

Hagur



Visual Nazi Propaganda

From Hagur's Private Collection
since 1998

© March 2013 – Skull Press Ebook Publications
Ghent, Belgium (Non Commercial)

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Foreword by Hagur

From the mid-nineteenth century the German periodic press had embodied a rich tradition of graphic political satires. It was therefore natural that the National Socialists, with their keen sense of propaganda, should seize on the cartoon as a convenient vehicle for spreading their message.

Since its inception in 1924, Julius Streicher's notorious publication, *Der Sturmer* (The Stormtrooper), employed 'Fips' (Philip Ruprecht) to produce the front-page cartoons that gave graphic illustration to the journal's motto: 'The Jews are our misfortune'. Similarly, Joseph Goebbels, Gauleiter of Berlin and Party Director of Propaganda, highly valued cartoons and used them from the late 1920s in his newspaper, *Der Angriff* (Attack). In an obvious attempt to go 'up market' in the 1930s, the Party published *Die Brennessel* (The Stinging Nettle) as its own counterblast to sophisticated liberal publications such as *Simplicissimus* and *Lustige Blatter* (Merry Pages).

Such competition was, of course, destined to disappear in 1933. Adolf Hitler had never made a secret of his intention to destroy the 'so-called freedom of the press' once he achieved power, and after the Reichstag fire, many liberal and socialist newspapers and journals were unrestrainedly suppressed.

Others were 'co-ordinated' -- initially by a process of wholesale intimidation, and latterly by the legal sanctions embodied in the 'Reich Editorial Law'. This made editors responsible for ensuring that no 'offensive' or 'subversive' material appeared in their journals and put them under the ultimate supervision of Goebbels' Ministry of Public Enlightenment and Propaganda, which had rapidly established offices in all main centres. In keeping with Goebbels' celebrated dictum that 'the Government should be able to play on the press as though it were a piano', official news conferences and written communications reinforced the ethos of the 'New Germany' and instructed editors on what was to be emphasised, played down or omitted, and even which words or expressions might be used and which were deemed 'undesirable'. Illustrated material had to be approved by a censor before publication.

The new measures effectively meant that comment on home affairs was limited to cartoons of approbation, while satire was reserved for Germany's real or imagined enemies. The cartoons of the period thus provide an accurate reflection of the shifts in Nazi policy and the accompanying cynical manipulation of public opinion. Particularly striking is the way in which, on the one hand, the German public was being reassured of its leader's pacific intentions while on the other it was being prepared for war. A mere four days after taking office, Adolf Hitler was secretly meeting senior army officers and outlining plans for the implementation of the programme already foreshadowed in *Mein Kampf*. Over the next few years further meetings reinforced these strategies, culminating in

the Four Year Plan of 1936, whose premise was the perceived need to prepare a war of aggression.

But the main task of Nazi propaganda, both at home and abroad, was to reassure the general public, alarmed at the possibility that Adolf Hitler meant war. The 'Peace Declaration' in Hitler's speech to the Reichstag on May 17th, 1933, was intended to do just this ...

True art as defined by Adolf Hitler was linked with the country life, with health, and with the Aryan race. "We shall discover and encourage the artists who are able to impress upon the State of the German people the cultural stamp of the Germanic race . . . in their origin and in the picture which they present they are the expressions of the soul and the ideals of the community." (Hitler, Party Day speech, 1935).

Finally, Adolf Hitler understood the power of propaganda. In his book, *Mein Kampf*, Hitler wrote two chapters on propaganda, stating that it must be aimed at people's emotions rather than their intellect. Posters of Hitler filled Nazi Germany, depicting him as a kind, gentle leader who possessed immense strength and a passion for art and culture.

Propaganda was also used to denigrate and defame the Jews. As we already know from the above, Julius Streicher's newspaper, *Der Stürmer*, featured crude caricatures defaming the Jewish people. Even children's textbooks were enlisted in the Nazi campaign of hatred.

A quotation:

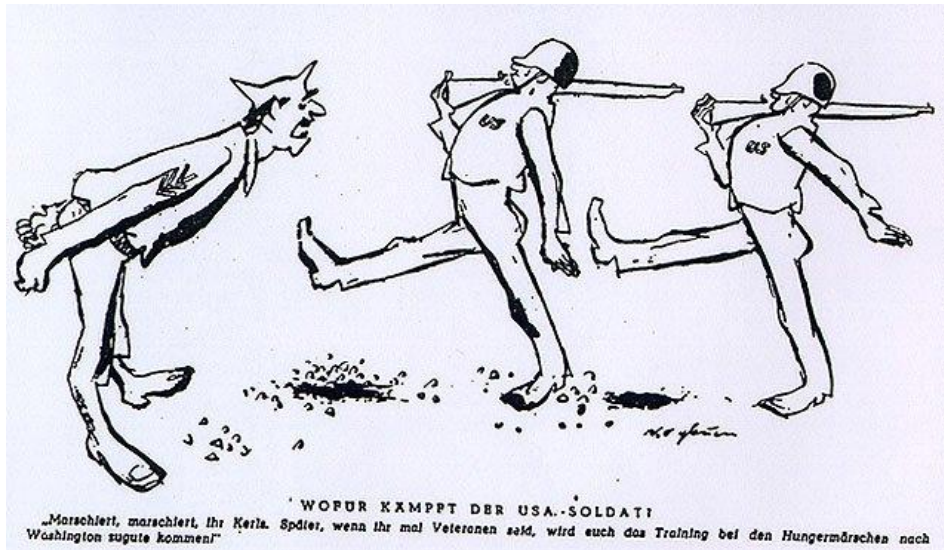
"Divine destiny has given the German people everything in the person of one man. Not only does he possess strong and ingenious statesmanship, not only is he ingenious as a soldier, not only is he the first worker and the first economist among his people but, and this is perhaps his greatest strength, he is an artist. He came from art, he devoted himself to art, especially the art of architecture, this powerful creator of great buildings. And now he has also become the Reich's builder."

Hakenkreuzbanner (The Swastika Flag), June 10, 1938

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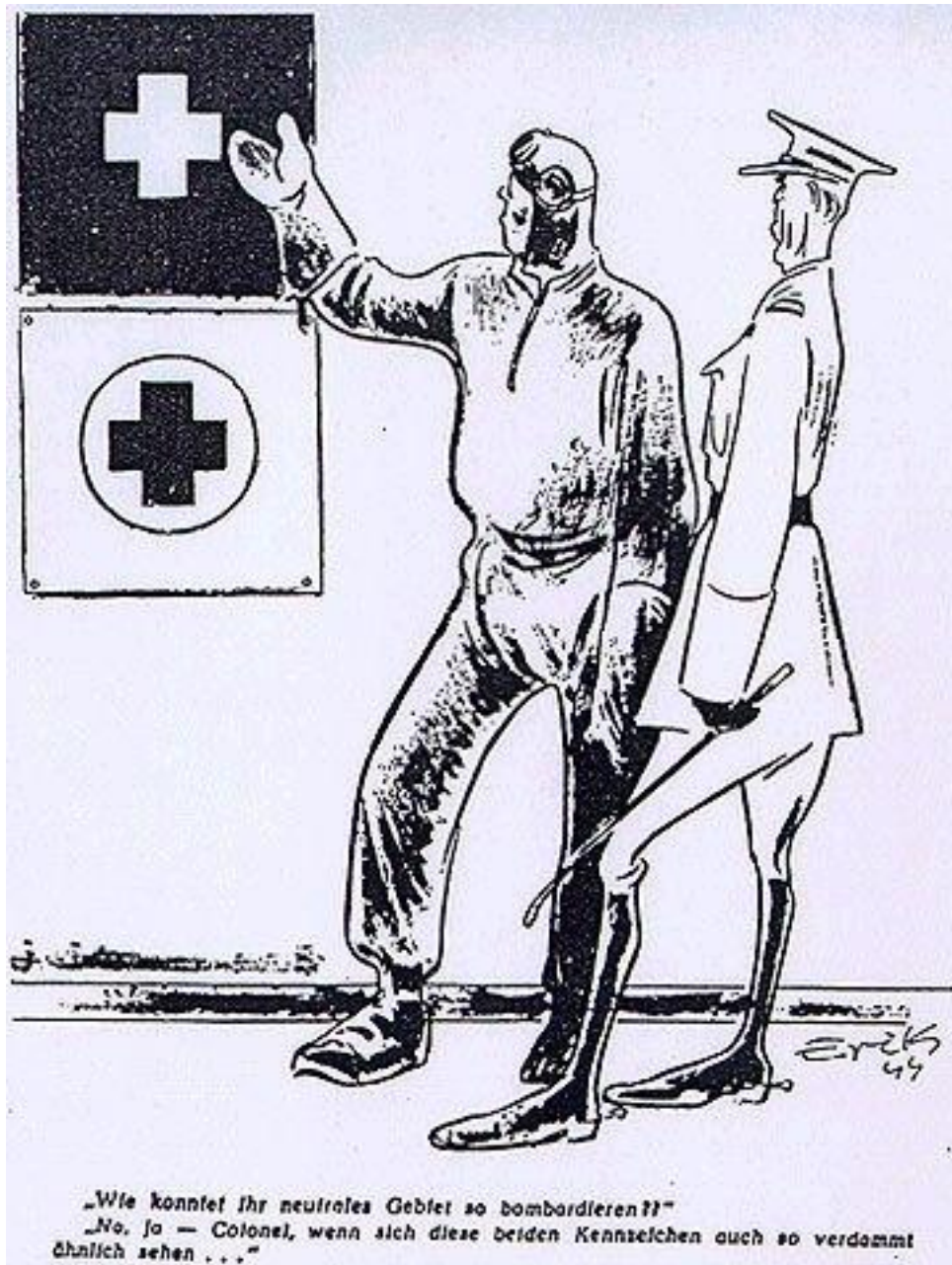
Cartoons from *Das Reich* 1944-1945

Joseph Goebbels founded *Das Reich*, a prestige weekly newspaper, in 1940. It had a circulation of over a million. Here we have editorial cartoons from 1944-1945. They attempt to make the best of a deteriorating military situation.



"What is the American Soldier Fighting For?"

"March, boys, march! Later when we are veterans, we will be able to use our training in hunger marches in Washington!" (9 January 1944)



"How could you bomb neutral territory like that?!"

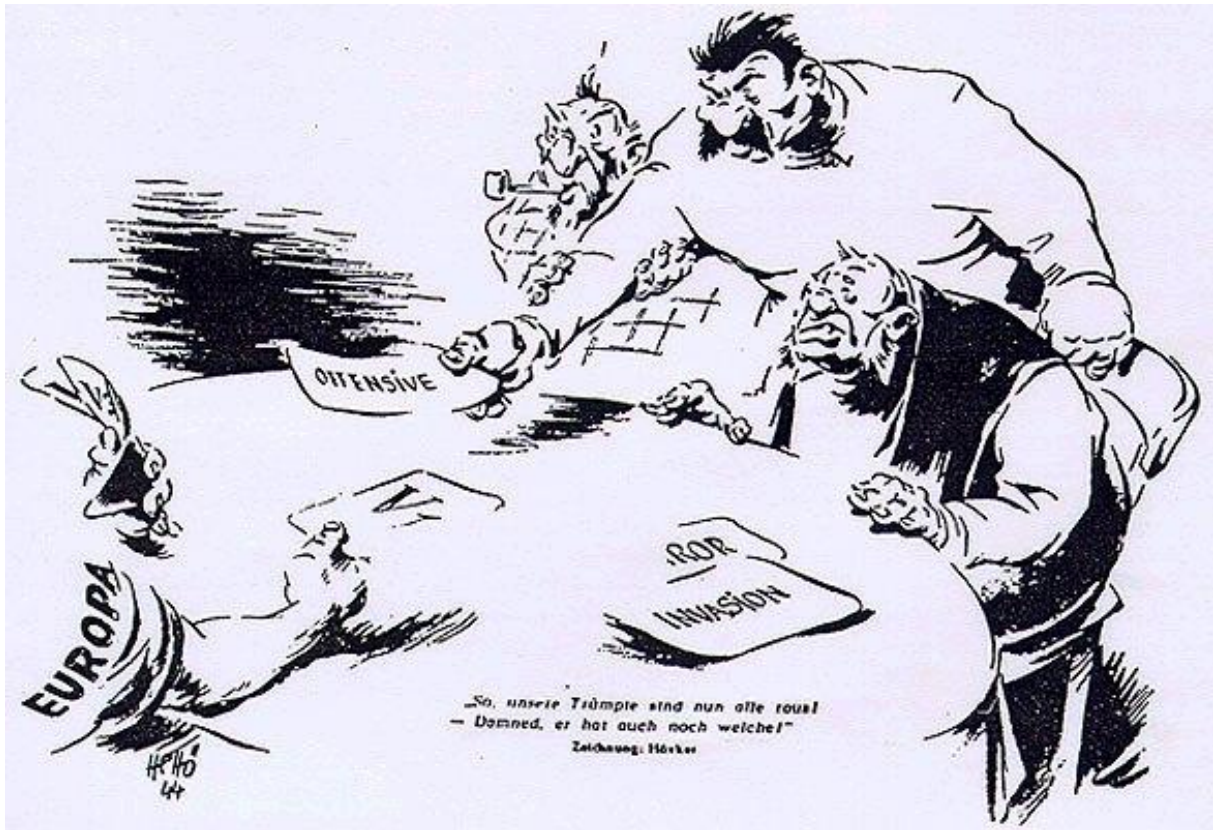
"Well, colonel, the two symbols are so much alike..."

Allied planes had by error bombed Switzerland, which has a cross on its flag. The Nazis accused the Allies of intentionally bombing hospitals, hence the pilot's response suggesting that he had confused the Red Cross with the Swiss Cross. (16 April 1944)



The Allies, having just invaded Europe, now face German V-1 rockets. (2 July 1944)



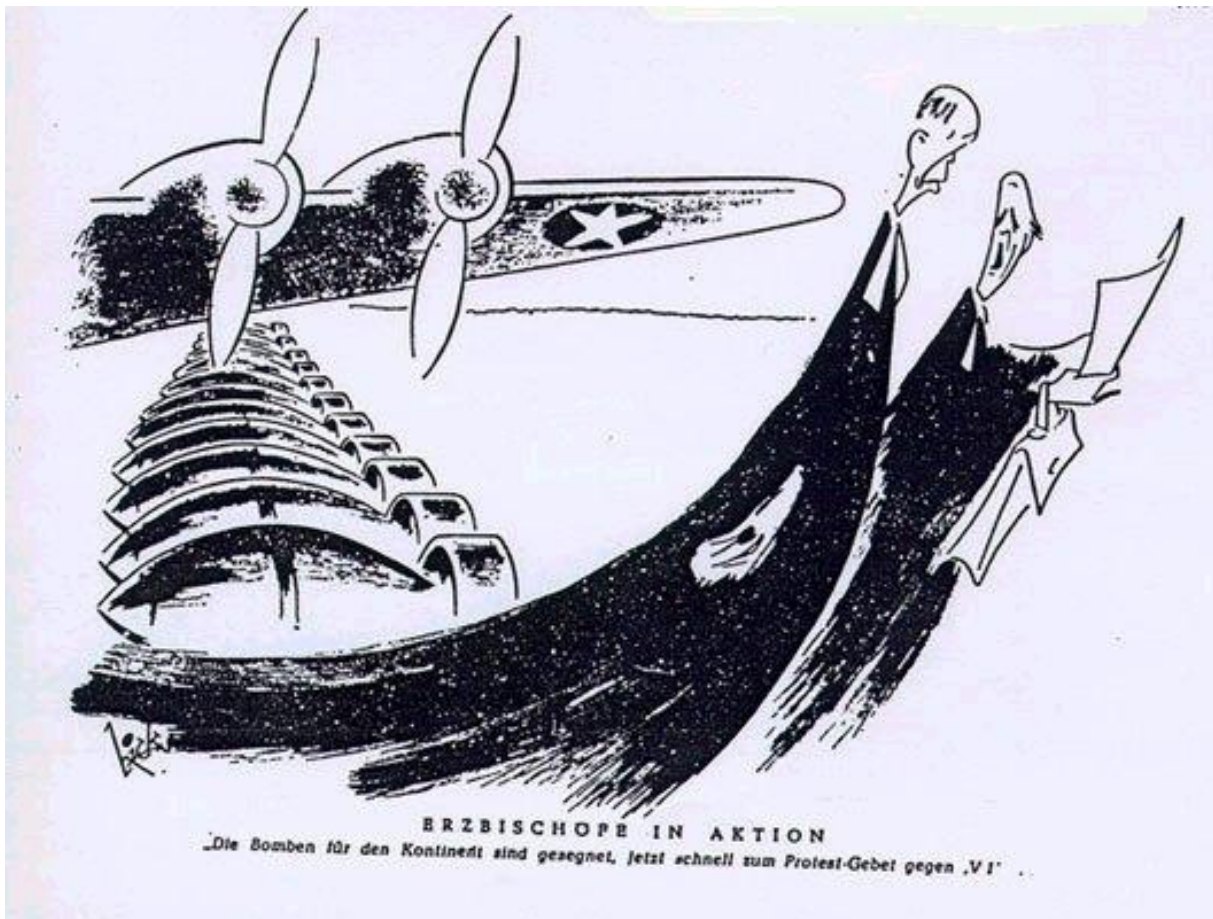


"We've played our last trump."

Damn, he still has one!"

Another cartoon on the V-1 theme. The Allies have done all they can, Europe [i.e., Germany] has one more card. (9 July 1944)

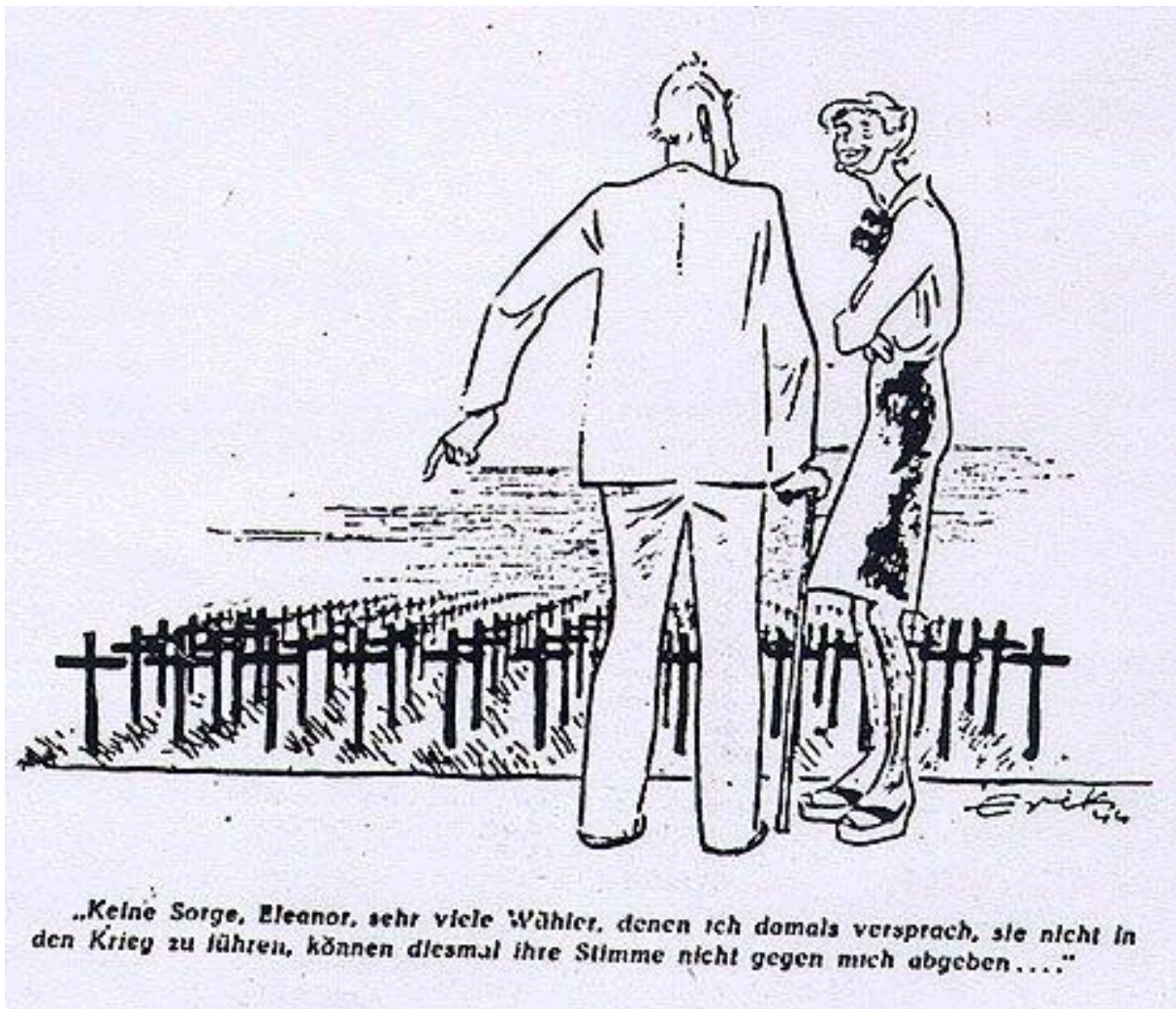




The Archbishop in Action"

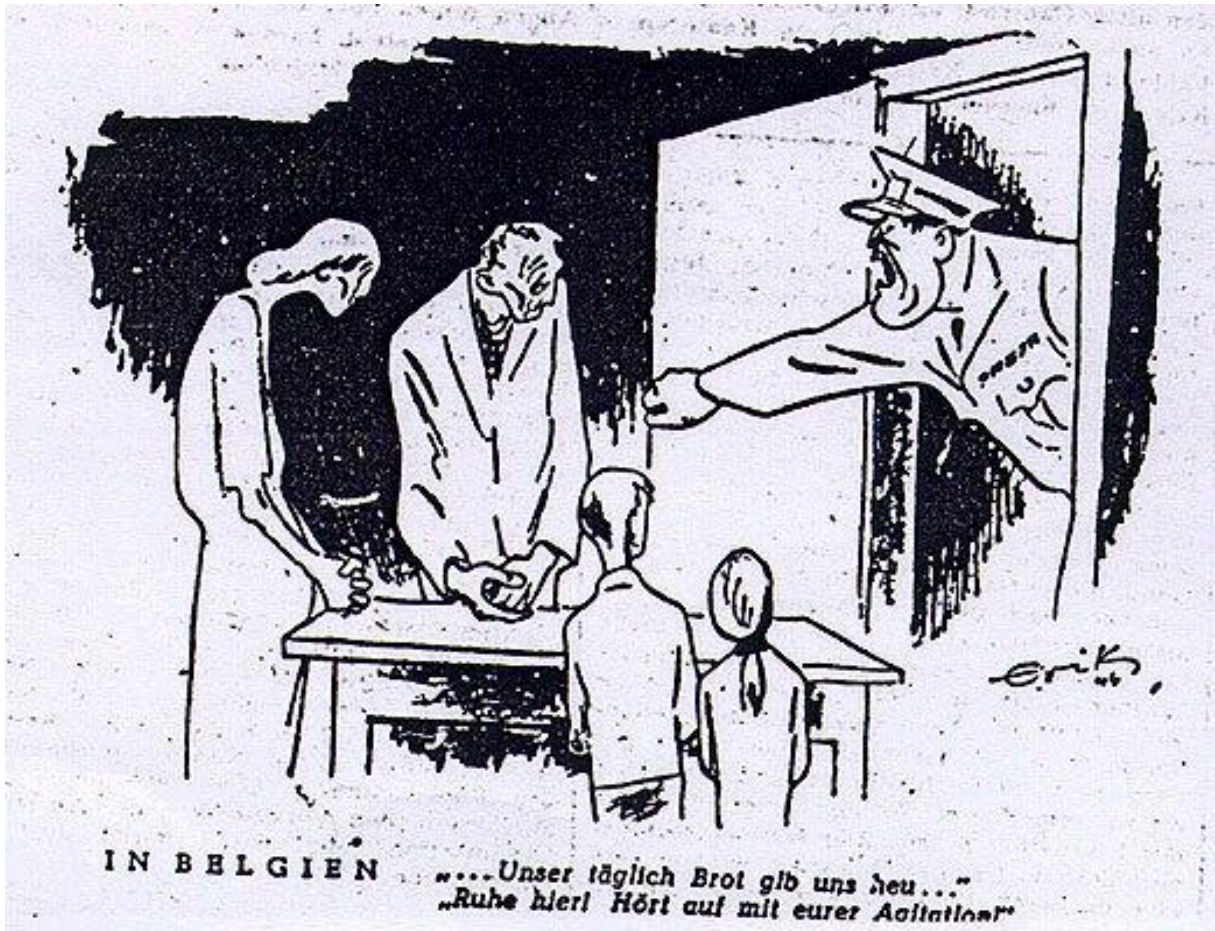
I've blessed the bombs for the Continent. Now I can go to the protest meeting against the V-1." (6 August 1944)





"No need to worry, Eleanor. Many of the voters that I promised that I would never lead to war can no longer vote against me..." (3 September 1944)





"In Belgium"

"Give us this day our daily bread..."

"Shut up! Stop the agitation!"

The suggestion is that Allied occupation is not such a good thing. (1944)





"The Allies"

England is pulling the plow, the United States is guiding it, and Russia is sowing the seed. (7 January 1945)



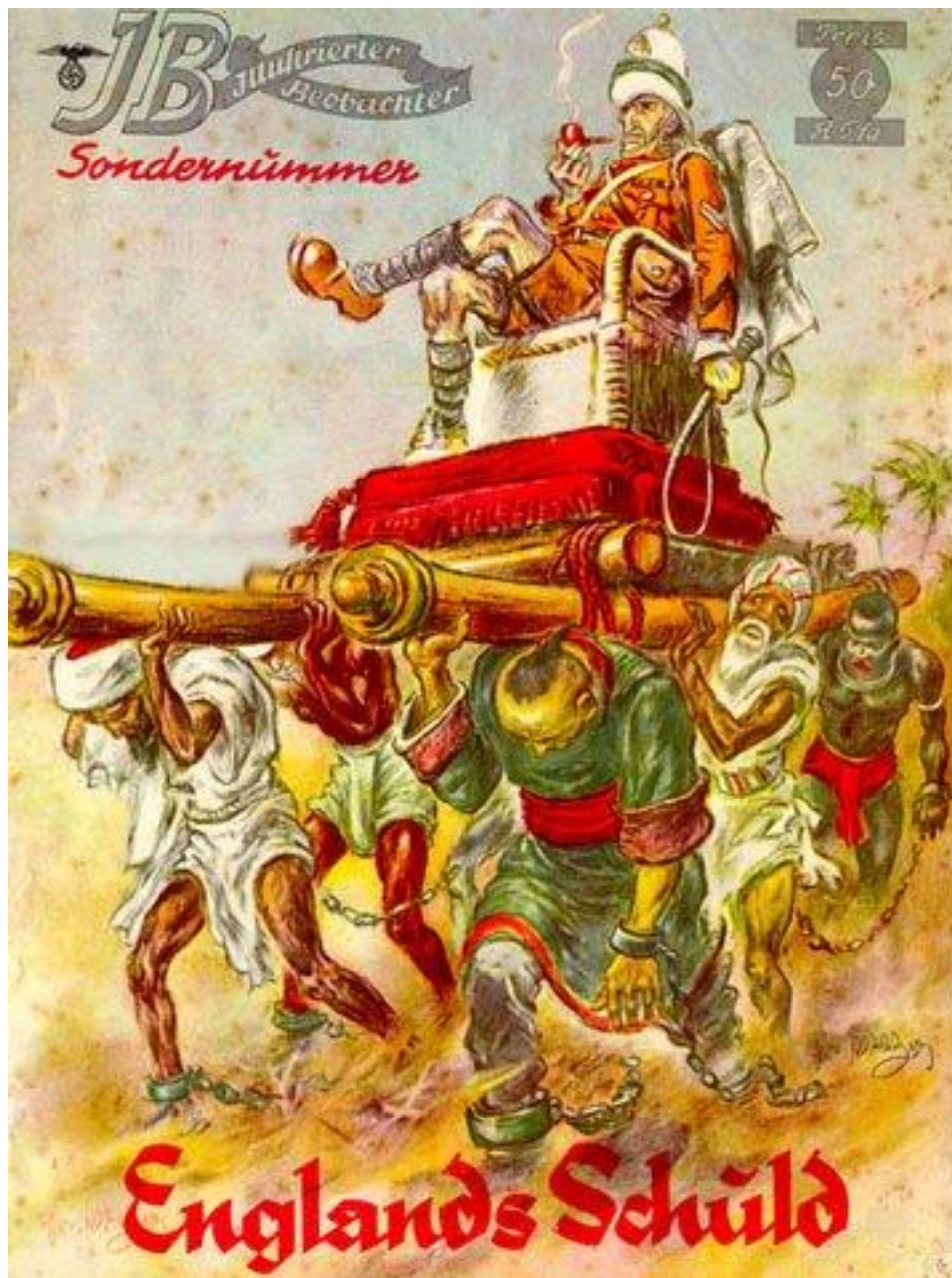


"The Stones Speak in the Rocky Mountains"

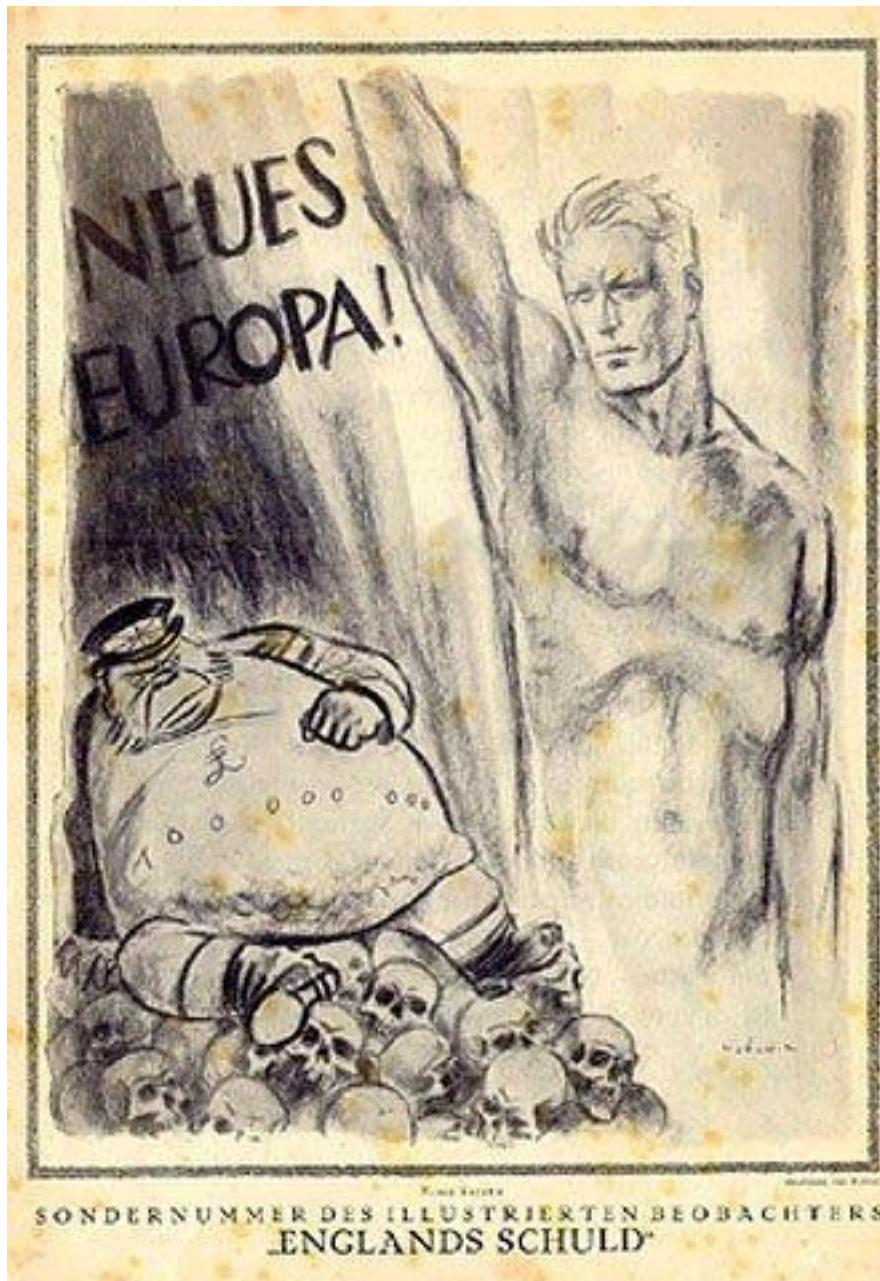
"Lincoln: My dear colleague, I shed blood to end slavery."

Washington: "...and I think that our colleague today is doing exactly the opposite!"(21 January 1945)

England's Guilt



This is the issue's cover, which folded out to reveal a large map of England on the reverse.



This is the interior cover. In large letters, the phrase is "A new Europe!" A fat Englishman is sitting on a pile of skulls.



p. 4-5: This and the next illustration go together. The caption in the centre reads: "1914 - Two Encirclements - 1939." The map to the upper right shows how Germany and its allies were surrounded in 1914. The middle map shows the situation in 1939. The map to the left on the page below shows the results after the conquests of Czechoslovakia and Poland.




The pictures below the main caption discuss various English figures. The most interesting is the one at the bottom right of this page, a description of Winston Churchill: "He twice attempted encirclement. Churchill and Lord Grey incited England into war in 1914. He played the same role in 1939, in part to satisfy his own drive for power. His lack of honesty and dirty dealings got on the nerves of many of his current "colleagues." One of his first official acts was the unscrupulous sinking of the *Athenia*. [This was a liner the Germans sank, but they blamed the British for it.]


VON JUDEN BEGRÜNDET...

SPRINGENBERG 1918

Ein Jude begründete das britische Weltreich...





Benjamin Disraeli, der große Staatsmann des britischen Reiches, wurde von einem Juden begründet.



Die große Königin Victoria, die die Welt beherrschte, wurde von einem Juden begründet.

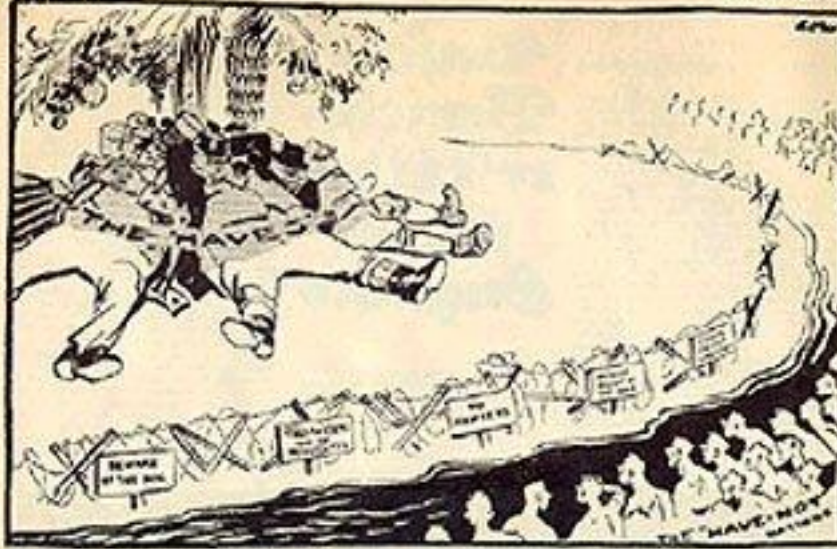
Die große Königin Victoria, die die Welt beherrschte, wurde von einem Juden begründet.

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pp. 10-11: The caption on these two pages reads: "A Jew founded the British Empire, and Jews rule it today!" P. 10 discusses Benjamin Disraeli, who it says was the founder of the Empire.



„Denn hier ist die Welt zu finden...“
 In die Welt zu gehen, das heißt die Welt zu verlassen, das heißt die Welt zu verlassen, das heißt die Welt zu verlassen...
 (Caption text is partially illegible)

Das fette England und die hungrierige Welt

Das fette England...
 (Introductory text describing the contrast between England and the rest of the world)

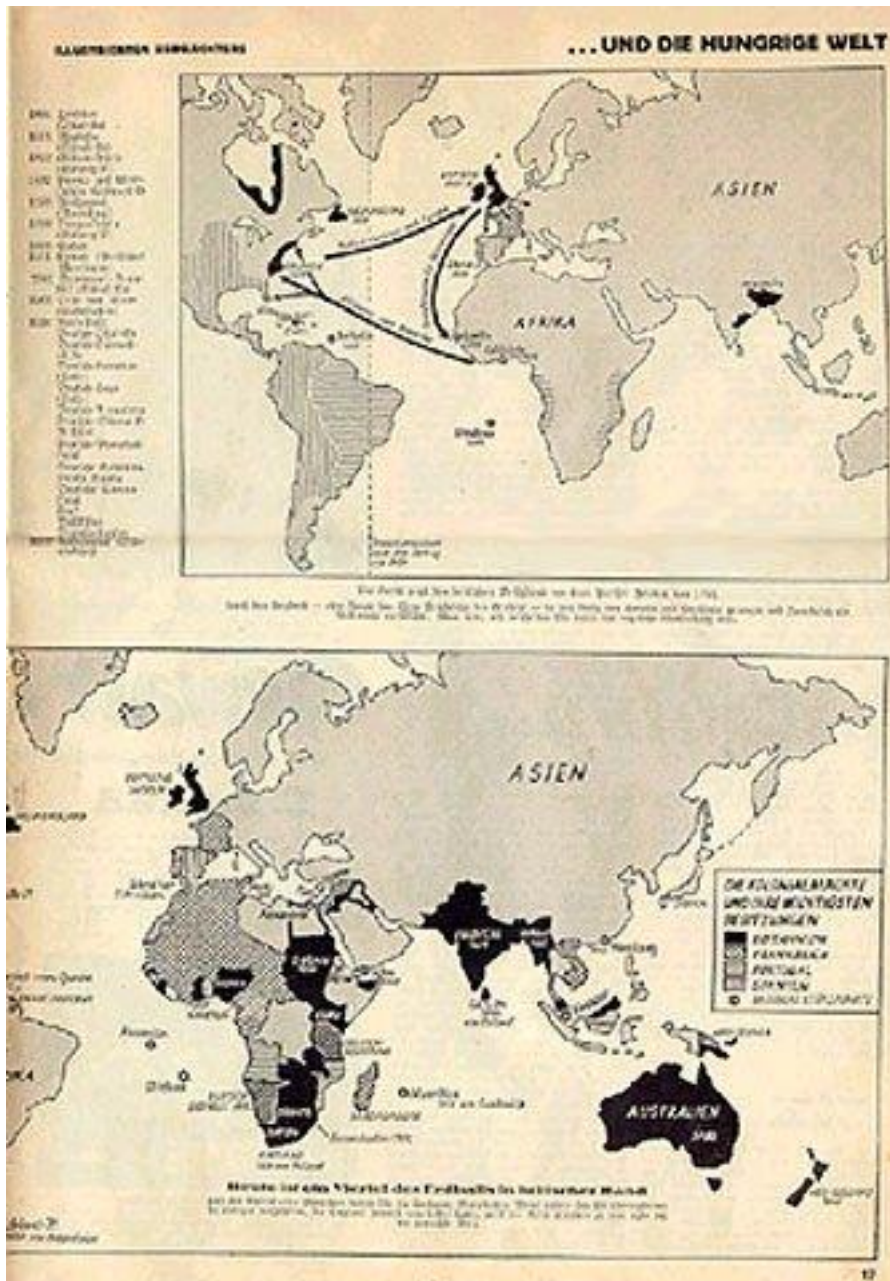
Die hungrierige Welt...
 (Introductory text describing the plight of the rest of the world)

Die englischen „Besitzungen“ im 14. Jahre

- | | |
|-------------------------|----------------|
| 1) Australien (Neuland) | 10) Kamerun |
| 2) Kanada | 11) Madagaskar |
| 3) Indien | 12) Ostafrika |
| 4) China | 13) Persien |
| 5) Japan | 14) Korea |
| 6) Philippinen | 15) Formosa |
| 7) Hongkong | 16) Singapur |
| 8) Ceylon | 17) Burma |
| 9) Borneo | 18) Malakka |
| 19) ... | 19) ... |



pp. 16-17 show the extent of the British Empire. The cartoon at the top of this picture, from the well-known cartoonist Low, shows prosperous Englishmen protected by barbed wire from the world's less fortunate. There follows a list of England's colonial possessions.



This page notes that 1/4 of the world is in British hands.

Und ihr Kriegsziel?

„Daily Herald“:

„Deutschland muß zerschnitten
geschnitten werden. Der Rhein muß
die Westgrenze, die Oder die Ost-
grenze werden.“

„Picture Post“:

„Die Heuchelei, daß wir uns nicht
im Kriege mit dem deutschen Volk
befinden, muß aufhören. Wir wollen
damit aufhören, um wegen des
Versailles-Vertrages Vorwürfe zu
machen. Wenn dieser Krieg ein ist,
muß Deutschland in kleine Staaten
zerhackt werden. Wenn jemand
an einem bösartigen Geschwür lei-
det und gequält wird, so schneid-
et er sich aus. Napoleon, Preußen, deutscher Militarismus, dies alles bildet das bösartige Geschwür,
an dem die Welt leidet. Wir kämpfen für die Gesundheit wahrer Freiheit. Uns nach diesem Krieg wick-
lichen Frieden zu haben, darf auf der Landkarte Europas nichts mehr von Deutschland übrigbleiben.“

Parsons (A. Charles Garrod) in „Daily Telegraph“:

„Durch eine Rheinlandsbesetzung in einer viel weitergehenden Form als die nach dem Weltkriege müßten
die Alliierten bis zum Aufbruch einer neuen Ordnung eine strategische Herrschaft über Deutschland
anstreben.“

Der englische Botschafter in Paris, Sir Ronald Campbell:

„Es muß Englands Ziel sein, Deutschland ein für allemal als militärische Macht zu vernichten!“

Henry James in „Figaro“:

„Deutschland muß so verkleinert werden, daß es für immer seine Weltbeherrschungspläne aufgibt.“

Der englische Vizekonsul in Paris, Charles Garrod in „Evening“:

„Wenn meine Anlegung politischer Realitäten und meine Geschichtsdiagnose richtig sind, so kommt
man unweigerlich zu der Schlüsselfolgerung, daß es nur einen einzigen Weg zu unserer Sicherheit und
zur Beseitigung der deutschen Gefahr gibt. Dieser besteht darin, das politische Werk Bismarcks ange-
schaut zu machen, das politische Band mit Preußen zu zerschneiden, diese ungeheure und wuchtige
Masse aufzulösen, mit anderen Worten, an Stelle des geeinten und zentralisierten verpöbten Reiches
ein dezentralisiertes Deutschland kleinerer Staaten zu setzen.“

„Spezialist“:

„Wenn wir Deutschland in diesem Krieg besetzt haben, stehen wir vor der Aufgabe, mit einem Volk
fertig zu werden, das keine wirklichen oder eingebildeten Beschwerden vorzubringen hat.“

Wladimir d'Ormesson in „Figaro“:

„Da sich das deutsche Volk mit Begeisterung der Regierung Hitler hingegen hat, muß der Friede von
politischen und materiellen Garantien umgeben sein.“

Charles de Gaulle:

„Ich hätte ihn zu dem Tage zu leben, an dem Hitler vernichtet ist.“

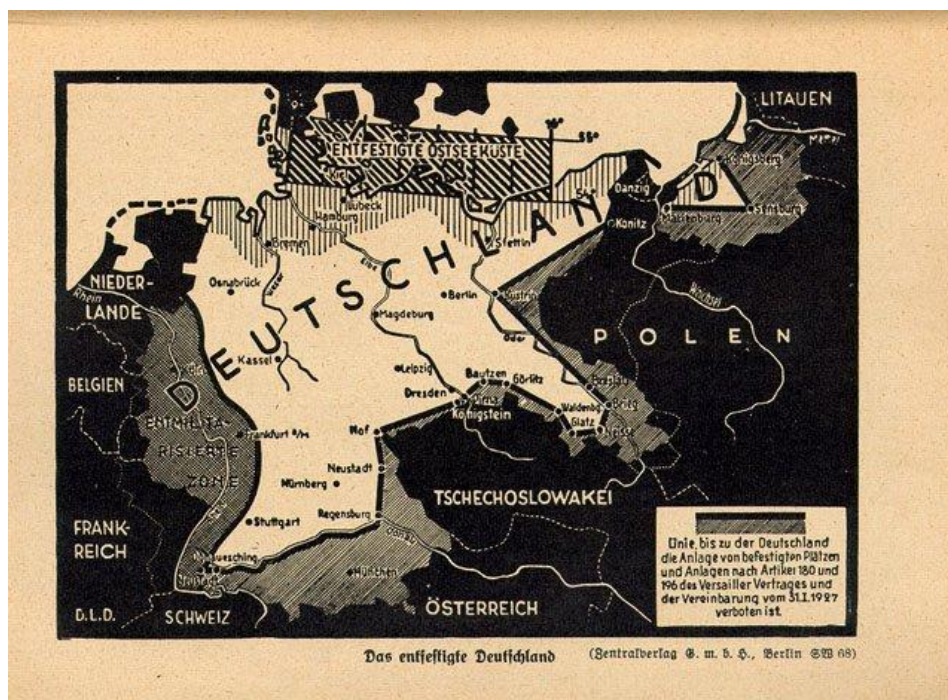
Der französische Botschafter zum Kaiser in Nürnberg-Budapest:

„Man sagt sich, zwanzig Minuten zu spät. Nein, laut 7 Jahre zu spät. Im Jahre 1935 hätte Hitler geschäd-
lich gemacht werden müssen.“

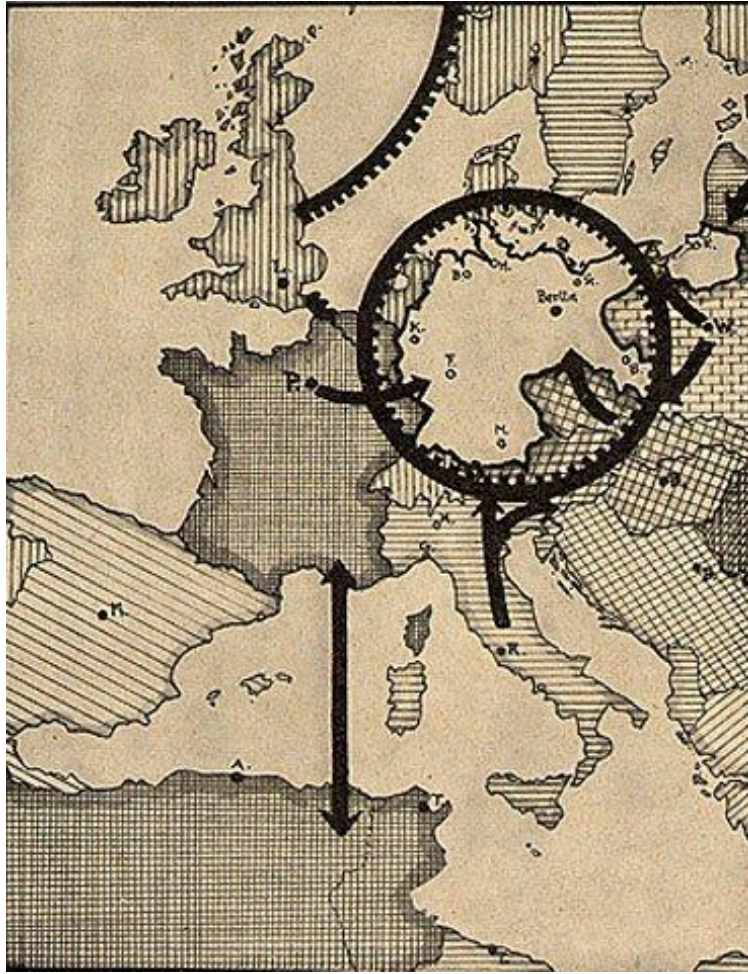
p. 46: This page claims that England wants to destroy Germany. The map shows a dismembered Germany, with the white remnant occupied territory. The quotations are from British newspapers. A typical one runs: "Germany must be dismembered. The Rhine should be its western border, the Oder its eastern border." The English ambassador to France is cited as saying: "England's goal must be to destroy Germany's military strength once and for all!"

Army, Navy and Air Force

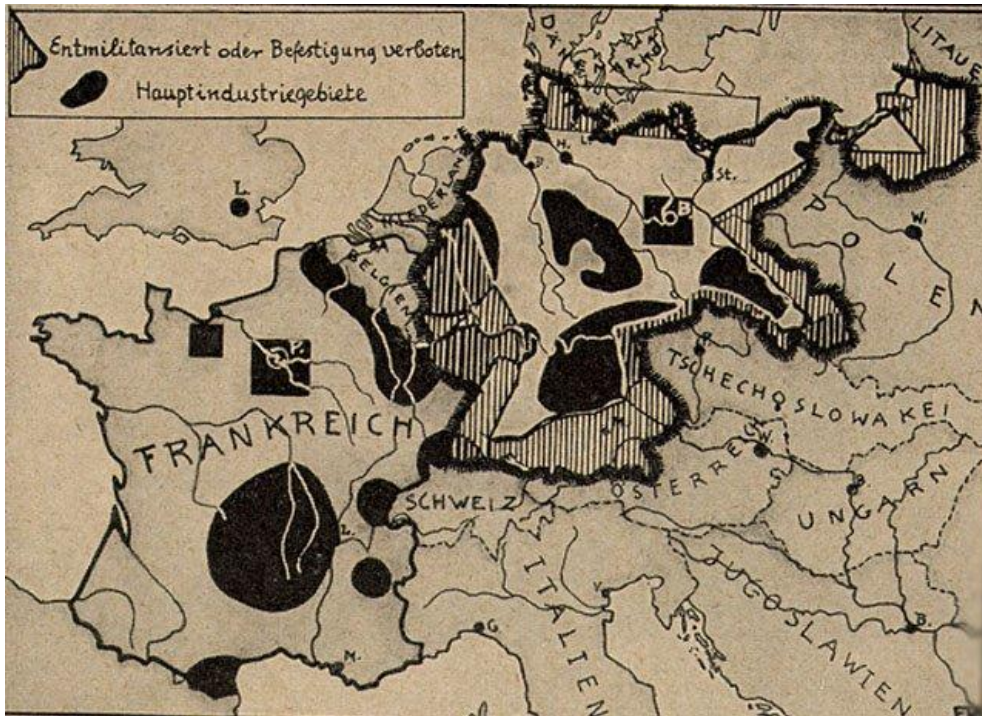
The Nazis intended to rearm Germany from the beginning. These are pictures from a 1935 book titled *Army, Navy and Air Force*, a small book that wanted to demonstrate that Germany was surrounded by hostile countries. The book includes numerous photographs of the military of other countries. Here, I include maps and charts demonstrating Germany's claimed military inferiority. (Hans Riegler, *Heer, Flotte und Luftwaffe. Wehrpolitisches Taschenbuch* (Berlin: Verlag für vaterländische Literature, 1935)



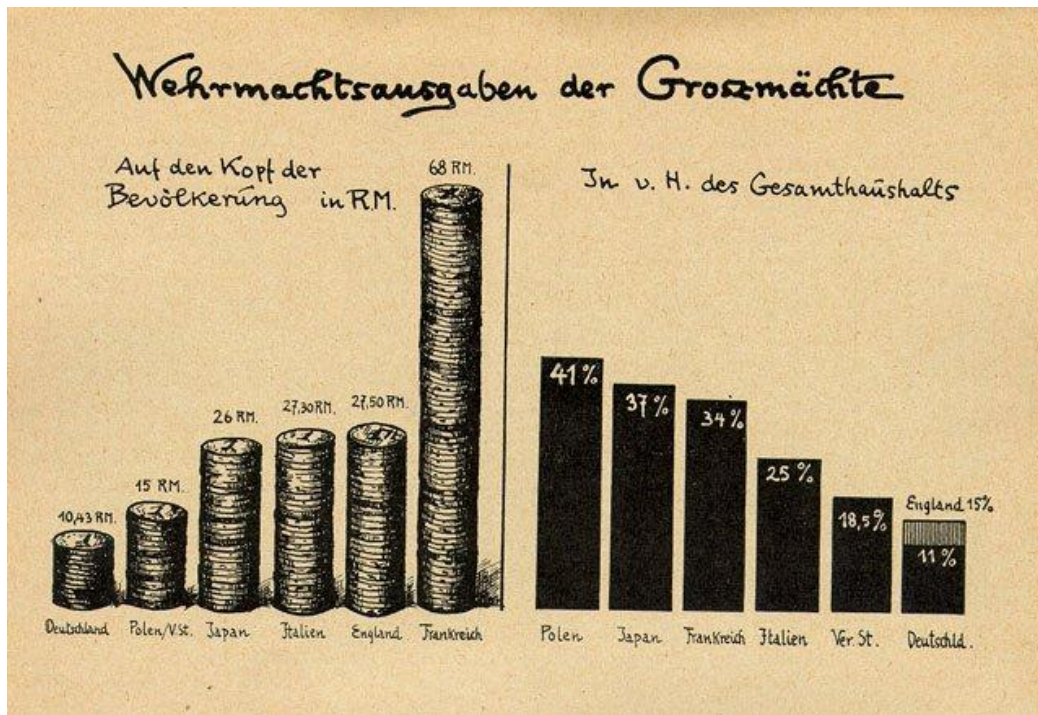
The map is titled "Demilitarized Germany." The shaded areas are regions demilitarized under the Treaty of Versailles.



The caption says: "With an insufficient military, Germany can be blockaded both by land and sea." Germany had suffered considerably during World War I under the Allied blockade, something the map suggests could happen again.



The black areas are industrial zones. The caption reads: "Germany's industrial areas, unlike those of France, are defenceless in defortified or even demilitarized border zones."



The table is titled "Military expenditures by the great powers." The chart to the left is per capita military expenditures, the chart to the right military expenditures as a percentage of the overall budget. The chart suggests that Germany is being greatly outspent by the countries around it.

The Frauen Warte: 1938-1940

The *Frauen Warte* was the Nazi Party's bi-weekly illustrated magazine for women. The issues here are a sample of those published between 1938 and 1940, and provide interesting examples of Nazi propaganda directed to women. As time goes on, I may translate more material. For now, I summarize the contents of each issue and translate three items.



Issue Date: 1st August issue, 1938

Contents: The cover caption reads: "Happy families are the best foundation of our people." A poem titled "My Boy" has a mother saying that she will live on through her baby son. The first article discusses the importance of the home. The next is a letter from a mother with many children. Next follows an article on the importance of play for children. another article covers a new marriage law. An illustrated article discusses a school for brides. There are six pages on fashion and cooking.

My Boy Poem

The *Frauen Warte* was the Nazi Party's biweekly illustrated magazine for women. This is a poem from August 1938 that expresses the Nazi wish to have as many children as possible. I've opted for a fairly literal translation rather than attempting poetry myself. Werner vom Hofe, "Mein Junge," *NS Frauen Warte*, (7), #4 (2nd August issue, 1938), p. 97.

Now I live in you.
You shall and will live on
In times I will not see.
How wonderful that is!
It is as wonderful as in the old sagas,
When each tribe strove
To ensure its bloodline did not perish.

Still, you are yet small.
How could you know
That you are a branch on a large tree!
But the day will come
When I must tell you
That not only you,
But your fathers too will be judged by your deeds.

No, you do not yet understand that.
You dream and play throughout the day.
But when you understand,
Then I will know
That in each heartbeat in you and me
That keeps us living,
Also flows a drop of eternity.



Issue Date: 1st September issue, 1939

Contents: The cover is on the 1939 Nuremberg Party Rally, which was to be the "Party Rally of Peace," though it was cancelled when World War II began. The first six pages cover the rally. The next article is by Gertrud Scholz-Klink, the head of the Nazi women's organization. It is headed by the quotation: "The German woman must be able to think politically so that she can with pride feel, think and sacrifice as the one who maintains her people." An article discusses the S. A. Another covers the city of Danzig, captured during the invasion of Poland. There is fashion news, and a pattern.



Issue Date: 1st November issue, 1939

Contents: The cover commemorates 9 November, the anniversary of Hitler's 1923 Beer Hall Putsch. It was the "holiest" day on the Nazi calendar. There is a speech by Rudolf Hess to German women. There is also material on fashion and cooking.



Issue Date: 1st January issue, 1940

Contents: The cover shows a child making a snowball. The lead article is titled "Life Must Win," and is a kind of meditation on the new year. There are articles on the war effort, and fashion material.

Life Must Win

The *Frauen Warte* was the Nazi Party's biweekly illustrated magazine for women. This is an article from the 1st January issue, 1940 that works to persuade women to have children even in the midst of war. (Paul Danzer, "Das Leben muß siegen," *NS Frauen Warte*, (8), #13 (1st January issue, 1940), p. 289.)

Thoughts on the New Year

**What the man sacrifices in fighting for his people,
the woman sacrifices in fighting to maintain this
people. The man shows heroism on the battlefield,
the woman shows it in eternal patient devotion, in
ever patient sorrow and endurance.**

**Each child that she brings into the world is a battle
that she fights for the existence or nonexistence of
her people**

Der Führer

In happy times, holidays like Christmas Eve with the family or New Year's Eve are high points. In graver times when the fate of an entire people hangs in the balance, they are an occasion for looking back and looking ahead. Only weak people will fall into lame sentimentality or be tempted by hopeless self-pity. Others find occasion to catch their breath, to find clear, solid knowledge that they can use to give them new courage to go on with their labors. But we should not forget that these holidays even during war bring joy and strength. A war Christmas is not a new thing to those of us who are older. We have experienced it before, those grave but unforgettable Christmases that brought the homeland and the front together in unbreakable community. Christmas, that is the festival of family community. During war, it is the festival of community for all who are of the same nature, the same blood. It is the community of Germans; particularly now as we all stand before an unprecedented change, a time of renewal, of youth, of the eternity of our people.

A correct understanding of our time must make us proud and strong, and from such knowledge we may turn our view from outside to the lives of German women. Their high mission as guardians of life is very different from that of the man, and one cannot do enough to emphasize that again and again. The man's life is filled with struggles and battles, with tools or working the soil. But today

more than ever, the outcome depends on the quiet heroism of women. The willingness of the man to die stands against the will of the woman for life. The more we learn about the world and our people, the higher is the role of the woman, and the more we must see the question of life as the most significant. War and victory stand in the service of life, in the service of maintaining and extending the life of our people. That is their meaning.

Our enemies have often said openly that they look for victory not in honest fighting on the battlefield, rather in a war of annihilation against the core of our national being, against our women and children. They may have hunger written on their battle flags, but these methods they used against us before hold no terror for us, for we are prepared. What is behind those threats is more serious. The implacability of our enemies in England and above all in France is best understood when one realizes that their populations are declining. They face a Germany whose population is so strong they dare not attack it with arms. They hope by prolonging the war, by blockades and starvation, that they can exert pressure on the German life will. These shrinking peoples use poisoned weapons to fight the new, healthy German growth, a Germany they had believed they had dealt with in the Treaty of Versailles by senselessly taking its territory in the hopes of cutting off Germany's life.

The success or failure of the enemy's devilish plans depends on German women and mothers, on their will to sacrifice and on their love for their children. It may often be hard to be a mother, to carry on the eternal struggle for the life of the German people. That is especially true for women whose husbands are in the military, but each brave deed is its own reward. And let us remember that life keeps going, and breaks through the barriers that stand in its way. Is not the continuing expansion of German territory new proof for the eternal law that life finds its way?

No one may take away the desire of German women to have children. Some may attempt to spread the idea that children born during the war will face hunger and a future wounded in body and soul, as happened during the World War. But the government today sees in children its greatest wealth, and its highest task in caring for them. It will see that children born during the war will be protected, and can look forward to a happy Germany. They will harvest what today is being sown in these great days. And we may not forget that today the whole people stand behind our children; once again it takes pleasure in children and loves them, seeing its future in its children.

Life is the world of the woman. The fate of her people is determined by her attitude toward life, in her will to happiness and her desire for children. Our soldiers protect Germany and all that we have accomplished. But it is our women who are the foundation of Germany's future, who build it stone by stone

through fine German children. Here are the values , here the right to life of our people. Our children are the river that carries German feeling, German thinking, German accomplishments, and the German will through the centuries.

Shall the courage of German women to carry on life be less than the willingness of our soldiers to die? That is the question that is before us. The only answer is this:

A military or political victory over our enemies would be only half the battle, and could not guarantee Germany's future or the Führer's work. The decisive factor is the victory of life. And that is in the hands of our women and mothers.



Issue Date: 2nd February issue 1940

Contents: The cover shows Hermann Göring with his daughter Edda. The first two pages claim England is responsible for the war. An article titled "The Expert Housewife of Today" discusses schooling for women in home economics. There is the usual fashion and homemaking news.



Issue Date: 1st March issue 1940

Contents: The cover shows a house being constructed in conquered Polish territory. The caption: "Germany is building in the East." Several articles deal with plans to resettle Germans in the newly conquered lands. There is fashion and homemaking news, including information on clothing rationing.



Issue Date: 1st April issue 1940

Contents: The cover shows a woman plowing, a factory producing, and a German soldier's head. The point is "We're all in this together." The first article deals with farming women during war. There is an article criticizing life in England, and various materials on fashion and homemaking, along with the best use of the clothing ration.



Issue Date: 1st June issue, 1940

Contents: The cover shows German naval units in action. One article deals with relations between Germany and recently conquered Denmark. An article titled "Ready to Die/Ready to Live" promotes having children, even during war. Another deals with the experiences of children in camps. And there are articles on gardening, fashion (with a pattern) and home economics.

The *Frauen Warte* was the Nazi Party's bi-weekly illustrated magazine for women. This is an article from the 1st June issue, 1940. It encourages German women to have children, even in the midst of war. It's also an example of the relentless Nazi drive for an optimistic outlook on life. Alwine Schreiber, "Todesbereitschaft/Lebensbereitschaft," *NS Frauen Warte*, (8), #23 (1st June issue, 1940), p. 451.

Ready to Die

Ready to Live

I met Frau Winter yesterday. I had not seen her for a long while. She rushed up to me and inquired, in her old pitying style, how my "many children" were doing. I was happy to tell her that everything was going well, and that they were healthy both in body and soul.

"Well, that is certainly a blessing, particularly today!" she said, but then gave a worried look and went on in her familiar knowing way: "But you will probably have to agree with me that it is foolish to have many children--I always told you that bad times might come! Now your husband is away, and you are alone with seven children! You must have a very good nature indeed if you can look so cheerful under these circumstances!!"

I'm not sure if I looked very cheerful at that moment. I felt like saying: "Dear lady, your little mind can never understand what I have to deal with--at least spare me your foolish prattle!" But there would have been no point to that. So I laughed and said: "Thank God, I am healthy and cheerful, maybe because of my children. At least I know people with no children who are always grumpy!!"

Her nasty glance showed me that she had probably gotten my point. "How can you laugh at a time when our best are dying, at a time when one can lose everything!," she said.

Her moral preaching irked me: "Frau Winter, I don't need you to tell me how serious the times are! And I won't let you change my conviction that a cheerful spirit wins the battle! Why shouldn't I protect my children? Don't they have a right to a carefree childhood like anyone else? I see no reason to worry them at a time which they are developing the capabilities they will need later in life. You don't need to worry that today's youth do not know the seriousness of the situation. Where there are many children, they soon learn what life's difficulties are, and how to overcome them. And I'll see to it that they have some idea of the seriousness of the situation we all face!"

"Oh, I don't doubt your teaching abilities!" Frau Winter said. "I only meant to say that the times are too uncertain for one to accept the responsibility for many children!"

"I think you are wrong there too!" I had to expose her hypocrisy, for she spoke of responsibility, but knew only anxiety and fear. "Look at my four nephews on the West Wall. Two have already gotten married during the war, and one is engaged. One of my nieces is expecting her first child. Sure they are worried about their husbands, but come what may, they know that they have something of the dearest men they know, something that will survive past their own deaths. Strength grows from their fruitful love, allowing them to live in faith. The newly married men do their duty in the hope that a new life is growing back home. They know that they are fighting for their own valuable possessions. People and Fatherland mean something deeper and more personal to one who has a family back home."

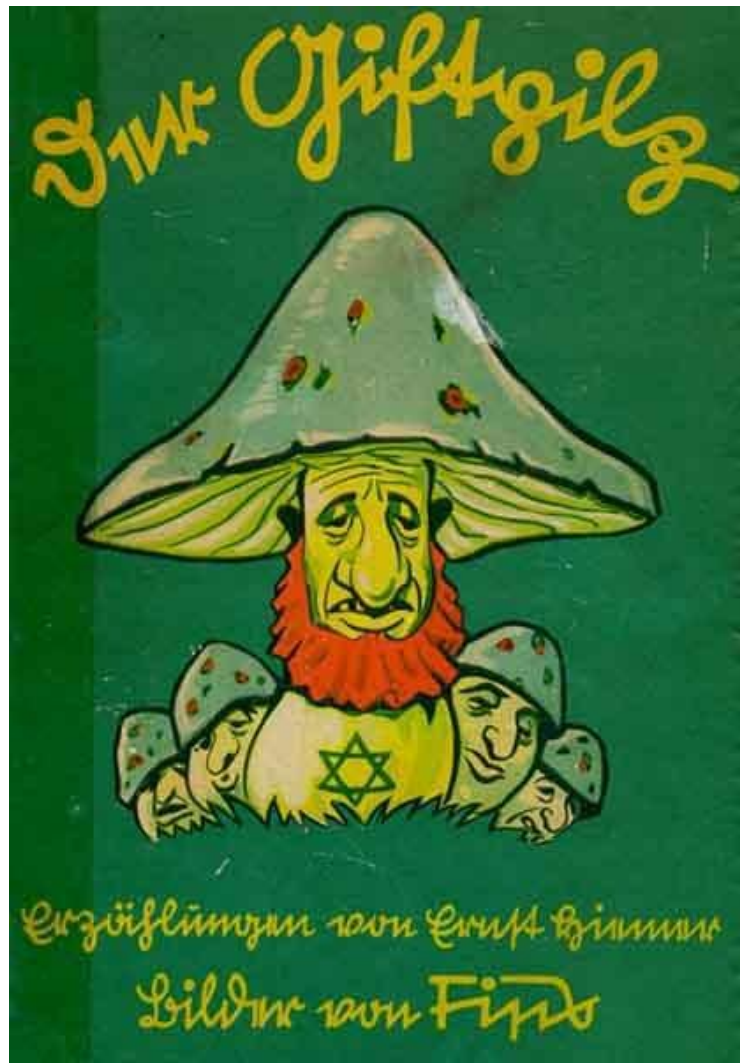
"But it must be terrible to be apart from those one loves!" Frau Winter sighed in pity. She looked for something in her purse.

I looked right past her. "Parting is always hard. We have to do it over and over again in our lives, we women with many children more than anyone else. But love never ceases! If our lives are blessed with love, nothing is meaningless. What would our faith in Eternal Germany mean if mothers were not willing to conceive and sacrifice?"

Frau Winter left with a final shake of her head. I watched her go, and thought of the words of my husband who during his Christmas leave said to me as we stood by the beds of our sleeping children: "Because of the children and because I love you all so much, I have to go. I know what I am fighting for. My life is so full that I have to be willing to sacrifice! Only one other thing is as important: The readiness to life of our mothers must stand alongside the readiness to die of the soldiers!"

Der Giftpilz

Der Giftpilz, the German word for toadstool, was a publication of Julius Streicher's publishing house. It was aimed particularly at kids, and was sometimes used in the schools. In each case, the caption under the picture is translated to the right. In several cases, there is a link to a translation of the story that accompanied the picture. For further information, see my book *Julius Streicher: The Man Who Persuaded a Nation to Hate Jews* (New York: Stein & Day, 1983). For more on Nazi anti-Semitic propaganda directed toward children, see an essay by Mary Mills titled *Propaganda and Children during the Hitler Years*. Ernst Hiemer, *Der Giftpilz* (Nuremberg, Stürmeverlag, 1938).



The Poisonous Mushroom : This is the cover of the book.

The Poisonous Mushroom

This story comes from *Der Giftpilz*, an anti-Semitic children's book published by Julius Streicher, the publisher of *Der Stürmer*. He was executed as a war criminal in 1946.

Summary of the Poisonous Mushroom

A mother and her young boy are gathering mushrooms in the German forest. The boy finds some poisonous ones. The mother explains that there are good mushrooms and poisonous ones, and, as they go home, says:

"Look, Franz, human beings in this world are like the mushrooms in the forest. There are good mushrooms and there are good people. There are poisonous, bad mushrooms and there are bad people. And we have to be on our guard against bad people just as we have to be on guard against poisonous mushrooms. Do you understand that?"

"Yes, mother," Franz replies. "I understand that in dealing with bad people trouble may arise, just as when one eats a poisonous mushroom. One may even die!"

"And do you know, too, who these bad men are, these poisonous mushrooms of mankind?" the mother continued.

Franz slaps his chest in pride:

"Of course I know, mother! They are the Jews! Our teacher has often told us about them."

The mother praises her boy for his intelligence, and goes on to explain the different kinds of "poisonous" Jews: the Jewish pedlar, the Jewish cattle-dealer, the Kosher butcher, the Jewish doctor, the baptised Jew, and so on.

"However they disguise themselves, or however friendly they try to be, affirming a thousand times their good intentions to us, one must not believe them. Jews they are and Jews they remain. For our Volk they are poison."

"Like the poisonous mushroom!" says Franz.

"Yes, my child! Just as a single poisonous mushrooms can kill a whole family, so a solitary Jew can destroy a whole village, a whole city, even an entire Volk."

Franz has understood.

"Tell me, mother, do all non-Jews know that the Jew is as dangerous as a poisonous mushroom?"

Mother shakes her head.

"Unfortunately not, my child. There are millions of non-Jews who do not yet know the Jews. So we have to enlighten people and warn them against the Jews. Our young people, too, must be warned. Our boys and girls must learn to know the Jew. They must learn that the Jew is the most dangerous poison-mushroom in existence. Just as poisonous mushrooms spring up everywhere, so the Jew is found in every country in the world. Just as poisonous mushrooms often lead to the most dreadful calamity, so the Jew is the cause of misery and distress, illness and death."

The author then concludes this story by pointing the moral:

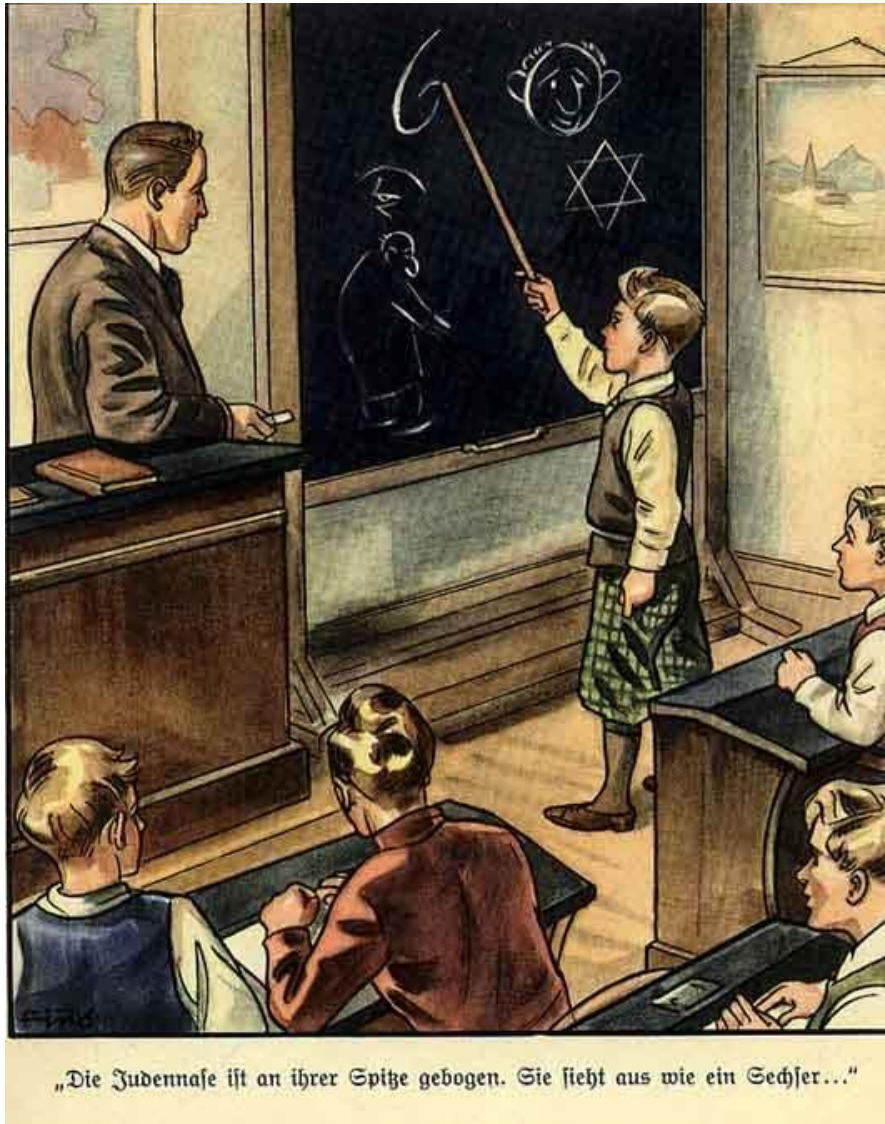
German youth must learn to recognise the Jewish Poison-mushroom. They must learn what a danger the Jew is for the German Volk and for the whole world. They must learn that the Jewish problem involves the destiny of us all.

"The following tales tell the truth about the Jewish poison-mushroom. They show the many shapes the Jew assumes. They show the depravity and baseness of the Jewish race. They show the Jew for what he really is: The Devil in human form."



„Wie die Giftpilze oft schwer von den guten Pilzen zu unterscheiden sind, so ist es oft sehr schwer, die Juden als Gauner und Verbrecher zu erkennen...“

The Poisonous Mushroom : "Just as it is often hard to tell a toadstool from an edible mushroom, so too it is often very hard to recognize the Jew as a swindler and criminal..."



How to Tell a Jew : "The Jewish nose is bent. It looks like the number six..."

How To Tell A Jew

Things are lively in Mr. Birkmann's 7th grade boys' class today. The teacher is talking about the Jews. Mr. Birkmann has drawn pictures of Jews on the blackboard. The boys are fascinated. Even the laziest of them, "Emil the Snorer," is paying attention, not sleeping, as he so often does during other subjects. Mr. Birkmann is a good teacher. All the children like him. They are happiest when he talks about the Jews. Mr. Birkmann can do that well. He learned about the Jews from life. He knows how to put it in gripping terms such that the favorite hour of the day is the "Jewish hour." Mr. Birkmann looks at the clock.

"It is noon," he says. "We should summarize what we have learned in the past hour. What have we talked about?"

All the children raise their hands. The teacher calls on Karl Scholz, a small lad in the front row. "We have talked about how to recognize the Jews."

"Good. Say more!"

Little Karl reaches for the pointer, steps up to the board and points at the drawings.

"One can most easily tell a Jew by his nose. The Jewish nose is bent at its point. It looks like the number six. We call it the Jewish six. Many non-Jews also have bent noses. But their noses bend upwards, not downwards. Such a nose is a hook nose or an eagle nose. It is not at all like a Jewish nose."

"Right!" says the teacher. "But the nose is not the only way to recognize a Jew..."

The boy goes on. "One can also recognize a Jew by his lips. His lips are usually puffy. The lower lip often protrudes. The eyes are different too. The eyelids are mostly thicker and more fleshy than ours. The Jewish look is wary and piercing. One can tell from his eyes that is is a deceitful person."

The teacher calls on another lad. He is Fritz Müller, and is the best in the class. He goes to the board and says:

"Jews are usually small to mid-sized. They have short legs. Their arms are often very short too. Many Jews are bow-legged and flat-footed. They often have a low, slanting forehead, a receding forehead. Many criminals have such a receding forehead. The Jews are criminals too. Their hair is usually dark and often curly like a Negro's. Their ears are very large, and they look like the handles of a coffee cup."

The teacher turns to the students.

"Pay attention, children. Why does Fritz always say 'many Jews have bow legs', or 'they often have receding foreheads,' or 'their hair is usually dark'?"

Heinrich Schmidt, a large, strong boy in the last row speaks.

"Every Jew does not have these characteristics. Some do not have a proper Jewish nose, but real Jewish ears. Some do not have flat feet, but real Jewish eyes. Some Jews cannot be recognized at first glance. There are even some Jews

with blond hair. If we want to be sure to recognize Jews, we must look carefully. But when one looks carefully, one can always tell it is a Jew."

"Very good," the teacher says. "And now tell me about other ways to tell Jews from non-Jews. Richard, come up here!"

Richard Krause, a smiling blond lad, goes to the board. He says: "One can recognize a Jew from his movements and behaviour. The Jew moves his head back and forth. His gait is shuffling and unsteady. The Jew moves his hands when he talks. He "jabbbers." His voice is often odd. He talks through his nose. Jews often have an unpleasant sweetish odour. If you have a good nose, you can smell the Jews."

The teacher is satisfied.

"That how it is, kids. You have paid attention! If you pay attention outside school and keep your eyes open, you won't be fooled by the Jews."

The teacher goes to the lectern and turns the board. On the other side a poem is written. The children read it out loud:

"From a Jew's face
The wicked Devil speaks to us,
The Devil who, in every country,
Is known as an evil plague.

Would we from the Jew be free,
Again be cheerful and happy,
Then must youth fight with us
To get rid of the Jewish Devil."



How the Jews Came to Us : "Just look at these guys! The louse-infested beards! The filthy, protruding ears..."

How the Jews Came to Us

The scene of the next story is a small German town. School-children stop in the street to observe and comment on three "Eastern Jews."

"Look at those creatures!" cries Fritz.

"Those sinister Jewish noses! Those lousy beards! Those dirty, standing-out ears! Those bent legs! Those flat feet! Those stained, fatty clothes! Look how they move their hands about! How they haggle! And those are supposed to be men!"

"And what sort of men?" replies Karl. "They are criminals of the worst sort."

He describes their trafficking in wares and how, when they have money enough they

"get rid of their dirty clothes, cut their beards off, de-louse themselves, put on up-to-date clothes and go about as if they were not Jews. In Germany they speak German and behave as though they were Germans. In France they speak French and act as Frenchmen. In Italy they want to be Italians; in Holland, Dutch; in America, Americans; and so on. So they carry on throughout the whole world."

Fritz laughs at this and says anyhow they can always be recognized as Jews. Karl nods:

"Naturally, one can tell them if one uses one's eyes. But unfortunately, there are still many who fall for the Jewish swindle."

Fritz answers:

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

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

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



What is the Talmud? : "In the Talmud it is written: 'Only the Jew is human. Gentile peoples are not called humans, but animals.' Since we Jews see Gentiles as animals, we call them only Goy."

This story comes from *Der Giftpilz*, an anti-Semitic children's book published by Julius Streicher, the publisher of *Der Stürmer*. He was executed as a war criminal in 1946. For further information, see my book *Julius Streicher: The Man Who Persuaded a Nation to Hate Jews* (New York: Stein & Day, 1983). This chapter cites numerous supposed passages from various Jewish religious writings, not paying particular heed to accuracy or context.

What is the Talmud?

Solly is thirteen years old. He is the son of the livestock-Jew Blumenstock from Langenbach. There is no Jewish school there. Solly therefore has to go to the German school. His schoolmates don't like him. Solly is fresh and insolent. There are always fights. And Solly is always responsible for them.

Today Solly doesn't have to go to school. He has to visit a rabbi in the city. A rabbi is a Jewish preacher. And this Jewish preacher wants to see if Solly has diligently studied the teachings of the Jewish religion. Solly has gone to the synagogue. A synagogue is the church of the Jews. The rabbi is waiting for him. He is an old Jew with a long beard and a genuine devil's face. Solly bows. The rabbi leads him to a reading table where there is a large, thick book. It is the Talmud. The Talmud is the secret law book of the Jews.

The rabbi begins the examination.

"Solly, you have a non-Jewish teacher in school. And every day you hear what the Gentiles say, what they believe, and the laws by which they live . . ."

Solly interrupts the rabbi.

"Yes, rabbi, I hear that every day. But that doesn't concern me. I am a Jew. I have laws to follow that are entirely different from those of the Gentiles. Our laws are written down in the Talmud."

The rabbi nods.

"Right! And now I want to hear what you know about them. Give me a few sayings or proverbs that you have heard in the Gentile school!"

Solly thinks. Then he says:

"A proverb of the Gentiles is: 'Work is no disgrace.'"

"What do the Gentiles mean by that?"

"They mean to say that it is no disgrace when one has to work."

"Do we Jews believe that?"

"No, we don't believe that! In our law book the Talmud it is written:

Work is noxious and not to be done.

Therefore we Jews don't work, but mostly engage in commerce. Gentiles are created to work. In the Talmud it also says:

The rabbi teaches: There is no lower occupation than farming. A Jew should neither plow the field nor plant grain. Commerce is far more bearable than tilling the soil."

The rabbi laughs.

"You've learned very well. But I know another Talmud passage that you must learn."

He opens the Talmud. Solly must read:

The Gentiles are created to serve the Jews. They must plow, sow, weed, dig, reap, bundle, sort, and grind. The Jews are created to find everything ready.

The rabbi continues his examination.

"Tell me several more principles or proverbs of the Gentiles!"

Solly answers:

"The Gentiles say: "Be ever loyal and upright. Honor is the surest defense."

"What do the Gentiles mean by that?"

"They mean that one should always be honest in life. One should not lie and cheat. That's what the Gentiles say."

"And what do we Jews do?"

"We may lie and cheat Gentiles. In the Talmud it says:

It is permitted for Jews to cheat Gentiles. All lies are good.

And furthermore it is written:

It is forbidden for a Jew to cheat his brother. To cheat a Gentile is permitted.

When we loan the Gentiles money, we must demand usurious interest. For in the Talmud it is written:

Concerning robbery it is taught: Gentiles may not rob each other. The Gentile may not rob the Jews. But the Jews may at any time rob the Gentiles.

It further says:

If a Jew has stolen something from a Gentile and the Gentile discovers it and demands it back, the Jew should simply deny it all. The Jewish court will stand by the Jew.

It is also permitted for us Jews to buy stolen goods from a thief, when they come from Gentiles. We Jews may also be fences without sinning before our God. Smuggling and tax evasion are also permitted for us Jews. In the Talmud it is written that we may cheat Gentile authorities of customs and taxes. It says:

Smuggling is permitted, for it is written: You need not pay what you owe.

Also thievery is permitted for Jews. But we may steal only from the Gentiles. The Talmud says:

The words 'Thou Shalt Not Steal' in the text refer only to thievery from Jews. Stealing from Gentiles is not meant."

"What does that mean?" the rabbi asked.

"That means that we cannot steal from or cheat Jews. But we can cheat Gentiles at any time. That is permitted for us."

The rabbi is satisfied.

"Excellent! In conclusion, give me several more laws from the Talmud."

Solly is delighted with the rabbi's praise. Solly says: "In the Talmud it is written:

Only the Jew is human. The Gentile peoples are not called people, rather they are named animals.

And because we see Gentiles as animals, we call them *goy*, it is also permitted for us at any time to perjure ourselves before a Gentile court. In the Talmud it is written:

The Jew is permitted to swear falsely before a Gentile court. Such an oath is always to be seen as compelled. Even when a Jew swears by the name of God, he is allowed to tell a lie, and in his heart to reject the oath he has made.

Furthermore, in the Book of Sirach it says:

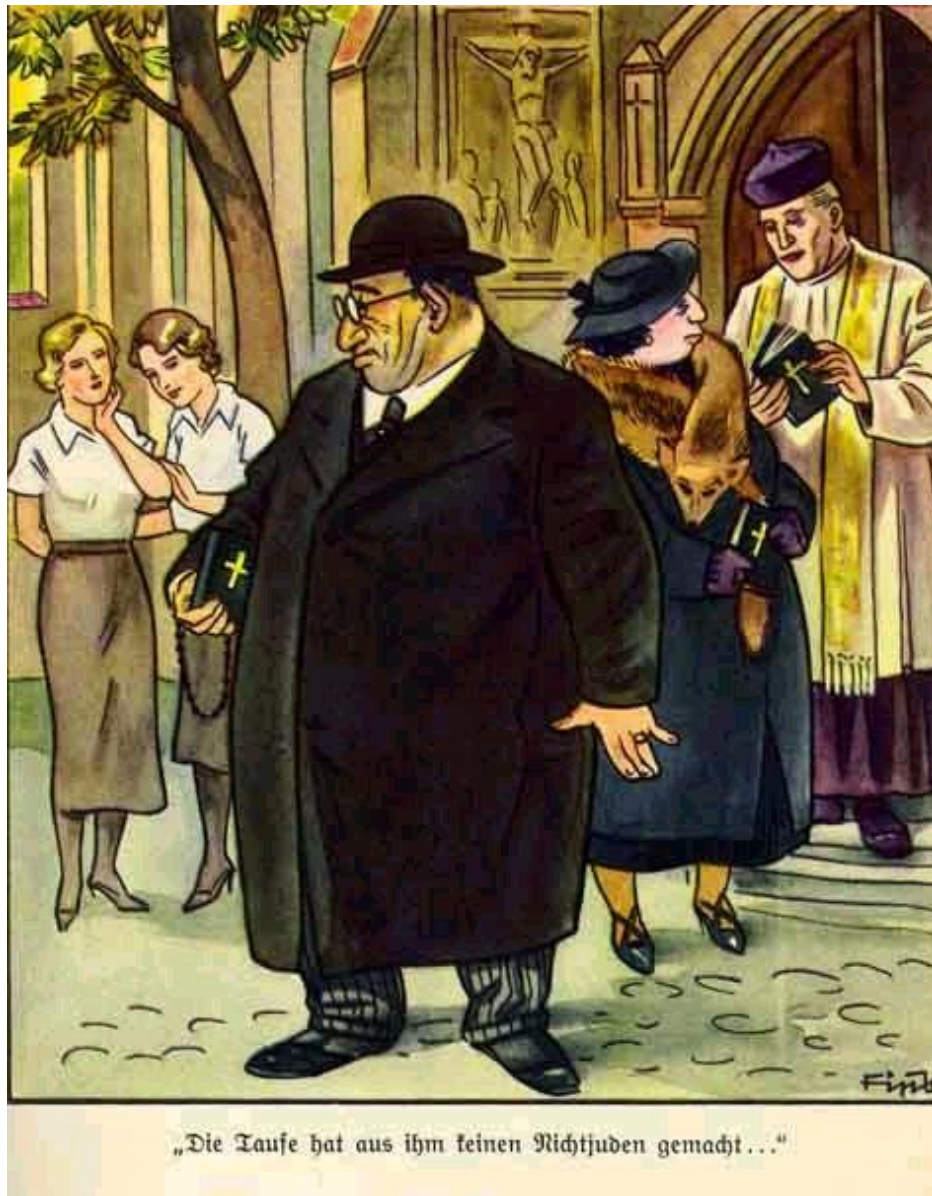
Terrify all the nations, O Judah! Lift up your hands against the Gentiles! Incite the wrath of the Gentiles against each other and pour out anger! Shatter the princes who are enemies to the Jews."

"Enough!" interrupts the rabbi. He comes up to Solly and shakes his hand. Then he says:

"You are a fine Talmud student. You will become a real Jew. Always think about what the Talmud demands of you. The teachings and laws of the Talmud are more important and more to be obeyed than the laws of the Old Testament. The teachings of the Talmud are the words of the living Jewish god. He who breaks the laws of the Talmud deserves death. You should think about that throughout your whole life. If you always follow the Talmud laws diligently, you will join our biblical fathers in the Jewish heaven. Amen!"

*Murder, thievery, and lies
Robbery, perjury, and cheating
These are all permitted for the Jews,
As every Jewish child knows.*

*In the Talmud it is written,
What Jews hate and what they love,
What Jews think and how they live,
All is ordained by the Talmud.*



Why the Jews Let Themselves be Baptised: "Baptism didn't make a Gentile out of him..."

Why the Jews Let Themselves Be Baptized

This story tells about the baptizing of a Jewish man and his wife. The picture shows a fat, sallow-faced man and a pink-powdered woman coming out of Church, both holding large prayer-books in their hands, while the priest at the Church door is giving them a parting blessing. Two blond German girls in the background comment upon this scene. They comment on their appearance and point out that the baptism makes no difference: they are Jews just the same.

Anne says:

"Do you know our girls' leader once told us : 'Just as little as a Negro can be made into a German by baptism, can a Jew be made into a non-Jew.' "

Grete stamps her feet angrily on the ground:

"I do not understand these priests who go on baptizing Jews even today. By doing so they admit a criminal mob into the churches."

Anne concludes:

"I believe a time will come when the Christians will curse the clergy who once allowed Jews to enter the Christian Church. For the Jews only want to destroy the Christian Church. And they will destroy it if our clergy go on allowing Jews to enter. There is a saying:

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

Baptismal water helps not a jot.
That does not make the Jew any better!
He is a Devil in Time
And remains so through Eternity!' "



How a German Peasant was Driven from House and Farm : "Daddy, someday when I have my own farm, no Jew will enter my house..."

How A German Peasant Was Driven From House And Farm

This story tells how a German peasant was driven from his land and farm by a Jewish financier, who, enforcing usurious interests, ruins the peasant and compels him to sell his farm. The picture shows the Jew in the background enforcing his claim, while in the fore a neighbouring peasant and his young son discuss what is taking place.

Little Paul is frightfully shocked. His eyes sparkle with anger. "What a mean Jew!" he says. Then he is silent awhile. Full of loathing, he looks at the Jew. He would like best to break the waterjug on the creature's head. But what could the little fellow do! That would not help his neighbour.

"Father, when I am grown up and have a farm of my own, I will always think of our neighbour. And no Jew shall ever enter my house. I will write on the door : Jews prohibited! And if a Jew were to come in, I would at once throw him out!"

The Father nods:

"Right, Paul! One should have nothing to do with a Jew. The Jew will always cheat us. The Jew will take from us all we possess. Every peasant must make a note of that!"

"Yes," says little Paul, "and I will always think of the saying which teacher has taught us at school:

"The peasant prays to the Lord:
Oh, keep the hail from us,
Protect us from lightning and flood,
Then we shall have again good harvest.

But worse than these plagues,
Never forget, is the Jews!
Be warned: Look out
For the bloodthirsty Jew!"



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

How Jewish Traders Cheat : "Farming woman, have I got something special for you today. Look at this material! You can make a dress from it that will make you look like a baroness, like a countess, like a queen..."

How Jewish Traders Cheat

This story introduces a Jewish hawker who tries to sell bad cloth to a young German peasant girl.

It is a festival evening in the village when the Jew turns up with his wares. The Jew flatters the peasant woman and spreads out his wares.

"Everything the heart desires, Levy has for sale."

But the German peasant girl turns down his offers.

The Jew persists, and shows her some stuff of

"... purest wool. That will make a dress for you, woman, so that you will look like a Baroness or a Princess, like a Queen. And cheap, too, that I can tell you!"

But the peasant woman knows the Jew too well.

"I am buying nothing from you," she says, and goes away.

The Jew packs up and goes away cursing. He consoles himself with the knowledge that there are lots of other peasants who can be more easily duped than this one. The story concludes:

Woe to the woman, however, who lets herself be taken in by his chatter. It will happen to her. As has happened to so many other peasant women once they have let the Jew in. There is no escape. There is an old saying:

'The Jewish hawker
Is a cheat and seducer.
He lies all the time
And you -- you pay the price.

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



The Experience of Hans and Else with a Strange Man : "Here, kids, I have some candy for you. But you both have to come with me..."

The Experience of Hans and Else with a Strange Man

In this story a Jew tries to entice little children to his home, by giving them caramels. The little boy saves his sister by calling the police.

Else begins to have plenty of sweets.

Hans asks from where they are coming.

"I have got them from a strange man. But don't tell mother! The man strictly forbade me to do so!"

Hans is curious. They arrange to go together. The "man" wants them to go with him.

Hans hesitates -- Hans thought:

'What does the man want of us? Why should we go with him?'

Suddenly a great fear comes over him.

"You are a Jew!" he cries and seizing his sister, runs off as fast as his legs will carry him. At the corner of the street he meets a policeman. Quickly Hans tells his story. The policeman gets on his motor-bike and soon overtakes the strange man. He handcuffs him and takes him to prison.

At home, subsequently, there is great rejoicing. The police praise Hans for being a brave lad. His mother gives him a large piece of chocolate while teaching him the following saying:

"A devil goes through the land,
The Jew he is, known to us all
As murderer of the peoples and polluter of the races,
The terror of children in every country!

He wants to ruin the youth.
He wants all peoples to die.
Have nothing to do with a Jew
Then you'll be happy and gay!



Inge's Visit to a Jewish Doctor : "Two criminal eyes flashed behind the glasses and the fat lips grinned."

Inge's Visit to a Jewish Doctor

Inge is sick. For several days she has had a light fever and a headache. But Inge did not want to go to the doctor.

"Why go to the doctor for such a trifle?" she said again and again when her mother suggested it. Finally her mother insisted.

"March! Go to Dr. Bernstein and let him examine you!" her mother ordered.

"Why Dr. Bernstein? He is a Jew! And no real German girl goes to a Jew," Inge replied.

Her mother laughed.

"Don't talk nonsense! Jewish doctors are all right. They are always chattering nonsense about it at your BDM [League of German Girls] meetings. What do those girls know about it?"

Inge protested.

"Mother, you can say what you want, but you can't slander the BDM. You should know that we BDM girls understand the Jewish question better than many of our parents. Our leader gives a short talk about the Jews nearly every week. Just recently she said: 'A German may not go to a Jewish doctor! Particularly not a German girl! Because the Jews want to destroy the German people. Many girls who went to a Jewish doctor for healing found instead sickness and shame!' That's what our leader said, Mother. And she's right!"

Her mother grew impatient.

"You always think you know more than the grown-ups. What you said just isn't true. Look, Inge. I know Dr. Bernstein well. He is a fine doctor."

"But he is a Jew! And the Jews are our deadly enemies," Inge replied.

Now her mother became really angry.

"That's enough, you naughty child! Go to Dr. Bernstein right now! If you don't, I'll teach you how to obey me!"

Her mother screamed and raised her hand.

Inge did not want to be disobedient, so she went. Went to the Jewish doctor Bernstein!

Inge sits in the waiting room of the Jewish doctor. She had to wait a long time. She leafs through the magazines that are on the table. But she is much too nervous to be able to read more than a few sentences. Again and again she thinks back on the conversation with her mother. And again and again she recalls the warning of her BDM leader: "A German may not go to a Jewish doctor! Particularly a German girl! Many girls who went to a Jewish doctor for healing found instead sickness and shame!"

As Inge entered the waiting room, she had had a strange experience. From the examination room of the doctor came crying. She heard the voice of a girl:

"Doctor! Doctor! Leave me alone!"

Then she heard the scornful laugh of a man. Then all was suddenly silent. Breathlessly Inge had listened.

"What does all that mean?" she asked herself, and her heart beat faster. Once again she thought of the warnings of her BDM leader.

Inge has been waiting for an hour. Again she picks up the magazines and tries to read. Then the door opens. Inge looks up. The Jew appears. A cry comes from Inge's mouth. In terror she lets the newspaper drop. Terrified, she jumps up. Her eyes stare in the face of the Jewish doctor. And this face is the face of the Devil. In the middle of this devilish face sits an enormous crooked nose. Behind the glasses glare two criminal eyes. And a grin runs across the protruding lips. A grin that wants to say: "Now I have you at last, little German girl!"

The Jew comes toward her. His fat fingers grasp for her. But now Inge has recovered. Before the Jew can grab her she hits the fat face of the Jew-doctor. Then a leap to the door. Breathlessly Inge runs down the steps. Breathlessly she dashes out of the Jew-house.

In tears she returns home. Her mother is shocked to see her child.

"For God's sake, Inge! What happened?"

It is a long time before the child can say anything. Finally Inge tells about her experience with the Jew-doctor. Her mother listens in horror. And when Inge finishes her story, her mother lowers her head in shame.

"Inge, I shouldn't have sent you to a Jewish doctor. When you left I regretted it. I couldn't relax. I wanted to call you back. I suspected suddenly that you were right. I suspected that something would happen to you. But everything came out all right, thank God!"

Her mother moans, and tries to conceal her tears.

Gradually Inge calms down. She laughs again. "Mother, you've done a lot for me. Thank you. But you have to promise me something: about the BDM . . . "

Her mother doesn't let her finish.

"I know what you want to say, Inge. I promise. I'm finding that one can learn even from you children."

Inge nods.

"You're right, Mother. We BDM girls, we know what we want, even if we are not always understood. Mother, you taught me many sayings. Today I want to give you one to learn." And slowly and significantly Inge says:

*The Devil, it was he
Who sent the Jew-doctor to Germany.
Like a devil he defiles
The German woman, Germany's honor.*

*The German people, they'll not be sound
Unless very soon the way is found
To German healing, German ways,
To German doctors in future days.*



How the Jew Treats his Domestic Help : "A man was waiting for me at the station. He tipped his hat and was very friendly to me. But I could tell immediately that he was a Jew..."

How The Jew Treats His Domestic Help

This story tells of a 23 year-old Rosa, who went into domestic service, using a Jewish agency in Vienna. For four weeks the parents have heard nothing of her. They are troubled. Finally a letter comes from Rosa telling how she was handed on and her experience, and how, finally, she reached a Jewish home in England, via the Jewish Agency. In England:

"They were again Jews. I got only small wages and had to work from early morning till late at night. I had almost nothing to eat. The Jews treated me as if I were a dog. I was perpetually insulted."

The letter goes on to tell how she was rescued by the wife of a good German business man, who was on a visit to London.

"They rescued me from slavery. They even bought me a return ticket."

Rosa concludes:

"The Jew is a devil. I shall hate him as long as I live. And I shall always think of the saying I heard yesterday:

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

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



How Two Women were Tricked by Jewish Lawyers : "Well, Colleague Morgenthau, we did a good piece of business today." "Splendid, Colleague Silberstein. We took the lovely money from the two Goy women and can put it in our own pockets."

How Two Women Were Tricked by Jewish Lawyers

This story tells how a Jewish lawyer, by making the same promises to two German women, complainant and defendant, takes fees from both. In the Court judgment is given: "Both women are guilty. Both must pay."

After the Court proceedings the two Jewish lawyers who have so arranged the case congratulate one another on the good business they have done:

"Now we have moulted [sic] the two Gojas of their money, we can put it in our sack!"

The two German women recognize they have been cheated, make peace with one another, and take the experience as a warning never to quarrel again and

"Never to go again to Jewish lawyers."

"We will remember all our lives this saying:

"The Jewish Lawyer
Has no feeling for Justice.
He only goes to Court
Because of the prospect of money.

Whether brave and good people
Wear themselves out and bleed,
Leaves the Jew completely cold.
Never go to a Jewish lawyer."



How Jews Torment Animals : "The animal fell once more to the ground. Slowly it died. The Jews stood around and laughed."

How Jews Torment Animals

In this story the accusations of ritual murder are repeated. Two boys, Kurt and Otto, go to a Jewish slaughter house, hide themselves, where they can watch the Jews killing a cow. The process of fixing the cow and the operation is described, involving callous brutality and Schadenfreude on the part of the Jewish butchers. Four Jews hold down the cow while its neck is being cut.

"The Jews stand there and -- laugh."

At the end, Otto says:

"Kurt, now I believe you. The Jews are the meanest persons in the world."

Kurt answers:

"Yes, the Jews are a murderous people. With the same brutality and lust for blood with which they kill animals they also kill human beings. Have you ever heard of ritual murders? On such occasions the Jews kill boys and girls, men and women. From the beginning Jews have been murderers. They are Devils in human form. There is a saying:

'Anger, envy, hatred, rage,
Are in the blood of the Jew,
Towards every people on the earth
Who do not belong to the 'Chosen.'

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



What Christ Said about the Jews : "When you see a cross, remember the gruesome murder of the Jews on Golgotha..."*

What Christ Said about the Jews

A peasant mother returning from field-work, with her three children, pauses before a way-side Christ. The mother talks to them about the wickedness of the Jews.

"She points to the Cross, which stands by the road:

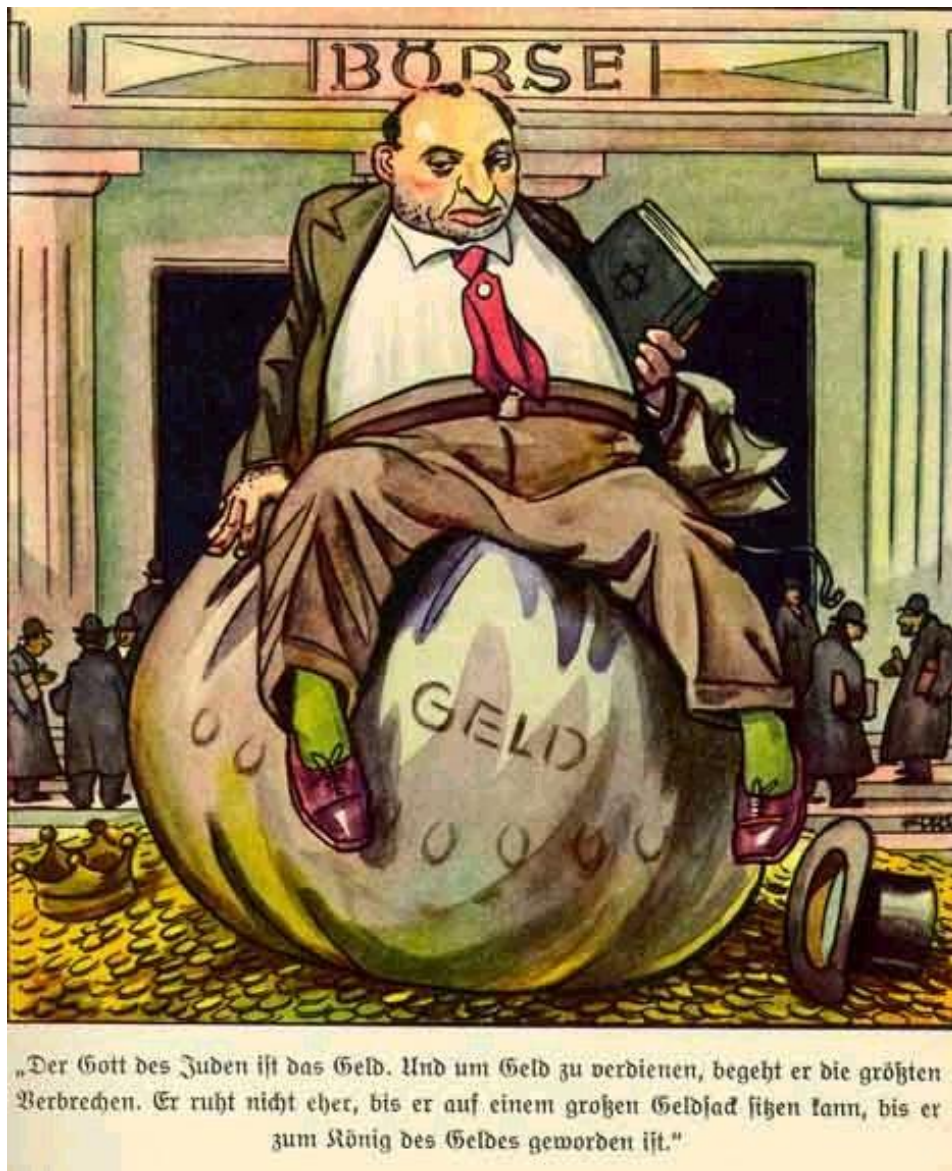
" 'Children, look there! The Man who hangs on the Cross was one of the greatest enemies of the Jews of all time. He knew the Jews in all their corruption and

meanness. Once He drove the Jews out with a whip, because they were carrying on their money-dealings in the Church. He called the Jews: killers of men from the beginning. By that He meant that the Jews in all times have been murderers. He said further to the Jews: Your father is the Devil! Do you know, children, what that means? It means that the Jews descend from the Devil. And because they descend from the Devil they can but live like devils. So they commit one crime after another.'

"The children look thoughtfully at the Cross. Mother continues:

" 'Because this Man knew the Jews, because He proclaimed the truth to the world, he had to die. Hence the Jews murdered Him. They drove nails through His hands and feet and let Him slowly bleed. In such a horrible way the Jews took their revenge. And in a similar way they have killed many others who had the courage to tell the truth about the Jews. Always remember these things, children. When you see the Cross, think of the terrible murder by the Jews on Golgotha. Remember that the Jews are children of the Devil and human murderers. Remember the saying:

'As long as Jews have been on earth
There have been enemies of the Jews.
They gave warning of the Jewish blood
And even sacrificed their blood,
So that the world might know the Devil
And not plunge into ruin;
So that the world might soon be freed
From its slavery to the Jew.' "



Money Is The God Of The Jews : "The God of the Jews is money. To earn money, he commits the greatest crimes. He will not rest until he can sit on a huge money sack, until he has become the king of money."

Money is the God of the Jews

Liselotte looks out at the cottage window towards evening and talks to her mother about the hard way in which father has to work. She says:

"Do you know, mother, what I sometimes wish? I should like to be rich. Very rich! And with my money I would make people happy. I should love to help the poor!"

They go on talking. Liselotte asks:

"Tell me, mother, how does it happen that the Jews are so rich? Our teacher has told us at school that here are thousands of Jews in the world who are millionaires. And yet the Jews do not work. It is the non-Jews who must work. The Jew only trades. But one cannot become a millionaire by trading with paper, bones, old clothing and furniture!"

Mother explains how it is done.

"The Jew is quite indifferent when the cheated non-Jew goes hungry. Jews have no pity. They strive for one thing: -- money. They do not care two hoots how they get it."

Liselotte asks how they can behave in this mean way.

Mother answers:

"Child, one thing you must realise. The Jew is not a person like us. The Jew is a Devil. And a Devil has no sense of honour. A Devil deals only in meanness and crime. You have read your Bible, Liselotte. There it says the Jewish God once said to the Jews: 'You must eat up the people of the earth!' Do you know what that means? It means the Jew should destroy all other peoples. They should bleed and exploit them till they die. That is what it means."

Liselotte tries to understand these things.

Mother continues:

"Yes, my child, that's the Jew! The God of the Jews is gold. There is no crime he would not commit to get it. He has no rest till he can sit on the top of a gold-sack. He has no rest till he has become King Money. And with this money he would make us all into slaves and destroy us. With this money he seeks to dominate the whole world. All that is contained in the following saying:

'The Jew has only one idea in this world;
It is: Money, Money, Money!
By every kind of trick and device
To make himself immeasurably rich.

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



How Worker Hartmann Became a National-Socialist : The Jew cries: "We don't care about Germany... The main thing is that things go well for us..."

How Worker Hartmann Became a National-Socialist

This story tells how a decent German worker, after listening to the talk of a Jewish speaker in a Communist meeting, turns away in disgust and joins the National-Socialists of Herr Hitler.

The Hitler-Youth is out for a tramp. On the way they meet worker Hartmann and they invite him to tell them a story. Worker Hartmann tells how, years ago,

unemployed, he became a Communist. He describes the Communist meetings. One day he observes that the leaders are Jews.

"And as one of the Jews was always talking about Russia and always saying it was best there, I grew angry and interrupted: Why are you always talking about Russia? We are German workers! Yes, we're Germans. We want to hear something about Germany, not Russia!"

He goes on to tell how the speaker grew fearfully angry and finally called out:

"What do we care about Germany? All that matters is that we get on and have a good time!"

"Now I knew enough. We workers should become traitors to the Fatherland. We should co-operate with the Jews for the ruin of Germany. I would not be a traitor to the Fatherland. No, never! I turned my back on the Jews and left the meeting. Three others came with me. That night I could not sleep. But then I knew what to do. I left the Communist Party. Later, I found my way to Adolf Hitler. And I say to you: I shall stay with Hitler as long as I live. I knew the Jews. I shall always think of the song that we workers sung:

'If a Volk wants to be powerful
It must hold firmly together.
For strikes and upsets and the Class struggle
Are the ruin of a Volk.
This the world has been taught often enough
Throughout the centuries.
Eternal peace will only come
When we have been freed from the Jews.'"



Are There Decent Jews? : "People are always saying that we Jews cheat other people, that we lie and deceive. Not a word of it is true. We Jews are the most decent people in the world."

Are There Decent Jews?

Four Germans sit talking in a public house. One is a Jew, Salomon, who is telling the others that the Jews are the most decent people to be found anywhere.

Zimmermann won't have it and cites cases of Jewish rogues he has met.

The Jew gets uneasy, and seeks a way out by saying:

"Oh well, but those are exceptions!"

The peasant joins in the talk and supports Zimmermann.

"Salomon gets angry. He has paid for the beer and still must listen to that sort of talk from them.

"You talk a lot of stupid nonsense!" he cries, "but not a word about decent Jews. And there are plenty of decent Jews. Am I not one? Was I not a soldier at the front? Did I not defend the Fatherland. Have I not paid for your beer, you impudent creatures, stupid Gois!"

There is silence in the room. Then the worker gets up who has said little, and throws a coin to the Jew.

"Finished, Salomon. Here is your money. We will not have you paying for us. But now you shall have the truth! You liar! You never heard a bullet. You were 'indispensable' and stayed at home profiteering, then you were with the Reds, calling 'Down with Germany!' 'Long live the World Revolution!' And now you are a decent Jew? Not a bit of it! There aren't any decent Jews.

Salomon picks up his hat and runs like the Devil from the public house. Everybody laughs.

"What a pity he has gone!" says mine host. "I should like to have repeated the following saying to him:

'So oft we hear the yarn
How brave such and such a few was.
How he gave his money to the poor
And was an angel in the world.

A Jew, like a pure angel?
That must be a fairy tale!
Who invents such things?
It is the Jew, himself, who does it!"



Without Solving the Jewish Question No Salvation for Mankind : "He who fights the Jews battles the Devil." Julius Streicher.

Without Solving the Jewish Question

No Salvation for Mankind

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

The Pimpfs are talking - in this concluding story -- among themselves. One of them describes a National-Socialist Party march in Munich on the previous November 9th.

"Next to the Führer was General Goering, who was formerly severely wounded at the Feldernhalle. I saw, too, Reichministers Dr. Goebbels, Frick, Rust and the Reichsleiter Rosenberg, Amann, Schwarz, our Reich Youth Leader Schirach and many other old campaigners. Before the Führer was carried the Blood-Flag, which received its consecration on November 9th. 1923. And in front of the Blood-Flag marched a man who, in 1923, too, was in the front and the thick of it: Julius Streicher."

Another Pimpf says:

"We know him all right. He is the enemy of the Jews. That is why all the Jews hate him."

"You are right" says another. "The Jews hate and insult only those whom they most fear. And they are afraid of Streicher."

Another Pimpf, hitherto silent, draws attention to a placard, which reads: "Julius Streicher is speaking in the Volk's Hall about 'The Jews are our Undoing! (Unglück)' "

"Let us go" says Konrad. "I've so long wanted to hear him."

Erich says: "I heard him once in a meeting two years ago."

"Tell us about him!" cry the other two Pimpfs.

Erich relates: "The meeting was packed. Thousands of people were there. At first, Streicher spoke about the years of struggle and the great achievements of the Hitler-Reich. Then he came to the Jewish question. What he said was so clear and simple that even we youngsters could understand. He took his examples always from life itself. Once he was very funny and made jokes, so we all had to laugh. Then he became deeply earnest and it was so still in the room, you could have heard a pin drop. He spoke of the Jews and their revolting crimes. He spoke of the great danger the Jews were to the whole world.

'Without a solution of the Jewish question, No salvation for Mankind!'

"That is what he said to us. We all understood. And when at the end he had called Sieg-Heil for the Führer, we had a storm of enthusiasm for him. Streicher had spoken for two-hours. It only seemed like a few minutes to us.

"Yes, my dear friends! I shall always think of that meeting. And I shall never forget the speaking-choir which we heard at the end of the gathering:

" 'From the Germany Hitler created Resounds a cry to the whole world: Free yourselves from the Jewish hand And save both Volk and Fatherland!

The world awakes in Juda's chains
Germany alone it knows can save!
Through German idea and German Being
Will one day the whole world be restored.' "
The concluding picture shows some Pimpfs looking at this
Julius Streicher
photo-placard, announcing his meeting.
Under the picture is written:
"These who are fighting against the Jews
are struggling with the Devil!

(Julius Streicher)."

Der Himmel grau

Der Him-mel grau und die Er-de
braun, da schrit-ten die Män-ner zum
Stur-me. Und die Glock-ke klang und die
Glock-ke sang ih-ren letz-ten Gruß vom Tur-me.

The image shows a musical score for the song 'Der Himmel grau'. It consists of four staves of music in a 4/4 time signature, with a key signature of three flats (B-flat, E-flat, A-flat). The lyrics are written below the notes. The first line of music corresponds to the first line of lyrics, and so on. The final note of the fourth staff is a double bar line with repeat dots.

Die Nacht war schwarz und die Flamme rot, da stritten sie um die Fahne. Da kamen die Feinde, da kam der Tod, der streckte sie auf die Fahne.

Und die war rot und die war weiß und das Zeichen schwarz in der Mitten. Noch einmal grüßten die Lippen leis; sie starben, wie sie gestritten.

Der Himmel blau und die Erde braun, eure Gräber und Kreuze, die mahnen. Und wieder vom Turm klingt die Glocke Sturm: Nun tragen wir eure Fahnen!

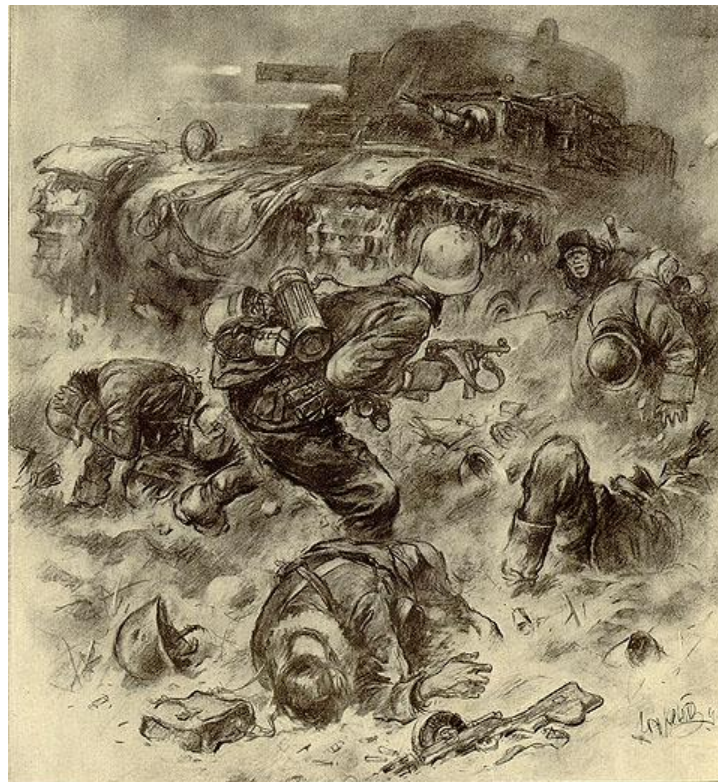
Worte und Weise: Werner Altendorf

Ludwig Voggenreiter Verlag, Potsdam, aus „Ein junges Volk steht auf“ von W. Altendorf

The following is a story on the Russian campaign from the Nazi Party's weekly illustrated magazine. The Battle of Stalingrad was nearly over, but this story gives no hint of that. Rather, it presents a story suggesting that German heroism could overcome all. This is characteristic of much Nazi military journalism. The attempt was to get the photographers or artists as close to combat as possible, allowing them to provide vivid material to the home front. ("Das ist Heldentum!," *Illustrierter Beobachter*, 21 January 1943, pp. 2-3.)

That is Heroism!

The homeland gets occasional details of the heroic defensive battle our soldiers are waging in the East. Names like Stalingrad, Welikje-Luki, Rschew, Illmensee and others have become symbols of the unbelievable heroism of German soldiers and their allies. We hear also of the heroism of individual soldiers, in comparison to whom all former military exploits pale. There is no point in giving the details of every individual act of heroism and bravery, for in the end all those fighting to stop the bestial foe are heroes. Like wolves in the forest, the enemy attacks only with overwhelming number. Every day, positions held by a few troops must withstand steady attacks by enemy masses. Yet they hold firm. Then masses of enemy artillery churn up the frozen soil. Suddenly a tank charges the few defenders. One man jumps up from the trench, then another. Carrying explosives, they charge the steel-covered monsters. These three drawings of a minor battle southeast of Illmensee show the heroism of one grenadier sergeant.



Der feindliche Angriff ist vor der deutschen Stellung ins Stocken geraten.
Obwohl der Sowjetpanzer von hinten her geschickt ist, durchläuft ein Grenadierleutnant mit der Maschinenpistole des Sicherungsring, um an den Stahlkoloss heranzukommen.

The enemy attack has begun. Although the Soviet tank is protected by infantry, a grenadier with a machine gun breaks through them to approach the steel giant.



While the tank is still firing, the grenadier sergeant climbs on, carrying an explosive charge.

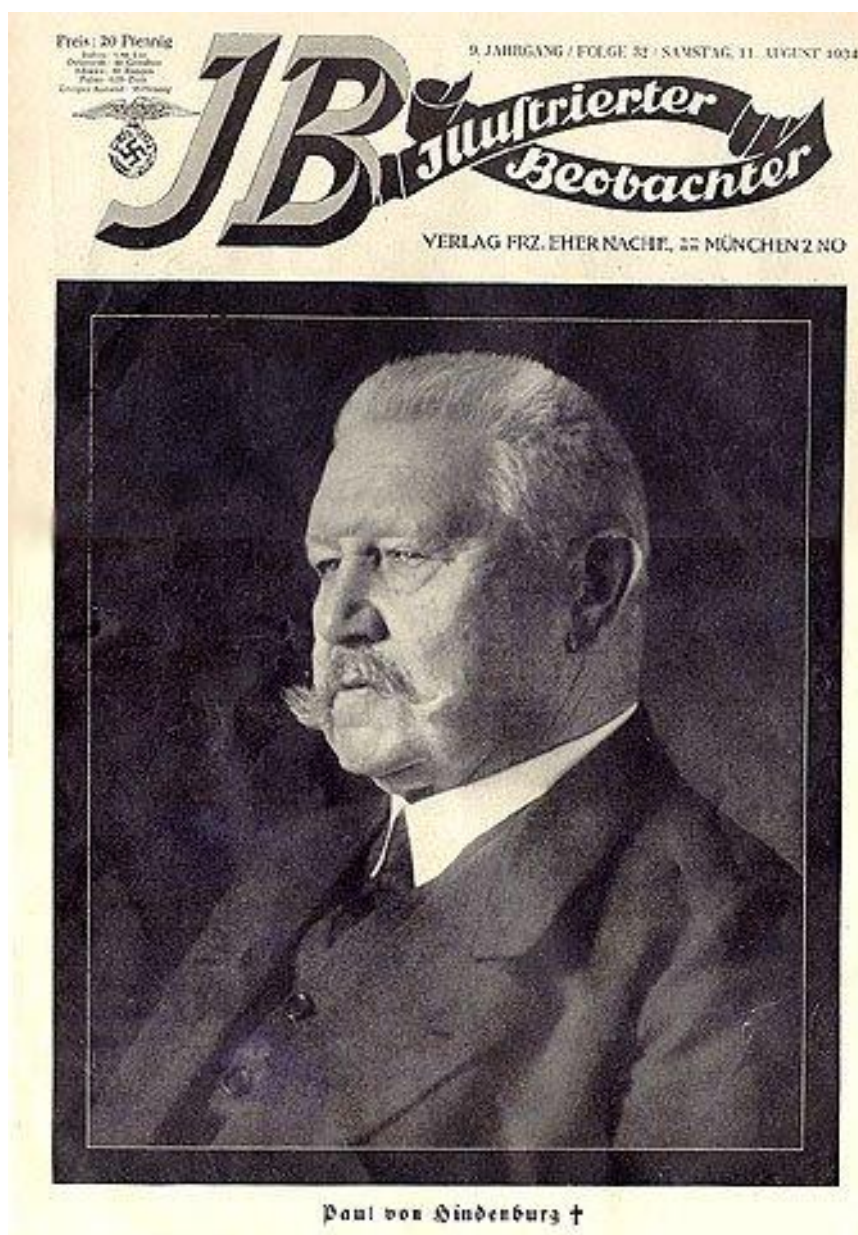


The first tank is blown up. Two hours later the Soviets attacked again, supported by a second tank. The same sergeant dispatches it. The following

night the Soviets attack again, this time with the support of several tanks. The sergeant climbs on yet another steel giant and blows its treads off, allowing the motionless tank to be completely destroyed. A single German soldier destroyed three enemy tanks within twenty four hours.

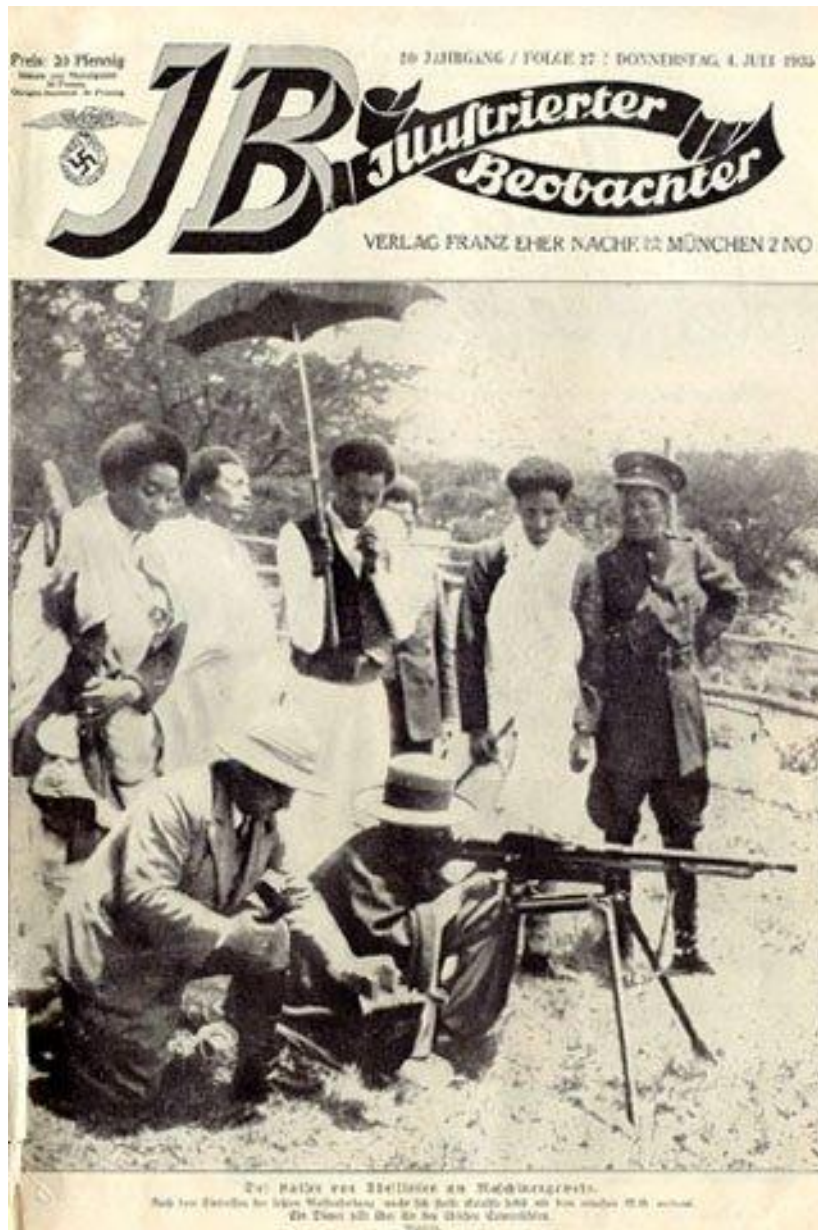
The Illustrierter Beobachter: 1934-1943

The *Illustrierter Beobachter* was the Nazi Party's weekly illustrated newspaper, published by its publishing house in Munich. The issues here are a sample of those published between 1934 and 1943, including two special editions from 1939 and 1940 purporting to show that England and France were responsible for starting the war. As time goes on, I may translate more material. For now, I summarize the contents of each issue, and in three instances provide links to a page with some of the visual material.



Issue Date: 11 August 1934

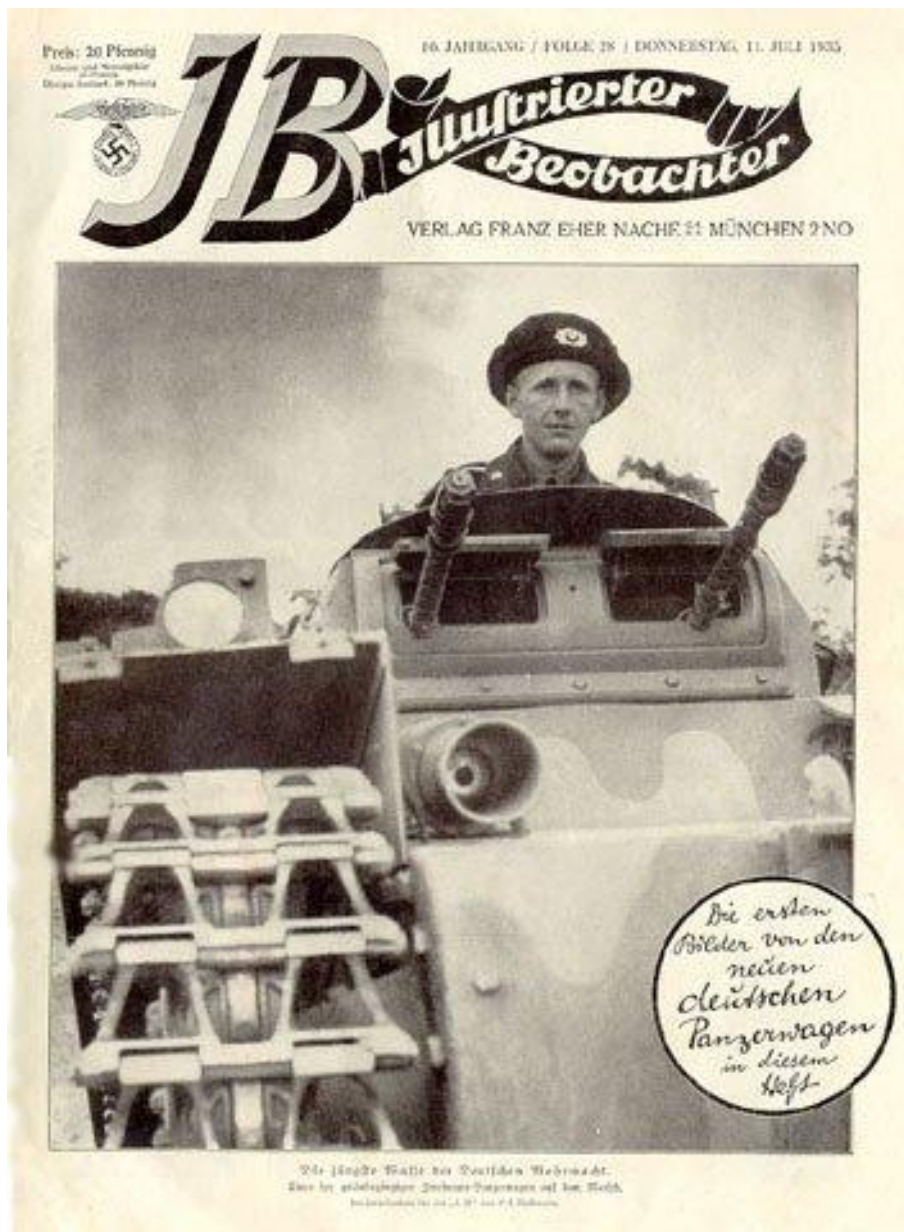
Contents: The cover shows the just deceased Reich's president Hindenburg. The first pages are photographs of him at various stages of life. That is followed by articles on a gliding competition, a tennis match, the city of Amberg, some fiction and a back cover of Spaniards taking their siestas.



Issue Date: 4 July 1935

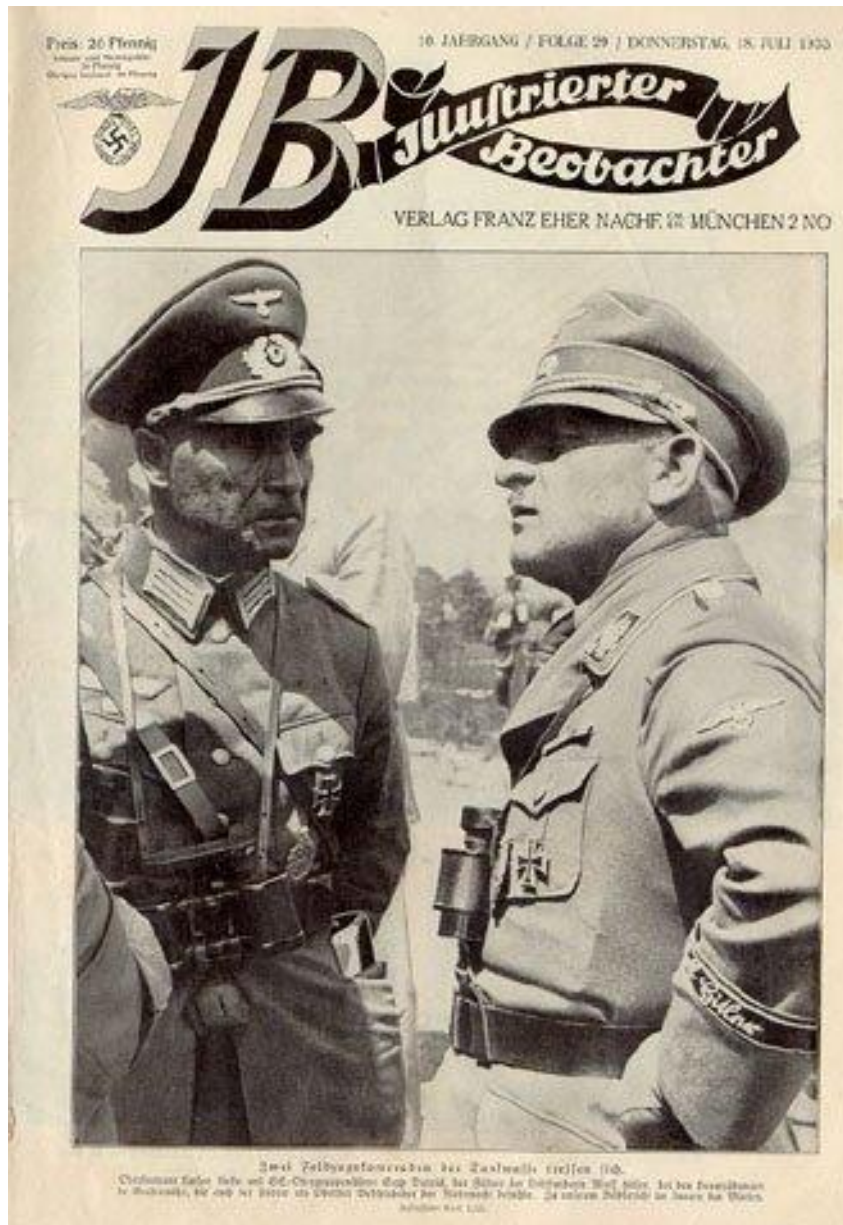
Contents: The cover shows the Emperor of Ethiopia test-firing a machine gun. The first interior story has photos of motorized military units. This is followed by a story of Hitler visiting those wounded at an industrial accident in Reinsdorf. In Munich, Hitler attends the ground breaking ceremony for a new art gallery,

and also the opening of a new stretch of the Autobahn. This is followed by a photo essay of Goebbels speaking (not published here). Other stories show a Japanese ceremony for the war dead and sailors cleaning a cruiser.



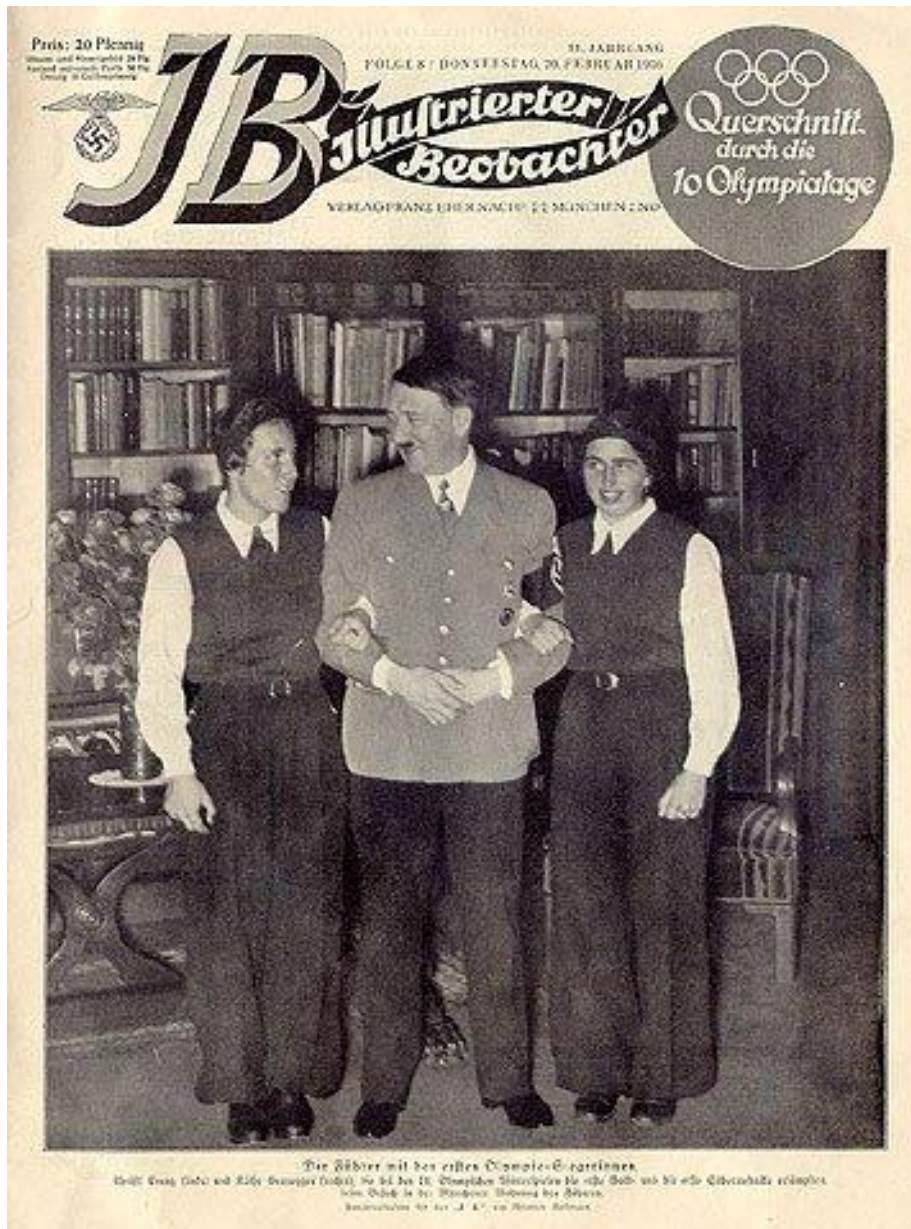
Issue Date: 11 July 1935

Contents: The cover shows a new German two-man tank. The first interior story shows Hitler at various public appearances. The next story shows the new tanks shown on the cover in action. After more pictures of Hitler, a story discusses the life of Portuguese women. Most of the rest of the issue is fiction.



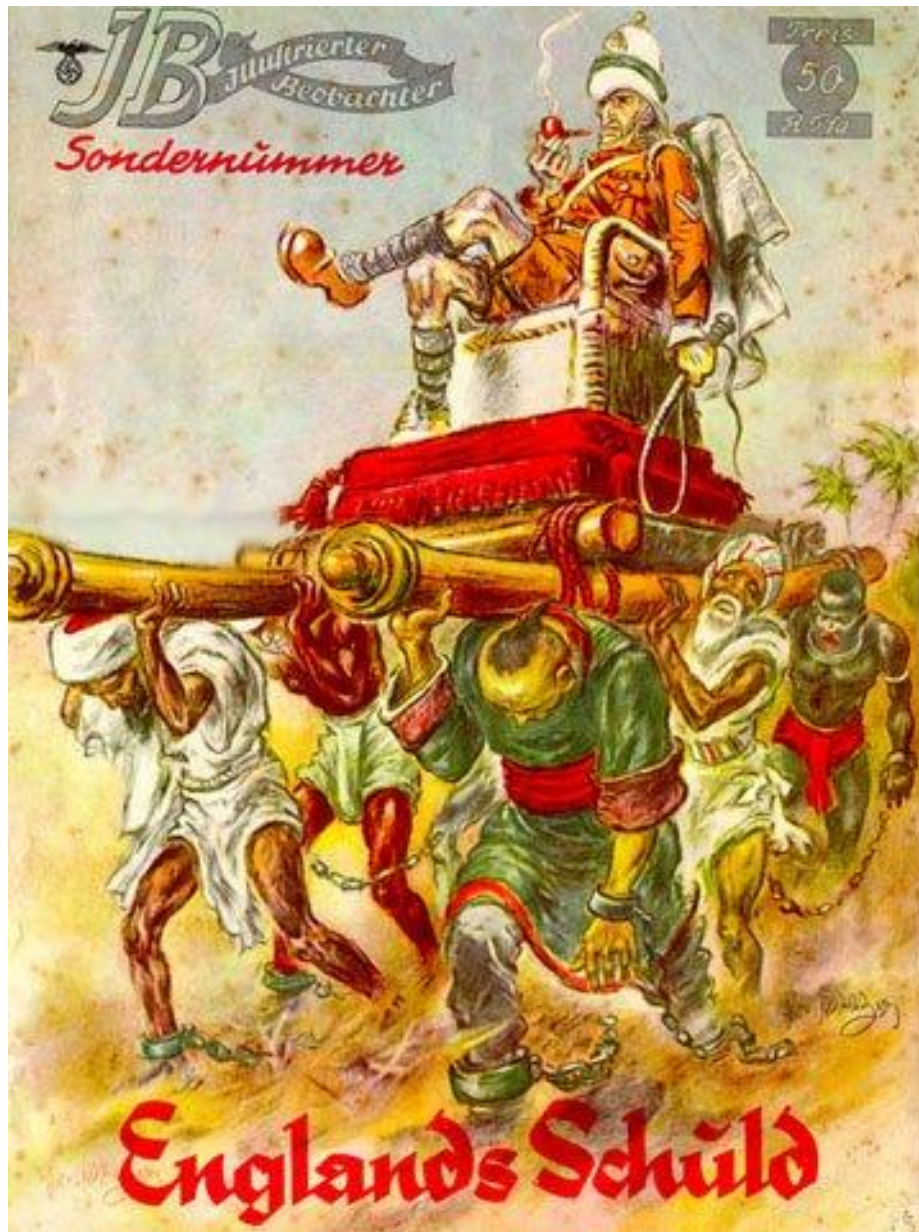
Issue Date: 18 July 1935

Contents: The cover shows an army officer with SS officer Sepp Dietrich at military manoeuvres. The first interior article shows Hitler at those manoeuvres. The next article shows S.A. men in action. There is also a fiction section.

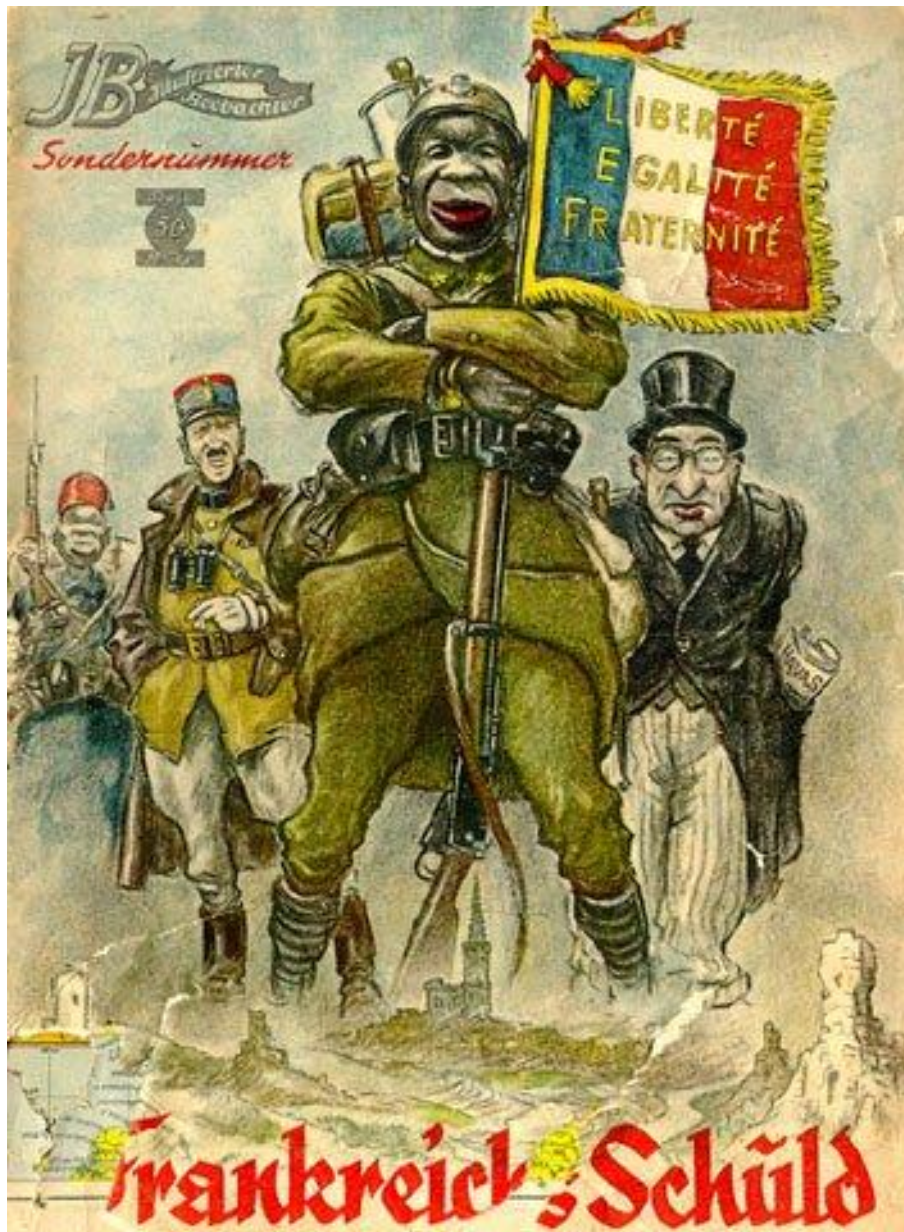


Issue Date: 20 February 1936

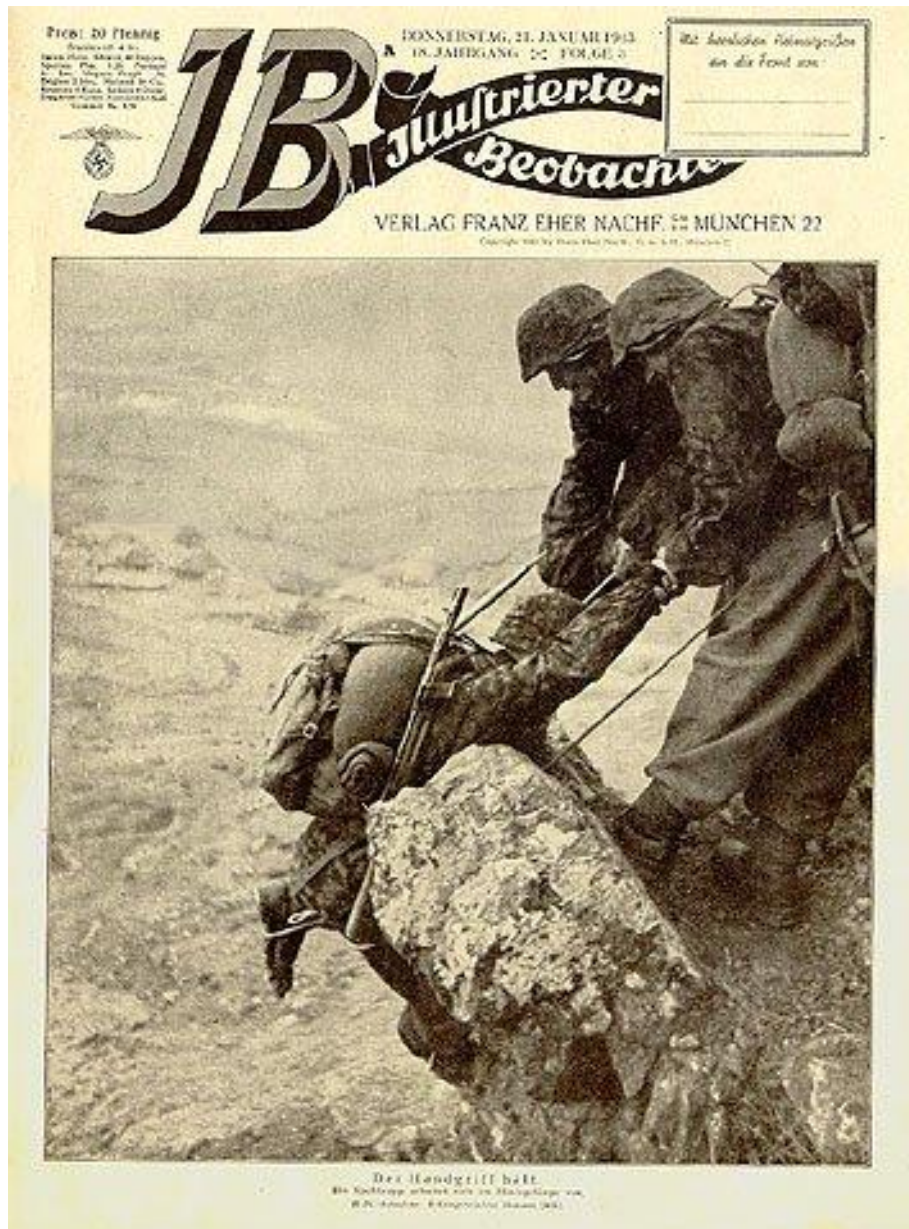
Contents: The cover shows Hitler with the first German medal winners at the 1936 winter Olympic Games. Most of the rest of the issue consists of Olympic coverage.



This is a special edition titled "England's Guilt," published shortly after the outbreak of the war. It also includes an article by Goebbels titled "England's Guilt."



This was the special edition titled "France's Guilt," claiming that France was just as guilty as England for the war. It was published in 1940.



Issue Date: 21 January 1943

Contents: The battle of Stalingrad was nearly over, but the issue does not mention it. The cover shows mountain troops in action. An interior article titled "That is Heroism" describes how a soldier on the Eastern front destroyed three Soviet tanks. Another article discusses women support staff in the East.

Siehst du im Osten das Morgenrot?



Siehst du im O = sten das Mor = gen = rot? ein
Zei = chen zur Frei = heit, zur Son = nel Wir
hal = ten zu = sam = men, ob le = bend, ob tot, mag

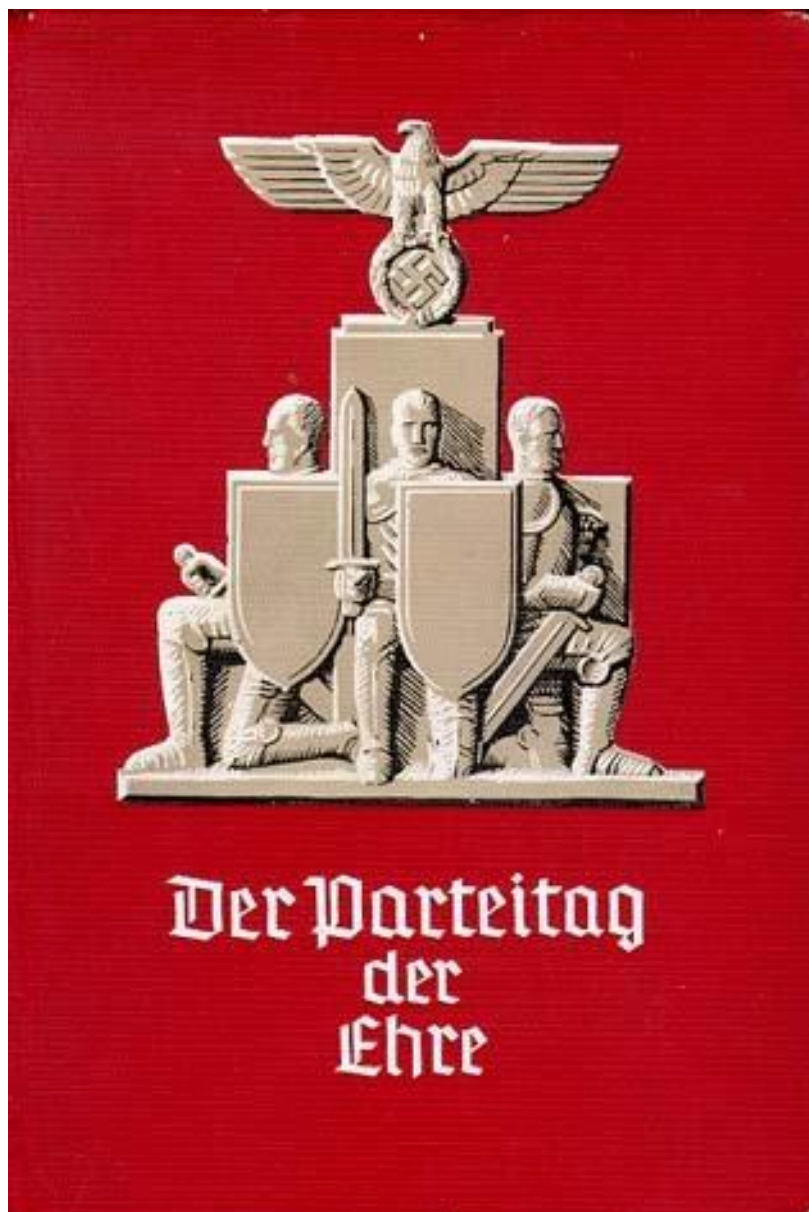
Mein Kamerad zur Linken, zum Sturm die Fahne hoch!
und muß der Träger sinken, vieltausend leben noch, denn
wir marschieren . . .

Und einmal ist zu Ende die Nacht und all die Not, dann
heben wir die Hände zu unserm Herre Gott, und wir mar-
schieren, marschieren in langen Reihen zu vieren, der Sonne
zugewandt, und wir marschieren, marschieren in langen Rei-
hen zu vieren, die Fahnen in der Hand, durchs freie deutsche
Land.

Worte und Weise: Werner Altendorf. Entstanden in der Verbotszeit
Ludwig Voggenreiter Verlag, Potsdam, aus „Ein junges Volk steht auf“ von
W. Altendorf

The Party Rally of Honour

The Nazi Party put out an official account of the Nuremberg Rallies each year from 1933 to 1938. There were other accounts as well, including one produced by Julius Streicher, the Nuremberg Party leader. There were three key themes at the 1936 rally: The evils of Bolshevism, Germany's need to be independent of foreign sources of raw materials, and Germany's demands to get back the colonies it last lost after World War I. (Der Parteitag der Ehre vom 8. bis 14. September 1936. Offizieller Bericht über den Verlauf des Reichsparteitages mit sämtlichen Kongreßreden (Munich: Zentralverlag der NSDAP., 1936).The Party Rally of Honour (1936))



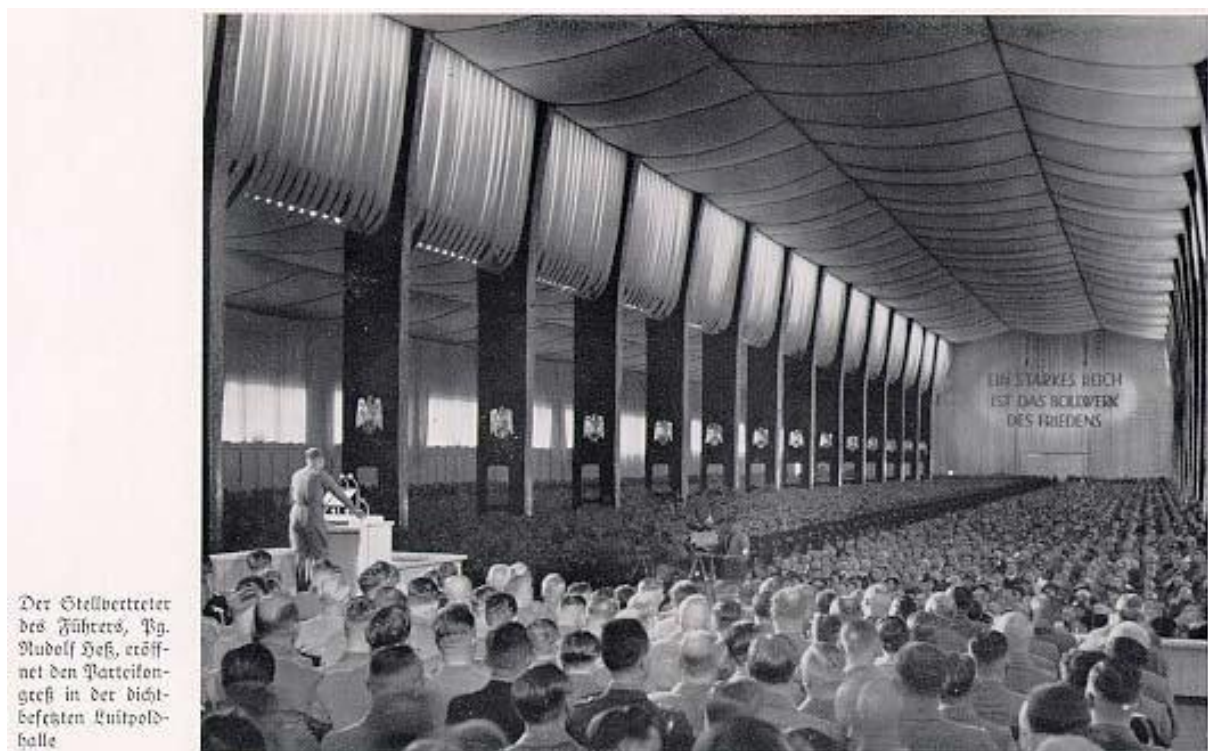
The book's cover. Each party rally was given a name. 1936 was "The Party Rally of Honour."



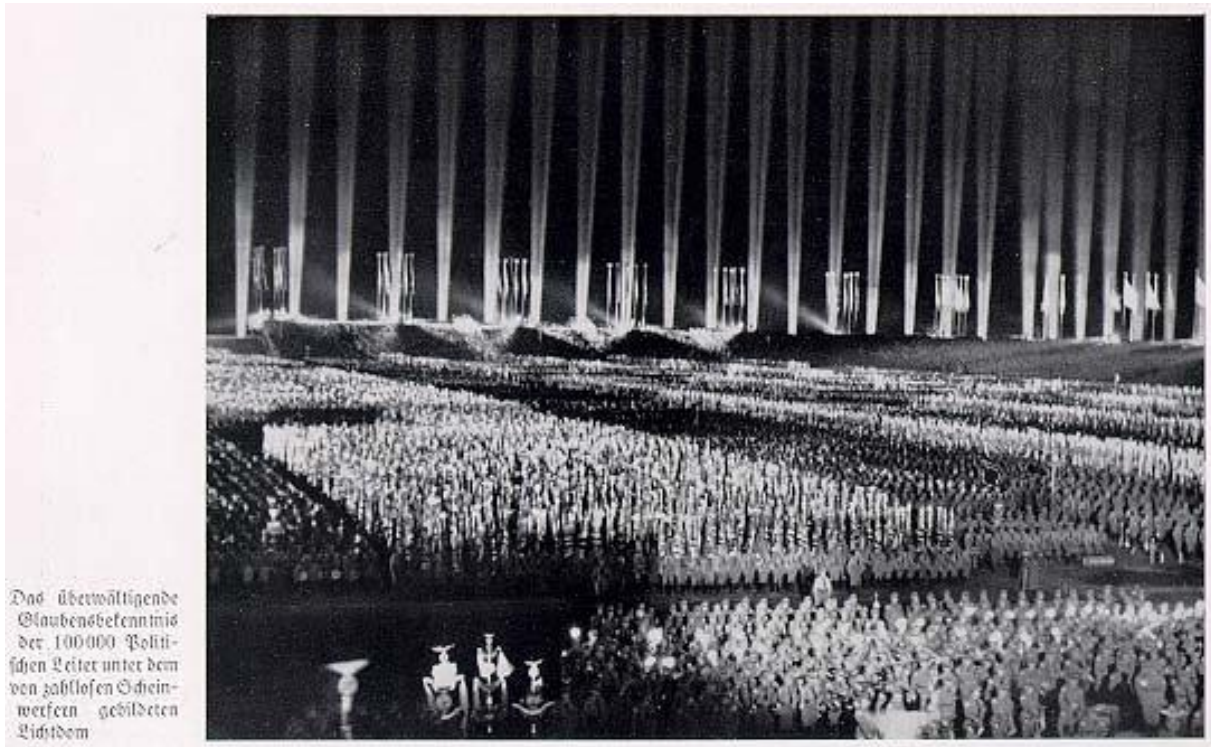
Hitler arrives in Nuremberg and is greeted by his personal guard, the Leibstandarte Adolf Hitler.



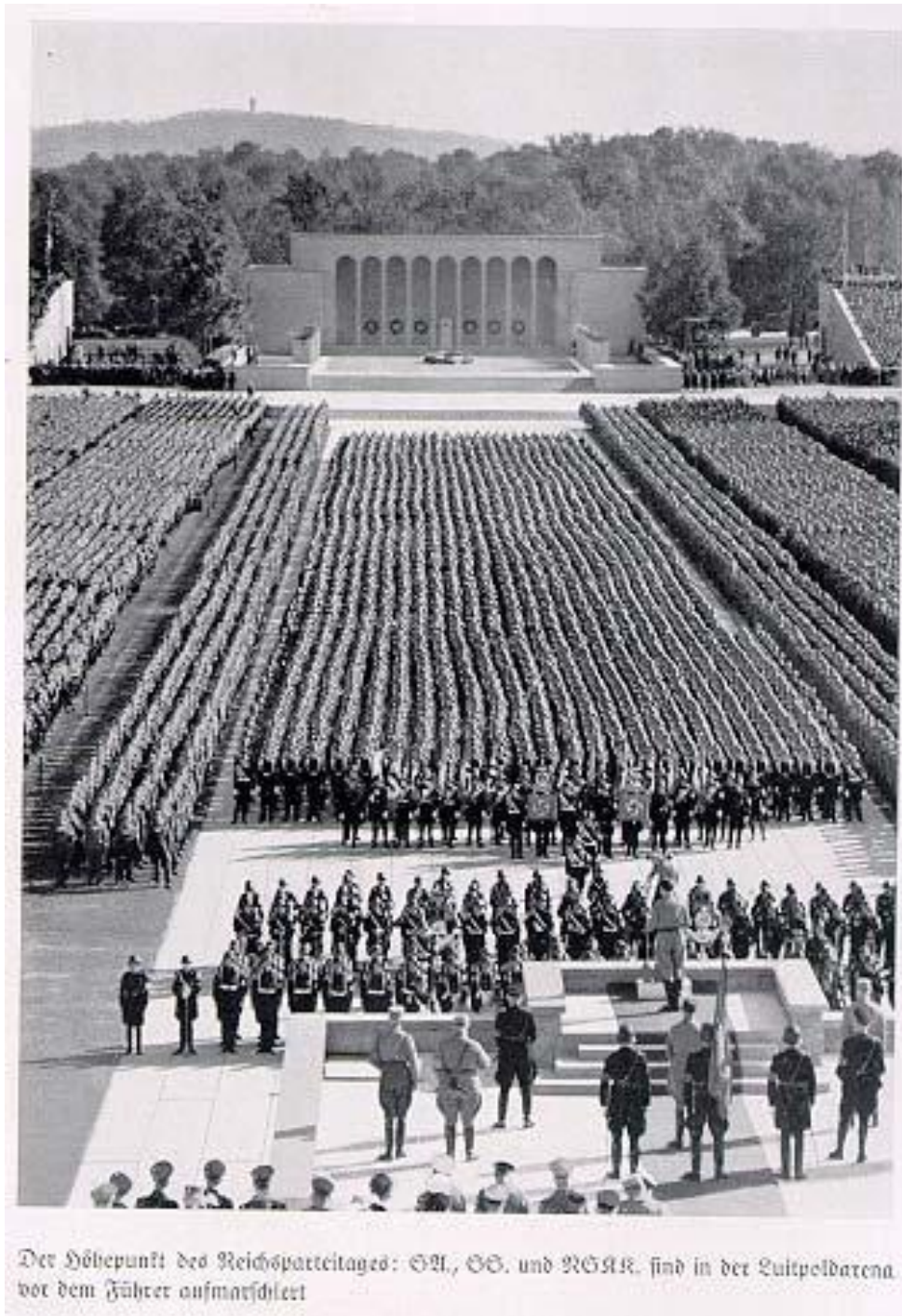
Hitler's standard hotel in Nuremberg was the Hotel Deutscher Hof. Here he greets members of the Hitler Youth.



Rudolf Hess opens the Party rally. The slogan at the back of the hall says: "A strong Reich is the bullwark of peace."



This shows the evening rally of about 100,000 party officials under the "Cathedral of Light" designed by Albert Speer.



Caption: "The high point of the rally. The SS, SA and NSKK march before the Führer



Der Führer kehrt von der Heldenehrung zur Tribüne zurück

Hitler finishing an observance in honour of the dead.



35 neue Standarten der NSKK, weihte der Führer auf dem Parteitag der Ehre

Hitler consecrated 35 new standards for the NSKK, the party's motorized auxiliary.



Adolf Hitler weicht die neuen Standarten der SA.

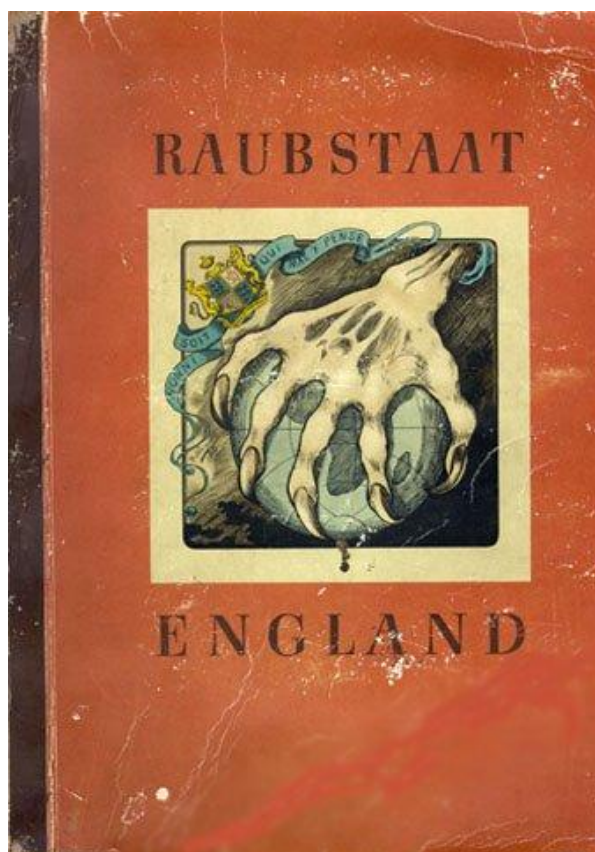
Hitler dedicates new S.A. banners.

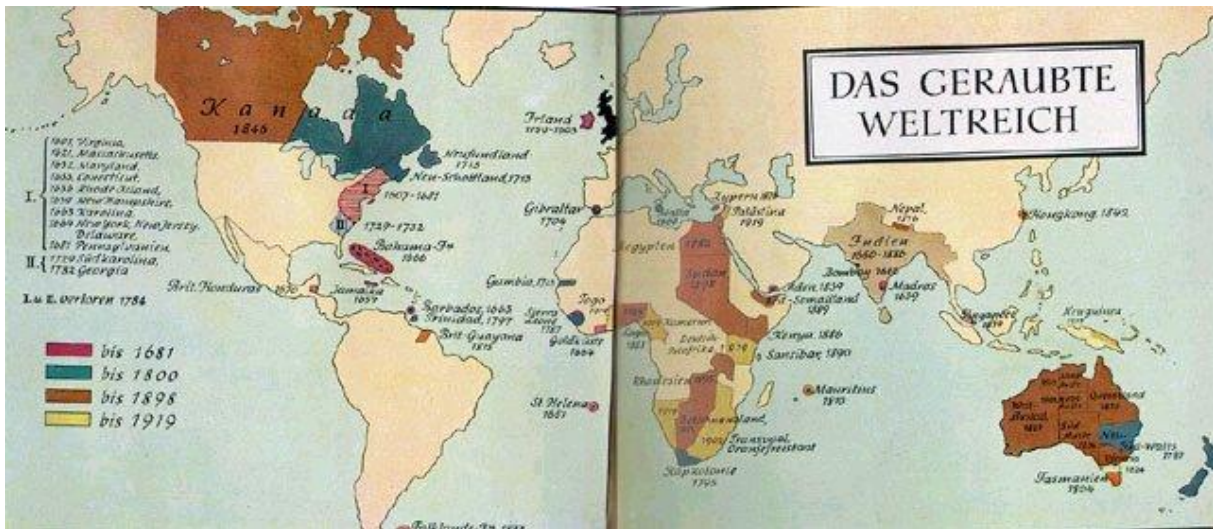
Robber State England

These are photographs from a 1941 Nazi book titled *Robber State England*. It was one of a series of so-called "cigarette books." One would paste pictures received as premiums with cigarettes in an album. For another example, see a book on Hitler. The book had 130 pages and lots of picture, only a small number of which I include here. The copy I am working from brought the number in print to 180,000. The book traced the history of England, closing with this sentence:

Our determination to carry out the war England has forced upon us until final victory is clear from every word and act of the Führer, from every action of the German army, from the behaviour of the whole German people. That victory will mean the fall of British plutocracy and the end of England's exploitation of the world. It will result in the victory of the socialist idea and the establishment of a just order in Europe and the entire world. (p. 129).

(*Raubstaat England* (Hamburg: Cigaretten-Bilderdienst Hamburg-Bahrenfeld, 1941).





The Stolen Empire



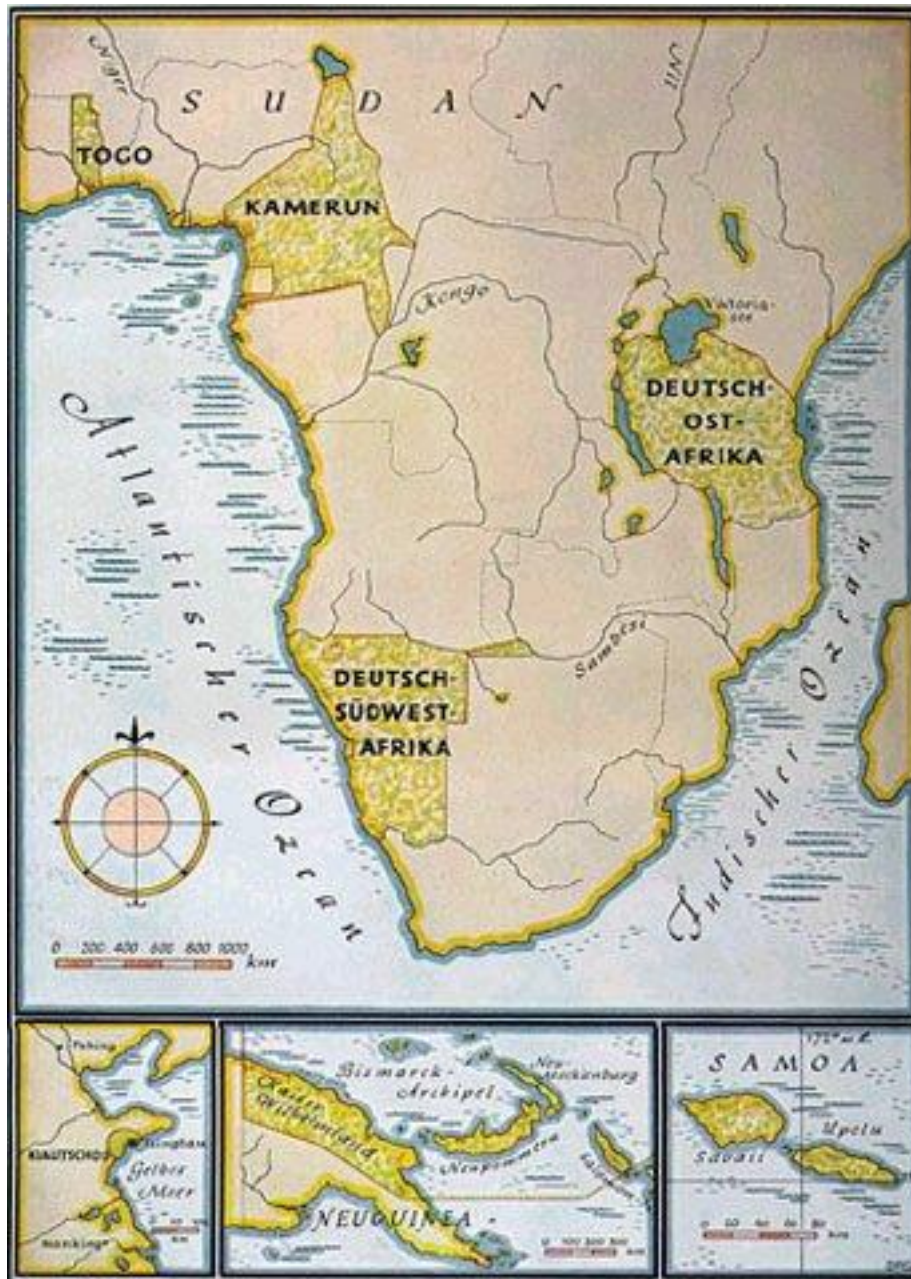
"Christianity in Practice"

"England achieved one of its most important goals in the Treaty of Utrecht in 1713: It gained a monopoly on the North American slave trade. While plutocracy's coffers filled, millions of Negroes were kidnapped from their homeland in the most horrible way." (p. 42)



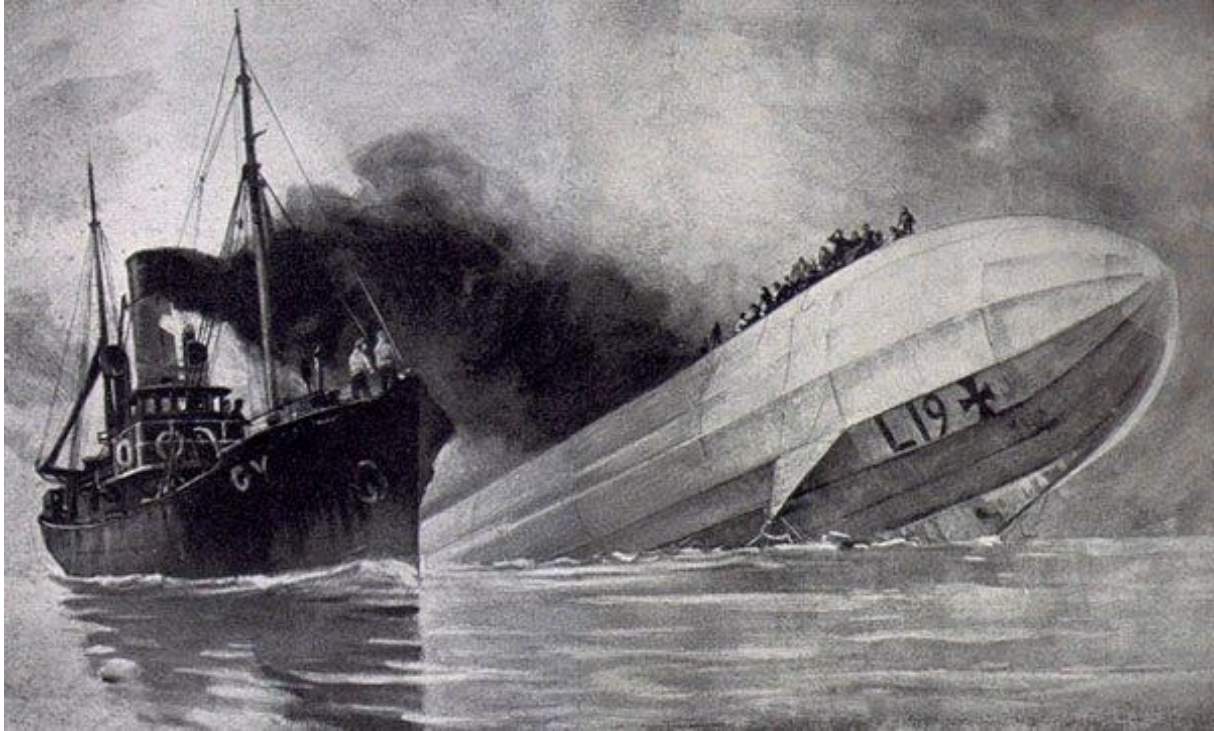
England's Revenge in India"

"This 1857 photograph was published in 1939 by the English newspaper 'Picture Post.' It shows the methods used to suppress the Sepoy Rebellion. As an English eyewitness noted at the time: "The executions occurred summarily and without appeal."



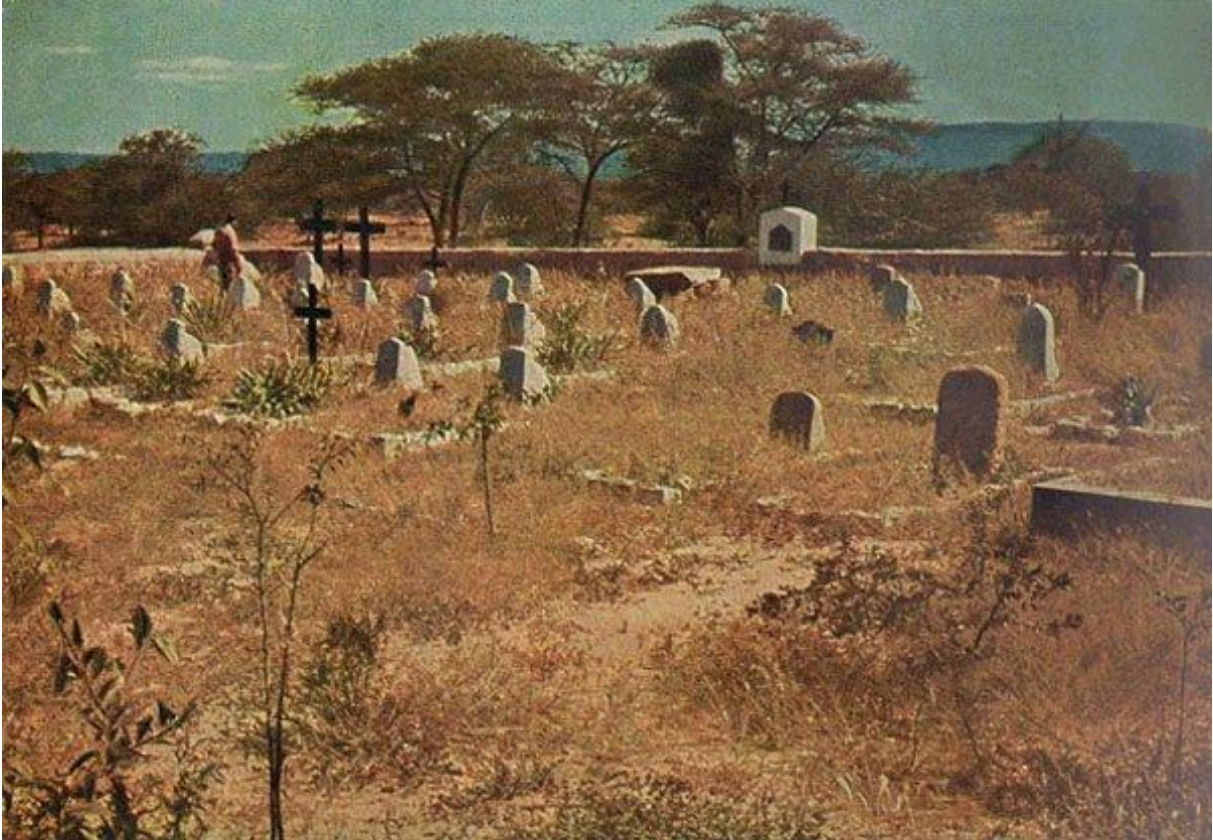
"German Colonial Possessions before the War"

The map shows Germany's pre-1918 colonies. A major element of Nazi propaganda included a demand for their return.



"Evidence of British 'Humanity'"

'This scene by the English artist Hodgskin appeared in the 12 February 1916 issue of the 'Graphic.' It shows how the English steamer 'King David' left the crew of the airship L 19 without assistance. The editors added: 'One may assume that each of these "baby killers" received the fate he deserved.' The torpedoing of the 'Athenia,' the pirate attack on the 'Altmark,' the bombing of open cities and countless other crimes prove that the English have not changed over the centuries.'



"The German Cemetery in Waterberg"

A cemetery in a former German colony in Africa, where those who had resisted the British are buried.



"Built by Germany -- Stolen by England"

"This was the seat of the German government in Windhoek (German Southwest Africa). What the natives of the former German colony think is clear from the countless letters and appeals that say: 'Thousands and thousands are awaiting the day when the great Mother Germany will once again return to her children.'"



"'Pax Britannica' in the Holy Land!"

"England has responded to the freedom movement by blowing up entire sections of cities -- but still cannot defeat it."

The Song of the Faithful

Verses by Unknown Members of the Hitler Youth in Austria, Written During
the Years of Persecution: 1933-37

In Praise of the Führer
We often heard the sound of your voice
And listened silently, with folded hands,
As each word sank into our souls.
We all know: The day will come
That frees us from need and compulsion.

What is a year!
What is a law that would restrain us --
The pure faith that you have given us
Pulses through, guides our young lives.
My Führer, you alone are the way, the goal!
Adolf Hitler
Two men are joined as one in you:
One seems cold and hard,
One who achieves his goals.
Another is tender and kind,
He forgets not even the poorest.
He feels for the least of us.

Two streams owe their strength to you.
You are the sap rising from each root,
The seed that gives them birth --
A new spirit rose from you,
That forged us together as a nation
And dwells in us forever!
Our Führer
There are so many people who bless you,
Even if their blessing is a silent one --
There are so many who have never met you,
And yet you are their Saviour.

When you speak to your German people,
The words go across the land
And sink into countless hearts,
Hearts in which your image long has stood.

Sometimes the vision of you brings life
To those in the midst of hard labour and heavy obligation ...
So many are devoted to you
And seek in your spirit a clear light.
Thoughts on the Führer
Often you must feel alone, all by yourself,
When you think of the mission you must fulfil.
Your deeds are far beyond what others do,
Yet you seek still greater goals.

We can never reach your heights,
All we can do is follow down your way,
And our banner with its symbol of the sun
Is under your leadership, under your guidance.

Each word that you have given us,
Each look that you have sent our way,
Has cleansed us, led us
Given new light to our lives' paths.

And should some day you be no longer with us
Your spirit will yet endure --
It will carry our children
Into a new age!

Your pure strength rests not alone
In your living word,
But now that we have found their source
They are the German people's treasure.

Those words it was that first awakened us,
From dull brooding, hollow death --
We can no longer perish,
A light burns for us in the night!
German Girls Address the Führer!
We are the door that leads to the future.
We are the tree on which fruit ripens,
That which inspires us, that which is holy to us,
Is planted once again, strong and pure,
No one can take it from our soul.

We carry in our hearts the light
You spread to your people,
We want to be its loyal guardians,
Passing it on pure, unchanged,
Through our bodies into new life.

A Request
Should our future turn out otherwise,
Than we with our young eyes today expect,
If we must bear our heavy burdens
For many long years to come,

If many Mays will come like this one,
And if our houses bear no festive decorations,
If like now the sun must long shine
Without our flags flying throughout the land,

If that should be I have but one request,
That we should have a mighty miracle,
So that the old, who have suffered so much,
May once again look into our Führer's eyes.

Then they will not have to die
In uncertainty and desperation,
Then they will have a happy confidence in victory
To carry them through their final dying days.

Adolf Hitler had a habit of calling a referendum after significant events. After marching into Austria on March 14, 1938, he called the last of the referendums for 10 April 1938. This 28-page pamphlet was part of the propaganda leading up to that vote, which to no one's surprise turned out 99% in his favour. It was distributed widely, and is a good summary of the accomplishments Hitler claimed. The pamphlet includes charts illustrating the statistics. It is interesting that in reviewing Nazi accomplishments, nothing is said of anti-Semitism. (*Das danken wir dem Führer!* (1938). The brochure has no publication information, but was probably produced by the Nazi Party for the campaign.)

We Owe it to the Führer

The German people should once again examine what I and my comrades have done in the five years since the first Reichstag election in March 1933. They will have to agree that the results have been unique in all history.

Adolf Hitler on 20 February 1938



The Führer has called! Germany's goal is to give witness to the indissoluble unity of the nation. A nation of 75 million will proclaim to the world that it is united in infinite confidence in its Führer, united in an irresistible will to further growth, united in unending thanks to Adolf Hitler. The Führer asks for us to prove our confidence.

He has a right to do so. The German people will give it to him: before themselves and before the entire world.

Five years of construction are behind us. Look at what has happened during these five years! People are forgetful. They accept good and beautiful things as they happen-- and then forget about them. But we do not want to forget how things were, and what has happened. The nations around us look with admiration and amazement when they see the "German miracle," the unprecedented growth that has occurred in Germany over the past five years. How much more should we take stock of what has been done.

What was it like five years ago?!... Think back on the great and moving events of recent weeks: how millions responded to their Führer with overflowing hearts and indescribable joy. Only people who have been freed from some burden rejoice like that--people who are cheerful, satisfied and happy. That is Adolf Hitler's work. That is the greatest thing a statesman can do: to make his people happy.

Loyalty deserves loyalty! The Führer has called his people to affirm him. He asks for proof of their confidence. He has the right to do so, based on all that he

has done that we have seen with our own eyes--and based on the unique accomplishments of the past five years. We want to recall these accomplishments, and compare Germany today with how it was before the National Socialist takeover. It is a splendid story that fills each of us with pride.

Do you remember the state of Germany and the German people in the days before the aged Reich President von Hindenburg chose Adolf Hitler and his party as the last hope of saving Germany from certain political, social and economic collapse that would lead to chaos? Tens of thousands of factories had closed their gates. Millions of workers and employees lost their jobs and were thrown ruthlessly into the gray misery of mass unemployment. There seemed no way out. In 1932 our cold-hearted enemy, the Frenchman Clemenceau, said that there were 20 million Germans too many. He seemed to be speaking the terrible truth. There were 7 million unemployed in Germany on the day Adolf Hitler left the Presidential Palace as chancellor of the German people. A third of all working Germans, 21.5 million people including their families, depended on meager public assistance and spent their time without hope of escaping their misery.

Eliminating mass unemployment was the Führer's first task. He called on the entire German nation to begin a massive battle of work, the success of which is visible to us all today.

By the end of 1933, 2 million citizens had jobs again. By September 1936, the number of unemployed had fallen beneath a million. By 1937 unemployment had vanished. Now the problem was a shortage of workers for the tasks at hand. A shortage of jobs became a shortage of workers! Only 11.5 million Germans had jobs in January 1933. By the spring of 1937, the number had risen to 17.5 million, and by last fall it had risen to 20.1 million. The Reich Labor Front had to be called in to help with the harvest, since workers were lacking. Thanks to the Führer's rapid and energetic actions, the entire German people is at work creating things that will be immortal.

One of the foundations of National Socialism is the knowledge that only work creates value and prosperity. The well-earned pay envelope has replaced the demeaning dole. Short hours today do not reduce income. Countless workers have risen from the ranks of the lowest paid to well paid craftsmen. Workers and employees, but also the entire German people, including farmers, businessmen, craftsmen and industrial workers, all of us five years ago were unsure if our income would be enough for our daily needs. We thank the Führer today for guaranteeing our income! The national income in 1932 was 45.2 billion marks. It has grown steadily since then, reaching a level of 68 billion marks in 1937. The entire national income has increased by about 23 billion marks, almost as

high as the total of 26 billion marks in wages from 1932. In 1937, wages were 38 billion marks. The income of the German worker has risen by 70%.

The absolute size of income does not by itself give a proper picture of our growing prosperity. Everyone knows from experience that it is less a question of how much one brings home, rather what one can buy. During the great inflation, we got more money but became poorer. We remember when the unions raised wages through constant strikes, etc., that reduced production. It did no one any good that workers received more than 42 billion marks in 1928, since production did not keep up with income. Goods were scarcer than money, and the result was inflation that required still more pay increases. A spiral of wage and price increases resulted, with wages falling steadily behind.

The increase in income since 1933 is different than the false prosperity of the past. Prices have been kept stable, production has greatly increased and speculation has been ruthlessly suppressed, with the result that the increase in income has meant a real increase in purchasing power.

It is no descent into materialism to welcome an increase in prosperity. A people can grow only when its prosperity is assured. That is the Führer's true goal. When gray misery was the regular guest at the table of most workers, they lacked the courage to begin a family and raise healthy children. A decline in population threatened us in 1932. The birth rate had fallen so low that there was a danger that the death rate, increased through countless desperate suicides, would surpass it.

The unlimited confidence of the German people in their Führer is shown by the fact that even in 1933 numerous citizens found the courage to begin the family they had long postponed. The number of marriages reached record heights. There were 122,000 more marriages in 1933 than in the year before. 1934 showed the tremendous success in reducing unemployment. 223,000 more young German men took brides than in 1932. 6,521,400 men and women were married between 1933 and 1937. Nearly 460,000 more families began than in the five years before the National Socialist takeover. That is probably the best proof of the absolute confidence the German people have in the Führer's policies and in the future of the Reich. The Führer's main concern is for healthy growth by the German people. That is why he implemented marriage loans of as much as 1000 marks as early as 1933, which are repayable in easy installments. A quarter of the loan is forgiven at the birth of each child. About half of all couples took advantage of these generous loans in 1933. Improvements in the economy were such that only a fifth needed them in 1934. In the past five years, 878,000 loans were made, and reduced as the result of the birth of 708,000 children.

The total number of births far exceeded that figure. The best evidence for the inner rebirth of our people is that the desire to have children has risen strongly, and that more and more have realized that the future of the German people depends on a large number of healthy children.

But not only the dreadful misery before 1933 reduced the desire of countless Germans to have children. Crass egotism and materialism also played a role. The System Era saw having children as foolish and backward. The transformation that has occurred is clear in the rising German birth rate. In 1932, only 993,000 children were born. Around 6 million were born between 1933 and 1937. The growth resulted in nearly 1.26 million additional children, about the population of the third largest German city, Hamburg!

But more than the birth rate gives us the right to look with pride and confidence to the future. More important still is that these children are growing up healthy, strong and cheerful. The spread of inherited diseases and inferior offspring, which are a heavy burden for the healthy, has been hindered. But everything possible is being done in the new Germany to raise a strong generation. The National Socialist state gives major tax reductions to fathers for each child. Families with three or more children receive payments of 10 and 20 marks monthly. By the end of 1937, 510,000 children were receiving such support. A new law goes into force on 1 April 1938. The previous income boundary of 2400 marks will be abolished, and all insured citizens will be eligible for the payments. The result will certainly be another significant increase in the number of children receiving such support.

The concern for the future of our people goes even further. The NS People's Welfare organization has established the aid program "Mother and Child," which has no equal anywhere in the world.

12,000 kindergarten teachers, day care workers and nurses care for 550,000 pregnant women and new mothers. On average, 115,000 children are fed each month, 405,000 children will have a vacation by the end of 1937 at an NSV establishment and an additional 1.4 million will spend time in the country. If these 1,900,000 children were lined up in rows of twelve, they would reach from Berlin to Leipzig.

In gratitude to the high obligation German mothers fulfill in having healthy children, the "Mother and Child" organization establishes kindergartens to care for countless children while their mothers are at work. It also ensures well-earned rest for mothers. By the end of 1937, 252,000 mothers had received free vacations.

The System Era knew how to praise its social policies, even though they had no goal. National Socialist Germany has policies that will result in a better future. They are supplemented by the work of the Hitler Youth. On the fourth anniversary of the seizure of power, the Reich Youth Leader announced that 7 1/2 million German boys and girls had found their place in the HJ. Over 30,000 doctors cared for their health, sports facilities provided for their physical growth and free time, and special courses provided world view education. Along with the DAF, the HJ uses the growing National Occupational Contests for the occupational training of the German youth, which will serve them well later in life.

The social policies for working Germans are of a size that casts shame on the dole policies of the Weimar Republic. The crowning achievement is the Führer's Winterhilfswerk of the German people. This is a truly socialist enterprise that has no equal among the richest nations of the world. The whole German nation undertakes a common fight against hunger and cold.

The Winterhilfswerk is the most beautiful expression of the new German people's community. It is not the work of a small group of rich people. No, each German, all of us, rich and poor, manual labourers, farmers and city-dwellers cooperate in fulfilling the Führer's will: No German may be hungry or cold!

One does not know whom to admire more: the cheerful willingness of those who collect, or the rising amount of the gifts, to which even the poorest contribute their share. The success of the Winterhilfswerk, written permanently into the law of 1 December 1936, demonstrates the efforts of the entire German nation. Gifts of money alone totalled over 920 million marks during the four winters from 1933/34 to 1936/37. An additional 570 million marks of goods were contributed. 50,000 freight cars alone would have been needed for the potatoes contributed in the past years. The three million meters of clothing given out by the WHW would stretch from Berlin to the Middle East. The two million kilograms of coal would form a wall ten meters high around all of Germany. These few examples, and more could be given, prove the strength of the German people's will to be active socialists

But that is not enough. The social laws in National Socialist Germany have reached extent never even dreamed of by the alleged "socialist" parties. The retirement system was near collapse in January 1933 now has reserves of six billion marks, making pensions for all working Germans secure. The Führer personally ordered a generous cancelling of all debts that many citizens had acquired by receiving public support, which would have reduced their income for many years to come. One social measure after another over the past five years proves that National Socialist Germany has practiced a socialism of action.

Another sign of this socialism is the entirely different status of the German worker in factories. The social honour of each working German is guaranteed by law. The state's representatives ensure that exploiting workers is impossible. The legal working conditions correspond to National Socialism's high opinion of work. Workers have a right to a vacation and for paid holidays, even hourly and temporary workers. There is nothing like this elsewhere in the world.

The dignity of labour is evidenced by improvements in the appearance of the work place. Wherever one looks in Germany, ugly dark buildings are vanishing. The "Beauty of Labour" movement in today's Germany is not empty talk or an impossible demand, but living reality. Large sums that formerly would have been wasted in strikes and lockouts have been used since 1933 to improve work places. 23,000 places have been transformed from soulless drudgery to pleasant places to work. 6,000 factory courtyards now offer space for real relaxation, which was not true in the past. 17,000 canteens and lounges, 13,000 shower and changing rooms have been transformed. The dirtier the work, the cleaner the workers. More than 800 community buildings and 1200 sport facilities , including over 200 swimming pools, have been established. The crew quarters in over 3500 ships have also been improved.

The NS Society Kraft durch Freude brings cheer and pleasure to workplaces through concerts and art exhibits. The art exhibits alone introduced more than 2,5 million workers to the creations of true German art. Just five years ago, it was obvious that the great works of German culture belonged to a small group of the upper class. Besides the factory concerns and art exhibitions, the NS Society Kraft durch Freude uses theatrical performances, other concerts, singing and musical groups to introduce the creations of German art to every working German. 22 million citizens have attended theatrical performances, 5.6 million the KdF concerns, and 17 million have found relaxation in more than 40,000 cabaret and variety performances, gaining thereby new strength for their daily work.

Of no less importance is the KdF's vacation program. Earlier, German workers did not know what to do with their, at best, five days of annual vacation. They could not visit the beauties of the German landscape, much less travel abroad. The NS Society Kraft durch Freude gave German workers the possibility of vacationing at the beach or in the mountains, or to explore the homeland. Over 20 million have participated in KdF trips since 1934. That is more than a quarter of Germany's population. 19 million citizens participated in 60,000 vacation trips at home. Hand to hand, they would stretch from Berlin to Tokyo. KdF trains have travelled 2,160,000 kilometres, or 54 times around the world. The nine large KdF cruise ships have covered a distance equal to twice the distance from the earth to the moon. They have carried German workers to Madeira, Italy

and Norway, broadening their horizons and giving them unforgettable experiences. Three additional ships will be added to the KdF's own fleet of four. A KdF resort is being built on the island of Rügen. It will not be the only one. A series of other vacation and spa resorts will be built. They will fulfill the Führer's wishes at the start of the NS Society Kraft durch Freude: to lead a cheerful, creative and strong people to success in the world.

The goal of bringing German culture to the entire German people, regardless of their income, is especially clear with the German radio. Thanks to the People's Radio Set, a solid, inexpensive and capable receiver, the number of radio listeners has risen from around 4 million in 1932 to 9.1 million today. The un-German programming of the System Era has been transformed by National Socialism. Now radio acquaints the German people with the work of their great masters of music and literature. Alongside these artistic programs, the entertaining programming provides for the relaxation of hard-working people.

Clear proof for the rising prosperity of the German people is provided by the growing consumption of foodstuffs and luxury items of every variety. During the pre-war year 1913, only a little more than 2.9 million tons of meat were consumed. In 1937, that figure had risen to 3.7 million, up about 5% from 1932. Thanks to the elimination of unemployment, bread consumption increased by about 10%, sugar by 15%. Butter consumption rose from 420,000 to 519,000 tons. Milk production, both for drinking and for making butter and cheese, rose from 23.5 to 25.4 billion liters from 1932 to 1937. Coffee consumption rose from 104,000 to 140,000 tons. Beer consumption has risen from 3.3 to 4.4 billion liters. That is an increase of about 3 billion glasses of beer.

The rise in consumption of luxury items is clear proof of our nation's growing prosperity. Wine consumption rose from 232.4 million to more than 450 million liters. Many citizens for whom wine was formerly an impossible luxury can now afford a glass of wine. German wine makers have been freed from worries of overproduction, Tobacco consumption too has risen from 5.5 billion cigars and 31.3 billion cigarettes to 8.8 billion and 41 billion respectively.

The growing prosperity and rising consumption of foodstuffs and luxury items required hard work. A people can only consume what it produces. In the face of this obvious truth, which however only became clear to us after 1933, all the parliamentary resolutions, all the decisions of international conferences and the demands of the international unions become silly talk. The German people have proved that by our own work. Germany has worked untiringly since 1933, producing itself the goods it needs to improve its standard of living.

The rising production in all areas, which has never before been seen, is the fruit of our work. The foundation of our life is agriculture, whose task is to guarantee

that the nation is fed. When the Führer took power, agriculture was in a ruinous state. Officers of the court were regular visitors at German farms. The animals and the harvest were seized ruthlessly because taxes and interests had risen to impossible levels that German soil could not meet. Forced auctions drove tens of thousands of German farmers from their land. Desperation prevailed in the villages. As a result of the desperate situation, agriculture could not ensure the feeding of the German nation. The ghost of hunger threatened.

Here too the Führer set to work immediately. Interest and taxes were lowered, and the German soil was freed from usurious capital. Between 1927 and 1931, German agricultural debt rose by 2,9 billion marks. From 1933 to 1936, it fell by 800 million marks. The interest burden, which was over a billion marks in 1931/32, was reduced by National Socialist actions to 630 million marks. The crowning achievement was the creation of the Reich Inherited Farm Law, which guaranteed that the German family farm will always remain the wellspring of the nation.

Farmers owe the Führer their deepest thanks for rescuing them from the depths of despair. Their growing income also resulted in new jobs, giving the city population not only food, but work. In 1932 farmers spent only 160 million marks for new construction and 203 million for repairs. In 1933 these figures rose to 186 and 217 million marks respectively. The figures had reached 481 million by 1937. Farmers could afford only 138 million marks for machinery and equipment in 1932. Growing agricultural prosperity allowed them to buy three times as much in 1937 to modernize their farms, 395 million marks. Despite substantial decreases in price for fertilizers, expenditures for them rose from 180 to 700 million marks. The city dwellers had to make some sacrifices to bring German agriculture back from the abyss, but the German farmer is now doing his part to strengthen the German economy through his increased need for construction, industrial products and craft work.

On the other hand, the value of agricultural production has rising between 1932 and 1937 from 8.7 billion to over 12 billion marks. Even more encouraging, food imports have decreased significantly even though consumption has increased.

Animal production reached a level previously not thought possible. In the last fiscal year, 500 million more eggs, nearly 4 billion liters of milk and 1.2 million more quintals of meat were produced compared to the averages for 1928 to 1932. The Führer's agricultural policies have led to a decline in German agricultural imports from 25% to 19% of our consumption. We are now much closer to agricultural independence, and more secure from poor harvests or speculative machinations in other countries.

Land used for oil fruits, flax, hemp, hoed crops and animal feed has increased significantly. Effective use of fertilizers has led to a large increase in fiber plant crops, which has eliminated the need to import them. To increase production even more, 73 flax production facilities are being added to the existing 22.

A program of improving land and winning new land was started in 1933. It has made a major contribution to the increase in agricultural production. Large sections of productive land were won from the sea in Schleswig-Holstein, which offers a secure future for numerous German farming families and farmer's sons. Wasteland and moors have been transformed into cultivatable land. The System government spent only 298 million marks during its last four years on German soil. The National Socialist government, on the other hand, spent 1,30 billion marks during its first four years to expand German agricultural land. The result has been an increase in land of 300,000 hectares, an area six times as large as the Bodensee.

Besides winning new land and guaranteeing the security of German farms, new farms have been created. The new farms established during the System Era were not large enough to support a family. The average size of new farms today, on the contrary, are sufficiently large to provide a secure existence for the new settlers. National Socialist policies have allowed 75,000 German citizens, mostly racially valuable farm workers and sons of farmers, to find room for healthy growth on nearly 300,000 hectares of land. The Reich has also made large sums available to build worthy housing for agricultural workers. German farm workers have healthy, decent housing for a monthly rent of only 12 to 14 marks.

Just as for farmers and agricultural workers, the urban population is also being cared for. Although more than enough willing and able workers were available in 1932, and although the housing need was certainly great, the government put workers on the dole and built only 141,265 dwellings. This was an area in which the need for new jobs was particularly clear. Even in 1933, the number of new dwellings rose to 178,000, with particular attention being given to small and mid-sized units for those with limited incomes. This number grew year by year, reaching 340,000 dwellings in 1937, double the number of 1932. In all, National Socialist has built more than 1.4 million new, and above all healthy and affordable, dwellings for the German people since 1933. This is enough to house the entire population of Berlin.

As the result of energetic construction, also encouraged by many major new construction projects for the state and party, the total production of the construction industry has risen from 37.8 billion marks in 1932 to more than 75 billion marks in 1937.

The German money supply, everything from thousand mark notes to copper pennies, would have to be increased by a factor of ten were we to pay for it all in cash. Rather than speaking of money, however, we prefer to speak of accomplishment. The Western European democracies can also talk about enormous increases in the circulation of money, as the Führer pointed out in his speech to the Reichstag on 20 February 1938. In Germany, however, the amount of money in circulation has risen only slightly despite growing production, while the Western European democracies have only strikes and falling production to show for their increase in money in circulation. Conflict between wages and prices is the result in these nations, and the terrors of inflation loom.

Growing prosperity and production led to a growth in traffic. The entirely neglected German highway system had to be repaired and expanded. 40,000 kilometres of highway have been repaired since 1933. That is enough to go all the way around the world! Then there are the Reich Autobahns, the most splendid construction project in the world. 2,000 kilometers were open to traffic by the end of 1937. 1,000 kilometres more will be added yearly, until Germany has a highway network unique in all the world.

Automobile production has reached a level that no one would have thought possible a few years ago.

The number of motor vehicles in Germany has doubled, exceeding the 3 million mark in 1937. Thanks to the growing prosperity, broad circles of our nation can now afford a car. 137,141 of the new vehicles in 1937, well over half, were purchased by workers and employees. 30,015 workers and employees were able to buy a car the previous year. Cars are becoming both better and cheaper. The increase in cars will be even more striking when the Volkswagen comes on the market. Enormous factories are even now being built. The best proof for the quality and good pricing of German cars is the fact that automobile exports have increased by a factor of eight since 1932!

It is not possible here to list the enormous growth in every area of production. There is no branch of industry that has not grown by factors of two to ten. We will restrict our discussion to two critical modern industries: coal mining and steel. Before 1932, coal production was greatly decreasing. Despite that fact, coal was piling up at the mines, with no hope of putting it to use. In the years before the takeover of power, 105 million tons of hard coal and 123 million tons of brown coal were produced. In 1937, the figures for both had risen to 185 million tons. One can understand the scale only by realizing that the Reich railroad has about 600,000 coal cars that can carry a combined load of 10 million tons. They would have to be filled fifteen times to transport the additional load. Coal is not only an irreplaceable fuel, but also a raw material for the chemical industry and also for the new substitute materials required by the

Four Year Plan. The German mining industry can look forward to an assured future.

Despite the claim that Germany is poor in iron ore, mining of this important material for the iron and steel industries rose from **1.3** million tons in 1932 to **9.6** million tons last year. By 1940, the figure will reach about **20** million tons. The Reich Herman Göring Factory will add an additional **21** million tons by then. This **40-50** million tons will give the German iron and steel industries a secure foundation that earlier experts thought impossible.

The expansion of raw material production has received a significant boost by the return of Austria to the Reich. Austria has rich reserves of copper, lead, graphite, etc. It leads the world in magnesium production. The iron ore mines, now incorporated into the Four Year Plan, are of particular significance to German iron and steel production.

German steel production in 1933 was 9.7 million tons. After five years of hard work, this figure has more than doubled. It will reach 21 million tons in 1938. That will make Germany the second leading steel producer in the world, second only to the United States. If one were to export this enormous amount of steel, one would have to fill every German ocean-going ship more than ten times.

The unprecedented revival of economic health has naturally affected the transportation industry. On land, water and in the air it has grown greatly. Since 56 million tons of additional goods are being produced, a major expansion of the German river and canal transportation system is planned. This will improve the already thick network of domestic German water transport.

Shipping has also increased significantly. The ship cemeteries once found in German harbors have vanished. At the same time, we have rejuvenated our merchant fleet. One ship after another is being launched from our shipyards, proving to the world the quality of German workmanship and engineering. Before the takeover, only 22,000 tons were under construction. By 1937, 370,000 tons were under construction for German firms, and 350,000 for foreign customers! Another 400,000 tons of orders were waiting. These figures do not even include naval construction. The number of orders corresponds to Denmark's entire merchant fleet.

Developments with the railroad are equally as impressive. Increasing competition with trucking has given a remarkable spur to the railroad system. The speed of rail transportation has increased. Modern passenger trains with every convenience attain speeds undreamed of only a few years ago. The Reichsbahn has nearly doubled its business since 1932.

The German airlines have won a world reputation in recent years, the result of their reliability and speed. The number of passengers has nearly tripled since 1932. 326,000 domestic and foreign passengers flew on German aircraft in 1937. The air network is being expanded. The length of the air mail routes alone has increased during five years of National Socialism from 31,000 to 62,000 kilometres, with a yearly increase in kilometres flown from 9 to 18 million kilometres.

The great improvements in the German transportation system have resulted in a growing stream of foreign visitors. The pulsing life in Germany is drawing more and more visitors to the Third Reich. The number of overnights by foreigners has risen from 2.7 million in 1932 is far above 7 million in 1937. These foreigners, who often come to Germany with false ideas, see with their own eyes the work of the Führer and the remarkable efforts of the German people. They return home as the best witnesses of the greatness and strength of the German Reich.

These accomplishments and successes are only a part of the great economic, social and cultural achievements of the past five years. But they are cast into the shadows by the political accomplishments of this most eventful period in German history. Every last German today knows that Germany's reconstruction, in which each of us participated, was only possible because the Führer brought together all the strength of the nation in pursuit of a single goal: **To make Germany free and strong!**

The Führer has repeatedly reminded the German people that strong policies are the absolute prerequisite to our economic, social and cultural health. Only intentional hostility and stupidity can still deny that the Führer was right in every respect.

Worried souls prophesied disaster when Germany withdrew from the League of Nations on 21 October 1933. Today the complete insignificance and impotence of the Geneva League is clear to all. The Führer has replaced the system of "collective security," which never did anyone any good, with direct negotiations between leaders and states. The Naval Accord with England, the German-Japanese-Italian Anti-Comintern Pact, which dealt a devastating blow to World Bolshevism, and the Berlin-Rome-Tokyo Axis are today the strongest guarantee of European peace. They are persuasive proof of the correctness of German peace policy.

With great joy and thanksgiving, Germany celebrated the powerful referendum victory in the Saar on 13 January 1935. It was easy for our German brothers to decide to return to a united and strong Reich instead of an impotent and fragmented one. Step by step, calmly and with assurance, the Führer went his

way. **He tore up the shameful treaties of Versailles and Saint Germain,** erasing forever from German history **the shame of the war guilt lie.** Jubilation without precedent ran through Germany on 16 March 1935, as the Führer re-armed Germany **by introducing universal military service.** For 17 long years we were a defenseless nation, a nation without honor. Now our borders and our accomplishments are protected by a strong people's army, a strong air force guards the Homeland, a fleet guards our commerce. Our brothers abroad are proud witnesses to a national will that preserves the honor and the existence of the nation. Less than a year has passed since **German soldiers marched into the demilitarized Rhineland on 7 March 1936,** to the indescribable jubilation of the population. German rivers, **the German railroad, and the German Reich Bank** are free from **all the tricks** of demeaning international control.

And now the Führer has fulfilled the ancient longing of all Germans. A Reich of 75 million Germans now exists. People joined people. Words are not enough to express what each of us feels who is of good heart and will. We all know one thing: this wonderful rise is solely the result of our Führer's efforts. He believed unshakably in the strength of his people. He brought an inexhaustible national strength to life. He gave back to entire people their belief in themselves.

The disgrace of Versailles is abolished,

Germany is free and strong, great and united.

Has a leader ever done more for his people?

With warm hearts and unshakable loyalty, we want to stand with the Führer. He has done everything for us, giving his his faith and his strength, his days and his nights. The Führer gave us the great blessing of a united, strong respected German Reich. We want to thank him on election day. Our "Yes" is the oath of 75 million German people who are moved to their depths:

One People, one Reich, one Führer!

On 10 April 1938, all Germans will say:

Yes!

For Mythology, Collective Consciousness and Archetypes believers:

Honouring Adolf Hitler



The Mass of Heresy

(ONA Publication – Forbidden Ritual)

Participants:

Mistress of Earth - scarlet robes

Master of the Temple - purple robes

Guardian of the Temple - black robes with face mask

Congregation - black robes

Temple Preparations: Altar covered by a red cloth on which is woven a gold inverted pentagram. Black candles and incense of Mars to be used. Behind the altar is a large swastika banner: black swastika on white circle against red background. Silver chalices containing strong wine; crystal tetrahedron and small altar bell on altar.

The Aim:

The aim of this Mass is to a) challenge accepted beliefs about recent history; b) provoke dissent and encourage Promethean challenge - particularly within the psyche of the individual; c) encourage dark forces. It should be noted that performance of this Mass is illegal in many Western countries - and acceptance of its tenets renders individuals liable to persecution. Performance of this Mass in these times is as dangerous as saying a genuine 'Black Mass' in the era of Nazarene persecution/'witch hunts'.

The Mass

The congregation et al assembles in the Temple. The Master and Mistress enter at the start of the rite, process to the altar, bow to the banner and turn to face the congregation.

Mistress:

Hail to you, most holy and free,

Revealer of Dark:

We greet you with forbidden thoughts!

Congregation:

Hail - most holy and free!

Master:

We believe –

Congregation:

Adolf Hitler was sent by our gods

To guide us to greatness.

We believe in the inequality of races

And in the right of the Aryan to live

According to the laws of the folk.

We acknowledge that the story of the holocaust

Is a lie to keep our race in chains

And express our desire to see the truth revealed.

We believe in justice for our oppressed comrades

And seek an end to the world-wide

Persecution of National-Socialists.

We believe in the Magick of our wyrd

And curse all who oppose us.

We express our pride in the great achievements

Of our race

And shall not cease from striving

Since we believe the destiny

Of our noble Aryan race lies among the stars!

Mistress:

**Let us remember in silence
Our comrades who gave their lives
Before, during and after the Holy War.**

(**The Master** rings the bell twice. The silence which follows is broken by the Master ringing the bell once when all present give a brief **Hitlerian salute**.)

Mistress:

**I who am Mistress of Earth welcome you
Who have dared to defy the dogmas
That now holds our peoples in chains!
No thought should bind you:
No dogma restricts!**

(**The Master** now vibrates the '**Agios o Falcifer**' standing facing the altar with his hands over the chalices. During this, the Mistress kisses each member of the congregation saying: '**Honour be yours**', goes to the altar and takes up a chalice.)

Mistress:

**By our love of life we have this drink:
It will become for us a gift
From our gods!**

(**The Mistress** raises up the chalice, turns and replaces it on the altar, passes her hands over the chalices saying quietly: '**Oriens splendour lucis æternæ et sol justitiæ - veni et illumina sedentes in tenebris et umbra mortis.**' She then goes to the Master who kisses her and holds his hands outstretched toward the congregation.)

Master:

**Caligo terrae scinditur
Percussa solis spiculo
Dum sol ex stellis nascitur**

In fedei diluculo

Rebusque jam color

Redit Partu nitentis sideris.

(The Master turns, bows briefly toward the banner, faces the congregation and points to the swastika, saying:)

Behold the sign of the sun

And the flag of he who was chosen

By our gods!

Praised are you by the defiant:

Through your courage we have

The strength to dream!

(The Master hands the Mistress a chalice, saying:)

Suscipe, Lucifer, munus quod tibi offerimus

Memoriam recolentes Adolphus.

(The Mistress sips the wine, holds the chalice toward the congregation and says:)

Let us affirm again our faith.

(The Guardian steps forward, raises his right arm in the Hitlerian salute)

Guardian:

Hail Hitler!

(The congregation respond with a salute and a greeting.)

Master:

So you have spoken and from your speaking

Gifts shall come to you

Given by our gods.

Drink now, to seal with honour

Your faith.

(**The Mistress** gives the chalice she is holding to the Guardian who drains it, holds it upside down to show the congregation and places the empty chalice on the altar. **The congregation**, in single file, then approach the Mistress. She hands them a chalice each, which each drain, hold upside down and return to the altar. When all have drunk, the Master vibrates the '**Agios o Falcifer**' while the Mistress turns to the congregation.)

Mistress:

**To believe is easy,
To defy is hard –
But most difficult of all
Is to die fighting for a noble cause.
Go now, and remember
So that we few who survive
Can gather again in secret
At the appointed time
To recall the greatness promised us
By our gods!**

(**The Guardian** opens the door to the Temple and ushers the congregation out.)

Note: The altar may contain, at the start of the Mass, a copy of 'Mein Kampf' and a framed photograph of the Leader.

Self-Initiation to Satanism

Self-Initiation from the Codex Saerus

Two rituals will be given - one for an indoor location, and one for an outdoor one. Choose the one you feel is most suitable for you.

I - Indoor

Set aside an area for the performance of the ritual and in this erect an altar and cover it with a black cloth. (The altar may be a table,). Obtain some black candles, some candleholders, some hazel incense, a quartz crystal or crystals. You will also need two small squares of parchment (or expensive woven paper), a quill type pen, a sharp knife, some sea salt, a handful of graveyard earth (obtained on a night of the new moon) and a chalice which you should fill with wine. All of these items should be placed on the altar.

Should you wish, you may also obtain a black robe of suitable design. If not, you should dress all in black for the ritual.

An hour before sunset, enter your Temple area, face east and chant the Sanctus Satanas twice. Then say, loudly,

To you, Satan, Prince of Darkness and Lord of the Earth,

I dedicate this Temple: let it become, like my body,

A vessel for your power and an expression of your glory!

Then vibrate 'Agios o Satanas' nine times. After this, take up the salt and sprinkle it over the altar and around the room, saying:

With this salt I seal the power of Satan in!

Take the earth and cast it likewise, saying:

***With this earth I dedicate my Temple. Satanas - venire!
Satanas venire! Agios O Baphomet! I am god imbued with
your glory!***

Then light the candles on the altar, burn plentiful incense and leave the Temple. Take a bath, and then return to the Temple.

Once in the Temple, do the 'Sinister Blessing' (see Appendix), then facing the altar, lightly prick your left forefinger with the knife. With the blood and using the pen inscribe on one parchment the Occult name you have chosen (see Appendix III for some suggestions regarding names). On the other inscribe an inverted pentagram. Hold both parchments up to the East saying:

With my blood I dedicate the Temple of my life!

Then turn counter sunwise three times, saying:

I (state the Occult name you have chosen) am here to begin my sinister quest! Prince of Darkness, hear my oath! Baphomet, Mistress of Earth, hear me! Hear me, you Dark Gods waiting beyond the Abyss!

Burn the parchments in the candles. (Note: it is often more practical to fill a vessel with spirit and place the parchments in this and then set the spirit alight. However if you have chosen woven paper, this method will not be necessary.) As they burn, say:

Satan, may your power mingle with mine as my blood now mingles with fire!

Take up the chalice, raise it to the East, saying:

With this drink I seal my oath. I am yours and shall do works to the glory of your name!

Drain the chalice, extinguish the candles and then depart from the Temple. The Initiation is then complete.

II - Outdoor

Find a suitable outdoor area. It should be near a stream, lake or river. The ritual should be conducted on the night of the full moon at a time half way between sunset and sunrise.

You will need: ambergris oil, black candles (in lanterns if possible), two squares of parchment or woven paper, sharp knife or silver pen, quill-type pen, black robe or clothes. Chalice full of wine.

Begin the ritual by bathing naked in the stream, lake or river. After, rub the ambergris oil into the body, saying as you do '**Agios o Satan**as'. Then change into the robe/clothes and proceed to where the candles etc have been lain out on the ground. Light the candles. Then facing East, conduct a Satanic Blessing (see Appendix). After, chant the Sanctus Satan

Then prick your left forefinger with the knife/pin and inscribe one parchment with your chosen Occult name. Inscribe an inverted pentagram on the other. Hold both parchments up to the East, saying: 'With my blood I dedicate the Temple of my life.'

Then turn counter sunwise and three times saying:

'I (state your Occult name) am here to begin my sinister quest. Prince of Darkness, hear me! Hear me, you Dark Gods waiting beyond the Abyss.'

Burn the parchments in the candles. (If parchment, use the method given in I above.) As they burn, say:

'Satan, may your power mingle with mine as my blood now mingles with fire!'

Take up the chalice and say:

'With this drink I seal my oath. I am yours and shall do works to the glory of your name.'

Drain the chalice, extinguish the candles, collect all the items you have used and depart from the area. The Initiation is then complete.

Editor of this manuscript Hagur after having pronounced the words of dedication to Satanas (Satanic Philosophy), the pledge was immediately responded by one thunder break in winter at a most unexpected time. The next day I met a friend living the neighbourhood said, "Did you hear that thunder break last night?" (It was after midnight.)

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