

The Significance of the jew in German Cultural Life

CloverGrass

Feature Image: Mobile soup kitchen – Germany 1920

Background: The “Aryan Law” was a piece of legislation the National Socialists implemented early in Hitler’s rule to drive jews out of their German professions. This excerpt from a 54-page pamphlet summarizes the law and argues for its beneficial effects. It was designed for mass distribution. The bulk of the pamphlet provides figures to show that jews were over-represented in various populations. It then shows that this is the result of jewish arrogance, and that Germany was saved by Hitler from a jewish takeover. It shows jews are being treated well, and that only their intolerable presumption is being restricted.

The source: E. H. Schulz and R. Frercks, *Warum Arierparagraph? Ein Beitrag zur Judenfrage* (Berlin: Verlag Neues Volk, 1934).

Why the Aryan Law?

A Contribution to the Jewish Question

by Dr. E. H. Schulz and Dr. R. Frercks

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On 19 May 1933 Reich Chancellor Adolf Hitler gave an interview to Bernard Ridder, an American journalist for the *New York State Newspaper*. Discussing the jewish question in Germany, he said:

“Should I allow thousands of German-blooded people to be

destroyed so that the jews can live and work in luxury while millions starve, falling victim to bolshevism out of desperation?"

Can the justice of his words be doubted when one recalls that, according to the Prussian census of 16 June 1925, 6.9% of all independent pharmacists, 17.9% of all independent physicians, 4.8% of all independent artists, 27% of all independent attorneys, 4.6% of editors, 11% of theater directors, 7.5% of actors, and 14.8% of all independent dentists were jews! And these huge figures when the jews were only 1% of the population!

Is that anything other than a jewdification of our entire cultural system?!

And what would these figures look like if one had had the ability to include baptized jews and dissidents.

Berlin is the jewish metropolis in Germany. The process of jewdification is considerably further along. That is understandable, since one is in the immediate vicinity of the protective arms of democracy and social democracy, where developments can occur unhindered. Thus in Berlin on 16 June 1925 32.2% of the pharmacists were jews, as were 49.9% of the physicians, 7.5 of the graphic artists, 50.2% of the attorneys, 8.5% of the editors, 14.2% of the directors and theater heads, 12.3% of the actors and 37.5% of the dentists.

These figures cry out for legal limitations on jewry, and it is surprising that former governments did not take the appropriate action to tell the jews "this far and no further."

The jewish influence gave the rest of the world an entirely false impression of the nature of the German people.

Inside the Reich, they poisoned the soul of the people, and all social and political relationships.

Until the national uprising, the leaders of the National Socialist movement were persecuted, defamed and suppressed by a system that was a willing tool in the hands of a foreign and different race.

The national revolution freed the German people from this foreign influence, which had also dominated and ruined the German press and public life in significant ways.

He who wants to understand the German revolution of 1933 must understand that it had this goal:

“Germany must be governed by Germans for Germans. The central idea of the National Socialist revolution was the longing of the German people to once more be master in every area of its own life. As a great, confident people, we demand only this of the other peoples: that they permit us, as their equals, to govern ourselves as we wish and find our own way to happiness.” (Reich Minister of the Interior Dr. Frick)

The Jewdification of the University System

How do things look with regards to the next generation of our people, which is still studying at institutions of higher learning in Prussia, and which after graduation will serve our people in positions of leadership? The newsletter of the association of German philologists provides the following interesting information as of 1 May 1932:

3.1% of the 284,349 boys attending the boys' high schools of Prussia are jews. Berlin is in the lead here with 8.0%, followed by Hesse-Nassau with 6.3%, Upper Silesia with 2.7%, Grenzmark with 2.4% East Prussia with 2.0%, the Rhineland with 2.1%, the Saar with 1.8%, etc. In only two provinces, Saxony and Schleswig-Holstein, is the figure under 1%, that is, under the percentage of the jewish population in Prussia as a whole.

The figures for the girls schools stand out even more blatantly. In Berlin, the jewish percentage at girls' schools is 10.4%, in Hesse-Nassau 12.7%, in Lower Silesia 7.0% and in the Saar 4.0%. Only in Schleswig-Holstein is the percentage of jewish girls in higher schools at 0.8% less than the percentage of jewry in the general population of Prussia.

We turn once again to Berlin to show the dangerous extent to which individual high schools in Berlin have been jewdified. The figures

are from April 1933.

The Wilmersdorf district is in the lead, with 35.14% of the pupils at high schools being jewish. Schöneberg follows with 20.01%, Charlottenburg with 19.85%, and Berlin-Mitte with 17.02% There is not a single Berlin district in which the percentage is lower than that of the percentage of jews in the general population. In ten Berlin districts the percentage of jewish children attending high schools is higher than the 4.3% of all Berliners who are jewish.

The jew, of course, lives in the so-called “better” districts of Berlin, practically overwhelming districts in the west of the city.

The Jewdification of the Student body at Universities and Other Institutions of Advanced Learning

According to university statistics for Prussia for the winter semester 1932-1933, 64,567 students were enrolled at universities, technical colleges, and agricultural, veterinary, forestry, mining, commercial, educational and theological schools, including 11,301 women. The total jewish percentage was 5.2%. The percentage of men was 4.6%, of women 7.9%. 4.6 times as many jewish men, and nearly 8 times as many jewish women, are thus studying at Prussian institutions of higher education as compared to the percentage of jewry in the general Prussian population.

The percentage of jewish students is particularly high at law and medical schools. No less than 7.1% of law students are jews. The percentage of jewish women students is 16.8%.

Jewish students in general are 9.4% of medical students, among jewish women the figure is 12.2%. These figures are even more extreme at the upper levels, since jewish students are better able to continue through the examinations as a result of their better economic standing. It is therefore not surprising that the preference of jewry for law and medical study leads later to consequences in the professions, as we have earlier shown. In some big cities, the jewish percentages are far over 50%.

The figures for Prussian institutions of higher education are watered down by statistics from provincial institutions, where the

percentage of jews is significantly lower. The headquarters of the jews is Berlin, from which the spiritual disruption of the whole nation flows. There during the winter semester 1932-1933, jews were 12.5% of the law students, 21.9% of the medical students, and 9.0% of the philosophical students. The percentage of jewish women students is frightening. 26.7% of the women law students at the University of Berlin are jewish, 25.4% of the medical students, and 11.1% of those in the philosophical departments.

The Jewdification of University Faculties

The jewdification of our colleges and universities over the years has reached almost frightening proportions. We begin with a publication from 1931. Karl Hoppmann, in his volume *On the State of Jewdification in the Academic Professions* found the following figures:

1. University of Berlin:

Medical faculty over 50%

Philosophical faculty 25%

1. University of Göttingen, 32% of the professors were Jewish:

Legal Faculty47.0%

Medical faculty 34.0%

Philosophical faculty40.0%

Mathematics and Natural Sciences . . . 23.0%

1. University of Breslau

Legal Faculty30.0%

Medical faculty 37.0%

Philosophical faculty 25.0%

1. University of Frankfurt (Main)

Legal Faculty55.0%

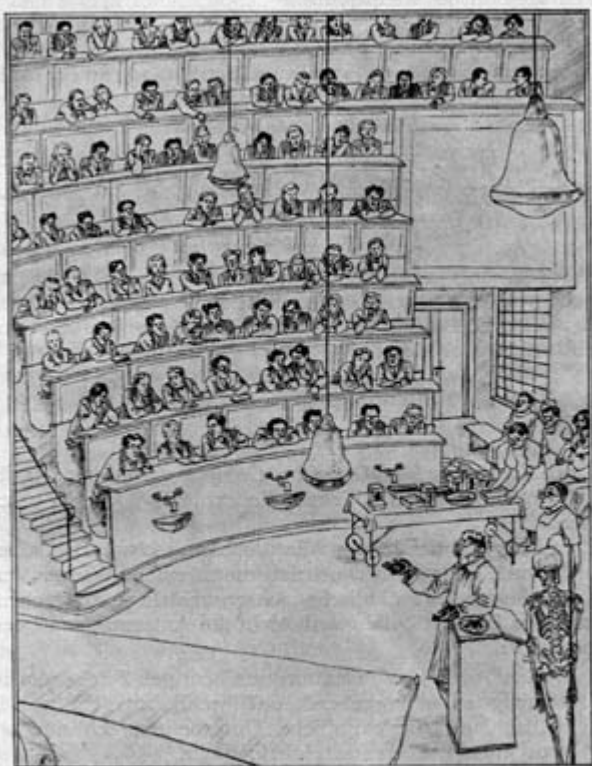
Philosophical faculty 14.0%

Mathematics and Natural Sciences . . . 28.0%

Medical faculty 21.0%

Economics 28.0%

Die Verjudung der Berliner medizinischen Fakultät:



21,9 % der Studenten
 25,4 % der Studentinnen
 über 50 % der Dozenten waren Juden.

Caption: The jewdification of the Berlin medical faculty. 21.9% of the male students 25.4% of the female students, and over 50% of the faculty were jews.

Jewry in the Stock Exchange

Jewry has a dominating role on the stock exchange. The board of the Berlin stock exchange is almost exclusively jewish. In the various committees, the percentage of the jewish race is sometimes many times as high as the Aryan. The committees include:

	Germans	Jews
Board of the Stock Exchange	11	25
Board of the Produce Exchange	4	12
Board of the Metal Exchange	2	10
Committee for Internal Affairs	2	8
Supervisory Committee for Stock Quotations	2	14
Futures Committee	3	15
Committee to Approve New Issues	5	18
Supervisory Committee	2	14

That means that 117 of 147 members are jews, or nearly 80%.

The Jew in Theater and Film

The extent of the jewdification of German theater and film is evident from 1931 figures. Of 234 theater directors, 118 (50.4%) were jews, 92 (39.3%) were Gentile.

Berlin led in this area as well, with 23 of 29 theater directors (80%) jewish.

The situation in film is similar. The Viennese Catholic periodical *Schönere Zukunft*, which certainly cannot be accused of anti-semitism, wrote the following in its 3 February 1929 issue:

“The percentage of jewry in today’s film industry is so high, at least by us in Germany, that there is only a tiny part left for Christian firms.”

The Jews in Politics and the German Reichstag

Jewry has long sought political influence as well. This formerly happened in covert ways, mostly through direct or indirect control of money matters. Nearly every noble once had his financial jew. Since 1848, the birth of political parties in Germany, jewry has openly sought to become a political power.

The jew Marx was the founder of Marxist doctrine, the jew Lassalle was the founder of the Social Democratic Party. The founders of the Independent Social Democratic Party of Germany were the jews Bernstein, Haase, Kautsky, Hilferding, Cohn, Davidsohn, Simon, Rosenfeld, Eisner, Levi, etc. Carl Liebknecht and Rosa Luxemburg were the leaders of the Communist Party, and recently the jews Rosenfeld and Seydewitz founded the Socialist Workers Party. Jews sat in the press offices and the various editorial offices of party newspapers, and above all in the various parliamentary factions.

We can quote Karl Hoppmann’s 1931 figures on jewry in the German Reichstag, taken from his *On the Jewdification of the Academic Professions*:

“Since the academic element has a major role in German parliaments, it may be interesting to see how strongly jewry is represented among the members of the Reichstag. The most jewdified is the State Party, 28.6% of whose representatives are jews. The Social Democratic party with 11.9% is second. Jews are particularly prominent in the important law making committees. For example, 50% of the eight Social Democratic representatives on the Judiciary Committee are jews. The same is true for the Committee for Reforming the Criminal Code. 43% of the Social Democratic members of the Rules Committee are jews. This is particularly significant, since the jewish members are almost all

academics.”

If one considers committee membership of all parties together, here is the percentage of jewdification of typical committees in the German Reichstag:

Committee on Legislative Privileges	10.7%
Foreign Affairs	7.1%
Rules	14.2%
Budget	11.4%
Taxation	7.1%
Commerce	10.7%
Economy	7.1%
Population Policy	7.1%
Housing	7.1%
Education	3.5%
Judiciary	17.8%
Criminal Code	21.4%
Rye Support	14.2%

We think it necessary to mention that the communist wave that threatened to destroy Germany politically, economically and intellectually can primarily be traced back to jewry.

Conclusion

Is it any wonder that the jew is arrogant? The greater the jewish influence the more secure they feel, and the more ominously and clearly their character and goals become clear: Pride, intolerance and superiority on the one hand, a drive for world domination on the other. Several pointed jewish statements are examples:

Hochmut: The familiar “Dorfgeschichte”-Auerbach says:

“We jews are the most intelligent race.”

“We are the chosen ones,”

says Dr. Bernhard Cohn (Jüdisch-Politische Streitfragen, 20, 22). He continues:

“We may carry our head high and demand particular respect. We must not only be treated equally, but better. We deserve the particular respect of other peoples.”

Rabbi Dr. Rulf wrote a book (*Aruchas bar-Ammni*, Israel's Healing, Frankfurt a. M. 1883) in which he says:

“The jewish people are a blessing for all peoples. The blessing has followed on the heels of the jews. A whole world lives from the jews, who feed everyone, and everywhere spread wealth and pleasure, comfort and prosperity. Only the commerce of the jews creates value. Work alone does not do that. Half of the world's population would starve without the jews.”

The jew Dr. Duschak wrote:

“The world could not exist without the jews.”

The well-known jew Sacher-Masoch explained the hatred of anti-Semites against the jews in this way:

“It is the same hatred a Negro feels against the whites because of their superiority.”

That the jews even went so far as to suggest to Bismarck that he make the jewish Day of Atonement a national holiday is certainly no sign of modesty.

Intolerance: The jew Klausner (*Society*, edited by Conrad, Volume 12) wrote:

“Anti-semitism and criminality are nearly the same thing. There are criminals who were not anti-Semites, but no anti-Semites who were not criminals.”

The work by Dr. E. Fuchs, *The Future of the Jews*, (Berlin, Philo-Verlag, 1924) judges our greatest historians, Hartmann and Treitschke, who see the jews as our misfortune:

“Men blinded by prejudice and hatred. Small, tiny men.”

World Domination: The jewish attorney Maurthner in Vienna said

back in the 1880's:

"It is not just a matter of fighting anti-semitism. We want to oppose it with jewish domination!"

They made the attempt. If the German people had not recovered their senses at the last moment, and if they had not had a Führer and Chancellor named Adolf Hitler who recognized the danger and woke the German people, we would have fallen into slavery.

As we have already noted, the jew has always known how to rouse sympathy when things were rough for him. Consider this report from the meeting of the PEN Club in Ragusa at the end of May of last year:

"Schalom Asch in his keynote address noted that the suffering of the jews in Germany had aroused the sympathy of the entire world. Only the German government remained untouched. He claimed the jews have given Germany its deepest thoughts, its most beautiful songs, its greatest poets, artists and philosophers. Today one had crucified them in Germany and covered them with their own blood."

Mr. Schalom Asch began crying in the midst of these outrageous lies. He spoke in the hope that his words would be heard for the sake of justice and humanity throughout the world.

The jew Asch cries! The German people are not moved. They want no torture or persecution, but also no unjustified sympathy, only justice!

Remember always the words of Field Marshall Moltke:

"The jew is a state within the state."

Remember also the works of our great historian Mommsen:

"In antiquity too the jew was the ferment of cosmopolitanism and national decomposition."

And remember Goethe:

“The israelites have never done much; they possess few virtues, and most of the deficiencies of other peoples!”