

The jew is Our Enemy

CloverGrass

Background: The National Socialist Party's Central Propaganda Office, the *Reichspropagandaleitung*, published a monthly bulletin for speakers through until 1944. It was designed to be kept in notebooks, divided by subject area. This particular material was issued in installments to speakers from August through December 1935, beginning just before the proclamation of the Nuremberg Laws. I've translated most of this because it is the material on which thousands of National Socialist speeches were based on, less visible than material published in the press, but rightfully spread by speakers to every corner of the country. It also is a good summary of what NS Germany were saying publicly about the parasitic jews in late 1935. It also shows how jews are being treated with remarkable gentleness and patience.

The source: *Aufklärungs- und Redner-Informationsmaterial der Reichspropagandaleitung der NSDAP.*, Lieferung 20, 21, 23, 24 (August, September, October, November, December 1935), pp. 1-25 (Juden Allgemeines).

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Even if education has been successful in persuading people that the jew is different than we are, and that his manner, his nature, thinking, etc., remain so even after a long stay in Germany, one encounters the reply that that really does not mean much. The jew may be different than we are, and perhaps cannot adjust to us, but that does not give us the right to persecute him or think him a bad person, or even an enemy. If one says that "the jews are our misfortune," one makes a reproach against people who do live with us, and who cannot do anything about the fact that they are jews. Such accusations as these only make the jew bitter, forcing him and

those like him, along with people who think him an equal, to wall themselves off against the surroundings, coming to have hate and enmity toward those who make these accusations.

Our age, however, is not the only one to see the jew as an enemy and as a destructive element. In truth, the battle against jewry is as old as jewry itself. The battle against this foreign parasite runs through the centuries like a red thread. Ever since Tacitus, the Roman historian who lived in the first century A.D., there have always been voices warning against this miscarriage of humanity. The histories of all peoples record the ever-recurring acts of defense, the desperate battles of host peoples against these interlopers, which are the inevitable result of the arrogance of jewish power and of jewish influence.

Everywhere the jew surfaces, he is not satisfied with equality, but rather claims dominance over the people that has accepted him as a guest. His goal was to force this people under his thumb, and to become its absolute and complete ruler. He sees himself as the people called and chosen to rule, whose goal is “to devour the peoples of the earth,” i.e., to bring them under his power.

To understand the jewish battle against everything Gentile, we must understand his thinking, which is to us wholly foreign and revolting. We will then know why there can never be the least cooperation between the German people and the jew.

Such jewish thinking, with all of its subversive elements, is written down and given form in the Talmud, the Schulchan aruch, etc., the racial and religious writings of the jews. Existing for centuries, they determine the life and actions of the Semitic race. Studying these writings that guide jewry reveals to us a deep gulf that has been eternally established.

Much has been written about the talmud by jewish and Gentile authors. References to these books for the purpose of illuminating the nature of the jews are usually met with the answer that these books do indeed exist, but that the larger part of the jews pay little attention to them, and do not guide their lives by them. At most, it is granted that “strict religious” jews follow these old teachings, just

like “strict” christians follow the teachings of the bible, but that the overwhelming number of jews have nothing to do with the teachings of the talmud and the schulchan aruch.

It is not our intention to dispute the fact that there are jews who know just as much or just as little about the talmud and other works related to it as the overwhelming number of christians know about the church fathers, the writings of the catholic scholastics, or those of the protestant reformation.

More important, and essential for our observations, is that these writings, the talmud above all, mirror the jewish character, which cannot be disputed from the jewish perspective. The talmud, etc., do not show us how the jews should be, how they should think, but rather they give us a picture of how the jews really are and how they really think. If we wanted to know what the jew is, what his nature is, we must study his writings, for they show him to us.

Let us let the jew himself speak to this:

The *Allgemeine Zeitung des Judentums* declared that the talmud

“characterizes the jewish psyche (nature) in a way as sharp as it is accurate.”

The jewish philosophy professor and talmud expert Cohen went beyond this and swore as an expert witness in a Marburg court:

“The talmud statements about faith and customs are binding on jews; they are laws.”

The contents of this book, which according to jewish judgment characterizes them “in a way as sharp as it is accurate,” whose precepts are binding for the jews in their faith and customs,

reveals to gentile, and especially Aryan, readers a concoction filled with arrogance, hypocrisy, licentiousness, and perversity that probably has no

equal in all of the Gentile world.

It seems to us more the miscarriage of a hysteric and diseased mind in the last stages of mental illness than a book of faith and customs,

especially when we are told that it reveals the nature of “fellow human beings” living in our midst “in a sharp and accurate way.” Walter Rathenau, himself a jew, surely knew why he described his racial comrades in Germany as “an Asiatic horde on the sands of the Mark.”

God, who is holy to all peoples, who is infallible and unreachable, is described in the talmud as a creature who is like a human, capable of error, changeable, unjust, dishonest, revengeful, and terrible, calling down troubles on himself.

The talmud gives the jew permission to do anything he likes to Gentiles, without any punishment. He may cheat Gentiles, hurt them, rob them, he may rape Gentile women and children, in short, do anything he wants, for according to the talmud, a non-jew is not a human being, but an animal “who is of the same flesh as a donkey.”

On the other hand, the cheating of one jew by another, or of his women or children, is harming or attacking God himself, for the jews are royal children.

In the Schulchan aruch, the real jewish law book, these things are affirmed and intensified. This book, too, is essentially concerned with how and in what ways Gentiles can be harmed, how they are to be treated, and especially how the “children of God,” the “royal children,” or as the jew Rathenau put it, the “Asiatic horde,” can bring their plans for world domination closer to reality.

When one remembers that these writings are put in the hands of fifteen-year-old jewish boys and girls and in part must be even memorized by them, even the last people’s comrade will understand that between us and the jewish element there is an unbridgeable chasm of racial differences, both in nature and character.