

# The jew as World Parasite

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**Background:** This is a partial translation of a pamphlet originally published by the NSDAP in 1943, intended for use in the National Socialist's internal education program, and republished by the Wehrmacht for distribution among soldiers in 1944. It is a comprehensive National Socialist summary of the jewish parasite towards the end of the war.

**The source:** G. G. Otto, *Der Jude als Weltparasit* (Munich: Eher Verlag, 1943). It was issued by Alfred Rosenberg's office. This edition was provided to the military.

## Introduction

From the beginning of its existence, the National Socialist German Workers' Party has always attempted to educate the German people about these facts. As early as 1922 the Führer said:

*"We were also those who for the first time made major efforts to explain to the people a danger that had crept up on us, and which millions of people did not recognize, even though it threatened to ruin us all: the danger of the jews."*

In his book *Mein Kampf* (p. 335), he said:

*"Over the long term, he can preserve his existence within other peoples only if he succeeds in persuading them that he is not a people, but only a 'religious community,' albeit a peculiar one."*

The first and greatest lie, that jewry is not a racial question, but a religion, inevitably leads to further lies. Another lie concerns the jew's language. It is not a way for him to express his thoughts, but rather a means to conceal them. Although he may speak German,

French, or some other language, he thinks in a jewish way. He may spout German poetry, but he remains a member of his race. Heinrich Heine is the best example.

It is, nonetheless, false if one German or another concludes that since the Jew has been eliminated from German politics, that jewish influence has also been entirely eliminated from our thinking and conduct. One even sometimes hears the superficial view that things are the same in other peoples of the world, since they have followed our example. That is true in only a few cases. Instead, we must remember that according to reliable statistics, there are about 16 million religious jews in the world, 10 million of whom live in Europe alone, almost three fifths of the total. Another 4.5 million live in America, 800,000 in Asia, 530,000 in Africa, 25,000 in Australia. These figures alone prove that the jewish danger is particularly great in Europe. It is also clear why the dramatic growth of jewry in America is such a danger for us. The jew is establishing his main forces in the Western Hemisphere, from where he believes he will be able to continue to wage war against us from a secure position.

Despite the fact that he feels so secure, at least for the moment, the jew is thinking hard about why the awakened peoples of Europe are defending themselves against him. Nothing reveals his uncertainty about the path his laws dictate to world denomination than what we often read in the works of jewish authors.

It is in part this uncertainty that drives the jews to pursue their goal of world domination more quickly and more consistently. Even Goethe wrote: "The jew will not spare us." We can be sure that this is more true today than ever before. In the book by the jews Zangwill and Roth titled *Now and Forever*, a conversation reveals what the jewish world parasite sees as its final goal, world domination [the book referred to is *Now and Forever: a Conversation with Mr. Israel Zangwill on the Jew and the Future* (New York: R. M. McBride, 1925)]. With all the passion in the jewish breast, the book tells the story of a jew out for revenge. He wanders from country to country, gathering his forces, at the head of which he ruins Europe with sadistic horror and lust for destruction, this Europe that will not bow to the jew, but instead

stands in the way of his path to world domination.

We National Socialists believe the Führer when he says that at the end of the battle, unleashed on us as his strongest adversary by the jewish world parasite, the jewish race in Europe will be destroyed. Until this destruction occurs, we must always remember that the jew is our absolute enemy who will shrink at nothing. He knows but a single goal: our complete destruction.

## **The jew as World Parasite**

### **Part I**

#### **The Nature of the Parasite**

1. What is a parasite?

**This section outlines the evils of parasites in nature.**

1. The jew is the Parasite of Humanity

The so-called educated classes mocked and scorned the NSDAP as it began its struggle, particularly when the Führer repeatedly said that the jew was a parasite. They rejected the Führer's statement that all of decent humanity suffers today under jewish parasitism. At best, they laughed about such "fanatics." Of course, one had often had bitter experiences with the business practices of individual jews, but people did not realize that jewry concealed itself as a religious community. Their own religious sentiments prevented them from drawing the logical conclusion. They did not want to recognize the true nature of this so-called religious community.

If the Führer said that "A man who believes he can come to a satisfactory agreement with parasites is like the tree that thinks it will benefit from concluding an agreement with a medlar," some found this awkward. There were already too many connections to jewry, one could no longer break free. One more or less let the jew go his way, as the Führer said in the same connection: "He goes his way, sneaking into every people to hollow them out, using lies and slander, poisoning and disruption, intensifying the battle until the bloody extermination of his hated enemy."

Today, therefore, it is still necessary to reveal the jew as world parasite, to make him visible, to rightly understand him.

We therefore state:

The jew is the parasite of humanity. He can be a parasite for an individual person, a social parasite for whole peoples, and the world parasite of humanity.

To understand his full nature, we must investigate his existence, which means examining his character, his views on the values of life, his claim to world domination, and his ability to assimilate.

RICHTHEFTE DES OBERKOMMANDOS DER WEHRMACHT

# Der Jude als Weltparasit



HEFT 7

1944

HERAUSGEGEBEN

VOM NS-FÜHRUNGSTAB DER WEHRMACHT

## Part II

### The Nature of the jewish Person

#### II a. The Racial Origins of the jews

##### 1. jewry — a Counter-race

If we thoroughly study the racial nature of the jew, we conclude that jewry is not a race in the ordinary sense of the word. Instead, as Houston Steward Chamberlain wrote, it must be seen as a counter-race, although the term “counter-race” cannot be understood in a biological sense. From a biological standpoint, jewry is a stable, inbred mixture of extreme races and racial rubbish. The concept of “counter-race” primarily means the destructive and disruptive effect of jewry within natural races. The distinguishing mark of jewry within human races has to do on the one hand with the racial makeup of the jews, who have been scattered for millennia, and on the other hand in their stubborn adherence to the crassest materialism, based on their so-called religious laws.

Jewry is the result of the mixing of every possible race. It is the biggest racial mish-mash in history. This racial mish-mash is so dangerous for all peoples because it includes elements from every race. The bad characteristics of these races have been passed on for many generations through jewry in ever stronger form. From this artificial, rootless, materialistic racial mish-mash, a parasitic counter-race has developed among the peoples.

The core of jewry is the coming together of rootless, rejected, asocial, sick, and degenerate elements of the various races, predominately of Middle Eastern and Oriental origins. One should remember that in antiquity, lepers were ejected from their racial community, just as were criminal asocial elements.

### 1. Asocial Elements Steadily Added to the jewish Racial Mixture

As a result of its parasitic distribution among the peoples over thousands of years, jewry wormed its way into almost all the races on earth. As a social parasite, it infected the lower classes, slaves, proletarians, the mob, etc. They had the least resistance to jewish racial parasitism. These classes, which had largely lost their instincts against racial foreigners, allowed jewish blood to infiltrate.

Already in the Old Testament, we read in Exodus 12:38 about the departure from Egypt of the Children of Israel: “Many others of the rabble left with them.”

Since these lower classes leaned strongly to criminality and asocial behavior, and were inclined to political revolution, the jewish racial mish-mash incorporated the negative characteristics of these races, and increased them over the generations by mixing with the blood of the lowest elements of other races, passing them on in increased degree from generation to generation. Thus, the jewish counter-race moved ever more to the negative side. The artificial jewish racial mish-mash was held together by the force of materialistic religious laws that focused on life this side of the grave. It promised its adherents prosperity on earth, and lordship over all other peoples and nations. This jewish racial mixture was kept strictly separate from the influence of foreign gods.

During several hundred years of the Babylonian Captivity, the jewish racial mish-mash was strengthened by inbreeding. The inclusion of foreign elements, from this point on, was almost nonexistent. For the first time in history, a well-defined and distinct type emerged in the form of the jewish counter-race.

This jewish counter-race incorporated to the greatest degree the bad characteristics of nearly all races that it had inherited over the centuries by a process of negative selection. The Jewish racial mish-mash primarily carries the traits of the Middle Eastern and Oriental races, but also influences of the Eastern, Western, and Nordic races. Mongolian and Negro traits also are frequently present.

## 5. The Main Groups in the jewish Racial Mix

**This section outlines the racial history of the jews.**

### 1. The Ashkenazi and the Shepardim

**Discusses these two jewish groups.**

#### 1. Gentile Converts in the jewish Religious Community

Aside from these groups belonging to jewry, there are several Gentile splinter groups that call themselves jews because they have joined the jewish faith, but have nothing to do with jewry from a racial standpoint. Such splinter groups that have joined the jewish faith include Yeminite jews in Arabia who converted to judaism

about 450 A.D, the Falash in Abyssinia, the Caucasus jews from the Caspian Sea, Georgian tribes of Iranian racial origins who later intermarried with Mongolians from the Volga area and probably were converted to judaism by jews from Persia, the black jews of Bombay (Hindustanis presumably converted by Spanish jews), Chinese jews in Hunan Province, the Marambu Negroes along the Loango Coast who follow jewish rituals, and the Khazars.

These groups joined jewry through proselytism, meaning religious conversion, but do not belong to the foreign tribes that are part of the jewish racial mixture. Although they belong to the jewish religious community, they are not part of jewry in the narrow sense. Its strict separatism is evidenced by these facts.

### 1. Jewry and Inbreeding

This brief overview of jewish racial origins demonstrates the uniqueness of the origin and development of jewry, which is precisely the opposite of the origin and development of all other races. As we have seen, other races grew organically from particular situations over an ethnically-based history, through a process of contact and struggle in commerce and war with other peoples. Unlike other peoples, it did not attempt to raise its members to a higher level through industry and labor.

Jewry is neither a race nor a mixed race. It is a confusing mixture of races, racial mixtures, and racial fragments, artificially held together by its rabbis. It acts as a kind of counter-race, which can only destroy, never build. Jewry is the product of the inbreeding of asocial, criminal, sick, degenerate, and rejected elements of every possible race in the ancient world. Jewry is neither a race nor a people nor a religion in our sense of those words. It possesses no homeland, but leads a rootless, parasitic life at the expense of the host peoples. Its current homeland is largely the criminal neighborhoods of the great cities of the world, its god is money, its policy is revolution and the destruction of the cultural treasures of mankind.

### II b. Physical Characteristics

#### 1. Outward Appearance Should Conceal Reality



**[The section begins by noting that although many jews can be identified by outward features, others learned over time to conceal themselves so as to blend in to the society they were part of.]**

The great mass of jewry, however, was incapable of overcoming their physical appearances. That became clear to each German who wanted to see as he observed jews after 1933 from a politically trained viewpoint. This was particularly clear to those who were able to look into the concentration or labor camps.

In comparison with us, what a difference in conduct and behavior. A German who must spend a long time in a camp, perhaps as a prisoner of war, even under the most primitive of conditions, will behave as a member of the Germanic family of peoples. He will maintain his dignity and personal appearance. In particular, he will not lose his sense of the necessity of cleanliness, both physical and spiritual.

### 1. Aggravating Pressures

It is exactly the opposite with the jew. As long as he, with the help of lies, is striving for full equality with his host people, attempting to deceive them about his drive for absolute rule, he exerts himself to the fullest to resist his own drives, in order that he may behave as expected. But at the very moment that these pressures, for whatever reason, disappear, he sinks back into the filth, even if he has seemed to be a cultivated jew for decades. In a way we cannot understand, he stops taking care of his body and manner. After perhaps only a few days, and certainly after a few weeks, he reveals once more the original appearance of his race: the stooped little filthy and greasy jew. It had only been a facade. Even over decades, he had been unable to change his real nature, nor had he wanted to. Never has a jew, if he was honest, had any real interest in learning from his host people. After all, he was firmly convinced that he would one day be lord of his host people, and that he could then impose his law on them, also in the physical realm.

### 1. Dislike of Physical Labor

One of jewry's particular characteristics is a dislike of physical

labor. His physical appearance alone did not predestine him to physical labor. But as the result of generations of inbreeding and of his racial mixture, the Jew made this his goal. He would rather trade, leaving work to others. His Talmud doctrines assisted him. In Germany, we hardly ever saw a Jew among miners, farmers, masons, and earth workers, or other professions that involved heavy labor. When a Jew did work, there was some sort of "big business" involved. Then he could work for quite a period. The decisive factor, however, is that the Jew has no ethical relationship to labor, as we do. For him, labor is one of various possibilities for exploitation. He does not create value, but rather his goal is to heap up money.

## II c. Spiritual Manifestations

### 1. The Conflict between German Genius and the Jewish Demon

We Germans have the old concept of a "cheerful" (*hochgemut*) person. We envision such a person as having the best strengths of character and will, guided by high ideals, and doing everything that serves the good of the whole. Alfred Rosenberg writes about the Jews in *The Myth of the Twentieth Century*: "Whenever the strength of the soaring Nordic spirit begins to weaken, the earth-bound Ahasver sucks on the tiring muscles; whenever a wound appears in a nation's body the Jewish demon finds the sick place and as a parasite benefits from the weak moments of the world's great. He does not wish to achieve domination through the heroism of battle, but rather to make the world "pay" (*zinsbar machen*) the fantastically strong parasites. Not fight, but infiltrate, not advance values but exploit decay, that is the law that he follows and can never escape — so long as he lives."

We are in the middle of this great, and perhaps final, conflict between two worlds. Perhaps unintentionally, a half-Jew (Oskar Schmitz in *Der Jude*, 1926, special issue) discussed the conflict between German genius and the Jewish demon. He writes: "The evil demon of the Jews. . . is Phariseism. He is both the bearer of the hope for a Messiah, but also the guardian who ensures that no Messiah comes.... That is the specific, and very dangerous, form of Jewish negation of the world. The Pharisee actively denies the world; he works to be sure that nothing takes form, and is therefore

driven by a daemonic force. This apparent denial is also a particularly forceful form of affirming the world, but with negative characteristics. The Buddhist would be happy if the world around him passed away, the Pharisee would be finished if nothing around him took on living form, for then his life-denying function would no longer exist. They (the deniers) are the spirit that always denies, concealed by an ecstatic affirmation of a utopian goal that can never be realized — the coming of the Messiah. They would have to hang themselves like Judas if he really did come, since they are entirely incapable of affirmation.”

### 1. The Jew Corrupts the Intellectual Products of his Host Peoples

Nothing really has to be added to those words. However, we should look at further spiritual manifestations of Jewry.

Over the centuries, the Jews have memorized and passed on Talmudic doctrines. In religious discussions they have worked through the pros and cons of their laws, looking for loopholes that can be used to get around the laws, or ways of following them particularly well. Over the course of time, Jews have developed a mental flexibility that often impresses the naive observer. Our ancestors in particular were often unable to defend themselves against influences from the Jewish spirit. The Jews seemed able not only to understand each and every intellectual movement of thought from the German and other peoples of the world, but also use it masterfully. The German, for example, might have an idea — it was the Jew that gave it form. A great German or other thinker in the world might discover a brilliant idea — the Jew cleverly became its proponent. No one saw how hard the Jew worked to follow the thought processes of the European peoples. When it was noticed, unpolitical people were astonished at how cleverly Jewry was able to explain deep intellectual matters so clearly.

We today must recognize that the Jew was not interested in competing with the great ideas and personalities of our intellectual world, but rather that for him those intellectual labors were nothing but a political tool that he could use as a lever of spiritual destruction on the peoples he intended to rule. Spinoza is a classic example. He used the thought of Descartes and Giordano Bruno in a way that completely changed its original sense. Leading Jews have

done the same with the thinking of other great Europeans; they pretended to be the real proponents of these ideas and were nonetheless greatest liars. Remember how Karl Marx falsified the German conception of socialism as a natural order of life, based deeply in German blood, and turned into the phantom of the dictatorship of the proletariat. This doctrine so deeply mirrored the nature of its Jewish inventor that the world knew only to connect it to his name: “Marxism.”

### 1. The “Greatest” Jews are the Greatest Corrupters

People have allowed themselves to be blinded by Jewish intellectuals, and do so even today. How much was said in Germany about the abilities of Jewish attorneys. We need only recall the “great defender Dr. Alsberg.” What praise there was for the “great” philosopher Einstein, “the Newton of our day,” for the “great” doctors Freud and Hirschfeld. How much praise people attempted to heap up for the many Jewish university professors, for the whole so-called “intellectual world.” A look at the influence of the Jews and Jewry on German literature gives opportunity to see how the much-praised Jewish intellectualism was nothing more than the most bitter and painful expression of the destructive Jewish spirit on its host people, even when one looks at less well-known writers such as Maximilian Harden, Arthur Schnitzler, or Emil Ludwig.

### 1. The Lack of a Concept of Honor

In this regard, one must note the striking lack of a concept of honor in the intellectual realm. Alfred Rosenberg (*Myth*, pp. 686-687) writes: “The fact that they lack a true concept of honor is shown by the religious laws that often even order deception. This is laid down in astounding ways in the Talmud and in the *Schulchan Aruch*. Schopenhauer, the brutal seeker after truth, called them the “great masters of lying.” Kant said: “a nation of merchants and cheaters.” Rosenberg compellingly argues that Jewry does not display a great part of what is to us normal life. One cannot speak of morality in the European sense. Aside from self-praise that rubs us the wrong way — “Just as the lamb, so are the Jews perfectly holy.” (Schir hasch-schirum suta 6, 6) — the Talmud has an abundance of doctrines that enable us to understand what the Jew thinks about Gentiles:

The jew is your comrade, the Gentile is not a comrade. (Talmud Sanhedrin 72b, Tosafot).

As long as the jew does the will of jahwe, his work will be done by the hands of others. (Talmud Terakot 35b)

It is permitted to incite the sinners (Gentiles) of this world into war. (Talmud Berakot 7b, Megilla 6b)

Kill the best of the Gentiles! (Talmud Aboda zara 26b, Tosafot)

The belongings of Gentiles are like the desert, and he who first seizes them may keep them. (Talmud Baba batra 54b)

There is no honor among the Gentiles. (Talmud Sanhedrin 74b)

These few quotations provide some indication of their so-called morality, but there are many more compelling examples. We refer the reader to the books by Alfred Rosenberg and Dr. Johann Pohl.

We may conclude this section with a quotation from the Führer, taken from his 12 April 1922 speech titled “The ‘Agitators’ of the Truth.” He clearly expressed the nature of jewry: “Jewish World Bolshevism is an absolutely foreign body in the community of cultured European nations. It makes not the slightest contribution to our economy or culture, but only spreads confusion. It makes not a single positive contribution on the international stage of life in Europe or the world, but rather brings forth only propagandistic charts of lying statistics and agitational posters.”

II d. The Law of jewry

16: The Talmud

17: Schulchan Aruch

1. jewish Religious Law and Preserving jewish Blood

## **Part III**

### **Jewry among the Peoples**

1. The First Jewish Migrations
2. First Jewish Appearance in Germany
3. The Jews Destroy the Graeco-Roman Cultural World
4. Jews Gain Privileges in Germanic Lands
5. New Trade Routes Help the Spread of Jewry
6. Jewish Expulsions
7. The Jew Enters England
8. Do the Jews have a Fatherland?

Is it actually true, one may ask, that the Jews have no real fatherland? The short summary of Jewish dispersal does not by itself answer this critical question. We cite Ferdinand Fried's book *The Rise of the Jews* for the answer: "They are not rooted in any land, but they proliferate everywhere, acting as destructive parasitic bacteria in each host people. This destructive power became truly powerful only when deceitful commerce was combined with a religion suited to it. The nature of the Jewish faith — seen from this perspective — is that its adherents need no homeland, no fatherland, but rather are content with "Jerusalem" ("over there in the light"). That corresponds to their rootlessness. Their law (the Torah) is the spiritual bond that holds together all those who are racially and religiously related, even if they are scattered across the whole world. This internal force of faith favors racial relatives and generates bitter hardness and passionate hatred against everything foreign (the foreign host peoples, the *Goy*). They are scattered and spread out around the world, but are held together by the ethical command to undermine the detested foreigners."

1. The Ghetto
2. Migration of the Jews across the Seas
3. Palestine as a Jewish State
4. The Soviet Jewish Republic in Birobidzhan

## Part IV

The Jewish World Parasite in the Bloodstream and Organs of the Peoples

1. The Creeping Poison
2. The Economy — Battleground and Domain of Jewry
3. The Jews Achieve Emancipation

4. The Emancipated jew as Destroyer of Ethnic Life
5. jewry at the Head of the Workers' Movement
6. The Communist Manifesto: jewry's Declaration of War on the World
7. "Everything German is Like an Emetic to Me"
8. The Bourgeoise Fails
9. jewish Blood Enters German Families
10. Freemasonry as an Organ of jewry
11. The jewish Press Dictatorship
12. jewry and the Parties
13. The jews Influence Culture
14. jewry's "Great Days" During Germany's Decline
15. The Role of jewry among Other Peoples

## **Part V: Ideas on jewish World Domination**

1. Striving for World Domination is a Religious Duty for the jew
2. jewish World Domination Would Mean Tyranny and Slavery

Jewish world domination would in no way be the world-wide rule of equals or the solution to social tensions, but rather following the doctrines of jewish law all of Gentile humanity would be exploited, tyrannized, enslaved, and thrown back into the darkest misery in ways we can today hardly imagine. Russia's fate provides at least some examples. It is therefore no accident that the Jews have their greatest hope in Russia with its human masses and its territorial wealth, seeing it as the springboard to reach its goals.

From the Midrash Talpiot, published in Warsaw in 1875, we can see how jewry envisions ruling Gentiles: "God created the Gentiles in human form, although they are the same as animals... However, he created them for no other purpose than to serve the jews day and night in never-ending toil. It is not becoming for jews to be served by animals in the form of animals, but rather by animals in human form (p. 255)." According to the Talmud tractate Berakot 54b: "The belongings of Gentiles are wile the desert, and may be taken by the first who seizes them." According to Talmud tractate Berakot 35b: "As long as the jews follow the will of jahwe, others will do their work for them." And finally, tractate Aboda zara 26b Tosafot states: "Killing the best of the Gentiles is the surest way to achieve world domination."

## 1. The Protocols of the Elders of Zion

Here we should mention the *Protocols of the Elders of Zion*, World Jewry's conspiratorial plan, which can be seen as Jewry's general staff plan for world domination. It shows Jews how to infiltrate the bloodstream and organs of Gentile peoples. It reveals how Gentile states are to be undermined to make them completely subject to the Jewish parasite.

Through control of finance and the press, by inciting the workers, by promoting class conflict, by destroying the rights of property owners, by inciting war and conflict between peoples, by fighting against religion, by eliminating Gentile intelligentsia, Gentile governments and the Gentile world will be replaced by Jewish world domination, by a reign of terror.

Here are several examples from this Jewish plan:

"Therefore we must not stop at bribery, deceit, and treachery when they should serve toward the attainment of our end."

"It [the Jewish empire] must institute a reign of terror...."

"Thanks to the press, we have got gold in our hands, notwithstanding that we have had to gather it out of the oceans of blood and tears."

"We will turn countries into battlegrounds of insurrections."

"These mobs will rush delightedly to shed the blood of those whom, in the simplicity of their ignorance, they have envied from their cradles, and whose property they will then be able to loot."

"To control public opinion, we must sow doubt and discord."

"In the place of the rulers of today we shall set up a bogey which will be called the super-government administration."

"We shall destroy the importance of the family and its educational value."

"We will know how to prevent highly gifted persons from rising



from among the Gentiles.”

“God has granted to us, His Chosen People, the gift of dispersion, and in this which appears in all eyes to be our weakness, has come forth our strength, which has now brought us to the threshold of sovereignty over all the world. There now remains not much more for us to build upon the foundation we have laid.”

These protocols are obviously to be seen as a secret jewish document. It was a major political catastrophe for World Jewry when the *Protocols* became known to Gentile peoples. The jews used every possible means of deception and falsehood to argue that they were not genuine. That was a useless attempt; anyone viewing world events could see that the jews were strictly following the guidelines of the *Protocols*. The whole body of jewish literature provides the countless mosaic stones from which the *Protocols* came and which provide abundant proof for the genuineness of this jewish world conspiracy.

The wind of the Talmud spirit blows toward us from the *Protocols*. We hear the Zohar, we find filthy passages from the Old Testament of jewish history, in a somewhat different form. At its foundation, the *Protocols* are the product of jewish thinking across the ages. They took form once World Jewry felt strong enough to organize itself politically. At about the same time the “Alliance Israélite Universelle” was founded, the first world-wide jewish organization, and at the beginning of the 1860s Mordechai (Karl Marx), the apostle of class struggle, appeared. A few years later the whole civilized world looked to the Paris Commune.

The founder of the “Alliance Israélite Universelle” was the Jew I. A. Crémieux, a French government minister who was a friend of Karl Marx and Prime Minister Gambetta. He was also Grand Master of the *Grand Orient de France*.

French author Maurice Joly (probably of jewish background) belongs to this group.

Maurice Joly wrote a brief pamphlet that at first glance seemed to be directed against the then French government. In reality it contained a significant part of the *Protocols*, and most probably was

understandable only to the initiated among the jews. Th. Herzl, founder of the Zionist world organization, worked with the same material in his novel *The Old New Land*. There is no doubt that such thinking developed, even if expressed clearly only within a small circle of Jews and also Freemasons.

It is obvious that Maurice Joly was inspired by his leading revolutionary jewish friends. After the center of international jewry moved to London, the first Zionist World Congress met in Basel in 1897. From this point on, jewry grew stronger and more organized, a development that had to attract the notice of the Gentile world. Ever more of jewry's most insolent political demands appeared in jewish literature, and jewish insanity and jewish arrogance became steadily more obvious. Certain of victory over the Gentiles, they sometimes incautiously talked too openly.

1. jews Lack Creative Abilities
2. The "Alliance Israélite Universelle"
3. jewish World Domination Would Be the End of the World

## **Part VI.**

### **The National Socialist Battle against the jewish World Parasite**

#### **Appendix**