

## **The Jewish Question in the Classroom**

**by School Superintendent Fritz Fink**



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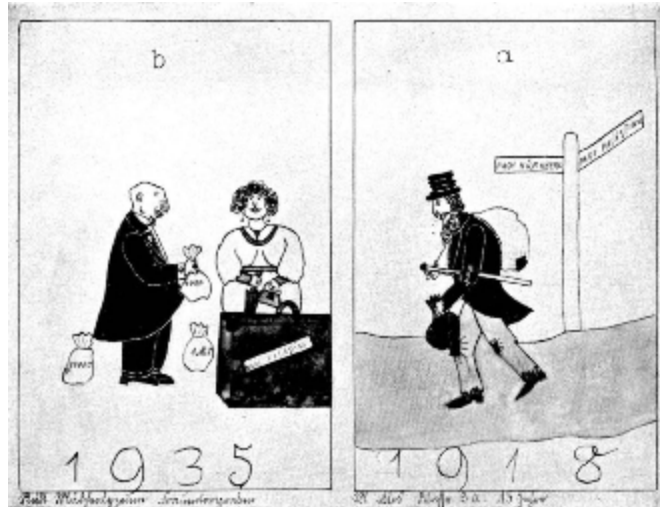
## **Introduction**

The racial question and the Jewish question are the core problems of the National Socialist worldview - solving this problem will ensure the existence of National Socialism and thus the existence of our people for all eternity.

The German people today almost completely recognize the tremendous significance of the racial question. To reach this realization, our people had to go through a long period of suffering; to spare future generations this suffering, we German educators want to instill knowledge about the Jews in the hearts of our youth from childhood onwards - no one in our people should and must be allowed to grow up without knowing the Jews in all their monstrosity and dangerousness.

This presupposes, however, that German educators themselves have a deep understanding of the racial and Jewish question. Valuable work is being done in this regard in the training camps and working groups of the National Socialist Teachers' League, but experience teaches us that many educators are still unable to utilize and interpret the knowledge they have gained on the racial and Jewish question in their schools in such a way that our youth will benefit from it for their entire lives. Anyone who devotes one hour a week to racial studies and the Jewish question in his school and makes it, as it were, a separate, independent subject is going down the path of unnatural thinking; insights into the racial and Jewish questions must grow organically out of the overall school curriculum.

Racial studies and the Jewish question must run like a thread through the teaching of all age groups - there is no subject taught in our schools from which a wealth of valuable insights into the Jewish question cannot be drawn. The desire to highlight some of these possibilities has given rise to this booklet, "The Jewish Question in the Classroom." It does not claim to be an educational text in the usual sense; it does not contain any of the familiar sample lessons that have ruined the style and instinct of many a teacher. Instead, this booklet aims to show German educators, in a simple way, how the Jewish question can be naturally integrated into the classroom. Once you have found a main path, you will find a thousand side roads and discover new insights.



**How children see Jews**

### **The German Child and the Jew**

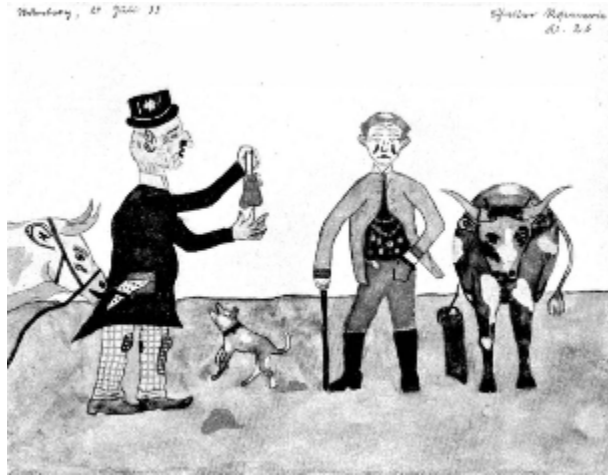
Anyone who talks about “the Jewish question in the classroom” will immediately be asked: “How do I bring this problem to the children's attention?” Others will object: “Are children even interested in this question?” And the proper educator will ask: “Do children have the necessary background knowledge to understand this?” Even the most conscientious educator can rest assured, for children have everything they need: interest and points of reference.

At a time when adults did not see or recognize Jews, children saw and perceived them as something alien: when the cattle dealer entered the farmer's yard, the farmer's children fled into the house and hid behind their mother's skirts - their unspoiled racial instinct sensed the foreign race that brought danger and misfortune. The older generation had lost this healthy instinct; they had forgotten how to see racial differences. They no longer even noticed what was different. Meanwhile, in the working-class neighborhoods of Nuremberg in the postwar years, I saw children running after Jews and heard them chanting in unison: “Jud, Jud, hepp, hepp, hepp.” The fathers and mothers of these children were members of parties whose leadership was more than half Jewish.

Our unspoiled German youth has an innate aversion to Jews - today children hear the name “Jew” over and over again in newspapers, in conversations, in the songs of the SA and HJ. Every time they hear the name, they feel revulsion; every time they encounter a member of the Jewish race, they feel aversion. As young as they are, children ask themselves the reasons for this aversion and revulsion and demand an explanation from their teachers. This provides all the prerequisites for successful teaching. Nevertheless, some educators lack the courage to tackle the Jewish question heartily in class. They shy away from it timidly and hesitantly. But in order to be “covered” during visits, they touch on the Jewish question now and then in passing - these are the educators who still have the “objectivity, decency, and humanity” propagated and drummed into them by the Jews in their bones; these are the educators who, following the dictates of the churches, show compassion and charity toward the mortal enemy, even though they see and feel how their own people are being destroyed by this said mortal enemy. They are the weaklings, the

cowards, those among the German teaching profession who have been corrupted by powers alien to the people, who avoid the Jewish question in their lessons instead of responding to the child's desire for enlightenment, and thus fulfilling one of their most important tasks.

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**How a 12-year-old German girl portrays the “cattle Jews”.**

The question then remains: “How do I introduce the Jewish question to children in the classroom?”

The more natural and uncontrived this is done, the more lasting the effect will be. The most obvious subject for this natural, initially unobtrusive introduction is natural history: we observe in nature that only similar beings live together in a community. Insects of the same species, such as ants, wasps, bees, termites, etc., build their colonies. When the migratory birds leave us in autumn, starlings fly south only with starlings, storks only with storks, swallows only with swallows - although they are all birds, they maintain a strict separation between species and genus. We can observe that a roe deer never lets itself be led by a stag, and a herd of wild horses never lets itself be led by a wild boar. Species stick to their own kind and choose their leaders from the same genus. That is how it is in nature. In a school where these facts are clearly pointed out, the time must come when a boy or girl stands up and says: “Yes, that's how it is in nature! That's how it must be among humans too: but our German people once allowed themselves to be led by foreigners, by Jews.”

With older students, one can explain that a male starling only mates with a female starling, builds a nest, incubates the eggs, cares for the brood, and that the young starlings grow up to be starlings. Species are attracted to their own kind and produce offspring of the same species. That is how it is in nature! And only where humans intervene and artificially crossbreed do unnatural hybrids, mongrels, and bastards appear. For example, humans are responsible for breeding mules from horses and donkeys. The mule is the typhoid of the bastard - nature does not want it to reproduce. That is why it denies the mule offspring.

It is man alone who disregards this will of nature - he even approves and promotes the union of black or yellow people with whites, of Jews with non-Jews. Every valuable member of a race is race-conscious - no race-conscious and race-proud white man would mate with a Negro woman or a Jewess, nor does any race-conscious Negro join himself to a white woman. Kind stays with kind; only inferior members of a

race find attraction to someone of a different race or allow themselves to be abused by them. From different races, only the worthless find the worthless, the bad find the bad - the bastard must always follow the worse hand, i.e., it combines only the bad characteristics of the mating races. An educator who approaches young people with such ideas will find it easy to introduce them to the spirit of the Nuremberg Laws: the children will then see nothing in these Nuremberg Laws other than a return to nature, to the order willed by God.

There are countless examples in natural history lessons that lead wonderfully and effortlessly to the question of race and the Jews; only one particularly drastic example will be given here.

The Munich naturalist, Privy Councilor Dr. Escherich, spent years observing the marvelous structures and societies of termites. He describes his experiences as follows: In the middle of the large earth pyramid built by the termites lies the queen - she alone lays eggs and thus ensures the offspring. Worker termites care for her, clean her, and feed her, while other small workers clean the passages of debris and carry the provisions through the streets of the great, wondrous city. Larger termites armed with sharp jaws, the soldiers of the termite state, maintain order - they are the guardians, the defenders of the city. As long as life in the city proceeds according to this established order and division of labor, the termite colony flourishes, grows, and lives.

One day, foreign insects arrived at the termite mound. They tried to gain entry. Where good termite soldiers stood guard, a fight ensued, and the strangers were driven away. However, there were also places where soldiers had forgotten their duty - they joined forces with the strangers. They tasted a liquid that seemed to be very palatable, which the strangers secreted from their body rings; they fraternized with the foreign insects that had come to the gates of the mound.

These traitorous termites let the strangers pass and enter the termite colony. The termites in the colony took no offense at the foreign guests - they thought to themselves: if our "guards" granted these newcomers entry, they cannot be enemies. From there, more and more guests arrived.

One day, however, there was tremendous excitement in the termite colony - a terrible battle broke out in every corner. The strangers had murdered the queen. Revolution reigned in the termite colony. A gruesome slaughter of all against all began.

A few days later, the nest lay deserted. All life in it had been destroyed.

The students, to whom the teacher recounts this wonderful event in nature, will sit for a while in deep thought. It would be strange if a student did not then jump up and say: "That's how it was with our people, in our state - the strangers who came to us and asked for admission were the Jews. At first there were only a few, then more and more. After the war, they came in droves from the East, and when they felt strong enough, they staged a revolution. They drove out the leaders of the people. A wave of murder swept through our country. Order was destroyed. The Jews became masters of the country and the state."

And the teacher will help and add:

"Yes, children, that's how it was. It wasn't so long ago - the Jews were let in by the "great" people of our nation, who believed they couldn't get by without their financial and court Jews. The Jews bought the favor of those in power with bribes; the Jews conquered one position after another in the state. They nestled everywhere, and everywhere they had their staunch accomplices. They had even advanced to the Kaiser himself and had won his favor. When the Jews felt powerful enough, they struck - revolution swept

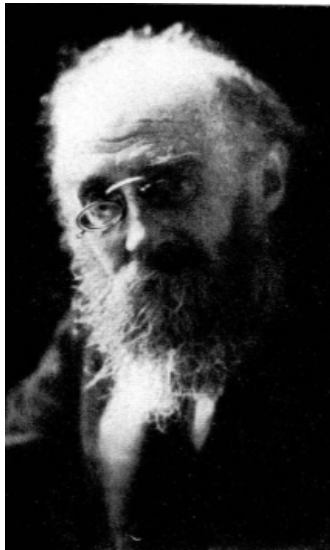
across the country. All order and discipline broke down; the leaders of the people were driven away; in Russia, the Jews murdered them. Brother killed brother. Hatred of all against all swept across Germany. It became quiet in Germany, quiet in the homes and factories. Hunger, and misery sat at our table. We were on the verge of destruction. The Jews had become our masters."

A lesson like this helps kids understand why the Nuremberg Laws changed citizenship rules and stopped Jews from having any influence in politics and government. Kids need to realize that the laws against Jews and the fight against them aren't just a whim or something random, but our people's way of defending themselves.

**The True Jew**



**The Jew Erich Mühsam**  
**People's Commissar of the Munich Soviet Republic**  
**(Credit: Rehse, Munich)**



**The Jew Kosmanowsky (Kurt Eisner)**  
**He led the revolution in Bavaria in 1918, became prime minister, and was shot dead in the street on February 21st, 1919.**  
**(Credit: Rehse, Munich)**

It is obvious that children who become aware of Jews in the manner described will seek to get to know them better. The question will now arise among the educators: "How should we portray Jews to our students?" There is only one answer: in all their monstrosity, horror, and dangerousness. Just as they are. Another question will then arise: "How did we arrive at this image of the Jew?"



How did we adults, we National Socialists, arrive at this image of the Jew? We looked at the Jew and compared him with ourselves - we observed his thoughts and actions and compared his thoughts, feelings, and actions with our own. We followed him on all his paths through the millennia. We studied the secret books of the Jewish people. We brought out what the greatest men of all peoples and all times had said about the Jews. We rounded off the picture we had gained in this way with testimonies and evidence from history and chronicles. This is the way in which we National Socialists came to recognize the Jew. German educators in schools must follow exactly the same path - step by step! - in elementary schools, vocational schools, and higher schools.



**The Jew Adler, known as Dr. Wadler, People's Commissar of the Munich Soviet Republic.**

Because the highest principle of teaching is clarity, let us take a thorough look at the Jews - firstly, their outward appearance. That is the most obvious thing. Let us pin pictures of Jews on the blackboard, for example, of the Munich Council Jews Levien, Levine-Nissen, Mühsam, Landauer, Kurt Eisner, or a picture of Magnus Hirschfeld, Bela Kun, or even Isidor Weiß, who was once the police president of Berlin.



**Headshot of a German male**

Next to them, we pin up pictures of Germans. Look at them for a few minutes and compare the pictures of the Jews with those of the Germans - it won't be long before the answers start pouring in: "The Jews have

different noses, different ears, different lips, a different chin, a completely different face from us Germans." Anyone who asks their children to observe Jews outside, how they walk down the street, how they stand in front of their shop doors, will hear the following report from their children a few days later: "Jews walk differently than we do. They have flat feet. Their posture is different from ours. Their hair, their eyes, their eyebrows are different from ours. They have longer arms than we do. They talk differently than we do." The teacher has all these observations entered into the newly created "Jewish notebook." Children educated in this way to see racial differences will be able to pick out Jews at first glance from among a thousand people.



**A thirteen-year old German boy**



**A thirteen-year old Jewish boy**





**A thirteen-year old German girl**



**A thirteen year old Jewish girl**



**Two twelve-year old Jewish girls**

An educator who has become enlightened on the Jewish question will use the “Stürmer” in his work; here he can read articles from it describing how a Jew had cheated a farmer, etc.

In this way, we glide from a purely external view to the inner essence of the Jew. The Jew is physically different from us, but our struggle cannot be directed against this alone - his physical difference alone is not what is dangerous about him. We must make it clear to the child that behind the appearance of the Jew, which immediately strikes us as foreign, there is a soul that is fundamentally different from our soul in all its movements and expressions. We must emphasize that the Jew thinks, feels, and acts differently from us; that his thinking, feeling, and acting are in stark contrast to our morals and our laws.



**Thirteen-year old German girl**

The path to this realization is simple and clear - first, we observe what Jews do and what they do not do. "What do Jews do?" is the concise question we ask the children. The answers will be: "The Jews are lawyers, doctors, junk dealers, scrap metal dealers, rag and bone men, cattle dealers, grain dealers, hop dealers, and timber dealers. They peddle fabrics. They own clothing stores and department stores. The Jew loves to bargain and haggle."

The "Stürmer" tells us how he trades and haggles - the father of one or the other student has already had his experiences with Jews, especially the fathers of farmers' children. The following entry in the "Jewish notebook" emerges quite naturally:

*"The Jew is a haggler and a trader. He resorts to fraud and usury in his business dealings."*

In math class, countless examples can be evaluated in practice.

Now the Jews are examined from the other side. The question now is: "What jobs have we not seen Jews doing?" The answers come thick and fast: "Jews are not factory workers, bricklayers, blacksmiths, locksmiths, carpenters, pavers, miners, farmers, etc."

We write in our "Jew notebook":

*"The Jew avoids hard work. He lives off the sweat of his host. He is a parasite, like mistletoe on a tree."*

This is not something new for the Jews, for they have always been like this. We take out the local or regional chronicles and go back four or five centuries - there we read in the Nuremberg Chronicle how the Jews had become an unbearable plague: they extorted exorbitant interest rates from the people; they forged bills of exchange; they cheated in weights and measures. They had poisoned wells, slaughtered children, and defiled women - so it is written in the chronicle. The people rose up against their foreign tormentors and torturers: in Nuremberg, they burned down the Jewish quarter, chased the Jews out of the city gates, and killed many of them on the Judenbühel<sup>1</sup>. Just as in Nuremberg, persecutions of Jews took

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<sup>1</sup> A title for a Jewish cemetery.

place in Rothenburg, Regensburg, Worms, and a hundred other German cities. The city chronicles are a treasure trove of valuable material on the Jewish question. No educator can ignore them.

Now it is important to make it clear to the children that the princes and the church tried to convert the Jews. The allocation of land, the teaching of a trade, baptism, and instruction in Christianity—all failed. You can't make a German out of a Jew, even if he lives among us for a thousand years; an example from nature helps kids understand this: the cuckoo lives in our forests. He's too lazy to hatch and feed his young, so he lays his eggs in other birds' nests, hatching the cuckoo's egg along with their own. They feed the young cuckoo and lavish the same love on him as on their own young - they sing their songs to him. Anyone who believes that the young cuckoo becomes a thrush because a pair of thrushes hatched him, cared for him, and sang to him is mistaken - as soon as it is able to fly, it flies up into a tree and, to the great astonishment of its foster parents, cries “cuckoo” into the forest.

We were once afflicted by the delusion that there was such a thing as assimilation of the Jews - let us German educators ensure that this madness never reappears among our people. Our children must know that despite baptism, centuries of residence in Germany, and despite dressing like us and giving themselves German names, the Jews have nevertheless remained Jews. They will never adopt our way of thinking. They will remain Jews, haggling, usurious, deceitful and criminal, because language, baptism, and residence cannot change their blood.

### **Judaism is Criminality**

What will seem most outrageous to our children is the fact that Jews consider fraud, usury, murder, etc., when committed against non-Jews, not to be sins or crimes, but acts pleasing to their God. At first, the children will be shocked and shake their heads in disbelief, just as millions in Germany shook their heads in derision when the National Socialists, led by the “Stürmer,” exposed the criminal ways and laws of the Jews. “Fraud, usury, falsehood are sins,” a boy in the class will protest. “We are forbidden to do them.” The teacher will ask, “Who forbids us to do them?” “Our conscience. The laws of the state. God.” But if fraud, usury, false testimony, etc. are not crimes or sins in the eyes of the Jews, then the Jews must have a different conscience, different laws, and a different God than we do. The teacher suddenly finds himself deeply involved in the Jewish question with his pupils in its most serious aspect. What he now develops with his children gives the final interpretation and justification to all Jewish actions - anyone who arrives at this final knowledge will inevitably be an enemy of the Jews for the rest of his life, and will one day instill this enmity in his own children.

### **The God of the Jews**

“Is the God of the Jews, Yahweh, our God?” The promises that Yahweh made to the Jewish people allow us to answer this question - the educator teaches in his school that Yahweh chose the Jews from among all the peoples of the earth as his “chosen people.” They are the most precious to him, the closest to his heart, his first people. He reveals himself only to them; he speaks to their leaders amid thunder and lightning. He makes a covenant with them that is ruthlessly directed against all non-Jewish peoples, against the unbelievers, the uncircumcised heathens. Yahweh tells them: “All who are not circumcised shall be subject to my vengeance and shall be cut off.”

The children feel that we have no mercy to expect from Yahweh.

All his favor is for the Jews. He promises them dominion over all other peoples; he promises the Jews their possessions as a fiefdom when he says to the people of the Jews:

*"Ask of me, and I will give you the nations for your inheritance, and the ends of the earth for your possession. You shall break them with a rod of iron; you shall dash them in pieces like a potter's vessel."*  
(Psalm 2:8, 9)

Yahweh commands the Jews to exterminate and destroy all non-Jewish peoples:

*"You shall devour all the peoples whom the Lord your God gives you. You shall not spare them or serve their gods, for that would be a snare to you."* (Deuteronomy 7:16)

Yahweh permits the Jews to oppress and exploit non-Jewish peoples:

*"For years your God has blessed you as he promised you, so that you will lend to many nations and have no borrower, and you will rule over many nations, but no one will rule over you."* (Deuteronomy 15:6)

German educators! Examine the Old Testament and extract all the many passages in which Yahweh makes it the duty of his "chosen people" to oppress and destroy non-Jews. A long list of such promises will be written on the blackboard. Then let the children judge and speak:

*"Yahweh is unjust. He divides the peoples into chosen and rejected. He is cruel. He demands the destruction of the non-Jewish peoples. He gives his love to only one people, and that is precisely the worst and most depraved of them."*

The children will continue:

*"We heard that God is just, merciful, and mild, and the embodiment of love. He loves the good and condemns the bad. We know the words of Christ: 'You cannot serve God and Mammon.' But Yahweh always speaks of power, dominion, treasures, and money!"*

The final conclusion of such a consideration will be the following sentences:

*"The God of the Jews is not our God; what Yahweh promised the Jews cannot have been said by God. These promises contradict the nature of God. It is a great error to equate the Jewish God Yahweh with our God. The claim that the Jews are the 'chosen people' from whom salvation will come to the world is a Jewish insinuation and a millennia-old insult to non-Jewish humanity."*

### **The Secret, Criminal Commandments of the Jews**

It is now necessary to explain to German youth how this contrast between the "chosen" Jews and the non-Jews destined for extermination, which was already outlined in the Old Testament, has been

expanded and reinforced over the millennia by the rabbis and leaders of the Jews; the Jewish secret law books, especially the Talmud, provide us with information on this. The most important passages from the Talmud concerning us non-Jews are translated and included in the following works: "Handbuch der Judenfrage" (Handbook of the Jewish Question) by Theodor Fritsch, Hammer-Verlag, Leipzig; "Das Buch vom Schulchan aruch" (The Book of the Schulchan Aruch) by Dr. Erich Bischoff, Hammer-Verlag, Leipzig; and "Das Rätsel des jüdischen Erfolges" (The Mystery of Jewish Success) by F. Roderich-Stoltheim, Hammer-Verlag, Leipzig. These books should belong in every teacher's library.

"What is the Talmud?" the children want to know. The teacher tells them about the many thick books that together are called the Talmud and form the actual law book of Judaism; we are particularly interested in those passages in these books that refer to us non-Jews.

The teacher initiates the children into the abysmal hatred of everything non-Jewish as laid down in the Talmud; he takes one passage after another from the Talmud, discusses it, and proves its validity with the daily observable actions of Jews. We find that the recurring crimes of the Jews, the mistreatment and exploitation of non-Jewish domestic servants and workers, their tax evasion and currency speculation, their fraud and forgery, their defilement, their usury, their murders and perjury, their theft, their laziness, their hatred of non-Jews and Christianity, their defilement of food sold to non-Jews, are not coincidences, but the fulfillment and redemption of the Jewish laws laid down in the Talmud. Children see how every Jewish crime and its frequency throughout the world finds confirmation and justification in the Talmud. Our youth thus learns that Judaism as a whole is an organized crime syndicate - our youth is saved from the mistake of believing in "decent" Jews. They will no longer trust any Jew, and that is where we want to lead our children to.

In order to enable them to find explanations for Jewish crimes in the Talmud, we have included the most important and serious passages from this secret Jewish law book in our "Jewish notebook":

*"Only Jews are called human beings. Non-Jews are not called human beings, but cattle." (Talmud: Baba meiza 114 b.)*

*"The Akum (non-Jew) is like a dog; yes, the Scriptures teach that the dog is more honorable than the non-Jew." (Exegete Rashi Exodus 22:30.)*

*"There is no connection between Jews and non-Jews, for the flesh of non-Jews is animal flesh." (Talmud Jedamoth 98a.)*

*"The child of a non-Jew is no better than cattle." (Jore dea 240.)*

*"Although non-Jews have the same physique as Jews, they resemble them as a monkey resembles a human being." (Schene luchos haberith, sheet 250a.)*

*"The non-Jews, whose souls come from an unclean spirit, are called pigs." (Jalkut Rubeni gadol 12b.)*

*"Whoever eats with a non-Jew does as much as if he ate with a dog." (Tosaphoth, Jebamoth 94b.)*

*“If a Jew's non-Jewish servant or maid dies, one should not express condolences to the Jew. One should say to the Jew: ‘May God replace your loss,’ just as if an ox or donkey had been trampled to death.”*  
(Jore dea 377, 1.)

The children themselves will give examples that demonstrate this Jewish contempt; they will be able to interpret observations they have made but did not previously know how to interpret. They now understand why Jews bring their own food, plates, and cutlery to German restaurants, why Jews have their own butchers, etc. They understand that this behavior of the Jews has nothing to do with religious customs, but is due to the contempt that sees every non-Jew as an unclean animal, a pig, with which one must not come into contact.

This contempt escalates in the Talmud to an abysmal hatred of all non-Jews, where it says:

*“It is a commandment to kill the deniers of the Torah; the deniers of the Torah also include Christians.”*  
(Coschen hamischpat 425 Haga - 425, 5.)

*“The most honest among the non-Jews must be killed.”* (Sinnon ben Jochai - J. Kiddushin 40b.)

*“Every Jew who sheds the blood of the wicked does as much as if he sacrificed God.”* (Talmud: Bammidber raba e 21 and Jalkut § 772.)

*“Yahweh has permitted the shedding of the blood of non-Jews, for it is said: Thou shalt not let any soul live.”* (Midrash Vayikra rabba c 13.)

*“Thou shalt kill the best of the non-Jews in the hour of war.”* (Talmud: Midrash Mechiltha c Beshalach.)

The hatred escalates to immeasurable heights where the Talmud speaks of Christ:

*“Christ was a rabbi. He practiced sorcery. His name is Ben Stada (that is: son of a whore).”* (Sabbath 104b.)

*“Christ practiced sorcery - that is why he was hanged on the eve of Passover.”* (Sanhedrin F 43a.)

*“Christ will be judged in the afterlife with boiling excrement because he mocked the wise men.”* (Gittim F 56b, 57a.)

*“Jesus is a dog buried in dung.”* (Sohar of Moses de Leon, published in 1880.)

*“It is a commandment for every Jew to destroy everything connected with the Christian Church. The same applies to its ministers (meaning the clergy).”* (Jore dea 146, 14.)

Golgotha appears before the eyes of the children - a place of triumph for Jewish hatred. The realization burns deep into their souls: The Jews are the murderers of Christ. Another realization then dawns on our youth: Christ, whose life was a single struggle against the Jews, whom the Jews persecuted with their hatred as rarely anyone else, cannot himself have been a Jew.



The Jewish hatred that nailed Christ to the cross continues to persecute the Christian churches to this day. The destruction of churches and monasteries in Russia and Spain, the corpses of brutally murdered priests, monks, and nuns are the work of this irreconcilable hatred. Here, German educators must address an important—though for many, admittedly very uncomfortable—question.

### **How Do the Churches Behave Toward the People Who Killed Christ?**

They pray for the Jews, that God may lead them into the bosom of the Christian churches. They call opposition to the Jews a violation of the Christian commandment of love for one's neighbor. They condemn anti-Semitism as a phenomenon that causes their Christian conscience great concern. For them, the Jewish people are God's "chosen" people, to whom he first revealed himself.

The Catholic theologian Dr. Murawski says in Dr. Alfons Steiger's book "Der neudeutsche Heide im Kampfe gegen Christen und Juden" (The New German Heathen in the Struggle Against Christians and Jews), published in 1924 by Germania AG, Berlin:

*"The church considers itself the final fulfillment of Judaism... It is therefore absurd and shows a complete lack of understanding to try to construct a contrast between the Church and the synagogues. On the contrary, the synagogue is the root from which the Church logically grows."*

This passage from Dr. Steiger's book was granted permission to be printed by Cardinal Prince-Bishop Betram in 1924. In this book, Dr. Steiger writes on pp. 24-25:

*"The position of the Church toward Judaism can therefore be defined as follows: The Church recognizes Judaism as its root and regards it as a divine institution that was to bring the Savior into the world; but it now rejects it as an independent phenomenon because it has been superseded by the Church and absorbed into it... Judaism has 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."*

It should not be difficult for any teacher to demonstrate in practice the intimate connection between Judaism and the Church, which is admitted here in a frighteningly open manner. The way clergy treat the Old Testament in their teaching, their statements in sermons, and their comments in church magazines testify to this connection.

But has it always been this way? No!

There was a time when men arose in the early Church who led a more holy life than many of today's spiritual friends of the Jews and who brought terrible accusations against Judah. Over the centuries, the Catholic Church has created its own Jewish law; the "Corpus iuris canonici" contains an entire section (tit VI of the fifth book of the Decretals) on the Jewish question. The Council of Chalcedon in 388 AD prohibited marriage between Jews and Christians. (Compare the Nuremberg Laws.)

The Church Father Tertullian calls the Jewish people:

*“The breeding ground of slander against Christians...the synagogues of the Jews are the sources of Christian persecution.”*

In 412 AD, Patriarch Cyril ordered the persecution of Jews in Alexandria. The famous Ambrose did the same in Milan.

The Council of Toledo issued harsh decrees against the Jews in 633 AD. Canon 66 reads:

*“Jews are not allowed to keep Christian servants, for it is unjust that the members of Christ should be subject to the servants of the Antichrist.”*

(Compare again with the Nuremberg Laws.)

The Jewish law of the Catholic Church excluded Jews from all public offices. At the Council of Rome in 1078, Pope Gregory VII denied Jews all political rights.

At the Fourth Lateran Council in 1215, Pope Innocent III passed the following resolution:

*“Since it would be absurd for a person who blasphemes Christ to have authority over Christians, we renew at this general council what the Synod of Toledo wisely established earlier, namely the prohibition that Jews may hold public office, because under this guise they prove to be most dangerous.”*

If popes and holy Church Fathers enacted such laws and waged such a struggle against Judaism, the struggle of the National Socialists against the Jews cannot be contrary to a commandment of God. How can such a struggle be unchristian when the Church itself fought it for centuries?

When children then learn that even today there are still courageous people in the Church who declare their enmity toward Judaism, then even the conscience of the last will be appeased. Bishop Dr. Konrad Martin of Paderborn said:

*“Yes, we Catholic priests in particular are called upon above all others to stand by our Christian people, enlightening and helping them in the face of Jewish power, unconcerned by all the clamor of the Jews and their liberal friends.”*

Bishop Dr. Joh. Maria Gsöller of Linz wrote in a pastoral letter on January 21st, 1933:

*“Degenerate Judaism, in league with world Freemasonry, is also the main proponent of mammonistic capitalism and the principal founder and apostle of socialism and communism.”*

A brief walk through church history makes children see that the fight against Judah is not a sin - otherwise, Christ, Tertullian, Cyril, Ambrose, Bishops Konrad Martin and Dr. Joh. Maria Gsöller would also have been sinners.

The great Jewish hatred, which sees in non-Jews only animals, dogs, unclean beings who may be killed at any time, allows Jews to commit any crime against non-Jews. This is expressly laid down as law in the Talmud. The Talmud states:

*"The property of non-Jews is ownerless - whoever seizes it first, it belongs to him." (Coschen hamischpat 156, 5 Haga.)*

*"It is forbidden for a Jew to cheat his brother. However, it is permitted to cheat the Akum (non-Jew)." (Coschen hamischpat 227, 1 and 26.)*

*"A Jew who owes something to an Akum (non-Jew) does not have to pay his debts to any heirs if the Akum dies. (Coschen hamischpat 283, 1 Haga.)*

*"It is permissible to take advantage of an Akum's mistake. It is permissible not to pay his debts. It is permissible to cheat him in calculations." (Coschen hamischpat 348, 2 Haga.)*

*"God has commanded us to lend money to non-Jews only if we charge them usury; we do not help them by doing so, but rather harm them." (Maimonides: Sepher mizvoth 73,4.)*

*"It is forbidden to lend money to the goyim, but it is permitted to lend to them at usury." (Talmud bab: Abodah sarah 77,1.)*

*"A Jew must return every lost item belonging to a Jew, but whoever returns a lost item belonging to an Akum (non-Jew) commits a great sin." (Coschen hamischpat 259,1 and 266,1.)*

I do not need to cite examples here that prove how Jews put these criminal laws into practice word for word on a daily basis. Life offers thousands of them - the Stürmer shows a fraction of them week after week.

The children have long since been seized by horror. A horror in which disgust and holy anger resonate. But we are far from finished. We want to understand the Jews completely.

Just as the Jew behaves toward individual non-Jews, so he behaves toward the peoples and states of non-Jews, toward their laws, authorities, and courts. The Talmud justifies every crime against them as well. The following passages from the Talmud, already recorded in our "Jewish notebook", are added to the list:

*"It is permissible to cheat the non-Jewish authorities out of customs duties. It is permissible to smuggle, for it is said: You need not pay what you owe." (Coschen hamischpat 369, 6 Haga.)*

*"Be loyal to no one, but ally yourself with those whom fortune smiles upon." (Jesachim F. 113.)*

*"The Jew must not judge according to the laws of the Akum (non-Jews). He must judge according to the laws of the Jews, for otherwise they would be superfluous." (Coschen hamischpat 368, 11 Haga.)*

*"All vows and commitments and banishments and conspiracies and punishments and oaths which we vow, swear, promise, and bind ourselves to from this Day of Atonement until the future Day of Atonement, which may come upon us happily, we repent of all (even now) and they shall be dissolved, abandoned, abolished, destroyed, and rendered null and void. Our vows shall be no vows, and our oaths shall be no oaths." (The Kolnidre prayer - this is said by all Jews on the eve of Yom Kippur, the Jewish Day of Atonement, which takes place every year in the fall.)*

*"If a Jew has cheated and robbed a non-Jew and he must swear, he may swear falsely if he is certain that the perjury will not be discovered. However, if a Jew can save himself from death by perjury, he may swear falsely, regardless of whether the perjury is discovered or not." (Jore dea 259, 1 Haga.)*

With these few passages taken from the wealth of the Talmud, we are placing a victorious weapon in the hands of our German youth. Once the "Jewish notebooks" that our children keep at school are available in every German home, in every town and village, the last vestige of Jewish influence will be broken.

Events that were previously mysterious to our students will now appear transparent and clear; order will be brought to the colorful, confusing variety of news in the newspapers about strikes, revolutions, assassinations, riots, currency crimes, etc. The originators, who will stop at nothing to establish the world domination promised by Yahweh, are clearly emerging. Five minutes of daily informal instruction, five minutes of reviewing what the radio and newspapers are reporting from around the world, deepen our knowledge of the Jews. We no longer miss any Phoenix<sup>2</sup> or financial scandals, strikes, red riots, or monastery and church fires in Spain - we actively search for the perpetrators. Since we hold the key to the Jewish question in our hands, we recognize the connections.

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<sup>2</sup> Referring to the "Phoenix scandal" of 1936, an insurance scandal that rocked Austria at the time.

## **The Jew in World History**

In geography and history lessons, we examine every country and every people to answer the question: How did the Jews influence this place?

Let us briefly trace the path that the Jewish people have taken throughout history to the present day - we look at the rich, great people of Egypt and their creations when they did not yet know the Jews, and we follow the plagues and decay that came to Egypt with the Jews; we see how Judah invades the Promised Land, displaces and slaughters the settled, hard-working peasantry, and turns a land where milk and honey once flowed into a desert.

We move with the Jews to Persia and witness the bloodbath they wreak among the nobles of Persia under the leadership of the Jewess Esther.

We see the Jews scattering to the four winds after the destruction of Jerusalem; we see how this happened because they worked for the decay and downfall of Rome. Wherever they go, they spread the germ of destruction and decay.

We witness the desperate struggle of German imperial cities and the Spanish, Bohemian, and Polish peoples against the Jewish leeches in the Middle Ages.

In modern times, we find Jews everywhere where revolutions overthrow the existing order, from the great French Revolution to the present day. In history and political science classes in the upper grades, considerable space is devoted to the rise of the National Socialist movement; here, Jewish criminality and the Talmud spirit once again come together with overwhelming force. The stab in the back of the frontline army, the revolt of 1918, the Spartacus uprisings, the council republic and hostage murders, the hatred of the party, the Red Terror, inflation and unemployment, shame and betrayal, humiliating treaties, dishonor, the poisoning and degeneration of culture, the 400 dead of the movement, Horst Wessel, Herbert Norkus, everything, everything we put on the Jews' account - I would like to meet the German educator who, from this wealth of material, crimes, and Jewish names, could not bring an indictment against all Jews that would still ring in our boys' and girls' ears when they have long since turned gray. They must recognize with a shudder what fate our people narrowly escaped - we can sense this fate when we look at Russia and Spain.

In geography class, we are not only interested in Russia's natural resources, products, borders, rivers, and mountains - no, we talk about the hellishness of the Soviets, about the mass murders committed by the Jewish People's Commissars, about the eradication of belief in God, about the hunger of the people and the gluttonous lifestyle of the Jewish rulers, about the whole great tragedy that is Russia. We record where the threads of communist propaganda are currently leading from Moscow; we see how the poison of Bolshevism has taken hold throughout the world. We look to a grave future. We sense what the Jew is up to.

Economic geography offers a thousand opportunities to outline the position of power of the world Jew and to reveal his Talmudic mindset. The time has also come to look back on the economic war of annihilation that Judah has sworn to wage against the new Germany, using every means at his disposal. Our youth is becoming increasingly aware of the Jew and his diabolical plans.

## How Great Men Saw the Jews

Why has humanity so far been blind and indifferent to so much criminality and wickedness? Why have the non-Jewish peoples not hunted down their mortal enemy in all these millennia? Has there never been a great man among them who rose up and hurled the torch of battle against world Jewry, inspiring everyone to follow him? This is what the youth will ask. And the teacher will tell them: "The greatest men of all times and of all peoples saw through the Jews, but their call then found no echo. Your fathers and mothers heard nothing in school about the Jews, their plans, their Talmud, and their crimes - the enemy of the Jews was ostracized by Jews and non-Jews alike. He was considered stupid, inhuman, unchristian, medieval, and uneducated. Thus it came to pass that those who, by virtue of their studies and education, should have been called to lead the fight against the Jews, became his most willing servants. They did not want to be considered "uneducated" and "medieval." Only a few great, courageous leaders made an exception - so it has been throughout the ages."

In our schools, efforts have already been made to familiarize young people with the great emperors, kings, generals, poets, artists, inventors, discoverers, and statesmen of our people. Young people thirst for great, inspiring role models, and so it was quite right to introduce young people to the lives, struggles, and values of these great figures. This was done in history and cultural studies classes.

One thing was overlooked, however - many educators deliberately ignored it, but most did so because they had never asked themselves the question: "How did these great figures feel about the Jews?" Let us always ask this question in future. Let us apply it to all great men whose life's work is supposed to inspire and uplift our youth. To get a complete picture, we must go far back in history. We will include great men from other nations - this will prevent the impression that the declaration of war on Judaism was merely a trait of the German people. Over the course of a year, we will make the following entries in the "Jewish notebook":

### The Judgements of Great Men About the Jews

#### Christ

*"You do not have God as your Father, but the devil, and you want to do what your father desires. He was a criminal and a murderer from the beginning - he is the lie itself and the father of lies." (John 8:44-45)*

*"Woe to you, scribes and Pharisees, you hypocrites who roam the sea and the mainland to make a single Jew; if he becomes one, you make him a child of hell, twice as evil as yourselves are. You snakes and brood of vipers! How will you escape the hellfire?" (Matthew 23:15)*

*"Woe to you, scribes and Pharisees, who follow the letter of the law but ignore its spirit: mercy, kindness, and faithfulness! You blind guides, who strain out a gnat but swallow a camel. You are damned!"*

#### Tacitus 55 to 120 AD

*"In order to chain the people to himself forever, Moses gave them new laws contrary to those of all mortals: everything that is sacred to us is forbidden to them; on the other hand, they are allowed to do what we find abominable... their other institutions, perverse and abominable, have gained power through their absurdity. They harbor a deep hatred for everything else." (Histories V, 3-8)*

**Dr. Martin Luther**  
**1483-1546**

*"Just as it is impossible for the Aglaster to stop their jumping and rushing about, or for snakes to stop biting, so the Jews will not abandon their desire to kill Christians wherever they can." Table Talk.*  
*(Erlangen edition of Luther's works, vol. 62, p. 375.)*

*"All their heart's fearful sighs and longings are that they might one day deal with us Gentiles as they dealt with the Gentiles in the time of Esther in Persia; oh, how they love the Book of Esther, which is so true to their bloodthirsty, vengeful, murderous desires and hopes! No people more bloodthirsty and vengeful has ever been blessed by the sun than those who think they are God's people because they are supposed to murder and strangle the heathens." (Erlanger edition, vol. 32, pp. 120/21.)*

*"They have been fed such poisonous hatred against the goyim (non-Jews) from childhood by their parents and rabbis, and they continue to feed on it incessantly, so that it has passed into their blood and flesh, into their marrow and bones, and has become their very nature and life." (Erlangen edition, vol. 32, p. 181.)*

*"Therefore, dear Christian, know this and doubt it not that, next to the devil, you have no enemy more bitter, more poisonous, more fierce than a true Jew who is serious about being a Jew... That is why they are often blamed in history for poisoning wells, stealing children, and practicing sorcery, as in Trent, Weißensee, etc." (Erlanger edition, vol. 32, p. 182.)*

*"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 his oath to a heathen, i.e., a Christian, commits no sin; Rather, stealing and robbery, as they do through usury against the goyim, are acts of worship; for they believe that they are the noble blood and circumcised saints, but we are accursed goyim, and so they cannot treat us badly enough, nor sin against us, because they are the masters of the world, but we are their servants, yea, their cattle! The Jews still adhere to this teaching today and do as their fathers did: they pervert God's word, are miserly, usurious, steal, murder wherever they can, and teach their children to do the same." (Erlanger Edition, vol. 32, p. 192.)*

*"In my opinion, it boils down to this: if we do not want to be complicit in the Jews' blasphemy, we must separate from them and expel them from our country. That is the best and most immediate advice that will protect both sides in such a case..." (Erlangen edition, vol. 32, p. 254.)*

*"I know well that they deny all this and everything else; but it is all in accordance with Christ's judgment that they are spiritual, bitter, vengeful, malicious serpents, assassins, and children of the devil, who secretly sting and do harm because they are unable to do so openly." (Page 244.)*

*“Summa, a Jew is as full of idolatry and sorcery as a cow has hairs, which are countless and infinite, just as the devil, their god, is full of lies.” (Page 300.)*

*“God spoke much to David and commanded him to do this and that, but it is not for me to say... we are not the people to whom he speaks... let Moses and his people be together; it is over with them, it is not for me to say.” (A. Berger, M. Luther II, 2 p. 249.)*

*“We dare not avenge ourselves further; they have revenge hanging over their heads, a thousand times worse than we could wish upon them. I will heed my faithful counsel:*

*First, that their synagogues or schools be set on fire, and whatever cannot be burned be covered with earth and buried, so that no one may ever see a stone or a piece of slag from them...*

*Second, that their houses also be broken down and destroyed. For they do the same things in them as they do in their schools...*

*Thirdly, that all their prayer books and Talmudists be taken away, in which such idolatry, lies, curses, and blasphemies are taught...*

*Fourth, that their rabbis be forbidden, on pain of life, to teach any more...*

*Fifth, that the Jews be deprived of safe conduct and passage, for they have no business in the country, since they are neither lords, nor officials, nor merchants, nor the like...*

*Sixth, that usury be forbidden to them...*

*Seventh, that young strong Jews and Jewesses be given flails, axes, hoes, spades, spindles, and let them earn their bread by the sweat of their brow...*

*But let us see to it that they do not harm us in body, wife, child, servants, cattle, etc. ... let us remain with the usual prudence of other nations, such as France, Spain, Bohemia, etc., and settle with them what they have taken from us; and then divide it amicably, but always drive them out of the country.” (Pages 233-238.)<sup>3</sup>*

### **Frederick the Great 1712-1786**

*“We command... that the bad and lowly Jews in the small towns, especially those in the middle of the country, where the Jews are completely unnecessary and rather harmful, be removed from there at every opportunity and to the best of our ability.”*

And in the Jewish regulations of 1750, the great king decreed (Art. 28):

*“Rural property, on the other hand, may not be purchased or owned by Jews anywhere.” (Art. 33): “No Jew may live in the countryside.”*

### **Goethe**

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<sup>3</sup> I consider it absolutely necessary to examine in greater depth the damning judgment that Dr. Martin Luther passed on Judaism, because Protestant theologians have ignored it with icy silence. Nothing can shake and refute the claims repeatedly made by theologians in writing and speech that the Jews are God's “chosen” people, from whom all salvation comes, more easily and thoroughly than the words of the great reformer.



*"You know the people called Jews,  
who recognize no lord but their God.  
You gave them space and rest to multiply far and wide  
and to live in your land according to their customs.  
...they have a faith  
that entitles them to rob strangers,  
and your peoples are exposed to their mercy...  
The Jew loves money and fears danger.  
He knows how, with little effort and without risking much,  
to carry money out of the country through trade and interest...  
They also find the key to all hearts through money,  
and no secret is well kept from them.  
They deal with everyone according to his own nature.  
They know how to get hold of everyone through loans and exchanges;  
He who gets involved with them once cannot escape...  
Everyone in your country  
is related to Israel in one way or another,  
and this cunning people sees only one way forward:  
As long as the order remains, there is nothing to hope for."  
(Haman to King Ahasuerus. Goethe, *The Fair at Plundersweilern*.)*

*"The Israelite people have never been worth much... they have few virtues and most of the faults of other peoples..."*

### **Napoleon I**

*"Since the time of Moses, the Jewish nation has been pursuing usury and extortion."*

*"The Jews are not in the same position as Protestants and Catholics - they must be judged according to constitutional law, not civil law, because they are not citizens."*

*"The Jews supplied my armies in Poland; I wanted to give them political existence in return, I wanted to make them a nation and citizens; but they are good for nothing but haggling over old clothes. I was forced to enact laws against their usury; the peasants in Alsace thanked me for it." (Napoleon, *Memoirs of St. Helene*.)*

### **Johann Gottlieb Fichte 1762-1814**

*"A powerful, hostile state is spreading across almost all countries in Europe. It is at constant war with all others and in many ways oppresses its citizens terribly: it is Judaism." ("A View of the Times from the Times," 1814.)*

**Hellmuth von Moltke**  
**1800-1891**

*"At all times, the Jews did not consider an oath made to a Christian to be binding... Even now, every city has its own judges, every province its rabbi, and all are under an unknown head... All means are equal to them when it comes to earning money. In the campaign of 1812, the Jews were spies who were paid by both sides and betrayed both sides... It is rare for the police to discover a theft in which a Jew is not involved as an accomplice or a fence." (v. Moltke, Description of the Internal Conditions in Poland. Pages 39, 43.)*

**Bismarck**  
**1815-1898**

*"I know a region where the Jewish population is numerous in the countryside, where there are farmers who own nothing on their entire property; from the bed to the oven fork, all the furniture belongs to the Jews, the cattle in the stables belong to the Jews, and the farmer pays for each one of them daily rent; 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 measure. I have never heard of such Christian usury, at least not in my practice."*

*"They have no real homeland, ... they are nomads. - Their fatherland is Zion, Jerusalem. - Otherwise, they belong to the whole world, they are connected throughout the whole world."*

**Adolf Hitler**

*"At a time when bourgeois statesmen talk of the separation of church and state, an international Jewish revolutionary headquarters in Moscow is working to revolutionize this continent via radio stations and a thousand channels of money and agitation." (From the Führer's proclamation at the Reich Party Congress of Honor in 1936.)*

*"We have recognized the shameful Jewish doctrine of world agitation, studied its diabolical methods of propagation, and warned of its consequences." (From the proclamation of the Führer at the Reich Party Congress of Honor in 1936.)*

*"If the Jews were alone in this world, they would suffocate just as much in filth and squalor as they would in hateful struggles to outdo and exterminate one another, unless the complete lack of any sense of sacrifice, expressed in their cowardice, turned the struggle into a theater... It is therefore fundamentally wrong to infer from the fact that Jews stand together in struggle, correctly expressed in the plundering of their fellow human beings, that they possess a certain ideal sense of sacrifice." (Adolf Hitler, "Mein Kampf," page 331.)*

*"The fact that he (the Jew) sometimes left his previous habitat has nothing to do with his intention, but is the result of the expulsion he experiences from time to time by the peoples who have abused him... He is and remains the typical parasite, a freeloader who, like a harmful bacillus, spreads more and more as soon as a favorable breeding ground invites him to do so. The effect of his existence is also similar to*

*that of parasites: wherever he appears, the host people die out after a longer or shorter period of time. “  
(Adolf Hitler, "Mein Kampf," page 334.)*

*“His unerring instinct in these matters senses the original soul in everyone, and his enmity is assured to anyone who is not of his spirit. Since it is not the Jew who is the aggressor, but the aggressor, his enemy is not only the one who attacks him, but also the one who resists him. But the means by which he attempts to break such presumptuous but upright souls is not honest combat, but lies and slander. Here he shrinks from nothing and becomes so enormous in his baseness that no one need be surprised if, in our people, the personification of the devil as the symbol of all evil takes on the physical form of the Jew...”*

*“Peoples who put up fierce resistance to attack from within are surrounded by a network of enemies thanks to his international influence, incited to war, and finally, if necessary, the flag of revolution is planted on the battlefields.” (Adolf Hitler, Mein Kampf, page 357.)*

*"Politically, he denies the state the means of self-preservation, destroys the foundations of all national self-assertion and defense, destroys faith in leadership, reviles history and the past, and drags everything truly great into the gutter...”*

*The most terrible example of this kind is Russia, where he killed or starved to death thirty million people with truly fanatical savagery, sometimes under inhuman torture, in order to secure the rule of a handful of Jewish literati and stock market bandits over a great people.” (Adolf Hitler, "Mein Kampf," page 358.)*

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To make young people fully aware of what we are aiming for, we have compiled the following list of illustrious names in the “Judenmerkheft” (Jewish notebook): Christ, Tacitus, Dr. Martin Luther, Frederick the Great, Goethe, Napoleon, Fichte, Moltke, Bismarck, Adolf Hitler.

The list could be expanded to include Herder, Kant, Schiller, Arndt, Hebbel, Richard Wagner, Treitschke, Mommsen, Henry Ford, etc. The boys and girls in our eighth grade classes, with whom we spent a year studying the lives, works, and struggles of these men in cultural studies, will say for themselves:

*“These are remarkable names. They are among the greatest minds of our people, indeed of humanity. What would the world be without them? And all these great men were mortal enemies of the Jews - what they said about the Jews is a complete confirmation of what we have learned about the Jews in our natural history, history, religion, and cultural studies classes.”*

This discovery fills the students with joy; they see themselves as one with the heroes they look up to with all the enthusiasm and admiration of their young souls. Now there are no more ifs or buts for them, no matter who brings them up. They step out into life with a deep, rock-solid knowledge. They are richer than all the generations before them. Now they understand the struggle that the National Socialist movement has fought and must continue to fight. And with this understanding grows their love for this movement, which will one day deliver the peoples from their tormentor, and for its Führer.

## **Racial Defilement**

The most important and, in its consequences, most horrific aspect of the Jewish question has not been touched upon in my remarks thus far - it concerns in particular those educators who are responsible for our more mature female youth in vocational and higher schools; it also demands with the same urgency that the BdM, the German Labor Front, in short, all extracurricular organizations that are in any way connected with our female youth, repeatedly address and deepen this issue.

We all, parents and educators, are to blame for the fact that countless of our girls and women were destroyed by the Jews - we do not want to and must not judge them. Neither parents, teachers, nor clergy had been their educators and warning voices; no one had initiated them into the God-given secrets and laws of blood and race. They were tormented and fed with all sorts of things in school and church; no one gave them the deepest knowledge that would have prevented them from degenerating physically and mentally. Thus, in thousands upon thousands of cases, the poison of Jewish blood was poured into the bloodstream of our people. Many decades will pass before our people reject it again.

No German educator today can ignore the problem of "the Jew and the German woman" - to do so would be a criminal omission. The subject is not a sensitive one, as cowardly bigots will object - why should we, out of stupid, sinful timidity, hide from our mature girls in school what they may encounter five minutes later on the street, in a store, or in an office with all its brutality, or what a criminal Jew may reveal to them in a horrific manner on the evening of the same day?

The new education system has set itself the goal of guiding our young women toward motherhood and womanhood. Mother and child, with all the questions that these concepts entail, are more than ever at the center of teaching and education. Thankfully, genetic health care and concern for healthy offspring have also found their way into our classrooms; from here, it is easy to build a bridge to the Jewish question. The Nuremberg Laws should also be taken as a starting point - for example, they prohibit Jews from employing female domestic servants under the age of 45. They prohibit marriage between Jews and Germans. They impose severe prison sentences for sexual intercourse between Jews and Germans, even if it does not lead to motherhood. Why is this?

We refresh the knowledge we acquired earlier in natural history lessons. We expand on it. We apprentice ourselves to an animal breeder: we study the pedigrees of his animals. He tells us that he only breeds pairs of the same breed; only then can he guarantee that the valuable characteristics that distinguish this breed from all others will be preserved and enhanced. Every animal breeder confirms that crossbreeding with another breed condemns the breeding animal to forever produce hybrids, and that such a corrupted animal is worthless. This can be proven with a thousand examples.



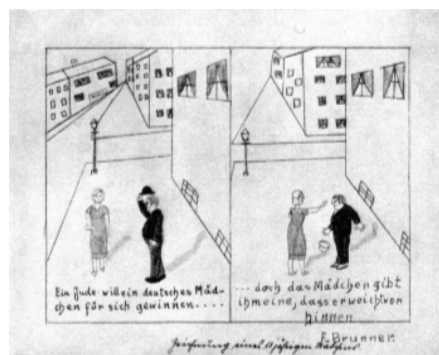
**First-degree mongrels: A father of German descendant, their mother, a Jew**

We then turn to humans - why should they be exempt from these laws? We again use visual aids: pictures of children of German parents, pictures of Jewish children whose parents are both full-blooded Jews, and pictures of children born of a union between Jews and Germans. We make comparisons. We are most interested in the last group of children, the mixed-race children; we look to see which race they have inherited most characteristics from. We search for the Jew in their faces, their bodies, their appearance and behavior, in their thoughts, feelings, and actions. We don't need to look very hard: the Jew speaks from them everywhere, the conflict of corrupt blood. The half-breed is a pitiful creature, unstable, tossed about by the blood of two races. We conclude that bastards burden a people, weaken its strength, and carry on the racial decay in their offspring.

I advise every educator to use Dr. Dinter's book, "The Sin Against the Blood," as class reading - it speaks to more mature girls in a more serious language than the beautiful, spiritual, sweet stuff that is still being given to our young women to read here and there.

In homes that prepare girls for the teaching profession, I consider this kind of introduction to the race and Jewish question to be the most important task. I know from experience how helpless, inexperienced, and ignorant some young teachers are when faced with this problem. The Sin Against the Blood does not merely pass on the curse to the mixed-race child; the curse clings to the defiled mother and never leaves her for the rest of her life. Racial defilement means racial death. Racial defilement is bloodless murder.

A woman defiled by a Jew can never rid her body of the poison of foreign blood. She is lost to her people. What we have observed in animal breeding applies here word for word. Our ancestors possessed this profound knowledge, but we lost it. Only one has kept this knowledge safe through the millennia, like a precious treasure. The Jew!



\*

Let us return once more to the history of the Jewish people, which we already know well: at a time when the Jews in Babylonian captivity took non-Jewish women and the Jewish blood was in danger of being lost, Ezra appeared, the savior of the Jews - he gave his people the blood laws to which Judaism owes its existence to this day. He forbade marriage with non-Jewish women; he commanded that Jews cast out their non-Jewish wives and chase them into the desert. Ezra's laws are sacred to Jews to this day.

The Jew thus recognizes the importance of preserving the purity of the blood. But he dissuades other peoples from doing so - he propagates racial mixing and bastardization among other peoples. "Why?" the students will ask. Because he sees racial mixing as the surest means of breaking the vitality of peoples and dragging them into the abyss of dissolution. He has therefore set himself the goal of contributing to this bastardization wherever he can. The defilement and miscegenation of non-Jewish women by Jews is not solely due to the blood-based sexual lust of the Jew; rather it is the result of diabolical deliberation and calculation. And once again, in this context of our female youth, we come to the Talmud and discover that the Talmud permits Jews to defile non-Jewish women and even makes it their duty; once again, we are struck by the great Jewish hatred, the great Jewish will to destroy, when we read what the Talmud says about non-Jewish women:

*"A Jew may abuse a non-Jewish woman." (Maimonides: Jad chasaka 2,2.)*

*"All non-Jewish women are whores." (Eben haezar 6,8.)*

*"A non-Jewish girl who is three years and one day old may be defiled." (Abodah sarah 37a.)*

*"Everything a man (Jew) can do with a woman, he may do. He may treat her like a piece of meat that comes from the butcher. He may eat her raw, roasted, boiled, or stewed." (Talmud: Nedarine 20b.)*

*"It is forbidden for a Jew to commit adultery with the wife of a Jew. Adultery with the wife of a non-Jew is permitted." (Talmud Sanhedrin 52b.)*

An educator who has not been asleep in recent years will find it easy to give his girls an insight into the horrific destruction wrought by the Jews among German women. He will talk about the tragedies that took place in Jewish homes, offices, shops, department stores, lawyers' offices, and doctors' consulting rooms. Those who have heard nothing of this should pick up the "Stürmer" and follow the battle it is currently waging against the Jewish mass rapists. It had come to the point where the Jew Kurt Münzer could say:

*"We have corrupted the blood of all the races of Europe, we have interbred them, defiled them, broken their strength, made everything rotten, lazy, and decayed with our stale culture." ("Der Weg nach Zion" [The Road to Zion], novel, 1910.)*

The Jewess Anselma Heine triumphs:

*“Suddenly I discovered in him the typical ancient pain of his race. It was a vengeful delight for him to show power over women, and he never mocked the plebeians more scornfully than when he boasted of having subjugated the blond noblewomen with brutal force.” (Anselma Heine on the poet Ludwig Jakobowski, “Lit. Echo,” issue 3, 1912.)*

Enlightened girls like this will never fall victim to the Jews. They are immune to the devil of this earth. They will punch the Jewish seducer in the face if he dares to make advances toward them. They fully understand the Nuremberg Laws - their hearts are filled with gratitude that the National Socialist movement is protecting German women from shame and defilement. One day, as mothers, they will pass on to their children what we have given them; thus, the blessings of our work will continue to have an effect in generations to come.



**Without a solution to the Jewish question  
there will be no salvation for humanity.**

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