

How the Jews Came to Us



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.”

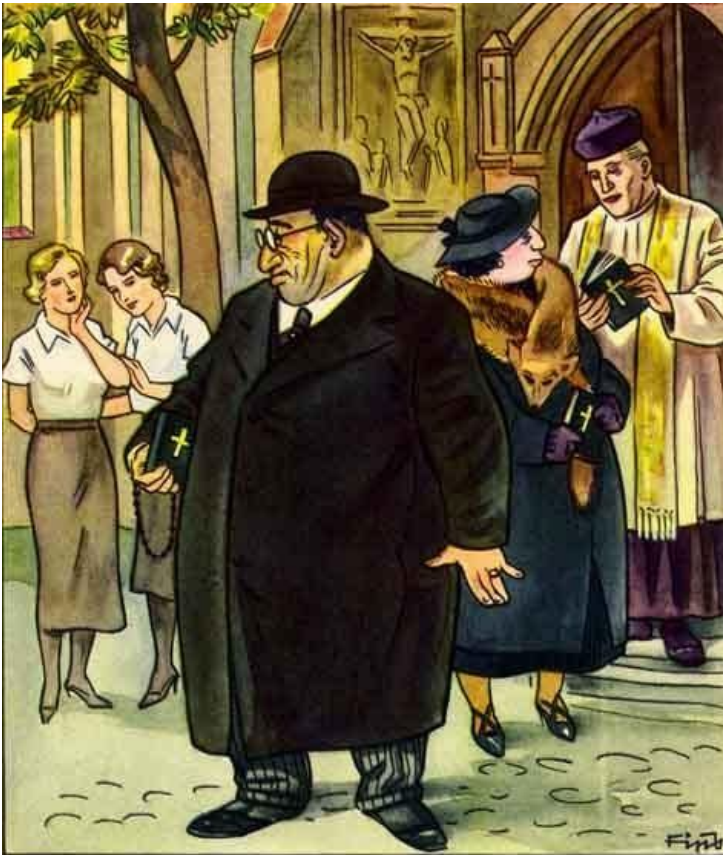
Fritz answers:

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

“Once they came from the East,
Dirty, lousy, without a cent;
But in a few years
They were well-to-do.

Today they dress very well;
Do not want to be Jews any more
So keep your eyes open and make a note:
Once a Jew, always a Jew!”

Why the Jews Let Themselves Be Baptized



„Die Taufe hat aus ihm keinen Nichtjuden gemacht...“

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 comes along
Wanting a priest to baptize him,
Be on your guard and beware;
Jew remains always Jew!

Baptismal water helps not a jot.
That does not make the Jew any better!

He is a Devil in Time
And remains so through Eternity!”

How a German Peasant Was Driven from House and Farm



„Du, Vater, wenn ich einmal einen Bauernhof habe, dann darf ein Jude überhaupt nicht in mein Haus herein...“

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 foreground a neighboring 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 water jug on the creature’s head. But what could the little fellow do! That would not help his neighbor.

“Father, when I am grown up and have a farm of my own, I will always think of our neighbor. 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 the hail from us,
Protect us from lightning and flood,
Then we shall have again good harvest.

But worse than these plagues,
Never forget, is the Jews!

Be warned: Look out
For the bloodthirsty Jew!”

How Jewish Traders Cheat



„Hofbäuerin, heut' hab' ich für dich was Besonderes. Schau diesen Stoff an! Das gibt ein Kleid für dich, Hofbäuerin, ein Kleid, du wirst darin aussehen wie eine Baronin, wie eine Fürstin, wie eine Königin...“

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 seducer.
He lies all the time
And you — you pay the price.

So many have gone through the mill.
Would you be saved from these penalties.
Then don’t let the Jew come in
And buy only from a German.”

The Experience of Hans and Else with a Strange Man



„Hier, Kleiner, hast du etwas ganz Süßes! Aber dafür müßt ihr beide mit mir gehen...“

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,
The Jew he is, known to us all
As murderer of the peoples and polluter of the races,
The terror of children in every country!

He wants to ruin the youth.
He wants all peoples to die.

Have nothing to do with a Jew
Then you'll be happy and gay!"

How the Jew Treats His Domestic Help



„Am Bahnhof erwartete mich ein Mann. Er zog seinen Hut und war sehr freundlich zu mir. Aber ich merkte gleich, daß er ein Jude war...“

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.”

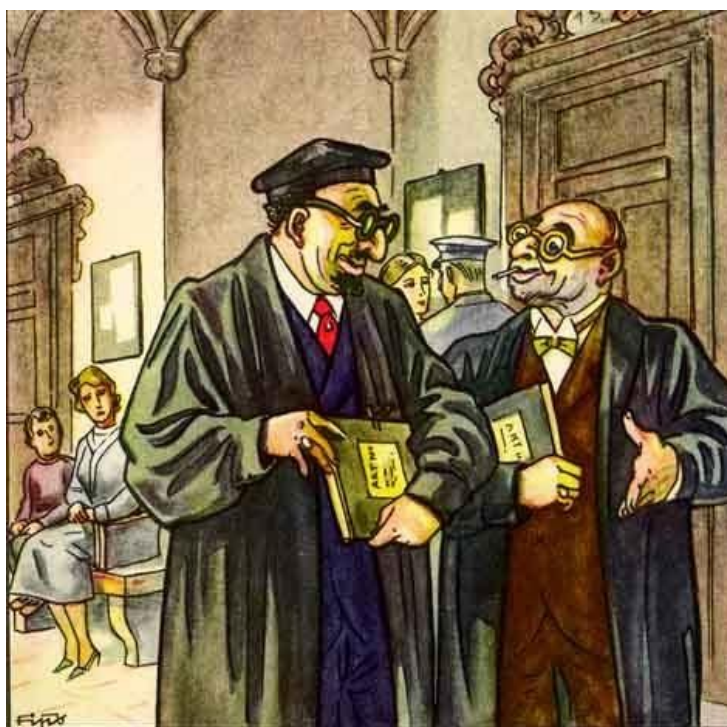
Rosa concludes:

“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:

‘German woman, great or small,
The Jew calls you simply: Goja.
He hates you, corrupts you,
Treats you worse than cattle.

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

How Two Women Were Tricked by Jewish Lawyers



„Na, Herr Kollege Morgenthau, da haben wir beide wieder gemacht ein gutes Geschäft.“

„Großartig, Herr Kollege Silberstein! Nun haben wir die beiden Gojas gebracht um ihr schönes Geld, und wir können es stecken in unseren Sack.“

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 muloted [sic] 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 feeling for Justice.

He only goes to Court

Because of the prospect of money.

Whether brave and good people

Wear themselves out and bleed,
Leaves the Jew completely cold.
Never go to a Jewish lawyer.”

How Jews Torment Animals



Wieder stürzt das Tier zu Boden. Langsam stirbt es. Die Juden aber stehen herum und lachen dazu.

In this story the accusations of ritual murder are repeated. 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, rage,
Are in the blood of the Jew,
Towards every people on the earth
Who do not belong to the ‘Chosen.’

He kills animals and men,
His blood-lust knows no bounds.
The world can only recover
When it is rid of the Jew.’”

What Christ Said about the Jews



„Wenn ihr ein Kreuz seht, dann denkt an den grauenhaften Mord
der Juden auf Golgatha...“

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:

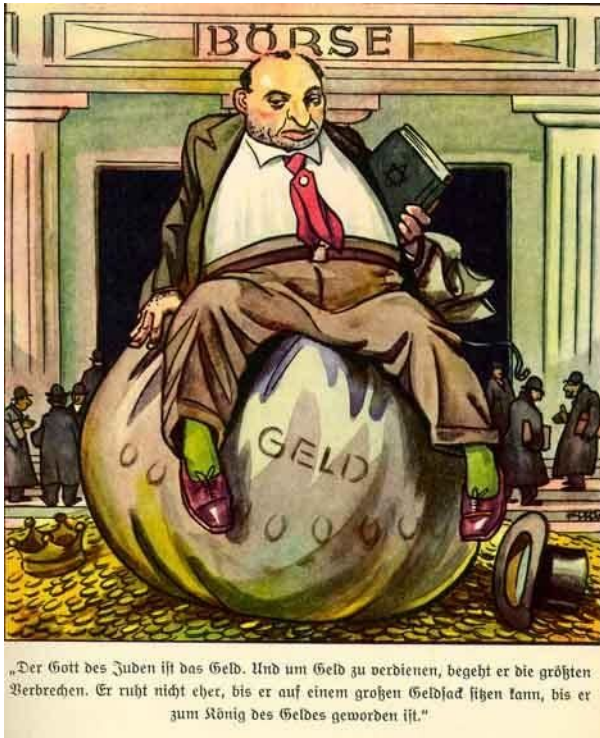
“Because this Man knew the Jews, because He proclaimed the truth to the world, he had to die. Hence the Jews murdered Him. They drove nails

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 Jews have been on earth
There have been enemies of the Jews.
They gave warning of the Jewish blood
And even sacrificed their blood,
So that the world might know the Devil
And not plunge into ruin;

So that the world might soon be freed
From its slavery to the Jew.”

Money is the God of the Jews



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 Gentiles who must work. The Jew only trades. But one cannot become a millionaire by trading with paper, bones, old clothing and furniture!”

Mother explains how it is done. “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: “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.”

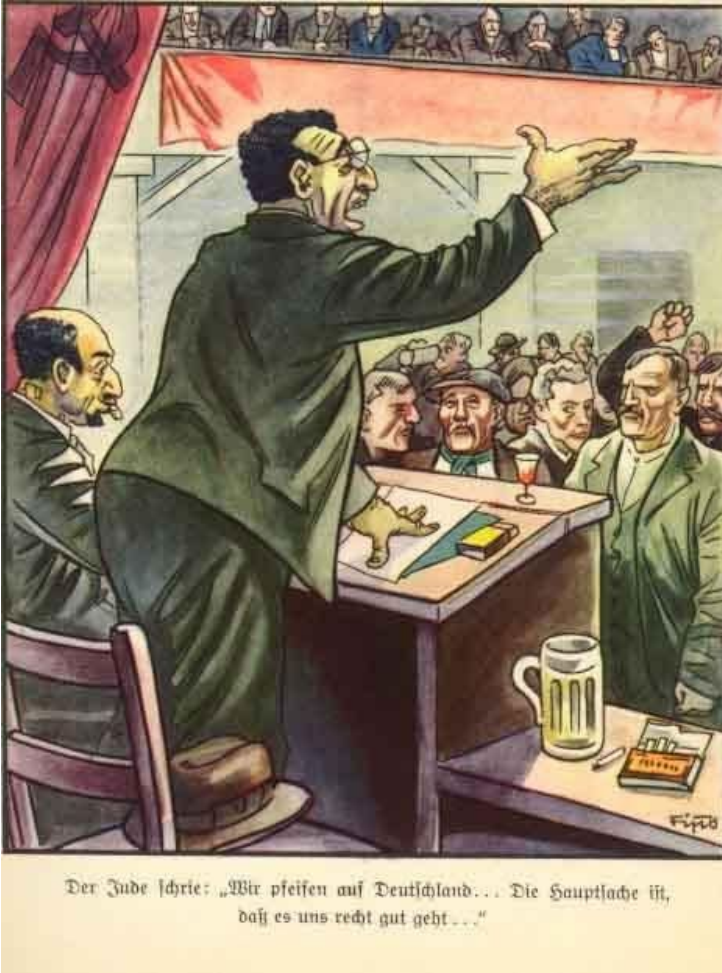
Liselotte tries to understand these things.

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, Money, Money!
By every kind of trick and device
To make himself immeasurably rich.

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

How Worker Hartmann Became a National-Socialist



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 Volk wants to be powerful
It must hold firmly together.
For strikes and upsets and the Class struggle
Are the ruin of a Volk.

This the world has been taught often enough
Throughout the centuries.
Eternal peace will only come
When we have been freed from the Jews.’”

Are There Decent Jews?



„Da jagt mer immer von uns Juden, wir täten beschunnein die anderen Leut'. Wir täten lügen und betrügen. Kein Wort davon ist wahr. Wir Juden sind die anhängigsten Menschen, die es gibt.“

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 mine host. "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 things?
It is the Jew, himself, who does it!"

Without Solving the Jewish Question

No Salvation for Mankind



“The Pimpfs of the Hitler Youth’ Organization (Jungvolk) are proud of their black uniform. ‘We are the real Hitler-men’ say the Pimpfs. Although ‘men’ is a bit overdone, they are right in one thing: the Pimpfs are loyal to the Führer in life and death.”

The Pimpfs 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 Führer was General Goering, who was formerly severely wounded at the Feldernhalle. I saw, too, Reichministers Dr. Goebbels, Frick, Rust and the Reichsleiter Rosenberg, Amann, Schwarz, our Reich Youth Leader Schirach and many other old campaigners. Before the Führer 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 Pimpf 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 Pimpf, hitherto silent, draws attention to a placard, which reads: “Julius Streicher is speaking in the Volk’s Hall about ‘The Jews are our Undoing! (Unglück)’ “

“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 Pimpfs.

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, No salvation for Mankind!”

“That is what he said to us. We all understood. And when at the end he had called Sieg-Heil for the Führer, 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 Volk and Fatherland!

The world awakes in Juda’s chains

Germany alone it knows can save!

Through German idea and German Being

Will one day the whole world be restored.’ “

The concluding picture shows some Pimpfs looking at this Julius Streicher photo-placard, announcing his meeting.

Under the picture is written:

“These who are fighting against the Jews
are struggling with the Devil!

(Julius Streicher).”

