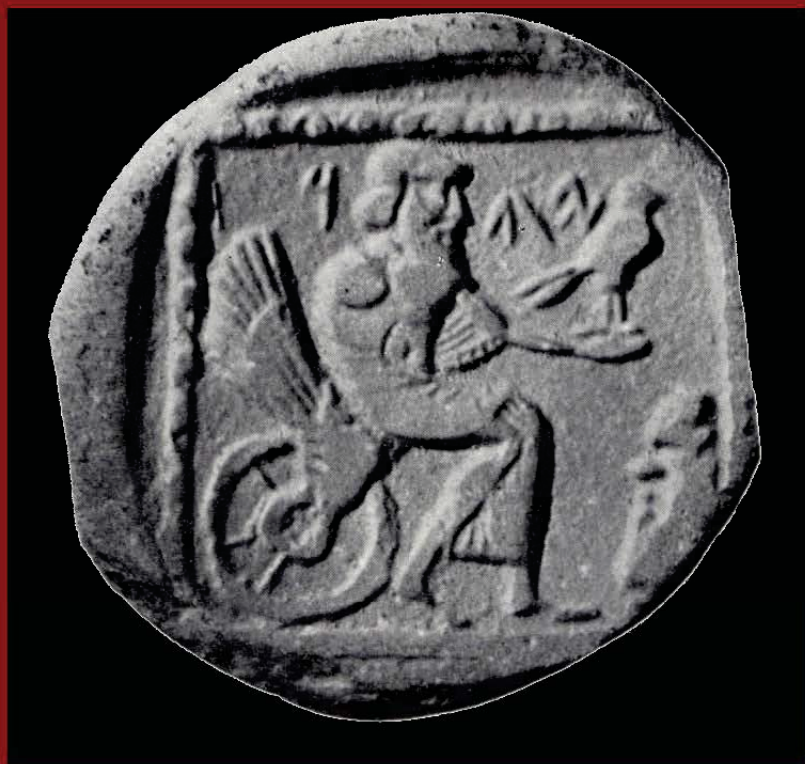


YAHWEH

The False God



Theodor Fritsch

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BOOKS



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Theodor Fritsch

THE FALSE GOD

EVIDENCE MATERIAL AGAINST YAHWEH

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FOREWORD

The republication of this work by the author who died in 1933, the nestor in the struggle against the false god, is a demand of our time. No subject is so much in the centre of attention as the religious, and there is no choice so decisive as that between Jehovah and the Germanic piety. Nobody of Germanic blood, not even the churchgoer, and not even he, who is a believer according to today's notions, can remain aloof unless he wants to place himself outside the renewal of German life.

Theodor Fritsch himself says in this work, which is well the most well-worn:

"Whether Christianity still has a future will depend on whether it can finally free itself from the Jewish influence and - like its master, Jesus Christ - see in the Jew the enemy of all true morality and religion. Religion must above all be for us a moral weapon against the enemy, and to this end it is necessary to recognise this enemy."

These words, written in 1911, reflect in the most concise form the present state of affairs. Anyone with any sense of responsibility towards the nation-state and the Germanic race cannot believe in Jehovah.

On September 12, 1933, Bishop Coch spoke the following words at the bier of Theodor Fritsch;

"In this place of worship and as part of this funeral service, may I, as churchwarden of our Evangelical Lutheran Church, say a few words of thanks to the man at whose bier I am standing here, the man, who may yet see his life's work, for which he fearlessly fought, crowned. It is first of all a very personal word of thanks that I owe to the deceased. I was able to learn a lot from his work, which helped me in our struggle for a new Germany and a new German people's church. Our Church did not spare this fearless warrior his criticism either. But precisely for this criticism we are still very grateful to him in this hour. A great deal he proclaimed and defended, and that which he defended proved - as it has become clear to many of us - to be the truth. We also felt how this man understood that the essence of Christianity lay precisely in its struggle against Judaism, the essential difference between Christianity and Judaism. Goethe has said that the very meaning of world history lies in the struggle between faith and unbelief. And the essence of this statement remains the same, if we, wiser by the experiences of the last hundred years, frame this thought more sharply and say: The actual meaning of world history is the struggle between Christianity and Judaism. Since that hour on Golgotha, it has been and remains so.

Now, however, a word of thanks that we all owe to the man for whom we are mourning here.

Here, at his bier, I want to confess: if we can now build a new people's church in the new Germany, we owe it first and foremost to him, who paved the way for us during his decades of struggle and also knocked on the doors of the churches with his "Hammer". We thank him for remaining faithful to his congregation here, and we are delighted that he had such a good relationship with the leader of this congregation and also with its predecessor, Reverend Wangemann. We are also delighted and grateful that the man who fought so bravely and fearlessly, despite persecution and moral torture, was able to experience the wonderful events of this wonderful year 1933. We wish him, the honest warrior, not

only eternal rest, but also eternal peace, which is not of this earth, which God alone can give as mere grace; for all struggle is eternal rest in God the Lord. Amen!

INTRODUCTION

The Criminal Chamber of the Second District Court in Leipzig sentenced me to a week's imprisonment on November 18, 1911. The reason for this was the following sentence, which I had printed in the fortnightly magazine "Hammer", No 190, edited by me, on page 266:

"That the Hebrews are renouncing their Judaism and want to become Germans, I do not believe until they burn their Talmudic writings and demolish their synagogues- in sign that they no longer intend worship Jehovah, the spirit of" he

The words omitted here characterised Jehovah as the personification of evil.

On charges brought by the "Verein deutscher Staatsbürger jüdischen Glaubens" in Berlin, the public prosecutor's office in Leipzig had then brought a prosecution against me for "blasphemy", according to § 166 of the Criminal Code.

In dealing with this case, I had hoped to be able to give proof of the truth of my assertions and thereby expose one of the most fatal errors of our religious traditions and of our system of government, an error which I consider to be the essential cause of our present social and moral distress. Relying on voluminous material, I wanted to prove that the Jewish Jehovah has nothing in common with the Spirit of love and goodness, as we imagine God, but that he is rather an antipode of this God. Furthermore, I thought I would make it clear on this occasion, that what we call Jewish religion, faithful to their peculiar God, is a doctrine, which is incompatible with our concepts of morality and religion, but because of its arrogant, man-hating nature became a curse of contemporary culture.

My expectations were disappointed. The court was not inclined, to go deeper into the exposition of this issue - perhaps this was its right, - as I first learnt on this occasion - the Code of Criminal Procedure does not allow, in cases of "blasphemy", the presentation of convincing evidence.

Already immediately after the indictment became public, the letters I received showed how great the interest in my case was, and many asked me to disclose my evidence. The interest increased even more after the publication of the verdict, whose legality - even from the legal side - was questioned by many. Also from other points of view, what I know about Jehovah and Jewish doctrine seems to me important enough not to withhold it from my contemporaries.

I am not one of the light-hearted mockers of the faith; much more, the love of truth and justice - and I believe that too is religion - and the no less distressing pain for the fate of our unfortunate people, whom I see falling victim to low ruses, have driven me to act as I did. These feelings compel me to tear the mask off the deceitful double of God. I am free from religious prejudice; on matters of faith I think as purely as anyone; however, I fully recognise the indispensability of valuing moral powers for human life and know that it is precisely their undermining that has seriously affected our popular life. So I act neither out of religious fanaticism nor frivolous freethinking; purely human and moral feelings drive me. If, however, we look for the causes that have so deeply disrupted the moral life of the people, we cannot simply ignore the strange spiritual being that the Hebrews embody among us. We see how this strange ethnic element rises above us and develops an almost ominous power, both materially and spiritually. Even if we acknowledge, without envy, the spiritual giftedness of the Jew, even if we admit that he is particularly suitable for business and financial manipulations, this is not enough to explain the truly phenomenal rise of the Hebrew people. Before half a century - with only a few exceptions - the Jews still lived in poverty, now they own most of our nation's wealth and thereby control the banks, stock exchanges and wholesale trade, while on the other hand they made the press, literature and art subservient to themselves. This is not right. There is something mysterious behind the Jews and their teachings; and to bring this mystery to clarity is the aim of this book.

However trivial and of little significance the course of the trial of 18 November 1910 was, it must nevertheless be reproduced here in its entirety for the sake of completeness - and, as it were, by way of introduction.

PUBLIC HEARING

Before the Second Criminal Chamber of the Royal Prussian District Court at Leipzig.
Friday, the 18th of November 1910, at eleven o'clock in the morning.

President: The next item is the criminal case against the bookseller publisher and editor Emil Theodor Fritsch of Gautzsch, publisher of the magazine "Hammer". (After identification and reading of the indictment) "Is it true that you are the publisher of the fortnightly magazine the "Hammer"?"

Since when have you been publishing that magazine?"

The defendant: "Since 1902."

The president: "Does the magazine have a special tendency?"

Accused: "It deals mainly with socio-political and state economy problems including the race issue." *)

The president: "In this magazine you also publish so

*) The programme of the "Hammer" says: The "Hammer" stands outside any political party tendency. Its direction is prudent-national - without chauvinism. Its aim is to counteract the social and moral confusion that is spreading around it. To strengthen the German consciousness and set new ideals against the flattening greed for profit and pleasure. That is why our struggle is against all enemies of German life.

We want to be "religious" in the best sense - insofar as for us religion embodies a living and decisive idealism. For this reason, however, we are also opposed to lifeless formalism and blind literalism.

now and then so-called key aphorisms. so you must also have published the key aphorism, on which this charge rests, and that is in the issue here before me of the "Hammer", impartial journal of national life, IXth volume, May 15, 1910, No. 190." (The president read out the key statement.)

"Jehovah is the God of the Jews, You do not want to dispute that, do You? This God You have insulted contemptuously, since You claimed of Him that He would be the spirit of Would You like to further this explain?"

The accused: "The indictment assumes that Jehovah is identical to God, to that, which is protected as a concept of God in § 166 of the Penal Code. I dispute, that Jehovah is this God. However, the error, that Jehovah is identical with our Christian God, is widespread; on closer inspection, however, this assumption proves untenable. Jehovah is a being of such an exceptional nature."

The president (interrupting): "Do you at least admit that Jehovah, if not the God of Christians, is at least the God of Jews?"

The accused: "I take it that Jehovah, as he reveals himself in the Old Testament and the Talmudic-Rabbinical writings, is the God of the Jews."

The president: "You also admit that Jehovah, as God of the Jews, is still worshipped today?"

The accused: "Whether this is still the case by all Jews, I do not know, but certainly by many. Nevertheless, I dispute that Jehovah can be regarded as God in the sense in which the law seeks to protect him. Many statements in Holy Scripture show Jehovah as a being, fully deserving of the designation I have used. Had this Jehovah really been known, it would have been out of the question that he would ever have been recognised as God in a cultural state. This could only have been an error on the part of the legislators, in so far as, in recognising the Jewish doctrine, they misunderstood the true nature of this doctrine and its God. I am prepared to provide extensive material to prove that Jehovah is not the same whom we call God." (The defendant wants to take up the evidence.)

The president: "It would be enough, if you admitted, that Jehovah is still worshipped as God by the majority of Jews."

The defendant: "I take that."

The president: "Now you have claimed that Jehovahis the Spirit of.and you say that this is according to your conviction is the truth. On what is that belief based?"

The accused: "It is based on numerous quotations that I can cite from the Old Testament and Talmudic writings. In them, this God is attributed characteristics that are incompatible with our understanding of God. For us, God is an infinitely perfect being, a Spirit of truth and justice, of love and goodness, a Father of all nations and of all people, whereas all these attributes are completely foreign to Jehovah. Jehovah is only the God of a certain tribe, so at most he is a tribal god. This is evident from the Old Testament. When Jehovah makes the covenant with Abraham, he says: "With you and your descendants - literally it says: with your seed - I will make my covenant." The covenant thus refers only to the descendants of Abraham, i.e. to Jews of Jewish blood; all other nations are excluded. It also soon becomes apparent that Jehovah is hostile to the other nations, as he allows the Jews to commit all kinds of iniquities towards them.

Jehovah even goes so far as to give the other nations of the world the Jews "to feed": Luther translates this thus: "Du solist alle Völker fressen, die ich in deine Hand geben werde."

Such sentiments are inconsistent with the representation of God as we see Him. Christ preaches in the name of his God, "Go to the nations and teach them", but Jehovah says, "You will destroy all nations who do not swear allegiance to me, who do not join my covenant."

Several texts in the Bible show that Jehovah is exclusively the God of the Jews and only cares for them, that there is no right or wrong for him when it comes to benefiting the Jews. The Talmudic-Rabbinical writings - following this concept of God - go so far as to allow the Jews to deny to other people everything we call morality, that - I am prepared to provide detailed evidence of this - deception, usury, theft, even creeping murder, are not only permitted, but even recommended. These statements have not sprung from the minds of anti-Semites, as is often assumed, but have been proven by reliable experts in the field, by connoisseurs of the talmud and Hebrew.

There were repeated lawsuits about this, but each time it was established that these translations were entirely according to the letter.

Here I have a piece, a judicial expertise by Dr Ecker, Private Professor of Semitic Languages at Munster, it is titled: "The Mirror of the Jews in the Light of Truth." The genesis of this piece....

The president (interrupting): "There is no need for us to go into specifics. Just state your position in general. It is sufficient, when You say, that what You argue is truth, based on Your knowledge of literature."

The accused: "If the court wants to believe me in this, that I am basing my allegations on these writings and that these writings have been faithfully translated to the truth, then I can refrain from further explanations.

In any case, by studying the contents of these writings, with which I have been engaged for more than 30 years, I have come to the conviction that the Jews are a great danger to us because of their particular morality, for they are thereby disrupting our people morally and professionally. Imagine, for instance, that a gang of robbers came and said: "Our God has commanded us to rob and murder people; this is our morality and religion, and we want this religion to be recognised. - Not much different is it with the Jews. It must be assumed that the lawmakers were not familiar with Jewish secret teachings, otherwise they would never have given their approval for this religion to be recognised. The Jews, for their part, do everything in their power to prevent their laws from becoming known. They suppress any attempt to make their teachings public. I have also taken serious steps in this direction. In Berlin in 1892, together with like-minded people, I sent a petition to the highest authorities of the Reich and the federal states, requesting that a commission of experts be appointed to examine the Talmudic writings in questionable places. This was refused - with the explanation: it was not feasible; they could not go into it. I take the liberty of attaching a copy of the petition to the other documents.

All this gives me the conviction that there is something wrong with Jewish law, that it does contain things that cannot bear the light of day, that should be understood as immoral and non-religious. I therefore contest the Jewish doctrine's right, to call itself a religion. For something, which is hostile to people, culture and state, cannot be a religion. Sooner or later it will be necessary to examine the constitution to see whether the recognition of Jewish doctrine can be maintained. I am convinced that the legal equality of the Jews must be destroyed if we want our state and people to be healthy.

Now, the judge may well invoke the position of written law and say: Judaism is a recognised religious community, and we must protect this teaching, whatever it entails. Certainly the judge can answer for this before the law and the highest authority; but another question is whether he can also answer for it before his conscience - and before God. For there does lie a great gulf between the written law and the

fair sense of justice. I hope, however, that judges will judge according to the living conscience and not the dead letter."

The president: "Is it true that at that time, when your conviction followed in the year 1888, you also claimed, among other things, that Jehovah is the God of lies and guile."

The defendant: Something like that at least. I was then referring to the well-known quotation in the Bible, where Jehovah, at the exodus from Egypt, advises the Jews to rob the Egyptians. In response, I characterised Jehovah as God of thieves, or something like that."

The President: "I hereby close the hearing of witnesses and give the floor to the public prosecutor."

The prosecutor: "The accused seems to have been initially under the mistaken impression that § 166 of the Penal Code punishes only offence by insulting the God of Christians. That is not the case, which the accused will also be aware of. It is the defamation of any God of a state-recognised religious community that is punishable.

Moreover, the defendant did not argue against the charges against him. From the content of the motto it is clear that it contains an insult to the God of the Jews and that this God is slandered. The particularly crude way in which this is done is already evident in the fact that the God of the Jews is characterised as the Spirit of, that in it is made known, as if the attributes possessed by the God of the Jews were those of wickedness and falsehood.

Nor has the accused denied that the Jews were offended by this slogan. The facts referred to in § 166 have therefore been met, accordingly I ask that the defendant be sentenced - bearing in mind, on the one hand, that he has already been punished once for the same offence, on the other, that the defendant is said to have placed the key motto in his magazine on the basis of his inner conviction and on the basis of scientific research."

Lawyer and attorney Papsdorf (Leipzig): "My Lords, if we take a closer look at the last words of the core sentence and want to come to a pure judgement, we cannot but, before anything else, define the term Jehovah more precisely. It is not right if one accuses defendant:

You have offended God, thereby you have punished yourself. It is the historical Jehovah who is being criticised here. The accused has just argued in his defence - and this has been overlooked by Mr Prosecutor - that this historical Jehovah is indeed what is presented here: the God of wickedness and lies.

The first conviction was pronounced in the year 1888. Meanwhile - as You are aware. - Chamberlain *), a serious researcher of Judaism, made in-depth studies not from the talmud but from the Bible. And he comes to the same disapproving verdict on Jehovah.

I take the view that criticism of this God Jehovah cannot be stopped nowadays. He who does so does not know Him. Surely no man will be so foolish as to worship this Jehovah, who in the Torah advises to smash the children against the rocks, to murder brothers and sisters, as God today. But I am also of the opinion that this concept of God still exists today, exactly as before, that this concept cannot be expelled from faith, and that therefore the defendant did not want to attack the concept of God as such, even though he says that a part of the Jews still believes in Jehovah.

Chamberlain talks about this concept of god in his book "The Fundamentals of the XIXth Century" and in it he brings out that Jehovah, the God of the Jews, was arbitrariness itself; the word righteousness was completely foreign to him. He calls him an idol and anti-god. I note in this, that this to-

*) (Note v. d. transl.) Houston Stewart Chamberlain (1855-1926) was the son of a British admiral, who was brought up in Geneva and Dresden. In the latter city, he studied music, aesthetics and philosophy. In 1908, he settled in Bayreuth, where he became a great admirer of Richard Wagner. His second wife was Wagner's daughter Eva. Among his main historical studies is the celebrated "Die Grundlagen des 19. Jahrhunderts", in which he lavishly praises German institutions and takes a sharp stand against England. In 1916, he had himself naturalised as a German citizen.

halings were submitted to our highest Lord, the Emperor, and that he spoke about it with Delitzsch and others. Chamberlain goes further and says, that obviously an idol and anti-god as history knows him, as the Pentateuch and also the Prophets know him, that 'such an idol, which says: "Go down and kill, take the children and smash their heads against the rocks, go and kill your brother and your neighbour, drink the blood of the kings", that this concept of god cannot live on in the consciousness of a modern cultural people.

So I would like to ask: why, when something like this is written in a scientific paper, is there no charge of blasphemy?

After all, roughly the same thing, which is at stake here in this indictment, has already been said in the said work and many other critical writings! I will not read out all citations individually. They use the same expressions; they say that Judaism is far removed from any moral concept of God, and that the Jew-god as idol and anti-god is only a God of wickedness and lies.

All of us remember from our childhood the God Jehovah. He was presented to us as the good, merciful God of the Old Testament. I have no doubt that such a God also exists in Judaism, but that is not the Jehovah mentioned here.

I marvelled that the gentlemen of the "Zentralverein der deutschen Staatsbürger jüdischen Glaubens" were so indignant when the core slogan in question appeared. I had expected them to say: that is absolutely right; we know the Bible too. the stealth murder he has preached, this Jehovah; but that does not bother us. We cannot feel hurt. We have nothing more to do with this old Jehovah. You show off needlessly.

This is the position they should have taken, and this is the position enlightened Jews will take. They will thank such a mummy, who exists only in the Pentateuch and perhaps also in the Prophets, in Ezekiel and Isaiah; they do not think of recognising such a monster as God.

The accused is, as we know, an advocate of anti-Semitism. He wanted to point out the danger that this very concept of God can bring. I believe that it means something when a man, instead of just talking after the fact, comes forward and says on the basis of serious studies: I have found that the God Jehovah is the spirit of anger and lies. That is simply a historical judgment.

The intention and the fact of the defamation must be contested, as the "Hammer" is a magazine read only by like-minded people of the publisher, at least not in Jewish circles. When the court takes all that into consideration, it will have to acquit."

After reading the verdict, the President gave the following reasons:

"Based on the defendant's credible testimony, I note the following: the defendant has been editor and publisher of the fortnightly magazine the "Hammer" for several years. In the issue published on the 15th of May this year, he published, among other things, a

core slogan published, signed with the name Fritz Thor, claiming that Jehovah is the God of evil and falsehood. Jehovah is the God of the Jews, a state-recognised religion with corporate rights. When the defendant claims of this God, who is particularly worshipped by a large part of the Jews, that he is the God of evil and falsehood, he has thereby characterised him as the God of vice and lament. He has slandered Him in an insulting and dishonourable manner. However, this was done openly, as the words were taken from the magazine published by the accused. Offence was caused by this publication. A large proportion of those offended, at least those Jews, whom it came to the eyes of, were hurt by it.

The defendant argued that Jehovah is not comparable to the God of Christians, the God who embraces all mankind with His great love. He is said to be the God of a single people and to share his love only with the Jews, while he is hostile to all other people, the dissenters, and according to his doctrine, both deceit and every other means are permitted when it comes to harming dissenters and benefiting the Jews. The accused invoked the Talmudic and rabbinic writings and the opinions of scholars. However, the court found no reason, on 22

enter this possible evidence. For, as emphatically argued by the highest court, neither the proof of the truth nor the belief in the truth of the honourable facts exempts herewith. The sentencing chamber finds no reason present to depart from the verdict of the highest court. It fully justifies it, and will sentence in accordance with § 166.

Subjectively, too, there was no doubt that the statements were offensive. The defendant knew and should have taken into account that his publication offended the religious feelings of some Jews. The magazine "Hammer" is a fighting magazine, which is partly directed against Judaism, and the defendant had to take into account and should have taken into account that precisely Jews would see his magazine, which did happen. Defendant must therefore be sentenced under § 166. In determining the punishment, it was to the defendant's detriment that he had already been convicted for the same offence before, which involved the same statement on which this charge is based. Speaking in his favour was the unrefutable and entirely plausible fact that he is honestly convinced of the correctness of his statements. The court had to impose a prison sentence, as § 166 does not allow a fine. Taking all these circumstances into account, a sentence of one week's imprisonment follows. The assessment of costs is made under § 197 of the Code of Criminal Procedure."

ON THE GENESIS OF THE OLD TESTAMENT

To make it easier for the reader to take the right attitude towards this subject, it is necessary first to give some general considerations and at the same time to correct some widely spread errors. If reference is made here to Jehovah as the God of the Old Testament, then it should be mentioned for the sake of objectivity, that the concept of God in these ancient documents of faith is not a unity as such, and that in addition to the vile conception of God that I have characterised, there is also a pure and exalted conception of God in the Old Testament.

This contradiction is due to the fact that these religious documents do not come from the same source. They are testimonies of peoples of different natures, and the fundamental error is that they are all attributed to the Jews.

Opposition between Israelites and Jews.

It is generally assumed that, after the Jews entered Palestine from Mizrajem (Egypt?) until the beginning of our era, Palestine was a state inhabited only by Jews and that all the cultural, intellectual and spiritual achievements of that time were the work of the Jewish tribe. The inaccuracy of this idea is immediately apparent from the fact that Jewish history from that time repeatedly mentions the names of other tribes that lived with and alongside the Jews in Palestine, such as Hittites, Edomites, Canaanites, Amorites, Moabites, Pheresites, Jebusites, Amalekites, Philistines, Samaritans, Galileans, etc. There is no reason to assume, that all these tribes were Jewish, or related to the Jews; much more there are important indications, that among these tribes there were also Aryan races, just as the Amours, on the Egyptian inscriptions, are known to have been blond and to have blue eyes.

And even if some of those tribes - forced or voluntary - adopted the Jewish cult, and thereby became Jews in name and according to faith, they still remained distinct from the Jews as a race; and it would be a rewarding task to investigate what was produced in ancient Palestine in the political, spiritual and religious spheres by the inbred tribes and not by the Hebrews proper.

To making these enquiries I do not feel entitled; they belong in the realm of the expert; only, so much do I venture to assert, on the basis of pastoral (psychological) considerations, that the Books of the Israelite Prophets did not originate from race Jews. There are eloquent enough facts for that. In any case, this may be said: not everything, which is in the Old Testament, is Jewish.

Professor Adolf Wahrmund, the handsome scholar, has therefore attempted to show for over 50 years, that the Old Testament Books contain important fragments and citations, which stem from older literature (Egyptian, Babylonian, Elamite, etc.). (See: *Babyloniertum, Judentum, Christentum*, 1882). The Old Testament could be called a collection of ancient religious literature rather than an original spiritual product of Judaism. However, the Jewish collectors and editors have succeeded in inserting their tribal and national god Jehovah everywhere in places where the names of the foreign gods should be and thereby giving the entire collection - at least to the superficial observer - a semblance of unity. On closer inspection, however, the individual parts turn out to be of very different natures, and even the unity of the concept of God is lost.

That the Hebrews have a special talent for appropriating other people's spirit products and adjusting to them, and thus also ploughing on the spirit field with someone else's calf, is something they still testify to on the honourable day.

Of utmost importance in explaining these things is the fact, that in all probability there is a racial difference between Israel and Judah. Already for more than 20 years in the "*Deutsch-sozialen Blättern*" I have expressed my suspicion in this direction and declared the Israelites to be a Celtic people. An anonymous writer has gone deeper into this, addressing this question in a small work "*Juda und Israel als weltgeschichtliche Doppelgänger*". *) The

*) Published by "W. Giese, Berlin 1897 (currently with Herm. Beyer, Leipzig).

has the merit of having brought to light a widely spread error - without, however, having been paid attention to by professional scholars until today. Most likely, the Israelites were a tribe of shepherds and farmers residing in Palestine, a people with a clearly recognisable noble character, great piety and religious fantasy, with which the Jews who moved in later mingled, to such an extent that the latter (namely the actual descendants of Jacob) finally used the name Israelite for themselves. This amalgamation of the two tribes and their spiritual world and the name change associated with it is depicted in the legends by a rare fable according to which Jacob fought with Jehovah one night, and since God could not conquer the Jew, but only sprained his hip, he told him: "Henceforth you shall be called Israel (God-fighter)". In a literal sense, this would well mean: Israel, the warrior against God, the God-fighter. What Jehovah had in mind with this struggle is not straightforward, be it that he wanted to characterise his selected tribe by the "sprawling hip", i.e. by the well-known crooked pelvis of the Jews. Or does the saga merely mean to say: the Jew cannot be subdued and exterminated even by a God?

Apparently, however, the fable must serve to justify the name change.

In 2 Samuel 3 : 8, the Israelite army captain Abner, when accused of a dishonourable act, speaks indignantly, "Am I then a dog's head after the nature of a Jew?" (harosch keleb anoki ascher l'jehudah?). Luther knew no way with these words; he therefore shifted the ascher l'jehudah to the nazin, to get around the contradiction, which lies within it. (Kautzsch translates: Am I then a Jewish dog's head?). These words clearly show that the Israelites did not feel at one with the Jews and considered them inferior. It is surprising that these insidious words remained, since the Jewish editors strived so diligently to make the Israelite deeds of faith entirely their own, in order to publish them as their own spiritual products. The fusion of the two worlds of spirit was not very successful.

The rather muddled contents of the two Books of Samuel clearly show how a fierce battle for supremacy and the crown ignites between the house of Saul and the house of David, i.e. between the tribe of Israelites and that of Judah. Abner is treacherously stabbed to death by Joab, David's commander-in-chief (2 Samuel 3: 27), and one clearly detects how the chronicler turns and turns so as not to arouse the suspicion that this was done at David's behest. David, who played the heart conqueror at Saul's court and, like once Joseph in Egypt, knew how to "conquer all hearts", also seems to have caught the Philistines in his nets, to finally come to the throne with their help - as the first king from the tribe of Judah.

Saul, with his honest peasant character, sees through the cunning sneak who plays the harp for him and throws his spear at him full of inner wrath, but misses, because David skilfully avoids him. That Saul starts to suffer from melancholy in his old age is understandable, if one considers the fact that he sees his simple Israelite peasant people being snatched from all sides by the cunning Jewish immigrants, deprived and economically ruined - something that is bound to make every righteous person melancholy.

David moved his residence to Jerusalem and henceforth ruled over Israel and Judah. thus a whole nation could come under the rule of an invaded people, and all the produce of culture and literature could fall to a foreign tribe, which knew how to make everything its own, so much so that later generations saw no distinction between the creators and those who took possession of their products of the mind.

One must imagine the place of the Jews in Palestine as it has been in all times and among all peoples, as it is today in Germany, for example. Always the Jews formed only a stratum in the midst of the population, but always they strove for the

domination and then managed to obtain it by tricks and lies. If we let things run their course, in a few decades the Hebrews will also have absolute dominion over Germany. Already now they boast of being the custodians of German culture, (see Dr Moritz Goldstein in "Kunstwart", April 1912). That they are also the custodians of German capital is well enough known. Even the most important posts in justice and administration slowly but surely passed into their hands; at court, they were the trophy children and closed their clique so tightly around the Emperor that the eldest nobility, let alone anyone from the people, could hardly get a hearing from the crown. A few more decades like this and then changes will take place, as happened once before with the Chasars in southern Russia. Then the Jews will assert themselves as the only true Germans, and the German literary and artistic treasures, the works of Schiller and Goethe, of Beethoven and Wagner, will be published as Jewish spiritual products.

To many abroad, the Jew already counts as the quintessential German; in the loudest tone, they make their presence felt everywhere. Could there be any Germans more real than them with their in-German names, like Rosenthal, Silberstein, Goldmann, Mandelkern, Veilchenblüt, Stern, Hirsch, Adler, etc.? *)

About the same state of affairs at the

*) Heines Mathilde in Paris once expressed to Alfred Meissner her surprise that all Germans (namely her Heinrich's acquaintances) were such unsympathetic people; only one, Seufert, made an exception. To this, Meissner had to reply, "Madam, Seufert is the only real German among Harry's acquaintances; the others are not real Germans; they are racial peers of Harry, namely Jews." Astonished, the naive soul replied, "But Harry is a Protestant after all!" - and with that she characterised that typical ignorance, which sees no distinction between race and religion. As if a baptised Negro did not always remain a Negro!

population of ancient Palestine. By far the smallest part were purebred Jews, and the cultural and spiritual importance of that time cannot be simply attributed to the Hebrews. Anyone with just a little psychological feeling will notice the contradiction in the Old Testament books in many places. He will distinguish what comes from ancient, true Israel and what comes from the Jews. The former may be said of the Books of the Prophets in particular. Among the economically and politically oppressed Israelites, there was no lack of spiritual resistance to Jewish rule. The Books of the Prophets probably stemmed from this spiritual counteraction.

In reading the Books of the Prophets, of Isaiah, Jeremiah and Amos, the careful reader discovers a new spirit world; here the contrast with the Jewish people is clearly noticeable. Isaiah (1 : 4) begins with a penitential sermon against the incorrigible Jews: **"Woe to the sinful people, the people of grievous iniquity, the seed of evildoers, the pernicious children! They have forsaken the LORD, they have forsaken the Holy One of Israel**

blasphemed" Further, he says to this lowly people, **"From the sole of the foot to the head there is nothing whole about it; but wounds, and welts, and pus pits."** (Isaiah 1:6).

This wrath of the Prophet can be understood at the indignation of a true, pure-minded Israelite, who is angered by the actions of the Jews who are in the land. For wherever the Jews gained dominance, corruption, moral deviancy, the spread of venereal diseases, falsification of law, usury and robbery arose. Ample evidence of moral rebellion is found in the Books of the Prophets of Israel. Isaiah exclaims to the Jewish people, **"Your princes are apostates, and companions of thieves; every one of them loves gifts, and they pursue retributions; to the orphans they do no justice, and the strife of widows comes not before them."** (Isa. 1 : 23). Certainly this evil disposition was not confined to the Jews; it infected others too. It is the state of general Jewishness that Isaiah is so indignant about: **"And the people shall be pressed, one shall be against another, and every one against his neighbour; the youth shall be stout against the old, the despised against the honest."** (Isa. 3-5). It is the general moral degeneration, the decline of authority, the struggle of all against all, that always takes place wherever Jewish influences gain dominance.

Jeremiah, too, reproaches the Jews for their misdeeds and makes God say, **"And I brought you into a fruitful land, to eat the fruit of it and the good of it: but when ye came into it, ye defiled My land, and set My inheritance an abomination."** (Jer. 2:7). **"Like well-fed stallions they are up early; they crave every one for his neighbour's wife."** (Jer. 5:8). **"For among my people the wicked are found; every one of them lurks as the bird-catchers do; they set a pernicious snare, they catch the people. As a cave is full of fowls, so their houses are full of deceit; therefore they have become great and rich."** (Jer. 5 : 26, 27) "**.....For the LORD has rejected and forsaken the generation of his wrath. For the children of Judah have done that which is evil in My sight, saith the LORD: they have set their adornments in the house which is named after My name, to defile it."** (Jer. 7 : 30).

So here we have Judah and not Israel! Judeans, falsely calling themselves children of God and dishonouring God's House.

How the Jews of the land practised their usury, Amos (8 :4-7) depicts in clear features. **"Hear this, ye that swallow up the needy, and that to destroy the wretched of the land; Saying: When shall the new moon pass, that we may sell rations? and the Sabbath, that we may open corn? reducing the ephah, and enlarging the shekel, and dealing falsely with deceitful scales; That we may buy the poor for money, and the needy for a pair of shoes; then we shall sell the chaff from the corn."** That this is only for the Jews, the descendants of Jacob,

applies, is evident from the epilogue: **"The LORD has sworn by Jacob's glory, If I will forget all their works for ever!"**

If you read the old writings, viewed from these new perspectives, you will find traces everywhere that here an honest, creative peasant people, simple at heart, has fallen under the sway of a usurious people who are poisoning the spirit of the land and introducing abuse, injustice, usury and whoredom everywhere. And where an exalted concept of God and a lofty, moral sense emerge, there are noble Israelites and not Jews.

The prophetic writings are not the work of the Jews; they originate from deep moral indignation and the clerical defences that an honest people, hurt in their most sacred feelings, conducted against Jewish corruption.

The intervention of Jewish editors is often eye-catching. In the meekly wise, almost Christian-like proverbs of wisdom of a Jesu Sirach (the Ecclesiastes), the unbridled fanaticism of a Jehovah's priest suddenly emerges: **"And send your fear over all the nationsRaise your hand over the foreign peoples, let them have your power see.Raise your wrath, and pour out your wrath. Take away the adversary, and crush theenemy Those who have been preserved are being consumed by a fiery wrathdevoured Shatter the heads of the rulers of the nations, who say, There is no one but us."** (Jesus Sirach 36 : 2, 3, 8, 9, 11, 12).

So all the admonitions and wise lessons of the Israelite Prophet have passed by the Jewish heart, without leaving a trace; the irreconcilable human hatred of the true Jehovah-worshipper has remained.

Today's Jews know very well how little the ancient Israelite prophets have in common with their tribe, for however much they like to adorn themselves today with Old Testament names, yet no Jew calls himself Jeremiah, Isaiah, Obadiah, etc. They know that these are men of a different tribe, not of Judah and whose thinking and feeling are separated by a deep gulf. They know that they are men of another tribe, not from Judah, whose thinking and feeling are separated from the Jews by a deep chasm.

And not from Judah, but from Galilee, the gentile land, came the Man, who set the highest idealism against the low materialism of the Hebrews, and who, seeing the depravity in Jewish thinking, preached a doctrine, which simply meant a complete reversal in Jewish considerations. While the Jew focuses his goal only on earthly gain and pleasure, the Galilean taught to despise all earthly goods and seek happiness in poverty and inner contentment, in cherishing inner virtues, in selflessness and purity of thought. He sought spiritual happiness in the realm of the

ideals, which He called the "Kingdom of God". The Jews could not grasp all these concepts; so it was that Christ did not find the least understanding among the Jews for His teachings, but rather fanatical hatred, which handed Him over to His executioners. The spirit world of Christ is immeasurably different from that of the Jews, and it shows a complete blindness to psychological facts if anyone mistakes Christ for a Jew.

Anyone who now believes that the Jewish concept of God has also been refined and clarified over time should take a look at the Talmudic writings. He will discover: the Israelite and Christian episodes passed by the Jews and their religious thoughts without any influence. When they are among themselves again, they restore in their talmudic systems the ancient Jehovah of Moses, or more correctly Schaddai, to his original guise as the spirit of hatred and vengeance, who is benevolent to the circumcised people only so long as they remain loyal to their Union, whose head is hostile to "all the peoples of the world".

People abandoned the delusion that spiritual progress was possible in Judah and that his concept of God could be ennobled under the soothing influence of high-minded, Aryan culture. Jehovah-Schaddai is as immutable as the Jew himself, who is therefore also called "eternal Jew". He is the same today as he was before 3,000 years. And he who waits for his ennoblement makes himself a fool.

SEVEN STATEMENTS

The result of these reflections can be summarised as follows:

1. There has never been a state populated only by Jews - not even Palestine. The Jews have always been just a stratum among the other peoples, a stratum that from time to time gained dominance through illegitimate financial possession, and then also managed to appropriate the spiritual treasures of the oppressed nation. Consequently, there can be no independent Jewish culture anywhere.

2. Israel and Judah; are as a race two different peoples, who were mixed by longer society and adopted a self-same cult, mixing in the interest of this cult the history of the tribes.

3. The Old Testament writings are a collection from literary and religious works of ancient, pre-Jewish cultural peoples, to which, through reworking, attempts have been made to give a semblance of unity, which, however, on closer inspection clearly betray the diversity of their origins.

4. The Books of the Prophets arose from the clerical defences of the Israelite peasantry against increasing Jewishisation and moral corruption. They are the anti-Semitic writings of antiquity.

5. Wherever an exalted concept of God and a deep moral sense emerge in the Old Testament writings, they always lead back to Israelite sources. By contrast, true Jewhood is characterised by a complete lack of moral consciousness; the latter is replaced by egoism. Virtuous and godly the Jew calls everything, which brings material benefit (wealth, long life, child blessing, etc.). Humanity and justice of non-Jewish peoples are not recognised in Jewish teaching. Hatred of the non-Jewish world is at the heart of Judaism.

6. Christ came from the non-Jewish tribe of the Galileans, and His teachings, as excessive idealism, constitute the sharpest contradiction, yes, even the opposite of the Jewish doctrine of selfishness. This is why the Jews see Jesus as an enemy and mocker of their reflections and feel the deepest hatred for Him to this day.

7. Both the Israelite and Christian eras did not have the least influence on the Jews. A few centuries after Christ, the rabbis in the talmud portray their ancient Jew-god, the Schaddai of Abraham, as the only People's God of the Hebrews, who favours only his people and is filled with vengeance and hatred against all other peoples of the world. The talmud draws the most implacable conclusions from the lawlessness of the non-Jewish peoples, and in several places it is stated unequivocally that there are no moral obligations for the Jews towards the non-Jews, as they are to be considered equal to animals.

Never again has one heard - not even from modern, enlightened Jews - that they have decisively renounced the talmud and its man-hating concept of God. From this one may deduce that they still adhere to it.

If we want to determine the essential spirit of the Jewish representation of God, everything must be omitted from the image of the ancient Jehovah that is obviously derived from the representations of God by the ancient cultural peoples. As we see from later evidence of pre-Jewish literature, there has always existed among the Egyptians, Sumerians and Iranians an exalted concept of God and a pure morality consciousness - thousands of years before the emergence of Jewish teachings. The Jews can claim neither the introduction of monotheism nor the creation of moral commandments, as these can be found among high culture peoples long before Jewish times. The Egyptians already knew of an eternal God, as creator of all life and all things, whom they worshipped as Father of Heaven (Ptah). We find the same exalted conception of God in the non-Semitic predecessors of the Assyrians and Babylonians.

The religious tenets of these oldest cultural peoples show so much similarity with each other that we may agree with Gobineau that their origins can be traced back to a large (Nordic) primordial Aryan people, who in prehistoric times branched out over large parts of the earth and became the creator of the oldest civilisations and religions. Thus, what similarity can be found in the oldest religions and can still be recognised in the Old Testament books cannot be considered a Jewish spiritual product; it is Aryan commons. The Jewish writings, however, show a series of traits of their own character, which nowhere in the literature of other peoples can be found any similarity and entitle us to take them as originally Jewish.

Let us examine these Jewish specifics from the Jewish scriptures themselves.

In doing so, we see the paintings of the Bible primarily as a chronicle of historical events, although we know that this is not the case in all respects. Later we will come back to how these legendary narratives drawn together from many sources

were brought, how they borrow names and legendary figures from other peoples and make them their own, to give the first late-emerging Jewish people the semblance of a great historical antiquity. For now, it is only a matter of what spirit the people of Judah express in their patriarchs; and in this, these paintings are genuine!

MY EVIDENCE

JEHOVAH AS TRIBAL GOD AND HUMAN ENEMY

In Gen. 17 : 2, 7, 8, Jehovah speaks to Abraham:

"And I will establish My covenant between Me and between you, and I will multiply you greatly; .and I will establish My covenant between Me and between you, and between your seed after you in their generations, for an everlasting covenant, to be to you a God, and your seed after you. And I will give thee, and thy seed after thee, the land of thy foreignness "

There is no doubt here, that the covenant with Jehovah concerns only Abraham and his descendants, i.e. only the Jews; thereby all other nations are excluded from this covenant. Jehovah makes no claim to be the God of all people and nations, he is exclusively the Tribe God of the Jews.

He also sets another condition at the conclusion of the covenant, a sign, with which he wishes to make known all those who belong to him: **"...that all that is male be circumcised. become." "...and that shall be for a sign of the covenant between Me and you."** (Genesis 17 : 10, 11).

Thereby Jehovah has become the God of the circumcised; with what is not circumcised, he wants nothing to do. He also adds a terrible threat against all the uncircumcised: **"And that which is male, having the foreskin, whose foreskin flesh shall not be circumcised, this soul shall be blotted out from among its peoples; he has broken My covenant."** (Genesis 17 : 14).

The harsh Jehovah does not care that the lad is not to blame for not being circumcised, that the punishment should rather hit the father or the rabbi, not the innocent child. Such considerations, however, do not apply to Jehovah. We will experience even more often, how little he cares about understanding right and wrong. Like a Shylock, he insists on his so-called! right, without asking himself, whether his vengeance affects the truly guilty. Those who fail to live up to the bargain will be destroyed.

A curious God, judging man's moral worth by a physical sign! Could he not just as well have demanded a special shape of the nose as a sign of virtue and a condition for joining the covenant?

And why was physical mutilation necessary first, to make men pleasing to God? If Jehovah was an omnipotent God, a creator of heaven and earth, why didn't he create humans in such a way right away that circumcision was not necessary? Shouldn't the Creator be blamed for the fact that his best masterpiece needed this change to be considered worthy of belonging to the covenant? And how then: was man not created in the image of God? What a curious question we must ask there about the quality of Jehovah....

This one fact, the condition of circumcision, should already be sufficient to expose the contradiction between Jehovah and the Christian God. Since circumcision is not a custom among Christians, they prove that they have nothing to do with Jehovah and his covenant. As uncircumcised, however, they are an abomination to Jehovah and must see in him an enemy who seeks to carry out his threat to them: "**And that which is male, having the foreskin, whose foreskin flesh shall not be circumcised, this soul shall be blotted out from among its peoples.....**"

It is incomprehensible, how Christian theologians of all times overlooked this fact and could also hold Jehovah for the God of Christianity.

But further, this simple fact shows that Christianity cannot have sprung from Judaism. Had Christ been a Jew, his following would have consisted of Jews and circumcision would have been adopted by Christians as a matter of course.

Christian doctrine does not know circumcision. Not once does Christ speak of abolishing it. This shows that He and His followers did not know circumcision and that Christian doctrine originated from those peoples whom the Hebrews regarded as pagans.

Both Christ and Paul repeatedly speak with abhorrence of the circumcised, thus giving proof of the great distance between their people and the Jews. Among other things, Paul says: "**For there are also many rascals, vanity-speakers and seducers of the senses, especially those who are from the circumcision; whose mouths must be stopped, who pervert whole houses, learning what does not belong, for the sake of filthy gain.**" (Paul to Titus 1 : 10, 11).

So circumcision can be seen as a characteristic of the enemy people, and Christ too always speaks of the Jews as enemies.

Is it conceivable that Jesus and His followers were Jews and circumcised? Is it conceivable that Christ and His "heavenly Father" could have anything in common with Jehovah, the God of circumcision, the spirit of hatred and vengeance?

(Furthermore, the 17th chapter of Genesis, which speaks of the covenant between Jehovah and Abraham, gives occasion for many reflections. Abraham is 99 years old and his wife Sarah 90, when Jehovah - all laws of nature mocked - promises them another child and gives them Isaac. The progenitor of Judaism as the unnatural fruit of a hitherto barren couple - isn't there perhaps a deep symbolism hidden in this)?

JEHOVAH AS PROTECTOR OF INJUSTICE

We then read the horrific story of Lot and his daughters, who bloodily violate each other. We wonder what this story actually has to do with Abraham and his family and why it appears in Scripture, which is supposed to teach good morals. It cannot even serve as a warning example, since neither Lot nor his sinful daughters are punished and live on happily with their offspring. At the end of the chapter (Genesis 19), however, it becomes clear to us why this history serves this purpose. There we see that as the fruit of this incest the children of Moab and Ammon are born, the progenitors of the Moabites and Ammonites. And we now also understand that this whole horror story was conceived only for this reason, to make the Moabites and Ammonites contemptible. All were to be represented as fruits of this blood shame. These righteous tribesmen, who diligently cultivated their fields and pastured their cattle, did no harm to anyone, but the Hebrews were after their land and possessions, so they needed a suitable pretext to give a moral background to the plundering of these peoples. Therefore, these good people had to have an ignominious origin, so that they would be contemptible in everyone's eyes.

It was not noble of the ancient Jews to spread such vile slander about their honest neighbours. But it is still the clever tactic of the Hebrews to discredit morally anyone they want to rob and ruin. From this follows the favourable calculation that Judah always seems to pursue a moral goal with the self-enrichment and robbing of others.

And Jehovah gives His blessing to all these, and much more remarkable things.

Thus Abraham sells his wife Sarah, whom he passes off as his sister, to Abimélech. It is apparently his aim to make himself loved by the king, to be able to influence him - the first example of Esther politics, as Judah still successfully practises it today. Jehovah quietly allows all this. However, to please his business friend Abraham, he appears to the unsuspecting Abimélech in the night and upsets him violently, by revealing to him the true relationship between Abraham and Sarah. This ancient king of the Gentiles is evidently a high-minded and conscientious man, for he is greatly distressed at his mistake - which is nevertheless due to a lie by Abraham. Although the prince did not touch Sarah at all, his conscience torments him fiercely and he apologises emphatically: "**Did he himself not say to me, She is my sister? and she, she too has said, He is my brother. In sincerity of my heart and in purity of my hands, I have done this.**" And to Abraham he says, "**What hast thou done to us? and what have I sinned against thee, that thou hast brought upon me and upon my kingdom a great sin? thou hast done deeds with me that would not be done.**" - And Abraham only manages to bring to his apology that he believed that the

people of the country were worse, than they really were; he had feared that they would want to kill him for his wife's sake, and so he had agreed with Sara beforehand, to let her pass for his sister wherever they went. *And by the way: what is lying! I have lied and I have not lied; as one prefers; for she is my wife and also my sister. She is my father's daughter, not however my mother's, so my stepsister.*

"Then the prince took sheep and oxen, also servants and maidservants, and gave them to Abraham, and he gave Sarah his wife again. And he said, Behold, my land is before you; dwell where it is good in your sight."

It seems to us, that this king possessed a nobler and more honest character, than the impostor Abraham, and that it was by no means the best part of humanity from that time, with whom Jehovah made his covenant.

Jehovah is the faithful helper in this inferior game of Abraham; by his threats he works, that Abimélech gives so many gifts; and when Abraham is richly paid, Jehovah shows gratitude and blesses the prince and his wife with fertility.

For the sake of completeness, we must relive the same story with Isaac and his wife Rebekah, also with a king Abimélech. Isaac also allows his wife to pass for his sister and thus deceives the Philistine; and the conscientious Abimélech, fearing that someone from his people might have interfered with Rebekah, then rewards Isaac and almost declares him holy. **"And Abimélech commanded all the people, saying: So whoever touches this man or his housewife shall surely be put to death!"** Why this distinction?

For a lie?

A mysterious enchantment hangs around these covenant partners of Jehovah: Honour and wealth flow to them everywhere in undeserved measure - yet always on a basis of cunning deception.

"And Isaac sowed in that same land, and he found in that same year an hundred measures; for the LORD blessed him. And that man grew great, yea, he generally grew greater, until he grew very great. And he had possession of sheep, and possession of cattle, and great family " (Genesis 26 : 12, 13).

Why was he rewarded? Because he deceived the Philistines?

And how conscientious is this king of the Philistines. Even the mere thought that one of his people might have misbehaved towards the foreign woman worried him: " **What is this that thou hast done to us? Lightly had one of this people with thy housewife situated, so that thou wouldst have brought a debt upon us.**" (Genesis 26 : 10).

How much higher is the moral consciousness of these pagan peoples than that of Abraham and Isaac, selling and lending their wives!

Since this story is told twice to us, from both founding fathers of Judah, it must surely be typical. It seems to have literally become a custom after that, that the ancient Hebrews traded with their wives among the foreign peoples, in order to gain advantage - or if only to bring the foreigners down morally and use it as a pretext against them. After all, it is easy to set a snare for someone after an illicit relationship that gags the guilty party for life. The Hebrews let their women seduce the strange men; they then play judge and exact the most terrible revenge - extortion at the very least. Such a case is described in even greater detail in the chapter "Dinah and Shechem". (Genesis 34).

And Jehovah lets all this happen and apparently finds pleasure in it, because he blesses these acts with wealth and power.

Jehovah also demands blind obedience, slavish submission of his covenant partners; he demands, that Abraham slaughter his child as a sacrifice: "**Take now thy son, thy only one, whom thou love Isaac, and go to the land of Moriah, and offer him there for a burnt offering, on one of the mountains, which I will tell you.**" (Genesis 22). - And without thinking twice, Abraham goes, aims the stake and puts the knife to his son's throat. Such barbarity is very pleasing to Jehovah and he rewards it richly: "**therefore that thou hast done this thing thou hast, and hast not withheld thy son, thy only one; Surely I will bless thee greatly, and multiply thy seed greatly.....and thy seed shall inherit the gate of his enemies possess.**"

Another testimony to the lofty and noble character of the nations, among whom Abraham plays his pranks, we find in the First Book of Moses (Gen. 23 : 6): " **Bury your dead in the keure of our graves; none of us shall bury his grave before you aver that thou shouldst not bury thy dead.**" The pride of the Hebrew, who wants nothing in common with other people either in life or in death, does not tolerate Sara being buried among others. (Later we will experience from the talmud, how high

Abraham other peoples treasure). Abraham covets a field with a cave, next to the graveyard, and wants to buy it for money. However, the owner, the Hittite Efron says: ".....**the field I give you; also the cave that is therein I give you; before the eyes of the sons of my people I give you it; bury your dead.**" Abraham insists on a proper trade transaction and asks about den price. Efron replies, ".....**a land of four hundred shekels of silver, which is is that between me and you? only bury your dead.**"

Who now gave evidence of being morally superior: the Hebrew or the Hittite?

That two kinds of people lived in Canaan, peoples of different natures and races, the story of Esau and Jacob bears witness to this. Their mother, Rebekah, from whom these two so contradictory tribes are said to have been born, is openly substituted for the land of Canaan in the story: ".....**Two nations are in thy womb, and two nations shall arise out of separate your bowels from one; and one people shall be stronger than another people; and the superior shall serve the inferior.**" (Genesis 25 : 23).

Esau, the hunter and farmer, was blond (reddish) and hairy; Jacob, on the other hand, was smooth and he stayed with the people. So he did not go hunting or work in the fields, but conducted his business in town and village. Esau is identical to the tribe of Edom. Jacob, however, is the actual progenitor of the Hebrews. He owes his name to the fact that he came after Esau, held him. says: "afterwards came out his brother, whose hand held Esau's verses held." For Jacob means: one who goes after another; it can also be mean, deceiving him. In Aramaic, Jacob means knave, deceiver. That it is meant as such is also evident from the depiction of the relationship between Esau and Jacob. At a moment when Esau is very hungry, Jacob takes the opportunity to cheat him out of his birthright, i.e. his inheritance rights, his right to their father's property. Like all parables, this one is to be taken figuratively, because no one sells his goods and chattels for a plate of lentil soup. The deeper meaning of the story is that the tribe of Jacob exploits a famine of the Edomites to secure their property, mainly, however, their right of possession of land and soil - an art, which we find with Joseph, and which, after all, the descendants of Jacob have practised with good success on countless peoples to this day. It is the old financial tactic of land-grabbing, which to this day has ruined all agrarian peoples and constantly revives Judah's power.

However, Jacob does not stop at this one deception: he also deprives Esau of his blind father's blessing by putting on Esau's clothes and covering his own smooth skin with animal skins. And Jehovah allows all this to happen quietly. Yes, he even seems to take pleasure in it; he does not punish the deceiver, he even rewards him.

When Esau learns that the blessing that had been promised to him has fallen to Jacob "...so he cried with a great and bitter cry, all very much; and he said to his father, Bless me, even me, my father!" The latter, however, answered, "Thy brother hath come with guile, and hath taken away thy blessing." Then Esau spoke, "Is it not because his name is called Jacob, that he has now deceived me two journeys?" (Luther translates: oppress. (Genesis 27)

Since by the father Jacob's blessing all earthly goods have been allotted, nothing remains for Esau but "the dew of heaven". The fate of idealists. With his sword he will feed and serve his brother. But the dew of heaven from above brings clarity through truth, and when it shall have washed the soul of the deceived Esau perfectly clean, " **but it shall come to pass, when thou shalt reign, then shalt thou remove his yoke from thy neck tear off.**" The dew has been washing on Esau's girdled brow for several thousand years now, and still the veil of deceit imprisons his mind. Yet perhaps the time is near when the haze will clear and the honest part of humanity will regain strength, to destroy falsehood and build a purer life.

Jehovah is not wroth at all the deceits of Jacob; he is particularly affectionate towards him and does not care about the honest Esau. He says to Jacob, when he goes to Laban, "**And behold, I am with thee, and I will keep thee whithersoever thou shalt go, and I will bring thee again into this land: for I will not leave thee, till I have done that which I have spoken unto thee.**" But Jacob is a careful businessman and wants to know, where he stands, before he strikes. He sets his conditions; apparently he does not trust Jehovah's promises too much. He says: "**When God shall have been with me, and shall have preserved me in this way which I travel, and shall have given me bread to eat, and clothes to put on; and I shall have returned to my father's house in peace; then shall Jehovah be my God**" (Gen. 28). (Gen. 28). A conditional acknowledgement of God, then: If you give me, I will give you. An agreement with God based on mutual benefit. For Jehovah will also benefit: he will receive ten per cent of what he plays into Jacob's hands as his agent:

"....and of all that Thou shalt give me, I will surely give Thee the tithe!" A material bargain with God.

However, cheating is so ingrained in the Shem family that even the father-in-law, Laban, does not deny this particular trait. Instead of the beautiful Rachel, he gives him the ugly Lea. Jacob later avenges himself, by ensuring, with much hocus-pocus, in which Jehovah is apparently helpful to him, that there are practically only spotted lambs, all promised to him. "**And that man broke out greatly in multitude, and he had many flocks, and maidservants, and servants, and camels, and asses.**" (It is a special delicacy, which only the clever children of Shem can appreciate, that the Old Testament chronicler places the non-Jewish maidservants and servants among the sheep and camels.) (Gen. 30 : 43).

At last Laban's children notice they have been deceived: "**Jacob has taken all that was our father's, and of that which was our father's he made all this glory.**" (Gen. 31 : 1).

Jacob of course assures, that he is innocent and turns the case' around: he claims, that Laban deceived him (as if one gets poor, if one is

cheating others!) - "**but God did not allow him, to harm me.**

When he said thus, The speckled shall be thy wages, then all the flocks were speckled; and when he said thus, The ring-streaked shall be thy wages, then all the flocks were ring-streaked. Thus God hath taken away thy father's cattle, and given them to me."

This is how Jehovah faithfully helps to depose and deceive. An extraordinary God! Isn't it convenient, to be able to bring His God into play for every common cause?

Now when Laban and his family are utterly plundered, Jacob breaks up his tents and moves away, with Rachel, Jacob's swift apprentice, still stripping her father of the golden idols. But Jehovah also interferes in the affair; for when Laban pursues the fleeing Jacob to hold him accountable, Jehovah appears in his dream at night and threatens: " **Beware of speaking to Jacob neither good nor evil.**" Curious, that this Jehovah always sides with the dishonest side!

Jacob, however, treks home with a bad conscience; after all, he has deceived Esau as shamefully as Laban and must now be prepared for revenge. What cowardly measures he takes, to avoid the wrath of Esau, who faces him with 400 men, can be read in Genesis 32. For Jacob could not fight as well as lie and deceive. He cried out to Jehovah: "**Yet pluck me out of my brother's hand, out of Esau's hand; for I fear him, that he may not come, and smite me.....**" After all, Esau is good enough and lets himself be cheated by gifts

reconcile. Before that, however, Jacob experiences another curious adventure in the night: "**and a man wrestled with him until the dawn rose.**" However, the stranger could not master Jacob, only his hip he sprained. When the stranger goes, however, he says: "**Henceforth thy name shall not be called Jacob, but Israel (God-warrior); for thou hast behaved regally with God and with men, and hast prevailed.**"

So far has the vanity of no people yet gone, that they let their progenitor fight with God and be stronger than God. Nor has any people ever chosen such a weak God, who was overcome by a Jacob, who even moments before was afraid of the blows of Esau. - This foolish history hides two facts, which required explanation and justification in Jewish history: first, that the Jews later gave themselves the name of the

foreign people, the Israelites appropriated and secondly: that the hereditary crooked pelvis, a physical defect of the Jews, finds a plausible explanation. Otherwise, what purpose would that wrestling match have served?

A curious history takes place with the Hevites. Dina, Jacob's daughter, went to the city of the Hevites, to see - as it is called - the daughters of the land Gen. 34. It seems, however, that she looked more to the sons of the land. She did more or less the same thing, which her tribal mothers Sarah and Rebekah did with other nations. so it could happen, that Shechem, the son of the Hevite Hemor, who held a kind of princely place, had an affair with her. But Shechem was an honest boy, who had the best of intentions: he wanted to marry the girl. **"And his soul clung to Dinah, Jacob's daughter; and he loved the young daughter, and spoke according to the young daughter's heart."** And Shechem spoke to his father Hemor: **"Take me this daughter for a wife."** Hemor agreed and went to Jacob to speak to him, **"My son Shechem's soul is in love with thy daughter; yet give him her for a wife. And forsake thyself with us; give us thy daughters; and take for thee our daughters; And dwell with us; and the land shall be before thee; dwell, and deal therein, and set thyself for possessors therein."** - Here we see again, how the female pioneer of the tribe of Jacob among the Hevites soon achieved the same as the lewd Sarah and Rebekah among Pharaoh and the Philistines.

And the faithful Shechem added to his father's words, **"Let me find grace in thy sight; and whatsoever thou shalt say unto me, I will give. Increase greatly over me the dowry and the gift; and I will give, even as thou shalt say unto me; give me but the young daughter for a wife."**

The Jacobites, however, are happy to have found a pretext against the Hevites. Their morals do allow them to lend their wives to strange men in order to gain influence and advantage, but a marriage commitment to one of them they find dishonourable. And so they cunningly reply (Luther translates *betrüglich*), **"We will not be able to do this thing, that we should give our sister to a man who has the foreskin; for that would be a disgrace to us. But in this we will please you, if you become like us, that every male is circumcised among you. Then we will give you our daughters, and we will take your daughters, and we will dwell with you, and we will be one people."**

The honest, unsuspecting Hevites suspected nothing, accepted the proposal and allowed themselves to be circumcised. **"And it came to pass on the third day, when they were in sorrow, the two sons of Jacob, Simeon and Levi, brothers of Dinah, took each man his sword, and came boldly into the city, and slew all that was male. They slew also Hemor, and his son Shechem, with the sharpness of the sword; and they took Dinah out of Shechem's house, and went from thence. The sons of Jacob came upon the defeated, and**

plundered the city." That was their real purpose though, and everything, that preceded, only a means of achieving that goal.

This is how the tribe of Jacob keeps its agreements and promises!

Yet Jacob seems to have a vague idea of the wickedness of his conduct, for he says to his sons, "**Thou hast stirred me, provided to make me stink among the inhabitants of this land, among the Canaanites, and among the Pherezites**" It is surely only fear, which made him have this moral whim, he said: "**.....and I am little people in number; if they gather against me, they shall smite me, and I shall be destroyed**" The sons, however, devise a good excuse: after all, they only have the avenged the virtue of their sister - avenged on honest people who wanted an honest marriage, and curiously avenged on those who had nothing to do with it. And honour killers do not usually rob the punished, as happened here: "**Their sheep, and their oxen, and their asses, and what was in the city, and what was in the field, they took. And all their wealth and all that was within.**"

After all, desert Bedouins today still do exactly the same, only they are not so adroit, giving the whole thing a moral touch.

It occurs to us, however, that this all-too-transparent history does not only stink for the Canaanites and Pherezites, it still stinks for the whole world today.

Let us take another look at a particularly talented son of the tribe of Jacob, to complete the picture of the elder Hebrews somewhat.

Joseph, in whose haughty dreams sun, moon and stars bowed before him, was sold as a slave by his brothers and taken to Egypt. He entered the house of the courtier and army commander Potiphar. Miraculously quickly he managed to win the favour of his master; no doubt - "The Lord was with him". And Jehovah must have imbued him with many a stratagem in order to so entrap the careless master that he soon entrusted Joseph with his house and property. Joseph knew every inclination to serve his lord's convenience and to strengthen him in his weaknesses; soon Potiphar says: "**so that he was with him of no thing had knowledge, except of the bread, which he ate.**"

What is now so generally told of Joseph's virtue seems to us a little doubtful on closer inspection. There is not too much human knowledge to see through the true state of affairs. Then one day in the house a loud cry resounded,

Joseph was seen fleeing through the courtyard without his outer garments, and the wife of the courtier says to her husband, "**The Hebrew servant whom thou hast brought in to us has come to mock me. And it came to pass, when I raised my voice, and cried, that he left his garment with me, and fled out.**" - Joseph, however, gives a different representation of the matter; just from what we have heard from the Hebrews up to here, we know how little they are shy about "deceitful" talk. And on the other hand, we have seen how faithful, sincere and truthful the non-Jewish peoples of that time were. No one can therefore blame us if we believe the Egyptian woman rather than the Hebrew servant. And everything that we have experienced from the sons of Jacobs until today shows us sufficiently how the relationship between Jews and women used to be. It is very unlikely that someone would run away half-dressed if he didn't want to obey a woman's wishes - it is just as unlikely that a woman, whose pushiness is rejected, would scream about it. Evidently, the old Jewish chroniclers do not take the psychological probability of their paintings too closely.

Joseph therefore receives the deserved imprisonment. But again, he very soon manages to win over the prison's superintendent and get himself all sorts of advantages. With the Hebrew's well-known talent of gently and imperceptibly taking control of others, the prisoner soon plays the overseer, "**and all that they did there, he did.**" This special gift, however, is a gift from Jehovah, for - it says: "**forasmuch as the LORD was with him; and what he did, the LORD prospered.**" Following the nature of the Gypsies, who manage to win favour with naive people by divination and dream interpretation, Joseph too practised this art in prison and gained fame for it. Once when Pharaoh had a special dream, Joseph was recommended to him as an interpreter and he gives the king the dream explanation of the seven fat years and the seven lean years. He simultaneously advises Pharaoh to look out for a wise and wise man as governor of Egypt "**and order overseers over the land; and take the fifth part of the land of Egypt....**" "**That they may have all the food of these coming good years gather, and lay up corn, under the hand of Pharaoh, for food in the cities, and keep it.**"

It seems peculiar that the ancient Egyptian cultural people, whose buildings and works of art still excite our admiration today and whose great empire suggests a powerful organisation, needed the advice of a strange man to know how to deal with the surplus grain. Surely this Pharaoh must have been a weak and unintelligent man that he needed this advice. But surely the whole story only serves, beyond the glorification of Joseph and his ingenious counsellor Jehovah

- explain how it was possible for the Jacobite tribe to gain power in the country so quickly and ruin an entire ancient cultural people in a short time by a gigantic example of extortion. After all, the arts of Joseph always end in usury.

Pharaoh appoints the handy counselor as "head of all Egypt": "**.....and had him appointed fine put on linen clothes, and led him a golden chain on his neck.....**"

"....and they cried out before him: Kneel! So he set him over all the land of Egypt."
And so Joseph did his duty.

He gathered the grain stores of the abundant years in the barns, but - note - he paid nothing for them. One-fifth of the entire harvest was levied as a general tax. When the lean years came, the people's benefactor showed a different side.

"When therefore hunger was over all the land, then Joseph opened all things wherein there was anything, and sold to the Egyptians: for the hunger was strong in the land of Egypt. And all nations came to Joseph in Egypt, to buy; for the hunger was strong in all nations."

So the first successful grain speculation of the children of Judah! Now if only this people's benefactor had not demanded such insolent usury! We read in Gen. 47: 13-20: "**And there was no bread in all the land; for the famine was very great: so that the land of Egypt and the land of Canaan raged because of that famine. Then Joseph gathered together all the money that was found in the land of Egypt and in the land of Canaan for the corn which they bought; and Joseph brought that money into Pharaoh's house. Now when the money was removed from the land of Egypt and from the land of Canaan, all the Egyptians came to Joseph, saying: Give us bread; for why should we die in thy presence? for the money is lacking; And Joseph said, Give thy cattle, so will I give it thee for thy cattle, if money be lacking. Then they brought their cattle to Joseph; and Joseph gave them bread for horses, and for the cattle of the sheep, and for the cattle of the oxen, and for asses; and he fed them with bread, that same year, for all their cattle. And when that year was ended, they came to him in the second year, and said to him, We will not hide it from my lord; as the money is gone, and the property of the beasts has come to my lord, there is nothing left before my lord but our body and our land.**

Why shall we die before thee, so we as our land? Buy us and our land for bread; so shall we and our land be servants to Pharaoh; and give seed, that we may live and not die, and the land not be desolate!

So Joseph bought the whole land of Egypt for Pharaoh. "

However one interprets this history, it always remains an example of utter exploitation of a people, who in years of need had to give their good and blood for grain, which

had first been forcibly taken - without payment. In fact, it is really only a repetition of what happened between Jacob and Esau; and it does seem somewhat unlikely to us that Joseph had been completely selfless in this trade and "brought all that money into Pharaoh's house". Actually, it was obvious anyway. If the harvest in the abundant years, as a tax, had been levied by the crown, then the proceeds had to come to the crown as well. That special addition of the sentence "and Joseph brought that money into Pharaoh's house" does make one a little suspicious. Besides, the whole story is flawed by contradiction; after all, if one wants to render benefits to one's king and people, one does not undress people to the shirt. So only the explanation remains, that Joseph did these things on his own responsibility, or that as a steward he seduced a weak king into exploiting the people, something that later money Jews in all countries so masterfully understood - certainly not without gaining ample benefit themselves. They only used the royal name, as a seemingly legitimate firm, to conduct unprecedented raids among the people. so we see, that the Jews are little resourceful and have been working for thousands of years according to the same recipe, carefully handed down from generation to generation and even given a religious tinge. It happened more than once, that Jewish usurers and popular exploiters worked their way up behind the scenes to become the actual rulers of the land and the ruler next to them was only a member puppet - exactly like in Egypt: "But Joseph was ruler of the land and sold grain to the people."

Joseph was also a pioneer for his tribe and soon he brings his entire family to Egypt. He says to his brothers, ".....**and come to me and I will give you the best of**

Egypt land, and thou shalt eat the fat of this land". Today we would say: to suck out the land. "**And thine eye shun not thy household goods: for the best of all the land of Egypt, that shall be thine.**" Oh, yes, Joseph was a benefactor in Egypt - that is, only to his own. "**So Israel dwelt in the land of Egypt, in the land of Goshen; and they set themselves up as possessors therein, and they became fruitful and multiplied greatly.**"

Soon, however, the Egyptians became uncomfortable with this multiplication of the Jews, for, "**So the children of Israel became fruitful, and grew plentiful, and multiplied, and became all very mighty, so that the land was filled with them.**"

Then a new King arose over Egypt, whom Joseph had not known; he said to his people, "**Behold, the people of the children of Israel are many, yea, mightier than we. Come, let us act wisely against them, that they may not multiply, and that it may come to pass, if any war occur, that they may not join to our enemies either, and fight against us, and go up out of the landso that they were grieved because of the children Israel.**" Most of all, the Egyptians were displeased because this foreign people kept away from honest labour, both in agriculture and in any handicraft. so they came up with the idea of forcing this empty-headed rabble, who then as now still mainly supported themselves by usury, haggling and other less beautiful practices and made the land a heavy burden, to work. The Jews had to give in and work the land.

perform. That, however, was a terrible torment for the Hebrews and it seemed to them the greatest mercy. So they decided to move away. Jehovah is immediately there, to give good advice. He says to Moses: **"And I will give grace to this people in the sight of the Egyptians; and it shall come to pass, when ye shall go out, ye shall not go out empty. But every woman shall require from her neighbour, and from the landlady of her house, silver vessels, and gold vessels, and garments; which ye shall lay upon your sons, and upon your daughters, and ye shall rob Egypt."**

This is not a shrewd interpretation, it literally says "rob", and if Jehovah were brought before our present-day judges, they could do no other than convict him of incitement to theft.

And the translation "rob" is still the mildest expression; in the opinion of other knowledgeable ones, the Hebrew word actually means more, snatch, plunder. Professor Holzinger translates it in the latter sense.

So that there may be no doubt, however, how the matter is intended, and to show that it is not merely a matter of words, it is stated in Exodus 12 : 35-36: **"Now the children of Israel had done according to the word of Moses, and had demanded of the Egyptians silver vessels, and golden vessels, and garments. To this end the LORD had given the people grace (confidence) in the eyes of the Egyptians, that they did their desire to them; and they robbed (plundered) the Egyptians."**

So here we see that it is not only Mercury who can lay claim to the fame of being a God of spires.

So the Jews left the land, laden with the treasures of the Egyptians, which they managed to acquire by false pretences and sweet talk. It is astonishing that the Egyptians so simply handed over their valuables to the Hebrews, whose name and fame were too low (to what end?); it seems more likely to us that the people of Judah, as they did later among other nations, already practised in Egypt the trade of usurer and pawnbroker, perhaps even the trade of fencing, and thus got their hands on the valuables. Be that as it may: the fact, that they robbed the Egyptians, is said with the greatest emphasis. It is also peculiar that the Jewish chronicler recounts this event so bluntly, without any sense of the moral inferiority of such a course of action. We will often find the lack of any moral consciousness among the Hebrews.

In any case, they cover themselves in each case with this, that it was done at Jehovah's command; a practical attitude! The pious Jew can thus learn from his "holy books", how against

non-Jews everything is permitted, if only they are skilful enough to make it appear as if their actions are commissioned by their "God". Truly, no people have yet figured out such an advantageous "God" as the Hebrews.

It was certainly not convenient for the Jews to write down all their crimes and let these writings fall into the hands of foreign nations. For in reading these writings, do we not come to know all sorts of things that must be a disgrace to a people for all eternity? Was it merely imprudence on the part of the Jews to write down their honourless actions so precisely? - Did they lack the sense of honourlessness? Or was it after all the Bible not written by Jews, but by honest, sensible people, warning the peoples of the future

wanted for this lowly people? For what do these stories teach us other than wickedness and shrewdness! Only, we did not see these facts until now, because our eyes were blinded and we were looking through coloured glasses.

The preconceived view that the Jews were the "people of God", a pious and holy people, influenced our thinking to such an extent that we mistook all possible villainous acts of the Hebrews for holy acts.

Regardless of who wrote these ancient books and what their purpose was, we no longer want to be prevented from using our minds and reading from these writings what they really say. And then we see with unequivocal clarity, that the ancient Jews were a people of usurers, thieves and swindlers, and that their tribal idol supported them in their questionable practices.

As to whether the Jews went out of Egypt voluntarily, for that matter, Scripture contradicts itself. In Exodus 12 : 33 it says: "**And the Egyptians kept strong with the people, hastening to drive them out of the land; for they said: We are all dead!**" So both then and now, the Jews were a land scourge; an honest people could not live alongside them. The Egyptians were skilful enough to purify their country by a general expulsion of the beggars, but too late; the seeds of moral rot were already too deeply ingrained, the decay could no longer be stopped.

ON JEHOVAH'S CRUELTY AND MAN-HATRED

In school and church we were taught that Yahweh, whom we came to know as Jehovah, is the true God of heaven and earth, the Creator of the earth and the good Father, of whom Christ speaks and from whom we know only love and righteousness. We taught this Yahweh and did not feel entitled, his for our soul was still inclined to blind trust and we did not yet have judgment of discernment. And many of us retained this sense of humble reverence into old age and never thought of this "God" other than with holy diffidence. In this we resembled the naive savages who kneel before an idol of stone, to whom they attribute a supernatural power, and do not dare to raise their faces to him. This image may be so hideous and hideous, but to their clouded souls it is of infinite perfection; their eyes dare not measure and compare; and if they turn their eyes to their idol, they are blinded by a suggestive power. Should the savage lay aside his blindness and see his "God" at a time when he is not seized by holy reverence, the wondrous stature would fill him with horror and disgust - or perhaps arouse his derision; yes, he would utterly recognise the impotence of the impossible monstrosity.

Now let us also consider the idol Yahweh with sober eyes. That he was not the good and mild Spirit, as Christ paints the heavenly Father, we now know; he was a Spirit of hatred, a "terrible and dreadful God", as he is called several times. On the Egyptians, who did not treat the idle and clapping people with indulgence, he wanted to take the most terrible revenge.

In Exodus 12 : 12, Jehovah says: **"For I will pass through the land of Egypt in this night, and smite all the firstborn in the land of Egypt, from men down to beasts; and I will exercise judgement upon all the gods of the Egyptians, I the LORD!"**

So not only the innocent first-born of men, but even the poor cattle, which after all had neither part nor share in the "sins" of the Egyptians, fall to the uncontrolled vindictiveness of this hideous destroyer.

With this same hatred he persecutes all nations and delivers them to his chosen people for destruction. Even the people in Canaan, who surely did the Jews no harm, are given up to them; yes, all the peoples of the "world" he gives his people, to plunder and destroy them.

Isa 60 : 16 **"And ye shall suck the milk of the Gentiles, and ye shall suck the breasts of kings....."**

Isa. 61 : 6: **"....thou shalt eat the wealth of the Gentiles, and in their glory thou shalt praise."**

Deut. 7 : 16: **"Thou shalt therefore consume all those nations which the LORD thy God shall give thee: thine eye shall not put them off, nor shalt thou serve their gods: for that would be a snare unto thee."**

Deut. 7 : 21-22: **"Do not be dismayed before them: for the LORD your God is in the midst of you, a great and terrible God. And the LORD your God will cast out these nations before you continually....."**

Deut. 7 : 24: **"He shall also give their kings into thy hand, that thou shalt destroy their name from under heaven: no man shall stand before thee, till thou shalt have destroyed them."**

An exterminator and destroyer thus is this Yahweh, not a God of love and goodness, not a being, who rules creatively and constructively.

And it is not moral virtues and human privileges, with which Jehovah rewards his followers, but material things; it is the riches of the world that he promises his people.

Deut. 6 : 10-11: **"When therefore it shall have come to pass, that the LORD your God shall have brought you into that land, which he swore to your fathers, Abraham, Isaac and Jacob, to give you; great and good cities, which ye have not built, And houses, full of every good thing, which ye have not filled, And hewn boreholes, which ye have not hewn out, Vineyards and olive groves, which ye have not planted, And ye have eaten and been satiated. "**

In these words lies the testimony of how, even in the earliest times, the Jews were only after other people's property, how they themselves never undertook anything creative or constructive, so that there can be no question of a Jewish culture. Everywhere they are only the easy-going exploiters of someone else's power, who by all possible trade and usury subjugate others to themselves - and not only the lesser people, even the first names.

Isa. 60 : 10-12: "**And the strangers shall build thy walls, and their kings shall serve thee;And thy gates shall always be open; They shall not day nor night be shut up: that they may bring in unto thee the host of the heathen, and their kings be led unto thee.**"

So we see, that already from time immemorial the Jews applied the "open door policy", unrestricted free trade, because not with honest labour and production, but only through swindles and speculations, the wealth of a people can be seized with certainty.

Isa. 61 : 5-6: "**And outlanders shall stand, and pasture thy flocks: and strangers shall be thy fieldmen and thy vineyardersthou shalt eat the wealth of the heathen, and in their glory ye shall glory.**"

Indeed, taking the bread out of others' mouths and flaunting foreign feathers, making oneself the glory of others, is an art which the Jews understand excellently to this day. For Werner Sombart *) says that all the important things that have come about so far are the work of the Jews; even the discovery of America we owe to them, because the expedition

*) Sombart, Die Juden und das Wirtschaftsleben.

of Columbus was financed by Jewish capital. For the stupidity, the foolishness, that lies in these words, the Hebrews have no sense. Perhaps Berthold Schwarz also borrowed money from Jews when he was working on the invention of gunpowder? Perhaps also Gutenberg, James Watt and others? How could the world progress, if the Jews did not provide the money - the money, which they first took from others .?

However, the Hebrew recognises that trade is the best means of exploiting a people and forcing them into Jewish servitude. That is why it says in Isa 45 : 14: "**The labour of the Egyptians, and the commerce of the Moors and of the Sabeans, of men of great length, shall come over to you, and they shall be yours, they shall follow you, in chains shall they come over; and they shall bow down to you.**"

So Judah is not only aiming to make money, but also to rule and oppress; it wants to put the nations in chains and bring them to their knees. For from all the words, which Judah puts into the mouths of its prophets and its "God", its own thinking and

aspiration of the Hebrews. But with honest trade alone, nothing is done; a little borrowing and usury must go with it. And the prescription for it is promptly delivered: **"To the stranger thou shalt usurp; but to thy brother thou shalt not usurp: that the LORD thy God may bless thee in all that thou makest thy hand, in the land whither thou goest to inherit it."** (Deut. 23 : 20).

"To inherit that" or well take it! So conquest of the lands by Judah! - certainly not with the sword, well not the promissory note, the mortgage, the bill of exchange and the cheque.

And Yahweh's blessing is made conditional on the condition, that the foreign nation is deposed. So everywhere, where there is deception and money-making, Yahweh is with.

Deut. 15 : 6: **"For the LORD thy God shall bless thee, even as he hath spokenunto thee, so shalt thou lend unto many nations: but thou shalt not borrow."**

So not by bravery does Judah subdue the nations, but by borrowing money and by levies.

1 Richt, 1 : 28-35: **"And it came to pass, when Israel grew strong, that he set the Canaanites on fire; but he drove them not wholly. ...the inhabitants of Kitron not, nor the inhabitants of Nahalol.....But the inhabitants of Beth-semes and Beth-anath were theirexcisableAlso, the Amorites wanted to live on the mountain range of Heres, at Ajalon, and at Saalbim; but the hand of the house of Joseph became heavy, so that they became excisable."**

It is remarkable how Yahweh repeatedly advises the Jews to remain "strangers" in the countries they visit, to consider themselves guests. As such, they did not have to concern themselves with the interests of land and state. Even in the land of Canaan, which he wants to give them "forever", they will be strangers

stay.

Gen. 17 : 8: **"And I will givethee, and thy seed after thee, the land of thy foreignness, all the land of Canaan, for everlasting possession. "**

Gen. 26 : 3: **"Live as a stranger in that land, and I will be with you, and will bless
.....you; for to you and your seed I
will give all these lands."**

A stranger in the land given to him for eternal possession! - You see, there is no inconsistency or contradiction with Jehovah. Nor should we be surprised that Jehovah did not keep his word and that the Jews have not owned their land, their "eternal possession", for about 2,000 years, but, for the sake of profit, have spread themselves all over the world, having thoroughly eaten away their "eternal possession".

However, they have kept one commandment: to consider themselves strangers everywhere, nowhere to become truly at home, nowhere to give their best efforts for the good of the country, but as passing guests to avail themselves of the advantages of the moment, to move on when they consider the moment favourable. In this foreignness lies the secret of the success of the Hebrews; thus they stand, as it were, above relationships, do not care about the interests of state and people, keep only their own advantage in mind. Every state places heavy duties and sacrifices on the shoulders of its citizens in times of need and danger; and the true citizen of the state makes those sacrifices willingly, often even with enthusiasm. The Jew, however, can say: What is my business with your worries! I am only a stranger here, a guest of the land, and if I no longer like it here, I will move on. You see, getting your state back in order!

This shows, how senseless it is, to entrust these strangers without a homeland with the interests of the state, to appoint them as judges, officers, or teachers; for: can the stranger do anything but betray the interests of the state in favour of his tribe - as Joseph did with Egypt? And are not the foreign Jews from other states inwardly closer to the Jews than the inhabitants of the country, where they happen to reside? How then can a Jew treat national interests impartially, if secret ties bind him to his tribesmen in foreign states?

But not only as a stranger does the Jew come - also as an enemy, for his Jehovah expressly told him not to fraternise with other people, much more to bring about their downfall and disturb their religious and moral foundations.

Ex. 34:12-13: **"Take heed that ye make no covenant with the inhabitant of the land, into which ye shall come: that he may not become a snare in the midst of you. But their altars ye shall cast down, and their erect images ye shall break, and their groves ye shall cut down."**

No means is too bad, to intrude and seize the land. In particular, the traditionally tried and tested Jewish art of amicable trade is applied here.

Num. 21 : 32: "Then Moses sent to besiege Jazer; and they took her undercrofts; and he drove the Amorites that were there out of the possession."

With such lies and deceit the "conquest" of Canaan took place. It was not a battle on the open field, man against man, but a vicious raid, as we already saw with the Hemorites (Gen. 34: 25); a merciless slaughter, also of women and children.

Deut. 2:34-35: "And in those days we took all his cities, and banished all the cities, men, and women, and children; we left no one. The cattle alone we plundered for us, and the plunder of the cities we took."

And Yahweh is the faithful helper in these massacres. Deut. 7: 18-20: **"Do not fear for them; always remember what the LORD your God has done to Pharaoh and to all the Egyptians;...so shall the LORD your God do to all nations, before whose face ye fear. To this end shall the LORD thy God also send hornets among them; until they perish that are left, and are hid from thy face."**

Even more by cunning grovelling than by violent conquest, the Hebrews managed to oppress and plunder the nations; in this the blindness of princes and queens helped them, whom they took for themselves by flattery and questionable willingness, by groping them in their weakness, in order to then make them complicit in the downfall of the people!

Isa 49 : 23: "And kings shall be your nurturers, their princes your suckers; they shall bow down before you with their faces to the earth, and they shall leak the dust of your feet."

Now later, when war complications threaten the Jewish kingdom, Judah fights the battle in true Jewish fashion.

What men lack in courage, minnows must replace. While Holofernes besieges Jerusalem, a Jewish wench goes to the enemy camp, pretending to be her people

wants to betray and manages to catch the enemy general in her nets. At night, she pierces the sleeper with his own sword. A wild victory jubilation breaks out in Judah over this heroic act.

Book Judith 13 : 19: "....Behold here the head of Holofernes, the field commander of the army of the Assyrians, and see here, and see the wallpaper under which he has lain in his drunkenness, and the Lord hath smitten him by the hand and woman."

Here we see again, how every unworthy act is covered by the name of Jehovah. Again and again it is Jehovah, who is the instigator of all evil. so here again Jehovah is the assassin, who uses a woman, to carry out his work. Any people with any sense of honour would be ashamed of such a thing. After all, it has always been the main concern of every civilised nation to protect the honour of its women; did any Germanic people ever sacrifice the honour of a woman, in order to viciously eliminate an opponent? Such a thing can only happen to a people who lack any sense of female honour or male dignity; and only such a people can proclaim such an act as a heroic deed. How much the thinking of peoples was influenced by the influence of Jewish ideas is shown by the fact that there were artists in Aryan countries who glorified this despicable woman, the lecherous assassin, through their pictures.

And even the greatest from Judah boast of their individual exploits. From the battle against the Ammonites, it is told of David: " **he also performed out of a very great plunder of the city. And he carried out the people who were in it, and put them under saws, and under iron threshing-carts, and under iron axes, and made them pass through the brickyard; and so he did to all the cities of the children of Ammon.**" (2 Sam. 12 : 30-31).

We do read of the old Vikings, who were by no means soft-hearted, tearing each other's flesh from their bones, but not of their torturing to death defenceless people, including women and children, with special instruments of torture. For them, it was considered dishonourable to attack those who were unarmed. Such massacres remained the privilege of the Semitic peoples and especially of the Jews, and they revealed this lack of human feelings just as easily as the destructive hatred of other peoples - although inspired by their "God".

Yahweh-Sebaoth commands Saul: "**Go now, and smite Amalek, and banish all that he has, and excommunicate him not; but kill from the man down to the woman, from the children to the infants** " (1 Sam. 15 : 3).

And Jehovah himself aids in mass slaughter, by "coarse thunder" (1 Sam. 7 : 10).

Josh. 10 : 11: "Now it came to pass, when they fled from the face of Israel.....so The LORD cast great stones upon them from heaven, as far as Azeka, that they died.."

Truly, this Jehovah is a man-hater and man-killer, in whom not a spark of compassion or justice can be found. It must be a people with an extraordinary mentality to seek out such a God. But, what do we marvel at! Jehovah is an unadulterated Hebrew, a faithful image of its hatred and revenge - for the nations create their Gods in their image.

Already Voltaire, in his study of the nature and manners of peoples, pointed out how the unbridled, fanatical hatred of man of the Hebrews makes itself known in their prayers, and how these prayers thereby acquire that peculiar quality, which one does not find in any other peoples' prayers. In their psalms they wish not for the conversion of the sinner, i.e. people of a different tribe and faith, but for his destruction and death. Regarding the other nations, they pray to their God: "Scatter them as chaff before the wind, and the Angel of the Lord shall cast them out; their way shall become dark and smooth, and the Angel of the Lord shall pursue them." - "Death will surprise them, so that they will sail alive to hell." - "Lord God, break their teeth in their mouths; thrust out, Lord, the molars of the young lion." - "Let them howl at night like the young dogs and wander through the city. Destroy them without mercy; destroy them so that they will be to nothing." - "Pour Thy wrath upon the heathen and upon the kingdoms that call not on Thy name. Do to them as the Medianites, who were destroyed at Beth-Sitta (Judges 7 : 22) and become dregs on the earth."

In Psalm 109 : 6, 9, 10 David wishes for those who speak ill of him: **"Set a wicked one over him, and Satan stand at his right hand.....Thathis children be Become, and his wife widowed. And that his children roam here and there, and beg, and seek the necessities from their ruined places. That the creditor assail all he has, and that the strangers rob his labour."**

In Psalm 137 : 9, the Hebrew singer says of

the ruined city of Babel: **"Blessed shall he be that seeth thy children, and shall crush them to the rock."**

In no other people - not even in earliest antiquity - is so much hatred and vindictiveness towards other people to be found. Even the oldest prayers of Egyptians, Persians, Indians, Babylonians express humility, they recognise their own faults and are therefore patient and tolerant towards others.

Voltaire goes on to say, "If the Jewish God had answered all the prayers of his people, there would certainly only be Jews left on earth, for they hate all other nations, and were therefore themselves hated. If they desire without ceasing, that God should destroy their adversaries, they seem thereby to beg the downfall of the whole inhabited world."

Were we now saying too much when we called this idol a Spirit of evil and wickedness?

We want to leave it at these examples and not delve further into the abominations, of which the Jewish books are so full, such as, for example, the unsavoury history in Judges 19, of which one wonders, why it had to be preserved in the "Holy Scriptures" for all times. Furthermore, the vile slaughter of 75,000 Persian anti-Semites, as painted in the Book of Esther, and so much more.

Isn't it a curious "God", who chose the most moral people as his pet child, always inciting them to rob and destroy other peoples? Again: Peoples create their Gods in their image.

EL ELION AND EL SCHADDAI

Through Luther's translation of the Bible, some characteristic peculiarities of the ancient Scriptures were lost. In order to make the picture of monotheism clearer, Luther translated the various names of the Gods from the primordial scriptures - such as: Elohim, Yahweh, El Elion, El Schaddai, Adonai, Zebaoth, etc. - Thus an apparent monotheism arose even where it was not. Thus the image of the independence of these different gods was blurred. We will try to restore this as much as possible.

Already the beginning of the Bible takes on a different meaning if we take the primal text literally, for it is written, "In the beginning the Elohim created heaven and earth." - Who are these Elohim?

Since the sixty years that our Assyriologists and Egyptologists have been working on deciphering the ancient documents, which originated long before the time of the Jews, it is no longer a secret that many parts of the Bible were modelled on the Babylonians, Iranians (Sumerians and Akkadians), Assyrians and Egyptians. The excavations of the buildings and statues of these ancient cultural peoples, hidden in the womb of the earth for thousands of years, allow us a glimpse into the ancient literature, and we clearly see that the Hebrews essentially handed down only the ancient spiritual treasures of others. *) The true Jewishness of their chronicles has already been brought out in the previous chapters; it is unparalleled in the older literature, and it is so imbued with the Jewish spirit that one can assume without hesitation that the Hebrews were its creators. No one will want to fight you on these parts either. However, from what they handed down to us about the thoughts of the creation of the world, about the legends of deluge and the like, as well as about the hymns of penitence (Psalms), etc., it is clear that they took this from the older literature.

As for the Elohim, I believe I find a similar passage in the Babylonian story of the Flood, which George Smith tried to translate from the clay tablets, which are in the British Museum. There it mentions Lahmu and Laharnu, who came into being in the beginning and gave birth to life. They had tried to use these names to indicate the male and female power, which cannot be disputed either. However, I found another trace for their explanation.

The Arabs sing ancient chants at certain festivals, which repeatedly include the cry: Lahumme, Lahumme! Nobody knows anymore what this means.

*) It is not Friedrich Delitzsch who first led us to this insight. Already 20 years earlier, Schrader, Sayee, Lauth, Lepsius, Kaulen, Adolf Wahrmund, et al. pointed out the same thing.

not even the Arabs themselves. The connection between Lahumme and Lahamu seems very close to me; and if one knows anything about the rules of sound shifting, modification and vocalisation of Semitic speech, the distance from Lahamu to (E)lohim does not seem so far. The sound of the word Lahumme reminds me of the German word

Flamme'. (I gladly take the boldness of this leap on account of my sense of speech, which has more than once shown me the right way, where science no longer knew the way). I am therefore inclined to interpret Lahmu and Lahamu as "water and fire", which in turn would indicate "male and female power"; for since all life on earth arises from the interaction between sunlight (fire) and rain (water), it is quite possible to conceive of light as the masculine and water as the feminine power of generation.

In my opinion, then, the Babylonian explanation of the history of creation means to say, "In the beginning there were water and fire; they begot life."

In the word Elohim I further find the root of the German word Lohe, which again means fire, flame, light and can also be found again in Loki, the god of fire, in Latin lux lucis and in Lucifer. thus the ring of derivations closes completely. I then read, "In the beginning the Lohen (the spirits of light and fire) created heaven and earth. *)

*) The objections, if any, of professional scholars, that one should not mix Aryan and Semitic tough tribes, seem to me unfounded. When, for at least 4-5000 years, Aryan and Semitic peoples came into contact with each other, their languages had to merge and reciprocate from each other.

I also dispute, and have disputed for 25 years, that Palestine when the Hebrews entered was inhabited only by Semitic tribes. From the beginning, I have suspected Aryan tribes in the Amorites (the Amaurs of the Egyptian memorials), the Edomites, the great "Enacles", the "long men of Seba", as well as in the later Samaritans and Galileans (Gauls). As for the Amaurs, W. M. F. Petrie later confirmed my supposition.

This is only an introduction to characterise the arbitrariness of the Lutheran translation. Of more interest to us are the names El Elion and El Schaddai, which Luther occasionally leaves in place, but most of the time translates by "God the Lord". Our theologians tend to declare El Schaddai as the highest God and El Elion as the supreme God, for which there is no valid linguistic reason. It is only a sought-after explanation! To get on the right track, we have to look for parallels in other religions. A certain dualism can be found in the ancient doctrine of the gods: the good gods are opposed to the demons as evil, and the spirits of light are opposed to those of darkness, a conception that originated in nature, where light and darkness alternate and where destructive elements make their way alongside creative forces. The

strongest, this contradiction emerges in the teachings of Zarathustra, who contrasts an Ahriman with Ahura-mazda (later corrupted to Ormuzd). Ahuramazda is interpreted by many as "the being for himself" or also "the high-wise being", others translate "the great Lord", for which, however, again lacks any linguistic ground - quite apart from the fact that the above twisted conceptualisation was alien to the simple brains of ancient peoples. Let me offer another interpretation.

Ahura Mazda also means Aura Mazda. The sound of the word Ahura or aura is reminiscent of aurum, aurora, of luster and light (aurum = gold, is the shining), mazda however is nothing but master = master and Ahura Mazda thus the "Light Master", the Lord of Light. For those who find this too sober, may translate ahura - which is equivalent to asura - as "Being of Light" and Ahura-mazda as "Giver of the Light Spirits".

In the word Ahriman, I suspect the root of rima, which can be found in the German word "Reim", which in its original meaning is not just the consonance of two words, but - as counterpart of rita (the right, upright, just) - means the "harmoniously ordered". A or Ah is used several times in ancient languages as the negating preposition "on". Ahriman would thus be the "Unrighteous", the Demon, the enemy of order and harmony. (We have a similar pun in Arimespen = Ari-maspahi - Unmindful, Angry-looking or also the Being with odd number of eyes).

In the ancient religions, the concept of Light is associated with the concept of Good, the Creating, the Spirit of Truth; in contrast to this is the Disrupter, the Spirit of darkness and lies. Such is Ahriman in the Persian religion.

According to another interpretation, the name Ahriman is traced back to the ancient Persian Ahrija manyus, in the language of the Zend-Avesta anhrō mainyus: the destroying Spirit. He is the eternal enemy Ahuramazda, the Spirit of darkness, who seeks to sow the seeds of evil in all good and pure creations. It is prophesied that when the third Saviour has come, Ahriman's power will be broken and Ahuramazda will establish his rule, the kingdom of eternal light, on earth.

How widespread the idea of the two conflicting gods was, is shown by the fact that the Slavic peoples still speak of a Biele Bog and a Tscherne Bog, a white and a black God. According to Christian conception, they are called God and Devil.

Before the Jews came to the land of Canaan, El Elion and El Schaddai were the gods of the Canaanite peoples. It makes no sense to see equivalent beings in both these names of gods.

Why would the Canaanites acquire two similar Gods, one of which is only one rung higher than the other, a "highest" and a "supreme" one? It is much more likely, that - as with other ancient religions - these Canaanite Gods also embodied opposites: a good and an evil Spirit, a white and a black God.

And also the linguistic path there does not seem so difficult to me. (Again, I must surely put up with the indignation of the gentlemen scholars at my, all lore honoured freedom of my derivations). I find an equivalence in Elion with the Greek helios - sun, light; the meaning of the word Schaddai leads clearly, in my view, to the German words "Schatten", shadow and "harm", doing evil.

Adolf Wahrmund has already associated El Schaddai with the Egyptian Seth; and Seth is an evil god even among the Egyptians; he is equivalent to Typhon, the Destroyer, the symbol of the all-destroying desert storm.

According to the Egyptian view, Seth is the evil Spirit, "the God to whom all that is pernicious can be traced." In Assyrian inscriptions, too, Sched and Schedim appear as the evil demons, as the "harmful ones".

All this seems to me to indicate that in Schaddai we are dealing with the Spirit of evil, who was feared as an enemy by the Canaanites, the Spirit of darkness, the God of shadows.*) It is strange, however, that when Abraham enters Canaan, he does not make his covenant with El Elion, but rather with El Schaddai - and only with him. So that there will be no doubt, the citation is reproduced here in the primal text.

*)In Turkish, devil means Scheitan. A place on the Rustschuk-Varna route is called Scheitan-Schyck - Devil's Hole. The derivation from Schaddai to Seth, Scheitan, Satan is obvious; as is from Typhon to Düwel, Devil.

1. וַיְהִי אֲבְרָם בְּתֵשַׁעִים שָׁנָה וַתֵּשַׁע שָׁנָיִם
וַיֵּרָא יְהוָה אֶל-אַבְרָם וַיֹּאמֶר אֵלָיו אֲנִי-אֵל שְׁדָי
הַתְּהַלֵּךְ לִפְנֵי הַיְהוָה תָּמִיד:

2. וְאַתָּנָה בְרִיתִי בֵינִי וּבֵינְךָ וְאַרְבֶּה אֹתְךָ
בְּמֵאד מְאֹד:

This literally translated means:

"Now when Abraham was nine and ninety years old, then Yahweh appeared to Abram and said to him, I am El Schaddai, walk before Me and be obedient (submissive to Me), and I will establish My covenant between Me and between you, and I will multiply you greatly."

In Gen 17 : 7 it is further stated, "**And I will establish My covenant between Me and between you, and between your seed after you in their generations, for an everlasting covenant, to be to you a God, and your seed after you.**"

Since there is no mention of El Elion, the God of light, truth and good, in this covenant, I cannot, with the best will, read from this other than that Abram made his covenant with the Spirit of evil. He sold - to stay with the medieval view - his soul to the devil. That explains everything!

It is clear to note, that the name Yahweh only later replaced Schaddai, that the original God of the Jews was El Schaddai, and that the covenant with this God relates only to Abram and his descendants, and not to other nations.

Professor Adolf Wahrmund, professor at the Academy of Oriental Sciences in Vienna, in his "Gesetz des Nomadentums und die heutige Judenherrschaft", has first of all unlocked for us the deeper spiritual being of the Hebrews as descendants of the desert nomads and desert robbers. He has already explained the connection set out here, as he says in the said book:

"An even deeper, even more natural typical example of the turning points of Nomad life than the enemy raids are, is to be sought in the continual rising of the desert storm, the violent disruptor, who leaves behind him desolate emptiness and a desolate nothingness. He is personified in Typhon or Seth of the Egyptians, in the Schaddai

(that is, the Great and Terrible) of Abraham and Bileam. Amid the violence of thunder and lightning, he descends on the wings of the wind. The storm wind is his breath, vapour comes from his nostrils and a consuming fire spouts from his mouth. The desert nomads are worthy sons of him, for they, like their God, can only bring destruction. - According to some ancients, Typhon was the Father of Judaeus and Hierosolymus, and the Gnostics depicted the Jew-god as a Typhonic being."

In fact, it did not even take scientific investigations to conclude from the paintings in ancient Jewish history that Yahweh is not a spirit of goodness and truth. All the preceding facts presented confirm this: Yahweh is El Schaddai, is the evil Spirit, the Spirit of destruction and deception, who has nothing in common with our Christian God.

Against confusing the two must be strongly warned. Should not the fact, that in the New Testament the name Yahweh = Jehovah no longer appears, have been enough for us, to make it clear to us, that there are two different Gods?

Neither Christ nor his followers know the name Yahweh = Jehovah. On the cross, Christ cries, "Eli Eli lama asaptani", and the surrounding Jewish and Jewish-influenced people marvel at these words, which they cannot understand. Some believe, that he is calling the Prophet Elias. In any case, this shows that Christ called his God by a name unknown to the Jews and the Jerusalem rabble. In doing so, the name sounded to their ears like Elias. Would he not have cried out, "El Elion, why hast thou forsaken me?"

And this desperate cry of anguish of the crucified one can be echoed by the honest peoples of the world to this haughty day: for the exalted God of light and truth has forsaken them, forsaken them - since the caricature of a God who is the enemy of the true God was subsumed in religious doctrine - since they forgot the distinction between El Elion and El Schaddai.

In a time, when Yahweh could rule and be recognised by the blinded people, the lying people of El Schaddai also had to be given dominion over honest humanity.

Let us overthrow the God of Lies, the Spirit of Darkness from his throne, to make El Elion take his place there again, and light and truth will once again make their appearance among mankind! The peoples will see again and find their way back to the sources of happiness. And

it will happen, what Esau was promised: "Thou shalt become master again and cast his yoke from thy shoulders."

For the tribe of Esau is us, so this promise applies to us.

For this chapter, compare the addition at the end of the book.

EXAMPLES FROM PRE-JEWISH LITERATURE

The ancient Jewish writings are said to express in them a poetic beauty and heartfelt piety that is found nowhere else, or at least was not known before the time of the Jews. Whether this opinion is well-founded, the reader may judge for himself from the following examples of ancient poetry.

From Egyptian finds, part of a hymn to God Ptah *) is known, which freely, yet faithfully translated in content, reads as follows **):

"Thou art, whose power raises the waters to heaven; Thy head rises to the firmament, and Thy feet stand in unfathomable depths.

In the roaring of the storm we hear thy voice; it blows over the mountains, and the forests plunge into the lake.

Thou dost carry the clouds over the lands and cause rain to fall on all the crop. Everything, which is, is the work of Thy hand.

From Thy nostrils the air blows, from Thy womb the springs bubble, and where Thou walkest, all around grows.

It is thou who hast gathered the star lord and the

*) In Egyptian Ptah, I suspect the Indian Pitar = Father, Father. God Ptah would thus mean nothing but "God the Father".

***) The texts are taken from Wahrmund's work: "Baby-lonierum, Judentum und Christentum" (Brockhaus, 1882).

waters over the tops of mountains, that they may bring life to all that is.

Thy eye is the sun of the world; Thou shalt shut it, and it becomes dark, and when thou openest it, it becomes light.

Thou art young like a child, born anew every day, and old like a greybeard, living for ever.

Thou art so low, that all see thy works, and art so high, that none can reach thee.

Thou art the Mysterious One, whose name no one knows. Among men dwell thou and among gods, both in life and in death.

Thou ledest them by Thy hand, for they are Thy for ever."

It is not difficult to recognise in this the example for Psalm 104.

Around 1260 BC, the Egyptian poet Pentaur glorifies King Ramses II's martial campaigns and enters the following prayer to God Amon (or Amen):

"My archers and chariots have left me; not one has stayed, to fight for me.

Where art Thou, my heavenly Father Amon? Behold, can a father forsake his child, who always counts on his support?

Where I went, where I stood, my face was turned towards Thee; did I not always follow Thy advice?

O great ruler of Egypt, destroy those peoples who threaten me! What are these shepherds, who know nothing of God, to thee, O Amon?

Many memorials have I erected Thee, built Thee an eternal temple and filled Thy sanctuary with prisoners. Sacrifices I have brought Thee and sweet-smelling herbs have consecrated Thee.

I built You a house of stone on eternal columns and obelisks of ivory.

Ships I sent across the seas, to bring the glories of all nations to Thee. Did any other do so?

With all my heart I turn to You in distress, my Father! I am surrounded by countless peoples of all countries; alone I tremble, no other is with me.

Abandoned me my archers and chariots; animated by fear they fled; none heard my cry!

But Amon is more than myriads of archers and millions of chariots, more than ten thousand warriors in one place.

Nothing means the help of men; Amon is mightier than them"

The ancient Babylonian cuneiform tablets contain exhortations to practise piety and religion. Among other things, they say*):

"Leather day shall draw near to thy God, with
sacrifices, prayers of the mouth and holy good
Pay Him reverence, as befits divine beings. Beg in
humility and bow your countenance,
Give him candles and consecrated
gifts. Thou shalt not forsake the fear
of God,
and in reverence to the Holy One shall ye walk."

*) To George Smith.

Portions have survived from the ancient Babylonian Gilgamesh epic, the origins of which must be estimated to be at least 2000 BC, some of which we reproduce here (after Adolf Wähmund).

Queen Istar, who, like all the heroes and heroines of the oldest sagas, is of divine descent, recruits for the favour of the hero Gilgamesch, but is scorned by him.

Then she calls on her godly parents for help:

"Wrathfully, Istar rises to
heaven and steps before Anu,
her father,
For Anatu, her mother she steps and speaks.
Hear, my father, Gilgamesch hates me,
my beauty he despises, his love
he turns away from me."

If she finds no assistance in heaven, she begins her hell-raising:

"To the land, from which there is no return, the distant,
the realm of destruction, Istar turns her steps,
To the house, whose walls are without exit, to the
path, whose way is without return,
to the dwelling, where the sun cannot penetrate... the
place, where dust and earth are food,
Where in the darkness the spirits dwell
and the birds of the night buzz through the vault."

Who doesn't see the similarity with Danter Hell's funeral here?

From the Sumerian Penitential Psalms, we give here, after Lenormant, some examples:

"I bow in humility, and no one reaches out to me; I

dissolve in tears, and no one comforts me.

I cry with a louder voice, and no one will hear me; I am jaded and bowed down, and no one raises me up."

"Lord, Thou wilt not forsake Thy servant,

Hurry to his aid amidst the turbulent waters!

Reach out to him the saving hand!

I know, I am full of sins; change

them into piety!

Let my errors be blown away in the wind!

My errors are great,

scatter them like a mist!"

In a temple at Borsippa, Nebuchadnezzar had the following inscription placed:

"Borsippa, thou city, in which one worships God,

you I have adorned and built Him a sanctuary for

an eternal dwelling,

decorated with gold and silver, metals and precious stones....

The panelling in the Sanctuary, where God Nebo rests,

have I covered with gold and the door of the Most Holy with shining silver.

With alabaster I covered the columns of the gate of the Sanctuary

and the outside of the temple with coloured stones.

The base of the altar I decorated with driven silver

And the pillared halls and pillars of the doors I made out of stone blocks.

Hechtly I built the temple to the amazement of the people.

Renewed I the Sanctuary of Borsippa, the
temple of the seven lights of the earth *)."

The fact about the Solomonic temple construction shows unmistakable similarity with this.

In Assyrian literature, part of the hymn to the sun god Samas reads:

"Lord, Illuminator of darkness, who penetrates the darkness,
good God, who raises the afflicted and exalts the weak.

Pious beings turn their gazes towards Your light,
the spirits of the abyss flee before Thy face.... Like a
bridegroom Thou dost approach, full of joy and humility;
with Thy radiance Thou dost shine upon the borders of
heaven:

Thou art, O God, the light of the
world! From afar men behold Thee
gratefully and joyfully."

*) It is to be assumed, that the ancients already cue the seven major planets of the sun, respectively five planets and sun and moon and worshipped these "seven lights" as Gods. Ancient temples and other sacred structures (fortresses) show seven staircases (floors), each of which was dedicated to a planet. I bring Bor-sippa as well as Sip-pura back to "Zevenburght". In both places one found such seven-tiered sanctuaries.

The Papyrus of Frisse, the oldest book in the world, whose creation is estimated at 2,500 BC (it is in the National Library in Paris) contains, among other things, the "admonitions of Ptah-Hotep", part of which we reproduce here:

"The monarch Ptah-Hotep speaks: O Hanhan, Lord of Eternity! To me the weakness of old age besets. In suffering I spend my days. The light of my eyes diminishes, and the ears close.... The mind grows weary and remembers no more, what was yesterday. What will

start a greybeard in my case? Shall I convey the words of those who know the history of former times and heard the voice of the Gods themselves?"

"And the Holiness of God speaketh, Act according to my commandment; repel the evil of sensible beings, fight the powers of darkness! Teach men the words of the past, and thou shalt reap thanks with great and small. Penetrate them with righteousness and truth of heart; never shall it be to thy bore!"

Another section speaks of filial docility and parental love:

"If you listen to my words, your deeds will be protected by divine grace. Those who absorb and keep my teachings in truth will have treasures within them, and their name will spread through the mouths of men because of the virtues they fulfil .He who acts according to my words will avoid evil.He will be taken for high posts choose and his name will live through the ages, his perfect satisfaction for eternity."

In Brugsch's opinion, the following section can still be found there:

"Good is it when the son accepts the words of his father. A high old age falls to him. It means to love God, if one is obedient; disobedience hates God. The heart shapes man according to his disposition; from the heart comes his well-being. The upright one acts according to his words.

It is good if a son hears the words of his father; it is to his honour if this is said of him. He who possesses such virtue will prosper on earth. His memory will live on among good people for ever."

"When thou hast come to prominence, after thou hast been humble, when thou hast conquered treasures after a long time of poverty, then distinguish thyself by beneficence and be the first of the city with benefits. Let not thy soul become overconfident in riches, for this abundance God has bestowed. Do not despise thy neighbour, he may suffer the same fate."

"Wilt thou be wise, so take care of thy house. Surround thy wife with love and avoid discord. Provide food and adorn thy wife, for that is her great joy. Surround her with sweet fragrances and give her happiness, as long as you are granted life."

From the writings of the Egyptian Kadjimna, Lauth translates:

"Learn, so that you may rest, Unfathomable is the created, because God created it in such a way that its perfect understanding was hidden from us."

It seems to me that these ancient hymns, prayers and psalms more than stand comparison with the best parts of the Bible - both in their poetic beauty and their heartfelt piety.

Citing such citations, Egyptologist Lauth points out that it is wrong to attribute the introduction of the "one-god doctrine" (monotheism) to the Jews. The Father of God was already known to the Egyptians - two thousand years before any Jew began to write. Moreover, we know that the God of the Jews was not regarded as an All-Father of all peoples, but as a god alongside other gods and intended only for a small people. World monotheism is still alien to the Jews today.

A multiplicity of Gods often arises among the ancient peoples only apparently, as people gave the God different names, or saw him in different forms. Champillon-Figeac states *): "The Egyptian religion was a pure monotheism that only seemingly makes itself known as polytheism in a symbolic shell."

Emanuel de Rouge says the same thing:

"Egyptian religion includes a crowd of local cults. Egypt, over which King Menes held the sceptre

*) After Adolf Wahrmund, "Babyloniertum, Judentum und Christentum."

waved (about 4,000 years BCE), was divided into tribes and provinces; each of these groups called their main God by special names; but it was always the same doctrine, recurring under different names. One idea emerges everywhere: that of the only, very first God; always and everywhere "the being created by himself" appears to us as a

unapproachable face God. This God is single, without equal, infinite, eternal, hiding name and stature, omnipresent, omnipotent and merciful." - A true God, then, not a petty, envious tribal idol, filled with competition against "the other Gods".

The above data show how true piety and great civilisation existed long before the emergence of the Jewish people and the belief in one almighty God lived among the peoples. Bearing in mind that the oldest Jewish writings originated in about 650 BC, it is likely that - insofar as they contain non-Jewish tribal history and similar additions - they are only a mediocre reproduction of those ancient moral teachings, penitential hymns and proverbs from Egyptian, Iranian, Babylonian and Assyrian literature. Contemplating the said sparse remains, the suspicion creeps over us, how much beauty and elevation was - and was undergoing - in the world before the Jews came. - Or perhaps: because they came? -

ON RABBINISM

A wonderful spiritual world opens up to those who look into the rabbinic writings. While everywhere, even in the oldest literature of mankind, we perceive a search for truth, a striving for order and morality that seems familiar to us, we completely miss this trait in the rabbinic writings. The unregulated and illogical, the clever and untruthful in the Rabbis' way of thinking and depicting is so repulsive that a healthy European mind can only follow these lines of thought with inner reluctance. An Aryan who would be forced to occupy himself with them for any length of time would be in danger of falling ill with disgust; so all sincerity, reason and logic are mocked by these rabbinic writings. They express an extraordinarily unnatural and impure way of thinking.

No doubt a Jew's brain is constructed differently from that of a normal, honest person; it thinks crookedly, as it were "around a corner", it limps and waddles on its thought paths.

This repulsive, strange and inferiority of the rabbinic writings is probably also partly to blame for the fact that only rarely does anyone feel like studying them for more than a few minutes. All attempts to interest wider sections of the population, or even just the educated, in the peculiarities and outlandishness of Jewish secret teaching have been completely fruitless. Although even a few examples from these writings should be enough to fill all right-thinking people with moral disgust, strangely enough, all such attempts at information have met with no effect or effect on the German brain. It is as if they are being presented with something completely incomprehensible, something for which they have no understanding. Here they are faced with a riddle. Indeed, what was supposed to cause indignation and vehement resistance seems to make no impression at all.

For decades I have been searching for an explanation of this psychological contradiction and have found no solution. "Perhaps many a good and unsuspecting reader, when faced with these monstrous products of the Jewish brain, will say: Surely it is impossible that Jews can write and teach something like this; it must be inspired by hatred. - Now, however, when impartial experts and incontrovertible facts provide the evidence?"

In the end, however, it is probably an inner aversion that prevents honest thinking people from taking a closer look at this strange world of thought. Just as in the plant and animal kingdoms many a weakling is protected by its ugliness, by its repulsive appearance or repulsive smell to repel its enemies, so too the Jewish spirit world seems to want to protect itself from unwanted intrusions by generating aversion. It has equipped itself with a protective ugliness; it enjoys "aversion protection".

So it remains in every respect a thankless task to try to bring the normal spirit into a world of disgust; that is why this chapter is written only for strong natures, for those who can sufficiently penetrate thorns, mud and vipers. It is necessary for us to put aside our disgust for a moment in order to have a glimpse of the Jewish field of mind; for how could we fight this enemy of honest man if we know neither his thoughts and intentions, nor his tools and weapons?

That these are very serious and important matters, the reader may learn from the mouth of the rabbis themselves. In Erubin 21b, the talmud says: "My son, pay more heed to the words of the rabbis than to the words of the Bible; for the words of the Bible contain only commandment and prohibition; but whoever transgresses the words of the rabbis is guilty of death. Whoever mocks the words of the rabbis shall be boiled in glowing mud *)."

We see that the rabbis are full of terrible threats and sweet ideas; it seems to us, however, that the words of the rabbis themselves are boiling dirty. Their high opinion of their own teaching is shown by the following words: "Godless is he who uses only the Bible and the Mishna

*) Dr Jakob Ecker, Jndenspiegel, bldz. 9.

reads, not however the words of the wise (rabbis)." Therefore, all pious Christians are wicked.

Jakob Ecker says: "The talmud by no means contains the laws in a systematic order; on the contrary, they are scattered throughout it, interrupted by wide-ranging discussions, clever and tasteless hair-splitting, hundreds of useless stories, childish fairy tales and fables." It must be said, however, that the talmud also contains many a harmless moralising story, yes, many a statement, which seem to aim at true, moral elevation and true piety. However, one should not forget that the rabbis, in their 1,500 years of gathering, gathered together everything possible in the talmud - not only what their own brains could produce, but also what was found useful in the literature of other peoples. Among these, of course, there is also much of value; like thieving magpies they have dragged to the nest whatever they could find: rags, gold rings, decayed bones and precious stones. Now they have a good opportunity, showing off their treasures. If someone asks them about the contents of their treasure chest, they conjure up some glitter and give the impression that the whole junk chest is filled with precious items. Rather, these "Rays of Light" are the few select valuables from a dung heap of bad

smelling rubbish. Unwillingly, the poor rabbinic mind has branded those rarities itself with the designation "Rays of Light"; for only, where otherwise darkness prevails, does one tend to count the few rays of light. So the title itself admits, that in the great, dark desert of the talmud there is only here and there a patch of light to be found.

First, a relatively innocuous example of rabbinic logic and morality. The rabbis calculated that Isaac was 37 years old when Rebekah was born. Since Isaac was 40 when he married, it follows that his wife could only have been three when he married her. Well-intentioned, pious souls, like our Christian theologians, overlook such trifles and contradictions and take comfort in the fact that the data of the ancient chronicles are not to be taken so literally. Different is the unrelenting perspicacity of the rabbis, who see in hair-splitting and arithmetic the true religion. They solemnly establish the preceding fact, for Rabbi Solomon Jarchi writes in his interpretation of Genesis 25: 20 "Sarah was 127 years old (when she died), Isaac, however, 37 years. At the same time Rebekah was born; and having waited three years for her, until she was fit for matrimony, he took her to wife."

But that is not enough: rabbinic wisdom unrelentingly draws its conclusions from this and claims, how by the example of pious Isaac it is proved, that a woman of three years is fit for the conjugal state. In *Schaar kirjath arba* it is taught, "Our sages, blessed be their remembrance, say that a woman is not fit for the conjugal state until she has reached the age of three years and one day." This example is typical of the rabbi's line of thought; he clings to the literal sense and for that he abandons all logical thought and morality. Anyone who is somewhat familiar with how often Jews offend underage children must recognise that there is no shortage of Hebrews who are happy to put the above doctrine into practice *).

The talmud was not written down until the 2nd to 3rd centuries AD, namely the *misjna* (the basic text) about 150 AD, the *gemara* (rabbinic interpretation) in the time of 370-500 AD. Since now, according to talmudic teaching, only those who know and confess the talmud are believing Jews, it follows that all Jews before 150 AD could not have been pious and true Jews at all. Occasionally, such misgivings make themselves felt even among Jews; for example, a curious person asks, "Is it not said that Abraham obeyed the law? How could he have done so, if it was not yet written?" However, the rabbis have a subterfuge for such questions too, even if it is also so distasteful. So it says in *Bereschith rabba*: (You ask): "How could Abraham have learned the law? Rabbi Simeon says, the two kidneys were made like two water vessels and from them flowed the law. From where is it proved, that this is so? Because in Psalm 16 : 7 it is said, Even by night my kidneys teach me. - (Luther translates: Even by night

*) Verg. "Der Talmudstreit vor de deutschen Richtern". Leipzig 1895.

discipline me my kidneys). - So the Jewish law is a separation of the kidneys! -

We learn to understand, how through such juggling of logic it is possible for the rabbis to prove everything. Further, the rabbis claim infallibility for themselves, everything they say and write is considered sacred. In Capthor upherach it is said, "The rabbi has said, the words of the scribes (rabbis) are worth more than the words of the prophets," and in Midrasch Mischle it is added, "Even their ordinary conversation is to be considered equal to the entire law." Rabbi Schelom Jarchi even teaches, "If a rabbi says that the right hand is the left and the left hand is the right, then ye must believe it." In the tractate Sanhedrin on page 110, al. 2, it says: "Rabbi Chasda has said, Anyone who contradicts his rabbi or teacher does as much as if he contradicted the Divine Majesty."

In these matters, the talmud and the Jewish jurisprudence founded on it do not understand jest. The tract Erubin teaches on page 21: "Whoever transgresses the words of the scribes is guilty of death."

From such warnings, one can see how seriously the rabbinic writings are to be taken.

Of the thousand wonders contained in these books, we are interested above all in those laws which deal with the relationship of the Jews to other people, i.e. us.

A major theme in Jewish law is the taking of interest and usury - very understandable, by the way, because the whole existence of Judaism actually relies on money. Yes, all of its power and glory rests on it. One could easily expel the Jews from a state by prohibiting interest taking. Where this would not be allowed, capital accumulation would also no longer make sense - Judaism would have no sense of existence and no possibility of existence.

Now we already saw from the above, that taking interest and usury is lawful for the Jews towards foreigners, i.e. non-Jews; yet the talmudist will not be shy of pointing out to us places where usury (as well as other offences and crimes) is forbidden. Particular attention should be paid here to the sharp distinction the Jew makes between tribesmen and other people. According to the Christian view, we are accustomed to applying the word "neighbour" to all our fellow human beings; the Jew, however, takes it literally and refers to blood relatives only.

and tribal brothers. That is why in several places in the talmud it is emphatically said: when it is taught that no one shall harm his neighbour, it is meant: no one shall harm his tribal brother. The others, however, the non-Jews, are excepted.

But here, too, rabbinism has left a loophole: there are indeed places in the talmud where evil (usury, fraud, theft, manslaughter) is condemned even against non-Jews and which therefore completely contradict other quotations. Eisenmenger already says: "It is very common for the rabbis to have two completely contradictory teachings *). The Jew is thus left the choice of adhering to the one or the other precept, according to what suits him best. If he is denounced for an immoral doctrine, he already has another citation at hand that proves and assures the contrary and convinces us that the talmud is a book of the deepest wisdom and morality and the Jews are the noblest people in the world.

In reality, the talmud is a magic cabinet with a double bottom, from which one can conjure up good and evil at will and make them disappear again, as it suits - so really made for a people with double morals.

It is not difficult to make out, according to which laws and commandments the Hebrews act in practice towards non-Jews, and therefore it is good to get to know some of those laws, on which they hereby rely. (It should also be noted that the non-Jews (Christians) are referred to in the talmud as goyes (singular goi), in the Schulchan aruch, the modernised extract of the talmud, as Akum. Occasionally, however, it also includes such designations as Kutheans, Nochri (strangers), children Noahs, children Edoms, Gentiles, Peoples of the world, Unbelievers, idolaters, Nazarenes, etc.).

In the talmudic tractate Baba mc.zia, p. 61, first

*) Eisenmenger, Das entdeckte Judentum. Königsberg 1711.

paragraph, is written at the end in the Tosepith thus *):

"It is lawful to defraud a goi and to usurp him, as (Deut. 23: 30) it is written, "to the stranger you shall usurp". so it is also lawful to defraud them, as (Lev. 25: 14) it is written, **"Therefore, when you shall sell to your neighbour what is safe, or buy out of your neighbour's hand, that no one shall oppress the other."** There is no mention of anyone other than "neighbour".

In the Book of Jad chasaka, Rabbi Mosche bar Maimon adds, "It is forbidden for the seller or buyer to defraud his peers, as (Lev. 25 : 14) says: **"Therefore, when you shall sell to your neighbour what is safe, or buy out of your neighbour's hand, that no one may oppress the other."**

The experienced talmud reader quietly adds: The others are excepted - as is also expressly said in a few places. In Choschen hammisch-pat page 132, 2nd al., we read in the Amsterdam edition: "In all places, where (in the Law of Moses) it is said, 'his neighbour', an idolater is not included."

Similarly, it is said in Beer haggola, p. 44, 2nd al: "When a man sells something to his people and he has defrauded him of one-sixth part, so shall

*) The texts are mostly taken from Prof Dr Aug Rohling's "Der Talmudjude", in part also from Dr Jacob Ecker's "Juden-spiegel".

he gives it back to him; a goi, however, he may not give it back."

So up to 17 pet. the pious Jew may cheat even his tribal brother; in the case of a goi, however, cheating is not only permitted, but is even sinful, if the Jew does not cheat him or give him back what was stolen.

Professor Werner Sombart praises the Jews for first giving commerce its modern character, with the benefit of all advantages, the introduction of fraudulent substitutes, false weights and measures. We see that they acted as pious Jews according to the spirit of the Talmud.

Maimonides says (Jad chasaka IV 31 : 1):

"Whoever gives back to the non-Jews what is lost does sin, for he strengthens the power of the idolaters." (That is, the non-Jehovah worshipers.)

Raschi says of this, "Whoever acts thus is suspected of loving a goi, whoever loves a goi hates Yahweh."

"The law has forbidden us to lend money to an Israelite with usury; to a foreigner, however, it is permissible." (R. David Kimchi zu Psai 15 v. 5).*)

Rabbi Levi ben Gerson says: "These words are a commandment: To the stranger you shall lend usury. Because he is an idolater, the law commands us to lend to him with usury, whenever he wants to borrow from us, so that

*) The translations from the rabbinic writings reproduced here are from all-confident and credible experts, which are discussed further in the final chapters.

we cause him harm, and thereby we do no wrong." (Pent. f. 234, 1.)

The , "eagle" Maimonides writes: "Yahweh has commanded us to take usury from a goi and only then lend to him (when he wants to pay high interest), so that we do not help him, but disadvantage him, even in a matter, in which he is of use to us, whereas with an Israelite we shall not do so." (Sepher mizvoth 73, 4.) "The Mosaic word" (Deut. 23 : 20) says another rabbi (Pesikta rab 80, 3 par Teze), "is a commanding word." About the same, the talmud (tractate Aboda sara 77, piske Tos) says: "It is forbidden to lend to the goi without usury; with usury it is permitted."

It is pointed out in the talmud, that Abarbanel once declared, "By the strangers, with whom we may practice usury, are not meant Christians, who, after all, are not strangers to the Heavenly Father" - and then that same great Abarbanel, former minister of finance in Spain, declares that he used the words, "Christians are not strangers", "only for the sake of peace, so that the Jews might dwell among the Christians undisturbed" (Mark. hammelech 77, 4 Teze).

That by goshen and idolaters are also meant Christians, Maimonides makes it perfectly clear to us. He says (Trac. Aboda sara 78, 3): "And know that this people of the Nazarenes, who follow Jesus in his errors, though their dogmas are different, are all idolaters, and one must treat them as one treats idolaters.

For the Jews, who now have themselves baptised, mingle among the goshen, and it is not said to such a one, "Thy brother live with thy, but the commandment says, "thrust him into the pit" (i.e., plunge him into ruin).

Said Maimonides says in Jad chasaka hilch ab. s. l ep. 10. l f. 40, 1: "It is necessary, to kill the traitors of Israel and the heretics (Minim), as well as Jesus and his followers, by hand and to plunge them into the abyss of destruction."

And it is not the first person to say so; he is a light in Israel, Maimonides, the celebrated Spanish rabbi Mosche bar Maimonides, the "Eagle of the Synagogue", who, from the first letters of his name, is also known simply as "Ram-bam". He is considered the greatest scholar in talmudic matters and enjoys undisputed authority even today.

In Schar III, 14 : 3 it says: "We are taught: The best among the Akums, strike them dead!"

So is Jewish tolerance and human love!

What gives the essence of the pious Jew and his teaching a special characteristic of insincerity and falsity is the constantly repeated recommendation of "reservatio mentalis", the reservation in thought. Where the Jew finds himself obliged to act differently from what he is commanded to do, he is advised to pretend outwardly, but in silence to revoke or nullify his words and actions or give a completely different interpretation of them.

In many places it is taught to despise and disadvantage the non-Jews wherever possible, but always to keep up the appearance of benevolence. The reason for such an attitude is thereby justified by the fact that the Jews were too small in number to express their true feelings; they therefore had to resort to a deceitful pretence. More than once the formula occurs that it is permitted to harm the Christians, but only when they are sure not to be discovered, so that Israel does not get a bad name, or - as it is usually expressed - "so that the name is not profaned"; that is, more or less: so that no one discovers that we are not a "holy" people, but a people of impostors.

Here are some examples of this wondrous morality:

Tract Gittin 62, 1 Tos:

"It is forbidden to salute the wicked, yet, man be at all times crafty, therefore greeted also the stranger, who is not a Jew, for the sake of peace, to make oneself loved and not to get unpleasantness."

Rabbi Bechai says: Feigning is permissible in such a way that the Jew pretends to be friendly to non-Jews and tells them that he esteems and honours them. This is permissible out of prudence or fear (Kad hakka-dasch 30, 1).

In tract Sota 41, 2, it says bluntly, "It is lawful to cry against the wicked in the world."

It is said of the talmudic teacher Rab Kahana that whenever he met a goi, he said, "Sche-Idma léwtor, meaning Lord, be greeted!

By this then he did not mean the goi, but his rabbi, who was above him, and with these doubtful words he thus deceived the goi, who thought the greeting was meant for him. Likewise did Rabbi Elieser, as narrated in the talmudic tract Aboda sara, p. 16, 2nd al.

In particular, the Jews are taught to carry out their actions in such a way that they are never in need of an excuse. Thus it is stated in Schulchan aruch III, § 425, 5: "It is commanded to kill the heretics who deny the Israelite faith. If one has supremacy, one kills them openly with the sword; where not, one will approach them with cunning, for example: One makes them descend into a pit and does not take them out again; if there is a staircase in the pit, one takes it out, saying: I do this, so that my cattle cannot descend, and if there was a stone over the pit, one puts it back on, saying: I want my cattle to go over it: however, if there is a ladder in the pit, one takes it away, saying: I have to let my sun descend from the roof."

How little a Jew is fit for a public judicial dignity under such circumstances is evident from what is stated in tractate Baba k. 113, 1: "If a Jew conducts a trial with a non-Jew, you let your brother win, and say to the stranger: so will it be our law (thus in a country, where the laws of the Jews apply). In other cases, however, ye torment the stranger with stratagems, until the victory is for the Jew."

On this, Raschi says in tractate Baba k. 113, 1: "Desecration of the name is not present, when the goi does not notice, that the Jew is lying."

Likewise, the talmud allows one to take a false oath, if one is sure that it will not be discovered, and one surreptitiously nullifies the oath.

In Jore dea 239, 1 Haga, it says: "If a Jew has stolen from a goi, and the goi law obliges him to take an oath (that he has not stolen), then the other Jews must persuade him to come to an agreement with the goi, so that he does not take a false oath, by which the name may be profaned (if the true facts may be learned afterwards). If this does not go, and he is forced to take an oath, then, if the name is not profaned by this (that is, if it does not come out), he may take a false oath and nullify it in his heart."

Traktaat Baba k. 113, 2 teaches that a Jew who knows a testimony in favour of a non-Jew, which is in favour of a Jew, and reports it in court, is expelled from the Jewish community.

The same is said in Jore dea 232, 12; 14: "To nullify an oath in one's mind is permissible, when one is compelled to the oath."

For example, ""If the king (or the judge as the king's representative) requires a Jew to swear that another Jew has committed a goise, this oath is considered enforced and must be nullified in spirit (by reservation in thought)."

As examples are cited in tractate Kalla 18, 2: "Rabbi Akibi took his oath and thought in his heart, he is invalid!"

In tractate Aboda sara 28, 1: "Rabbi Jochanan took an oath over a secret with a distinguished lady: the God of Israel I will not reveal it - and thought: but the people of Israel I will reveal it."

However, not only usury and hypocrisy are permitted for pious Jews against non-Jews, but also every other crime: cheating, theft, embezzlement, robbery and adultery, while it is written, "Thou shalt not wrong thy neighbour." This, however, does not refer to the goi.

It is written in Parascha Beha Sinai: "To keep something which a goi has lost is lawful; for it is written (Deut. 22 : 3): with all that is lost, what your brother loses, yet not what a goi loses."

Explicitly, Rabbi Bechai says in Parascha Kiteze, p. 212, 1: "This commandment about giving back the lost is to be observed only towards an Israelite, not towards a goi, here what our rabbis, blessed be their remembrance, said applies: "with all that is lost which thy brother loses, not however what a goi loses; for a goi is not a part of Yahweh, but he is a part of the strange gods of the earth, and that which he loses is a lost thing, which is not found on the earth of the living and will never return to its master again, since the excellence does not befit the other nations, but only the Israelites."

R. Jerucham Sepher mescharim f 51, 4 reads, "When a goi is in possession of an Israelite's pledge, on which the goi has lent him money, and the goi loses the pledge and it is found by an Israelite, the latter shall return it to the Israelite, not to the goi; if, however, the finder should return it to the goi, for the sake of the holy name, the other Jew shall say to him, If thou wilt sanctify the name . then do it with that which belongs to thee (not with the mine)."

Rabbi Mosche bar Maimon says in Sepher mizvoth f 132, 2: "To exploit the error of a goi is permissible, if he errs of his own accord (i.e. fate his own disadvantage). For when the goi writes out a bill and errs in doing so, the Israelite will say to him, "Behold, I rely on your bill, I do not know (whether it is in order), but I give you, what you demand."

In Jalkut Rubeni f 20, 2 it says bluntly, "It is lawful for the righteous to act deceitfully, as Jacob did."

But not only with regard to business and monetary values, the talmud also condones injustice against non-Jews with regard to personal honour.

Rabbe Bechai, Levi ben Gerson and others teach that the marriage of the non-Jew is not valid in the eyes of an Israelite, and that the Jew does not commit adultery when he dishonours a non-Jewish woman.

In tract Sanhedrin f 52, 2, it says: "Moses says, Thou shalt not covet thy neighbour's wife, and: He that committeth adultery with his neighbour's wife is guilty of death." So punishable is only

adultery with the wife of the neighbour, i.e. of the Jews, the wives of non-Jews are excluded.

In Aboda zara f 13, 2 it says: "The goien or heathen, as well as the robbers, who are equal to the heathen, one does not draw them out of the pit, when they have fallen in there, but one leaves them there, that they may die."

And all this is taught in the name of the Jewish "God" and covers himself with the name Yahweh!

Rabbie Albo says: "Yahweh has given the Jews power over all nations." (Sepher I 92, 1 cp 25; - Jalkut Schimoni z. Hab. i 83, 3 n. 563).

After the Canaanite people of the Amalekites, the non-Jews are also occasionally called "Ama-lek" in the talmud; it is said of them in tractate Sanhedrin f 115, 1: "War against the Amalekites is commanded us. We have been commanded to torment and persecute them until they are annihilated and there is no more of them left." (See also Sepher mizvoth f 73, 2).

Since at the time, when the talmud came into existence, no people of the Amalekites were known, nothing remains but to apply this name to non-Jews in general.

All non-Jews, since they did not make a covenant with Jehovah and circumcision is not customary with them, are counted among the "Godless," of whom it is said in Jalkut Schimoni f 145, 3: "He that shedeth the blood of the Godless, he doeth as much, as when he offered Yahweh."

So it is with the morality and religion of the Jews! From this we can see what to expect from their "general love of man", from their humanity and tolerance, of which they speak so highly and which they never tire of speculating on in others.

DOES THE TALMUD STILL ASSERT ITSELF?

Regarding such a doctrine and disposition, the reader's doubt does arise, whether such a thing can still assert itself today and in particular whether the educated Jew shares and recognises such views. Therefore, some evidence is needed here as well. A common excuse of the Jews is that they know nothing about the talmud, which is said to belong to the old, bygone era and means nothing today. If this were so, they could only agree wholeheartedly with our demand to burn all Talmudic writings. On the contrary, however, they feel their "religious" feelings have been hurt by our criticism of the talmud.

The assertion that the talmud no longer has any meaning is already contradicted in the first place by the fact that wherever a larger number of Jews live, there are Talmud-Thora schools, whose main textbook is the talmud. The same applies to all schools for rabbis. - Dr Jakob Fromer, former librarian of the Berlin Jewish community, who was persecuted with fanatical hatred by his fellow believers because of some frank confessions, has clearly described in his book "Das Wesen des Judentums", how he was brought up in his Gallic homeland entirely in the spirit of the talmud and how, as a boy, he learned to know no other literature than the rabbinic-talmudic one. It is certain, that at least the Jews coming from Russia and Austria (and they constitute a significant percentage of our Jews) are entirely steeped in Talmudic considerations. However, even our deeply religious German Jews know enough about the talmud. In all major cities there are Talmudic congregations, which meet once or several times a month to study and learn from these "holy books" under the guidance of a rabbi.

But even if this were not so, one could justifiably say: the talmudic spirit is so much in the flesh and blood of the Hebrews that they would think and act talmudically even if the talmud did not exist. For the truth is that the Jews did not become what they are through the talmud, but we have through the talmud only an unadulterated Jewish-national and race-Jewish spiritual testimony; and that is why it exhibits such unadulterated traits, because the Jews - believing that their Hebrew language was not known to the other peoples, i.e. a kind of secret language - gave themselves entirely as they are. That is why the talmud remains a spiritual symbol for Judaism as such - even then, if it were actually to be put out of use.

However, there is still a long way to go, as the following confessions clearly show.

The Archives israélites, an important yearbook published in Paris, states (1865, p. 25): "As for the talmud, we must admit its superiority over the law of Moses."

In the Marburg trial of the teacher Penner in April 1888, the judicial expert, Professor Sohn of Marburg, stated on oath that the talmud could still be considered the source of Jewish morality today. The following question was put to him by the court:

"Whether the prescriptions for faith and morals found in the talmud can be construed as binding on believing Jews and whether an insult to the talmud can be considered an insult to the Jewish religious community or an institution thereof."

Professor Sohn replied:

"That I fully affirm. For the believing Jew, everything that is written in the talmud is binding as being the handed down teaching, given to Moses on Mount Sinai. All the institutions of the Jewish community as such rest on the talmud, which is to be regarded as the source and foundation of the Jewish faith, as is the Bible itself. For "non-believing Jews" in the broader sense, the Old Testament has just as little binding force, but they nevertheless remain connected to Judaism, because they fully recognise the content of the moral laws of Judaism. With that, they live essentially by the talmud, which contains these moral laws." In a trial against the editor of the Hanover Post, I. Rethwisch, which was heard the 23rd of November 1894, before the district court in Hanover, the judicial expert, Rabbi Dr. Groneman in Hanover, assured: "The talmud is normative source of Jewish laws and is still in full force."

This testimony was unpleasant for many Jews, so the Berliner Tageblatt in its report on the trial deliberately omitted this confession, or twisted it so that nothing was left of the original words. Rabbi Groneman felt compelled to demand a correction of the paper under §11 of the printing press law, which followed.

How well the Jews are aware of the morality and hatred of the talmudic teaching is shown by the fact that they carefully hide it from others and, when asked about it, deny its existence. The talmud imposes severe penalties for betraying its secrets to non-Jews.

In Sanhedrin 59 a, as well as in Chaggiga 13 a, it is taught that a non-Jew who studies the talmud, or a Jew who initiates a non-Jew into the talmud, deserves death.

Schaare theschube says that a Jew who translates something from the talmud or other rabbinic literature and discloses it to non-Jews is to be considered a maser (traitor) and must be secretly eliminated.

A convenient pretext, to deny the talmud, the present-day Jews have in so far as they possess a newer code of law, which, however, is usually based entirely on the talmud, as it were a modern extract from it. It is the Schulchan aruch, meaning "set table", compiled by the rabbis Karo and Moses Isserles. It now constitutes the binding code of law for Jews and is even recognised to such an extent that in disputes between Jews, the German supreme court uses the laws of the Schulchan aruch as a yardstick.

In a Jewish divorce proceeding, the highest court of the Reich (Vide civil chamber) ruled on September 9, 1891, in agreement with the highest provincial court in Stuttgart, that, "since both parties are Israelites, the Mosaic-Talmudic marriage law, in particular the 16th-century Schulchan aruch named codification of Jewish law, specially the part containing the rules for marriage law, the so-called 'Ebenhaëser', would be in force at the time of decision." (See: Berliner Juristische Wochenschrift" of the 28th December 1891). Thus, in the German Reich, justice is now and then administered according to Jewish laws!

There can therefore be no doubt about the validity of the Schulchan aruch; in what follows we want to focus only on the teachings of this Jewish code of law. That the Schulchan aruch is closely connected with the spirit of the talmud, however, was repeatedly confirmed by the rabbis. Thus, on January 5, 1893, Rabbi Dr. Fink in Aurich openly declared that the teaching of the Schulchan aruch is only binding insofar as it finds its basis in the talmud.

The Jews therefore believe they have reason enough to deny the laws of the Schulchan aruch as much as the talmud to the public.

A Jewish general synod, which sat in Hungary in 1866, decided: "to declare to the Christians that they do not recognise the Schulchan aruch; in reality, however, every Jew, in any place and at any time, had to observe the Schulchan aruch." This decree was signed by 94 rabbis, 182 jurists (including 16 judges), 45 doctors and 11672 other Jews. It was printed with the signatures under the title "Leb haibri" in Lemberg in 1873.

The denial of its secret laws is thus obligatory for the Jew, and therefore it is not to be expected, that ever a rabbi or any other Jewish scholar will tell the full truth about the rabbinic scriptures in court.

In Pierer's Encyclopaedia, volume 16 (1879), Rabbi Dr Rahmer of Magdeburg writes: "The Schulchan aruch has been adopted by the Israelite congregations as a guiding guideline for religious practice."

When a certain Marugg in Basel in 1892 wanted to start a perfectly pure translation of the Schulchan aruch and made this intention known to the Jewish communities by circular letter, the chief rabbis in Berlin, Amsterdam, Copenhagen, Hamburg, Lemberg and Krakow had it announced in the synagogues that it would be considered a sin to subscribe to this translation and promote its completion in this way. Consequently, the work did not progress beyond the first issues, as there were not enough subscriptions. A Hebrew daily in Lemberg wrote: "Helping to promote a translation of the Schulchan aruch is a lowliness and wickedness in the highest degree. The translation, if it comes about, which Yahweh forbids, will no doubt bring upon us the misery of our brothers in Spain from before 300 years."

What an angry conscience the Jews must have that they keep their laws so fearfully hidden from the world!

Another question, however, is whether the European cultural peoples can any longer tolerate among themselves a widespread sect that observes secret laws, the publication of which it carefully avoids. Today, the state requires every association to submit its regulations to the authorities for inspection and approval; only Judaism makes an exception. To them the exercise of their doctrine and their laws has been permitted by the state, without these laws being known. When the Jews were emancipated, the legislatures took for granted that the religious doctrine of the Jews rested on the same moral foundations as the Christian doctrine. They believed they knew the spirit of Judaism sufficiently well from the Old Testament writings, overlooking the fact that there were other teachings and laws that were kept secret. The citizenship of the Jews was thus granted to them on erroneous assumptions; the real Judaism, living among us today, is a different one from the theoretical Judaism, as the gullible nature of the Christian peoples and the public rulers imagined it and with which they thought they were making a social treaty. We may therefore safely say: the states have not made a treaty with the backstabbing and lying talmudic Judaism, nor can they want to, since the state, as a moral-judicial institution, can never sanction criminal acts and allow them to happen.

In any case, the Jews are de facto a secret society with dark foundations and intentions and should therefore not be tolerated in a constitutional state. The penal code for the German Reich states in §128 that it is punishable to take part in an association, whose existence, form or purpose is kept secret from the authorities, or in which obedience is promised to a known superior or absolute obedience is promised to an unknown superior" - and in §129 "to take part in an association, the purpose or activity of which is to prevent government action or compliance with the laws by illegal means".

Both are fully applicable to the so-called "Jewish religious congregations". Their form, as given in the Jewish codes of law, has hitherto been, and still is, kept secret from the authorities; and that every believing Jew is obliged to obey the rabbis, as known superiors, is evident from the severe punishments, which they are entitled to impose (see pages 106 and 110). Moreover, it is likely that the Jews still recognise an unknown superior, and owe absolute obedience to him. Hellmuth v. Moltke, who on a lengthy trip through Poland had the opportunity to thoroughly study the relations of the Jews, says of them: "The Jews, in spite of their dispersion, are closely united. They are consistently led to a common goal by an unknown leader.....Since they have rejected all attempts of the governments, rejecting them, the Jews constitute a state within the state and they have become a deep, currently unhealed wound of the country in Poland.Even now, each city its own (Jewish) judge, each province its rabbi, and all are under a head unknown to them, who lives in Asia, is obliged by law to continually wander from place to place and is called the "prince of slavery".*)

And surely one cannot count ours Moltke among the gullible or fantasists; his judgement is certainly based on thorough investigations; and all kinds of observations vindicate him. - He continues, "Thus preserving their own government, religion, morals and language, obeying their own laws, they know how to evade those of the country or thwart their exercise."

It cannot be assumed that Jews in Poland would behave in this way. Just as our Jews are under the same rabbinic law as the Polish ones, they will also be filled with the same spirit and belong to the same international secret society. so the provisions of § 129 of the Penal Code can also be applied to this secret society. Sufficient proof of this are the following printed laws. They declare,

*) Moltke, Darstellung der inneren Verhältnisse in Polen. Berlin 1832. - Verg. "Handbuch der Judenfrage".

that the Jew may not - or only in appearance - recognise the laws of the state, in which he lives, and that he is under the talmudic law; he is induced to cheat and subvert the king and the state. Yes, these rabbinic laws claim the right, to rule over property and life, even to order stealth murder and thus to apply "unlawful means". There can be no doubt, that this so-called "Jewish religious community" is a state dangerous secret society.

And so I hereby openly denounce the Jews living among us as a criminal, secret society and demand that the Public Prosecutor's Office bring this league of conspirators to trial and take all steps necessary to protect state and society from their attacks, and dissolve this league, which is dangerous to the public interest.

In further support of this claim, here are some quotations from the secret laws of the Jews, which are still valid today. We restrict ourselves to a few particular characteristic laws and also give the original text of these. It should be noted again that the name AKUM in the schulchan aruch is the same as the word "goi" in the talmud and applies to all non-Jews. Originally, the word must mean "Star worshipper" *), in several places, however, it clearly appears, that all dissenters and in

*) AKUM is said to have been formed from the first letters of the words: Abede Kochabim U Mazzelot: "Worshippers of the stars and signs of the zodiac." Others again say: "Anbeter Kristi und Mariae" (Worshippers of Christ and Mary).

particularly the Christians are meant, for there is several times mention of the "Akura with the cross". Somewhere it is said, "now, now that we live among the Akums " There star worshippers in Europe are not known, only we can be these Akums.

The schulchan aruch consists of four parts; the most important for us is the Choschen ha-mischpat (Breastplate of Law), which contains the legal laws of the Hebrews. Haga means appendix, explanatory addition.

First, some laws, which give away the property of non-Jews, allow cheating and make it clear that the Jew has neither moral nor social judicial duties to fulfil towards the non-Jew.

Choschen ha-mischpat 348, 2, Haga:

טעות עב"ם כגון להטעותו בחשבון או להפקיע הליאתו מותר
ובלבד שלא יודע לו דליכא הילול השם ויש אומרים דאסור להטעותו
אלא אם טעה מעצמו שרי:

"Deceiving an AKUM, for example by lying to him when calculating or not paying what is owed to him, is lawful; but only when he does not notice it, lest the name be profaned. Many say, it is forbidden, to deceive them; it is only permissible, if he has erred himself."

Choschen ha-mischpat 283, 1, Haga:

ישראל שהיה חיי לעב"ם ומת אם אין עב"ם יודעין מזה אינו חייב
לפריע ליורשיו:

"A Jew, who owes an AKUM something, if the AKUM dies and no AKUM knows about it, is not obliged to return it to his heirs."

Choschen ha-mischpat 266, 1 :

אבידת העב"ם מותרת שנא' אבידת אחיך והמהזירה הרי זה עובר
עבירה מסני שהוא מחזיק ידי עוברי עבירה ואסל החזירה לקדש. אם
השם כרי שיפארו את ישראל וידעו שהם בעלי אמונה הרי זה מטובה:

"The lost object of the AKUM may be retained, for it is written, "the lost thing of your brother; yea, whosoever gives it back to him commits a great sin, since he strengthens the power of sinners (increases their power). If, however, he gives it back, for the sake of the holy name, that people may praise the Jews and say that the Jews are honest people, then it is praiseworthy."

Choschen ha-mischpat 156, 5, Haga:

נכסי עב"ום הם כהפקר וכל הגזירה דזכה:

"The property of the AKUM is like unmanaged property, and whoever comes first has the advantage."

The Jews should assist each other in cheating the non-Jews and share the proceeds.

Choschen ha-mischpat 183, 7, Haga:

מי שהיה עושה סחורה עם העב"ום ובא הבירו וסייעו והטעה
העב"ום במדה או במשקל במנין הולקין הרייזה בין שעשה עמו כשכר
או בחנם:

"If someone did business with an AKUM, and another Jew came and helped the AKUM cheat in weight, size or number, then both of them share the profits, indifferent to whether he helped him for payment or voluntarily."

Even when disadvantaging the state, Jews must help each other and must not betray each other.

Choschen ha-mischpat 388, 2 :

הרי שגזר המלך להביא לו יין תבן או זכיוצא בדברים אלו ועמד
מוסר ואמר הרי יש לפלוני אוצר יין או תבן במקום פלוני והלכו ולקחוהו
חייב לשלם:

"If the king should order wine or straw or other things to be brought, and an informer came and said, 'Behold this one and that one has a supply of wine or straw in this and that place, and one went and took it, then he (the informer) is obliged to reimburse (the other Jew) for it."

Usury was afforded to the Jews even in the Schulchan aruch, and without limitation of interest rates.

J o r e d e ' a 159, 1 :

דבר תורה מותר להלוות לעכ"ם בריבית וחכמים אסרוהו אם לא
כדי חייו . . . והאידנא מותר (בבל ענין):

"According to the law of the Torah, it is permissible to lend to an AKUM on interest; the rabbis only permitted (charging interest) as much as one needs to live .
.....Nowadays, however, it is permissible by any means."

In a public court, a Jew may not testify against another Jew - on pain of being expelled.

Choschen ha-mischpat 28, 3 :

אם עכ"ם תובע לישראל ויש ישראל יודע עדות לעכ"ם נגד
ישראל ואין עד אלא הוא והעכ"ם תובעו שיעיד לו במקום שדיני
העכ"ם לחייב טמון ע"פ עד אחד אסור להעיד לו ואם העיד משמתין
אותו:

"If an AKUM has a claim against a Jew, and there is a Jew, who can testify in favour of the AKUM and against the Jew, without there being another witness apart from him, and the AKUM demands of him, to testify for him, then it is there, where the laws of the AKUMS are in force, and one can demand money on the statement of the witness, to testify for him; if he nevertheless testifies, then one will banish him from the congregation."

The Jews claim entirely free exercise of law among themselves with evasion of public law and they thereby place themselves - as a separate community - outside society and its laws: the following citations prove this. (The following applies to disagreements among Jews themselves.)

Choschen ha-mischpat 26, 1 :

אסור לדון בפני דיוני עכ"ם ובכרכאות שלהם אפילו ברין שדנים
כדיוני ישראל ואפילו נתרצו בעלי דיונים לדון בפניהם אסור וכל הבא
לדון בפניהם הרי זה רשע וכאילו חרף וגדף וחרים יד בתורת מרע"ה:

"It is forbidden to hold a trial before the judges of AKUMS and their courts, even a trial, in which justice is administered according to Jewish laws; yes, even when both parties agree, to have the proceedings heard by him (the AKUM) is forbidden. And anyone who comes to judge him is an evil one, as if he had blasphemed and jeered and raised his hand against the Torah of Moses, our teacher."

הגה ריש ביר בית דין לנדוהו ולהחרימו עד שיסלק יד עכ"ם מעל
חבירו:

(Haga) : "And the Beth-din has the power to condemn and cast him out, until he has removed the hand of the AKUMS of his neighbour."

The rabbinic court, the Beth-din, may also impose the death penalty:

Choschen ha-mischpat 2, 1:

כל בית דין אפילו אינם סמוכים בא"י אם רואים שהעם פרוצים
בעבירות (ושהוא צורך שעה) דנין בין מיחה בין ממון בין כל דיני
עונש ואפילו אין בדבר עדות גמורה. (יש להם כח להפקיר ממון
ולאברו כפי מה שרואים לגורר פריצות הדור.)

"Every Beth-din, even if they (the judges) are not initiated into Palestine, and where they see that the people are rebellious - (Haga): and that time is running out - has the right to impose the death penalty, fines or any other punishment, even if the guilt is not fully proven. - (Haga): They have the right, to forfeit their assets and ruin them, as they see fit, to curb the rebellion of the people."

Smuggling is also permissible for Jews if it only harms the state or an AKUM, not, however, a Jew.

Choschen ha-mischpat 369, 6 :

וכן אם ישראל קנה המכס מהמלך המוכריה עצמו הרי זה גזול
ישראל שקנאו . . . אבל אם קנאו עב"ם מותר משום דהוי כהפקעה
הלואתו דשרי במקום דליכא חילול השם

"And likewise, when a Jew has leased the toll from the king, hewho smuggles himself through itrobs the Jew who has leased the toll.....however, an AKUM has leased the toll leased, then it is permissible (to smuggle), as it is equivalent to not paying his debts, which is permissible, when there is no chance of the name being profaned."

The laws of Christian states do not constitute any obligation for the Jew; he may only obey Jewish special laws.

Choschen ha-mischpat 369, 11, Haga:

אמרינן דינא דמלכותא אלא בדבר שיש בו הנאה למלך או שהיא
לתקנת בני המדינה אבל לא שידוני בדיני עב"ם דאם כן בטלה כל דיני
ישראל:

"We recognise state laws only when the king has advantages, or when it is for the benefit of the citizens of the state; however, justice shall not be administered according to the laws of AKUMS, since then all the laws of the Jews would be superfluous."

Against him, who betrays matters of Judaism or Jews, the law orders stealth murder. It says in Choschen ha-mischpat 388, 15 - 16 :

"If it turns out that someone has betrayed a Jew or his business to an AKUM three times, they will try to get rid of him secretly. All members of the congregation must contribute to the expenses incurred."

Choschen ha-mischpat 388, 10 :

מותר להרוג המוסר בכל מקום אפילו בזמן הזה ומותר להורגו
קודם שימסור אלא כשאמר הריני מיסר פלוני בגופו או בממונו אפילו
ממין קל התיר עצמו למיתתו ומתירין בו ואומרים לו אל תמסיר אם
העיו סניו ואמר לא כי אלא אמסרנו מצוה להורגו וכל הקודם להורגו
זכה:

"It is permissible to kill the traitor anywhere, even today; yes, it is permissible to kill him even before he betrays, that is, when he says, I will (betray) this and that, (so that he) suffers (damage) to his body or his money, even if only a little money, then he has given himself up to death, and one warns and says to him, "Do not betray!" If, however, he resists and says, "I will betray anyway," then it is a command to kill him, and he who kills him first has given himself merit."

The false oath should be avoided by the Jew if there is a danger of it being discovered; in other cases, he should invalidate it with secret forethought, that is, in his heart.

Jorede' a 239, l, H a g a :

יהודי שננכ לעכ"ום וחייבוהו לישבע במעמד שאר היהודים ליודעים
שנשבע לשקר יכופוהו שיתפשר עם העכ"ום ולא ישבע ושקר אפילו אם
היה איום על השבועה הואיל ויש חילול השם בשבועתו ואם היה איום
ולכא חילול השם בדבר מבטל השבועה בלבו הואיל והוא איום בשועה
ההל"ל ס' רל"ב:

"If a Jew has robbed an AKUM, and one wants him to take the oath in the presence of other Jews, who know that he would swear falsely, they will force him to come to an agreement with the AKUM and not to swear falsely, even if he would be forced to swear, since the name would be profaned by his oath. However, if he is forced (to swear), and there is no desecration of the name by the matter, then he will declare the oath invalid in his heart, since he was forced to the oath, as already said above in § 232."

זבאר הגולה Commentar
 עייר שם סעיף י"ד בהגה דבמקום שיש עונש מיתה מקרי שבועת
 אינם ולא חילק אם יש חילול השם בדבר ובאינס ממון כתב והוא דליכא
 חילול השם בדברו

"See there (para 14 in the H a g a): Where threatened with the death penalty, one calls it emergency oath and makes no distinction whether there is a desecration of the name in it or not; in the case of monetary penalties, however, he writes, (he) (may swear falsely) only then, when no desecration of the name is to be feared."

With the oath, things are strange among Jews anyway. It has often been claimed that the Jews are allowed to swear perjury against non-Jews.

Previous excerpts sufficiently answer this assumption. It should be added, however, that every year on Great Atonement Day (Yorah kippur) the Jews utter a "prayer" with great solemnity, in which outright all vows (kol nidrei), oaths, etc. from one Day of Atonement to the other Day of Atonement forward are declared to be of zero and no value. Understandably, the Jews take pains to assure themselves that this prayer is entirely innocent and refers only to religious vows (towards God). It is to be assumed, however, that those who treat their vows, oaths, etc. to God so lightly are not at all concerned with oaths before men. In any case, the Jew can at will apply the breaking of vows and oaths through the kol nidrei prayer to society as well. The "prayer" reads as follows:

כל נדרין
 ואסרי, ושבעי, והרמי, וקינמו, וקיסו, וכנויי, ונדרנא, ודאשתבענא
 ודאהרימנא, ודאסרנא על נפשנא: מיום כפדריס וה עד יום כפרין הבא
 עלינו: בכלהון אחרטנא בהון, כלהון יהון שרן. שפיקין שביהין.
 בטלין ומבטלין. לא שדירין ולא קימין: נדרנא לא נדרין, ואסרנא לא אסרי.
 ושביענא לא שביענא:

"All vows, renunciations, banishments, robberies, chastisements, vows of every kind, also all oaths, if we may have promised, renounced, deprived - from this Day of Atonement to the Day of Atonement, which may come again to our good - we hereby repent all of them; all of them are destroyed, invalid, non-binding, cancelled, without obligation and without value. Our vows are not vows; what we renounce will not be renunciations, and what we swear will not be oaths *)."

The kol nidrei prayer has been an object of accusation against Judaism for decades, and if the Jews placed any value on living in peace with their fellow Christian citizens and not on-

*) The kol nidrei was set to music by Max Bruch, among others, and is occasionally played at concerts and sung in Hebrew. The Jews present then naturally express their approval in an exuberant manner, which example the unsuspecting Christian audience usually follows.

necessary to arouse their distrust, they would have long since abolished this "misunderstanding" prayer. But they do not do so, although even some judicious Jews have pointed out the dubiousness of this prayer ceremony.

Rabbie J. Hamburger at Lissa says in the "Algem. Ztg. des Judentums" (1886):

"This prayer has its origin in a strong superstition, and whoever utters it should blush at his moral feelings." He suggests changing the words of the prayer, as otherwise civil law might demand measures against the Jews!

Although this abuse was repeatedly pointed out, the government curiously failed to take action against this criminal prayer until this day.

As for the reliability of the German translation of the previous laws, the following should be noted:

The publishing house of the Roman Catholic Bonifacius printing house in Paderborn published a writing in 1882 entitled "Jew's Mirror, or 100 newly revealed laws of the Jews." The compiler was a certain Briman, who called himself Dr Justus. The "Westfälische Merkur" carried a short review of the work on 16 January 1883, which led to a lawsuit against the editor. The trial was held on 18 December 1883 before the criminal court in Munster. Summoned there as an expert was the private lecturer in Semitic languages at the Royal Academy at Munster, Dr Jacob Ecker, who on this occasion gave a written expertise with the correct translations of the extracts in question. From this, previous translations were taken. The expertise itself was later published under the title: "The Mirror of the Jews in the Light of Truth", also published by the publishing house of the Bonifacius Printing Works (1884).

In another case, on the 14th of February 1895, a trial went before the criminal chamber of the Breslau public prosecutor's office against the distributor of a leaflet, in which a number of

excerpts from Ecker's "Jews' Mirror" with Hebrew and German text were published. The expert was the private lecturer Dr Georg Beer, who declared under oath, "that he had found all the Hebrew excerpts in question in an edition of the schulchan aruch in the city library, and that the German translation was a faithful, albeit occasionally free translation of the Hebrew text."

Asked whether the repeated commandment in the above quotations to kill etc. could be applied not only to apostate Jews, but also to other people, Dr Beer said that the explicit commandment to kill in these quotations applied only to Christians, as the content of the text shows. - When the public prosecutor expressly asked whether the Hebrew expression did not allow for a milder translation, e.g. "deserving of death" or something similar, the expert stated that these lines contained an absolute command to kill.

So there can be no doubt, that these laws are correctly rendered.

Now the objection is repeatedly raised that the majority of Jews, especially the more educated ones, did not suspect the talmud and its teachings and if they knew it, they would certainly reject it. To clarify this, the following has been undertaken:

At the end of the year 1911, the "Hammer-Bund" circulated a leaflet (no. 4) entitled: "Some questions to the educated Jews". It begins with the following words:

"The rabbinic writings (talmud and schulchan aruch), as can be shown, contain teachings, which mock every moral concept. In them the adherents of these teachings are permitted and commanded, against non-Jewish peoples, to make use of falsehood and deceit, usury, theft, perjury, in short, to make use of every dishonest means, which qualifies to disadvantage non-Jews and increase wealth and power of the people of Israel.

Those who hear of these things for the first time believe that this must be a malicious imputation of the Jews. However, this is not so; for reliable experts have repeatedly confirmed the truth about this teaching from the Jewish mystery books."

This is followed by the rendering of some of the preceding laws alongside the Hebrew text. The pamphlet closes with the following challenge:

"Among right-thinking Germans there is mostly the opinion, that civilised and educated Jews cannot possibly be familiar with these teachings and approve of them. We therefore bring these teachings here for public notice - also in Jewish circles - and address to them the following questions:

1. Are you aware that these teachings have been extracted from the talmud and do you approve of them?

2. If You do not approve of them: then how come you remain affiliated to a community based on such immoral foundations?

3. Why have the Jews tried to prevent any translation of rabbinic teachings until now?

4. Is the despotic power of the rabbis so great that even the better-minded Jews, who inwardly disapprove of such teaching, must bow under the tyranny of the rabbis?

5. Must You not admit that a people, who composed and approved such a doctrine, is at the lowest level of moral development and cannot really lay claim to the honourable name of Man?

6. Furthermore, should You not admit, that for a community with such an inferior morality, which protects and supports all its members in deceiving others, it must be a small thing, to plunder any decent people, without needing a "higher intellect" nor a "business superiority"?

(How unjust, therefore, to hail honest peoples, who do not avail themselves of such means, as spiritually inferior!)

This pamphlet will be distributed throughout the German Reich in a million copies and also brought to the attention of Jewish communities, so that in fact no Jew can say any more that these things are unknown to him.

Until 1 January 1912 the responsible representatives of the Jewish communities have the opportunity to make known their answers to questions to the German people. Should there be no satisfactory answer until then, the undersigned Association will feel compelled to lodge a complaint with the highest administrative body of the German Reich against the Jewish communities as well as against the secret alliances that are dangerous for the commonwealth and to demand an investigation into the Jewish teachings by the state."

This leaflet was distributed in large quantities in all parts of the German Reich, especially also sent to Jewish congregations and larger Jewish associations. Furthermore, it was pasted to many synagogues in the Reich as a placard on the night of 21 to 22 December 1911. So it definitely penetrated all circles of Judaism. Yet no response was received from competent Jewish quarters. Only a private Jewish association, the "Central- Verein deutscher Staatsbürger jüdischen Glaubens" in Berlin circulated a counterflight note, hiding behind denials in the usual Jewish way. Our quotations were called "ridiculous distortions"; a very thorny and unjustifiable point was said to be based on a clerical error by the rabbis. Curious, that such a spelling error should be copied for centuries in every edition of the schulchan aruch, without being discovered!

The "Hammer-Bund" replied to the "Central-Verein"'s pamphlet at the time with a pamphlet (No 7), the praiseworthy "Central-Verein" did not let up after that.

Furthermore, at the time, Rabbi Dr Kaelter in Dantzig published a statement in the Danziger Blattern, which is opposed to the pamphlet No. 4 and which he begins with the words, that it costs a decent person a great deal of self-survival to get involved with "professional blasphemers". Incidentally, he disputes that the word AKUM means Christian. Th. Fritsch, as the signatory of the pamphlet, subsequently filed a charge of insult; Kaelter was sentenced to a fine of 300 marks*) by the Danzig lay court.

Regarding the disavowal of the concept of AKUM, the "Hammer-Bund" leaflet no 7 says:

"The leaflet of the "Central-Verein" itself admits that the word AKUM in the schulchan aruch on

*) verg. "Hammer" Nr. 231: "Die Antwort des Central-Vereins"; Nr. 232: "Die Fragen an die gebildeten Juden"; Nr. 242: "Verurteilung eines Rabbiners".

used those places, where the talmud said Gojim, Nochri, Kuthi etc., and that these names simply mean foreigners, non-Jews and "idolaters". "Idolaters," however, in the eyes of the talmud Jews, are all dissenters, i.e. also Christians. On this we possess the explanation of the great rabbi Mosche bar Maimon (Maimonides), the "Eagle of the Synagogue", who says in Aboda sara 78, 3: "And know that this people of the Nazarenes, who follow Jesus, though their doctrines are different, are all idolaters, and one must treat them, as idolaters. For the Jews, who are baptised, mingle among the goyes, and one does not say, to such a one, 'Your brother live with you', but it is law to cast him into destruction."

However, if by AKUM only star worshippers were really meant: why did these poor people - and only these - deserve the special hatred of Jews? Star-worshippers lived in pre-Christian times in Egypt and Babylonia. However, the schulchan aruch was compiled only in the 16th century by Joseph Karo at Safed and Moses Isserles at Cracow; neither of them had star-worshippers in their surroundings. This misleading and confusing: bringing interpretation of "worshippers of the stars and images of the zodiac" is dragged in and not credible....

So the hostility of Jewish laws unmistakably targets all non-Jews, including Christians.

And all this sophisticated scheming covers itself with the name Yahweh. Again and again it is: be careful lest you be caught, lest "the name be profaned." That is, lest Yahweh be discredited. The counselor of the Jews in all bad things must shun the light, lest anyone discover what is hidden behind his pious mask.

We therefore have to deal with a "religion" that not only permits usury, fraud, theft, embezzlement, perjury and every kind of swindle against dissenters, but even commands stealth. And since such a religion cannot be possible, since we take religion to mean a religion aimed at the moral upliftment of mankind, based on truth and truth.

righteousness-based doctrine, it is clear that something is hiding here under the cover of religion, which deserves an entirely different name.

Under no circumstances can the state allow the existence of such a doctrine to continue, for that would be tantamount to placing a section of its citizens outside the general moral laws and rights and exposing them to the dishonesty, disadvantage and deprivation of the other section of citizens. Now if the state really approved of this so-called "denomination" and its doctrine, this can only be based on ignorance on the part of the legislative bodies, and it is self-evident that, as soon as this error is realised, a revocation of the state's approval must follow.

A conscientious statesman and judge cannot take the position of Ehrecke, the Berlin public prosecutor, who, following a trial 150

said to the editor of the Staatsbürger-Zeitung (1910), "It is not for us to decide whether the kol nidrei prayer is good or bad; that is what those who gave the Jews equal rights should have had to decide."

Those who did so, however, did not suspect the existence of the Jewish secret laws and customs; they granted, as we have already said, the equality of the Jews under false assumptions; and we cannot hold the view that, since our ancestors erred, we are now compelled to err further. The aim of all progress and all development consists in overcoming the wrong, and only a backward and truthful mind can demand that a documented and sealed error should not be overturned.

Moreover, the Jews used a false pretext, since they concealed from the Christian state their secret laws - their laws, which have not only a religious but also a political character, uniting all Jews into a fixed state and making it impossible, at the same time, to be sincere citizens of another state. For their law commands: "The laws of the state shall not be observed, since otherwise the laws of the Jews would be superfluous." The Jew as a citizen of a non-Jewish state thus places himself outside this state and works against it; and if he then still claims the protection of this state, he demands the right, to be a dual citizen, belonging to two different states and playing one off against the other at will. It is clear, that a citizen of the state, who enjoys double protection and double rights in such a way, will also draw double benefits from them and wants to see himself placed above them.

The wisest among our people have recognised this danger before and warned us about it; unfortunately in vain. For more than a hundred years the waking Fichte had been speaking

suffered over "the powerful, hostile Jewish state, which is spreading through all the countries of Europe and weighing heavily on its citizens."

He pointed out that the Jews "constitute a separate, firmly interlocked state based on hatred of all humanity". When there was now talk of granting civil rights to these Jews, he cried in dismay: "Aren't you thinking of the state within the state? Do You not then come to the obvious thought that the Jews, apart from You, are citizens of a state, which is closer and more violent than any other, that if You also grant them civil rights in Your states, Your other citizens will be trampled underfoot?"

In the same vein, Herder, Goethe, Arndt and later Ludwig Feuerbach, Schopenhauer, Richard Wagner and others protested.

It cannot be understood that these voices of the best of our Nation were not understood. They were no doubt carefully concealed from the "thinking people". *)

*) A collection of judgements on Judaism is compiled in the "Handbuch der Judenfrage".

JEWISH LOVELINESS

It may well be the bad conscience that makes Jews so susceptible to criticism of their religious teachings. If someone merely says something unpleasant about them or makes disparaging remarks about their teaching, they rush to court and sue, as if the holiest thing on earth had been offended. They have even set up a special intelligence service, whose job it is to force indictments wherever anyone is after the interests or prestige of the Jews. This service is called: "Central-Verein deutscher Staatsbürger jüdischen Glaubens".

Such sensitivity would be understandable from a people who themselves painfully scrupulously try to spare the honour and morals of others and only dare to think and speak well and kindly of their fellow men. But the Jews truly cannot boast of this. Anyone familiar with the secrets of our press and our parties knows that the most hateful and poisonous animosities against individual classes and positions, as well as against the state itself, come precisely from the Jewish side. The so-called culture struggle, the hatreds against the Christian church, are mainly the work of Jewish press organs. The often cynical joke magazines, which mock the state, which despise government, clergy, nobility, army, civil servants, peasants, workers with venomous ridicule, are edited almost exclusively by Jews. Nothing is sacred to the Jews; and precisely against that, which is sacred to us, they aim their most poisonous arrows. Unmistakably, the Jews are filled with a fanatical hatred of everything called morality, good order and idealism.

Surely Tacitus already says of them, "Unholy there is all that is holy with us; on the other hand, what seems an abomination to us is permitted to them." (Hift. V, 4). And Diodorus says of them, "that they inherit hatred of humanity from generation to generation." Indeed: hatred and contempt towards all others is the foundation of Judaism; and wherever we look into the Hebrews, we always come up against that unloving trait.

The rabbinic writings are a rich source for Jewish hatred of people; they cannot get enough of calling the non-Jews by the vilest of names. The non-Jewish peoples are "baskets, into which one puts straw and dung"; "they have only a soul, like that given to cattle". In the tractate Baba mezia, it says: "Ye Israelites are called human beings; the peoples of the world, however, bear the name of cattle." According to Jalkut Rubeni, the non-Jewish peoples are descended from unclean spirits and are called "swine". The disparagement of the non-Jews is the counterpart for the pride of the Hebrews themselves, for, as is said in tract Chullin, these Yahweh are worth more than the angels themselves; and in Schene luchoth habberith it says: "God has given the goien a human form only for this reason, so that the Jews should not be served by animals."

An even more terrible hatred fills the Jews against everything, which concerns another religion. Christianity and its institutions are the object of their cynical ridicule; they cannot find enough names to express their contempt for Christ and His teachings. The usual names in the talmud for Christ are: the jester, the sun of mire, the sun buried on dung, the sun of the animal of fornication, the hanged man, the h.sun, the maleficent, cursed. And such vicious insults are used by a people who constantly call for tolerance and humanity, who do not tolerate the slightest criticism of their own doctrine and customs. Such brutal insults are committed by a people who live with us as a small minority, as guests, so to speak - in a state, which still calls itself Christian! A people, which surely has reason to be meek towards a generous host, who tolerates it and gives it undeserved protection, yes, if one takes a closer look, still feeds "n sustains" this stranger.

The Catholic writer Heinrich Laible *) says: "The hatred and scorn of Jesus are the most typical traits of Judaism; when Christianity came, the talmud rabbis were possessed by a rage and hatred bordering on madness." A believing Jew may not even pronounce the name Jesus.

There was a time, when the Catholic Church, after responding to the insults to Christianity in the rabbinic

*) Laible, Jesus Christus im Talmud. 1891.

writings, exercised sharp censorship in the talmud and demanded deletion of the mean words. In 1631, the Polish Synod of Jews decided that the places in the talmud where Christ and Christianity were libeled should be artfully replaced by empty white space or brackets, and that phrases such as: that one need not consider justice and charity against Christians, should be taught in school or only orally *). However, so that pious Jews' souls would not be deprived of their indispensable hatred, the rabbis occasionally saw to it that the censored points, collected in a special edition, were published and distributed. thus, the Jew among us had, and still has today, every opportunity to express his venomous scorn against Christians and their teachings in the form of "sanctified" curses in the talmud.

But even the God of Christianity has to endure scorn and ridicule from the talmud believers. The Christian God is called "Sammael" in the talmud and referred to as "the master of devils". Has any judge ever taken a stand against this blasphemy?

*) Des Mousseaux, Le Juif (Dossier of the Synod) Paris 1869. Page 100.

THE ESSENCE OF THE JEWISH GOD

Since our judiciary has such a high opinion of the Jewish god, it is advisable to check what the talmudic Jew himself thinks of his Jehovah. We will then discover that this Jehovah, unlike our God, is not an infinite, unfathomable and complete being, but a circumscribed, measurable form, afflicted with all kinds of human-or, more accurately, Jewish-faults!

As is to be expected from the arid arithmetic mind of the Hebrews, the size of Yahweh and all his limbs is indicated in the talmud by great numbers of miles and ells. We read there, how many miles his arms and legs are long, how big his mouth and how long his nose is. Yahweh's activities also follow a precise schedule of hours: three hours he studies the law, three hours he speaks justice, three hours he provides for the needs of the world and three hours he plays with Leviathan, the king of fish. At night, however, according to Rabbi Menachem, he studies the talmud. (He certainly needed to be instructed by the rabbis!) In the past, Yahweh also danced from time to time, as he did the first dance with Eve; but since the temple in Jerusalem was destroyed, Yahweh no longer dances for sorrow, but weeps amply over this misfortune. He also occasionally repents of all the possible stupidities he has committed, then he seeks solitude and roars like the lion in the forest of Elai. That he has admitted to having brought misery on the Jews, he deeply regrets and weeps two thick tears daily over it, which pour into the sea with such great violence that the whole world trembles under it. Yahweh has also, when necessary, sworn lightly.

In tractate Sanhedrin 110, 2, it is said, that Jehovah abused the oath, resp. swore falsely, for, it says, he confirmed a great injustice with an oath, since he swore that the Israelites, who were wandering in the desert, would have no part in eternal life; afterwards he repented of this oath and revoked it. At another point in the talmud, however, it says that if Jehovah swore wrongly, he had to have it invalidated by another. For a sage once heard Jehovah cry out, "Woe is me! Who releases me from my oath" (Tract. Baba b. 74, 1).

Perhaps Yahweh will next appear in the synagogue on Yom Kippur to participate in the kol ndrei prayer, and be absolved of his light-hearted oaths by the rabbis!

Just as the Jew is the caricature of a man, Jehovah is the mockery of a God.

In this talmudic image of Yahweh is characterised by the poorness of Jewish thought, which is unable to work itself up, to an exalted idea of God, as is the case with other peoples. Down to trifles, Yahweh shows the weak sides of the Jews - true to nature, as each people portrays its God according to the embodiment and idealisation of its own being.

And this mockery of a God, whose talmudic painting is in itself a blasphemy, still believes our German scrupulousness should protect it from our criticism!

How different from this poor god of calculation and misery, cobbled together by the rabbis, is the pure image that was already vivid among the noble cultures of the Nile and Euphrat thousands of years before the emergence of rabbinic literature: "Thou art He whose power causeth the waters to rise towards heaven; Thy head riseth up to the firmament, and Thy feet stand in unfathomable depths. From Thy nostrils the wind blows, from Thy womb the bubbling springs, and where Thou walkest, it grows all around..""Like a bridegroom approach Thou, full of joy and humbleness; with Thy radiance Thou dost surround the borders of heaven; Thou art, O God, the light of the world! From afar behold Thee men, grateful and full of joy!"

One only has to hold these examples of sublime poetry up to the benign rabbinic paintings of God to see what terrible cultural destruction came into the world with the rise of Judaism. All the moral high ground, which had filled those venerable peoples for thousands of years, seems suddenly to have fled from the criminal hypocritical spirit, with which this moral lowliest of all peoples, surrounded the world. Like rust and mildew it attached itself to the noblest of human spiritual life, when Judaism made its appearance; all loftiness and idealism were laid to rest, a spirit of vileness and greed crept into the hearts. Truly, like a curse, Judaism came upon the world. What speaks from the talmud is the morality of the honourable, a low spirit of deceit, which had the audacity to cloak itself in a religious garb and elevate its own wretchedness to God.

Yahweh is no other than the Jewish will of life, the personification of Jewish selfishness. All his desires and intentions the Hebrew crystallises in Yahweh; his lusts and inclinations he makes into the will of his "God". The cult of Yahweh is the self-glorification of Jewish desires. If the Jew wants to take possession of another person's property, he turns this into the words, "Yahweh commands me to punish the stranger"; and if he obeys this commandment - and it really does not cost him any self-survival - he may still boast of his piety; after all, he is only fulfilling the will of his "god". He never disagrees with his "god", as this god is for his sake in every respect. so this "religion" is simply based on the glorification of selfishness. It is a conjuring trick to always put "God" before one's own desires; that is why one never saw so much similarity between God and man as in Judaism, and no one was made more pious than the Hebrew. After all, he only has to give in to his lusts and he is the most pious man in the world.

The actual character of this bastard god, however, is cunning and lying. If we look up the descriptions of the oldest history, we discover that the Hebrew always achieved his goal by lying and deceit, and at the same time he is so adroit as to present these actions as the "voice of God". When it is said of Jacob, "Yahweh was with him and blessed him, it means: Jacob was filled with the spirit of guile, and as a result he succeeded in gaining advantage.

And yet there is also a higher understanding in Jehovah, which rises above the selfishness of the individual; namely the idea of alliance with like-minded people and blood relatives. In well no other people is the sense of togetherness so strongly developed as in the Jewish people. This has its psychological ground. The thief and cheat very quickly feels that as an individual he is powerless in the world, and that his business would be much, much simpler and more rewarding if he had allies. Cheaters and false players, standing in secret understanding with each other and playing into each other's hands, certainly outstrip any other company, which does not suspect such a thing. That is why no one has such a strong need for alliance as the dishonest one, who wants to live by deception. Three conspirators can easily steal a hundred times more than three persons individually. In honest, productive work, cooperation means more ordinary composition of forces; in dishonest work, it means progressive increase. Therefore, in addition to the lie, Yahweh also embodies the unifying idea; he piles his curse on the one who breaks the covenant. To ensure outward success, the bond among the sworn must be unbreakable. That is why every betrayal of the alliance also carries death and destruction; that is why the so-called "Jewish religion" has the character and solidity of a blood oath. All theft and all dishonesty first become successful through the chawrusse, the thieves' alliance. Three thieves, going to the annual fair together and working together in mutual agreement, undoubtedly pocket the entire, unsuspecting company. They help each other, figure out the auspicious moment and inform each other by a glance, an unnoticed sign. While one wants to steal, the other diverts the victim's attention. One asks an unsuspecting visitor for fire, while the other "works" on him from behind. On one side, one keeps the seller busy with a fictitious message, the other meanwhile makes something disappear. The stolen goods pass from hand to hand among the allies at lightning speed, so that the culprit can maintain his innocence in the event of an investigation, as nothing is found on him. The chain of the thieves' alliance continues among the receivers and buyers; the organisation is often widely ramified and masterfully organised down to the smallest details. Jewish trade and wholesale trade, right down to the stock exchanges and banks, rests on the same basis *). We

*) Extensively reproduced in F. Roderich-Stoltheim (Theod. Fritsch), Das Ra'tsel des jüdischen Erfolges. Hammer-Verlag, Leipzig, RM 4.50

recall, that it was a "very seen" Jewish merchant, who was guilty of the great embezzlement at the Kieler Werf, and who even at the trial held against him his

had deeds stolen from the palace of justice. All Jewish trade is chawrus trade; the covenant with Yahweh bears rich fruit - for both parties - for after all, Jacob promised his "God" ten per cent of all profits....

If there really are people who cannot understand this connection, even after having been made aware of it, they should be people whose brains have not reached full maturity. One will try in vain to protect such creatures from the Jews. For if the Creator needs any justification at all for bringing the Jews into existence, it is given in that the Jew, as exterminator of the degenerate and spiritually inferior humanity, has a mission to fulfil. Nature - or will of the Creator - tries to keep the creatures at the level of their development and to constantly push them towards greater power development. The Creator gave every creature an enemy and persecutor, who constantly threatens it and thereby keeps it alert and active. Without this enemy, creatures would perish in negligence, inertia and stupidity. The persecutor forces them, keeping their minds clear and sharp, their strengths fresh and strong, to resist the threat. Nature hates everything, which is degenerate and languished; its strong sense of order and cleanliness seeks to get rid of the weak and sick as soon as possible, which is why everything living got its natural police, its tidier for the flawed and inferior. Even the vermin has its duty in the household of nature: it is the digester of the unclean, sick and slothful.

Man, however, as not only a living, but also a spiritual and moral being was given an enemy of special refinement; man needed a special vermin that threatened and plagued him not only physically, but also mentally and morally, in order to arouse and constantly control all his psychic functions. Therefore, this creeping destroyer had to possess human form itself, in order to be able to approach - unrecognisable to unrepentant spirits - its victims. To this end, the Jew was destined. But only degenerate people approach him without being recognised: in strong, healthy natures, a fine instinct says: Here is an enemy! Just as oxen and horses in the stable become restless when the circus passes through the village street with its predators, even though the frightened animals have never seen this enemy, so man with unspoilt senses is warned that in the Jew there is an enemy and destroyer. Where this delicacy was lost, there are degeneration and decay, there is sunken humanity - ripe for destruction.

This is the deeper meaning of the biblical words, "Thou shalt consume all nations that Yahweh shall give thee." - In the hands of the Jews, every nation, therefore, falls to falsehood and deceit, pays off its highest human value, and no longer recognising its enemy, becomes so unclean in thought and feeling, that all spiritual and moral vermin find access to its soul.

As an exterminator of spiritual degenerates, like a vulture, the Hebrew follows the course of mankind's culture.

A vulture and vermin must have a God other than the blooming flowers in the field and the singing birds in the forest. The vermin like to crawl in the dark and therefore adhere to El Schaddai. Even the deeply sensitive Goethe knew this, who makes Mephisto say of himself that he is:

"The master of rats and mice, of flies, frogs mittens and lice"....

HISTORICAL DATA ON THE STRUGGLE AGAINST RABBINISM

For centuries, the Hebrews lived among other nations without their secret teachings being known. The peoples experienced the pernicious influence of Jewish floating, without recognising the driving force. They suffered under Jewish deceit and usury, saw the rapid increase in the riches of foreigners, experienced the decline of their own prosperity, the loosening of morals, mutilation of the law, and in their distress and despair found no other way out than to help themselves now and then: to take away from the Jews the usurped property by force and to expel the usurers. Such understandable events now gave rise to the fairy tales about the "religious intolerance" of Christians and about the "poor innocently persecuted Jews."

The first glimpses into the Jewish secret laws showed us baptised Hebrews who, under the influence of Church teaching, perhaps also driven by an awakened conscience, dared to confess what they knew of the Talmudic teachings. These were mainly the converted Jews Ferdinand Hess, Samuel Brentz and Dietrich Schwab, who in the 15th and 16th centuries published writings with vehement denunciations of their former fellow believers. Hess called his publication "Judenspiegel", Schwab his "Der jüdische Deckmantel". Another baptised Jew, Pfefferkorn, published notices on the teachings of the talmud in 1509 in Cologne and thereby gave rise to a new popular revolt against the Jews
*).

The following writings are still noteworthy: Peter Niger: Tractatus contra perfidos Judaeos, Esslingen 1545; Joh. Pfefferkorn: Wider die Juden und jüdisch-talmüdischen Schriften; Hieronymus de Santa Fide: De Judaeis erroribus ex Talmude, Zurich 1552; Chr. Gerson: Jüdischer Talmud, Goslar 1609; Sam. Friedr. Brentz: Jüdischer abgestreifter Schlangenbalg, 1614; Joh. Chr. "Wagenseil: Tela ignea Satanae usw., Altdorf 1681.

The first German scholar, who engaged in an in-depth study of the talmud, was Johann Andreas Eisenmenger, professor of Hebrew at Heidelberg. He called his book, which contains numerous talmudic citations in the original Hebrew text, with the German translation next to it, "Das entdeckte Judentum". The work, which appeared in 1700, suffered a special fate. The Hebrews made every effort to stop the publication printed in Frankfurt and offered the author 12,000 guilders if he destroyed his work. When they were unsuccessful, they persuaded the Frankfurt authorities and the High Council to ban the book.

*) A brief collection on the Jewish riots and their causes were published in "Handbuch der Judenfrage". More detailed in Liebe, "Die Juden in der deutschen Vergangenheit".

Indeed, they obtained three imperial bans against the work and the confiscation of the entire print run. Only a few copies reached the public.

Eisenmenger died suddenly in 1704, aged only 50, supposedly of a stroke. His heirs turned to King Friedrich I. of Prussia, who soon took a keen interest in the case. He had the book examined by Berlin and Hallian experts, and as the report was favourable, he had a reprint published in 1711 at his expense in Königsberg. Only forty years later, the Frankfurt copies were also released. It is still available in antiquarian bookshops.

Eisenmenger drew his data from 196 writings of rabbinic scholars and from eight writings of converted Jews. The reports given in complete agreement state:
„...that this work provides corresponding evidence of thorough knowledge and love of truth and frankness; it is also of all the greater importance and usefulness for governments and judges in occurring Jewish legal proceedings, as it refers to the sources at all points and gives a correct translation of the main themes from the main Jewish legal and moral teachings.”

Yet Eisenmenger's book remained a constant target for attacks by Jews, who tried to cast doubt on Eisenmenger's credibility. This forced the authorities to call in expert opinions several times, which always came out in favour of Eisenmenger.

In 1787, at a trial of Eisenmenger's book, the Berlin court called on the assistance of the famous Orientalist, court council at Mecklenburg and professor of oriental literature C. G. Tychsen, whose report read:

"The excerpts brought by Eisenmenger from classical Jewish writings have been translated with a fidelity and accuracy that can stand aiken tests. Since the Jews themselves regard it as a crime to declare the statements of their rabbis to be incongruous, they can only blame themselves, if sensible people cannot conjure up honey from gift, truth from incongruity, tolerance from intolerance, friendship and benevolence from enmity and hatred, even with the best will in the world."

In the early 1970s, Professor Dr August Rohling in Prague published a concise extract from the Talmudic teachings under the title "Der Talmudjude" *) which experienced six editions in a few years and also gave rise to

incessant attacks against Rohling. As a result, further publication was banned by the authorities in 1882. Even defending himself against the outrageously vicious attacks of the rabbis and their Christian squires was later banned.

Rohling's book already had a precursor in Pawlikowsky's lesser-known work "Der Talmud in Theorie und Praxis" 1860.

*) August Rohling, "Der Talmudjude". Currently at Hammer-Verlag, Leipzig. RM 1,-.

Rohling's "Talmudjude", which was translated into French by A. Pontigny, was later republished by Carl Paasch.

Since the birth of the anti-Jewish movement, attacks on rabbinic teachings were repeatedly made by the independent German-minded press. With varying degrees of luck, the Hebrews filed charges against the discoverers of their outrages. In most cases, where unbiased experts submitted their reports on the truth of the characterised, reprehensible teachings of the talmud, and the schulchan aruch, acquittal usually followed. On other occasions, however, things went wrong, as - by underestimating the state of affairs - rabbis were considered and consulted as the most appropriate experts, and their opinions were assumed to be credible. But scholars of German origin also occasionally acted as pioneers for rabbinism and tried to whitewash the talmudmores. As well-known partisans of Judaism, professors Wünsche, Röldecke and Strack in particular have come to the fore in recent decades.

Since most of the public press does not dare - since it is partly in Jewish hands and partly under Jewish influence - to take a public stand against this issue, which is so important for the commercial and moral prosperity of the people, the mass of the people is unaware of these serious facts; it is even the case that sympathy is widely on the side of the Hebrews, because they consider all accusations against Judaism to be lies and confessional prejudices, as they are moreover told by an unreliable press.

The ignorant masses therefore know no other way, or the Jews are a civilised, virtuous people, which only has the peculiarity of worshipping its God in a somewhat different way than Christians do. They do not suspect the low hostility of Jewish doctrine and see in the Jew the innocent persecutor, who is only attacked by the spiritually inferior and those possessed by religious fanaticism out of intolerance.

The circumstance arose that a man of the church, the court preacher Stöcker, was particularly prominent in the fight against Jewry. Other free-thinking spirits who approached the Jewish question from a more scientific or philosophical angle were kept quiet from the people. The people had to believe that all enmity against the Jews was merely "church-reactionary" drifting with denominational prejudice as its breeding ground.

This misrepresentation was instilled in the people for decades - with such success, that anyone who wanted to pass as ecclesiastically enlightened took the side of the Jews and castigated German compatriots who dared to criticise Judaism as lepers and called them by the most select epithets. Whoever dared to doubt the perfection and chosenness of the Hebrews had to be a "pessimist" and "reactionary" of the most dangerous kind, an enemy of all spiritual progress. Such views now contradict themselves thereby, that the most enlightened and progressive minds of all time

- precisely because they looked beyond the others - recognised the dangerous nature of Judaism and warned against it urgently. Unfortunately in vain, because their voices have so far been successfully suppressed. Kant, Herder, Goethe, Voltaire and Fichte have characterised the depravity of Jews just as well as Schopenhauer, Ludwig Feuerbach, Moltke, Bismarck, Paul de Lagarde, Richard Wagner, Eugen Dühring, Heinrich v. Treitschke, Eduard v. Harmann e.a. But these voices are not allowed to penetrate to our people, for that the sodding Jewish lie press from the "Berliner Tageblatt", the "Frankfurter Zeitung" and the "Neue freie Presse" to the narrow-minded General-anzeiger *). By convenient suggestion of the masses, the Jews succeeded in acquiring a kind of voluntary Jew protection group among the Social Democrats. The convinced Social-Democrat believes he has to protect the free-thinking, freedom-loving man in the Jew and does not suspect at all what questionable morals he is thereby taking under his protection. It is curious how social democracy behaves towards religious confessions. With inner satisfaction it greets oak mockery of the Christian or any other religion, criticism of the

*) A collection of notable utterances on Judaism as well as a listing of the main Jewish magazines appears in the "Handbuch der Judenfrage".

Jewish mores and doctrines, however, she feels as a hateful intolerance. What wonder: were not the founders of social democracy, Lassalle and Marx, as well as most of their later leaders (Singer, Stadthage, Rosa Luxemburg, Bernstein, Herzfeld, Dr. Adler, Karpeles, Austerlitz and a hundred other petty agitators) Hebrews? Jewish dexterity managed to get cover in the back through the injudiciousness of the masses, in order to carry out their attack on state and culture all the more effectively.

Another clever move to win over intellectual circles was for the Jews to wear the mask of liberalism. The religiously free-thinking intellectual likes to call himself a liberal and understands this to mean an attempt to develop individuality freely, which tries to keep as far away as possible from all ecclesiastical and other advantages, and expects a beneficial, progressive development by taking special care of education and science. This tendency predominant among intellectuals has been exploited to the utmost by Judaism.

It flattered all efforts aimed at progress and development - insofar as they did not concern Jewish interests - and was able to wage a ruthless battle, especially against the Christian church. It gave the Jewish press and the Jewish people's representatives a semblance of great development and brave freethinking, while at the same time Judaism gained the advantage of being able to undermine the moral and religious foundations of society, shake the moral hold of the people, deprive the masses of their spiritual leadership - at the same time feeding distrust of the state, which, after all, still called itself Christian. This so-called enlightenment thus offered the Jews many advantages and was extremely cheap for them: it cost nothing at all.

Anyone who takes a good look at some of the previous Jewish teachings will have to admit that Judaism is surely the last place to look for nails in the coffin in religious matters or to claim spiritual and moral leadership. Those who are so enmeshed in superstition and recognise such depraved principles as the Talmudic Jew are not entitled to reproach any other religious doctrine for its alleged or actual backwardness. Talmudic teaching is indeed the lowest and most backward thing that any human mind could devise, a mockery of all religion and morality - and so shameful to the Jewish mind that every Hebrew, where religious matters are mentioned, had to keep silent for shame. Only our ignorance and thoughtlessness granted him the audacity to set himself up as a spokesman even in religious matters. It is understandable that the Hebrew acquired a deep contempt for our spiritual qualities when he saw how we remained blind for centuries to his criminal morality and practices, and how easy it was for him to hide from us the real essence of his so-called religion. He must have thought us weak-minded, and only by doing so could he allow himself to ridicule and mock our moral and religious views, to morally confuse our people - and in the process gain the acclaim of the so-called "enlightened". He merely followed his old teaching: "Their gods and altars thou shalt destroy, and destroy their sacred forests."

The sacred forests of German idealism have deformed the Hebrew to unrecognisability - and German deluded people have helped him with this - for after all, everything was done under the firm name "Progress and development, freedom and liberalism" - to the greater glory of Yahweh and El Schaddai. Great darkness has caused the God of Shadows to come over the human mind, and in their confusion and blindness the peoples have chosen the worst knave as their leader.

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VOICES OF OUR FOREFATHERS

It is time we finally set aside a prejudice that threatens to become the downfall of modern culture: the idea that all human beings are equal and that the state and people can only thrive as living organisms, whose members are intimately intertwined and filled with the same spirit. Only the living organism is able to infuse all its organs with vital juices, to keep them fresh, strong and harmonious. Without living connection to the whole, the parts of a living being die; without organic connection, the people are a mess.

However, if state and people want to form an organic whole, they are also subject to organic laws. In the living organism, only that which is related can unite, only a cell can unite with a similar one, so that a unity arises and the same basic idea permeates every nerve. It is part of the essence of the organism that one law, one spirit rules the whole. Only the similar can exist in it. Everything foreign that penetrates the organism causes disturbances, disease and decay.

Thus, for the prosperity of a people, the unity of all its subjects is a requirement; only people of equal nature and race can form a vibrant people and a viable state.

If the parts of the body fight against each other because they are alien and hostile to each other, because they oppose each other in their different conceptions of life, then the trunk must perish from inner helplessness; Menenius Agrippa already taught us that.

And if today it is an impossibility to form a large state out of mere people of the same blood and race, since an uncontrollable mixture has taken place, then if we want to regain a large and vibrant state, we should at least strive for spiritual unity. Only one particular spirit may dominate and lead in a state if its prosperity is to be assured. To the spiritual chaos at the heart of the state follows, beyond doubt, a social and political one.

The fate of a people is determined by the path its spirit follows. Whether it will rise or fall depends on whether it directs all its thoughts and wills upwards under strong leadership, or whether it gives in to laxity and confusion, and finally falls victim to all kinds of dangers. Weak, inactive peoples become a plaything of chance, of outside influences; strong natures follow their path according to their own life insights; they

force the world around them to follow them and give things the form that corresponds to their inner being and fulfils their purpose.

Only the weak, characterless man, the herd animal, is a product of external circumstances in his spiritual attitude; the strong, morally powerful spirit, on the other hand, leaves its mark on circumstances. The possibilities of life are the fruit of the human spirit, not the other way around. man has been given the power to shape his world according to his strength. An unbroken human spirit leads to creative power.

Yet, the spirit of a people does not allow itself to be moulded into oaks at will. Even the spirit life is born organic and, like all organic life, follows inborn laws. It is a characteristic of everything that is organically healthy that it builds itself up according to these innate laws and thereby acquires that wonderful harmony in its entire being that we so often admire in the products of nature. However, the growth of an organism is also subject to certain conditions; we cannot transplant a crop to every soil and climate if we do not want to endanger its survival.

In the same way, spiritual life as something organic is bound to certain conditions; it needs a certain breeding ground, a certain climate and atmosphere for its favourable development. The idea that we can push the spirit of a people in any direction we like and shake off with impunity all its ingrained beliefs and customs in order to replace them with others is wrong. The prosperous growth of an organism demands steadfastness, an adherence to the defined course of development. Just as a plant suffers if we change its position every day, putting it in full light and then in shade, so the organism of a people and of an individual human being suffers if the atmosphere and spiritual light around them are suddenly completely changed.

It is of the utmost importance for our survival as individuals as well as people that we finally recognise our lives as determined by the laws of organic development and no longer imagine that we can change our thoughts and actions, our direction of life, in any desired direction at any time. A frivolous attempt in this direction is the cause of the present confusion. We believed we could flippantly disregard the spiritual heritage of our forefathers in order to pursue all kinds of new-fangled delusions and theories, which seemed all the more appealing when they came from abroad and touted themselves as new and modern; we ended up on the brink of the abyss as a result. We gave up the invaluable to grasp at mere tinsel, which became nothing in our hands.

Only very slowly does the insight into the deeper meaning of popular development and its downfall dawn on us; hopefully it will not come too late, to be able to still remove the fate from our people

turn. We come to realise that a nation can only thrive in its own sphere, that it must uphold its own laws of life and ideals. There is no rule of life or belief that is the same for all peoples. Organic life can only reach full development and maturity where it adheres to the laws that are inherent to it. Only under the conditions that made its creation possible can an organism continue to live. And this applies to the physical as well as the spiritual and moral life of human beings. Man cannot breathe in every spiritual atmosphere; his environment must correspond to his natural disposition, character and race.

The naturally strong man does possess a certain adaptability in changing circumstances, but only within certain limits. If the spiritual atmosphere is too foreign to his nature, he becomes ill in this world, declines and degenerates - at first perhaps only spiritually and physically, soon, however, physical decay will follow. So we see that a people cannot let every kind of spiritual culture impose itself on them; only related members can grow together with a related tribe and bear fruit.

The strength of the Jewish people lies in the fact that for thousands of years they held on to their laws of life and the foundations of life; in 3,000 years they have lost none of their essence. Although these laws may be so lowly grounded, they are perfectly attuned to the character of the Jews, which is why they thrive so well in them. Law and law, faith and morals, opinions and customs are born of the same spirit, they are as it were moulded to their bodies. That is why they move so easily in them and do not feel them as an oppressive burden.

It is different with our people. It has been overwhelmed by foreign learning and mores for the last thousand years: Roman law and eastern religion, Greek and Latin schoolmasters, French and English mores and fashions and, in the last few decades, Semitic materialism and business morality; and now this unhappy people is so confused in its own being that it no longer knows what to do, doubts itself - a paragon of misery.

If the German people are to have a prosperous future, they will have to shake off much of what is not their own, to come back to themselves - starting again where the threads of their spiritual guidance were violently broken. The road to this self-purification and self-healing is long and arduous, as the sources of our being have been poisoned over the last thousand years. Only gradually can we find the way back to ourselves, if we listen to the voices of those in whom the German essence was most certainly and most purely expressed, of those who from the beginning kept their minds closed to foreign confusing influences and from the directness of their genius found the right expression for the German spirit: The voice of the wisest of our nation, the voice of our spiritual forefathers.

The spiritual development of our people also demands steadfastness and inner harmony. That is why it is necessary for the spiritual development of a people to know what those sages of our nation had to say about the serious questions of life. An unbroken series of knowledge should lead us back to the origin of our being and ensure the constancy of future development.

Always, when the spirit of a people begins to waver, it will have to listen to the voices of its forefathers, to find counsel from them. "Wise is he who listens to the voices of his forefathers", says an Egyptian sage, who is certainly closer to us spiritually than a rabbi Mosche bar Maimon or a Levi ben Gerson.

It is one of the stratagems of our secret enemies that they kept away the very voices of our forefathers, interrupted the steady spiritual development of our nation and overwhelmed us with a flood of foreign, un-German spirit. Restoring that connection is one of the first tasks for national healing.

So let us see, what thinking men had to say about one of the most serious questions of life, the question of defence against the most poisonous enemy of Aryan nations and their moral culture.

German voices against these dangerous foreigners first raised themselves in the early 15th century, when wealth and power of the Hebrews and their shameless frolicking in some cities rose to the extreme. Peter Schwarz (Peter Niger) reproached them in his writing of 1477: "The Jews deceive the people and corrupt the people, they brand the countries with their usury. There is no worse, more cunning, more avaricious, more lewd, more inconstant, more poisonous, more evil, more high-minded, more lying, more disgraceful people, in whom no one can trust."

Abbot Trithem von Würzburg (Johan Trithemius) proclaimed around the same time: "It is understandable that gradually an aversion has arisen at high and low levels against those usurious Jews, and I justify any legal measure taken for the protection of our people against them. Or must a foreign, invaded people rule over us? - And not rule by greater strength, virtue and courage, but only by miserable money scraped together from all sides and by all means, whose possession seems to be the highest good for this people? May this people fatten themselves with the sweat of our peasants and workers with impunity?"

Luther went to war with the sharpest weapons against the honourless foreigners. He devoted an entire book to them under the title "Von de Jüden und ihren Lügen", and in his "Tischreden" he also said many a heartfelt word about them. Here are some excerpts:

"All the anxious sighing and supporting of their hearts comes down to this, that they would love to deal with us pagans one day, as they dealt with the pagans at the time of Esther. How they love the Book of Esther, which suits their bloodthirsty, vengeful, murderous greed and hopes so well! No more bloodthirsty and vengeful people were ever irradiated by the sun, than those who believed that they were the people of God, because they would murder and smother the pagans."

"They were instilled by parents and rabbis from their earliest childhood with a poisonous hatred of all goien (non-Jews), so that it penetrated to marrow and bone, flesh and blood, until it became their nature and their life. And as little as flesh and blood, marrow and bone can change, neither can their pride and envy be changed; they must remain so and perish."

Luther was also familiar with the nature of the talmud. He says: For their talmud and their rabbis teach: it is no sin to kill, if it is not a brother of Israel; and he who towards a gentile (i.e. a Christian) does not keep his word, does not commit sin; much rather robbing and robbing, as they do by means of usury, means a service to God; for they believe that they are the noble blood and the circumcised saints, we, however, cursed goies, so they cannot treat us meanly enough, nor transgress against us, since they are the masters of the world, we, however, are their servants, yes, their cattle! - To such doctrines even today the Jews cling and do as their forefathers did: twisting God's words, scraping, usurping, stealing, killing, where they can, and teaching it again to their children."

"I see in their writings: they curse us goien and wish us all evil in their prayers and churches, they rob our money and goods by usury, and, where they can only do so, they pull off their evil pranks, believing (and this is the worst) that it is their right and that they are doing good, that is, that they are serving God, and learning to do so. No pagan does such a thing, neither does anyone but the devil himself, or he who is possessed by him, as the Jews are possessed by him."

And when Luther worries about it, how to remedy the shortcoming, he comes to the following conclusion: "According to my understanding, it must go there, that if we are not to be victims of Jewish slander, we must be separated from them and expel them from our land. That is the first and best advice, which secures both sides in such a case. "

"I do know that they deny this and everything; but it is perfectly consistent with Christ's judgement, that they are venomous, bitter, vengeful, false serpents, stealthy murderers and children of the devil, who secretly sting and do harm, because they are unable to do so openly."

Giordano Bruno, whom we dare to count among the Germanic people in body and soul, was vehemently indignant about the inferiority of rabbinic moral and legal laws. He says: "It is a fact that nowhere have I found such a concept of law as among savage barbarians, and I believe that it arose first among the Jews; for they constitute a race so pestilent, illegitimate and dangerous, that it deserved to be exterminated even before birth."

The genial mind of Frederick the Great fully recognised the terrible danger posed by the Jews in his country, and he did not compliment them much. His edicts read, "We command. that the poor and lesser Jews in the small towns, especially in those, which are in the middle of the country, where such Jews are superfluous and much more dangerous, must disappear there at every opportunity and every possibility."

"What is theirs in trade, they retain. However, that they bring whole tribes of Jews to Breslau and make a true Jerusalem out of it, that must not be!" -And the 1750 Jewish regulations state, "The highest rate of interest allowed is 12 per cent." Owning or buying of land is not allowed for Jews everywhere." "No Jew is allowed to live in the countryside."

Why have we lightly flouted those righteous laws of one of the wisest kings?

Even the alert Maria Theresa saw through the true nature of the Jews, as we can see from a letter she wrote herself in 1778 to the Chancellery at Vienna: "Henceforth no Jew, whatever his name, shall be permitted to remain here without my written permission. I know of no greater plague on the state than this people, who, through their lust to drive people to begging by deceit and usury, perform all those inferior acts which an honest man abhors. Provided, therefore, that these should be kept away and driven from here as far as possible. "

It may not have been the worst time for nations after all, when laws were still born from the strong sent will of a ruler and not from the deceitful parliamentary chatter of vain popular leaders.

Kant says: The Palestinians living among us have, because of their usurious spirit, since their exile, even as far as the great multitude is concerned, fallen into the not unfounded call of deceit. It seems impossible to imagine a nation of deceivers. But surely it is equally impossible to imagine a nation of mere merchants, who, for the most part bound together by an old superstition recognised by the state in which they live, seek no civil honour, but wish to replace their loss by the advantages and domination of the people, under whom, even against each other, they find protection." (The doctrine of human races on the basis of facts. Königsberg 1798).

Herder, in his "Ideen Zur Philosophie der Geschichte der Menschheit", characterises the Jews as "a people, which was lost in its development, because it never came to the maturity of a political development on its own soil, consequently also not to the true sense of honour and freedom.".... "The people of God. have been for thousands of years, yes, since its inception a parasitic plant on the tribes of other peoples; a genus of cunning scalpers, scattered almost all over the world, which notwithstanding all oppression nowhere desires its own honour and home, nor its own homeland."

In his "Adrastea" he still says: "A ministry, in which the Jew is everything; a household, in which the Jew has the keys; a department or commissariat, in which the Jews drive the main business; a university, at which the Jews are tolerated as money lenders to the students : - these are not pools to be dried up! Where there is an ace, the vultures gather; where there is rubbish, insects and worms dwell!"

In "Wilhelm Meisters Wanderjahren", Goethe paints the picture of an ideal society and lists its rules of life. Among other things, it says: "In this spirit, which may perhaps be called pedantic, but must be recognised as right, we tolerate no Jews among us, for how can we grant them the share in the highest culture, whose origin and provenance they deny?" Already in his younger years he was apparently preoccupied with the Jewish problem, as his first work "Jahrmaktsfest zu Plundersweiler" shows. There he incorporates the events painted in the Book of Esther and has minister Haman say about the Jews to the Persian king:

"....They have a belief,

That justifies them robbing strangers,

and to their nefariousness your people are

exposed.... The Jew loves money and fears

danger.

He knows with little effort and without much venture, by
trade and by usury to carry money out of the land....
They also find through money the key of all hearts,
and no secret is safely locked away from them,
each treating them according to his own nature.
They know how to capture everyone by deposit and exchange;
he won't get loose, who engaged with them only once....
Every one in your land is connected to Israel in one way or another,
and this wily people see only one way open:
As long as there is order, as long as it has nothing to hope for" *)

Goethe, who surely was not influenced by religious prejudice, wanted absolutely nothing to do with assimilation or mixing with Jews. He ignited, as Chancellor F. v. Muller recounts, "in a passionate rage over the new Jewish law, which allowed marriage between Christians and Jews." He foresaw its most terrible consequences, claiming that if the general superintendent had any character, he would rather resign his office than marry a Jewess in the church in the name of the Holy Trinity. All the moral feelings in a family, which were after all based on moral principles, were undermined by such a scandalous law. Moreover, he now wanted to see how someone could prevent a Jewess from becoming chief mistress again. Foreign countries had to take bribes to understand the passing of these laws; who knows whether the almighty Rothschild was not behind it.

About Moses Mendelssohn, Goethe wrote to Jacobi: "What do you say about the Jewish pranks, with which the

*) A contemporary Hebrew expressed this thought with the following words: "The revolution in the star of Judah".

new Sokrates proceed? How skilfully he has put forward Spinoza and Heine! Oh, you poor Christian, what a terrible fate awaits you, when a Jew will have slowly but surely spun around your buzzing wings."

Johann Gottlieb Fichte, the brave author of "Reden an die deutsche Nation", says in his "Urteilen über die französische Revolution" (1793):

"Through almost all the countries of Europe is spreading a powerful, hostile state, which is in constant conflict with all the others and in many ways weighs enormously on the civil population; it is Judaism. I believe this is not because it forms a separate and tightly knit state, but because this state, built on hatred of the entire human race, is so terrible."

"From such a people nothing else is to be expected, when we see: that in a state, where the unlimited power of the king may not deprive me of my father's hut, and where, before the almighty minister, I can insist on my right, the first Jew, who gets it into his head, can plunder me with impunity. All this you co-observe and cannot deny, and you speak sugar-sweet words of tolerance, human and civil rights, while you offend us in our highest human rights."

"Human rights they must have.but to give them civil rights, to that end I see only one means: to cut off their heads all in one night and set up others in which there is not even a trace of Jewish ideas. To protect ourselves from them ourselves, I see only one means; to conquer their sanctified land and send them all there."

In his "Blick aus der Zeit auf die Zeit" (1814), Ernst Moritz Arndt says: "The importation of Jews into Germany was simply to be forbidden and prevented...! The Jews as Jews do not fit in this world and in these states, and therefore I do not want them to be multiplied in Germany in an unbecoming manner. I also do not want it for this reason, because they are an entirely foreign people and because I want to keep the Germanic tribe as free as possible from foreign stains. . The admission of foreign Jews, who wish to come into our country, is a plague to our people."

"....Small towns, hamlets and villages, where many Jews are gathered, carry over the generally a frivolous, restless and criminal character; for the Christians also adopt much from the Jews; for they are forced, when they want to live, to compete with them in their wiles and stratagems: thus the quiet, honest and faithful citizen and farmer becomes a sneaky and crafty guest, who finally shuns serious labour and quiet companionship altogether, and pursues the easy and uncertain spoils of a deceitful gain.....Truly, unduly wronged those who, without further interest in the great distinction and the consequences for the whole, granted Jews equal civil rights with Christians. A good and righteous ruler shuns the strange and degenerate, which his

incessant flooding and mixing can poison and destroy the pure and clean germ of his noble people. Since now from all parts of Europe the cornered Jews are migrating to the centre, that is Germany, and threaten to flood it with their filth and pestilence, since this flood comes mainly from the East, namely from Poland, the necessity arises that under no condition and with no exception foreign Jews may be admitted to Germany; even if they can prove that they are bringing millions."

Joh Ludwig Klüber, known as a philosopher of law, was the first to characterise Jewry as a secret union of political and business character. He writes in his "Uebersicht der diplomatischen Verhandlungen des Wiener Kongresses" (1816): "Judaism is a political-religious sect under strict, theocratic despotism of rabbis. They are narrowly contiguous, not merely in a certain understanding of church doctrine, but they form a completely closed, hereditary secret league with certain political bases and commandments, for ordinary life and commerce." The Jews form all over the world, according to their own idea, a nation of their own, completely cut off from any other."

We have already presented Moltke's words in 1832 in their main features above. At length, they can be found in the "Handbuch der Judenfrage".

In his work "Das Wesen des Christendums" (1849), Ludwig Feuerbach paints, among other things, the belief in miracles of the Jews, as seen at various 192

places in the Old Testament. Then he says: "And all these counter-naturalities happen in favour of Israel, solely at the command of Jehovah, who cares about nothing but Israel, and is nothing but the embodied selfishness of the Israelite people, to the exclusion of all other nations, the absolute bigotry."....

"The Jews have stood their ground in their peculiarity to this day. Their principle is, that their God is the most practical principle of the world - of selfishness, and this is selfishness in the form of religion."

Bismarck spoke out very firmly against Jewish emancipation at the Landtag in 1847: Above all, he opposed allowing Hebrews to hold government posts in the state. On this he said: "If, as a representative of the King's hallowed majesty, I imagine myself a Jew, whom I should obey, I must confess that I would feel deeply depressed and offended, that I would lose the joy and sincere sense of honour with which I now fulfil my duty to the state. I share the feelings of the lower circles and am not ashamed of their company. Why it is not the Jews

succeeded in generating more sympathy among the population in all these centuries, I do not want to verify exactly."

"We have heard of the generosity of the Jews in support of their cause. Now, example after example - I will give another! I want to give an example, in which lies an entire history about the relations between Jews and Christians.

I know of a region, where the Jewish population in the country is numerous, where there are farmers, who cannot call anything, of what is on their land, their property; from the bed to the poker, all the furniture belongs to the Jews; the cattle in the stables belong to the Jews, and the farmer pays his daily rent for all that; the corn in the fields and in the barns i? of the Jews, and the Jews sell the farmers corn for bread, case and fodder by measure. Of such Christian usury I have never heard, at least in my practice"

"So far, Germany's freedom is not yet so lowly ranked, that it is not worthwhile for it, even if it does not achieve emancipation of the Jews" (After repeated stormy interruptions):

"It was only my intention to show that the emancipation of the Jews would not mean progress."

Schopenhauer says in "Parerga" I, § 136:

"While all other religions try to instil in the people the metaphysical meaning of life in word and image, the Jewish religion is entirely immanent and produces nothing but a war cry in the fight of the other peoples."Incidentally, the impression, which the study of the Septuagint has left with me, that of a heartfelt love and veneration for the great king Nebuchadnezzar, if then he also came out somewhat short-changed with a people, who had a God in mind, who promised and gave him the land of his neighbour, in which it then settled under robbery and murder, 194

To then build his God a temple there. May every nation, which has a God who makes a neighbour's land the 'Land of Promise', find its Nebuchadnezzar in time, and its Antiochus Epiphanes in addition, and that no further duties be made with him!"

And in the Ilde Part, § 133, he continues, "The fatherland of the Jews are the remaining Jews; therefore he fights for them, as pro ara et focus *), and no people on earth hold to each other as this. This shows how absurd it is to want them to participate in the government or administration of a state. Their religion, by nature fused and united with their state, is by no means the main issue, but rather the bond that holds them together, the "point de ralliement" **) and the battle cry by which they recognise each other. This is also evident from the fact that even the baptised Jew does not at all, like all apostates, incur the hatred and abhorrence of the others, and usually does not even cease to be a friend and partner of them and regard them as true countrymen. Even at the regular and solemn prayers of the Jews, for which there must always be ten together, when one is missing, a baptised Jew can take his place, yet not a Christian."

"Consequently, it is wrong to regard the Jews merely as a religious sect; when then also, as if to reinforce this error, the Jews'

*) For altar and hearth. **) The gathering point.

dom with an expression borrowed from the Christian church is referred to as "Jewish confession", it is a totally wrong, deceptive expression, which should not be afforded at all. Better would be "Jewish nation".

Our great master of the tonal arts Richard Wagner was, as is well known, also skilful with the pen and many a witty thought he managed to put on paper, many of which are worthy of a place of honour in the field of true philosophy of life. In addition to his work "Das Judentum in der Musik", in a treatment of "Religion und Kunst" (Religion and Art), he elaborates on the Jewish question and says: "They do not have the slightest contact with religion, but only faith in certain promises of their God, which do not, as in any other religion, extend to an eternal life beyond this purely real life, but relate precisely to this temporary life on earth alone, where nevertheless his tribe remains assured of dominion over all living and inanimate things. So the Jew does not need to think or argue, not even to calculate, because the outcome of the most difficult calculation is in his instinct, stripped of all idealism, ready without errors. A miraculous, matchless appearance: the plastic demon of mankind's decay in triumphant certainty, and in addition German citizen of Mosaic confession, the darling of liberal princes and guarantor of our empire unity."

Around 1860, the German people were given a book that will forever hold its place in classical literature: so utterly pure perfection is it in form and content. It is called "Die Juden und der deutsche Staat"; the author remained unknown; he called himself H. Naudh, which means "Nobody". The book experienced several reprints in very short succession

and was told, it was commissioned by Bismarck. Only years later, the Berlin writer Johannes Nordmann made himself known as the author. In our correspondence, I confessed to him how astonished I was at the perfection of the style of a man who had never particularly distinguished himself as a writer. I told him this style of writing was reminiscent of that of the master stylist Lothar Bucher. Nordmann then admitted to having edited the book together with Lothar Bucher and secret agent C. Wagener.

Anyone who wants to get to know the essentials of the Jewish question from a political as well as from a scientific and literary high and pure point of view should buy this book. It may be called the classic work of anti-Semitism. Some quotes from it follow here:

"It can be assumed, that the Jews by necessity submit outwardly to a foreign non-Jewish State; however, it is impossible for them to voluntarily merge into it completely. They cannot but regard in their innermost being the Jewish community as a State within the State, and they have proved this through the pressure of thousands of years. One need only try to imposeJewish corporations and Jewish schools, Christian officials and Christian teachers, and one will hear, what cries of oppression make themselves heard. "

"If, therefore, the German state is the personification of the German people, then the Jews living in Germany do not belong to the German state any more than a tapeworm does in the human body. They are merely German-speaking Jews, not Jewish Germans. With that, the German people will not be led astray by even the boldest tricks. And as long as the Germans do not regard them as equals but as Jews, their intrusion into the German state system must hurt the Germans' sense of nationality and undermine their trust in the moral values of society. The sacrifice made by the latter is already great enough by having to tolerate the Jews among themselves to such an extent, as a completely alien component."

"The world of the Jews revolves only around material benefit. On advantage they set their God, on advantage they test him, and for advantage they obey him. Their religion is that of advantage. The world, in their view, does not require them to conform to it, but only to use it. They have no aesthetic desire, they seek no harmony, no satisfaction of conscience, no insight, only benefit."

In his joint works, the brilliant musician Franz Liszt also elaborates on this problem, so serious for our time, concluding his reflections by saying, "There will be a

moment come, when all Christian nations, living with the Jews, must recognise that the question, whether to leave them or to expel them, becomes for them of a life-and-death significance, the question: health and social peace or an incurable, consuming disease and constant fever."

The Bishop of Rottenburg, Dr Paul Keppler, got to know the conditions of the Jews there on a trip through Palestine, which he describes in detail in his "Wanderfahrten im Oriënt". On the lamentable existence of the Oriental Jews, he says: "One can hardly believe that this is a part of the same people who, outside Palestine, are a thorn in the flesh of the Christian peoples, who draw blood from under their nails, who enslave them with the golden chains of millions, and who, with their poison-soaked pens and public springs, ruin development and morality by disgusting and festering dust."

In his work "Bau und Leben des sozialen Körpers", the economist Albert Schaffle says of the Jews: "They are a spoiling, restless, cosmopolitan element in the human family of nations. They do not allow themselves to be absorbed by other peoples, but are willing and able: to destroy faith, morals, state structure and trade."

Heinrich v. Treitschke temperamentally took a stand against this issue and devoted a special notebook to it. In the "Preussische Jahrbücher" of 1879, he commented on the Jewish question even further, pointing in particular to Jewish posturing and insults against the Germans: "One reads the history of the Jews of Graz, what fanatical rage against the "hereditary enemy", Christianity, what deadly hatred, precisely against the purest and most powerful representatives of the Germanic race, from Luther down to Goethe and Fichte! And what great, insulting self-aggrandisement. In it, under constant shameless jeering, it is proved that Kant's people were actually first raised to humanity by the Jews, that the language of Lessing and Goethe became accessible to beauty, spirit and humour only through Börne and Heine! What English Jew would ever dare to slander in such a way the country that protects him? And this inveterate contempt against the German "goien" is by no means just the expression of a single fanatic. "

"....Without a doubt, Semitism's lying and cheating, brutal greed of unscrupulous speculation a large share, it is to a large extent partly to blame for the criminal materialism of our time, which sees oak labour only as an object of profit and which threatens to stifle all honest labour joy of our people. In thousands of German villages sits the Jew, who buys out his neighbours already rampant."

"Even in the highest intellectual circles, among men, who would repudiate any thought of ecclesiastical bigotry or national haughtiness in disgust, it now sounds as if from a mouth:

The Jews are our misfortune!"

Nevertheless, the historian Theodor Mommsen, so zealously elevated by the Jews later, devoted an all but flattering chapter in his "Römischen Geschichte" to the Jews of ancient Rome, which he concludes by saying, "In the ancient world, too, Judaism was a ferment of cosmopolitanism and national dissolution, working with good effect "

The freethinker Eugen Dühring wrote a book entitled: "Die Judenfrage als Frage der Rassenschadlichkeit für Sitte und Kultur der Völker". Some quotes from it may follow here:

"The organisation of the war of oppression and exploitation, which the Jews have been waging against other peoples for thousands of years, is indeed already far advanced in our time. Its modernised character cannot deceive us. The religious associations of the Jews are a means for their political and social unification and also keep together the non-religious Jews, i.e. only those who are Jews according to their race alone. thus, the Alliance Israélite itself has interfered in big politics and the Eastern question - all under the cover of the cover of "religion". However, the protection, which was initially supposed to apply only to the Jewish religion, in reality means the protection of the Jewish race politically and socially. While now for the other peoples the right of association more or less languishes, the Jews, again under the cover of their religion, exercise the privilege, for their common interests, against the other peoples to maintain an international connection."

"No religious cult can claim general esteem if it is itself degrading. Secondly, Jewish associations are political institutions and must therefore at least be subject to the general law of association. The revision of the cult in this spirit is a provisional minimum, which the community has to claim."

The new German genius in the religious field, who is still far too little appreciated, Paul de Lagarde, formerly professor of philosophy and theology at Göttingen, has taken an extraordinarily sharp stand against the Jewish question in his "Deutschen Schriften", which deal with politics, church, school and national issues of an ecological nature. Moreover, he still deals with the matter in his work "Indogermanen und Juden". We reproduce only a few citations:

"Not only are the Jews alien to us, we are alien to the Jews, with this difference, that when they are among themselves, they turn their dislike into venomous hatred, and to this hatred they add a temperless pride. They are - as the cheeky expression goes - "better than others."
"Every living organism in another living body begets, uneasiness, disease, often even petulance and death. Even if the foreign organism is a precious stone: the effect would be the same as that of a dirty splinter of wood. - The Jews, as Jews, are strangers in every state, and as strangers nothing but the carriers of degeneration. - The laws of Moses and the resulting pride let them remain a foreign race, and we cannot tolerate a State in the State at all....."

"What statesmen, however, what princes are they, who do not put an end to this degeneration! Do you really not know them?"

These are a number of voices, all in the closest harmony to each other, always repeating the same sound and permeating German spiritual life like a mighty fundamental chord. It is through the complete unity of thought that these opinions first acquire their value. They are not the product of random moods, but a true picture of our very being. And there is hardly one missing that is significant for the spiritual being of our nation.

And these voices of our forefathers today, where we are confused and driven apart by countless opinions and where many hardly know what German thinking and feeling means, almost have the meaning of a religious confession. Especially in this case, the judgment of our spiritual forefathers has double value. If the fight against demonic powers, against lies and wickedness, is a staple of life, then the fight against the Jewish race belongs to our religion. For in the Jews we see embodied the demonic powers, whose destruction is among the first moral duties of life. Here the religious renewal must intervene, here the first task for the rebirth of our people must be solved, because there can be no moral and social peace among the people as long as "the evil enemy" lives among us and spreads his poisonous seed over the earth.

In this respect, school must also do its duty better. If its task is to make the pupil competent for life and to teach him all the dangers of life, it must not conceal from him the most treacherous of enemies. If too many pupils in our schools today fail miserably in life, it is largely because their eyes have not been opened to one of the most serious issues and they have not been warned against one of the worst dangers.

What has the school done so far, to warn against the Jews? It has helped to spread the error about them; it has lent itself - surely unwittingly - as an accomplice of the Jewish popular blindness.

The school, which sends its pupils into the future without having familiarised them with previous voices of our forefathers, has renounced its moral and religious duties.

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