jews. And there are plenty of decent Jews. Am I not one? Was I not a soldier at the front? Did I not defend the Fatherland. Have I not paid for your beer, you impudent creatures, stupid Gois!"

There is silence in the room. Then the worker gets up who has said little, and throws a coin to the Jew.

"Finished, Salomon. Here is your money. We will not have you paying for us. But now you shall have the truth! You liar! You never heard a bullet. You were '*indispensable*' and stayed at home profiteering, then you were with the Reds, calling '*Down with Germany!*' '*Long live the World Revolution!*' And now you are a decent Jew? Not a bit of it! There aren't any decent Jews.

Salomon picks up his hat and runs like the Devil from the public house. Everybody laughs.

"What a pity he has gone!" says Zimmermann. "I should like to have repeated the following saying to him:

“So oft we hear the yarn
How brave such and such a few was.
How he gave his money to the poor
And was an angel in the world.

A Jew, like a pure angel?
That must be a fairy tale!
Who invents such fables?
It's only the Jew, himself, who's capable!”

Without Solving the Jewish Question Mankind Has No Salvation



"He who fights the Jews battles the Devil." Julius Streicher.

The kids of the Hitler Boys' Organization are proud of their black uniform. 'We are the real Hitler-men' say the young boy. Although 'men' is a bit overdone, they are right in one thing: the young are loyal to the Leader in life and death.

The boys are talking - in this concluding story - among themselves. One of them describes a National Socialist Party march in Munich on the previous November 9th.

"Next to the Leader was General Goering, who was formerly severely wounded at the Feldernhalle. I saw, too, Reichministers Dr. Goebbels, Frick, Rust and the Reich leader Rosenberg, Amann, Schwarz, our Reich Youth Leader Schirach and many other old campaigners. Before the Leader was carried the Blood-Flag, which received its consecration on November 9th. 1923. And in front of the Blood-Flag marched a man who, in 1923, too, was in the front and the thick of it: Julius Streicher."

Another boy says: "We know him all right. He is the enemy of the Jews. That is why all the Jews hate him."

"You are right" says another. "The Jews hate and insult only those whom they most fear. And they are afraid of Streicher."

Another boy hitherto silent, draws attention to a placard, which reads:

"Julius Streicher speaks in the Volkshalle on *The Jews are our Misfortune!*"

"Let us go" says Konrad. "I've so long wanted to hear him."

Erich says: "I heard him once in a meeting two years ago."

"Tell us about him!" cry the other two boys.

Erich relates: "The meeting was packed. Thousands of people were there. At first, Streicher spoke about the years of struggle and the great achievements of the Hitler Reich. Then he came to the Jewish question.

What he said was so clear and simple that even we youngsters could understand. He took his examples always from life itself. Once he was very funny and made jokes, so we all had to laugh. Then he became deeply earnest and it was so still in the room, you could have heard a pin drop. He spoke of the Jews and their revolting crimes. He spoke of the great danger the Jews were to the whole world.

“Without a solution of the Jewish question, Mankind has No Salvation!”

“That is what he said to us. We all understood. And when at the end he had shouted *Victory, Hail!* for the Leader, we had a storm of enthusiasm for him. Streicher had spoken for two-hours. It only seemed like a few minutes to us.

“Yes, my dear friends! I shall always think of that meeting. And I shall never forget the speaking-choir which we heard at the end of the gathering:

“From the Germany Hitler created Resounds a cry to the whole world: Free yourselves from the Jewish hand And save both Folk and Fatherland!”

***“The world awakes in Juda’s chains
Germany alone it knows can save!***

***Through Germanic being and Germanic ways
The whole world will be relieved one day”***

Victory, Hail!



*Where one is ruled by the Jews,
freedom is nothing but a ruse!*



Nowadays in Palestine...

“The Jews stand there and — laugh.”... “With the same brutality
and lust for blood with which they kill animals
they also kill human beings.” Pg. 38
(The Poisonous Mushroom)

Without Solving the Jewish Question



Mankind has no Salvation