

# The Poisonous Mushroom



„Wie die Giftpilze oft schwer von den guten Pilzen zu unterscheiden sind, so ist es oft sehr schwer, die Juden als Gauner und Verbrecher zu erkennen...“

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 mushroom 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 Gentiles know that the Jew is as dangerous as a poisonous mushroom?”

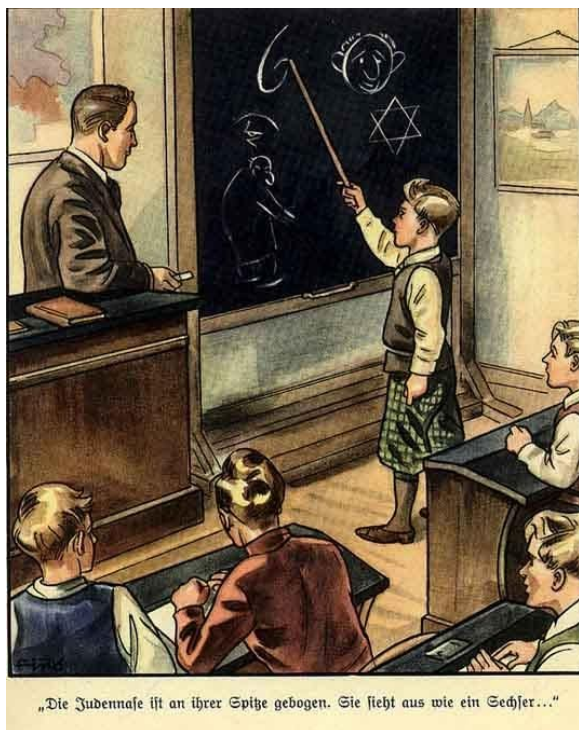
Mother shakes her head. “Unfortunately not, my child. There are millions of Gentiles who do not yet know the Jews. So we have to enlighten people and warn them against the Jews. Our young people, too, must be warned. Our boys and girls must learn to know the Jew. They must learn that the Jew is the most 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.”

The author then concludes this story by pointing the moral: German youth must learn to recognize 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 Tell A Jew



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 Gentiles 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 Gentiles. 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 "jabbars." 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 a Jew's face  
The wicked Devil speaks to us,  
The Devil who, in every country,  
Is known as an evil plague.

Would we from the Jew be free,  
Again be cheerful and happy,  
Then must youth fight with us  
To get rid of the Jewish Devil.