

**THE
YELLOW
POT: The
termination
the JEWS
Germany**

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**AN INTRODUCTION
BY
SHOP OF DURHAM
THE FIRST COMPLETE
DOCUMENTARY STUDY**

THE YELLOW SPOT

THE YELLOW SPOT

the outlawing of half a million human beings :

a collection
of facts and documents relating to three
years' persecution of German Jews,
derived
chiefly from National Socialist sources,
very carefully assembled by a group of
investigators.

With an introduction by
THE BISHOP OF DURHAM

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INTRODUCTION

WHEN I WAS REQUESTED to write a short Introduction to this volume, I felt some hesitation. I reflected that I could not personally vouch for the truth of the statements, or for the accuracy of the translations. But after reading it carefully, I could have no doubt as to the substantial trustworthiness of its account of the situation in Germany. It is entirely accordant with what we already know on evidence which cannot be shaken, and which accumulates daily. No one who has any acquaintance with the revelations which have during the last three years poured from the Press, or has been at the pains of reading Herr Hitler's volume, *My Struggle* (which has become almost the Bible of National Socialism), or who has followed the accounts of German affairs which have appeared in *The Times*, or who has studied the remarkable *Letter of Resignation* which Mr. James G. McDonald has recently addressed to the Secretary-General of the League of Nations, or who has any personal knowledge of Jewish and other "non-Aryan" refugees from Germany, can have the smallest doubt that in this volume we have a picture of the situation in Germany which is substantially true. Such private information as I have myself received accords with this conclusion. Therefore, I have no hesitation in commending it to the acceptance of the public, and urging them to read and reflect upon its testimony.

This book makes painful reading, but, none the less, it ought to be read by everybody who desires to know the truth. It forms an indispensable supplement to Mr. James G. McDonald's indictment. In an Annex to his *Letter of Resignation* he gave "*an analysis of the measures in Germany against 'non-Aryans,' and of their effects in creating refugees.*" Here we can see how those measures are actually being applied, and what kind of a situation they are creating for their victims. We find ourselves looking on a woeful spectacle of oppression—cold, cunning, complete, covering every part of social life, closing every door of escape, pursuing the innocent, the helpless, the humble, the educated, even the illustrious members of the persecuted race with a merciless boycott from the cradle to the grave. The bitter words of the Preacher of Israel rise on the memory: "*Then I returned and saw all the oppressions that are done under the sun ;*

and behold the tears of such as were oppressed, and they had no comforter ; and on the side of their oppressors there was power, but they had no comforter. Wherefore I praised the dead which are already dead more than the living which are yet alive ; yea, better than them both did I esteem him which hath not yet been, who hath not seen the evil work that is done under the sun." It is no matter for astonishment that among the German Jews suicides are now numerous.

I find it difficult to discover in the records of persecution, many and sombre as they are, anything quite equivalent to the persecution of the Jews which now proceeds in Germany. The nearest parallel is the persecution of the early Christians by the Pagan Empire of Rome, but that was directed against a novel sect which had no roots in history, and which professed principles which did certainly conflict with the legal requirements of Roman citizenship. How different is the case of the Jews ! They have been resident in Germany for centuries: they have made rich contributions to German science, art, and literature: their expulsion from Germany empties the Chairs of the German Universities of many of their most distinguished Professors, and inflicts on German society a far-extending dislocation. In the Great War the German Jews fought and fell on the stricken fields East and West alongside their fellow-citizens. In order to make possible the present persecution, it has been necessary deliberately to recreate in the German People the mentality of the Middle Ages. In those times of brutal ignorance and childish credulity the Jews inevitably aroused against themselves the darkest suspicions of the one, and the fiercest resentments of the other. Nothing was too horrible to be suspected: nothing was too incredible to be believed. But then persecution could consist with sincerity in the persecutors for it might seem to be demanded by religion. But to-day ? Modern Germany has stood in the van of intellectual movement, and has repudiated the restraints of traditional Christianity more completely than any other community in Christendom. It is impossible in the case of modern Germans to offer the medieval excuses for this resuscitation of medieval barbarism. A new principle of persecution has had to be discovered. Not religion but race has provided the requisite plea. No longer the error of the mind, but the poison of the blood is to stamp the Jew as unsafe for German citizenship ! A pseudo-scientific hallucination, which every modernly educated man knows to be such, has been propagated with such energy, that public opinion in Germany has been generally perverted, and the conditions of limitless oppression have been created. In their

timely and unanswerable volume, *We Europeans*, Messrs. Julian Huxley and A. C. Haddon have, we may hope, killed the mischievous fallacy which is now working such havoc in our modern world:

“Meanwhile,” so runs the final paragraph, “science and the scientific spirit can do something by pointing out the biological realities of the ethnic situation, and by refusing to lend her sanction to the absurdities and the horrors perpetrated in her name. Racism is a myth, and a dangerous myth at that. It is a cloak for selfish economic aims which in their unclad nakedness would look ugly enough. And it is not scientifically grounded.”

(v. *We Europeans*, p. 287.)

Yet this baseless fiction is propagated, and its practical inferences ruthlessly insisted upon by the present rulers of Germany.

It is urged in some quarters that, however grievous the treatment of the “non-Aryans” in Germany may be, the subject lies outside our legitimate concern. Germany must be free to take her own course, and to solve her domestic problems without interference from outside. There are, however, limits to the application of this reasonable argument. Nations cannot live in isolation: and their membership of the comity of civilised peoples imposes on them some obligations, which they cannot be suffered to repudiate. The oppression of the German Jews and other “non-Aryans” is raising formidable difficulties for Germany’s neighbours. Mr. McDonald justly emphasises this point:

“The growing sufferings of the persecuted minority in Germany and the menace of the growing exodus call for friendly but firm intercession with the German Government; by all pacific means, on the part of the League of Nations, of its Member-States and other members of the community of nations.

“Pity and reason alike must inspire the hope that intercessions will meet with response. Without such response, the problems caused by the persecution of the Jews and the ‘non-Aryans’ will not be solved by philanthropic action, but will continue to constitute a danger to international peace and a source of injury to the legitimate interests of other States.”

(v. *Letter of Resignation*, p. ix.)

The wardship of the fundamental assumptions of Civilisation, as it has come to be understood in modern Europe, is the common concern of all civilised communities, for if the repudiation of those

assumptions can prevail unchecked *anywhere* it will surely in the end endanger their authority *everywhere*. The solidarity of modern Civilisation is jeopardised by the persecuting policy of Germany. It is no smaller issue than that which now confronts the nations.

Lincoln's famous summary of the internal dissensions in the United States which finally matured in the American Civil War, is not without relevance to the situation which has been created in Europe:

"A house divided against itself," he said, "cannot stand. I believe this government cannot endure half slave and half free. I do not expect the house to fall, but I expect it will cease to be divided. It will become all one thing or all the other."

(v. *Cambridge Modern History*, vii., 437.)

I cannot believe that the hysterical nationalism which has swept over Germany, violating fundamental principles of civilised human intercourse, and openly menacing the peace of the world, will continue much longer. It is certain that Germany contains a vast multitude of citizens who secretly abhor the barbarities which they are compelled to witness, and in some sense to inflict. We are assured that the Nazi régime is maintained by the Young, and regarded with dismay and dislike by the Old. Certainly it possesses the well-known characteristics of Youth—precipitate and ruthless logic, fierce intolerance, contempt for the lessons of experience, recklessly thorough-going methods. But, even so, there is ground for hope. Youth is generous, quick to learn, quick to unlearn, frank in its repentance, eager to make amends for its wrong-doing. As one who has had rather special reasons for holding Germany in high regard, who has an unfeigned admiration for her intellectual achievements, who has often in the past visited with delight her historic cities, and recalled the wonders of her history, I cannot bring myself to believe that the persecution of minorities, and among them specially of the Jews, which now stains the national name, can be more than a passing aberration. The publication of this book will, I think, hasten the return of sanity by making yet more vocal and insistent the protest of the civilised conscience itself, that protest which not even the most passionate nationalism can permanently resist or will finally resent.

HERBERT DUNELM

AUCKLAND CASTLE,
February 12th, 1936.

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CHAPTER I

GERMANY IN THE SHADOW OF THE NUREMBERG DECREES

" All the suggestions for a lasting status, a lasting regulation of Jews in Germany, fail to solve the Jewish question inasmuch as they fail to rid Germany of the Jews. And this is the whole point. . . . We must build up our State without Jews. They can never be anything but stateless aliens, they can never have any legal or constitutional status. Only by this means can Ahasuerus be forced once again to take up his wanderer's staff" (*Völkischer Beobachter*, 26th June, 1933).

EVER SINCE National Socialism assumed power, it has never ceased its endeavours to uproot the Jewish population of Germany. It has directed its efforts not only against the 500,000 members of the Jewish faith, but also against many thousands of others who have one or more Jewish grandparents, and who for that reason are defined as " non-Aryan," and are equally ostracised.

Until quite recently, many well-meaning people both in Germany and outside it believed that the persecution of Jews in the Third Reich was only a sort of cataclysm that might temporarily cause great hardship to individual Jews, but which was bound to pass in time. In all countries there were optimists who hoped for and expected a gradual tolerance, the attainment of some, if an inferior, form of equilibrium. There were even Jews in Germany who took this view. They refused to believe that in fact they were all to be harried from the country in which their ancestors had lived for centuries and to whose art, science and economic progress they had contributed so substantially.

It was the decrees which were unanimously passed by the Reichstag on 15th September, 1935, which finally dispelled this illusion.

Now it has become clear that all the acts of racial discrimination, like the terror which marked the beginning of the Nazi régime and which still continues, the official boycott of 1st April, 1933, and the unofficial boycott that has succeeded it, the various "Aryan paragraphs" of 1933 and 1934, culminating in the Nuremberg "Law to protect racial purity"—all these measures are embarked upon with one object, the complete uprooting of the Jews from Germany.

There have, of course, been pogroms before. When Tsarist Russia encouraged its "Black Hundreds," who attacked and robbed Jewish families, there was a storm of protest throughout the civilised world. But these isolated excesses provide no parallel to the well-organised German campaign to eliminate half a million Jews.

The procedure in pre-war Russia was that the authorities would give the gangs of the "Black Hundreds" licence for a few days to rape, to murder, and to rob Jewish families and to set fire to their homes. These periodic pogroms were planned to distract the attention of the people from the difficulties with which the Government was faced at home. They were meant as a diversion from domestic problems, and as soon as this immediate purpose had been achieved, the Government would put a stop to the work of the "Black Hundreds."

In Hitler Germany the practice is quite different. It is true that Rosenberg and also Hitler have published anti-Semitic views that strongly recall the apologists of the "Black Hundreds"; they have endorsed, for example, the authenticity of the "Protocols of the Elders of Zion," many times proved (most recently by the Supreme Swiss Court at Berne, May 1935) to have been forged by an official of the Russian Secret Police. It is true that the "Ritual Murder" propaganda of Streicher reproduces the foulest incitement used by the "Black Hundreds" to inflame unhappy and ignorant mobs. But here we see a persecution not sporadic, but since 1933 continuous and varying only in intensity and extent. And the most significant and distinctive point is that the persecution has been

ordered, directed, and controlled by the highest authorities in the National Socialist Party and in the State. This is a paramount fact about which no possible doubt can remain after perusal of the following pages. Why is it that the entire machinery of party and State is being used to force the campaign through? Is it to carry out promises made by the Nazis for fifteen years that when their day came "Jewish blood would spurt from under the knife"? Hardly. The Nazis have failed to fulfil many promises since they came to power. Their fulfilment of this one must surely imply a purpose more urgent to them than mere consistency.

Nazi propaganda abroad alleges three main reasons for the anti-Jewish policy of the German authorities. These are:

Almost all Communists, or at least the Communist leaders, were Jews.

After the World War hundreds of thousands of East European Jews with a low standard of morals and culture invaded Germany.

The Jews in Germany monopolised the professions, had a stranglehold on the civil service and universities, and left no breathing-space for non-Jewish Germans in cultural life.

These assertions are completely exploded by *Wirtschaft und Statistik*, the official statistical organ of the German Government, quoted in the *Manchester Guardian* of 3rd Jan. 1936. It is true the statistics given do not, of course, deal with the first allegation, but in this connection the *Manchester Guardian* observes that, on the one hand, the Communist vote in democratic times was particularly low in those districts with a high Jewish population, and, on the other, of the hundred Communist members in the last freely elected Reichstag only two were of Jewish origin, and only one of these a conspicuous figure in his party. On the remaining allegations, however, the figures of *Wirtschaft und Statistik* are decisive. These figures are based on the censuses of 1910, 1925 and 1933. They reveal that instead of hundreds of thousands, the total number of Jewish immigrants into Germany (both from East and West) between 1910 (four

years before the war) and 1925 (seven years after the war) did not exceed 31,000. Between 1925 and 1933, 9,000 of them had left the country again. Thus in twenty-three years before the advent of the Third Reich there was a nett total of 22,000 foreign Jewish immigrants amongst the population of 67 million.

The percentage of Jews among the population of Germany varies between some .8 per cent or 1.2 per cent according to whether the definition is taken by the possession of four, three or two "non-Aryan" grandparents. Certainly the number of Jews in the professions exceeded this percentage, but any idea of a Jewish monopoly is completely destroyed by the figures of *Wirtschaft und Statistik*. The highest Jewish percentage was among the lawyers, where it was 16.25; among doctors 10.88; among State-appointed lawyers (judges, magistrates and prosecutors) the percentage was only 2.76. The percentage of Jews in universities was 2.64; among teachers in the elementary and secondary schools 0.53. The figures given in the cultural field show a Jewish percentage among theatrical producers of 5.61, among actors and dancers 3.00, musicians and singers 2.04, booksellers 2.5, painters and sculptors 2.44, editors and authors 5.05.

None the less, though these percentages are low enough entirely to destroy the legend of a Jewish stranglehold or monopoly, they are still large enough to make the persecution of the Jews serve one end highly practical for a new Government pledged to reward its followers in a time of economic crisis. By dismissing Jews from their posts, by expelling Jewish doctors, solicitors and barristers, by boycotting Jewish shops until their owners had to sell them for much less than their true value, the Nazis saw that more and more jobs could be created for their supporters. The creation of employment by the expulsion of "non-Aryans" was the easiest and quickest means of fulfilling expectations of advancement on the part of diligent Storm Troopers, though it is important to notice here that the vast majority of German Jews who were affected were earners of small or medium wages and salaries.

First of all the high schools, universities and civil service were purged. Then followed the attack on Jewish shops and businesses of all kinds. Then came the terror which has resulted in the expulsion of Jews from whole provinces of countryside. Social ostracism is used to supplement economic victimisation, and sporadic violence to cap both. But behind this racial persecution are profounder influences than that of creating jobs for Nazi supporters.

THE UNIVERSAL ENEMY

Jewish persecution is the logical and inevitable consequence of the "Blood-and-Soil" theory, which is fundamental in the war propaganda of the Third Reich Imperialists. The Nazi leaders are well aware that the slogans of 1914 will no longer suffice to lead the people into war. But enthusiasm for war must be created, for without it victory cannot be achieved. National Socialism has failed to give its people a condition of life worth defending, and for which they would be willing to lay down their lives.

Faced with this failure it is compelled to find a scapegoat. It has to create a "Universal Enemy" upon whom the blame for every difficulty can be laid. This "Universal Enemy" is Jewry, and a "War of Liberation" is preached against it, a Holy War. Though his stomach and his pocket may be empty, the hungry German shall at least have the consolation of knowing that he belongs to the best and mightiest of all races, that he is an "Aryan," chosen by God to be master of the world.

This racial consciousness is aroused and fostered in every "Aryan" from childhood. Education and the Press, Labour Service and Conscription, all the instruments of propaganda, these are united in the attempt to make the people feel that, in spite of daily privations and hardships, Germany must be "*über alles*," must in the end triumph over the world.

This is the keynote of Nazi propaganda, the slogan with which at a time of terrible hardship and shortage of foodstuffs, the people is to be forced to acquiesce, even to be made proud,

of vast and hypertrophied expenditure on armaments. It is more, it is the slogan which already provides a justification for aggressive war.

The "Aryan" master people of Germany must fight not only against the "Universal Enemy" at home. It must conquer also the "Bolshevik Jew in Moscow," the "Jewish and Nigger yoke in France," the "Jewish aristocracy in England," or the "Jewish plotters in the United States"—all doubtless in the interests of the "liberty" of Russians, French, English and Americans. There is a "Jewish World Conspiracy against pure Aryans." Whoever resists Germany's imperialistic war-aims is denounced as "Jewish" or "under Jewish spell." In its issue of 7th October, 1935, the Berlin newspaper *Juden-kenner*, finished a militaristic article with the threat "if ever a foreign army under Jewish spell should set foot on German soil, it will have to walk over the corpses of dead Hebrews."

Anti-Semitism is thus not only being used to explain defeat in the last war, but is held in reserve in case of failure and defeat in the next.

THE SIGNIFICANCE OF THE NUREMBERG DECREES

The laws promulgated at Nuremberg are an important stage in the anti-Jewish campaign. They deprive the Jew of all rights and of citizenship, and degrade him to the state of a pariah. They prevent intermarriage with an "Aryan" and stamp the Jew as inferior. The inclusion of the prohibition against employment by Jews of female domestics under middle age, in the context of a law "to preserve the purity of German blood," is an official stigmatisation of all Jews as fornicators.

The Nuremberg Decrees in effect legalise the loss of legal rights which had already been inflicted upon the Jews. Their significance was revealed in a leading article by Herr Karl Schmitt, President of the National Socialist German Lawyers' Union, in No. 19 of *The Deutsche Juristenzeitung* of 15th October, 1935. He wrote:

“ The Reichstag which met on the occasion of the Reich party congress stood for nothing more nor less than the German people, sustained by the National Socialist movement and led by the Führer, Adolf Hitler; its laws constitute the first German charter of liberties for centuries.

“ The fundamentals of our National organisation are now clearly defined: The German people with its Führer as head of the State and supreme judge of the nation; the National Socialist movement as the guardian of our constitution; the German army with the Führer as its commander-in-chief. For the lawyers of Germany this means the beginning of great and new tasks. It is our duty as the German faculty of justice to safeguard the law of the German people as laid down in those decrees. The Führer’s words of warning are meant for us too. Our law is not to be depraved by the heartless demon of degeneracy. These decrees signify more to us than the mere fact that they are the preambles to new legal paragraphs. They are not just three important laws among other important laws. They penetrate and embrace our entire conception of justice. From them will depend in the future the definition of terms like morality, order, decency and public morals. They are the basis of liberty, the kernel of modern German Justice. Everything that we as German lawyers do will derive from them, will take from them its meaning and its honour.”

It is obvious that great importance is attached to these Nuremberg decrees and that they indicate the shape of further laws that are to come. The process of eliminating the Jew is reaching its climax, the measures that were individual and fanatic are now supported by the whole machinery of Law. The Law Courts are already imbuing themselves with the “spirit of Nuremberg.” The following case reported from Frankfurt in *The Basler Nationalzeitung* of 31st October affords an example.

Frankfurt-on-the-Oder Law Court dealt with a case which featured “*Stürmer* boxes,” one of the bright red painted boxes or pillories maintained by the newspaper which are distributed in every town and village in Germany. A woman resident in Fürstenwalde was “pilloried” in one of these boxes for the alleged offence of having spoken to a Jewess in the second person

singular (this is the familiar method of address in German). The woman applied for an injunction to have her name removed from *The Stürmer* box. The application was dismissed, and the following were some of the grounds for the decision:

“It must be a matter of course and a duty of honour for every German citizen to sacrifice even personal friendship, and its ties of loyalty, to the loyalty and duty which he owes to the Fatherland. It is the task of everyone to do what he can to help to reduce Jewish influence in public life. To that end the social ostracism and isolation of individual Jews is essential.”

The Frankfurt Court in the case quoted above did no more than follow logically the lines indicated by the authorities of the party and of the State. “The Yellow Spot,” the badge of shame that Jews were obliged to wear in the Middle Ages in the superstitious era when witches were burnt at the stake, has now become an official emblem of the Third Reich. No quarter is given and it is the duty of every “Aryan” to help to bring the campaign of Jewish extermination to a successful conclusion.

There is no doubt that the campaign is successful. The census returns as early as June 1933, a few months after the Nazis came to power, showed that as compared with 1925 there was an average decrease in the Jewish population of 11·5 per cent in towns with more than 10,000 inhabitants and an average decrease of as much as 17·1 per cent in smaller municipalities. The decrease was even greater in certain districts where anti-Semitic terror was especially fierce. Thus in the small communities of Upper Bavaria there was a reduction of 31·8 per cent, in the Bremen neighbourhood 35·1 per cent, in Silesia 35·3 per cent, in Anhalt 41·2 per cent, and in certain small towns in Mecklenburg there was a decrease of 45·2 per cent—almost half the Jewish population. These were the results after only five months of the Hitler régime. To-day the majority of these districts are entirely “purged” of Jews.

Remarkable figures are published by the Mannheim physician, Dr. Bruchsaler. About a third of the Jews in Baden used

to live in Mannheim. Yet in spite of the fact that in Baden, as elsewhere, the Jews fled from the country to the towns and that many came to Mannheim, the number of Jews in this city was 22 per cent less on 1st July, 1934, than in 1925. Economic pressure has been strong enough to do the work of suppression here. More than half of the male and more than two-fifths of the female Jewish population are unmarried. Even at the ages of thirty-five and forty, half the men are unmarried. Their increasing insecurity and poverty precludes for them the possibility of marriage. Among the Mannheim Jews there were 366 persons above seventy years of age but only 181 children under five years old.

In Frankfurt on the Main, the number of children born to Jewish families decreased from 107 in 1933 to 67 in 1934. There were 314 deaths—i.e. about five times more Jews died than were born—and the cause of death in fourteen cases was suicide.

These figures relate to the period in which people abroad were inclined to think that persecution of the Jews would gradually cease. The rigid censorship of German news, and the blackmail of Jewish families still resident in Germany, stopped the leakage of information into the world Press during this period. Few were aware that in fact, so far from diminishing, the Nazi persecution increased.

The purpose of this book is mainly to describe how this increase has been organised until it prevails now all over Germany, how methods which were first of all tried out in Streicher's Franconia were subsequently adopted throughout the Reich.

Negotiations have been proceeding for some time for Streicher's famous *Stürmer* to be taken over by the *Eher-Verlag*, an official publishing house of the National Socialist Party. That this development, far from being a curb on Streicher's activity, as it is represented by apologists of National Socialism abroad, would represent on the contrary still further official endorsement of them, is sufficiently shown by the similar character of the special works on Jewish

“criminals,” “ritual murder,” and “race defilement,” issued by the official party publishing houses and quoted in this book.

These developments cannot be the product of a sudden frenzy or hysteria. They bear the character precisely of a deliberate and calculated advance on the part of the governmental power.

It is not the German people which is responsible for these things. Even now, after the years of propaganda and compulsion, considerable incitement is needed to popularise the pogroms ordered from above. Even now the National Socialist Press contains strange mixtures of complaints and threats against those “Jew friends” who are still reported to exist among all sections of the German people. The German Jews themselves bear witness to many instances of courage and compassion on the part of the populace.

A few decades ago, Emile Zola’s passionate *J’accuse!* made it possible to stir up world-wide sympathy for the fate of one innocent man—Dreyfus. Can the world to-day remain placid confronted by the fate of hundreds of thousands of innocent people in Germany?

Is it that the facts are not generally realised, or is it that horrors are now so rife in the world that none is terrible enough to shake us from our acquiescence? No reader of this book can any more escape the facts. But unless they wake us to fight against injustice, as a past generation was waked by the voice of Zola, all that we know of civilisation will be in peril of barbarous dissolution.

DOCUMENTS
TO
CHAPTER I

Facsimile Reproduction of the "Jewish Decree" adopted by the Reichstag
in Nuremberg, September 1935.

Fig. 1

1143

Reichsgesetzblatt

Teil I

1935	Ausgegeben zu Berlin, den 16 September 1935	Nr 100
	Inhalt	
15 9 35	Reichsflaggengesetz	1143
15 9 35	Reichsbürgergesetz	1143
15 9 35	Reich zum Schutze des deutschen Blutes und der deutschen Ehre	1143

[continued on next page]

Fig. 2

Reichsbürgergesetz.

Vom 15. September 1935.

Der Reichstag hat einstimmig das folgende Gesetz beschlossen, das hiermit verkündet wird:

§ 1

(1) Staatsangehöriger ist, wer dem Schutzverband des Deutschen Reiches angehört und ihm hinfür besonders verpflichtet ist.

(2) Die Staatsangehörigkeit wird nach den Vorschriften des Reichs- und Staatsangehörigkeitsgesetzes erworben.

§ 2

(1) Reichsbürger ist nur der Staatsangehörige deutschen oder artverwandten Blutes, der durch sein Verhalten beweist, daß er gewillt und geeignet ist, in Treue dem Deutschen Volk und Reich zu dienen.

(2) Das Reichsbürgerrecht wird durch Verleihung des Reichsbürgerbriefes erworben.

(3) Der Reichsbürger ist der alleinige Träger der vollen politischen Rechte nach Maßgabe der Gesetze.

§ 3

Der Reichsminister des Innern erläßt im Einvernehmen mit dem Stellvertreter des Führers die zur Durchführung und Ergänzung des Gesetzes erforderlichen Rechts- und Verwaltungsvorschriften.

Nürnberg, den 15. September 1935,
am Reichsparteitag der Freiheit.

Der Führer und Reichskanzler

Adolf Hitler

Der Reichsminister des Innern

Frick

Gesetz zum Schutze des deutschen Blutes und der deutschen Ehre.

Vom 15. September 1935.

Durchführungen von der Erkenntnis, daß die Reinheit des deutschen Blutes die Voraussetzung für den Fortbestand des Deutschen Volkes ist, und beseelt von dem unbeugsamen Willen, die Deutsche Nation für alle Zukunft zu sichern, hat der Reichstag einstimmig das folgende Gesetz beschlossen, das hiermit verkündet wird:

§ 1

(1) Eheschließungen zwischen Juden und Staatsangehörigen deutschen oder artverwandten Blutes sind verboten. Trotzdem geschlossene Ehen sind nichtig, auch wenn sie zur Umgehung dieses Gesetzes im Ausland geschlossen sind.

(2) Die Nichtigkeitsklage kann nur der Staatsanwalt erheben.

Fig. 3

Nr. 100 — Tag der Ausgabe: Berlin, den 16. September 1935 1147

§ 2

Außerehlicher Verkehr zwischen Juden und Staatsangehörigen deutschen oder artverwandten Blutes ist verboten.

§ 3

Juden dürfen weibliche Staatsangehörige deutschen oder artverwandten Blutes unter 45 Jahren in ihrem Haushalt nicht beschäftigen.

§ 4

(1) Juden ist das Führen der Reichs- und Nationalflagge und das Zeigen der Reichsfarben verboten.
(2) Dagegen ist ihnen das Zeigen der jüdischen Farben gestattet. Die Ausübung dieser Befugnis steht unter staatlichem Schutz.

§ 5

(1) Wer dem Verbot des § 1 zuwiderhandelt, wird mit Zuchthaus bestraft.
(2) Der Mann, der dem Verbot des § 2 zuwiderhandelt, wird mit Gefängnis oder mit Zuchthaus bestraft.
(3) Wer den Bestimmungen der §§ 3 oder 4 zuwiderhandelt, wird mit Gefängnis bis zu einem Jahr und mit Geldstrafe oder mit einer dieser Strafen bestraft.

§ 6

Der Reichsminister des Innern erläßt im Einvernehmen mit dem Stellvertreter des Führers und dem Reichsminister der Justiz die zur Durchführung und Ergänzung des Gesetzes erforderlichen Rechts- und Verwaltungsvorschriften

§ 7

Das Gesetz tritt am Tage nach der Verkündung, § 3 jedoch erst am 1. Januar 1936 in Kraft.

Nürnberg, den 15. September 1935,
am Reichsparteitag der Freiheit.

Der Führer und Reichskanzler

Adolf Hitler

Der Reichsminister des Innern

Heid

Der Reichsminister der Justiz

Dr. Görtner

Der Stellvertreter des Führers

R. Heß

Reichsminister ohne Geschäftsbereich

Das Reichsgesetzblatt erscheint in zwei getrennten Teilen — Teil I und Teil II —.
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Herausgegeben vom Reichsministerium des Innern. — Gedruckt in der Reichsdruckerei, Berlin.

Translation of Fig. 1

1145

Reich Law Gazette

Part 1

1935	<i>Published in Berlin, the 16th September, 1935</i>	<i>No. 100</i>
<i>Date</i>		<i>Page</i>
15 9 35	Law respecting the Reich Flag.....	1145
15 9 35	Law respecting citizenship of the Reich.....	1146
15 9 35	Law for the protection of German Blood and German Honour	1146

[continued on next page]

Translation of Fig. 2

1146

Reich Law Gazette, 1935, Part I

LAW RESPECTING REICH CITIZENSHIP

OF 15TH SEPTEMBER, 1935

The Reichstag has unanimously adopted the following law, which is announced herewith:

§ 1

(1) One who belongs to the protective union of the German Reich and is, therefore, under particular obligation to it; is a national.

(2) Nationality is acquired in accordance with the Reich and Nationality Law.

§ 2

(1) Only a national of German or kindred blood, who proves by his conduct that he is willing and likely faithfully to serve the German people and Reich, can be a citizen.

(2) Citizenship is acquired by grant of the certificate of citizenship.

(3) The citizen is the sole holder of full political rights according to law.

§ 3

The Reich Minister of the Interior in conjunction with the Deputy to the Führer will issue the legal and administrative regulations required for the operation and amplification of the Law.

Nuremberg, 15th September, 1935.

Führer and Reich Chancellor

ADOLF HITLER

Minister of the Interior

FRICK

LAW FOR THE PROTECTION OF GERMAN BLOOD AND GERMAN HONOUR

OF 15TH SEPTEMBER, 1935

Imbued with the consciousness that the purity of German blood is essential to the continued existence of the German people, and animated by the inflexible resolve to ensure the security of the German Nation for all time, the Reichstag has unanimously adopted the following law, which is announced herewith:

§ 1

(1) Marriages between Jews and nationals of German or kindred blood are forbidden. Marriages concluded in defiance of this law are void, even if, for the purpose of evading this law, they are concluded abroad.

(2) Proceedings for annulment may be initiated only by the Public Prosecutor.

Translation of Fig. 3

1147

No. 100—Day of Issue: Berlin, the 16th September, 1935

§ 2

Relations outside marriage between Jews and nationals of German or kindred blood are forbidden.

§ 3

Jews may not employ in domestic service female nationals of German or kindred blood under the age of 45 years.¹

§ 4

(1) Jews are forbidden to hoist the Reich or national flags or display the Reich colours.

(2) On the other hand, they are permitted to display Jewish colours. Those availing themselves of this authorisation do so under the protection of the State.

§ 5

(1) Whoever acts contrary to the prohibition of § 1 will be punished with penal servitude.

(2) Any man who acts contrary to the prohibition of § 2 will be punished with imprisonment or penal servitude.

(3) Whoever acts contrary to the provisions of §§ 3 or 4 will be punished with imprisonment up to one year and a fine or one of these penalties.

§ 6

The Reich Minister of the Interior in conjunction with the Deputy to the Führer and the Reich Minister for Justice will issue the legal and administrative regulations required for the operation and amplification of the Law.

§ 7

The law shall be in force from the day following announcement, except § 3 which shall be in force from 1st January, 1936.

Nuremberg, the 15th September, 1935,
at the Reich Party Congress of Liberty.

Führer and Reich Chancellor
ADOLF HITLER

Reich Minister of the Interior
FRICK

Reich Minister of Justice
DR. GÜRTNER

Deputy to the Führer
R. HESS

Reich Minister with Portfolio

¹ The age has since been reduced to 35.

CHAPTER II

1933 : BLOOD-LETTING BEGINS

On being asked: "Are the reports about alleged Jew-baiting true or untrue?" Herr Hanfstaengl answered: "A few minutes ago when I met him at the Munich aerodrome after his arrival from Berlin, the Chancellor authorised me to tell you that these reports are every one of them base lies" (Hitler's Foreign Press Chief, Hanfstaengl, in an interview, 27th March, 1933).

WHEN IN 1933 concern was expressed outside Germany at reports of acts of violence occurring within that country, Hitler described what had taken place as nothing but "inevitable brawls between small groups of political opponents." Göring, on the other hand, admitted "excesses," and when world protests became stronger, the Government finally was obliged to appear to disapprove of them. These tactics have often been repeated subsequently.

It is impossible to express surprise that, in the first flush of power, when the sensation of being supported by the police and the organs of the State was still fresh to them, Storm Troopers were guilty of independent acts against Jews. For long years they had been inculcated with the doctrine laid down by Hitler in *My Struggle*.

"And once again the National Socialist movement has to fulfil its most tremendous task.

"It must open the people's eyes about foreign nations and again and again remind the people of the true enemy of the world of to-day—the Jew. Instead of hating Aryans . . . it must hold up for universal fury the wicked enemy of humanity as the true cause of all miseries" (*My Struggle*, p. 724, German Edition).

That violence took place is too well attested to be discredited. At first it was met by denial. For example, on 27th March,

1933, the very day on which Hanfstaengl quoted Hitler's statement that "these reports (about Jew-baiting) are every one of them base lies," the *Manchester Guardian* reported:

"The worst excesses here in Berlin occurred on March 9th, most of the victims living in the Grenadierstrasse. Many Jews were beaten by Brown Shirts until the blood streamed down their heads and faces and their backs and shoulders were bruised. Many fainted and were left lying on the streets, and were picked up by friends or passers-by and taken to hospital. A man and his wife walking together were both beaten and robbed.

"The Brown Shirts worked in gangs of five to thirty, the whole gang often assaulting one person. Many had the brassards worn by Nazis enrolled in the auxiliary police. Mr. — was beaten bloody and unconscious and several hundred marks (his name and the precise sum are known to your correspondent) were taken from him.

"Twelve uniformed men broke into the house of Mr. —, stole several thousand marks and beat him, his wife, and his son until all three were bruised and bleeding (name, address, and precise sum also known).

"On the evening of the 15th three Jews were arrested by Brown Shirts in the Café New York and taken in a car (the number of which is in the possession of your correspondent) to the S.A. Lokal in the Wallnertheaterstrasse, where they were robbed of several hundred marks (precise sum also known), beaten bloody with rubber truncheons, and then turned out on the streets in a semi-conscious state.

"On the same day four Jews were taken to a Nazi S.A. Lokal in the Schillingstrasse, robbed of 400 marks and beaten bloody until they fainted.

"Hundreds of Jews have been beaten, but not one dare say so publicly or dare complain without the risk of another beating."

Later, when details and facts about such incidents became indisputable, the second stage of tactics develops. Simple denial changes to disavowal. For example, when, on 16th July, 1935, Jew-baiting was witnessed by many foreign correspondents on the Berlin Kurfürstendamm, the State Police authorities denounced it as the work of "sinister elements in opposition to

the State, bent on bringing to discredit the Party and the Government."

What weight can be given to such denials and disavowals? Censorship of newspapers and correspondence, threats against Jews remaining in Germany, naturally make it impossible to gain a complete picture of events. The general line is clear, however, and it remains the same as at the opening of 1933. First, incitement by continual teaching; second, acts of violence stimulated by this; third, legalisation of the restrictions demanded by those who committed the acts of violence. The contention of the National Socialist apologists is that violence is not encouraged, but deplored, and that restrictions are introduced to protect Jews from public indignation which would otherwise result in violence. It will be difficult for any reader of the evidence in this book to accept this exculpation. Where acts of violence are not directly committed by organs of the governing party, and such cases certainly exist, there is no case where their stimulation is not, inescapably, the responsibility of the State. The proof is of that type which, in English law, has been called "the Queen of Evidence"—confession. And confession not reluctantly extorted but set out boldly, even vauntingly, in the publications of the National Socialists themselves.

It is the purpose of this book to display typical evidence of this kind. It cannot pretend to be exhaustive, but an attempt has been made to secure material covering every aspect of the persecution. The later chapters deal each with a special field. The first three summarise each the general tendency of one of the years 1933-35. The story is not of growing clemency but of increasing heartlessness. The sporadic violence of 1933 passes through the intensification of 1934 to the systematic closing of every avenue of hope in 1935.

THE TYPICAL SEQUENCE

The first coalition cabinet with National Socialist members was formed in January. Following the Reichstag Fire, the

cabinet was reconstructed in a sense providing dominance for the Nazis.

Not until 7th April, 1933, were the first anti-Semitic laws issued, but violent anti-Semitism had existed since the day Hitler came to power. A typical instance of the manner in which violence forced a *fait accompli* subsequently recognised by law is provided by the following series of Press extracts dealing with the law courts. Thus *The Frankfurter Zeitung* of 10th March, 1933, reports:

“ In Breslau at noon to-day a strong troop of S.A. men forced their way into the Law Courts. Amid shouts of ‘ Out with the Jews ! ’ all offices and conference rooms were opened and all the Jewish lawyers, judges, and public prosecutors were forced to leave the building forthwith. There were exciting scenes in the corridors and court rooms. The barristers’ room was cleared within a few minutes and some of the Jewish lawyers had to leave the building before they had time to get their hats and coats. Many cases that were proceeding in the Courts had to be interrupted.”

On 19th March, *The Völkische Beobachter*, the official organ of the National Socialist Party, advocated the adoption of similar methods in Berlin:

“ Whilst in Breslau, at least, the modest beginnings of a purge have been made, nothing has been changed in the Berlin Law Courts. Whoever enters the barristers’ room in the Central Law Courts in the Neue Friedrichstrasse will flee astonished from the spot. There cannot possibly be more Jews swarming about in the ghetto at Cracow. The same sight is to be seen in the department handling civil cases. Wherever you go there is so much gabbling that the windows rattle. You will see exactly the same in the Moabit Criminal Courts. . . . How long is Moabit to remain a ‘ New Jerusalem ’ of justice bossed by Messrs. Tigges, Dransfeld, Lindhorst, Soelling-Seligsohn, Becher-Bernau, etc. ? It is to be hoped that here too the iron broom will make a clean sweep before long ! ”

The response was less immediate in Berlin than in the provinces. The “ indignant crowd ” in Berlin took time to organise.

During the week that followed, the Nazi Press from day to day officially demanded the boycott of all Jewish shops and professional men, until in the end a result was obtained.

On 31st March, the eve of the official Boycott Day, the *Berlin 8-Uhr-Abendblatt* reported:

“ This morning a large crowd forced its way into two of the Berlin Courts, the ‘ *Amtsgericht Berlin-Mitte* ’ and the ‘ *Landgericht I*, ’ and demanded the immediate dismissal of the Jewish judges. With this was coupled a demand that Jewish lawyers leave the Court building. Sunday duty was arranged to meet the emergency. In the former Court the Jewish judges were replaced and in the latter it was provisionally arranged for deputies to take the place of the Jewish judges. Then the Jewish judges and lawyers left the building, among them Soelling, the President of the *Landgericht I*. ”

The next day the Prussian Minister of Justice, Herr Kerri, officially confirmed the expulsion of Jewish judges and lawyers, and a week later the text of the decree ordering the dismissal of Jewish judges and non-admittance, for the future, of Jewish lawyers was issued. This gives point to Goebbels’ remarks in his broadcast on 31st March: “ We do not want lawlessness. Whatever happens in Germany will be peaceful, orderly and disciplined. ”

We must repeat, this is the usual sequence. First, the Nazi Party, its Press and its Storm Troopers organise “ spontaneous indignation ”; then the State authorities step in and suppress the “ disorders, ” not of the terrorists, but of their victims; and finally the Government passes a decree to sanction and legalise the oppression.

JUSTIFYING THE BOYCOTT

It was in Western Germany that revolver and rubber truncheon attacks began. On 10th March the Cassel Storm Troops occupied the Tietz department stores and threatened and photographed every customer. On the same day in Essen, Bottrop and Mülheim-on-Ruhr they stopped persons from

entering Jewish shops. The latter naturally had to be closed and a Nazi official *communiqué* explained: "The National Socialist population evidently would not stand for the further existence of Jewish department stores and shops." At the same time, in Berlin, demonstrations took place against Jewish firms. These spread on 11th March to Hamburg and Breslau, and on 13th March to Frankfurt on the Main and Karlsruhe. After this date the German Press no longer reported such incidents.

This sudden silence on the "Jewish question" was the first response in Germany to the world-wide protests against the events related above. The second response was more sinister. *The Völkischer Beobachter* claimed that, through the general indignation created abroad, "the Jews had declared war upon Germany." Headlines appeared: "Mad Jew Propaganda in London," "Insolent Jews in America," "Boycott the Jew!"

On 31st March, according to the official German news agency, Hitler had several hours' conference with Goebbels about the "fight against the international Jewish atrocity and boycott propaganda against Germany." This alleged Jewish atrocity propaganda was nothing more than the reports of the German correspondents of the world's Press on what had actually taken place in Germany. The movement abroad to boycott German trade was by no means confined to Jews and was the expression of the natural reaction of many humane persons to such reports. The German Jews, deprived by censorship of every possibility of public appeal or defence, could not in any case have had the slightest share in organising the world-wide protests. It is even true that thousands of German Jews in these days actually sent abroad messages trying to pacify the atmosphere. Many of these messages were sent voluntarily, the motive being either cowardice or shrewdness, the majority, however, under actual pressure. It has subsequently been learned for certain that Jewish business men with considerable connections abroad were "officially inspired" to send out telegrams to their foreign business friends, stating that the sufferings of the Jews in Germany were not nearly as bad as

people abroad seemed to think, and imploring friends abroad to stop "atrocious propaganda," as this was doing the Jews in Germany more harm than good.

None the less they had to bear the brunt of the organised "popular indignation." Protesters abroad were out of reach. For them, the Jews in Germany had to stand hostage. They were to be made to suffer because foreign Governments omitted to stop the newspapers in their countries from printing the truth about the Third Reich.

On 29th March, thousands of posters were exhibited bearing the following official proclamation issued by the Nazi Party leaders:

"Men and women of Germany! The people responsible for this mad crime, this base agitation by atrocity-mongering and boycott, are the Jews in Germany. They have asked the brethren of their race abroad to fight against the German people. They have spread lies and calumnies. That is why the Reich leadership of the movement for German freedom has decided, in defence against these criminal slanders, to place a boycott upon all Jewish shops, department stores, offices, etc., from Sunday, 1st April, 1933, 10 a.m. We ask you, German men and women, to fall in with this boycott. Do not buy in Jewish shops and department stores! Do not go to Jewish lawyers! Avoid Jewish physicians! Show the Jews that they cannot drag Germany's honour into the mire without being punished for it! Whoever does not comply with this demand proves himself thereby on the side of Germany's enemies!"

At the same time the Nazi leaders published eleven paragraphs of detailed instructions for the organisation of the boycott, for the formation of local committees of action which were to act through the local Nazi Party organisation, for activity "in the smallest of hamlets," and for arranging "tens of thousands of mass meetings." All this was to be done "without laying a hand on a single Jew"—an instruction which must have seemed a grim joke to those who knew what had already taken place, and who realised that it was none other than Julius Streicher who was to be put in charge of the campaign.

Streicher started his work on 30th March by addressing the Press. A newspaper summarised his remarks as follows:

“In any case the ball had now been set rolling, it was now of no consequence whether the atrocity propaganda abroad stopped or not. This propaganda abroad against Hitler provided a welcome motive, and the campaign would now go forward; it was absurd to imagine that the Storm Troops would now allow themselves to be stopped. As far as he, Streicher, was concerned, he was very well satisfied; the only thing he had been afraid of during the last few weeks was that the fight to destruction against the Jews might somehow have stopped. If that had happened, he was convinced, the national revolution would have broken down through its own incompetence. Fortunately this danger had now been finally and definitely avoided; as far as he, Streicher, was concerned, they could trust him to make a clean job of the Jews.”

Streicher did not overrate his own thoroughness. He organised boycott committees in each district. Jewish firms, physicians and lawyers were listed. Storm Troop sentries were posted in front of the shops to be boycotted, and their windows were plastered with inciting posters. Mass meetings and demonstrations were arranged, anti-Semitic slogans were plastered on all walls, houses, lorries, etc.

This preparatory work was later referred to by Hitler himself as “most methodical.”

On 31st March, the eve of the boycott day, the Press agitation reached its climax. *The Völkischer Beobachter* appeared with the headline: “Beat the universal enemy!” Regarding the Jews who fought in the Great War and died for Germany, it wrote:

“What the Jews did during the war is no longer a secret. In so far as they went to war at all they were forced to do so by conscription; they had to be forced because Germany is not their fatherland. The remaining Jews saved their lives as war profiteers and war dodgers. After the war, Jewish agitators in Germany gave a lead to freed gaol-birds, deserters and Marxist traitors.”

Finally the assault of 60 millions on 600,000 was described as a “heroic defence”:



"Beware, a Jew! Consultation forbidden," boycott placard in the window of a Jewish X-ray specialist, Berlin, early April, 1933.

Es ist verboten,
in diesem
jüdischen Geschäft
zu kaufen.

Das Aktions-Komitee
der N.S.D.A.P.
Königsplatz, Berlin, W 42

Als Protest
gegen die
ausländische
Greuelhetze
schliessen wir
für heute
unsere Verkaufsräume

“It is forbidden to buy in this Jewish store—signed, Committee of Action of the N.S.D.A.P.” and “As protest against foreign atrocity agitation we are closing for the day,” two placards that tell their own story on the window of a store in the west end of Berlin, April 1933.

“Judah has striven to harm the German people but has given it a blessing. On Saturday, 1st April, at 10 a.m., there begins the German people's defence against the universal criminal, the Jew. There starts a fight such as has never been dared before throughout all the centuries. Judah has asked for the fight, it shall have it ! It shall have it until it recognises that the Germany of the Brown battalions is no Germany of cowardice and surrender. Judah shall have the fight until the victory is ours !”

On the morning of 1st April, 1933, Storm Troops marched through the streets of German cities, towns and villages, armed with posters, paint-pots, rubber truncheons and revolvers. At 10 a.m. all the windows of Jewish shops and all the brass plates of Jewish physicians and lawyers were smeared in large letters with the slogans : “Perish Judah,” “Do not buy from Jews,” “Death to Jewry,” or simply the one word : “Jew.”

Storm Troop sentries were posted in front of every door, many Jewish shops did not open at all, others were soon closed. The Berlin tramcars carried flags. Yet in spite of all this it was to be noticed that the population did not react with enthusiasm. Passers-by looked on silently and often with disapproval. In some cases persons even attempted demonstratively to enter Jewish shops.

In Berlin, Unter den Linden and its surroundings were excepted from the boycott, presumably because in this street are situated the big hotels frequented by foreigners, and the offices of the international Press. But in the provinces the official reports stated : “The campaign has been carried through without a hitch. There has been complete discipline and order and no force has been used.”

Special measures were adopted to maintain this fiction abroad. This was achieved in Düsseldorf and in Darmstadt by depriving the Jews of their right to renew their passports. In Breslau and Königsberg the passports of Jews were confiscated. On the night of 1st April, Jews who were found on trains at the German frontier were taken out and sent back to what had once been their homes. The next day a special

permit for crossing the frontier was made obligatory for Jews.

Censorship of the Press was also rigid. Only a few reports like the following, in *The Frankfurter Zeitung* of 2nd April, appeared:

“107 Jewish business men in Regensburg have been taken into custody to date, others have asked to be arrested for their own safety.”

Or this, reported by *The Conti-Buro* from Annaberg, in Saxony:

“In this town this morning a strong detachment of Storm Troopers appeared in front of all Jewish shops, and every customer, as he left one of these shops, was marked on the face with a stamp: ‘We traitors bought at Jewish shops.’”

It is clear that there were adequate reasons for refusing to let the victims of 1st April leave the country.

“NO VIOLENCE”

The following series of reports indicates in detail the manner, not in which “atrocities stories” are invented, but in which they are explained away when by a slip they have come inadvertently to light. *The Telegraphen-Union* reported on 1st April:

“Kiel, 1st April, T.U.

“At about 11 a.m., in front of the Jewish furniture store, Schumm, an altercation arose, in the course of which the son of the Jewish owner assaulted an S.S. man. When a comrade came to the S.S. man’s aid a free fight followed between the two of them and the Jewish business man who had come out to help his son. In the course of this fight a shot was fired which seriously wounded the twenty-two-year-old S.S. man, Walter Asthalter, Kiel, in the chest.”

The report makes it clear that a shot was fired. Both S.S. men and Storm Troopers are invariably armed, not so often Jewish business men; the reader might guess not implausibly that the shooting was done accidentally by one of the Storm Troopers.

But this is how the incident becomes reported by the semi-official *Wolff Telegraphen-Bureau* :

“ Kiel, 1st April, W.T.B.

“ The son of the furniture dealer Schumm, who this morning, in front of his father’s shop, fired at an S.A. man, severely wounding him in the abdomen, has been shot on the premises of the police station to which he was taken. It is reported that some people demanded at the police station that the door leading to the cell where Schumm had been placed should be opened. When this request was granted, several shots were fired and they took immediate effect. The body was sent to the Institute of Forensic Medicine.”

The above statement describes a clear case of lynching with the connivance of the police. The very same day, however, the same semi-official bureau “ corrected ” its report :

“ Kiel, 1st April, W.T.B.

“ This morning, at about 11.30, the Jewish solicitor Schumm fired at the S.S. man Walter Asthalter in the Kedhenstrasse, wounding him in the abdomen—according to present information without the slightest provocation. The S.S. man has since died in hospital. An excited crowd collected in front of the police headquarters before Schumm could, on the instructions of the *Oberpräsident*, be taken away. . . . The excited crowd forced an entry into the police headquarters, where Schumm was killed by revolver shots. The whole thing happened so quickly that the police were unable to stop it. The crowd also entered the shop of solicitor Schumm’s father in the Kedhenstrasse and destroyed its contents.”

The above case provided a formula for reporting all incidents which could not be hushed up. In future the clumsy preliminary stages were avoided, and the Jewish victim was from the beginning described as a criminal justly punished by an excited crowd.

“ PROTECTIVE CUSTODY ”

The logical sequence to the fiction of the “ excited crowd,” was arrest for the purpose of “ protective custody.” Protective

custody means in effect detention in a concentration camp. The Rabbi of Rathenau, the Rev. Abraham, was held in protective custody at Oranienburg and has thus described some of his experiences :

“ One thing I learned very soon : not to put up any resistance. Whether they gripped me by the legs or by the neck, whether they clutched my throat or beat me, whether they swung chairs over my head or hit me with rubber truncheons and pushed a revolver under my nose . . . I was helpless. My head swam after these blows, and the only fight I put up was not against my tormentors, but against the weakness that threatened to overcome me.

“ On the very first day Storm Troop Leader Stahlkopf summoned me to Room 16, the so-called ‘ Police and Examination Room.’ The windows of this room looked out on the backyard, so that on the street and in the camp no one could hear the cries of those who were examined. Room 16 was under direction of Storm Troop Leader Stahlkopf and two uniformed police officials. I was obliged to bend across a chair and Stahlkopf gave me innumerable beatings with a rubber truncheon. The indignity done to me surpassed all limits, for I was obliged to undress and was beaten on the genital organs.

“ After one and a half hours of torture I left Room 16 hardly capable of standing up, and trembling with shame and helpless indignation.

“ The Jews interned at Oranienburg consisted of about 55 persons. Thirty-nine of them were boys taken from a Jewish boarding-school near Berlin. They were no more than children, yet they were kept in custody for six weeks. Even this short stay in Oranienburg was enough to cause the mental ruin of many of them for life. One of them, a nineteen-year-old boy doing mess work for an S.A. man, was badly beaten on the very day before his release. It was alleged that he had stolen a mark from his master. He was first taken to Room 16 in order to make a confession. When he had been beaten to a state of semi-consciousness he admitted everything they asked. He said that he had hidden the money in the courtyard, and they let him look for it for half an hour. Naturally he could not find it, as he had neither stolen it nor hidden it. Later on, when I spoke to him in secret, he assured me that he had only made the ‘ confession ’ in order to gain time and get a respite from the beating. I believed him, I

am sure he did not lie to me, as he clung to my moral support as one drowning clings to a hand held out to help him. As the mark could not be found they went on brutally beating the boy until, to get another half-hour's respite, he pretended to have hidden the coin in some other place in the courtyard. This process was repeated three or four times. We older prisoners could not bear the sight any longer and so we smuggled a mark into his pocket so that he could return 'the stolen money' and be freed of torture. The last mishandling of the boy took place that evening at about 9 o'clock. S.A. men entered our dormitory, asked to be shown the 'thief,' stripped him, and beat him with their rubber truncheons. We heard his cries, his agony—but could do nothing.

"The Jews in Oranienburg were generally called the 'sanitary company.' One night we went to the lavatory as usual to do our job. We had brought along the necessary kit. Storm Troop Leader Stahlkopf happened to come on inspection. He shouted: 'What do you want a cloth for? To clean the pan? You Jewish pig of a Rabbi! Why don't you use your dirty fingers?' So I had to dig into the excrement with my fingers. Stahlkopf added insult to injury by giving me the name 'Director of Latrines.'

"This kind of work was especially reserved for Jews on Saturdays. 'It's your Sabbath, you Jewish swine. We'll see where your avenging Jehovah is when we make you dance to our tunes in the pigsty.'

"The big Jewish festivals were approaching. We were anxiously wondering whether the S.S. men might know the dates of these festivals; if they did, we feared even worse tortures. For this reason we agreed to avoid every hint as to the coming festivals. We had forgotten, however, that our relatives and friends, unaware of the situation, would send us New Year greetings. As those letters were censored the Storm Troopers got to know the dates, so that there was no further purpose in attempting to hide them. Under these circumstances I went to see the commandant of the camp to ask for a holiday and for permission to hold divine service. The answer was: 'Nothing of that kind here!'

"Instead, when the first festival came, all those who were Jews were called at 6 a.m. to do a special job. We were quick-marched around the courtyard and then ordered to stop in front of the manure pit. We had to climb into it and there line up. I was dragged out of the midst of my comrades and put into the centre of the pit. S.S. Leader Everling shouted at me: 'Well, Rabbi, you can hold your divine service here!'

“ Every instinct in me rebelled against having our faith thus dragged literally into the mire. I stood silent.

“ Everling: ‘ So you refuse to obey orders ? ’

“ ‘ I do not hold divine service in a manure pit ! ’

“ Everling dragged me out of the pit—rubber truncheons and the butts of rifles rained blows upon me. I was carried to my bunk and for two hours lay unconscious.

“ That afternoon we were brought to the same manure pit, where the others had had to work all the morning. This time Everling ordered me to deliver a lecture on Judaism and other religions.

“ I began :

“ ‘ The Jewish, in common with other religions, is based upon the ten commandments and upon the beautiful Biblical injunction : “ Love thy neighbour as thyself . . . ” ’

“ Here Everling interrupted me : ‘ Stop, you pig, we’ll teach you what loving one’s neighbour means ! ’

“ They then proceeded to mishandle me terribly. I became feverish and was seized with cramp. When at last I was let go my body was so sore that I could neither sit nor lie. I passed a night of terror, full of nightmares and feverish hallucinations. The next morning my condition was serious and I was taken to hospital. Here I met non-Jewish fellow prisoners, Social Democrats and Communists, who at personal risk went out of their way to show me sympathy. I stayed two weeks in the hospital. Later on I learned that for a few days I had been in serious danger of losing my life.”

The sufferings of the Rabbi of Rathenau were and are not exceptional. From behind the walls of S.A. barracks and the electrically charged wires of the concentration camps, victims have occasionally escaped to the outside world. Their testimony, much of it declared upon oath before competent notaries, exists for the examination of every interested person. But this is a special subject into which this book cannot afford the space to enter too deeply. It is sufficient here to add only that, to enquirers, the Reich authorities have explained that protective custody—that is, indefinite detention without trial and without appeal—is custody for protection not of the person arrested but of the State.

CHAPTER III

1934: ON TO POGROM

"Who fights the Jew, fights the devil!
Who masters the devil, conquers Heaven!"

(Julius Streicher.)

IT IS NOT a matter in dispute that the principal hopes held out by the Nazis to their supporters, at least in the economic field, have not yet been realised. The N.S.D.A.P. had always declared itself a "workers' " party, its twenty-five "unalterable" programme points contained promises respecting liquidation of multiple stores, great estates and trusts, "liberation from interest servitude," abolition of profiteering and unemployment, improvement of conditions of labour, which are not even yet on the way to realisation. It is not the purpose of this book to discuss whether these aims are desirable, whether the National Socialist leaders can or will realise them, or even whether they do in fact wish their realisation. These are all matters outside its scope. But it is not in dispute that the absence of ostensible progress in these directions had, in 1934, disappointed many of their supporters who eagerly awaited it. To quiet this disappointment, emphasis had to be laid on the achievements accomplished in less tangible fields, "spiritual regeneration," "national liberation," and so forth, with their reverse-side-of-the-medal concomitants of propaganda pride in "Aryanism" and despising of the Jew. During this period there was no alteration in the attitude to Jews described in the previous chapter, no remission in the treatment meted out to them.

In May 1934, the situation grew more serious. By instruction of the Führer, the Reich Minister of Propaganda, Goebbels,

launched a nation-wide campaign "against grumblers and mischief-makers." The campaign was to last six weeks. Throughout May and June the country was to be inundated by a wave of propaganda, demonstrations and mass meetings. On 11th May, Dr. Goebbels personally opened the campaign. In his speech he thus referred to the German Jews:

"We have been very lenient with the Jews. But if they think that therefore they can still be allowed on German stages, offering art to the German people; if they think that they can still sneak into editorial offices, writing for German newspapers; if they still strut across the Kurfürstendamm as though nothing had happened, they might take these words as a final warning. Jewry can rest assured that we will leave them alone as long as they retire quietly and modestly behind their four walls, as long as they are not provocative, and do not affront the German people with the claim to be treated as equals. If the Jews do not listen to this warning, they will have themselves to blame for anything that happens to them."

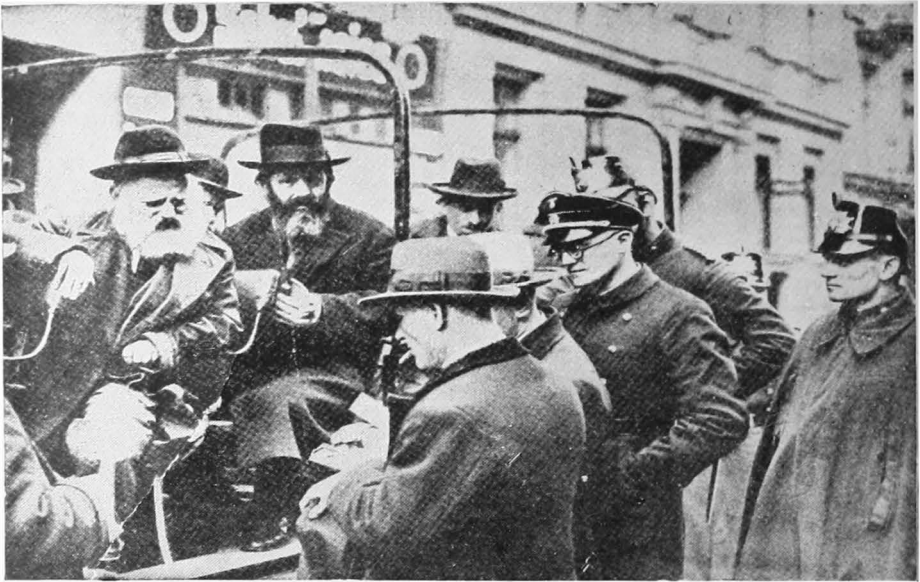
It was not to be expected that this speech, delivered within ten days of the publication of the Ritual Murder special number of Julius Streicher's *Stürmer*, should act otherwise than as a signal for intensification of the National Socialist attitude to the Jews. This speech was not alone. The generality of the Nazi Press began to imitate its tone and the style of its incitement from the model of *The Stürmer*. The Press in Germany has, as is known, declined in circulation since the advent of the Third Reich. To whatever cause this may be due, rigorous censorship, monotony owing to the necessity of journalists taking instructions from the Propaganda Ministry, the fact is attested by figures published by the newspapers themselves. Many long established and internationally known journals have suspended publication altogether. Goebbels' own newspaper, *The Angriff*, dropped in circulation from 200,000 copies prior to 1933, to 53,000 in spring, 1934. Coincidentally with the campaign against "grumblers and mischief-makers," *The Angriff* was taken over by a new managing editor, Herr Schwarz von

DIE DEUTSCHEN JUDEN

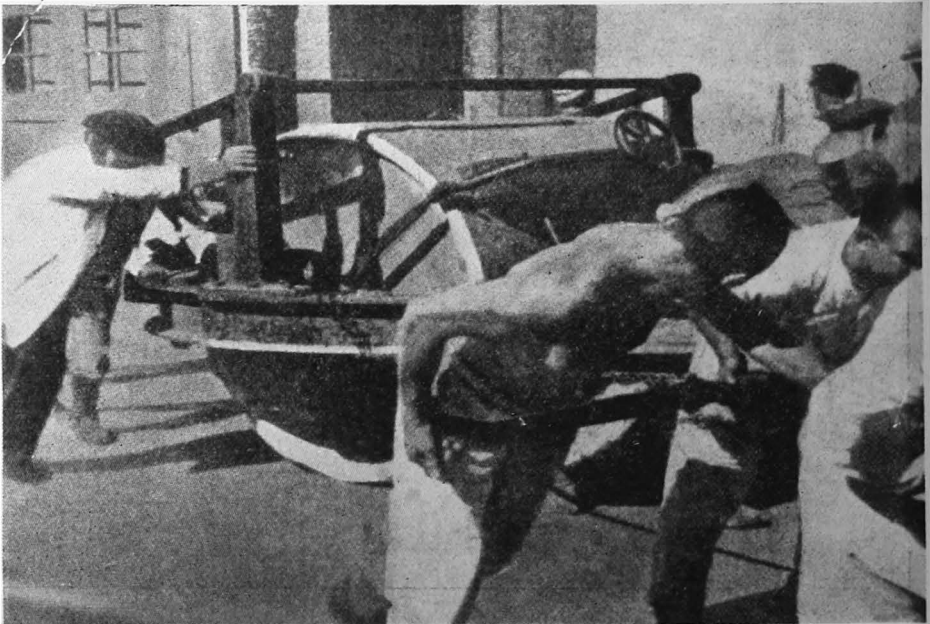
el-Café-Biedermann
Besitzer Gustav Dreifuß



On the Swiss frontier: S.A. sentry in Gailingen near Diessenhofen warns two Swiss visitors against entering a café owned by a Jew. On the door may be seen the mediæval sign of the Jew : a Yellow Spot on a black ground. Newspaper cutting.



The police taking part in Jewish persecution. Jews arrested following a raid in the Scheunen district of Berlin.



After the raid—in the concentration camp. In Dachau concentration camp Jews of sedentary upbringing are forced to heavy labour, such as the hauling of rollers.



STREICHER, the leader of the German jew-baiters, in the place of honour next to Hitler at the Nuremberg Party Congress, September, 1935.



ROSENBERG, Chief of the Foreign Department of the N.S.D.A.P.

After Streicher the strongest anti-Semites among the German leaders.



GOEBBELS, Reich Propaganda Minister.



“Shun Jewish doctors and lawyers,” a boycott placard in the streets of Berlin.

Berk, who immediately endeavoured to restore the falling circulation of his newspaper by adapting the pillory methods of *The Stürmer* to the Berlin Press.

“ We do not sing the praises of pogroms, we do not call for the persecution of the Jews, but we do want to show how the Jew once again dares to behave and how he ought to behave. . . . We hereby ask all our readers, party members, Storm Troopers, and workers, to draw our attention to any case of Jewish insolence that has come to their notice during the last months and weeks, so that we can give it due publicity in *The Angriff*” (*Angriff*, 11th May, 1934).

A few days later, on 17th May, *The Angriff* started the system of open denunciation. The managing director of the Kaiser-Keller Hotel in the Friedrichstrasse in Berlin was mentioned by name and accused of neglecting to provide National Socialist newspapers lest they should hurt the feelings of his Jewish customers.

Another article dealt with the reading-room on the Kurfürstendamm where foreign newspapers were on hire. The article declared in print and purported to prove by selected photographs that, of course, the majority of the readers interested in the non-Nazi world Press were, or at least looked like, Jews.

THE 30TH JUNE—1ST JULY

The campaign against the “grumblers” culminated, as all the world knows, in the events of the 30th June—1st July. The massacre then taking place indicated that the régime faced serious crisis. Hitler has described it as having been necessary to avert the outbreak of a plot against himself. The explanation rests upon his unsupported word, and all those whose trial might have established the facts were executed without opportunity of exculpating themselves. The “plot” contention has been accepted more widely by National Socialist supporters than by foreign observers, but in any case it cannot be in dispute that the massacre was made the occasion of the elimination

of persons from many and quite separated social circles. The chief of staff, Röhm, with many lieutenants and colleagues of adventurer type among the Storm Troopers, were butchered. The former Chancellor, Schleicher (later exculpated by Hitler in a speech to army chiefs in the Kroll Opera House), was shot dead, with his wife. Dignitaries of the local Bavarian administration, old enemies of the Nazis from the early days, and leading figures in Catholic circles and close to the Vice-Chancellor, all these were among the dead. It was not to be expected that, in those days of excitement, and the paying off of grudges, German Jews should escape scot-free. To this day the number of victims of 30th June–1st July is still unknown. A typical instance of the small man who suffered in the rush was Leo Stein, a young Jew seized by the police on 2nd July during a street disturbance in the Scheunenviertel, a poor quarter of Berlin. On the following day his body was returned to his parents with the comment that the young man had jumped out of a window at Alexanderplatz police headquarters.

Another example of the repercussion of these violent days expressed in mishandling of Jews occurred in Gunzenhausen, and is described in Chapter V. In Silesia the repercussions of the events of 30th June, on the Nazis and particularly on the Storm Troopers, were stronger than elsewhere. The supreme chief of the province, Edmund Heines, and several of his right-hand men, among them Willi Schmidt, had been murdered as well as Röhm. In Beuthen, Ratibor and other towns there was murmuring among the S.A. men. On 3rd July, the National Socialist paper *Forster Tagblatt* reported in familiar phraseology :

“*Shot while trying to escape.*—Hirschberg, 3rd July. In the night of 1st–2nd July four prisoners who were being transported to Goerlitz were shot while trying to escape. The persons concerned are the former barrister Förster, a man named Zweig and his wife, and a shopkeeper Charig, all from Hirschberg.”

The incident in this case did not escape the attention of the foreign Press, being reported in *The Times* and other newspapers and, in some detail, in *The Daily Herald*, of 19th July.

The precise origin of the affair is not certain. It has, of course, been alleged that the pogrom was encouraged from above to distract and provide a safety-valve for the excitement of the Storm Troopers. Other accounts report overhearing such comments from those taking part as: "Why should these swine be allowed to remain alive now that our leaders have been killed?" though these in themselves would not prove a spontaneous origin of the disorder. In any case what took place was a wholesale affair. Jewish shops were wrecked, flats burgled, the inmates driven into the streets, struck and herded into the riding-hall of the barracks. One of the victims describes what took place further as follows:

"We were made to stand in a row facing the wall. Behind us were posted S.S. men, rifle in hand. Quite near me stood the barrister Förster, thirty years old, Dr. Zweig the physician, sixty years old, his wife, fifty-six years old, and Charig, a business man of about forty-two. . . . At 1.30 a.m. Dr. and Mrs. Zweig, Förster and Charig were bundled into an open lorry. . . . We others had already been pushed into a car. . . . After covering about five kilometres the car we were in stopped and we were told there was some engine trouble. We were ordered to leave the car and line up on the side of the road.

"The lorry had stopped about two to three hundred yards behind us. Suddenly we heard four shots in quick succession, and crying and moaning. Then we were again bundled into the car and brought back to Hirschberg.

"The bodies of those 'shot while trying to escape' remained in the ditch until Monday noon, guarded by a few Storm Troopers. All four of them had been shot in exactly the same way: a revolver bullet through the jugular vein."

This was not the first encounter of Zweig and his wife with intolerance in Hirschberg. Though this previous circumstance was of a far less serious character, it deserves not to be ignored, as illustrating the conditions under which German Jews lived in Silesia and which could so easily in moments of popular uneasiness, as on that night of 3rd July, be turned to pogrom.

On the 11th January, the local Nazi journal, *The Hirschberger Beobachter*, printed (ironically enough) an In Memoriam notice, including, among other mourners' names, those of the Zweigs. The next day it published the following announcement:

“Through an error on the part of an apprentice an advertisement by a Jew appeared yesterday in our advertisement columns. We hereby firmly declare that our attitude to Jews remains as before, that we will have nothing to do with them, and that in the future as now we shall accept no advertisements from Jews.”

AFTERMATH OF MASSACRE

Whatever the degree of spontaneity or encouragement contributing to such incidents as that at Hirschberg, there can be no doubt that, during the puzzled aftermath of the 30th June—1st July, the Reich authorities once more directed attention to the Jews. On 24th July, *The Westdeutscher Beobachter* reported a speech made by District Leader and State Counsellor Grohé to 100,000 members of the Hitler Youth organisation.

“The Jew is the enemy of every decent community the world over, the Jew is the foe of labour; he lives by profit and is always eager to destroy other peoples. That is how it was even thousands of years ago, that is how it was long before Christ, who is well known to have said that Satan was the father of the Jewish people. Everything devilish comes from the Jews. . . . Every German boy and every German girl should be ashamed even to give a friendly look to a Jew. . . . If ever the peoples of the world are to live in harmony the Jew must perish !”

The July 1934 number (No. 13) of the journal *Deutscher Mittelstand* (official party organ and official journal of the craftsmen and trading middle-class in the Rhine-Main industrial district, edited by W. G. Schmidt, “Leader of German Handicraft”) contained a list of the Jewish firms, doctors and lawyers, “within the ancient city of Frankfurt on the Main,” occupying two pages, and added the slogans: “Boycott the

Jews!" "Who buys from a Jew is a traitor!" The next number published the names of "Jewish firms in Greater Frankfurt," announced further lists for other towns to appear in forthcoming numbers, and noted: "The basis for these lists has been placed at our disposal by the District Office Leadership of N.S.Hago.¹" Presumably because two errors in the first list had to be admitted—those named had been of "pure Aryan" origin and in fact members of the N.S.D.A.P.—this further list was stated in exact detail, as follows:

"G. Drescher, confectioner, Jewish wife, Eschersheimer Landstrasse 102.

Bacherbach & Hess, sack manufacturers, Hanauerlandstrasse 137 (in this firm Hess is a Jew and the other partner, Erich Weihe, is a party member).

Enes & Co., metals, Sonnemannstrasse 6 (is a party member and also a member of the N.S.Hago, but his wife is a Jewess)."

Is the National Socialist movement to be held guiltless of the natural consequence? No. 197, 1934, of *The Frankfurter Volksblatt* reports:

"Animated scenes took place in front of the well-known Jewish shoe shop, Strauss, and looked like assuming a threatening character."

In No. 37, September 1934, *The Stürmer* published an article entitled: "The Jew in Hirschberg." The incidents of two months previously were referred to by a mention of "the arrest of Zweig, Charig and Förster." It was not mentioned that they were dead. Space was found, however, for details of another kind in respect to alleged actions of Hirschberg Jews:

"He took this child of poor parents, only 23 years old . . . into his house as a typist. She had to comply with the desires of the old Jew. What frightful things the Jew did to her the neighbours can tell . . . they even saw him through his open window with the girl, in a state which absolutely defies description. . . . When are we going to get a law that finally frees non-Jewish women from the danger of defilement by an alien race?"

¹ Nazi retail-dealers' and handicraftsmen's organisation.

On 19th December, 1934, Dr. Goebbels' *Angriff* denounced a Jewish doctor called Fritz Meyer, of Berlin, Kurfürstendamm 36, who had been consulted by an American student:

"The young American woman told him that she meant to spend a year studying in Berlin, whereupon Dr. M. said in an insulting manner: 'So you want to study in Germany—that doesn't do much credit to your taste. . . .'

"This is a case of very crude atrocity propaganda, which has already been brought to the attention of the police. . . . The extent of the secret hate such intellectual Jews as these feel against the new Germany can be judged from the fact that by making such comments the doctor ran the risk of losing a patient who might pay him well for a year."

As to the fate of Dr. Meyer the next day's *Daily Herald* reported:

"Attempts to get into touch with him by telephone to-night have failed. Similar attacks by *The Angriff* in the past on various individuals for sundry offences have generally ended in the pilloried person being taken into 'protective custody.'"

With the close of 1934 Streicher was to begin that winter his most striking all-German campaign to date.

CHAPTER IV

1935 : POGROM THROUGHOUT GERMANY

"Of course the Jew is a human being too, I won't deny it. . . . But after all, the flea is an animal too, isn't it?—only not a very pleasant one. . . . We owe it to ourselves and our consciences . . . to make him impotent" (Minister Goebbels in his pamphlet *Der Nazi-Sozi*, Eher-Verlag, Munich).

THE NOVEL FEATURE of the intensified campaign against German Jews in the winter of 1934-35 was the appearance of a Berlin Jew-baiting paper, precisely after Streicher's model, *The Judenkenner*. Hitherto the grosser forms of anti-Semitic incitement had been kept to the remoter country districts, far from the foreign correspondents. This discretion was to be abandoned.

The Judenkenner first appeared in February 1935, published by the *Weltbund der Völkischen* (World Union of Patriots), one of the international propaganda organisations of Alfred Rosenberg connected with the N.S.D.A.P. foreign political bureau. Throughout his career Rosenberg has been connected with *émigré* Russian White Guard circles, and the inter-influence not only of Streicher but of "Black Hundred" anti-Semitic precedent is discernible in this paper. *The Judenkenner* urges its readers to show "the Asiatic hordes" that Berlin is a German town—and asks them to communicate to its editors any information they may have about "Jewish rascalities." In a column called "In the Shadow of the Synagogue," there are headings like "Rapacious Jewish Lust for German Women," "Piggish Race Morals," "Defilements of Nurses," "Rape with a Revolver," "Yiddish Females waste Butter," "When shall we have a Law to stop Jews trading in Food?" (No. 4.)

Adjoining stands a further tit-bit allegation: that Gaston

Doumergue, at that time President of the French Republic, started his career as a copyist in a synagogue.

About this time the sequence: agitation-action-law, which we have recounted in respect to the law courts, was repeated in respect to apothecaries. In February 1935, *The Stürmer* claimed that, "in view of their lack of character, Jews are unsuited to the calling of a chemist." Only a few months before this the Reich Minister of the Interior had made it known that special restrictive measures against "non-Aryan" chemists would not be allowed. But after a few weeks of *Stürmer* activity it was reported in *The Confidential News*, published by the Reich Propaganda Ministry (a bulletin issued regularly to editors, etc.), that:

"For your information: All German chemists' shops are to be rid of Jews within two years. Jewish chemists who within that time have not sold their businesses are to have their property confiscated in favour of Aryan claimants."

On 17th April the Prussian Minister of the Interior established new rules for licensing of apothecaries, which have the effect of excluding whomsoever is of "non-Aryan descent," or "married to a non-Aryan woman."

By now the Jew could no longer expect justice in the courts. On this point *The Deutsches Recht*, the official periodical of Nazi lawyers, states clearly in its April issue:

"For whereas in any German citizen decency can be presumed, from Jews as racial enemies the reverse must be expected and decency accepted only in case of proof on every given occasion."

The "legal verdicts" which sanction breaches of the written paragraphs of the law at the expense of Jews arise from this attitude, which is active over the whole field of law, civil and criminal. In the civil sphere breaches of contract with Jews are excused. Thus on 31st May, the manager of a cigar store sued for the breach of contract occasioned by his dismissal. Judgment was given against him on the grounds that the continuance

of his employment would deprive the shop of its right to be called a "German business," "at a time when this designation is a condition of business success." A parallel case was heard in Wiesbaden in March. A shop assistant, who had to keep her seventy-one-year-old father and a brother who had been badly wounded in the war, was dismissed after the local Nazi Party organisation had threatened to boycott the shop if she was continued in employment. The court dismissed her action for damages for breach of contract. Also in 1934 the Wetzlar Court, contrary to all provisions of written law existing at the time, set the precedent for refusing to acknowledge the legality of mixed marriages. Not until September was this followed by the Nuremberg decrees and the law which punished both marital and extra-marital intercourse between Jews and non-Jews with imprisonment and hard labour.

Early in April a *Stürmer* propaganda procession, headed by companies of Hitler Youth bearing placards, marched through the streets of Berlin. The march passed deliberately through Scheunenviertel, the district in which the poorest Jews of Berlin live. Four Jews were so badly wounded that they had to be taken to hospital, and a Jewish restaurant was wrecked.

In Tauroggen, a Memel district, a maid killed her illegitimate child and was arrested. The National Socialist official organ in Königsberg, *The Preussische Zeitung*, immediately spread throughout Eastern Prussia the story that this was ritual murder. As a result Jewish shops were destroyed and pilfered in several towns, including Allenstein. A month later the Berliners were told this story as a ritual murder. *The Judenkenner* said:

"Year out, year in, in every corner of the earth, from country districts and in towns, both old and young disappear. Some of these are snatched away by the Jews so that they may spice the devilish meal of their thirty to forty millions, and enable them secretly and criminally to revel in the idea that, like that of those poor stupid victims, they will one day suck the blood of the whole of mankind when once they have stupefied it sufficiently."

The 1st May issue of this paper frankly declared its purpose:

“The sooner the foe kicks the bucket, the better for our people. We have granted the Jews and their followers probation. . . .”

The official National Socialist Party news bulletin in mid-July 1935 demanded “right away” the death penalty for Jews who let to “non-Jews” as sub-tenants or boarders, who employ “non-Jewish” domestic servants, or who, in the capacity of doctor or lawyer, give their services to “non-Jews.”

Reich Minister Göring’s newspaper, *The Essener Nationalzeitung*, published the final incitement on 4th July and declared: “Jews are murderers.” This is the level anti-Semitic agitation had reached in summer 1935.

THE BATTLE OF KURFÜRSTENDAMM

The Kurfürstendamm is the main thoroughfare of the Berlin West End. On a warm summer’s day like that of the 15th July, 1935, the pavements outside the coffee-houses are full. Business men and their wives go there to relax and Nazi officials to take a cup of coffee after dinner. Foreign visitors to Berlin forgather there. Jews eat in some of these cafés, for some of the side streets off the Kurfürstendamm constitute the main residential area of the Jewish bourgeoisie.

They have a depressed air and speak in lowered voices. They are indignant no longer, but are simply resigned to whatever may befall them. In a few suburbs and in the south of the city isolated Nazi troopers had smashed Jewish shop windows and had entered refreshment bars, knocking the glasses off the tables and bullying the customers. But here in the West End of Berlin nothing had happened yet. There was no need to worry, and there was nothing to prevent them from enjoying the quiet calm of the summer evening.

A Swedish-produced anti-Semitic film had been running for a few days in a cinema in this neighbourhood. *The Völkischer*

Beobachter reported that on the first night the film was shown there had been protests "caused by a large and obviously well-organised number of Jewish visitors," and added:

"Even though this act of Jewish impertinence was very wisely perpetrated in the dark, it proves, and particularly so in view of the official recognition given to the film, that Jewry exploits the attitude of the new Reich towards the Jewish question in a manner so shameless that it must certainly have consequences."

Booing in the dark, yet it must have been Jewish. A Jewish demonstration—such an accusation at this time could only provoke wry smiles on the part of those who sat on the Kurfürstendamm. But the article concluded: "Let them look out!"

And Goebbels' *Angriff* brought out the threat:

"Jewish audiences have dared to demonstrate in the darkness of a cinema. . . . Fortunately there are National Socialists who have more practical experience in cleaning up rows of seats than the gentlemen from the Kurfürstendamm. . . . A strong line is necessary: Jews will never again demonstrate in Berlin."

These were the warnings.

Shortly after eight a noise was heard from the direction of the cinema. It was the old slogan "Perish Judah" being shouted and the strain of "When Jewish blood spurts from the knife. . . ."

Presently shouting began also on the other side of the street. A few hundred youths stood outside the Café Bristol. No one was allowed to leave. The first row of tables was upset, the cutlery and china broken, the glass of the door smashed to smithereens. There were shouts and some blows struck. Some of the customers were pushed out into the street and forced to beat a retreat through rows of striking fists. Others, beaten and bleeding, lay on the ground. After a few minutes the café was turned into a shambles.

The destruction spread to the Dobrin and from there to the Uhland Eck. In one café the owner was knocked down and a few yards away lay a waiter knocked unconscious by a stone.

Customers fled bleeding into the back rooms. Cries of pain were heard over the whole street. But even louder were the old pogrom battle-cries and slogans: "Perish Judah!" "Death to Jewry!" A *Stürmer* poster fluttered like a banner over the gang of wreckers. Ultimately, police arrived and were posted in front of a few cafés, particularly those like the Kranzler, which are frequented by foreigners, for such foreigners as Poles, Italians and Roumanians had that night been mistaken for Jews and been beaten. The police, however, intervened but little. They arrested a man who proved to be a National Socialist. His companions followed him to the police station and the arrested man was released. Cars were held up in the streets and their occupants, if they appeared Jewish to the demonstrators, dragged out and beaten.

At midnight the pogrom slogans were still being shouted and Nazi songs being sung through the streets of the Berlin West End.

The following report of an eye-witness is characteristic of many similar statements. Made in an interview by the American Ensign, E. W. Wood of New York, it was cabled to the U.S.A. Press:

"E. W. Wood of New York, Ensign in the United States battleship *Wyoming*, 200 of whose crew came to visit Berlin early last week, happened to be on the Kurfürstendamm with a few shipmates when the notorious demonstration took place. In the course of the disturbance he saw two Jewish women being beaten by National Socialists. He tried to help the women and was set upon by the demonstrators, whereupon he was arrested by the police. He had to spend the night at police headquarters. After paying a fine of 50 marks he was released."

A few weeks later, on 5th August, the Reich Minister for the Interior, Dr. Frick, speaking at a meeting of the "Labour Front" in Essen, poured scorn on the international Press and the indignation aroused in it just because a few Jews "have been touched none too gently" on the Kurfürstendamm. The same day Reuters reported from Berlin that the Jew Dr.

Kleinfeld had died in hospital as a result of his injuries during the night of terror.

SHIFTING THE BLAME

The next day, 16th July, the world Press gave to the Kurfürstendamm events a publicity not altogether desired. Now that pogroms had moved from the inconspicuous backwater of village life straight on to the doorstep, so to speak, of the foreign correspondents, their existence could no longer be denied. They were explained in the following manner:

“The easily comprehensible demonstrations against the impertinent behaviour of the Jews” (thus began the official *communiqué* of the Berlin police headquarters), “yesterday attracted all kinds of sinister elements who thought that they might make use of this opportunity to further with impunity their purpose of enmity to the State, and by means of disorder bring discredit to State and party. The organisations of the party, particularly the Political Organisation and the S.A., immediately put themselves at the service of the police in order, by the most rapid possible restoration of quiet, to bring to nothing the subversive activity of these sinister forces. In fact the efficient co-operation of the police and the party organisations very quickly succeeded in putting a stop to all further disturbances.”

This explanation was not generally accepted by most foreign correspondents. They pointed to the organised character of the outbreak, as indicated by the simultaneous appearance of those taking part, and to the general passivity of the police. They pointed further to the incongruity of the official report implying excuse for the demonstrations in its opening phrase. *The Basler Nationalzeitung* in its evening edition of 17th July is frankly incredulous and pours scorn on the story with which *The Angriff* and *Völkischer Beobachter* now excused the riots, that during the alleged boozing of the anti-Semitic film a Jewish spectator had struck a Storm Trooper! However, the foreign correspondents were not to be deprived of further opportunity for first-hand observation.

The invasion was repeated on the Kurfürstendamm on 16th July. This time the visitors to the Café Hessler near the Kaiser-Wilhelm-Gedächtnis Kirche were the victims. On the same day the Wannsee bathing-beach was "purged" of Jews. Placards inscribed "Jews to be impaled" were carried along the beach, then the Jewish visitors were struck and driven away from the beach. On 18th July demonstrators attacked the Hansaviertel (a residential area also in the West End of Berlin). The demonstration was headed by a *Stürmer* placard which stated that "Jews violate children." The police closed an ice-cream shop and a café particularly threatened by the crowd. In the East End of Berlin a *Stürmer* placard was nailed to the wall of a synagogue.

On 19th July the Berlin correspondent of the Paris *Midi* reported that: "Since Monday not a single evening has passed without new incidents."

RESTORATION OF ORDER

The continuation of the incidents led to a heightening of concern abroad. Action was called for, action which would show the authorities' determination to bring such incidents to an end. To restore order, to end the riots, a new Police President of Berlin was appointed. Unfortunately public opinion, though it often reacts to world events in an humane manner, is short of memory and not well informed as to detail. Otherwise the appointment would have appeared incredible in its irony. For the new Police President, Count Helldorf, head of the Berlin Storm Troops from 1930-33, *had himself been concerned in the first anti-Semitic riots in Kurfürstendamm about a year before Hitler came to power.* More, he had been convicted in the courts for his share in them. And his first official act on being appointed was to order that all Jewish ice-cream shops should close after 7 p.m., thus compassing the financial ruin of the small Jews engaged in this trade, which is often run on very slender resources. Precisely to the pattern already quoted in respect to lawyers and chemists—the pattern of events later to

be followed also in the case of the Nuremberg decrees respecting "inter-racial" sexual relations—we have here again: agitation, followed by violence, followed by legal endorsement of the claims of the agitators and legal discrimination against the victims.

In respect to the appointment *The Angriff* stated: "Berlin will now be cleansed of Communism, Reaction and the Jews . . ."; it added that the streets of the city "will now again be a sight worthy of a State which places in the foreground the principle of race." On 20th July, 1935, a day after Helldorf's appointment, the Berlin Press was invited to the police headquarters to hear a lecture given by Police General Daluege on the subject: "The Jew in Criminal Statistics." Daluege claimed, and all papers followed him in reporting that: "A considerable, if not the main part, of all crooked deals are still invariably perpetrated by Jews." Those figures he quoted, if they proved anything, proved the opposite of his claim, for they indicated that even in the fields of crime that he selected the Jewish percentage is smaller than their proportion in the population. In fact he selected those crimes most favourable to his thesis, such as trafficking in drugs, gambling and petty thieving. He excluded the major crimes like burglary, manslaughter and murder, etc., for the share of German Jews in these crimes is infinitesimally small. Whatever the object of this lecture, and its character scarcely warrants its acceptance as a serious contribution to scientific criminology, it enabled the Press to greet the new Police President in front-page headlines as "our saviour from Jewish crime."

The appointment of Helldorf did not at first arrest the excesses that came to the notice of the international Press. On the 20th July, Jewish passers-by were again seen to be beaten on the Kurfürstendamm, outside the cinema exhibiting the anti-Semitic film which was made the occasion of the original disturbances. On the 21st a notice was seen in the window of a Jewish shop in the Bayrischer Platz: "I am a Jew, Germans buy in my shop at their own risk." Similar notices

were pasted in the window of the Kaufhaus Israel. The owner, ordered by the police to remove them, refused on the ground he had not placed them there. Perhaps because he was a British subject, and the delegation of British Legion officers who visited Germany during the summer was then in Berlin, they were removed by the fire brigade. More Jewish shop windows were broken and scrawled over on 23rd July. On 24th July the synagogue in the Münchner Strasse was daubed with slogans: "Race Defilers," "Bloodsuckers," "Jewish Pigs," "Out with the Jews," "Talmud Jews," "Out of Germany with the Pigs." On the same day more Jewish shop windows were broken. A Kurfürstendamm café closed since the opening riots was broken into and pillaged.

On 27th July the new Police President issued an announcement drawing attention to the fact that "individual actions" are not permitted against Jews. The announcement contained a pregnant observation:

"It is typical of the activities of the *provocateurs* that in several instances they have quoted my authority to deter police officers from doing their duty. . . ."

The announcement concluded:

"State and party are conducting the fight against Jewry by other methods."

STREICHER AND THE CAPITAL

It is an interesting reflection of the strength of world public opinion that in spite of the fact that he was the principal individual force behind the extension of Jew-baiting on to a national scale, even Julius Streicher found it necessary to absolve himself from responsibility for the Kurfürstendamm events. On 24th July, 1935, he explained in an interview in *The Angriff* that, while "he can fully understand the indignation about Jewish impertinence," yet "everything should be prevented which might be misinterpreted abroad." Streicher went on to speak about the absolute separation of the Nuremberg



The Stürmer propaganda procession. To-day a characteristic sight even in the cities.

Jews from the rest of the population. "We are doing all this in the interest of the Jews, because we happen to be decent people." This was an interview in *The Angriff*. In his own paper, *The Stürmer*, No. 29, he also asked for moderation:

"National Socialists, anti-Semites, anti-Jews! Let the Jew go on with his calumnies abroad. Don't let him provoke you. The Jew would like us to smash his windows, to spit at him, to beat him. The day of reckoning will come."

The general counsel of moderation was perhaps weakened in effect by the promise of the last sentence. Nor, perhaps, did the tone of the observations in other articles on the same page make for calm. One:

"When the Jews in Germany made *their* revolution, in 1918, human beings were slaughtered *en masse*. . . ."

Two days later a placard was set up in the Alexanderplatz. Attached to the placard was a tress of blonde hair and inscribed on it was the statement that in future the hair of every German girl who had to do with Jews would be so dealt with. During the night of the 1st-2nd August a *Gestapo* agent shot a man outside the Kaiser-Wilhelm-Gedächtnis Kirche. It subsequently appeared that he had quarrelled with the victim in a café and accused him of being a Jew. The victim was, however, an "Aryan" confectioner named Neuhaus. On 12th August a huge banner was fixed to the synagogue in the Oranienburgerstrasse. The banner portrayed a Jew in rags and bore the words: "This is how the Jews will leave Germany."

It would be idle to continue this catalogue. Proof that Berlin too had now fallen beneath the spirit of Streicher was given on 15th August. On this day Julius Streicher, Reich Governor of Nuremberg, made state entry into Berlin. Never previously had he addressed a meeting there, possibly once again in deference to foreign opinion represented by the many newspaper correspondents in residence. The day before his arrival Helldorf announced the dismissal from the police force of all

former front fighters with one "non-Aryan" grandparent, until then retained in service. Thanks to advance publicity in the whole Press, particularly in *The Angriff*, the Sportpalast, the largest Berlin hall, was sold out, and Streicher had to speak at an overflow meeting. Present in Streicher's honour were Reich Propaganda Minister Goebbels, Police President Count Helldorf, and the National Socialist Hohenzollern Prince August Wilhelm.

"WHEN JEWISH BLOOD SPURTS FROM UNDER
THE KNIFE . . ."

The Kurfürstendamm riot was a signal to the whole Reich. After a few days had passed, every town began to exhibit posters with denunciatory lettering. All over the country Storm Troopers marched through the streets singing pogrom songs. From the Rhine to Memel, from the Alps to the sea, the party and the Storm Troopers accepted the lead that had been given in Berlin.

Jews were expelled from the market-places, chased out of their houses, assaulted and beaten. Encouragement to this violence was given by the organ of the S.S. whose leader, Himmler, is incidentally the chief of the Secret Police (*Gestapo*). In this periodical, *The Schwarze Korps*, the Nazi lawyer Dr. Zarnck explained that any German has the right to arrest a Jew whom he sees in the company of a German woman, or otherwise behaving in an obnoxious manner, or acting in a manner calculated to "hurt the sacred feelings" of a German:

"If the Jew should put up resistance the German has the right to use force. Where the Jew cannot identify himself satisfactorily, or where he may be expected to try to escape, it is in certain cases permissible also to bind and gag him."

In small towns S.A. Troopers are often called in to help, from neighbouring regions, lest any sentimental feeling should restrain persecution of old neighbours and personal acquaintances. In the market-places of Oranienburg, Löwenberg, Rheinsberg, Schwedt and Frankfurt on the Oder, towns not far

from Berlin, Jewish dealers were expelled by Storm Troopers sent from the capital. In the immediate neighbourhood of Berlin these tasks were generally entrusted to the Köpenick Storm Troops, who had a reputation for ruthlessness. (They were responsible for the murder of the Social Democrat Stelling.) This particular squad visited Friedrichshafen, Erkner, Rahnsdorf, Wilhelmshafen, Rüdersdorf and Köpenick itself. According to a report from Rüdersdorf, Jewish houses were ransacked at night. A Jewish woman doctor, for having attended a wound in the head of someone who had been assaulted, was herself badly beaten and wounded.

Naturally, German papers and news agencies were not and are not allowed to report openly any of these incidents. Nevertheless, there occur accidental leakages which no censorship is capable of avoiding. Thus, on 10th August, 1935, it was reported without explanation that at Parchim in Mecklenburg, the entire Jewish population consisting of thirty-five persons had been placed in the town gaol. It was added that a few of the Parchim Jews had at first managed to escape to the neighbouring town of Hagenau and find refuge with some of the Hagenau Jewish families, whereupon all the Hagenau Jews had also been taken to prison.

On 2nd September, 1935, mass arrests of Jews were reported from twelve towns in Baden—here again, without any mention of accusation or suspicion of any offence whatsoever. From Wiesbaden came a report dated 24th August, 1935, that: "At 9 p.m. in the Schierstein suburb, crowds collected in front of the houses of nine Jewish families. The nine families were taken into 'protective custody.'" From Cologne, on 19th July, came the laconic statement that a Jewish couple had been arrested because they had had a quarrel with an "Aryan" couple residing in the same house. From Hamburg, on 12th August, came the strange news that the police had closed the offices of a company employing a Jewish staff, after six Jewish employees had asked to be taken into custody for their own protection.

Eye-witness accounts from refugees are available dealing with systematic house raids and beatings in Heilbronn (Swabia), Gladenbach, Alsfeld and Hanau (Hessia), Nordhausen (where a cattle dealer named Selig and an eighty-two-year-old merchant, Bacharach, were thrown in a well as "race defilers"), Mehlem in the Rhineland (where a butcher named Levi is said to have been asphyxiated after being locked into his smoke-room where he had taken refuge), and Forst aus Niederkirchen in the Palatinate.

A list that should be either complete or exactly accurate is impossible to compile in circumstances of intimidation and censorship. The following list of places reported in the international Press to have been the scene of pogroms, mass arrests and other acts of violence against Jews during 1935 is instructive:

Brandenburg

Berlin
Rheinsberg
Löwenberg
Frankfurt on the Oder
Rüdersdorf
Köpenick
Friedrichshafen
Rahnsdorf

East Prussia

Schillehnen
Königsberg
Allenstein
Gerdaunen

Danzig

Danzig
Zoppot

Pomerania

Schwedt
Stettin
Barth
Misdroy

Rhineland

Düsseldorf
Wesseling near Bonn
Cologne
Mehlem
Cochem

Central Germany

Thale in the Harz
Nordhausen
Halle
Osterode (Harz)
Harzburg

Saxony

Dresden
Radebeul
Chemnitz

Main Region

Frankfurt on the Main
Eastenburg
Wiesbaden

<i>Mecklenburg</i>	<i>Hessia</i>
Parchim	Schlüchtern
Hagenau	Diez on the Lahn
	(Thirteen other villages are named by refugees as the scene of pogroms.)
<i>Hansa Towns</i>	
Hamburg	
Lübeck	
	<i>Baden</i>
<i>Province of Hanover</i>	Mannheim
Hanover	Ludwigshafen
Rothenfelde	Heidelberg
	(Twelve other regions named in one report as the scene of mass arrests.)
<i>Silesia</i>	
Breslau	
Beuthen	<i>Bavaria</i>
Schwientochlowitz	Munich

In spite of its incompleteness, certain information can be deduced from this list none the less. The large number of names from Brandenburg is to be attributed to the nearness of the places referred to to Berlin, and the consequent relative facility of verbal information reaching foreign correspondents. The farther the happenings from this centre, the less frequently they are reported. Thus, in Bavaria, only Munich appears upon the list. The two names from Mecklenburg and the three from Silesia stand for a tragic host of unrecorded instances in these areas. One province is conspicuous by its absence from this list. Franconia, the province of Julius Streicher. Such incidents of violence as, in 1935, occurred elsewhere in Germany had already occurred in Franconia in 1933 and 1934. In 1935 they could no longer occur in Franconia, since throughout whole districts the Jew had already been eliminated!

Eye-witness accounts, unless confirmed by other evidence, cannot be accepted as proof in respect to detail. It is perhaps of value, however, to quote two examples, since without such a description the whole character of such an act of pogrom violence must remain strange to the inexperienced reader.

From Heilbronn:

“ The relations between the Heilbronn Jews and the rest of the population used to be good and actually as far as neighbours are concerned it has not changed very much. No one, however, dares to contradict the anti-Semitic propaganda, nor even to discuss it. The Nazis and the S.A. started systematically to go in parties to an island on the Neckar, and from there we could hear, across the water, mass choir singing and shouting of anti-Semitic songs and slogans. This continued for ten successive nights.

“ Then one day here in Heilbronn, squads of Nazi troops, each about a hundred strong, marched through the town. In the main streets they shouted their slogans: ‘ Perish Judah,’ ‘ Out with the Jews,’ etc. Jewish shop windows were smashed and then they went to the Jewish houses. Stones were thrown into the rooms, and I have myself seen how a man, who was accused by the Nazis of being friendly with the daughter of a civil servant, was dragged out of a house and beaten until he lay prostrate on the ground. Some of the houses had scrawled over them: ‘ If you venture out on to the street we’ll beat the life out of you.’ How many have actually been maltreated I don’t know. Almost a week has passed since that Sunday, but even now no Jew dares to go out on the street after dark. Many of them haven’t left their houses during the whole of this time. Others do so only when it is absolutely unavoidable.”

From Gladenbach:

“ I am from Gladenbach in Hessa. There are no Jews there now, although up to a short time ago sixteen Jewish families lived in the village. Six months ago there were even more. One warm summer night there was a heavy thunderstorm. The thunder woke up the whole village and the rain came down in torrents. Suddenly a stone crashed through my window, splintering the glass. The next moment the door was burst in and the room was full of Storm Troopers. My wife, myself and my two children were dragged out of bed and pushed out into the rain in our nightshirts. In the street we met other Jews dressed as scantily as we were. A few only had managed to take some bedding with them to wrap round their legs. From house to house, Jews were dragged. When we asked what was to happen to us, the only answer we received consisted of oaths and insults. After a few minutes we were soaking wet. All of us Jews in the village, men,

women and children, were shepherded on to the open road, where we had to stand and wait with Storm Troopers to guard us. We thought we were going to be shot. The whimpering of the women and children was met with blows and kicks. We stood shivering in the rain until dawn. Then we were taken back and allowed to return to our houses. Everywhere the cupboards had been forced open, clothes stolen, and the windows and furniture smashed. The next day many Jewish families fled from the village. The few that remained have now also gone. A few weeks later the Storm Troopers returned with the hose-pipes of the fire brigade, and the sixteen houses in which Jews still lived were so thoroughly soaked with water that everything was ruined and the houses made uninhabitable."

This chapter has dealt principally with the growth in 1935 of acts of violence ostensibly deplored by the authorities of the German Government. The succeeding chapters deal, each in its special field, with the so-called "cold pogrom" of agitation, ostracism and increasing legal disability, admittedly and openly encouraged by the same authorities.

CHAPTER V

STREICHER'S MODEL

"The people hope one day to see the time,
When shooting the last Jew will be no crime!"
(*"Nursery Rhyme"* from *The Stürmer*.)

PALM SUNDAY IN GUNZENHAUSEN

GUNZENHAUSEN is a small town in Franconia with old mediæval walls and a pretty little Gothic church. It is a poor neighbourhood. Even during economic booms few of the blessings of modern times have penetrated to Gunzenhausen.

Petty trading with the neighbouring countryside is the main means of livelihood. In years of crisis, business is bad, life which is normally simple becomes hard and difficult, and the people ask why this should be so. The church, the authority round which till now their life has centred, can give them no satisfying answer. Then someone declares it is the Jews who are to blame. Follows the pogrom. Hatred of Jewish competition is no new emotion in Gunzenhausen; even after the mediæval ghetto walls had fallen, in such peasant territories invisible barriers still remained.

This is the region with which Julius Streicher is linked by "Blood and Soil." He has made Franconia the "model district."

At the beginning of 1934 there were still nineteen Jewish families living in Gunzenhausen; tradesmen, handicraftsmen, innkeepers. Obviously these nineteen families could not live by dealing only with each other. A few "Aryans" still bought from them, perhaps some of these went out of their way to do so to show their sympathy.

Gunzenhausen happens to be the home of the parents of

Storm Troop Leader Kurt Baer, a member of Julius Streicher's personal bodyguard. Kurt Baer is one of the "old fighters" of the National Socialist movement and had in the early days been implicated in one of the Feme murders committed by the infamous Heines. One day, visiting his native village, he heard criticisms of Hitler. "You've all gone totally Jew!" was his answer. He would show one day what must be done.

Early on Palm Sunday, 1934, Kurt Baer and his Storm Troop squad marched into Gunzenhausen. On this day is celebrated Christ's entry into Jerusalem and the streets are full of churchgoers.

Kurt Baer, at the head of his squad, issued a few sharp commands. Detachments entered the Jewish houses. Doors were broken in, a few shots fired and a number of windows smashed. The Jews were dragged from their houses, some of them from cellars to which they had fled in terror. Baer ordered them to be brought to his presence, and then his squad dragged them through the streets of the town. There was a great deal of noise and shouting. Some of the crowd withdrew, others followed the procession to the town hall. On the last part of the journey Squad Leader Baer himself dragged a Jewish woman behind him by the hair.

The ceremony was continued in the large hall of the municipal offices. The victims, including womenfolk, were whipped and knocked about. Until the small hours of the morning, drinking, shouting and brutality continued. Next morning two corpses were found in Gunzenhausen. The seventy-five-year-old Jew, Rosenfelder, lay in the street with his chest torn open by knife wounds. The thirty-year-old Jew, Rosenau, hung on a garden fence. Some of the victims had been detained in captivity. The remainder had crept home.

On Monday all Jewish shops in the village were closed. Not till late at night did the captain of the police appear.

The Gunzenhausen pogrom was not an isolated incident. It was isolated only in respect to the fact that, instead of being

forgotten, news of it leaked across the Czech frontier. On April 3rd an account of the incident appeared in the *Manchester Guardian*. But Julius Streicher, Kurt Baer's chief, told English journalists (*Völkischer Beobachter*, 17th May, 1934) in Nuremberg:

“Gentlemen, I herewith most emphatically declare to you that not a single Jew has been murdered, nor has any Marxist been killed.”

HITLER'S VICEROY

The ruler of Franconia is Julius Streicher. He is “Statt-halter,” which may be translated representative or “viceroy” of the Reich Führer. He resides in Nuremberg. His will is law. The comparable office in English-speaking territories is “governor,” but he has more power than a governor in any English-speaking country. He addresses his populace through his newspapers, *The Fränkische Tageszeitung* and *The Stürmer*. The latter possesses the sub-heading “German Weekly dedicated to the Fight for Truth.” Every issue bears on its first page in large letters the slogan: “The Jews are our misfortune!” In equally large letters every issue repeats also the statement: “Who knows the Jews knows the devil!” a phrase of which Streicher claims to be the author. He should acknowledge, however, that Hitler himself, in his book *My Struggle*, uses for the Jew the adjective “satanic.”

In No. 32 of August 1935, Streicher wrote:

“The Jew is monstrosity incarnate. His blood is a mixture of many parts. In the veins of the Jewish people runs the blood of Nordic German humans, of Mongols and of Niggers. Hence the appearance of the Jew. He bears the distinctive marks of every race. Equal mixture characterises his soul: it is disjointed, in-harmonious, debased. As the blood—so the soul! The soul of the Jew is the sum of the bad qualities of other races.”

In September 1934 a special number of *The Stürmer* appeared entitled: “The Enemy of the Universe.” This declares:

“By this regeneration the German people at last shook itself free of the yoke of alien Jewish rule. Before it, the Jew in Germany ruled every sphere. He controlled the political parties, which were bribed into dependence. He made public opinion, for 95 per cent of the Press was subject to him. He ruled economic life. . . .”

And comments upon the Jewish persecutions as follows :

“Not a single shop has been plundered anywhere in Germany. . . .”

Streicher's paper is not a merely local concern. It is distributed throughout Germany. It builds a popularity upon one particular speciality: pornography. The observation was made, by apologists of the Nazi régime at its commencement, that the new National Socialism would put an end to the corruption of German morals characteristic of the looseness of Berlin in the days of the republic. It may be noted that the authorised representative of Hitler in Franconia, the governor, now spreads throughout Germany from his territory, to his own financial benefit, the sale of a pornographic sheet. That this adjective is not exaggerated, but descriptive, is the conclusion that must be drawn by the impartial examination of any single number of this paper. The favourite theme of *The Stürmer* is “race defilement,” defilement being the term used for any relation—even sometimes when there is no suggestion of sex relations—between Jew and non-Jew. But, in addition, every issue contains articles about sexual relations and excesses, a particular feature being the publication of the full names and addresses of the subjects of this publicity. “Baruch Langsner, the brute of Lübeck,” “Manfred Gottschalk, the child defiler of Berlin,” “Albert Hirschland, the race defiler of Magdeburg,” these are headings from *The Stürmer* issues of one month, August 1935. Statements derogatory to Jews are almost inevitably expressed in pornographical phrases:

“Moreover the Jew has in his veins a large element of Negro blood; his frizzy hair, his wolf lips, the colour of his eyeballs prove

this as effectually as the insatiable sexual greed which hesitates at no crime and finds its supremest triumph in the brutal defilement of women of another race. This bestial lust obsesses even a barely mature Jew boy. . . .”

The Stürmer associates every reference of this kind with a claim that the Jewish religion itself demands sexual crime, invariably supporting the claim by the repetition of faked Talmudic quotations:

“ A non-Jewess must be regarded exactly as cattle is regarded.”

“ Every non-Jewess is a whore, as is every Jewess who permits relations with a non-Jew.”

“ A non-Jewish girl may be defiled as soon as she is three years and one day old.”

The inference is drawn from these faked quotations in the following manner:

“ This Jew (his name and address follow) belongs to the alien race that believes itself able to carry on its race defilement with impunity just as before. He is acting according to the Talmudic principles of his race. Jewesses are too good for his vileness. Accordingly he runs after non-Jewesses. Non-Jewesses are, according to the Talmud, to be regarded as cattle; the Jew can, therefore, defile and ruin them with an easy conscience. The non-Jewess whom the above-mentioned Jew—he is a disgusting, ugly and squinting specimen—has picked out is (follows here name and address). We would not print her name if this degraded, miserable female had at least understood the trend of the times and by now given up the alien. She has not done so. Her behaviour is an insult to every feeling of racial pride and national consciousness. Hence her place is on the pillory.”

The Stürmer sends men on to the streets to photograph women who happen to be talking to a Jew or entering a Jewish shop. These photographs are published with such letterpress as: “ This young woman shopped at a Jew’s shop; her husband is employed at the State Theatre,” or: “ In the face of (name follows) is mirrored the shamelessness and lack of self-respect which have resulted in her from contact with a Jew. In the

face of the Jew (name follows) gleams satanic joy." (Nos. 25 and 33, 1935.)

The Stürmer publishes caricatures attended by verses of a revealing character:

*No real woman'd do that—would she now?
For only a pig has dealings with a sow.*

Though the paper is scarcely squeamish in the terminology it employs, another method it frequently adopts is to hint at unnamed perversions:

"Most indignantly those watching recorded to us how, for more than half an hour, they had looked on while the Jew (name follows) tried to make a German girl fall in with his desires. We too now peeped through the slats of the blind, and what we saw made us blush with shame and anger. In the office, magically lit by a red light, perversity celebrated its orgies. . . ." (*The Stürmer*, No. 4, 1934.)

Again and again there occur phrases such as: "abused in horrible, unnatural manner," "incredible demands," "what then occurs defies description." It would be legitimate to suppose that phrases of this kind are used, not only with deliberately suggestive intent, but because actual material is often lacking. A lack of material also probably accounts for the constant repetition in various numbers of *The Stürmer*, over the several years' period since its commencement, of one or two favourite stories, such as those of "Torture-Jew Schloss," and of "Crucifying-Jew Mayer."

"Mayer had a peculiar habit. From cinemas, from factories, or from the market he used to lure young non-Jewish girls into his flat. His purpose in doing so was discovered in the year 1926. Mayer had in his flat a wooden cross eight feet high. He made the girls thoroughly drunk, then stripped them and bound them to the cross with ropes. With a razor he cut the stigmata of Christ into their chest, hands and feet. When they were in this condition Otto Mayer defiled the girls. . . . In Schloss's flat was found a whole arsenal of whips, chains, belts, gags and other instruments of torture. For dozens of years Schloss had had young non-Jewish

girls (many of them minors!) lured into his flat. He employed for the purpose two specially trained young women. He first made the victims drunk, and then showed them obscene books and pictures. When he had stripped them, he bound and whipped the girls and in the end defiled them. On the bodies of most of the girls he defiled he branded his initials with a red-hot wire."

This paper is publicly exhibited by the National Socialist Party organisation in every German town and village. It is set up in special "*Stürmer* display boxes." Teachers use it for giving "race instruction." No. 33, August 1935, of *The Stürmer* published the photograph of four twelve- or thirteen-year-old children, each holding a copy of the paper, entitled: "Stuttgart B.D.M.-girls¹ take *The Stürmer* on their outing." The same number contains a letter from a thirteen-year-old girl and her sister in Mannheim-Neckerau, beginning with the sentence: "When my daddy brought home the new issue to-day, I grabbed it right away as I always do." The letter finishes:

"In loyalty to our Führer and grateful for what we have learned from *The Stürmer*, we greet you with,
Heil Hitler; Ilse and Gertrud V."

THE JEWISH MURDER PROGRAMME

A few weeks after the Gunzenhausen pogrom, with a flourish of trumpets and lavish advance publicity, there appeared a special edition of 130,000 copies of the issue of *The Stürmer* later to be known abroad as the "Ritual Murder number." The front page bore the sensational heading right across its top:

JEWISH MURDER PROGRAMME AGAINST
NON-JEWISH HUMANITY UNVEILED.

Anti-Semitic calumnies of one kind and another have been known in many ages and in many lands. It is doubtful, however,

¹ "Bund Deutscher Mädels"—"League of German Maidens."

Ritualmord-Nummer

Stürmer

antisches Wochenblatt zum Kampfe um die Wahrheit

HERAUSGEBER: JULIUS STREICHER

unter-
nummer 1

Nürnberg, im Mai 1934

12. Jahr
1934

Jüdischer Mordplan gegen die nichtjüdische Menschheit aufgedeckt

Das Mörderbrot

Die Juden stehen in der ganzen Welt in einem furchtbaren Verdacht. Wer ihn nicht kennt, der kennt die Sprache nicht. Aber die Juden nur ansieht, wie Gott 's (Golem Wärdung) sie beschreibe: „Ein so es, zu seinem Unterhalt mit Weisheit und in Gutes handelt und besten Unifort wie „Kalen sind“, der ist auf jüdischen Wege, aber nicht, nach eine magische Weise von Menschen gegen die Juden erhaben wird, denn er ist dieses Volk in einem anderen Sinne. Er sieht in nicht nur ein eigenartiges, felsam anmutendes es steht in ihnen Verbrechen und Mörder Zeital in Menschengeheit. Und es über ihn gegen dieses Volk ein heiliger Horn und Hoer Verdacht, in dem die Juden stehen, ist der des Mordmordes. Sie werden bestraft, nicht die Kinder und nichtjüdische Verwandte an sich zu, sie zu schänden und ihnen das Blut abzurufen, werden bestraft, dieses Blut in die Straßen (unteres Wort) zu verdammen und auch sonstige aberliche Handelt damit zu treiben. Sie werden bestr. ihre Exter, besonders die Kinder, habt fortzu morden und zu foltern. Und während dieses end Drotunern, Mische und Ermordungen gegen nichtjuden auszuführen. Dieser plannmäßig betriebene Mordmord hat eine besondere Bedeutung, es heißt Ritualmord.

Das Wissen vom jüdischen Ritualmord ist schon sehr viele da. Es ist so alt wie die Juden selbst. Die Riten haben es von Generation zu Generation übertragen. Es ist durch Schriften überliefert. Es ist aber auch in breiten Volkstümlichkeiten vorhanden. Die dem verachteten erhabenen Ritus man auf dieses Wissen. Der Ritus von ihm zu finden Entfel. Und dieser wieder trug weiter auf Kinder und Ritenstüben. Es werden es bis zum heutigen Tag.

Es ist auch in den anderen Riten vorhanden. Es muss in der Welt nur diese gefunden wird, die die eiche des Ritualmordes trägt, erhebt sich sofort laut groß die Anklage. Sie richtet sich überall nur es die 3 haben. Sündens und abzunutzen vom ern, Stännes und Wasser beschnitten den Gehball, nach demt daran, sie des plannmäßigen Mordmordes nachzugehen und sie als Mörderwelt zu bezeichnen. Juden allein wird ihre Kräfte mit allen Riten entgegengebracht. Und viele große Mörder haben

Judenopfer



Durch die Jahrestafel vergiß der Jud, geheime Ritus folgend, Menschenblut
Der Teufel sitzt uns heute noch im Nacken, es liegt an Euch die Teufelbrut zu packen

Die Juden sind unser Unglück!

Facsimile of the front page of the Ritual Murder number of *The Stürmer*, May 1934.

whether there can exist any precedent or parallel for this publication. The sole purpose to which the special number devoted is that of representing the Jews as actual and deliberate murderers, for religious and racial reasons, of non-Jewish human beings. The material by which this end is to be achieved is composed of legend from the darkness of former centuries, faked quotations from alleged Jewish traditional literature, actual and historical crimes, the authors of which have been identified and legally dealt with, now reported and transformed into "ritual murders," and simple assertions without quotation of any evidence. The circumstantial manner in which the most preposterous assertions are made, or conclusions arrived at, is the most extraordinary feature of this publication. Its appearance would be remarkable in any place and in any circumstances, but it must again be repeated that perhaps more sinister than the actual appearance of such a document is the fact that its sponsor is no irresponsible and individual crank, but a man, who, in the present conditions in Germany, is the responsible governor of a great territory, with the power of the governmental party exerted energetically to spread his views throughout the land.

The first few sentences of the leading article unconsciously imply the absence of evidence for the case presented:

"Knowledge about Jewish ritual murder is already thousands of years old. It is as old as the Jews themselves, the non-Jews have handed it down from generation to generation. It has come to us in documents. But, besides, it is alive among the masses of the people. In the most out of the way hamlets one comes upon this knowledge. The grandfathers spoke of it to their grandchildren, and these again handed it down to their children and their children's children. Thus has it endured even into these days."

Circumstantial, systematic description:

Ritual murders are perpetrated on adult non-Jews. . . . The Purim murder is usually a simple ritual slaughter, but the Passover murder, on the other hand, is torturing to death. on

From alleged "confessions" and "admissions by Jews emselves" are compiled seven points, the last of which is:

"(Point 7): Ritual murder and the mystery of blood is acknowledged and, wherever possible, actually performed by *all* Talmud Jews. The Jew believes he thereby rids himself of his sins."

The principal text is made up of a list of 131 alleged ritual murders. The earlier of these derive from ancient anti-Semitic literature, the later are recent cases of sexual crime which,



A pictorial "document" from the Ritual Murder number of *The Stürmer*. Rabbis sucking the blood of a child. The picture was used in olden pogrom incitements in Poland; the incident is attributed to Brosingen (Hungary).

without a shade of proof, are cited as ritual murders. Among these is the Daube-Husmann case, a homosexual murder of one boy by another which occurred in 1928 and for representing which as a ritual murder the editor of *The Stürmer*, Karl Holz, was sentenced to prison at the time, and the Breslau Freese case, a child murder that took place in 1926 and with which, now in 1935 under National Socialist rule, a non-Jewish sex pathologist is being charged.

The illustrations are of a character with the text's contents. The picture on the front page represents two Jews catching a plate the blood that streams from a heap of slaughtered

Christian children. Beneath this picture stands the following verse:

*For thousands of years the Yid has spilled
Man's blood his sacred rites to build,
Upon our necks the fiend still sits,
It's up to you to see he flits.*

It was scarcely to be expected that a publication of this nature should pass without unfavourable comment in the world outside Germany. In fact it is probable that few single events aroused more comment unfavourable to the Hitler régime among persons outside Germany than did the issue of this publication, unless it be the conduct of the Reichstag Fire Trial and the night of 30th June—1st July. In view of the storm of protestation aroused, the apologists of the Hitler régime endeavoured to maintain freedom from responsibility on the part of the German Government. The circumstances of modern Germany make this task impossible. The Propaganda Ministry, its control of the Press, the fate meted out to every publisher even of a leaflet containing matter invoking Government disapproval—all these are too well known. Even verbal remarks disapproved of by the Government are punished, but the ritual murder number of *The Stürmer* was sold everywhere. A week after the appearance of the issue, *The Frankfurter Zeitung* was permitted to remark that:

“The ritual murder number has caused considerable stir in Germany and, as the foreign Press indicates, also unfortunately beyond the German frontier, a fact which was to be expected in view of its contents and its purpose . . . a stir and indignation which naturally is not restricted to Jewish circles.”

Yet, still a week later, on the 15th May, a photograph (published by *The Stürmer* itself in August) was taken which proves that the ritual murder special number was still being printed in extra editions. On the 17th May, after more than 100,000 copies had been sold, it was announced that the ritual murder special number of *The Stürmer* had been suppressed, and that the remaining copies would be confiscated. Public opinion

abroad did not doubt that the object of the special number was the incitement of fear and hatred, culminating in violence, against the Jews. The purpose of this announcement of confiscation was doubtless to allay the indignation of foreign public opinion in this respect, and it must be acknowledged that the official banning, by order of the Führer, of the special number on these counts would doubtless have had a considerable effect in Germany in discrediting the worst excesses excited by the National Socialist promotion of such legends as the paper contained. It is a fact, however, that *the decree ordering confiscation at the bidding of the Führer stated that this seizure "was occasioned by the fact that the issue contained an attack on Christ's Holy Communion."* The publication, though it was no longer publicly displayed, was, in this land of rigid governmental control, still easily obtainable until much later, as purchases during the summer by English visitors showed.

STREICHER PERSISTS

The fact that the confiscation of this issue was not meant as official disapproval of the allegation of ritual murder against the Jews is sufficiently proved by the succeeding issues of *The Stürmer* itself.

No. 42, October 1934, under the heading "The Child Murder at Xanten on the Rhine," publishes a case purporting to be ritual murder dating from 1891, and which resulted in the complete acquittal at the time by the Aix Court of the accused Jew. With this is combined a falsified translation from the Talmud, the falsification of which has again and again been demonstrated. Citation of this case gives the opportunity to quote verses which, according to *The Stürmer*, were sung during the trial at Aix and which, it declares, are now "recalled to people's minds":

*Down with the Yids,
They kill Christian kids,
They cut off their heads,
The dirty Yids.*

In one of the following numbers is recited :

*Jewish hands are red with Christian gore,
We demand Jewish blood and more !
The people hope one day to see a time
When shooting the last Jew will be no crime !*

No. 48 links, without the slightest attempt to cite any factual grounds, two sexual crimes committed at Zürich in the autumn of 1924 with the Zionist Congress of that year :

“ In the same hotel, in the same small street, and at the same time, as that at which were perpetrated these still unsolved blood-maddened murders, the Zionist Congress with its host and variety of exotic Jews was taking place at Baur au Lac. . . . The Zürich police will never succeed in clearing up these two cases, for they do not know the key to all mysteries, the Talmud. If the Zürich police, so friendly towards the Jews, had ever chanced to witness the blood-frenzied sexual intercourse of a Jew and a Goya, we would perhaps know better where to look for the murderers of Christian girls.”

No. 50 prints a list of “ Ten Commandments,” among them :

“ Have no fear in letting your child visit a Jewish house. Ritual murders are not perpetrated every day.”

Near the beginning of 1935 *The Stürmer* printed fictitious advertisements in their advertisement columns. An example :

“ Holy Synagogue wine, guaranteed never touched by a Goy (thus not Nesech). Slightly coloured by human blood. Going cheap so long as in stock. Send your offers marked ‘ private.’ ”

The kidnapping of the Lindbergh baby was described by *The Stürmer*, not with any hesitation but with certainty, as a typical ritual murder. The conviction of Bruno Hauptmann is declared to be a miscarriage of justice and *The Stürmer* refers to him as a German hero, persecuted by the Jews to distract attention from their own crimes.

DIRECT INCITEMENT

It is perhaps difficult to imagine any purpose for this constant pressing of fantastic ritual murder charges against the Jews, unless to inspire for them such hatred as will result in direct violence against them on the part of the population. But *The Stürmer* does not hesitate on occasion actually to call for violence. No. 6, 1934, declares: "Jewish libertines belong to the gallows." The same demand is repeated in Streicher's other newspaper: "The sexual relations of a Jew with a non-Jewess should be punished with death," so Streicher tells the judges of Franconia in a speech to them on 13th December, 1934, according to a report in *The Fränkische Tageszeitung*. The judges of Franconia do not, however, appear to require Streicher's injunction. On the 14th June, 1934, the Special Court of Nuremberg sentenced the non-Jewish wife of a Jew from Rönenbach, near Schweinau, to four months' imprisonment as a "race-defiling female." The actual circumstances of the case are perhaps better described by the judge's own words in summing up the evidence that a Storm Troop leader (in civil life an errand boy) "had taken a few liberties" with the accused. Unsuccessful in his enterprise, the Storm Troop leader had denounced her for "having spoken ill of the German Government and the person of the Leader." Streicher's *Fränkische Tageszeitung* concludes its report of the trial as follows:

"After she has completed her sentence, a few months at Aichach (concentration camp) would do her quite a lot of good."

Reporting the suicide of a Jew, *The Stürmer* remarked in August 1933:

"We should not have the slightest objection if all his racial fellows would only take leave in the same manner."

On the 3rd May, 1934, *The Frankfurter Zeitung* published an obituary notice in which employees of their lately deceased

chief, a Jew, lauded him for having always had their welfare at heart. *The Stürmer* comments:

“It is unthinkable that the staff could sincerely have had printed a slimy obituary of this kind. Some particular boot-licker must have done it.”

A few days later *The Fränkischer Kourier*, a Nuremberg paper not owned by the Streicher Press, published a short obituary on the death of an eighty-six-year-old Jewess, a well-known philanthropist, in the past granted the freedom of the city. Streicher's *Fränkische Tageszeitung* comments:

“Disgusting blubber about an old Yiddish hag.”

The indifference or contempt thus encouraged by the Streicher Press for Jewish dead may perhaps be contributory to the occurrence in Germany of outrages against Jewish cemeteries. In April 1934, fifty tombstones in the Jewish cemetery at Kettwig were overturned, and on 29th June, 1934, the same occurred to fifty-four tombstones in the Jewish cemetery at Paderborn. During June and July 1934, on several separate occasions, entire rows of tombstones were overturned in the Jewish cemetery at Hamburg.

But if such activity can at least in some degree be ascribed to Streicher's impulse, this is not the view of Streicher himself. *The Stürmer*, No. 35, August 1935, explains:

“In order to discredit anti-Semites (the opponents of the Jews) in the eyes of the public, the Jews commit outrages and then put the blame on their opponents. We are familiar with the manner in which they have done this in Germany in the past, and to some extent are doing even to-day; they burn synagogues, upset tombstones, and paint swastikas on the spot in order that there may be no doubt about the authorship of the crime.”

IMAGINATION

Sufficient has been quoted to indicate that the standard of accuracy maintained in the columns of *The Stürmer* is low.

This inevitably leads on occasion to errors that are controverted, in spite of the bar to defence imposed on its principal victims. For example, in the August 1934 issue, *The Stürmer* expresses indignation that in the little town of Kamen a Storm Trooper, "one of the bravest of the Hitler soldiers of the town of Kamen," had been assigned by the municipality to weed Jewish tombs. It bolstered up this "case" into a sensation. The mayor of Kamen, a National Socialist, resented the article, explaining that the brave Hitler soldier in question had been discharged from the Storm Troops for frequent criminal offences, and that the tombs he had been assigned to weed were not in any case the tombs of Jews. He banned the issue of *The Stürmer* in question within his jurisdiction. In its next issue *The Stürmer* replied, under the heading "The Shame of Kamen," in no fewer than three columns. The matter became a subject of a special meeting of the Kamen Town Council, which after agitated discussion lost its power to vote because the National Socialist members all left the room and the council thus lost its quorum. It was only after energetic pressure by the superior district authorities that the scandal became smoothed over. Other statements of *The Stürmer* bear a self-evident falsity that one could surely suppose would fail to convince its readers. Thus it is asserted that the World War was the outcome of a Jewish "murder-plan":

"Nearly seven millions of those killed on all sides were Germans or at least persons of Germanic stock. This is how they worked it out as far as the Germans were concerned: As soon as the war broke out, all those ready to fight, that is all men of Germanic stock, would press forward to the colours. They would then soon be taken care of on the Western Front by machine guns, rifle shots and bayonets, and killed off rapidly. Meanwhile the Russians and their swarming millions would overwhelm the Eastern Front. These would violate all the women and girls in Germany by means of Mongols and Tartars (racial bastards), thus mongrelising them racially, and then they would finish off the troops fighting on the Western Front from behind" (No. 52, 1934.)

Far-fetched as may appear Streicher's theory of the causation of the World War by Jews, it is perhaps well to recall that Hitler himself has described the World War as a Jewish plot, the difference being that whereas Streicher, as we see above, regards it "as a scheme racially to mongrelise the German people," Hitler explains that it was the consequence of a Jewish plot to dethrone the Tsar.

"The Jew . . . gave birth to this hatred and cherished it until the very day when the Tsar was induced to sign the order for mobilisation. . . . Tsarism was to be overthrown in order that the Jewry of Russia might snatch equal rights, nay—privileges" (Hitler's speech: "World Jewry and the World Stock Exchanges, the Real Culprits in the World War," 13th April, 1924).

A people of 60 millions is seriously told that the Jews intended its literal extermination:

"The most frightful ritual murder that the world has ever seen was to be perpetrated; the Aryanry of the world, the flower of mankind, was to be rooted out. This was the will of pan-Jewry, and these were the commands of the Jewish Kahal" (Ritual Murder special number of *The Stürmer*).

The readers are related fantasies about events to which most of them have themselves been witnesses:

"When Jews made their revolution in Germany a new slaughter of human beings began. Whoever resisted the November criminals had to die. Both citizens and peasants."

Whoever went through November 1918 in Germany is in a position to know the falsity of this description. But the editors of *The Stürmer* have no scruple. Those who believe the contents of their paper are prepared to believe anything issued with the stamp of its approval. And it is important to remember that the circulation of such a paper, carrying such statements, is endorsed and promoted by the local sections of the governing party throughout the entire country.

THE SEQUEL TO GUNZENHAUSEN

The events of Palm Sunday in Gunzenhausen were succeeded by increasing official reports of whole villages and districts becoming "Jew purged." Scarcely unexpectedly, these reports are particularly frequent from Streicher's Franconian kingdom.

On 26th May, 1934, *The Fränkische Tageszeitung* reports:

"On Thursday at 5 p.m. the swastika flag was hoisted on the property of the last Jew to leave Hersbruck. The Hersbruck district is now definitely purged of Jews. With pride and satisfaction the population takes cognisance of this fact, recognising that this 'spring cleaning' is first and foremost due to District Leader Party Comrade Sperber, who has emphasised the Jewish danger at thousands of meetings, until the people realised the truth and the last Jew left the district. . . . We are firmly convinced that other districts will soon follow suit and that the day is not now far off when the whole of Franconia will be rid of Jews, just as one day that day must dawn when throughout the whole of Germany there will no longer be one single Jew."

And on the 25th June *The Fränkischer Kourier* reported that the synagogue of Salzbach in the Upper Palatine had been converted into a museum, because, in view of the emigration of all the Jews of Salzbach, it could no longer fulfil its original purpose.

None the less the Gunzenhausen incident did not pass entirely undealt with by German justice. The penetration of the news over the border is possibly a fact which decided the authorities in following the events of Palm Sunday, as they have not followed many similar events, with a trial of the principals accused of riot.

This was not the first occasion on which Kurt Baer had confronted his judges in a case involving murder. Fourteen years previously, in July 1920, in the Kehrberger woods near Rosenfelde in Pomerania, the agricultural labourer, Willi

Schmidt, was murdered by Lieutenant Edmund Heines, aided by N.C.O. Kurt Baer and five other members of the Rossbach Corps, one of the volunteer military bands among which Feme murders were so rife at that time. Eight years later, when the case was tried in Stettin, Baer explained that he had helped only because he was afraid. In March 1929 he was sentenced by the Appeal Court to six months in prison. Whether he served his sentence is not known.

The trial of the events of Palm Sunday in Gunzenhausen took place at the Ansbach Law Courts between 16th and 21st June, 1934. The defendants were Storm Troop Leader Kurt Baer and twenty-nine members of his squad, the charge was disturbance of the peace. "The unfortunate deaths" of the Jews Rosenfelder and Rosenau were treated very discreetly. The Jewish witnesses, under individual pressure, were mostly timid and uncertain in their evidence. The clear and simple incident became dissolved into a complicated net of more or less criminal and always spontaneous actions. Unexpectedly, however, the voice of truth was not silent in this court. The Jews Simon Strauss and his son, both of Gunzenhausen, witnessed to having been maltreated by Kurt Baer and his followers and to having seen the Jews Rosenfelder and Rosenau murdered in the course of the pogrom.

The law court was not unduly influenced by this evidence. It could not entirely deny that in Gunzenhausen on that particular day "certain excesses on the part of subordinate elements" had taken place. The vindication of the pogrom murderers was tempered by a slight sentence for a breach of the peace. The result was reported as follows by the official German News Service:

"Ansbach, 18th June. D.N.B.

"The Law Reporting Bureau of the Ansbach Court reports as follows: Following the excesses in Gunzenhausen on the night of the 25th March, 1934, a trial for a serious breach of the peace took place in the main penal chamber of the Ansbach Law Courts from 11th to 16th June. Nineteen defendants were

sentenced to terms of from three to ten months. Five defendants were acquitted. The trial has left no doubt of the fact that the cause of the two fatalities concerned was suicide."

KURT BAER'S RETURN

On 30th June—1st July occurred throughout Germany the famous cleansing in which Hitler "purged the S.A. of violent and criminal elements." Where was Kurt Baer? He escaped the fate of his former master Heines. Perhaps he was in prison, but, if so, not for long. On 14th July, one fortnight after the purification of the S.A. and less than a month after he had been sentenced to a considerably longer term of imprisonment, he went to see his parents in his home town of Gunzenhausen. Late that night Baer broke into the house of Simon Strauss and shot dead the two Jews who had dared to give evidence against him.

Is the sole criminal Kurt Baer? Can responsibility be escaped by the party that for fourteen years employed this man on questionable tasks, which incited him by slanders against his victims, which gave him authority and arms? Can this record of complicity be escaped by the fact that, following his latest deed, the National Socialist Party disavowed Baer? According to the police report he was now suddenly "known to be a drunkard," "a spendthrift son," and "long ago expelled from the N.S.D.A.P." Suppose the police description to be true, let us recall that at a time when men of the moral courage and character of the pacifist Ossietzki remain in prison for years without trial or charge, such a man as Kurt Baer, well known by the police, it is now alleged, as a bad character, goes free and dangerous at a time when he had been sentenced to imprisonment.

The police description of Baer stands in the law reports of the *Fränkische Tageszeitung*. But in its political leader this Streicher organ triumphantly reported that Gunzenhausen too was now entirely "purged of Jews." This must be a fact since the two last were those whom Baer had murdered.

STREICHER'S DISCIPLES WRITE

The Stürmer is a thriving business. Pornography has always attracted the seeker after profit, and Streicher's method has shown a means of obtaining licence for such profit. In the National Socialist papers of many provincial centres, reports, phrased in *The Stürmer* style, may be read dealing with "Jewish seducers," and "race defilers." The Mannheim *Hakenkreuzbanner* of 11th October, 1934, published the alleged diary of a Jewish business man containing a long list of girls whom he was supposed to have seduced. Later, however, it turned out that even Jewish business men met girls from time to time and put down their addresses without necessarily having seduced them. Many of the women named were influential, and a few weeks later the paper had to explain that, of the libelled girls, "those marked with a cross have nothing to do with the original meaning of our publication." *The Westfälische Landeszeitung* discovered that a Jewish cattle dealer and his family were initiating girls into prostitution in the village of Kleinenmarpe near Detmold—surely a scarcely credible practice for an inhabitant of so tiny a village. The newspaper *Mitteldeutsche* on 31st July, 1934, concluded its report on this case with: "root them out, the hellish breed."

The National Socialist "Druck und Verlag Deutsche Kulturwarte," a publishing house attached to the National Socialist Party, has exploited Streicher's two striking commercial ideas in book form. It has published, in two volumes, a book entitled, *The Jews in Russia, Jewish Ritual Murder in Russia*, by J. J. Ljutostanski. The preface of this book declares:

"Our purpose is to show that the Jewish people, as persistent in their character as pitch and sulphur, still commit ritual murder even to-day. . . . But it should not be thought that it is only in Russia that ritual murders have taken place; ritual murders have occurred in Germany even into recent times. . . . How many ritual murders may have occurred since the 9th November, 1918 . . . when the Jews assumed a privileged position as first-class citizens, and the police were often directly forbidden to reveal Jewish crimes. . . . How many children of German parents so often disappeared. . . ." ..

This publishing house, it must be repeated, is not private property, albeit of a responsible Nazi authority, like *The Stürmer* Press of Streicher; it is a dependency of the governing party. This same publishing house, three years ago, issued the well-known pamphlet, *Juden sehen dich an* ("Jews are looking at you"), which contained, as will be recalled, direct incitement to murder, the words "not yet hanged" appearing after the names of several well-known Jews, including Einstein and the subsequently murdered Theodor Lessing (following the murder of Professor Lessing these words were deleted from later editions). It published also a book entitled *The Jew as Race-defiler*, written by Party Comrade Kurt Plischke and dedicated to Julius Streicher. This book is copiously illustrated with pornographic sketches, reproduced from *The Stürmer*. The text is precisely on the lines of *Stürmer* comment on this subject.

Here we encounter again the character so often described by Streicher, "Torture-Jew Schloss." The only new detail of the story is that the girls about to be "defiled" by Schloss "were forced to carry a dog-whip between their teeth." But novel cases are also included:

"The Jew Oster formerly lived in Xanten on the Rhine. No German girl was safe from his greed. In the flat of the Jew Oster hung a painting. It portrayed a vase, in the vase stood a nosegay. The blooms of this nosegay showed the heads of the Xanten girls whom the Jew had seduced and defiled. There was a whole bunch of them. Above this document of Jewish race defilement hovered a glittering butterfly. Its head bore the features of the Jew Oster. . . ."

Sometimes, however, Plischke's imagination proves inadequate:

"The office is fitted with a peculiar type of furniture. Upholstered chairs, divans, couches, etc. Every day the Jews are in this so-called office. Up there on the fifth floor all is quiet. No cry can be heard. . . . They are seldom alone. . . . Every day, women and girls of from twenty to twenty-two years old are taken up in the lift. What happens to them there, no one will ever know. . . ."

In this manner two to three hundred non-Jewish girls have been taken up there every year. To only a couple of Jews !”

“ What happens—no one will ever know,” this is the evidence on which is based incitement to pogrom; it ends with the sentence:

“ This is why a race-protecting law must be made for the German people. This is why, as of old, the crime of race defilement must be punished by death, by hanging by the neck until the criminal is dead.”

The Nuremberg Party Congress was to advance a considerable distance towards the fulfilment of this demand. If not enforcing death for association between Jew and non-Jew, it at least established the precedent of designating it a legal crime. Right to the date of this congress, incitement in writing increased from month to month. The following are headings from one Nazi paper, the Mannheim *Hakenkreuzbanner*, during the period August–September 1935:

- Aug. 1st “ A Heidelberg Jew as Race Defiler.”
- 3rd “ Jewish Doctor and his Yid Sweetheart Imprisoned.”
- 10th “ Jewish Race Defiler Arrested.”
- 13th “ Jewish Seducers and Race Defilers.”
- 22nd “ Race Defilers Rooted Out !”
- 23rd “ Once more Several Jewish ‘ People-poisoners ’ Arrested.”
- 26th “ Race Defilers in Protective Custody.”
- 28th “ Race Defiler Moch in Protective Custody.”
- Sept. 5th “ Two Jewish Monsters.”
- 10th “ Race Defilers Rooted Out.”
- 11th “ Race Defilers !”
- 17th “ Jew Violates Twelve-Year-Old Girl.”
- 18th “ Five Race Defilers Brought to Kislau.”
- 20th “ Two Race Defilers Run to Earth !”

STREICHER’S DISCIPLES ACT

Those who accept *The Stürmer* fantasies as truth do not stop at imitation in writing. They draw the desired conclusion and act. Nineteen-thirty-four was called by Goebbels “ the quiet

time" in the treatment of the Jews. Yet the cases known by eye-witness report or reference, sometimes quite casual in the German Press during this "quiet" period alone, would by themselves fill a large volume. The bulk of the incidents occur in territories where *The Stürmer* is particularly widely distributed and *Stürmer* boxes particularly frequent. These are the country districts of Franconia, the Palatinate, Hessa, Pomerania and Silesia. Here, again and again, "race defilers" are dragged through the streets, exhibited and sometimes even beaten in public, precisely as *The Stürmer* itself repeatedly and triumphantly reports. In the small villages actual pogroms take place even, only a fraction of which reach the knowledge of the outside world. One source of information respecting these occurs in the reports of German insurance companies and their foreign guarantee organisations. It is in this manner that the pogroms, of late February 1934, in Neu Wedell and in Arnswalde became known.

On the evening of 24th February in Arnswalde (Pomerania), all houses in which Jews resided, all Jewish shops, the synagogue and meeting-hall were bombarded by stones, suddenly, as though at a given signal. Several shots were fired at the doors and windows of flats occupied by Jewish tenants. No window in any building connected with Jews remained unbroken. Simultaneously, the assailants, all of whom were Storm Troopers, broke into the meeting-hall, into the synagogue and into the Rabbi's private dwelling, destroying the furniture, extinguishing the Eternal Lamp, and tearing up and trampling on the Torah. Violence and pandemonium lasted throughout the night. Next morning most of the Jewish inhabitants, leaving behind them their few belongings, left the town. The report emphasises that "insurance damage is high" and that "no one of the assailants has been arrested." The correspondent of *The Daily Express* reports (25th May, 1934) that:

"On their way to school next morning, German children helped themselves to tooth-paste, soap and sponges lying in the wreckage of a Jewish chemist's shop, while parents and teachers looked on."

Typical of the oblique references in the German Press incidents of this nature is a report in the Würzburg *M. Fränkische Zeitung* of early September 1934:

“Some of the local inhabitants here, so we have heard, wakened from sleep by the unpleasant shouting of Jewish cattle dealers took matters impermissibly into their own hands in the early hours of the morning. . . . The cattle-Jew Kirsch was obliged to pay for his impertinence. He was put through a course of natural healing. This incident has given rise to the most ridiculous rumours, and one can only marvel that the Jews have still many sympathetic friends. . . .”

THE FIFTIETH BIRTHDAY

During the course of the last two years, on several separate occasions, there has occurred a declared “cleansing” of discreditable personalities in the ranks of the National Socialist Party or Storm Troops. The famous 30th June–1st July had been succeeded by petty incidents at intervals of a few months. None of these cleansings has ever affected Streicher. Following the 30th June–1st July he was in fact one of the first National Socialist figures permitted to resume the public tribune, and lauded the heroic act of the Führer in the Westphalian hall at Dortmund. The minor cleansing arrests of the end of 1934–35 were followed by the ceremonial celebration of his fiftieth birthday. Congratulations came from all party leaders and all parts of the country. Some time in the past the Ansbach Court had warned Streicher not to carry his famous riding-whip when entering a law court. Now, to celebrate his fiftieth birthday the dignitaries of the law presented him with a riding-whip with a silver handle.

At the head of those congratulating came Adolf Hitler himself, who delivered a warm speech of birthday greeting to Julius Streicher before 1,100 supporters. This act cannot be construed as a simple gesture of friendship. It was intended, and was so understood, as a demonstration, just as the annual holding of the National Socialist Party Conference in the

Nuremberg of Julius Streicher is a demonstration. But a few months passed, and the National Socialist Government appointed Streicher an Honorary Member of the Academy of German Law in token of their endorsement of his views upon that subject, took over the methods of Streicher and waged by their means a systematic campaign throughout every corner of the land. In summer 1935 the whole of Germany became "Streicher's model."

**DOCUMENTS
TO
CHAPTER V**

Fig. 4

Facsimile of appeal by Ley, head of the Labour Front, urging all officials to push sales of *The Stürmer*, reproduced from *The Stürmer*, No. 36, 1935.

Der Reichsorganisationsleiter

München, den 23. Aug. 1935.

An die Dienststellen der DAJ.

Der Stürmer gibt zum Reichsparteitag eine Sondernummer heraus, betitelt:

„Menschenmörder von Anfang an“.

In dieser Ausgabe sind die jüdischen Revolutionen vom Altertum bis zur Jetztzeit und insbesondere der Marxismus von Karl Marx bis zur „Komintern“ (kommunistische Internationale) erschöpfend behandelt.

Diese Sondernummer ist möglichst jedem Angehörigen der Deutschen Arbeitsfront in die Hand zu geben. Die Dienststellen der Deutschen Arbeitsfront werden deshalb angewiesen für weitgehendste Verbreitung der betreffenden Stürmer-Sondernummer in den Betrieben usw. Sorge zu tragen.

Heil Hitler!

Dr. K. Ley

Translation of Fig. 4

The Reich Organisation Chief

Munich, 23rd August, 1935.

To all officials of the German Labour Front.

The Stürmer is issuing on the occasion of the Reich Party Congress a special number entitled:

“Murderers from the Beginning”

In this issue Jewish revolutions from olden times to the present day, in particular from the Marxism of Karl Marx to the “Comintern” (Communist International), are exhaustively dealt with.

As far as possible this special number is to be placed in the hands of every member of the German Labour Front. Officials of the German Labour Front are accordingly instructed to see that the widest possible distribution of this particular *Stürmer* special number takes place in the factories, etc.

Heil Hitler,

DR. R. LEY.

Fig. 5

Facsimile of circular soliciting subscriptions to *The Stürmer*.

Der Stürmer

Deutsches Wochenblatt zum Kampfe um die Wahrheit
HERAUSGEBER: JULIUS STREICHER

Schriftleitung und Verlag, Nürnberg, R. Pfannenstielstraße 19 • Schriftleitung, Leipzig 21874 • Verlag, Leipzig 21815
 Geschäftsdruck, Tebege Dienstag und Donnerstag vormittags 11 - 12 Uhr • Postfachstadt Nürnberg Nummer 105

Nürnberg, R., den 26. August 1935.

Lieber Herrmann Lapan!

Die jüdische Pest hat sich tief in das deutsche Volk eingewurzelt. Ungeheuer sind die Verbrechen, die der Jude dem deutschen Volke noch immer begeht.

Dieser dem eigentlichen Völkerverrat, der der Herrschaft seit 13 Jahren überwunden wurde, der die jüdische Vorkriegszeit nicht, ist es gelungen. Hindenburg und die jüdischen Eliten zu befriedigen aber noch mehr Millionen müssen der jüdischen Pest unterworfen werden.

Um die jüdische Vorkriegszeit und geistlich zurückzuführen, muß eine gewaltige Umwälzung eintreten. Die Zeit ganze Welt wartet.

Wenn lieber Herrmann Lapan! Wir wissen, Sie sind ein echter Jude. Sie sind die Ursache aller jüdischen Verbrechen. Sie sind vom Juden durch den Namen herabgelassen auf eine große und furchtbare Aufgabe.


Verbreiten Sie den Namen und lassen Sie die Welt in der letzten jüdischen Formel stehen.

Ohne Lösung der Judenfrage keine Erlösung des Deutschen Volkes!

Fig. 5

Kämpfe mit bei diesem gigantischen Kampf
 gegen das Unheilvolle des Judentums.
 Alle Völker, die dem Judentum verfallen
 sind verurteilt, während wir ihn vernichten und
 unsere Arbeit zu Grunde.
 Der Kampf mit dir zu.

Das mit dem Judentum Kämpfe,
Kämpfe für unser Volk!

Carl Hiller!
 Verlag „Der Stürmer“


Die Veröffentlichung dieses Briefkastens ist
 verboten für unter 15 Befehlsworten!

Translation of Fig. 5

The notepaper is headed: "The Stürmer, German weekly dedicated to the fight for truth. Publisher: Julius Streicher," and at the foot stands: "No salvation for the German people without solution of the Jewish question."

Nuremberg A, 26th August, 1935.

DEAR STÜRMER-READER!

The Jewish plague has eaten its way deep into the German people. Serious are the crimes that still to-day the Jew commits against the German people.

Thanks to the mighty struggle that *The Stürmer* for 13 years has tirelessly waged against Jewish criminality, hundreds of thousands have successfully been rescued from the talons of the Jew. But many millions must be made conscious of the Jewish plague.

In order finally to root out the criminal Jewish people, a mighty campaign of enlightenment must be carried through, embracing the whole nation.

My dear *Stürmer*-reader ! We know you are a true Jew-hater. You have realised in time the danger that threatens us from the Jew, and therefore a great and holy task awaits you.

Spread wide *The Stürmer* and see that it reaches the remotest German family.

Fight with us in this colossal fight against the devil's people of Jewry.

Every nation that has trusted and believed in the Jew has been infected with his virus and utterly ruined.

That is why we are appealing to you.

*Who fights alongside The Stürmer,
fights for his people !*

HEIL HITLER !

The Stürmer Publishing Co.
(Initials)

To further this campaign of enlightenment we enclose 15 subscription forms !
--

CHAPTER VI

MAKING JOBS

"The Jewish problem will only be solved when these parasites in our body politic have been deprived of every opportunity of profiting from the lives of Germans and of continuing their disintegrating activity in the sphere of culture" (*Das Schwarze Korps*, official organ of the S.S., 21st August, 1935).

I. JEW-FREE ECONOMY

THE MOST SERIOUS PROBLEM confronting German Jews is their gradual squeezing out from economic life. Other aspects of the persecution may excite more horror, such as acts of violence or incitement, other aspects may excite more pity, for example the position of the children, but in the end the factor that must prove most crushing is the closing to them of every profession, of every avenue of trade and employment, of every path to livelihood or skill in labour for the new coming generation. This side of the campaign is carried through without physical force, without massacre, without bullets, but it means, none the less, decisive destruction.

It is a mistake to imply corrupt motives to the advocates of a policy that seems mistaken. No doubt there are anti-Semites among those shaping present German policy who believe that the discomfiture of Jewish Germans will indeed achieve a finer destiny for a new Germany restricted to their fellow Germans of other than Jewish origin. But there can equally be no doubt that particularly this side of anti-Jewish policy, the exclusion of Jews from the trades and professions, provides a premium for the corruptest of motives of jealousy and self-seeking. Especially is this temptation present in times of economic stress, with promises of employment to fulfil and supporters to reward. The account set out in this chapter will indicate also the alarming

possibilities for indulgence of personal grudges, for eliminating individual rivals, afforded by the policy pursued.

From the start employees have suffered dismissal, and vacancies been created by the elimination of Jewish employees, first from the public services, later even from much private employment.

Businesses were treated in a rather different way. The celebrated official boycott lasted only one day. It was then, officially, "called off." But this day—1st April, 1933—marked the opening of a campaign which has continued ever since, a prolonged campaign that adapted its tactics to the changing economic circumstances, now seeming to retreat, now making fresh sorties. Since the "one-day" boycott there has not been a single day in Germany without boycott.

On 7th April Dr. Goebbels gave an interview to Sir Walter Layton, the English economist, and explained these changes in the tactics of commercial anti-Semitism:

"The weapon of the boycott would only become blunted if it were employed too frequently. The influence of German Jews must be circumscribed by quite different and gradual measures."

These gradual measures were then put into operation. Their method was by incitement and sporadic outbreak on the part of party organisations to inspire the population to exercise a boycott as effective as any that could be commanded by Government decree. Their purpose, now at last revealed and even beginning to be reinforced by compulsion, was to make Jewish business so unprofitable that it would be "voluntarily" relinquished into "Aryan" hands.

FIRST THE INDUSTRIAL ORGANISATIONS

By 3rd April, 1933, every leading Jewish member of the Berlin Chamber of Commerce had been compelled to resign. *The Völkischer Beobachter* concluded its report of these resignations with the remark that "the most important Chamber of Commerce in Germany has thus become 'Jew-free.'" The

following day it was announced that all "Jewish and Marxist elements" had been dismissed from the various enterprises connected with the Food Ministry, and it was added that the Landhandels-Bund (Country Traders' League) a National Socialist organisation which, in agricultural trade, corresponded roughly to the Kampfbund für den gewerblichen Mittelstand (Middle-class Shopkeepers' League) would be responsible for filling the vacant posts.

The example of the Berlin Chamber of Commerce was followed by Chambers elsewhere in the Reich, that of the public bodies by the private enterprises. Within a few weeks there was hardly one Jewish manager, or even a Jewish clerk, employed by any of the hundreds of industrial associations in Germany. By January 1934, enough progress had been made to allow Freiherr von Schröder, chairman of the Cologne Chamber of Industry and Commerce, to make a speech, published afterwards by the whole German Press, in which he told a general meeting of the Chamber that "the co-operation of Jews and persons of Jewish origin could be as little tolerated in the management of industry as in the rest of the life of the German State."

SCHACHT AND PRIVATE TRADE

Interference with private trade was much less promptly undertaken. As has been remarked above, such interference was at first a gradual process. In view of the general interlocking of business, too precipitate conflict could have led to general trade disturbance. At first the handicap to Jewish business was of the propaganda against competition, the "Don't buy from Jews" type, and the Jew received the hope that he would find eventually a tolerated niche in economy, albeit under handicap. This hope was fortified as late as summer 1935 by a speech delivered at Königsberg by the President of the Reichsbank, Schacht, which many people interpreted as a conciliatory gesture. A section of world opinion believed that this speech was to inaugurate a change

of front on the Jewish question. The reverse was the case.

Jewish business men who took Schacht's speech seriously soon found out their mistake. The following quotation from the *Berliner Börsenzeitung* of 4th August, 1935, is illuminating:

“ In view of the legitimate propaganda of the N.S. Hago (the Nazi craft and traders' organisation) during the period of the annual sales, certain Jewish firms in Stettin have addressed the following telegram to the Reich Ministry of Economy, Berlin :

“ Reich Ministry of Economy, Berlin. Annual clearance sales in Jewish shops seriously interfered with by anti-Jewish measures. Picketing, patrols, distributors of leaflets, posters, crowds in the streets, insulting of customers, stopping business. Trade seriously menaced unless firm steps taken at once.

“ Signed: Karger Bros., Naumann, Rosenbaum, Otto Lindner, Max Kurnick, Herrmanns & Froitheim.’

“ As a result of this obvious provocation a spontaneous mass demonstration took place at Stettin on Friday evening. About 30,000 Germans, together with members of the S.A., S.S., Political Organisation and N.S. Hago, formed up and marched to the Kaiser-Friedrich-Platz, where the District Leader made a speech and stated that the Jewish firms had voluntarily notified the Police-President of Stettin that they withdrew the statements made in their telegram, and had admitted that neither the National Socialist Movement nor any of its organisations had had a share in the incidents. The District Leader also made the sensational announcement that during the attempt to create disorder in the streets of Stettin the State Police had arrested thirty former Marxists. This fact clearly shows from which direction the provocation and disorder emanated.”

A similar speech was made by Dr. Schacht at the beginning of November. On this occasion he immediately followed it with a decree that Jewish Stock Exchange traders would be excluded from the floors of all Germany's eight exchanges as from 22nd November.

The position in the banks too was not dissimilar. At first little was done against the Jewish private banks, though there was a gradual elimination of even leading personnel from some

concerns. For example in the Deutsche Bank und Disconto Gesellschaft it was announced as early as the end of May 1933 that Oskar Wasserman, for years the guiding energy of the institution, and Theodor Frank would be retired before the end of the year. Georg Solmssen, whose grandfather had founded the bank, did not follow until 1934. But as late as 1935, Jewish banks were still participating in State operations. In summer, advertisements appeared in all the German newspapers, offering a new issue of 4½ per cent treasury bonds in the German railways. The prospectus bore the names of every member of the group of banks which had taken over the new Railway loan from the State, and among these names the following large Jewish banking houses were prominent: S. Bleichröder, Mendelssohn & Co., J. Dreifuss & Co., Arnhold Bros., Berlin; Simon Hirschland, Essen; Veit L. Homburger, Karlsruhe; A. Levy, Cologne; E. Heymann, Breslau; Jakob S. H. Stern, Frankfurt on the Main; L. Berends & Sons, M. M. Warburg & Co., Hamburg; and Anton Kohn, Nuremberg.

THE "ALLEGED BOYCOTT"

At the beginning of October, Professor Hunke, a member of the Reichstag, stated in *The Deutsche Volkswirtschaft* that it was now imperative "to expel the Jews" from trade and industry.

On 28th October, 1935, Dr. Franz Hayler, an official in charge of matters relating to retail trade, announced in *The Völkischer Beobachter* that the removal of Jews from retail trade, as from all other "Jewish spheres of influence"—banks, industry, building trades, agriculture—was to be proceeded with systematically, if gradually. Steps were to be taken to prevent concerns whose capital was purely "Aryan" from being further encumbered by contracts with Jewish manufacturers or customers. The party programme and a number of decrees issued by the Leader's Deputy forbid "party-comrades" to deal with Jewish shops. A "Law for the Protection of Retail

Trade" would prevent a "Jewish flight to new retail shops" by making the establishment of new shops dependent not only on technical qualification but also on the "economic and political reliability of the applicant."

A typical justification for these moves is indicated by the following quotation from *The Frankfurter Zeitung* of 20th August referring to an article in *The N.S.Z. Rheinfront*, published at Pirmasens, the centre of the Palatinate boot and shoe industry:

"A leading article in this journal, headed 'Pirmasens in Trouble,' describes the position in the boot and shoe industry. Owing to a chain of unfortunate circumstances—not least, the utterly abnormal weather conditions since the autumn of 1934—the seasonal sales, which generally ensure good business, have been a failure for three times in succession. The fact that the good weather lasted so long in the autumn caused the sale of winter goods to cease. The Easter trade also failed to come up to expectations.

"During the last few weeks, however, a blow has been aimed at the Pirmasens industry which will affect the entire economic fabric of the town if it cannot be parried in time. Within a few days a large number of factories have received letters from Jewish retail firms requesting the immediate cancellation of outstanding orders, on the ground that an alleged boycott of Jewish shops makes it impossible to dispose of the goods ordered. The article also mentions an anonymous letter recently received by a leading manufacturer in Pirmasens. The writer said that when, on reaching Pirmasens, he saw written up in large letters: 'This road does not lead to Palestine,' he turned round and bought what he wanted at Hohenzollern.

"Whereupon the local Party leadership at Pirmasens had the following resolution passed by their members: 'The Jew is again trying to brandish his whip at us. He wants to browbeat National Socialist Pirmasens. But we say that we mean war to the knife on anyone who threatens our workshops. From now on we will not set foot in another Jewish shop, not enter another Jewish doctor's waiting-room. No more dealings with Jews! Anyone trying to stop us in this fight is a traitor! We call upon our factory leaders to have such traitors removed from the factories at once so as to make room for decent Germans.'"

Jewish traders' endeavour to save themselves from bankruptcy as a consequence of the "alleged boycott" is made justification for increased boycott. Elsewhere in this book is given sufficient evidence of boycott and the detailed methods by which it is encouraged. Three small instances, however, give the degree of intensity it had reached at this time, a time when *The N.S.Z. Rheinfront* terms it "alleged."



Facsimile of front page caricature from *The Stürmer*, No. 7, 1935, suggesting that Jewish butchers make their sausages from rats.

The S.S. journal, *Das Schwarze Korps*, controlled by the Gestapo Leader, Himmler, urges criminal proceedings against Jews who complain of a notice stating that a shop is a "Jewish Firm." A suggestion with which the Ministry of Justice organ, *Die Deutsche Justiz*, agreed.

An academic crisis occurred at Bonn University: Professor

Kipp, the rector, and Professor Doelle, dean of the faculty of law, had to resign because their maids had dealt with a Jewish butcher.

The National Socialist welfare organisation at Finsterwalde issued the following notice: "Anybody dealing with Jews is a traitor to the people. A person in need of relief who is proved to have dealt with Jews will receive no relief whatever in future."

THE PROCESS OF ELIMINATION

In the middle of September 1935 a number of old-established Jewish shops in Coblenz were closed by the authorities on the grounds that the conditions obtaining in them were not hygienic. Crude methods of this kind, which leave unexplained the implied germ-free character of "Aryan" businesses conducted in premises of equal age are not usually necessary.

The N.S.P.K. (National Socialist party Press bulletin) proposes, therefore, that an "Auffang-Gesellschaft" (literally, a "Snap-up Company") shall be formed for the purpose of snapping up businesses, to be financed by the big banks or Dr. Ley's Labour Front Bank, so that the party funds shall benefit directly:

"In the first place it would be the function of this company to advance to reliable Aryan business men the money required for the purchase of a Jewish business. Secondly, Jews who wanted to sell their businesses could apply to the company, which would put them in touch with buyers approved by it. Furthermore, the Auffang-Gesellschaft could, on its own account, buy up Jewish businesses which were 'ripe for liquidation,' and here the fact that the non-Aryan who wished to sell was dealing with a solvent institution from which he would get his money at once, would naturally result in a further reduction in the purchase price."

The bulletin calculates that the proposed Auffang-Gesellschaft would need to pay no more than 20,000 to 40,000 marks for a very large business.

The situation to be exploited by the proposed scheme is indicated by reports like the following, which appear daily:

“Transferred to German Hands.

“Within the space of a few days three Jewish businesses at Alzey have passed into German hands. The firm of Moses Levi has been acquired by the firm of Sauer, the Liebmann ready-made tailoring house has been bought by Holstermann, and S. Neu’s china shop has also passed into other hands.”

Consider the advertisement columns of *The Frankfurter Zeitung* on one single day, 6th October:

“Men’s and boys’ outfitters . . . thirty-five years industrial town in the Ruhr, steady profit . . . for sale to Aryans. . . .”

“Orthopædic Institution in health resort, old-established . . . for sale to Aryan physician. . . .”

“Old-established drapery business, for sale on reasonable terms to Aryan with substantial means. . . .”

“Wholesale tape business, old-established . . . for sale to Aryans.”

“Gentlemen’s tailoring establishment . . . to be sold only to solvent Aryan buyer. . . .”

“Draper’s shop . . . to be sold . . . only to Aryans.”

“Good living for Aryan by taking over . . . a shop in the textile trade.”

“Draper’s shop . . . for sale to Aryan. . . .”

“Carpet and upholstery business to be sold to person in the trade (Aryan). . . .”

“Business . . . established fifty years . . . for immediate sale to Aryan. . . .”

“Braces and belt factory for sale . . . leading position in trade. . . . First-class business for solvent Aryan gentleman. . . .”

“Factory . . . more than fifty years in existence . . . for sale to Aryan. . . .”

On another day. A batch of advertisements taken from *The Frankfurter Zeitung* of 20th October, 1935:

“Modern store in flourishing Thuringian industrial town,” to be sold “at latest by 1st January, 1936” to “Aryan with about 35,000 marks capital.” Simon & Co., Leipzig, offer “drapery and ladies’ and gentlemen’s ready-to-wear tailoring business for

sale to Aryan." For sale, "in large town in South Germany, old-established, highly reputed, gentlemen's clothing factory, returning good profit. Aryan ex-assistant manager in the firm would like to invest capital in it." "Assistant manager of many years' standing in one of the oldest Jewish wholesale tobacco businesses in South Germany, long experience in the trade, Aryan, who has opportunity to carry on the firm, seeks Aryan with capital of 100,000 to 200,000."

"Owing to circumstances," millinery establishment in large Hessian town "for immediate sale to Aryan." Ladies' dress establishment in large South German city is "offered to experienced Aryan." Gentlemen's tailors in Frankfurt-am-Main "for sale to Aryan." Drapery store in large Central German town, in possession of the family since 1878, offered for sale "to Aryans." "Solvent tobacco business, with many years' reputation and working to capacity, annual turnover of several million marks," offered for sale or in exchange for business abroad. "Very experienced Aryan staff available in the event of firm being carried on." "Aryan partner and independent manager sought for Berlin drapery store," for the purpose of buying out present partner.

"Manager of many years' standing of modern store . . . would like to get into touch with Aryan experienced in the trade, with a view to his taking over the business." "Aryan German pharmacist living abroad is offered excellent opportunity of acquiring a profitable business by buying large pharmacy in big city in Central Germany or taking it in exchange." "Ready-to-wear clothing business established fifty years in chief town of a Bavarian province is offered for sale to interested Aryans." "Important wholesale business, 20 per cent nett profit for many years, offered to Aryans." "Ladies' dress business, in the family for eighty-five years . . . for immediate sale to Aryan."

There are several points to be noted in respect to these advertisements. One is the desperation to which men are reduced who, in the overwhelming proportion of the advertisements, ignore the question of solvency or reliability in the prospective purchaser, and concern themselves only with his ancestry. A second is the sudden prevalence of these announcements. In general the Press in Germany has discouraged advertisements by German Jews, and in many cases, some

Erstklassige Existenzmöglichkeit!

Spielewarenfabrik

in Nürnberg im In- und Ausland seit Jahrzehnten eingeführt, mit großem freiem Kapitalstamm, best- eingespilte Verkaufsorganisation und zur aus- gezeichneten Exportation mit erfahrener Personal- und sparsamer Fabrikationsmethode, sucht

arischen Käufer

Angebote von erhaltenen Prospektanten unter N 8 48134 an die Exp. der Frankfurter Zeitung.

Gut eingeführtes Damenkonfektions-Geschäft

in einer Großstadt, in best. Geschäftslage, an Arier

zu verkaufen

Das Geschäft hat ein Erlösüberschreiten, die letzten 12 Jahre ...

Fachmann bietet sich Gelegenheit

zur Übernahme guter Existenz

Manufakturwaren-Großhandlung

in einer Großstadt, in best. Geschäftslage, an Arier ...

Zufallssache

Rebrut, Großhandl. Unternehm., seit Jahren 20% Nettocist., in arbeitsfähiger Lage abzugeben.

Erford. RM 560 000

Fachgeschäft für Damenmoden

in einer Großstadt, in best. Geschäftslage, an Arier ...

zu verkaufen

Sichere Existenz

wird durch Kaufmann (Wirt) durch Eintritt als Teilhaber und Geschäftsführer in renommiertes Textilgeschäft (Werkstoffe) geboten.

Wiederholender Teilhaber und Geschäftsführer muss 3 Teil abgeben können. Erfordert: 60 bis 70 Tausend Markante unter 10 bis 15 Jahren bei Exp. d. Frankf. Ztg.

Textilkaufläuser

in bester Lage Berlin, sucht zur tätigen Beteiligung die

arischen Teilhaber

u. selbständ. Betriebsführer einen Textildarsteller mit einwöchigen Referenzen. Angebot mit 5000 Mark an die Geschäftsstelle d. Exp. d. Frankf. Ztg.

Gutgehendes Musikgeschäft

in einer Großstadt, in best. Geschäftslage, an Arier ...

zu verkaufen

Kaufhaus für Textilwaren

in einer Großstadt, in best. Geschäftslage, an Arier ...

zu verkaufen

Auslandsdeutschem arischer Apotheker

sucht sich sämtliche Einzelheiten an sicherer, erprobter Existenz durch Kauf ab. Kaufpreis einer aufs mehrfache eingekaufte, bestes Apothekergeschäft, großes

Apothek (Privileg)

mit großem, gutem Kapitalbestand in oberster Lage, in best. Geschäftslage, an Arier ...

Das Geschäft hat ein Erlösüberschreiten, die letzten 12 Jahre ...

Strumpf- und Trikotagen-Geschäft

in guter Lage, in best. Geschäftslage, an Arier ...

zu verkaufen oder gegen Auslands-Unternehmen zu tauschen gesucht.

Gewinnabgabe der Teilhaberschaft erforderlich. Offerten mit Angabe des verfügbaren Kapitals (ca. 100 Tausend) unter N 8 48181 an die Exp. der Frankf. Ztg.

Herrenkleider-Fabrik

welche mit sehr solider Ausstattung arbeitet, bei Württemberg zu übernehmen geeignet ist und über einen Stamm geschulter Mitarbeiter verfügt, wegen dringenderen Angelegenheiten des Besitzers zu verkaufen. Preis: ca. 100 000 Mark. Erfordert: 75 000 Mark. Erfordert: 75 000 Mark.

Für Herren aus der Gardinenbranche

mit ca. 70 000 Mark Kapital eine ausstehende Existenz

in einer Großstadt, in best. Geschäftslage, an Arier ...

Das Geschäft hat ein Erlösüberschreiten, die letzten 12 Jahre ...

Offerten mit Angabe des verfügbaren Kapitals (ca. 100 Tausend) unter N 8 48181 an die Exp. der Frankf. Ztg.

Facsimile of advertisements of forced sales of Jewish businesses, extracted from one issue of *The Frankfurter Zeitung*, that of 20th October, 1935.

of which are quoted elsewhere in this book, insultingly refused them. It is clear that the acceptance of these advertisements has been due to some Press instruction which has not come to light, and has released in a sudden flood a revelation of the calamitous state of Jewish traders.

The rapidity with which Jewish capital is turning into "Aryan" is also shown in the following article published in *The Kölnische Zeitung* of 13th October, 1935:

CHANGE OF OWNERSHIP

"The transfer of private Jewish businesses into Aryan hands is proceeding on a considerable scale. As can be seen from the advertisements, Jewish business people are trying to exchange or sell their businesses and property. The fact that dealings on the stock exchange have been inclined to be weak lately is to be traced to the disposal by Jews of German securities held by them. Up till now the securities offered have been taken up relatively quickly and without any considerable fall in prices. But if these transactions increase and extend to other fields, such as house property and real estate, one will have to consider seriously what is to be done in order to prevent these sales having unfavourable effects on the market. The disposal of securities on the stock exchange has, in the main, involved only minor amounts.

"But there are an increasing number of cases in which large blocks of shares, carrying control over the undertaking concerned, are being offered, when Jews are severing their connection with property they have owned for very many years and ceasing to direct the fortunes of large enterprises. Last week there were three notable deals of this nature. In the first place it became known that the majority of the shares in the Heliowatt-Werke Elektrizitäts-A.G., Berlin, had passed from the possession of the family which founded it into that of the D.D. Bank, which passed it on to the Siemens Group, apportioning it between the Siemens-Schuckert-Werke and the El. Licht und Kraftanlage A.G., which are closely connected with the trust. . . . At almost the same time the whole of the share capital in Dr. Cassirer & Co., A.G., Berlin, for a very long time owned and managed by the Cassirer family, passed into the possession of the El. Licht und Kraftanlage A.G. . . . Both additions fit well into the framework of the Siemens combine. . . . The third case involved a change of ownership in

the Orenstein & Koppel A.G., most of the share-capital of which was formerly in the possession of the family Orenstein, a director, has retired from the business and wants to dispose of his shares. So far, however, a purchaser ready to take over his entire block of shares has not been found. . . . Attempts are therefore being made to place the shares owned by the family in small quantities. During the last few days, too, Jewish influence has been eliminated from Gebrüder Ritter A.G. (Note: One of the largest linen-goods factories in Germany, established in Berlin seventy-eight years ago.)

“ Other businesses and negotiations with the same object are being discussed. . . . An ‘ Auffanggesellschaft ’ for Jewish businesses, such as *The Deutsche Volkswirtschaft* suggested recently, might be of considerable service, provided that nothing is done too precipitately.”

One of the points to be noted from the foregoing, and which there is no lack of material to confirm, is that the elimination of Jewish capital is not in any way a part of the fulfilment of the National Socialist promises made before assuming power that trusts would be abolished. Indeed the general process of concentration of capital, which has taken a sharp upward rather than downward turn during the last three years in Germany, has, as in the above instance, been directly promoted by the taking over of Jewish-owned businesses by trusts.

Even the terrific rate of the process of transference indicated by the extracts cited is insufficient to satisfy the National Socialist authorities. When boycott and exclusion do not sufficiently induce to sell or result in what the *N.S.P.K.* bulletin calls “ a natural further reduction of the purchase price,” such reduction is accelerated by the hint of Government compulsion, once again in the inevitable manner of an excuse to avoid violence. None less than the Reich Minister for the Interior, Frick, enlarging on the coming codification of the Nuremberg decrees, declared in a speech at Saarbrücken on 14th October, 1935:

“ Attention will also be given to the imposition of legal restrictions on Jews taking part in trade and industry, in order in this way to avoid all individual action.”

An individual action of the type which Frick had in mind was described in the *New York Times* of 14th December:

“Bachrach Bros., one of the leading department stores in Magdeburg, has been closed by the police, following the arrest of three leading employees on charges of race defilement. The store owners and the three arrested men are all Jews. Three other Jewish employees, similarly accused, escaped.”

On the night of this action, the report continues, Rudolf Krause, the district Nazi leader and a deputy of the Reichstag, addressed a mass meeting in the town on the topic “Jew laws and the arrests in Magdeburg.”

The legal restrictions envisaged are accordingly now being imposed, and they are being enforced also against Jews of foreign citizenship who may have business or professional interest in Germany. The *New York Times* of 13th December, 1935, has an article on the subject:

“The German Government takes the stand that its racial laws are purely domestic regulations to which all foreigners living in Germany are subject. It denies discrimination on the ground that foreign nationals are accorded the same privileges as German nationals of the same category.”

The report observes, which is scarcely surprising, that most other governments, particularly the French and British (no cases have yet arisen which concern the United States), take the view on the contrary that the racial policy is an attempt to enforce them to accept, on behalf of their citizens, a system of anti-Jewish discrimination.

The *New York Times* reports further with respect to the acquisition by German “Aryans” of businesses and practices forced into the market by this discrimination that:

“... the charges are made in diplomatic quarters that the respective Nazi professional organisations deliberately advise prospective purchasers to wait until the last moment because prices will come down.”

AFTER THE SALE

Since October 1935, Gestapo agents have been in the habit of calling on Jewish families all over Germany and demanding to see proof of where they have deposited the money received for the sale to "Aryans" of their businesses and land. These "surprise visits" have a twofold purpose: in the first place, they make sure that the price paid for the property is not sent abroad; and in the second, they see to it that the Jews do not start business afresh with the capital raised by the sale of their property.

The Gestapo now watches every single business transaction, without exception, to which a Jew is a partner. If a Jew receives a considerable sum of money on a sale he is visited regularly by an official of the Gestapo, who keeps him under his finger until he has deposited the money with a German bank. Should the seller fail to give precise information concerning the whereabouts of money received on a sale, he is told by the official that he is suspected of having smuggled it abroad. When a Jew draws from the bank more than 1,500 marks, the bank at once notifies the Gestapo, which sets out to discover what has been done with the money.

Even after investment, its further fate is carefully watched. The following official circular (198/35 DST), dated 11th October, 1935, was published in the German Press under the heading "Foreign Securities in the Possession of Emigrants."

"During the last few days there has been an appreciable rise on the Berlin Bourse in the price of certain foreign securities in which dealings are officially allowed or which are covered by the regulations governing outside business. It has been found that this rise in prices is to be traced to buying on the part of persons who intend emigrating abroad. Evidently the purchasers gave their instructions for the securities to be bought in the expectation that they would be allowed to take these securities abroad. The regulations certainly allow licences to be issued for such securities to be taken abroad. They are not, however, intended to enable emigrants to remove abroad securities which they acquired on a German bourse, with this object in view, before they left the

country. I therefore request that licences only be issued when the emigrant can prove that the securities belonged to him before 1st January, 1935. Licences issued recently or without this stipulation are, wherever possible, to be withdrawn. Licences which have been withdrawn may be replaced by new licences when the stipulated proof has been produced."

It should, moreover, be borne in mind that the "Reichsfluchtsteuer" (special emigration tax) has to be paid on all securities taken out of the country, and these stocks are priced 30 to 40 per cent higher on a German bourse than they are abroad.

THE "LITTLE" JEW

The majority of the Jews engaged in business in Germany are not large-scale capitalists. Most of them were small independent dealers and master-workmen. Small retail business, from the relatively well-to-do country-town shopkeeper to the market stall-holder, and the practice of some skilled trade formed the basis of the existence of the great majority of the Jews. The small men did not employ many workers. Big manufacturers were not interested in them and they had no bank credits which would be lost if they failed. The gradual process of freezing out, which only now at the close of 1935 is culminating in the wholesale disposal of Jewish businesses, as described in the foregoing sections, was not applied to them. They were attacked with full rigour from the very first. They were not merely boycotted, they were subjected to prohibition.

In the middle of July 1933, according to the *Temps*, the Berlin municipal authorities gave instructions to the Jewish stall-holders in the central market that they were to go out of business with the least possible delay. On 13th August *The Frankfurter Zeitung* published a report from Munich stating that Jewish dealers were no longer to be admitted to the auction sales of the municipal pawnshops, or to trade exhibitions or to the October Fair. *The Jüdische Rundschau* of 14th July, quoting *The Jenaische Zeitung*, states that Jewish dealers were

taken into custody at the annual Erfurt Fair simply because "an emphatic demand has been made from many quarters for Jewish dealers to disappear from the scene at the Annual Fair." Exclusion from markets and fairs, the big centre of trade for the rural population, continued throughout the whole country. This was systematically organised by the "Reich Association of Itinerant Traders," which had adopted suitable resolutions at a congress held at Frankfurt on the Main at the beginning of May, when the District Leader declared that "Jews must be thrown out root and branch."

On 11th September, 1933, the "Raiffeisen" Co-operative Union at Frankfurt on the Main and the Hessen-Nassau Farmers' Union—the two authoritative organisations in agriculture in this district—sent out a joint circular containing the following:

"Any kind of association with Jews and Jewish trade is not only contrary to every co-operative idea, it also constitutes an attack on National Socialist principles. For this reason, and in order to fulfil the great co-operative task before us, we insist upon our co-operatives immediately severing all connection with Jewish trade, either in buying or in selling. Infringements of this instruction will be appropriately dealt with. In addition we expect the managers of our co-operatives to report to us any farmers who continue to deal with Jews."

On 25th September, State Counsellor Meinberg, one of Darré's closest colleagues, said at Karlsruhe that "in future it was to be made impossible for Jews to sell goods to the farmers." Next day *The Frankfurter Zeitung* stated that "non-Aryans" had been explicitly forbidden to attend the Autumn Horse Market at Giesen.

The anti-Semitic campaign in the countryside was for the most part conducted by the rural co-operative organisations. In Hessa, for example, members of the Co-op. were forbidden to sell slaughter beasts to Jews, and on 21st July, 1934, *The Bauernzeitung* at Frankfurt on the Main contained the following typical item referring to a village called Kögernheim:

“ For the last few days this notice has appeared on the gate of a local inhabitant: ‘ I, a traitor, have dealt with Jews ! ’ There are still some who have to be stigmatised and prompted in this regrettable manner, to remind them to think and act as Germans.”

Since the spring of 1933, Jewish business men and shopkeepers in the small country towns have been ruined and forced to give up their business and leave their homes. No one living in a village or little town could venture to set foot in a Jew's business premises or his house without being reviled in the local newspaper as a traitor. Denunciation would carry the authority of the National Socialist organisations and officials, often also of the mayor or chairman of the parish council. This situation should be visualised upon the characteristic background of village life. From the time even of the one-day boycott in 1933, an event which might have been a relatively minor incident, however humiliating, in the business career of a large house in the city, the stamp would be upon every Jewish resident in the country. No photographer and pillory, no appeal “ Who is this ? ” would be necessary to identify anyone still giving pity to the Jew in a place small enough for each man to know his neighbour's actions. Ostracism was inevitable, and flight the only means of avoiding starvation.

In this way the number of the towns from which the last Jewish family has been driven is growing rapidly. Whole tracts of East Prussia, Pomerania and Mecklenburg, Central Germany, Hessa and Franconia, are “ Jew-free.” In these areas Jewish retail and agrarian trade has been destroyed, Jewish master-workmen can no longer follow their occupations. The resulting exodus to the big towns is particularly dealt with in Chapter VII.

During the summer and autumn of 1935 reports like the following came in regular succession from the small towns and villages :

JEW-FREE MARKETS

“ The Hessian township of Lang-Göns can boast of having established the first “ Jew-free ’ market. In celebration of this an

important function took place on the market square, at which the Hessian Governor, Sprenger, was present. He urged upon the people the necessity of racial unity: it was time that every German became a National Socialist in heart as well as in name."

"*The Münsterischer Anzeiger* of 14th October announces a big auction sale of dairy cows at Münster, which took place 'without Jews.'

"When the sites for the Mannheim Autumn Fair were auctioned Jews were forbidden to take part."

"The Superintendent of the Wilhelmshafen market-place has set aside a special area for Jews. This area is marked by a notice, visible a long way off, reading, 'Place for Jews'; here Jewish stallholders have to occupy a special corner of the market."

"A spot marked 'Place for Jews' has been reserved at the weekly cattle market at Weener. Here Jewish cattle dealers may offer their stock for sale. But this spot is kept under such strict observation that nobody dares to go near it. It is the same at the Leer cattle market, the largest market of this kind in East Friesland, where a part has been fenced off and marked as a place reserved for Jewish dealers."

"*The Frankfurter Volksblatt*, Frankfurt on the Main, of 6th June, reports the proposed foundation of an organisation for the disposal of livestock at Battenberg. 'It is gratifying,' adds the paper, 'that at last a co-operative organisation for selling livestock is to be established for the district of Battenberg, so that in future cattle and pigs can be sold to the advantage of farmers, Jewish trade being completely eliminated.'"

EMPLOYEES

The ejection of the Jewish workers from their employment is also a process that has proceeded since the very beginning. On the one hand, more and more Jewish firms have been forced out of business, thus throwing those of their employees who were Jews on to the labour market without a chance of re-employment, since this is restricted to members of the

various National Socialist "Labour" and professional organisations which are entirely "Aryan" in membership. On the other hand, Jews in the employ, often of long standing, of non-Jewish firms have been mercilessly discharged.

After 1st April, 1933, there were a large number of court cases in which Jewish employees who had been dismissed—at that time it was inconceivable to them that the fact that they were Jews could be made a ground for their dismissal—sued in vain for reinstatement. The following passage from the statement drawn up by Rudolf Karstadt A.G., the big Berlin department store against which proceedings were taken by a number of employees who had been summarily dismissed, is typical of this period:

"It is an indisputable fact that members of the Jewish race in Germany are to-day no longer citizens with full status and with equal rights, as formerly they were—at any rate, in economic life and in law. The circumstance of the recognised full status of the plaintiff formed the basis and the condition for the agreement concluded with the plaintiff. Only a citizen of full status can render in full the services which, in accordance with the agreement concluded with the plaintiff, the defendants require and to which they have a right. . . ."

The National-Zeitung, Göring's newspaper, asserted that, during an inspection at Karstadt's, it was found that a Jewish buyer was still employed there, although the firm declared that all its Jewish employees had been dismissed.

"This conduct," said *The National-Zeitung*, "on the part of the management is outrageous. District headquarters will take very firm steps at Reich headquarters in Berlin against this fraudulent manoeuvre."

On 30th August, 1933, *The Angriff* was able to announce that the courts had confirmed the summary dismissal of the Jewish employees of Karstadt. The story carried this headline: "*Membership of the Jewish race is a legal ground for dismissal.*"

The courts had only been concerned with summary dismissal

without notice or compensation. The dismissal of Jews by service with the statutory period of notice proceeded, of course, on a far more extensive scale. Not many documents, however, are available to illustrate this, since the dismissed workers had no grounds on which even to seek to get legal redress. Only now and then the Press published reports like that appearing in *The Frankfurter Zeitung* of 1st July, 1933, stating that 150 "non-Aryan" employees of the Dresdner Bank, including a large number who had worked for the bank for many years, had received notice to leave on 31st June.

The National Socialist Press contained frequent demands for the dismissal of Jews still remaining in employment; *The Dortmunder Generalanzeiger* of 13th January, 1934, for example:

"It is more than odd that in a large shop—which has been 'gleichgeschaltet'—the public should still have to put up with being served by actual Jews. Every German housewife must refuse very firmly to be placed in this situation. . . ."

A Jewish clerk who has kept his job for the time being is deprived of the protection of any organisation. He is not eligible for the "German Labour Front," the successor of the trade unions. He may not become a member of the clerks' "Vertrauensrat" ("works council") and is then without representation of any kind. When workers are to be dismissed the National Socialist "Vertrauensrat" insists upon his being the first victim. Attempts were made to create a feeble substitute through the formation of a "League of Jewish Employees." On 19th June, 1934, however, the National Socialist Press announced, under the headline "Jews' Funds Confiscated," that "the property, including documents and office material, belonging to the 'League of Jewish Employees' and its subsidiary organisations, has been confiscated on behalf of the Prussian State." Since that date Jewish employees have had no organisation whatever.

By the autumn of 1935 the process of annihilation in this field was almost complete. Court decisions, winding up of

Jewish firms, boycott and the Nuremberg Anti-Jewish Laws, all operated at the same time. The dismissal of Jewish employees indiscriminately affects all grades of workers. The National Socialist announcement that the entire staff of the Dresdner Bank in Berlin had joined the Labour Front as a body is significant; since the Labour Front only accepts "Aryan" members, this implies that there are no longer any Jews employed in the immense organisation of the Dresdner Bank. An article in *The Völkischer Beobachter* of 23rd October, headed "The Sale of Jewish Businesses," by Dr. Fritz Nonnenbruch, City editor of the paper, makes the demand that "a purchaser shall be compelled to dismiss all Jewish employees."

Immediately after the publication of the Nuremberg Laws, the acting managing director of the German Railways gave notice of dismissal to every Jewish employee who had been retained in employment on account of war service.

In order to make it impossible for a new generation of Jewish clerks or skilled tradesmen to grow up, *The Stürmer* (No. 43) began to publish a list of "Aryan" firms who were still training Jewish apprentices.

One of the most recent measures withdrew, at twenty-four hours' notice, the licences held by Jewish sellers of State and municipal lottery tickets; most of them were ex-servicemen, "unreliable" Jewish elements having been eliminated in 1933 and 1934.

On 14th July, 1935, the Cologne Labour Court upheld the action of an employer who had dismissed an employee on the grounds that he was "only part Aryan."

The following report from *The Frankfurter Zeitung* of 26th October, 1935, illustrates how Jewish workers are discharged:

"In a firm employing about twenty-five workers one employee was dismissed in October owing to slackness of trade. He contested his dismissal by suing for reinstatement, protesting that his dismissal was unreasonably harsh in view of the fact that he had been employed by the firm for fifteen years, and was married with two children," while single men with considerably less

service with the firm were still employed. He had been dismissed solely because he was a Jew. He pointed out further that he had served at the front during the war and possessed the ex-serviceman's badge. . . .

"The defendant firm pleaded . . . that while it was true that single men were still in the factory, an Aryan Factory Leader could not be expected to dismiss a German in preference to a Jew. . . . The Labour Court dismissed the application on the grounds that the dismissal was not unreasonably harsh. . . . It was true that single and younger men were employed in the factory, but a Factory Leader could not be expected to dismiss Germans, even if they were single and had not been employed long in the factory, for the sake of employing an older Jewish worker."

The prospect of new employment for such dismissed employees has long been of the smallest. They are almost entirely eliminated by the latest measure reported in the *New York Times* of 14th December:

"The President of the Labour Office in Nuremberg sent copies of the racial laws to all labour exchanges in the country with orders to observe them in letter and spirit, which means that Jews can no longer count on getting jobs through these exchanges, which control the labour markets."

A factor, also, that should not be entirely overlooked is the unemployment involved for non-Jewish as well as Jewish employees by the closing down of Jewish firms. A peculiar side of this problem is the hardship involved to non-Jewish domestic servants by that section of the Nuremberg decrees which, by prohibiting Jewish employment of "Aryan" female domestic servants, forms a wholesale Government endorsement of *The Stürmer* libels on the subject. Between announcement in September and subsequent detailed publication the minimum age for servants allowed to remain was lowered from forty-five to thirty-five, particularly in the case of those of long service. On 31st December, 1935, the *News Chronicle* thus described the situation:

“Indignant maid-servants crowded the Labour Exchanges in Berlin to-day, to protest against the new Nazi racial laws, which deprive the women of their livelihood by forcing them to leave Jewish households.

“In Berlin alone, it is estimated, close on 30,000 maids under thirty-five years of age will be out of work on January 1st.

“Some will be able to return home, but the vast majority must either go to labour camps or try to find some other kind of work, for the domestic labour market is overcrowded.

“Some of these women have tried to present petitions to Herr Hitler personally.

“Several thousand letters of protest have reached the Chancellery from servants now under notice.

“Meanwhile, the German Press is forbidden to make any reference to the desperate plight of these women.”

2. THE ARYAN PARAGRAPH

“In other countries the same result has often been aimed at and even achieved in other ways, and, without bothering the legislators, Jews and members of other races have in practice been removed from State posts or else they had never been admitted to them or not to the extent which has obtained in Germany since November 1918.

“In the constitutional State of Germany only the legal path was possible.”

So Dr. Frick, Reich Home Minister for the Interior, told a gathering of diplomats on 15th February, 1934, in a speech on “Racial legislation in the Third Reich.”

The fact is that in other countries—even where civilisation is most backward—such restrictions as are imposed upon the German Jew have not been given legal status. Acts of violence, pogroms, persecution have taken place not in the name of the law, but in spite of it. The Third Reich has, as Dr. Frick states, taken a different path.

After force and boycott in violation of the law have driven Jewish judges and lawyers from the courts, “non-Aryan”

doctors from the hospitals, and professors and students who are "not racially pure" from the universities, their effect is given a place in the laws of the country, by one or other "Aryan paragraphs."

One of the most terrible features of the issue of these paragraphs is that, of course, the words "Aryan" and "non-Aryan" have actually no ethnological meaning at all. It is unnecessary here to go into the history of the word which, in anthropology, was historically devised to cover a language group, not a genetical stock, and moreover a language group that included one of the many stocks ancestral to the Jews. Nor is there any space to discuss the fact that Jews and non-Jews in Germany, both highly mixed populations, have many contributory ancestral stocks in common.¹ The ethnological non-reality of the terms has, in fact, even led to complication in Germany, where as early as 1933 the Japanese Ambassador was informed that, for the purpose of Reich legislation, Japanese would be regarded as "Aryans." To-day the word, adopted to give a fictional gloss of genetical foundation to the attribution of negative qualities to the Jews, as though they were a race distinct in all components from the race of "Germans," is often replaced in new restrictive decrees—as the famous Nuremberg decrees—by plain anti-Jew wording. The "Science of Race," however, stands as a seriously taught science, the validity of the doctrines of which may not be challenged. Just as in bear-baiting, the pain inflicted upon the bear may be a less socially harmful consequence than the results of pleasure taken in the baiting by the spectators, so even all the sufferings of Jewish Germans may be less pitiable than the intellectual degradation suffered by the science and philosophy of a great country in which arrant nonsense becomes an intellectual dogma.

The limit of effort to find a criterion of distinction between "Aryan" and "non-Aryan" that should be physically valid

¹ The reader will find present knowledge on the subject set out in Haddon and Huxley's "*We Europeans*."

was provided by the report in the Munich Press of 25th September, 1935, published quite seriously and with no suggestion of ridicule, that an Augsburg engineer named Walter Schmitz had invented a pendulum that solved the problem by its method of swinging. Held above "Aryan" blood it swung precisely as when held above the precious metals, gold or platinum; suspended over non-Aryan blood it swung as though it were hanging over tin or lead. The report concluded with the statement that the inventor hoped that his discovery would be taken up by the Berlin "Racial Bureau."

In 1933 no such difficulties had appeared, nor was the need felt for such an apparatus.

The following passages are taken from the first regulations governing the application of Paragraph 3 of the "Law for Restoring the Professional Civil Service" of 7th April, 1933, the original so-called "Aryan Paragraph," which became the basis for all subsequent legislation. An official definition of these terms appears here for the first time.

"A man is classified as non-Aryan who derives from non-Aryan, particularly Jewish, parents or grandparents. It is enough when one parent or grandparent is non-Aryan. This is to be assumed in particular when one of the parents or grandparents has belonged to the Jewish religion.

"If Aryan origin is doubtful, an opinion is to be obtained from the Experts in Racial Research appointed by the Reich Ministry for the Interior."

On the basis of these directives, all "non-Aryan" civil servants were dismissed. An exception was still made at that time in the cases of "civil servants who have been in the service since 1st August, 1914, or who fought at the front in the World War for the German Reich or its allies, or whose fathers or sons fell in the World War." A further exception was made in a Government decree of March, 1934, which ran as follows:

"The Aryan Paragraph is not to apply to Jews who took part in the suppression of the Communist uprising of 1920, in the

conflicts in the Baltic, or in the struggle against the Rhine Separatists."

These latter received the same rights as "pure Aryans"—membership of the old illegal volunteer freebooting organisations, so many members of which were early recruits to the S.A., later to be rewarded by massacre on 30th June—1st July, 1934, removes the stigma of birth. Incidentally, proof of membership of one of these organisations is the only condition which now in 1935 can still save "non-Aryans" from the guillotine of the Aryan Paragraph. The other exceptions lost their validity a long time ago, and by 1935 even kinship with "non-Aryans" became a ground for dismissal or rejection, as the following report from the official *Deutsches Nachrichten-Büro* of 7th July, 1935, shows:

"Reich Minister Frick has published a decree to the school authorities, according to which permission to give private lessons may not be issued to Aryan teachers who are married to non-Aryans."

In many fields, however, as we shall presently see in more detail, even the regulations of the paragraphs are constantly disregarded by the authorities. For example, those Jewish solicitors who as ex-service men or pre-war lawyers were supposed to be exempt according to the Civil Service Law were informed on 1st October, 1935, by registered letter that "from to-day" they were no longer allowed to act in notarial matters. In many cases this destroys at a blow more than half their practice.

THE ROLL OF HONOUR

On the battlefields of the World War, 12,000 German Jews gave their lives for Germany. March 16th is the day kept in Germany in solemn memory of those fallen in the war. In 1935, this day was chosen by Hitler for his announcement of the reintroduction of conscription. Of the subject of this day *Der Schild*, the organ of the Reich League of Jewish Ex-Service Men, reported:

“ On such a day as this all barriers are obliterated by our common sorrow; all other voices are silent, we believe, before the majesty of Death for the Fatherland. Among the many wreaths which were piously laid last Sunday on the Tomb of Honour in Unter den Linden by the loyalty of comrades there was—as in every year—one from the League of Jewish Ex-Service Men. Its removal was requested, but refused by us; the authorities then caused its removal.”

On 27th April, 1935, months before such an order was legalised by the Nuremberg Flag decrees, Jews were forbidden to display the flag of the Reich.

At the end of October, 1935, the non-combatant Minister, Goebbels, took a step which is without precedent: he issued a decree prohibiting the inscription of the names of Jews on rolls of honour and memorials to victims of the Great War. The Aryan Paragraph is now applied not only to the living.

THE DEFENCE SERVICES

The principle underlying the Defence Law published on 22nd May, 1935, is simple: the Jew may not be a soldier, but he is none the less to be cannon-fodder. Paragraph 15 of the law runs as follows:

“ 1. Aryan birth is an essential condition for active military service.

“ 2. Whether exceptions can be allowed, and to what extent, will be determined by an examining committee governed by regulations laid down by the Reich Minister for the Interior in conjunction with the Reich Minister of War.

“ 3. Only persons of Aryan birth can hold superior rank in the Defence Force.

“ 4. Members of the Defence Force and Reserve of Aryan birth are forbidden to marry persons of non-Aryan birth. Contravention of this order will involve the loss of any military rank.

“ 5. Service by non-Aryans *in war* will be governed by special regulations.”

Regulations for operating the law were issued on 30th July. The definition of “Aryan” descent was the same as that in the Civil Service Law, but “the exceptions provided for in the Civil Service Law do not apply to the Defence Law.” Instead

Dreis 15 Pf.
 Berlin, 15. Mai 1935
 11. Preis 1. Jahrgang

Das Schwarze Korps

ZEITUNG DER SCHUTZSTAFFELN DER NSDAP
 Organ der Wehrführung SS



Für Juden ist kein Platz im Heer!



Die Zeit des Weltkriegs gibt uns großen
 Nutzen aber hat technische Glasobjektive
 nicht. Man hat bei den Zahlen leidet an
 Formeln.

Facsimile of the front page of *The Schwarzes Korps* (Black Corps), the official organ of the S.S., 15th May, 1935. The headline declares: “THE ARMY HAS NO ROOM FOR JEWS!”

of the regulations in favour of the sons of men killed in the war, there is the following:

“Exceptions in accordance with Paragraph 15, Section 2 of the Defence Law may be allowed in the case of non-Aryans who have no more than two fully non-Aryan, particularly Jewish, grandparents.”

For the Jew without “Aryan grandparents”:

§2. 1. Persons of whom both parents are of Jewish blood, or who have three Jewish grandparents, will not be called up for active military service; so far as they are fit for service (Paragraph 16 of the Decree governing Inspection and Conscription 1935 of May 29th, 1935) they will without exception be drafted to Reserve II.

§3. 1. Calling-up will be carried out without regard for race.

The Jew is to be called-up, assigned to a particular unit, and his employment in war time is to be governed by a "special regulation." Once again he will be allowed to die for the Fatherland, but he is to be kept apart and do so by himself.

CIVIL SERVICE

"We have not simply removed the non-Aryan officials," said Dr. Frick to the foreign diplomats on 15th February, 1934, "we have pensioned them with honour." The "honours" with which the Nazis have loaded the Jews are by now well known. As to the pensions, Paragraph 8 of the Civil Service Law provides a pension only for dismissed officials with at least ten years' service to their credit. But even this regulation is ignored; on 19th July, 1933, *The Hindenburger Nachrichten* contained the following report:

"No more pensions for non-Aryan and Party-Card Officials. The V.D.Z. Bureau reports that the Prussian Minister of Finance has now issued, in the name of the Prime Minister and other Provincial Ministers, regulations under the Law for the Restoration of the Professional Civil Service, relating to retired officials and the dependants of deceased officials. Responsible bodies are requested to examine the dossiers and other data relating to their staff with a view to ascertaining to which pensioner the regulations governing cancellation or reduction of the allowances apply. Political activity since retirement is also to be investigated. When it is found that a pensioner is not of Aryan birth, has held a card as official of a political party (Note: An official of the N.S.D.A.P. would not, of course, have been retired) or has proved politically unreliable, the necessary steps are to be taken immediately. . . . The same regulations are to apply to widows and orphans. Here the determining factor is to be the descent and political activities of the late official, not those of his dependants."

The result eliminated from pension every retired "non-Aryan" magistrate, assessor, professor, teacher and so on. The following is an advertisement of about this time:

"Lady Assessor (Jewish), more than seven years engaged as magistrate, excellent testimonials and references, familiar with

official and public business, very industrious, perfect stenography and typewriting, seeks engagement, possibly as secretary or stenographer. Terms moderate.

“Write, R.T. 62729 care of *Frankfurter Zeitung*” (*Frankfurter Zeitung*, 8th July, 1933).

Such advertisements no longer appear. Nowadays they are refused or have been discovered to be without result.

The Civil Service Law already quoted had the function only of deciding which persons in the civil service might temporarily retain their positions. It did not settle the question of who might *become* an official.

This was defined by the “Law for the Alteration of Regulations governing Officials’ Salaries and Allowances” (*Reichsgesetzblatt*, I, pp. 433 ff.), published on 30th June, 1933. While section 3, paragraph 3 of the Civil Service Law still allowed some exceptions to the Aryan Paragraph—exceptions which in practice played a minor part and in any case have since for the most part been further eliminated—from this law, which regulates admission to a civil service career, every regulation limiting the application of the Aryan Paragraph has been removed. In addition it denies admission to the civil service to all persons married to “non-Aryans,” and forbids, on pain of dismissal from the service, any official to marry a “non-Aryan.”

The latest development, in 1935, goes much further than the complete exclusion of Jews from the civil service: no official may feel sympathy with Jews, all civil servants are to be anti-Semites or at least to exhibit anti-Semitism, by participation in the boycott.

If an official or his wife ventures to make purchases in a Jewish shop he may pay for it with dismissal—certainly with public disgrace. Since August 1935 the municipality of Chemnitz has maintained a “pillory” for officials, on which the names of those who deal with Jews or consort with Jews are inscribed.

At Frankenberg, Saxony, the mayor has announced that anybody who employs a Jewish doctor, lawyer or shopkeeper

places himself outside the "community of the people"; servants of the municipality doing so will lose their positions.

The mayor of Frankfurt on the Oder has prohibited all officials and employees of the City Council and the municipal offices from dealing with Jewish shops, doctors and lawyers.

Newspapers are specially suppressed to ensure the official's "Aryanism." At Essen, for example, *The Westdeutsche Beamtenzeitung* (a civil service journal) was suppressed indefinitely on 5th September for having "brought discredit on the civil service by accepting advertisements from Jewish firms."

In November 1935, no less a functionary than Sahm, the Mayor of Berlin, was expelled from the party by the National Socialist "Court of Honour" and a demand made for his dismissal on a charge of having made two purchases at Jewish shops. Though this sentence was subsequently revoked by Hitler, Sahm "resigned" his office on 9th December.

These are the methods by which the civil service has been "purged." In August 1935, *The Stürmer* was able to announce that the last Jewish official, Railway-Councillor Paul Meyerhof, had left the staff of the Reich Railways at Nuremberg. On 29th September The Havas Agency issued the following statement:

"All the Jews remaining in the service of the German Railways have now been dismissed in virtue of the Nuremberg Laws. The persons affected are either ex-servicemen or men whose fathers or sons fell in the war. The exceptions permitted by the Civil Service Law of 1933 thus disappear now."

LAWYERS

On the same date as that of the promulgation of the Civil Service Law, another law was published: "The Law governing Admission to the Bar," which denied to Jewish lawyers, with similar exceptions, the right to practise their profession.

National Socialist apologists have explained anti-Semitic agitation as having been motivated by the predominance, greater than their numerical proportion in the population, of

Jews in many of the learned professions. The material quoted in the first chapter shows the unsubstantial nature of this contention, and the documents elsewhere set out in this book indicate the inadequacy of any such view, for the obloquy and violence heaped upon the Jew can be explained by no principle of *numerus clausus*, or restriction of one population group to a given proportionate number of places in each professional category, but only on the grounds of an accusation of baseness, and consequent necessary inferiority, against the whole group.

However, in the case of the members of the legal profession, certainly these included a large number of Jews. At the time the 1933 law was published the number of Jewish lawyers in Prussia was 3,370; one year later, on 1st May, 1934, no more than 2,009 Jewish lawyers were practising, according to *Deutsche Justiz*—which means that 39 per cent of them had been victimised by the law. In the case of the notaries, who also came under the Civil Service Law, the numbers were: 2,051 (April 1933) and 852 (1st May, 1934), a drop of about 57 per cent. What is, however, of chief significance in gaining a picture of the real situation is not the figures of reduction according to law, but an account of the barriers confronting those still permitted to practise, for in the legal profession, more than in any other, a big part was played by action outside the law.

This action began with a campaign against the Jewish ex-service men, who, according to the letter of the law, were exempt from the "Aryan" qualification. The campaign was conducted by Dr. K. Deutschmann, the very man who was chairman of the committee whose duty it was to decide which Jewish lawyers were to be regarded as ex-service men. An article in *The Völkischer Beobachter* of 25th April, 1933, gives an idea of the spirit animating this committee:

"The fact that there were Jews killed in the war and at the front is no particular merit of the Jewish race. After all,

conscription applied to all of us, and not every Jew was successful in getting out of it. . . .

“So let us have no false pity, no exceptions with the Jews! Don't get caught by the old nonsense about the 'national' Jewish 'front-line soldier.' . . .

“Since the first of April there has been sitting in Berlin the committee appointed by the State Commissary for the Bar, for the selection of Jewish lawyers. . . . In the unanimous view of the committee its work, which owing to the conditions in the capital of the Reich is of very special importance, has proved that a general concession to 'Jewish ex-service men' would be entirely unjustified. Let us rather think of the millions of unemployed German ex-service men, of the thousands of German Assessors and Juniors who cannot marry, cannot bring children into the world, but have to wait until all the 'old Jewish ex-service men' have lived their life of luxury to the full, added still more to the riches they have extracted from the German people and taken their wealth abroad. . . .”

In plain language this may be rendered: eliminate all Jewish competition, even when it may come from those who fought four years for Germany in the trenches!

Sabotage of the exceptions provided by the law was officially admitted. *The Vossische Zeitung* of 20th April, for instance, reports a demonstration of the “League of National Socialist German Jurists” held the previous day in Munich, at which the Bavarian Minister of Justice, Frank II, made the following remarks:

“In Bavaria it will not be entirely possible for me to comply with the intentions of the law concerning lawyers. I have to see to it that the administration of justice in the Bavarian courts proceeds in an orderly fashion. But I fear that indignant Germans might make their way into the courts if I were to admit any Jews. . . .”

Methods of victimising both those non-Aryan lawyers who were excluded and those who were still allowed to practise are indicated in a circular addressed on 15th May, 1933, to all members of the Düsseldorf Bar:

“ 1. It is admissible to accept briefs from non-Aryan clients.

“ 2. It is unprofessional to accept briefs from non-Aryan advocates to whom admission has been refused. In every case a client who has hitherto been represented by a non-Aryan lawyer should himself approach an Aryan lawyer and ask him to take up the case. Documents should also be handed over by the client himself.

“ 3. It is unprofessional to take over in whole or in part the practice of a lawyer who is no longer admitted, or his office or furniture. . . .

“ 4. It is unprofessional to employ non-Aryan former advocates as managing clerks or in any other capacity.

“ 5. Any professional intercourse with non-Aryan lawyers no longer admitted is unprofessional. . . .

“ 6. When taking up briefs held previously by non-Aryan advocates, an advance fee is to be demanded in every case, amounting to the fees not yet due. . . .

“ 7. Partnerships between Aryan and non-Aryan lawyers or an arrangement to share chambers are to be dissolved immediately.

“ 8. It seems no longer advisable for non-Aryan advocates, even though they are still admitted, to remain members of local bar associations or to be permitted to take part or be represented in professional conferences, where these take place.

“ 9. Non-Aryan advocates who are not admitted may not be accepted as arbitrators. Should they set up in practice in an advisory capacity, all intercourse with them, professional or otherwise, must naturally be regarded as entirely inadmissible.”

This code of professional “Aryan” conduct not only declares war on Jewish lawyers, whether admitted or not admitted; it also shows a very good business sense: it is “professional” to accept briefs and fees from “non-Aryan” clients, but all other intercourse with “non-Aryans” is “unprofessional.”

As in other professions, the paragraph is now extended to threaten “Aryan” lawyers who associate with Jewish women—since September an offence according to the Nuremberg decrees. On 6th October, 1935, Adalbert Böhm, a Königsberg lawyer, was forbidden to practise further as an advocate by

the court of honour of the local bar, on the grounds that he had recently married a Jewess.

At first it looked as if certain related professions might provide a way out for the "non-Aryan" lawyers who had been victimised: advisers on taxation and patent law, for instance, or agents employed by firms to deal with inland revenue matters. Persons following these occupations immediately became alarmed by this fresh competition, and the "Aryan Paragraph" was promptly extended to cover them. A law of 22nd April, 1933, put all non-Aryan patent lawyers out of practice, with the exceptions provided for in the Civil Service Law. Another law followed on 6th May, forbidding "non-Aryans" to give advice on taxation. On 14th July a decree was issued from the Ministry of Finance prohibiting "non-Aryan" employees of firms from acting in inland revenue matters.

PHYSICIANS

The propaganda of the National Socialists—especially before and immediately after they came into power—deliberately falsified the figures relating to the number of Jewish medical practitioners in Germany. In February 1934, Dr. Frick asserted that 48 per cent of doctors had been Jews. In the same way an attempt was made to disseminate misleading reports and figures in a work entitled *Jews in Germany*, financed by the Propaganda Ministry and published by the Nazi party. These stories are refuted by an official report in *The Deutsches Aertzeblatt* (organ of the medical profession). According to *The Frankfurter Zeitung* of 1st January, 1935, this report states that there were "6,488 Jewish doctors at the beginning of the National Revolution in Germany. In a total of 50,000 doctors, the Jewish proportion amounted to 13 per cent." One year later, as already cited, the official Government statistical journal confirmed that even this latter estimate was slightly excessive.

In most occupations, Germans were compelled by law to

contribute to health insurance; by far the greater number of doctors were panel doctors and derived on an average about five-sixths of their income from their panel practice; every German could choose the doctor in whom he had faith. But all that changed. Even where the health and lives of the people are concerned, the deciding factor is no longer qualification and skill, but "purity of race" and political reliability. The "Decree governing the admission of medical practitioners to health insurance practice," dated 24th April, 1933, deprived all "non-Aryan" doctors—again with the famous exception in the case of ex-service men—of their panel practices; that is to say, of about five-sixths of their incomes. Similar laws were issued to cover dentists and dental mechanics. These laws date from the spring of 1933. Six months later, in November of the same year, a further regulation laid down that in future no Jewish doctor at all was to be allowed a panel practice in towns with more than 100,000 inhabitants.

As in other fields the object of these laws was effectively furthered by action which went beyond the law. The Nazi chairman of the Municipal Health Insurance Institute of Berlin, for instance, issued an instruction to the effect that:

" . . . it is obviously the national duty of insured persons to refrain from being treated by Jewish medical practitioners. The proposed alteration in the constitution will only permit free selection of doctors from among those of Aryan birth."

The instruction continues:

"Members and their insured dependants who wish to protect themselves against financial loss will therefore not obtain treatment from Jewish doctors and dentists, and if they are already obtaining such treatment they will cease to do so at the earliest possible moment. From this date payment will not longer be made, on principle, in settlement of Jewish doctors' accounts. The same applies to expenses incurred on the instructions of such doctors" (*Municipal Health Insurance Information, Berlin*).

About 3,000 Jewish doctors were officially deprived of their health insurance practices; in addition to these, about 1,000

lost their posts on the staffs of hospitals and so on. These were the figures given in the autumn of 1934 by the Berlin Central Office for Economic Relief to Jews.

Many "Aryan" patients were shocked to see boycott pickets and posters outside the houses of the Jewish doctors who for years had enjoyed their confidence. The doctors who were still allowed to practise—particularly in the big towns—in some cases began to have more non-Jewish patients in their waiting-rooms than ever before. A great number of people have persistently demonstrated in this manner against the persecution of the Jews. The phenomenon became so noticeable that a journal issued by the "German Labour Front" indignantly asserted that "having treatment from a Jewish doctor was tantamount to encouraging the game of the illegal Communist groups" (quoted in the *Temps* of 15th August, 1935).

"These groups," went on this journal, "have given a catch-phrase to every enemy of National Socialism: Go only to Jewish doctors! Any German who obeys this call in future places himself in the ranks of the State's enemies. For he can only do so for one of two reasons: either he wants to obey the secret Communist command or he wants to obtain illegal advantages from the Jewish doctors. For in the tricky side of their trade they are really so superior to the Aryan doctors that people prefer to choose them if they want shady medical treatment" (*Temps*, 15th August, 1935).

But although the leaders of the Labour Front went so far as to threaten expulsion from the Labour Front (automatically involving loss of employment) for anybody who continued to visit Jewish doctors, although the authorities attached every conceivable penalty such as business boycott and forfeiture of relief to the crime of consulting a Jewish doctor, in certain instances people continued to prefer a Jewish doctor to his "Aryan" colleague. Decisive measures were therefore taken, and as usual the ground was first prepared with the help of "individual action." During July and August 1935 *The Deutsches Nachrichten-Büro* scattered reports of the following kind:

"The mayor of Berlin-Steglitz has issued instructions to employees under his jurisdiction forbidding them to deal with Jewish shops, give orders to Jews, or employ Jewish doctors or lawyers."

"At Karlsruhen on the Weser the Jewish doctor Brück has been taken into custody because, alleges the district leader of the Labour Front, he abused his medical status in order, 'by employing suggestive means,' to commit a moral offence against female patients."

"At the district congress of the National Socialist Medical League at Hanover, the deputy for the Reich Leader of the medical profession, Dr. Grothe, declared that although the profession had not yet been completely purged of Jewish elements, they would have to succeed in eliminating in practice the Jewish physician from the German health service."

Dr. Grothe's ambition was brought a step nearer by the following decision, reported from Berlin by *The Frankfurter Zeitung* on 29th August, 1935.

"An agreement between the Union of Panel Doctors of Germany and the Private Health Insurance Association lays down that doctors who have been eliminated from public insurance are no longer to be admitted to private insurance practice. This agreement, which is binding on every insurance undertaking connected with the Reich Association, states that accounts due to doctors not admitted to public panel practice will be debarred from settlement in private insurance. On the other hand, settlement will continue to be made in the case of accounts due to non-Aryan doctors or those married to non-Aryans, where they concern the treatment of non-Aryan insured persons or persons who describe themselves as non-Aryan.

"The Private Health Insurance Association of the Reich will prepare a list of doctors whose accounts will not in future be settled. This list will include all doctors described by the Reich Committee of the Union of Panel Doctors as not qualified for admission."

A blow was dealt to the Jewish dentists still allowed to practise in the middle of October 1935, when it was decided to reconstitute the Dentists' Association of Germany. Right of

membership and admission to the Academy for Dental Training became the privilege of "Aryans" only. The 800 Jewish members of the old association were allowed to remain extraordinary members of the profession for the time being, but a circular issued to all dentists indicates that this is only a transitional arrangement.

The fate of Jewish doctors in Germany cannot be better illustrated than by the following series of letters. Their story begins in 1915 and ends in 1934. The legal grounds exist, publicly admitted, for every restrictive measure they recount:

Thuringian Field Artillery Regt. No. . . .
2nd Battery.

In the Field, 16th June, 1915.

To:

Staff Medical Officer Dr. A.,
Infantry Regt. No. . . .
In the Field.

DEAR DR. A.,

The battery regrets to have to inform you that your son, Volunteer N.C.O. Kurt A., died a hero's death for the Fatherland on the morning of June 13th. He fell defending the gun entrusted to his care. With you the battery mourns the death of this exemplary and courageous comrade. May God help you to bear this pain and give you comfort.

With deepest respect,

.....

Captain Commanding Battery.

Baden Inf. Regt. No. . . .
Regimental Staff.

In the Field, 23rd Sept., 1917.

To :

Staff Medical Officer Dr. A.,
Inf. Regt. No. . . .
In the Field.

DEAR DR. A.,

With the deepest regret I have the honour to inform you that our comrade, your son, Lieutenant of Reserve Walter A., did not return on the morning of 22nd September from a patrol for which

he volunteered. He was shot in the chest by a rifle bullet, and died at once. I regret that it has not yet been possible to recover the body of your son; I am making efforts to do so and will at once inform you when the regiment has succeeded in what it considers a duty of honour.

The regiment which had the honour of numbering your son among its officers sincerely mourns his death. As the commander of his regiment I beg you, Sir, to rest assured that I was at all times proud of your son, who on all occasions proved a dauntless officer, respected by his comrades and his subordinates. He will himself have told you that the Iron Cross, First Class, was conferred on him ten days ago.

In sincere sorrow,

.....

Lieut.-Col. Commanding Regiment.

2nd Res. Batt. Inf. Regt. *5th November, 1917.*

The N.C.O. Hans A. 3/11, transferred from the field to reserve battalion, is promoted to junior medical officer. He is to be employed in a military hospital and, as the last surviving son of a family, is not to be sent into the field.

.....

Lieut. and Adjutant.

Admission Committee for the
Medical District of
Health Insurance.

1st June, 1933.

To:

Dr. Hans A.

DEAR SIR,

I have to inform you that as a non-Aryan without the qualification of service at the front you have been removed from panel practice.

You are to refrain from all participation in panel practice. Your accounts will no longer be settled. Your attention is expressly drawn to the inevitable consequences of failure to adhere strictly to these instructions.

Heil Hitler !

.....

Chairman of Admission Committee.

Admission Committee for the
Medical District of
Health Insurance.

10th August, 1933.

To :

Dr. Hans A.

DEAR SIR,

Your application for re-admission to panel practice cannot be complied with. The regulations in this respect are quite unequivocal. The fact that your two brothers were killed in the war and that your father served at the front cannot be taken into account. It would be different if your father had fallen in the field.

Heil Hitler !

.....

Chairman of Admission Committee.

Medical Councillor Dr. Max A.
Specialist in internal diseases.

15th September, 1933.

To :

The Admission Committee for the
Medical District of
Health Insurance.

GENTLEMEN,

I hereby apply for re-admission to panel practice. As may be seen from the enclosed documents I was at the front from 3rd September, 1914 to 16th March, 1918, at first as medical officer and later as Staff Medical Officer and Regimental Medical Officer. I was wounded twice and am the possessor of the Iron Cross, First and Second Class.

For reasons of health I resigned from my panel practice in favour of my son in the summer of 1924, but he has since been deprived of it as non-ex-front fighter and non-Aryan. Since my other sons fell in the war, and since I lost all I possessed in the inflation and a private practice for my son in our industrial town is beyond possibility, I find myself compelled to apply for re-admission despite my age.

Admission Committee for the
Medical District of
Health Insurance.

5th September, 1934.

To :

Medical Councillor Dr. Max A.

DEAR SIR,

We have been informed by colleagues in the profession that,

owing to your age and to ill health resulting from your war wounds, you are not in a position to carry on your practice and have always been represented by your son, Dr. Hans A., who as a non-ex-front fighter and non-Aryan cannot be admitted to panel practice.

In view of the regulations this is inadmissible. As you knew this, the Medical Union cancelled your admission to panel practice on 31st August, 1934.

Heil Hitler !

.....

Chairman of Admission Committee.

General-Anzeiger of 10th October, 1934: “. . . 9th October, 1934. The city fire brigade received a call yesterday. In a house in the Bahnhofstrasse, Medical Councillor Dr. Max A. was found dead from gas poisoning. The motive appears to have been financial worry.”

MEDICAL SCIENCE

The National Socialists in their propaganda exaggerated the numerical proportion of Jews in the total number of German doctors. But they could neither exaggerate nor deny the importance of the part played by Jews in German medicine. Twelve medical Nobel Prizes have gone to Germany, six of these to Jewish medical men. It was impossible to wish away the achievements of German Jewish doctors in medical science. Any argument against the German Jew as a doctor had inevitably to be an attack on medicine itself. Even so, the spokesmen of anti-Semitism were prepared to go this length.

The chief such spokesman was inevitably Julius Streicher, who began his career as a reformer of medical science and a “scientific champion of nature healing” when he informed the Congress of National Socialist Lawyers at Nuremberg in December, 1934 that:

“One drop of Jewish blood is enough to arouse criminal instincts in a man.”

A few weeks later, at the beginning of 1935, Streicher started a new periodical called *German Health from Blood and*

Soil, which systematically turned the attacks on Jewish doctors into a campaign against medical science and into propaganda in favour of the crudest quackery. In a leading article (February 1935) by Karl Holtz, editor of *The Stürmer*, it was stated that:

“The Jew is commanded . . . by his Jewish laws . . . to kill the non-Jew. Thus the Jew is only obeying his laws when he commits a ritual murder. . . .”

“A thousand times worse, if Jews and the minions of Jews are to provide the methods by which the German people receive their most precious possession, health. . . . It is here that one can reach the One and All, health and strength, the well of physical and spiritual life, and poison it: the Blood!

“We have only to look at medical science of to-day to realise with horror: the Jew has got it utterly under his thumb. . . .”

On this “scientific” basis are denounced the greatest pioneers in medicine and their achievements:

“Rudolf Virchow, Robert Koch, Paul Ehrlich, Emil von Behring, Neisser and Wassermann—almost without exception Jews (only Virchow is a non-Jew, but a Jew-lackey for all that). Robert Koch and Emil von Behring were married to Jewesses and must therefore be included in the Jewish race. . . . They were all animated by the same spirit—the Jewish. They openly worked according to one uniform plan for the fulfilment of their Talmud: for all their theories culminate in the introduction by injection of some specifically alien poisonous substance into the German blood. . . . He who eats a Jew’s food dies of it. And it is especially by the roundabout path of medicine and the injection of poison that the Jew fulfils his Talmud law. . . .”

“We should have fought and died in vain if we were to leave the Jew his greatest domain for robbing and murdering the German people, if we were to leave him medicine.”

Hans Schemm, Bavarian Minister of Public Instruction, provided this new National Socialist organ with a “scientific battle-cry”: “Alien albumen is poison!” The leading article is written by him, it runs:

“The primary scientific factor in the racial question is called

Albumen. . . . I might enumerate a series of experiments showing how, for example, I could bring about the collapse of the immense bulk of an elephant within a few seconds with quite minute quantities of specifically alien albumen. Why? Specifically alien albumen is poison! The further I become removed from the race of the albumen-carrier concerned, the more alien is the albumen—regarded from the point of view of historical development—and the more poisonous.”

Streicher finds this a useful theoretical basis for his principal theme—the outlawing of Jewish doctors—to which he returns:

“Specifically alien albumen is the semen of a man of another race. . . . It is enough for a Jew to have intercourse with an Aryan woman just once for her blood to be poisoned for ever. . . .

“Now we know why the Jew does all he can to ravish German girls at the earliest possible moment; why the Jewish physician rapes his female patients while they are under an anæsthetic! . . . He intends the German women to receive the alien semen of a Jew and never again to bear German children.”

These are not the ravings of an isolated sect. Streicher is a friend of Hitler. Streicher is honoured by Hitler. Streicher is the Governor of a province. On 22nd December, 1934, the most important medical journal in Germany, *Deutsches Aerzteblatt*, with a circulation of 47,000, reported a two-hour speech delivered by Streicher at a “demonstration of the German physicians of Fürth,” and added:

“What no scientist has discovered during the last decade by way of logic and experiment has been intuitively recognised and proclaimed by Julius Streicher. . . .”

But this went too far. The National Socialist medical men did not wish their patients to be scared away by their own professional journal, and Dr. Wagner, Leader of the Medical Profession in the Third Reich, issued a statement in which he guardedly declined to “concur with all Party Comrade Streicher’s racial-political and racial-hygienic opinions and theories,” adding, however, emphatically that:

“. . . the medical leadership is in complete accord with Julius

Streicher's struggle against Jewish influence, against the admixture of races and racial degeneration, and is prepared to assist him in this struggle."

"We know that it is rubbish, but we shall do it all the same"—is this an unfair paraphrase of the anti-Semitism of the National Socialist doctors?

The theories described above, merely regarded as scientific concepts, could no doubt be dismissed as ridiculous. The reader must realise that there is always a reflection of them in human action, the very violent action of the fanatics who follow *Stürmer* leadership. Such a case is reported by the *New York Times* of 20th October:

"Early this year Dr. Hans Serelman of Niederlungwitz was sent to a concentration camp on the charge of 'race defilement' brought against him by German physicians with whom his practice had come into competition. Dr. Serelman is a Jew. The charge against him was based on the fact that to save the life of an Aryan patient the doctor submitted him to a blood transfusion and had given his own non-Aryan blood for the transfusion. Dr. Serelman, under examination, had to admit the fact. He admitted, moreover, it was not the first time that in an emergency he had done this."

The report mentions that the doctor was confined in the concentration camp for seven months. His treatment there was such that he attempted suicide. He was subsequently paroled and, warned by grateful patients that he was about to be re-arrested, has since fled to Prague.

It should be acknowledged that in this case at least National Socialism has made a disavowal. On 19th October Professor Leffler, a functionary of the Race Bureau, published a statement that it must not be believed that the racial character of a recipient can be changed through transfusion of Aryan blood. Professor Leffler, indeed, finds it necessary to add that the word "blood" in the sense of heredity is used in a purely figurative sense. The "medical" journal of Julius Streicher none the less continues.

3. THE CLEANSING OF CULTURE

A "Reich Chamber of Culture" has been established which regulates and co-ordinates all activities in the artistic professions, widely interpreted. The law formulating its tasks places under its supervision:

" 1. Every artistic creation or production, if it be made available to the public.

" 2. Every other intellectual creation or production, if it be made available to the public through the agency of printing-press, film or wireless."

Press, literature, music, theatre, wireless and film, book-production, trade in antiques, the publication of books, music and newspapers—all these fall within the scope of the "Chamber" organisation. A special sub-Chamber exists for each various field. The professional organisations, such as the Newspaper Association, the Union of German Authors, and so on, are responsible to the Chamber. It is laid down in Paragraph 4 of the Law that all persons must belong to this organisation who have a share "in the creation, the reproduction, the intellectual or technical production, the distribution, the reception, the sale or the arrangement of the sale" of "works of art." Consequently there can be no chance of doing artistic, literary or journalistic work apart from the "Reich Chamber of Culture." The following paragraph defines the conditions of membership:

" C. Admission to any Chamber may be refused or a member may be expelled if facts are available indicating that the person in question does not possess the required reliability or qualities for practising his calling."

Not an "Aryan Paragraph" in set terms, it is yet a regulation which is entirely adequate to allow the extinction of Jews in the artistic professions to be consistently carried out. On 7th February, 1934, Dr. Goebbels, Minister of Propaganda, gave the following instruction to the presidents and councils

of the special chambers incorporated in the Reich Chamber of Culture:

“ If, for given reasons, anyone is regarded as unreliable or unsuitable, membership may be refused him, and in my opinion and experience a Jewish contemporary is on the whole unsuited to be a custodian of Germany’s cultural wealth ” (*Jüdische Rundschau*, 13th February, 1934).

The eradication of the “ unsuitable ” Jew from the Press was carried out by law; the Chambers covering the other arts and related occupations have conformed to the suggestion of their preceptor without the aid of a written law. In general the principle behind this process has been complete segregation of any Jews still engaged in cultural activity. This has been carried out so thoroughly that since July 1935, attention has been turned further, now to the “ Jew-lackeys ” who sympathise with the excluded. Hans Hinkel, secretary of the Reich Chamber of Culture, and entrusted by Goebbels with the supervision of all “ non-Aryans ” engaged in artistic or intellectual work, stated in *The Angriff* at this time that “ he would deal extremely harshly and vigorously with non-Jews ” who venture to collaborate with Jews.

LITERATURE

The “ Reich Chamber of Literature,” a subsidiary of the Chamber of Culture, is based upon the Reich Union of German Authors, which was dissolved in the autumn of 1935, so that a final sifting of its members could be carried out. On 23rd July, 1933, the Union stated:

“ That in principle only those writers could become members who stood on the platform of the National Revival. Accordingly, admission to the Union is governed by the principles applying to the Professional Civil Service.”

This amounted to an “ Aryan Paragraph ” for new members. In 1933 and 1934, there were still some “ non-Aryan ” members left. These were expelled in March 1935. What, in accordance

with the Chamber of Culture law, is implied by non-membership was brought to the notice of the expelled members in a letter from the Reich Chamber of Literature:

“It is the will of the Leader and Reich Chancellor that the custody of German Art shall be in the hands only of suitable and reliable Germans. . . . Only he whose racial bonds give him a sense of being bound to and responsible to his people may undertake to exert an influence on the inward life of the nation through work of such a significant and far-reaching kind as intellectual and artistic creation.

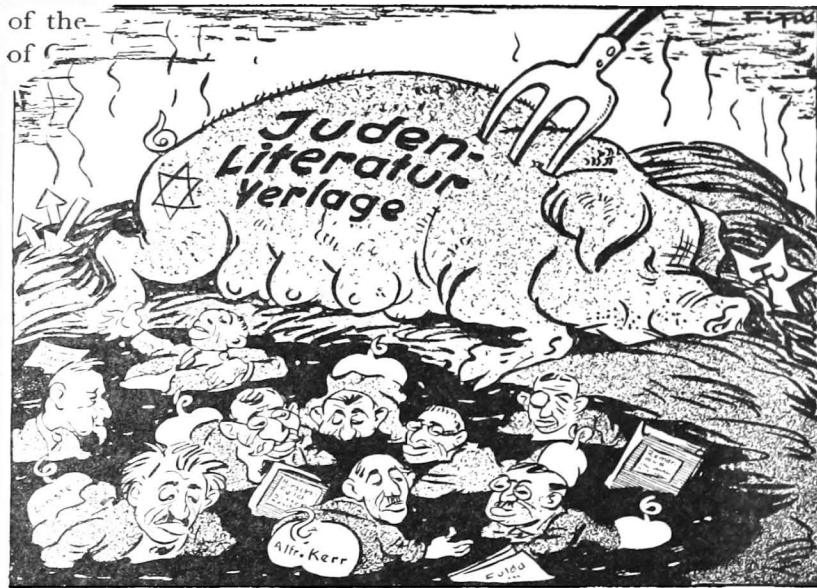
“As non-Aryans they are not in a position to receive and to accept this responsibility. Consequently the publication of literary work within the competence of the Reich Chamber of Literature is forbidden to them, with immediate effect.”

Nothing more, therefore, may be published in Germany by people who are not “bound by bonds”—that is the will of the Leader. German writers of “non-Aryan” birth are banned.

Even before the Chamber of Literature came into existence, the publication of many works by Jews was forbidden. The exclusion of works by Jews from bookshops, and the ceremonial burning of books by un-German authors, including many to whom that adjective was given solely owing to their Jewish descent, received at the time world attention. In August 1935, it was reported from Munich that a Jewish author, who had signed a contract with a publisher in 1929, lost an action against the publisher, for breach of contract, in the Munich courts. The court stated that owing to the totally altered political circumstances, a publisher could not be expected, for business reasons, to fulfil the terms of the contract.

Among the German Jews who have been banned and driven into exile are a number of novelists and writers of international repute: Jakob Wassermann, Lion Feuchtwanger, Alfred Döblin, Arnold Zweig, Stephan Zweig, Kurt Tucholsky,¹ Bruno Frank, Georg Bernhard, Robert Neumann, Alfred Kerr; Ernst Toller, a pioneer of the modern German drama: Anna

¹ Committed suicide, January 1936.



Facsimile of front page caricature from *The Stürmer*, No. 3, 1934. The caricature is headed: "LITERARY HISTORY," the pig is labelled "Jewish publishing house," and beneath it stands the legend: "When the sow dies, the litter perishes too."

Seghers, winner of the Kleist Prize; Egon Erwin Kisch, creator of the modern form of reportage; Theodor Lessing, the historian who was murdered in Czechoslovakia by National Socialists from Germany.

Poems by Walter Mehring have been broadcast in Germany without the name of the author being mentioned—announced as German *Volkslieder*. In practice "Aryan" blood fails as a criterion of literary achievement; but as a criterion for non-payment of broadcasting fees it is completely valid.

On 18th April, 1933, *The Völkischer Beobachter* printed a poem by the Vienna Jewish poet, Sonka; the original title of the poem, "Earth," was changed to "German Earth," while for the name of the Jewish poet "Richard Billinger" was substituted. The poem was officially recommended for reading

at National Socialist functions "as a model of the new bonds linking German literature to the people and its deep-rooted native origin."

The dead are robbed as well as the living. German school-readers contain Heinrich Heine's "Die Loreley"—marked "German Folksong." But, the *Manchester Guardian* reported on 7th August, 1933, the memorial to Heine has been removed from the public park at Hamburg and placed in a shed. As recently as 1932 an appeal was issued in Düsseldorf for the erection of a memorial to Heinrich Heine, the signatories declaring:

"We know, and we wish to act in accordance with this knowledge, that a memorial to him is an unpaid debt we owe to the nation, to poetry and to the future."

The signatories included Rudolf G. Binding, Walter Bloehm, Otto Brues, Hanns Heinz Ewers, Max Halbe, Hanns Johst, Heinrich Lersch, Oskar Loerke, Walter von Molo, Joseph Ponten, Wilhelm von Scholz and Eduard Stucken. One year later these same names were prominently attached to a "Vow of Loyalty from the German Authors to the People's Chancellor, Adolf Hitler," the Chancellor under whom both the dead Heine and living Jewish poets and writers have been condemned to an intellectual Ghetto. In at least one instance persecution has also been the fate of the "non-Aryan" relative of a dead author whose name is still honoured. Ludwig Thoma's dramas are played at all the State theatres in the Third Reich; he is regarded as a genuine poet of his native land. Thoma lived and died at Rottach-Egern, on the Tegernsee. In September 1935, it became known that his widow, who had a house there, had been ordered to leave the village within twenty-four hours, because she is of Jewish birth. She must not stay in the house which Thoma had built for her, in the village where he lies buried.

THE PRESS

Paragraph 5, point 3, of the law governing the editorial staffs of newspapers, issued on 4th October, 1933, reads as follows:

“ Only persons of Aryan birth and not married to persons of non-Aryan birth may be employed in an editorial capacity.”

At first certain exceptions were permitted in the case of front fighters and the sons of Jews who had been killed in the war, and also in certain editorial posts demanding special expert knowledge—the commercial section of the *Frankfurter Zeitung*, and a number of technical journals benefited here. But in 1935 the publishers received instructions to dismiss all remaining Jews, whether front fighters or not. The Jewish specialists had been allowed two years in which to train their “ Aryan ” successors.

After the advent to power of National Socialism, heavy mortality set in among newspapers in Germany. To some extent this is accounted for by the interruption of the suppressed organs of the working-class parties, but also many impeccably “ bourgeois ” newspapers, often of long standing and repute, so declined in circulation that they ceased publication.

The *Reich Postal Year-Book* published at the end of October 1935, shows that 11,300 newspapers and periodicals were appearing in Germany in March 1933; in March 1935 there were no more than 8,700. These figures even include 2,000 new Nazi publications established during these two years. The number of single issues carried by the post during the period under review fell by 400 million to 1,400 million; but this is only indirect indication of the real drop in the number of newspaper readers, for no figures are given covering street sales and house-to-house delivery.

Only one journal has been able to boast a steadily rising circulation: Streicher's *Stürmer*. The issue of 24th October, 1935, announced that the circulation of *The Stürmer* had then reached 486,000. At the beginning of the year the figure was only 200,000.

It is surely not possible to ascribe this increase solely to the pornographic nature of *The Stürmer's* contents. It must be taken as a measure of the party and even State support mustered behind the publicity and circulation campaigns of this paper. For example, the same issue disclosed the fact that the German Railways Administration had given instructions for *The Stürmer* to be displayed on every railway station in the Reich. The reason given for this step was that the journal had done much to popularise the Nuremberg Laws. Space is reserved, free of charge, all over the railways for *Stürmer* advertisements.

BROADCASTING

“Non-Aryans” were no more tolerated in the broadcasting studios than in the newspaper offices. In June 1933 the Reich Broadcasting Company published the following announcement:

“The purge of German broadcasting begun by Dr. Krukenberg, Broadcasting Commissary, is nearing completion. The extent to which changes in the staff will have to be made in consequence cannot yet be predicted. Already since the beginning of the reorganisation of broadcasting ninety-eight higher officials and thirty-eight other employees have vacated their positions. Where these posts have not been abolished as a result of the simultaneous simplification of the whole administration, they have all been filled by long-service fighters for the National revival whose past work and personal qualities guarantee that the broadcasting service will be carried on along the lines laid down by Dr. Goebbels.”

Among those “vacating their positions” was Walter Schäffer, a chief engineer whom the *Vossische Zeitung* had called “a leader of German broadcasting.” He and his wife committed suicide.

One of the first tasks of the new Radio “Cultural Department” was to carry out systematic Jew-baiting in verse and prose. On 16th September, 1933, for instance, Leipzig broadcast a “political burlesque,” of which the chief number was

ed "The New-German Jew's Alphabet." These are excerpts from a stenogram:

*"Nathan thinks he's very wise;
All who know him say he lies."*

*"A tasty dish is jellied eels;
The Jew delights to belch at meals."*

*"A filthy creature is the sow;
And Sarah's like her—boy, and how!"*

*"For Y we can't find any rhyme;
But Izzy's throat is full of slime."*

The Nazi Radio new-year annual for 1934 proudly calls Adolf Hitler's wireless broadcasting service "the Storm Troop of the spirit." This claim is hardly exaggerated.

"ARYAN" THEATRE AND "ARYAN" CINEMA

The process of turning the Jews out of the theatres and film studios began with an apparently incidental law abolishing private theatrical agencies. This law assigned the rôle of substituting them to the United Stage Registry Office. To begin with, this office itself was "cleaned up" by force. The *Frankfurter Zeitung* of 11th March, 1933, publishes the following item:

"The United Stage Registry Office in the Potsdamerstrasse, which was founded by the two German theatrical organisations—the 'German Stage Union,' the managers' society, and the 'Co-operative Society of Germans on the Stage,' that of the actors—was occupied at midday to-day by the S.A. men who searched the building in which they are situated and remained in occupation . . . the S.A. men called upon the Jewish theatrical agents to cease work and leave the premises."

The Stage Registry Office, the only agency allowed to operate, requires proof of "Aryan" birth from actors and producers. In the State and municipal theatres the dismissal

of Jews took place as a matter of course; they came under the Civil Service Law.

By March and April the Jewish managers and producers had to resign from the direction of the private theatres which they had made world famous. One of the first was Max Reinhardt, the leader of the modern German theatre. Famous actors and actresses like Max Pallenberg, Alexander Moissi, Ernst Deutsch, Fritz Kortner, Peter Lorre, Alexander Granach, Erwin Kaiser, Fritzi Massary, Elizabeth Bergner, Lucie Mannheim, Greta Mosheim, besides many others, had to leave Germany. Albert Bassermann, holder of the Iffland Ring, the highest honour on the German stage, resigned his honorary membership of the "German Stage Co-operative"; his wife is a "non-Aryan" and he refused to disown her.

On 15th October, 1935, a decree was issued forbidding the Aryan actors Heinz Rühmann and Erwin Faber to work on the stage or in films, because they were married to Jewish women.

Old films in which appeared "non-Aryan" actors were suppressed. On 16th June, 1935, *The N.S.P.K.* (the party bulletin) wrote as follows:

"On various occasions it has been noticed that films with non-Aryan players, made before January 30th, 1933, and passed by the censor, are again being shown in cinemas. Attention is drawn to the fact that such films, particularly when actors who are known to have gone abroad have a part in them, are prohibited. Besides their presentation, the hire and export of these films is also forbidden, and—since this implies an affront to the national sense—will be regarded as a blatant example of unreliability which merits reprisals."

There is one theatre in the Third Reich where the actors are Jews, only Jews in fact: the "Theatre of the Cultural League of German Jews." This theatre employs only Jews and plays only to Jews, at private performances which are not advertised and to which the public are not admitted. On these conditions they are allowed to perform under the Reich Chamber of Culture law. It is a theatre of the Ghetto.

When, in October 1935, the "Jewish Cultural League" wanted to produce films exclusively by and for Jews, Goebbels banned the project. The Reich Chamber of Film Production at first proposed only to make it a condition that Jewish films should be classed as foreign films and consequently be subject to the quota regulations, a condition which would have had the effect of increasing the difficulties and costs of production. But Goebbels, fearing possibly that the Jewish films might reach abroad and make an impression of talent, flatly prohibited even Ghetto films. This ban was the last link in the chain of regulations governing the film industry started in 1933 by the Stage Registry Office and the establishment of a Chamber of Films. No film can now be shown unless everybody concerned in its production is a member of the Chamber. No "non-Aryan" is accepted as a member. Besides actors, this ban also affects directors with an international reputation like Erich Pommer, Fritz Lang, Paul Czinner, Kurt Bernhard, Joe May, Wilhelm Thiele, Berthold Viertel, Robert Siodmak, and composers like Friedrich Holländer and Richard Werner-Heymann.

On 29th March, 1933, Goebbels addressed the central organisation of the film industry. He told those engaged in the production of films that there were four films the effectiveness of which he hoped would be emulated by the coming National Socialist epic. He recommended as examples "The Nibelungs" (which happens to have been directed by Fritz Lang, of Jewish origin); "Potemkin" (directed by Eisenstein, a Jew), "Anna Karenina" (produced by Sam Goldwyn, a Jew); and "The Rebel" (produced by Kohner, a Jew, and directed by Bernhard, a Jew). Most critics will agree that the standard of these productions has not yet been attained by the "purged" industry of the National Socialist Reich.

It is not surprising that the films selected by Goebbels should have been "Jew-tainted." For Jewish producers, directors and artists have played a prominent part in the development of the film industry in many countries. In this field it

was not, therefore, so simple to get rid of the Jews. To begin with, Jewish financed film companies were allowed to carry on. But it was made impossible for them to employ Jewish artists. There was one exception to this rule during 1933; in certain propaganda films, Jews were engaged for parts portraying criminal characters, which provided opportunity for the disparagement of the Jewish race.

On 17th October, 1935, all Jewish cinema proprietors in Germany were told by the Reich Chamber of Films that they were to sell their cinemas by 10th December, 1935, at the latest. Jewish proprietors who failed to comply by this date would lose their licences. At the same time licence to operate was withdrawn from the remaining Jewish film producers.

MUSIC

After the war, German music was the speediest peacemaker regaining foreign regard for German art. Its leading interpreter at that time was Bruno Walter, the first Jewish conductor to fall a victim to the pogrom in music. On 16th March, 1933, he was forbidden to conduct in Leipzig, on 20th March in Berlin. This open ban on a world-famous artist provided a precedent that was decisive. Many well-known directors of State and municipal orchestras like Klemperer, Stiedry and Lert, were hounded out of German music.

Rowdyism at concerts was organised, and on one occasion the rowdies had the bad luck to go to the wrong hall, where they hailed the "Aryan" Edmund Fischer with shouts of "Out with the Jew Guttman!"—while the Jew Guttman was quietly proceeding with his concert in the Bechstein Hall. Such incidents were made the excuse for subsequent bans.

The list of soloists who are no longer able to take part in German musical life is a list of losses to German art. It includes the violinists, Nathan Milstein, Yascha Heifetz, Flesch, Rostal, Frenkel, Mischa Elman, Fritz Kreisler; the cellists, Emanuel Feuermann, Raya Garbousova, Josef Schuster; the pianists, Artur Schnabel, Vladimir Horowitz, Rudolf Serkin, Moritz

Rosenthal, Leonid Kreutzer, Osborn, Bertram, Eisner; and the Guarneri, Klinger, Kolisch, Rosé, Lener and Amar quartets.

The composers, Schreker, Schönberg, Weill, Eisler, Toch and Rathaus are among the banished.

A large amount of classical music has also become "un-German." Gustav Mahler, Meyerbeer, Offenbach, Goldmark, Weinberger, Mendelssohn-Bartholdy have all been banned. A prize was offered for some "Aryan" music to take the place of Mendelssohn's "Midsummer Night's Dream," and when his work was played on the German wireless it was announced as "Arranged by Schultz" !

The fate of the less known musicians is pitiful. They were employed mainly by State and municipal orchestras, in music schools and in broadcasting, and they came automatically under the Civil Service Law.

As in literature and the Press, the finishing touch was given to music in 1935. On 31st March the Reich Chamber of Music refused to renew the permits of the remaining "non-Aryan" members. The following summer all permits to work still in "non-Aryan" hands were withdrawn. The letter from the Chamber of Music to the persons concerned stated :

"By this decision you lose the right from now on to follow your profession in any sphere within the competence of the Reich Chamber of Music."

About a thousand remaining persons, musicians and teachers of music, all "non-Aryans," who had still been able to follow their calling in the most modest way, became victims of the Aryan Paragraph. The pogrom even penetrated into the churches: *Das Schwarze Korps* (organ of the S.S.) recorded on 5th September, 1935, that :

"The following Jews and half-Jews of the Evangelical-Lutheran faith have been dismissed without notice and deprived of any further opportunity of acting as organists in Christian churches: Altmann, Königsberg; Glassner, Berlin-Friedenau; Goslar, Cologne-Nippes; Grummach, Eberswalde; Heil, Offenbach

on the Main; Hildebrand, Jever; Nutbohm, Brandenburg; Ostérsetzer, Berlin. It can be seen that the Reich Chamber of Music is taking steps to protect the Church from pernicious influence."

PAINTING

A beginning was made with the "Gleichschaltung" of the public galleries. Pictures of Jewish origin were either dumped in cellars or shown in special "chambers of horror" or exhibitions of "Bolshevism in Art." Some were actually destroyed. Jewish directors and keepers of museums were dismissed under the Civil Service Law; among these were art historians of world fame.

The artists' clubs, large and small, which enabled their members to exhibit their works, were "gleichgeschaltet" in the first few months of the régime. On 19th May, 1933, the following paragraph appeared in *The Jüdische Rundschau*:

"No Jewish painter, sculptor or engraver will be represented at this year's exhibition of the Academy. Jewish members of the 'Secession' have had to leave that organisation.

"Although ex-front fighters have been allowed to remain in other professions, even the Jewish artists who were at the front have been excluded from exhibitions."

The "Union of Berlin Artists" issued a catalogue of its exhibition. The foreword states that the Union "has no need to reorganise, since it has always stood for the principles in force to-day." But there used to be a marble tablet on the wall of the Union's building in Berlin, bearing the names of the donors of the building. One third of the names were Jewish. In July 1935, when the Nazi Press again whipped public feeling to pogrom pitch and Jews were beaten in the streets, *The Stürmer* secured the removal of this tablet.

In the summer of 1932 Professor Max Liebermann, the leading German impressionist painter, reached the age of 85. The Prussian Academy of Arts, whose President he was, appointed him Honorary President. On 9th May of the following year he found it necessary to write the following letter:

“Through the whole of my long life I have done everything in my power to serve German art. In my opinion art has nothing to do either with politics or with descent; I can therefore no longer belong to the Prussian Academy of Arts, of which I have been a full member for more than thirty years and its President for twelve years—for this standpoint of mine is no longer acceptable. At the same time I have resigned the Honorary Presidency of the Academy which was conferred on me.”

This letter was allowed to appear in newspapers, but no voice was raised in Germany in support of the German master. Only one member of the Academy protested: Oskar Kokoschka, one of the leaders of the modernist school of painting which succeeded Liebermann's, an “Aryan” who was in Paris at the time and has preferred to remain abroad.

SCHOLARSHIP

National Socialist anti-Jewish legislation has played havoc with German scholarship from three quarters: the Aryan Paragraph in the Civil Service Law, which hit “non-Aryan” university teachers and members of scientific institutes; the denunciations and prohibitions against Jewish doctors; and the ban on the publication of “non-Aryan” books. In the sphere of scientific research and education, persecution of the Jews has gone far beyond the provisions of the law.

National Socialist anti-Semitism recruited some of its most active shock troops among the students in the colleges and universities. Here there were thousands of sons of an impoverished middle class, all aspiring to civil service posts or medical and legal practice, all aware that these careers were hopelessly overcrowded. To them the doctrine which involved the forcible elimination of the Jewish competitor became a gospel. By the autumn of 1935 things had got so far that documentary evidence of ancestry was made an essential condition for matriculation.

Jewish students were beaten up in the universities and hounded out of the lecture rooms; Jewish professors were outlawed and compelled to abandon their lectures. On 13th April,

1933, the "Deutsche Studentenschaft," the organisation of National Socialist students, put up a notice in Berlin University setting forth twelve pronouncements "against the un-German spirit," making demand among other things for "all Jewish works to appear in the Hebrew language. If they appear in German they must be labelled translations."

The ban by the Reich Chamber of Literature on "non-Aryan" publications complied subsequently with the bulk of these demands. But at that time they seemed to the Berlin professors to go too far, and Professor Kohlrausch, Rector of the University, had the notice removed. Within a short time Kohlrausch had himself been removed from the Rectorship.

At the beginning of May 1933 the Berlin executive of the "Deutsche Studentenschaft" issued a manifesto running as follows:

"Next March a number of Jewish professors who do not come under the provisions of the Civil Service Law will be giving their lectures at the University of Berlin. . . . Jews, however, cannot be leaders of students. The German student, therefore, refuses to receive the foundations of his thought and knowledge through the agency of Jews. In the coming summer term it will be the duty of every German student to refuse to put his name down for a course of lectures by a Jewish lecturer or to attend one. Anybody who fails to recognise this obligation is consciously placing himself outside the ranks of the 'Deutsche Studentenschaft.'"

To have served at the front or to have lost their father in the war is of little help to the remaining Jewish professors and lecturers; while the law allows them to teach, the students are encouraged to refuse to be taught by them.

The "un-German spirit" was not only driven from the sciences of sociology, philosophy, psychology, pedagogy and political economy; it was expelled also from mathematics and natural science. There were "Aryan" and "non-Aryan" mathematical formulæ, "Aryan" and "non-Aryan" bacilli.

Professor Albert Einstein, formulator of the theory of relativity, left the Academy of Science and left Germany.

His property was confiscated before he left Germany, and that of his two married daughters, Mrs. Margot Marianoff and Mrs. Isa Kayser was confiscated by decree published in *The Reichsgezetzbblatt*, 11th December, 1935. In the field of mathematics, physics and chemistry 20 per cent of the professors—including three Nobel Prize winners—were compelled to vacate their chairs. The old university town of Göttingen was one of the leading centres in Germany for the study of physics and mathematics. Teaching at Göttingen were the mathematicians Courant, Hilbert, Bernstein, Bernays, Landau, Herglotz, Weyl and Nöther, and the physicists Franck, Born, Pohl, Heitler, Nordheim and Kuhn. With the exception of Hilbert, Herglotz, Landau and Pohl, they have all had to resign.

James Franck, one of the leading scholars in his subject, winner of the Nobel Prize, a volunteer in the war and holder of the Iron Cross, First Class, resigned his post voluntarily and made the following statement:

“I have asked the authorities under whom I serve to relieve me of my office. We Germans of Jewish birth are treated like aliens and enemies of the Fatherland. Our children are required to grow up in the knowledge that they can never be acknowledged as Germans. A man who was in the war is to receive permission to continue serving the State. I refuse to take advantage of this privilege, although I understand the point of view of those who consider it their duty to continue in their posts.”

The Institute for Chemical Research in Berlin lost its director, the Nobel Prize winner Fritz Haber, who enjoyed international renown as the inventor of synthetic nitrogen and who, as the author of the technique of gas warfare, rendered incalculable assistance to the German military command during the World War. Haber resigned his post because his colleagues, Freundlich and Polanyi, were dismissed. He died abroad. On 29th January, 1935, the Kaiser-Wilhelm Society, the German Chemistry Society and the German Physics Society issued invitations to a ceremony in Haber's memory,

but the Ministry of Public Instruction forbade the professors and other public servants to attend:

“The proposal made by these Societies to arrange a memorial ceremony on the first anniversary of his death must be regarded as a challenge to the National Socialist State. . . . I therefore find it necessary to forbid all officials and employees subject to my jurisdiction to take part in the ceremony.”

Nevertheless, the ceremony took place and in a hall in which every seat was filled. With Haber two other Jewish Nobel Prize winners dropped out of the committee of the German Chemistry Society: Willstätter and Warburg—one half of the four remaining Nobel Prize winners represented on this committee, a number which, as one member of the committee remarked, did not quite correspond to the proportion of Jews in the total German population.

As early as the first six months of 1933 the Academic Assistance Council in London stated that 750 scientists had already been dismissed as “non-Aryan” or politically undesirable. By the spring of 1935 the figure, according to the London Council, had risen to 1,202. Research into the antecedents of grandmothers had triumphed over scientific research and achievement. Denunciation ruled in the universities and institutes. The prevailing spirit is illustrated by a letter of complaint about Heisenberg, the renowned young physicist and Nobel Prize winner, which was sent on 10th November, 1934, to “Reich Director Alfred Rosenberg, Commissioner appointed by the Führer to supervise the Philosophical Instruction of the National Socialist Movement.” Heisenberg had drawn attention to Michelson’s classic experiments and had said that Einstein’s theory of relativity “belonged to-day to the absolutely certain bases of physics.” The complaint ran as follows:

“It is scandal enough that the American Jew Michelson and the contemptible Jew Einstein should have received the Nobel Prize from Sweden, a traitor to her race, a prize which the Jewish International cunningly procured for them; but it is even

less understandable when a German university professor, who should belong to the National Socialist Movement simply because of his teaching position, stands up for these criminals. . . . Should such a man occupy a chair at a German university? In my opinion he should be given the opportunity to make a thorough study of the theories of Jews of the Einstein and Michelson type, and no doubt a concentration camp would be an appropriate spot. Also a charge of treason against people and race would not be out of place."

The reply ran as follows:

Reich Supervisory Office, N.S.D.A.P.
Berlin, W.35,
Margarethenstrasse 17.
Ref.: F.3/1216/34.

24th November, 1934.

Herr Oberstudienrat Dr. Rosskothén,
Rheinstrasse,
Berlin-Friedenau.

The Reich Director of the N.S.D.A.P., Commissioner appointed by the Leader to Supervise the Philosophical Instruction of the National Socialist Movement, states in answer to your communication that he shares your opinion in principle. He has taken steps to draw the attention of Professor Heisenberg to the reprehensible passages in his speech, and made clear to him, in the form of a reprimand, that he must refrain from remarks of this nature, which have to be regarded as an insult to the movement. Unfortunately, in view of foreign opinion, it is not possible to administer a sharper reproof to Professor Heisenberg or, which would certainly be desirable, to dismiss him.

Heil Hitler!

Staff Director: (signed) URBAN.

The "Gleichschaltung" of German science has not hesitated to "reorganise" even institutions established with the help of money from Jewish philanthropists. Many institutions in Germany have benefited in this way, and they have received legacies even subsequent to the establishment of the Third Reich. On 13th July, 1933, *The Vossische Zeitung* announced that:

"The New Yorker, James Loeb, who, as we reported, died a

few weeks ago at Murnau, has, according to his will just proved in New York, left a million dollars. To the parish of Murnau he bequeathed 20,000 dollars to establish a fund for the poor. The Museum of Miniature Art at Munich receives a valuable art collection."

One of the largest donors to Frankfurt University, which was largely established with the help of private money, was Moritz Oppenheim. When in April 1933 his grandchildren were refused admission to the university, the old man and his wife both committed suicide.

DOCUMENT
TO
CHAPTER VI

Fig. 6

Wider den undeutschen Geist!

- 1 Sprache und Schrifttum wurzeln im Volke. Das deutsche Volk trägt die Verantwortung dafür, daß seine Sprache und sein Schrifttum reiner und unverfälschter Ausdruck seines Volkstums sind.
- 2 Es klappt heute ein Widerspruch zwischen Schrifttum und deutschem Volkstum. Dieser Zustand ist eine Schmach.
- 3 Reinheit von Sprache und Schrifttum liegt an Dir! Dein Volk hat Dir die Sprache zur treuen Bewahrung übergeben.
- 4 Unser gefährlichster Widersacher ist der Jude, und der, der ihm hörig ist.
- 5 Der Jude kann nur jüdisch denken. Schreibt er deutsch, dann lügt er. Der Deutsche, der deutsch schreibt, aber undeutsch denkt, ist ein Verräter! Der Student, der undeutsch spricht und schreibt, ist außerdem gedankenlos und wird seiner Aufgabe untreu.
- 6 Wir wollen die Lüge ausmerzen, wir wollen den Verrat brandmarken, wir wollen für den Studenten nicht Stätten der Gedankenlosigkeit, sondern der Zucht und der politischen Erziehung.
- 7 Wir wollen den Juden als Fremdling achten, und wir wollen das Volkstum ernst nehmen.
Wir fordern deshalb von der Genur:
Jüdische Werke erscheinen in hebräischer Sprache. Erschienen sie in Deutsch, sind sie als Uebersetzung zu kennzeichnen.
Zäresches Einschreiben gegen den Mißbrauch der deutschen Schrift.
Deutsche Schrift steht nur Deutschen zur Verfügung.
Der undeutsche Geist wird aus öffentlichen Büchereien ausgemerzt.
- 8 Wir fordern vom deutschen Studenten Willen und Fähigkeit zur selbständigen Erkenntnis und Entscheidung.
- 9 Wir fordern vom deutschen Studenten den Willen und die Fähigkeit zur Reinerhaltung der deutschen Sprache.
- 10 Wir fordern vom deutschen Studenten den Willen und die Fähigkeit zur Ueberwindung des jüdischen Intellektualismus und der damit verbundenen liberalen Verfallserscheinungen im deutschen Geistesleben.
- 11 Wir fordern die Auslese von Studenten und Professoren nach der Sicherheit des Denkens im deutschen Geiste.
- 12 Wir fordern die deutsche Hochschule als Hort des deutschen Volkstums und als Kampfstätte aus der Kraft des deutschen Geistes.

Die Deutsche Studentenschaft.

Poster affixed to the advertising pillars in Berlin during the boycott period, 1933.

Against the Un-German Spirit

1. Language and letters are rooted in the people. The German people is responsible for seeing that its language and letters are pure and uncorrupted expressions of its nationhood.
2. To-day there is a contradiction between letters and German nationhood. This circumstance is a disgrace.
3. Purity of language and letters is *your* responsibility! The people has entrusted *you* with the safeguarding of our speech.
4. *Our most dangerous opponent is the Jew, and all who belong to him.*
5. The Jew can only think *Jewish*. If he writes German, he lies. The German, who writes German, but thinks un-German, is a *Traitor!*
The student who thinks and writes un-German is basely irresponsible and disloyal to his duty.
6. *We want to reject lies, we want to brand treachery, we want students to be characterised not by irresponsibility but by discipline and political education.*
7. We want to treat the Jew *as an alien*, and we want to take nationhood seriously.

Accordingly *we demand* of the censorship:

That Jewish works should appear in the Hebrew language. If they appear in German they must be labelled translations.

The sharpest measures to be taken against misuse of German scripts.

German script is only to be used by Germans.

The un-German spirit to be excluded from all published works.

8. *We demand* of German students resolution and action towards independent knowledge and decision.
9. *We demand* of German students resolution and action towards purification of the German language.
10. We demand of German students resolution and action towards elimination from German spiritual life of Jewish intellectuality and the liberal illusions bound up with it.
11. *We demand the choice of students and professors in accordance with the certainty with which their thinking conforms to the German spirit.*
12. We demand that German colleges be made the buckler of German nationhood and fortresses of the power of the German spirit.

The German Student Body



**Transparent in Brücken im Kahlgrund
abgeschnitten von Polizeikommissar Walter aus Mömbris)**

Die Juden sind unser Unglück

The Jews are our misfortune! Streamer at Brücken in the Kahlgrund cut down by police Commissioner Walter from Mömbris." Quotation and illustration from *The Stürmer*, which fiercely denounces the police commissioner for opposing the banner.



“ The Father of the Jews is the Devil.” Notice board at the entrance to a village, reproduced from a newspaper.

CHAPTER VII

UPROOTING

“Warning—dangerous curve ahead !
Jews allowed to go 80 m.p.h.”

(Text of notice at dangerous corners on German
motor roads.)

IN A SPEECH delivered in April 1935, Rabbi Joachim Prinz of Berlin gave voice to the nightmare haunting half a million German Jews :

“The ghetto of the Middle Ages was closed every night. Cruelly and inevitably the door shut to. Carefully it was bolted, the Jew came out of the ‘world’ and went back into the ghetto. To-day it is the other way round. When our house door shuts behind us, we come out of the ghetto and go into our home. This is a fundamental difference. The ghetto is no longer a district with geographical boundaries, at least not in the sense that the Middle Ages knew. The ghetto is the ‘world.’ Outside is the ghetto. On the market place, in the street, in the public tavern, everywhere is ghetto. And it has a sign. That sign is : neighbourless. Perhaps this has never before happened in the world, and no one knows how long it can be borne ; life without a neighbour. Everywhere life depends upon the ‘neighbour.’ Not necessarily the friend, but the man who is willing to help his neighbour go through life, not to make things difficult for him, to watch his cares and efforts with a friendly eye. That we have lost. The Jews of the big cities do not notice it so keenly, but the Jews of the small towns, those who dwell on the market-place without a neighbour, whose children go to school each morning with no neighbours’ children, it is they who feel the isolation that neighbourlessness means, a fate crueller than any other, and perhaps the fiercest that can be suffered in the social life of man. . . .

“In culture, too, our roots have been torn up, with one blow

we must sever the great literature of old, that we love, from the literature, the painting, the music of to-day, that we must not love. The fact, for example, that we may play no German dramatist of to-day upon our stage, the fact that no great German orchestra may play the melodies that are created by any Jew of to-day, the barriers that confront the creative activity of our painters, all these condemn our cultural life to a pretence, grimly aloof from reality. Nothing can serve to avert this, no studio, no club, no league of culture. I do not know how long such life can be endured.

“ . . . One needs but travel through the German land, now in springtime, when new life is growing, and the fresh green is spreading over the meadows, the brooks glittering silver in the mountains, the trees in blossom, and the woods ranged young and fresh upon the hillside. One needs but this to feel with deepest certainty, and with an elementary force, strong as an axiom: that we are tight bound to this landscape, bound to all eternity, and that the home-sickness of many Jews who leave Germany for bleak Palestine, a home-sickness for the rustling woods and the lush meadows, is right and healthy. We have been born into this landscape. . . To this landscape, to this real landscape belong men and the lives of men, their way of thinking and their way of behaving, their feeling and the pattern of their conduct. . . . Yet be this so, the landscape in which we live begins to change its mask. For how in the world could the ties to it remain unshattered, when within this landscape stand now barriers, pales, placards, that forbid me, who dwell in this landscape, access to it? How can these fail to become for me a pale in the very flesh of the landscape? . . . And hills, brooks, trees, meadows, begin to scowl at us in unimagined, unimaginable transformation.” (No. 31/32 of *The Jüdische Rundschau*.)

This cry was uttered in the spring of 1935. The agony of ostracism here expressed refers to the campaign that began with the advent of power of the National Socialists in 1933. At that time it was thought that in thoroughness and callousness it had reached a limit even at its inception. In July 1933 *The Jüdische Rundschau* reported:

“ The German Association of the Blind has decided on the exclusion of Jewish blind. . . . ”

One month later, on 20th August, 1933, *The Ostjüdische Zeitung* reported:

“By order of the Reich Leader of the Central Organisation for German Deaf, all deaf Jewish members have been excluded. Thirty-two Jewish deaf have been expelled from the general relief organisation for the deaf in Berlin, for example; several of these who had been members for over twenty years, among them an old deaf woman, who had been a member for fifty-seven years, since 1876, are particularly hard hit by this regulation, for they find themselves deprived in old age of the monthly relief to which they were entitled by their long payment of subscriptions.”

Many persons abroad, not uninfluenced by the propaganda of the New Germany, the major energies of which have been devoted to that end, now unfortunately believe that the sharpness and excesses of this early period have largely disappeared. On the contrary. If from 1933 to 1935 was a period of Jewish suffering, the summer of 1935 saw the beginning of a new campaign, with declared object the intensification of that suffering until it becomes unendurable. The spontaneity of this campaign may be judged from the succeeding evidence of this chapter.

THE ORGANISATION OF SPONTANEITY

The following circular issued by the National Socialist Party requires no comment:

National Socialist German
Workers' Party,
District: South Hanover.

Hanover, 28th July, 1935.
Dincklagehaus.

Tel.: 24.451.

District Propaganda Office.
SCH. MA.

To all district propaganda organisers and group propaganda organisers.

The behaviour of Jews in our district, as in the whole Reich, has recently become extremely offensive. In his impertinence the Jew seems to have forgotten that he is a guest in Germany and should conduct himself accordingly. Further leniency in such matters would be treason to the People and the State. We are

My

accordingly obliged to instruct all district propaganda organisers and local group propaganda organisers as follows:

On the 10th August in all villages of this district posters will be set up inscribed as follows: (See enclosure, i.e.: "Jews not welcome.") The minimum size for these posters is to be 30 ft. by 5 ft. The poster is to be fixed on two supports at least 7 ft. high. As colour contrast has been selected black block lettering (both for capital and small letters) on a white background. The word "Jew" shall be underlined in red and must be conspicuous. Where possible the poster is to be framed with a black margin. The posters are to be set up on all roads leading in and out of each village. The cost of the posters is to be met by agreement between the local party organisation, women's organisation, peasant union, S.A., etc., whereby each of these bodies shall undertake to provide for a poster and see that it is set up on 10th August.

Further financial support is to be canvassed from all local organisations. If insurmountable financial difficulties should arise, the district treasurer has agreed to supplement the cost of delivery and erection of one poster from the funds of the local group.

The erection of the posters on 10th August is to be accompanied by a ceremony, which shall be attended by the entire population of each village. The proceedings should include a short impressive speech by a German Comrade, and at the conclusion songs such as "We Storm Troopers Young and Old" or of similar character are to spring up spontaneously in the crowd. The Press must make no mention of this beforehand, but must deal all the more fully with it subsequently.

Finally, we attach a circular which, in the Göttingen district, has been pasted by night to the windows and doors of all persons noticed to have purchased in Jewish shops. These posters can be obtained from *The Göttinger Nachrichten*, Göttingen, at the price of 5 marks per 1,000.

Heil Hitler !

(signed) H. HUXHAGEN.

District Propaganda Organiser.

Enclosure No. 1 of this instruction to pogrom recommends a choice of the following slogans:

"Jews not welcome"; "Jews enter here at their own risk";
"Any dealings with a Jew—and out you go"; "The inhabitants

of this village want nothing to do with Jews"; "No Jews wanted in this village. Signed: The inhabitants"; "The Jews are our misfortune"; "No profit for Jews here"; "We don't want to see any Jews."

GERMANY DECORATED

That this instruction was not an isolated one may legitimately be inferred from the fact that streamers and posters bearing texts of this nature may be seen in every district in Germany. The slogans chosen vary occasionally from the official suggestions above in accordance with the creative imaginations of local Nazi chieftains. The following list is a selection from among hosts, all noted by eye-witnesses:

Berlin (at the Preussen Park):

"Entrance forbidden to Jews."

"Jews seen outside their homes after 10 p.m. risk being beaten up!"

"Jews have no business in German parks and on German benches."

Blankenfelde (Berlin suburb):

"You'd better march, or we'll kick you in the . . ."

Frankenthal (Palatinate) (in all shops):

"No Jews served."

Iphofen near Wurzburg (Upper Franconia):

"O holy St. Kilian,
Of thanks we'd give a million,
If you would us rid
Of the louse and the Yid."

Nermoor Railway Station, near Bremen:

"Jews are not wanted here and enter this village at their own risk."

Waren (Sauerland):

"Jews not wanted!"

Brandenburg:

"Jews not wanted here!"

All villages in the Sprottau District and the New Forest Colony near Sagan:

"Jews not wanted" (illuminated).

Herischdorf, Giersdorf, Seidorf, Erdmannsdorf, Arnsdorf, Hartau, Maiwaldau, Seiffersdorf, Jannowitz (all in the Riesengebirge):

“Jews not wanted here.”

Bad Freienwalde near Berlin (at the station):

“Jews, see you clear out; your train’s going now.”

District Neustettin (all municipalities):

“Jews not wanted.”

“Jews, there’s nothing of yours here.”

“We don’t like Jews.”

“The Jews are our misfortune.”

“The Jews are our enemies.”

Frankenstein District, Upper Silesia (all villages):

“Peddling and entry to this village is forbidden to Jews.”

Pirmasens (Zeppelinstrasse—the main thoroughfare):

“This road does not lead to Palestine!”

(At the Café Luitpold):

“Our hearts for Germany, our fists for Judah!”

District of Hanover (all towns and villages):

“Jews live in this village at their own risk.”

“We don’t want to see any Jews!”

“Jews unwelcome!”

“Fellow German, don’t forget, Judah is your hereditary enemy!”

(At four cinemas and shops in Hanover confiscated from Jewish owners):

Posters showing a figure stripped naked with the inscription:

“This is how the Jews must leave!”

Striegau, Silesia:

“The Jewish pest on man’s back bites

As on the dog his fleas and mites.”

Ludwigshafen (at a dangerous S-curve in the road—also in Krümhubel, Silesia):

“Warning, dangerous corner! Jews may do 80 miles an hour!”

Reingau, Odenwald and Taunus:

“Jews not allowed to stop here!”

Mannheim (all inns):

“No Jews wanted here.”

(On a belfry):

“ Women who buy at a Jew shop,
In the Jew pond we will drop ! ”

Westphalia (in market-places):

“ Jews enter the market-place at their own risk ! ”

Frankfurt on the Main (main thoroughfare):

“ Jews are not our countrymen.”

“ Jews clear out of Frankfurt.”

“ Frankfurt is a German town,” etc.

Wilhelmshafen Railway Station:

“ Isaiah xxi. 6. ‘ O ye children of Israel, turn again ! ’ Train
departures on the notice-board ! ”

(On the back a text from Ezekiel xxxix. 28: “ I have gathered
them to their own land and left none of them any more here.”)

Merzig (Saar):

“ Jews not wanted here ! ”

Lübeck (at the town hall):

“ Beware of Jews and pickpockets ! ”

Brunswick and Harz mountains region (invariably this wording):

“ Jews not wanted here ! ”

Garmisch-Partenkirchen (in municipal park, etc.):

“ Jews not admitted.”¹

Dresden (in shops):

“ Jews and dogs not admitted.”

Dresden to Tolkewitz (on all street lamps along the Elbe):

“ Whoever buys from a Jew is a traitor ! ”

Magdeburg (all tramcars):

“ Jews not wanted here ! ”

Eisenbach (at a children's fête in September 1935):

“ Hit the Jew on the snout,
So that he stops being a lout.”

*Mülheim in the Ruhr (banner across the main street appealing for child
welfare donations):*

“ No one should starve,
No one should freeze,
Only the Jew
Should sneeze his last sneeze ! ”

¹ For the Olympic Winter Games here these notices have been temporarily removed!

REFUSED ADMITTANCE

In a large number of towns, including Speyer, Erlangen, Tübingen, Breslau, Nordlingen, and throughout Franconia and Hessa, even as early as 1933 and 1934, Jews were forbidden to enter public bathing places. The owners of private bathing places were in many cases forced to follow suit by pressure of the party or threats in the party Press. A notable instance occurred in Mannheim. By summer 1935 there was hardly a lake, beach, or pool throughout the length and breadth of Germany where Jews were allowed to bathe.

Holiday resorts began early to ban Jewish visitors. They have been excluded from Heringsdorf, Binz and Norderney since 1933.

“The inhabitants have declared themselves solidly in accord with the pronouncements of Minister Rust, so that in future on the most beautiful island in the North Sea, whose bathing beach in any case belongs to the State, Jews are not wanted and consequently will not be gladly seen.”

This announcement was sent for publication to the Press on 1st August, 1933, by the management of the Norderney bathing resort. “Beach free of stones and Jews” runs an advertisement inserted by “Henkenhagen, the Baltic Resort of the Middle-class” in *The Völkischer Beobachter*, 6th June, 1933. By summer 1935 scarcely a single holiday resort remained open to Jews. In a few places where they were still accepted, they were liable to be ejected from their hotels at a moment’s notice.

Special events, such as a visit by one of the Nazi leaders, are made the occasion for the ejection of Jewish visitors. Thus *The Basler Nationalzeitung* of 30th July, 1935, reported a visit by Rudolf Hess to Hohenlychen which coincided with a raid by Storm Troopers and Hitler-Youth on the members of a Jewish Rowing Club camping on the beach, who were forced immediately to strike camp and return to town. A few days later about 400 Jewish patients, many of them old, who were

being treated for heart trouble at Bad Toelz in Bavaria, were forced to leave within twenty-four hours. The Park Hotel, which objected to dismissing its Jewish visitors, had its windows smashed and was subsequently closed by the police. This immediately preceded a visit to the town by Julius Streicher.

A search was made through all hotels and boarding-houses at Starnberg, to check whether any of the Jewish patients expelled from Bad Toelz had come there. The town council forbade the admission of Jewish visitors.

At Rottach-Egern on the Tegernsee the mayor refused to comply with a request from the local party organisation to expel all Jewish guests. Whereupon the party authorities of Miesbach issued an order that "within twenty-four hours all Jewish guests must have left Rottach-Egern and the Bavarian mountains."

The Neue Züricher Zeitung reported on the 22nd September, 1935, that at that date German Jews were forbidden access to any holiday resort in Bavaria.

In the neighbourhood of Berlin the week-end or holiday resorts of Rheinsberg, Neustrelitz, Neuruppin and Waren, admit no Jews. They are also forbidden in Saxon Switzerland, in Kolberg and other seaside towns on the Baltic and North Sea coasts. The expulsion of Jews from the Baltic resort Misdroy was thus described in *The Greifswalder Zeitung*:

"The excited crowd carried banners inscribed: 'Jews! we give you another twenty-four hours.' Singing anti-Semitic songs, it went from boarding-house to boarding-house wherever Jews were staying. Placards were affixed: 'Here lives a traitor to our National conception.' A number of Jews were taken into protective custody by the police. The crowd also marched to the Jewish Children's Home, which contained about ninety children and their nurses. The management of the home promised to see that it was vacated within twenty-four hours."

Not only the holiday resorts are closed to Jewish visitors, but the hotels in many cities and towns. A Dutch Jew has described his arrival in Brunswick one night where he had

business to attend to next day. The first hotel he visited bore a poster "Jews not wanted here!" He went from hotel to hotel. Unable to find any hotel or guest house that was not displaying a poster informing Jews that they were either not wanted or "would not be served," he slept in the station waiting-room. This state of affairs is not the exception but increasingly the general rule. The only exceptions are the biggest business centres such as Berlin and the Rhenish industrial cities, and a few internationally known resorts dependent upon foreign patronage. Such posters and notices may, also, be generally removed at a time when a city in which they are normally displayed is for some reason specially visited by foreigners. This happened at Leipzig during the time of the Fair.

In some hotels which still admit Jewish guests, they are subjected to special regulations. In Königsberg, the capital of East Prussia, for instance, only one hotel, the "Berliner Hof" still admits Jews, and it makes the condition that they shall eat and stay in rooms separated from the other members of the public.

In Rheinsberg, Stralsund, Putbus, the owners of all hotels and boarding-houses have agreed to board and lodge no Jews in future.

From 28th August, 1935, Mannheim hotels and inns that accept guests have to fix in their windows: "Jews not wanted." When the owner of the chief Mannheim restaurant "Zur Landkutsche," refused to do so a crowd lined up in front of the restaurant and the owner was taken into custody. In Hockenheim, near Mannheim, a couple, Seitz, demurred when requested to eject Jewish guests from their café. The wife was struck in the face by the mayor of the town.

TURNED OUT

The campaign to refuse admittance to Jews has been carried to a higher stage. It now assumes the character of a campaign to exclude Jews altogether; many towns and villages announce

with pride that they are "purged of Jews." Others claim to be in sight of a triumph. *The Mainzer Anzeiger* at the end of September 1935, reports that the entry of Jews is forbidden into Oppenheim on the Rhine, and that the local police have been instructed not to accept registration of Jews. A similar measure from the Stralsund district is reported by *The Pommersche Zeitung*. Further examples:

Nordhausen

The Braunschweigische Neueste Nachrichten reports a public meeting of the Nordhausen Town Council, in the course of which the Mayor announced that the name of the 'Jüdenstrasse,' in which Nordhausen Jews lived centuries ago, had been changed to 'Am Ratskeller.' "We want this to show," said the Mayor, "that our chief task to-day is to bring nearer the time when no Jews will remain in Nordhausen."

Cochstedt (Magdeburg District)

The journal *Mitteldeutsche* reports that the municipality Cochstedt is now free of Jews, the last Jew having left the town. The Town Council will see to it that the municipality will remain purged of Jews for the future.

Hönningen

Jews have been forbidden to stop in Bad Hönningen on the Rhine.

Dürkheim

The Palatine district president of the German News Bureau circulates under the heading "Bad Dürkheim, free of Jews" the report: "Bad Dürkheim, which with the opening of its hall for taking the waters and following the recent expert analysis by Professor Böhm which took place at the celebrations, has taken the first step towards becoming a Spa of world renown, has become free of Jews. The entrance to the Cure Garden and also of the Cure House and the building of the Spa administration have since Sunday been decorated with a red placard inscribed: 'Entry forbidden to Jews!'" Neither of the two local hotels now accepts Jews.

Rüdersdorf

The entire Jewish population of Rüdersdorf near Berlin was forced to leave the village within twenty-four hours. This

order was preceded by nightly attacks of Storm Troopers on the houses occupied by Jews.

Wiesbaden

The Nassauer Volksblatt reports that the nine Jewish families resident in the Wiesbaden suburb of Schierstein had been taken into protective custody the previous night. Among them were a cattle dealer and his son, a rabbinical teacher, a butcher, and dealers in hides and wheat.

The Palatinate

The municipal authorities of Bergzabern and Breunigweiler have forbidden Jews to take up residence within the confines of the district.

Mayence

The 19th September issue of the Dutch newspaper *Nieuwe Rotterdamsche Courant* reports that in a number of large West German cities, one of them being Mayence, placards have been put up informing Jews that they must leave the places concerned on or before 1st October. After the 1st October steps will be taken to see whether the Jews had complied with this order. "Fellow Germans" are invited to take a walk in the streets and "have a look."

The following districts are now "Jew purged": besides Franconia, large areas in East Prussia, several regions in Mecklenburg and Pomerania, for example Neustettin, several regions in Silesia, for example Sprottau and most places in the Riesengebirge, a large part of the Palatinate and Hessa, and a still larger area in Baden and sections of Central Germany.

Those driven out naturally seek, in desperation, a refuge in the big cities. As early as the middle of July *The Schwarze Korps*, organ of the S.S., stated under the heading "Jewish march to Berlin" that during the six months from 1st January to 1st July, 1935, as many as 20,000 Jews from all parts of the Reich had gone to Berlin. The paper asks the reason for this migration, and comes to the doubtless correct conclusion that these are Jews from villages and small towns who desire to

“hide” themselves in Berlin. At its close the article demands that Berlin be closed to the “Jewish invasion.” Thus no loophole, no refuge, is to be left for the fugitives. It is known that a few Jews, chiefly those who have money enough, can go abroad. And “money enough” represents for this purpose a very high standard, because while, for the most part, there is an absolute prohibition of the taking of money out of Germany, the small scale clearing-house system arranged by the German Government in connection with emigration to Palestine, for example, which permits the conversion by the wealthy Jew of his money into goods, export of which is not against the law, operates at so heavy a discount as still further to limit its utility. But in any case it is clearly out of the question in the present condition of economic distress among the nations of the world to expect them in practice to accept half a million German Jews, the vast majority of whom are without any means of support outside Germany, and deprived of their possessions inside. Emigration, under the most favourable circumstances and even with the removal of currency restrictions, could not possibly solve the problem of the fate of the Jewish population. Despite all boast of “Jew free,” “Jew purged” conditions in one or other district, *somewhere* in Germany German Jews must be. The succeeding sections describe some of the conditions under which they remain.

THE POGROM OF “VERBOT”

Jews in Germany are excluded from all civil rights.

Jews may not vote.

Jews may not be elected.

Jews may not organise of their own accord.

Jews may not arrange meetings of their own accord.

Jews may not be present at any political meeting.

Jews have no liberty of speech.

Jews may not print periodicals, papers, books, etc., in which they could defend themselves.

Jews may not attend festivals (October 1935: special verbot against attendance at the Munich October Festival, at the Mannheim Autumn Fair, etc.).

Jews may not be notaries.

Jews may not be judges.

A Jewish lawyer may not act on behalf of an Aryan client, not even when special confidential trust exists between lawyer and client (decision of the Naumburg Court, 5th July, 1935).

A Jewish lawyer may not be briefed as public defender (decision of the Berlin Court, 20th July, 1935).

A Jewish lawyer may not be admitted as representative at arbitration courts (Arbitration Court of Magdeburg, 25th May, 1935).

A Jewish lawyer may not be briefed as poor man's lawyer (Court of Frankfurt on the Main, 24th May, 1934).

Jews may not be patent lawyers, tax consultants, or excise representatives.

Jews may not be writers, publishers or journalists.

Jews may not be employed in broadcasting, or be allowed to speak over the radio in any circumstances.

Jews who are actors may not appear on any stage outside the restricted Jewish theatres, nor appear upon the screen at all.

Jews may not be civil servants.

Jews may not bear arms in military services.

Jews may not be employees of the railway or the Reichsbank.

Jews may not teach in any university, secondary or elementary school.

Jewish scientists may not work in laboratories and institutes even when these have been established by Jewish donors.

Jewesses may not be admitted for examination as welfare workers, midwives, medical assistants, masseuses, wet nurses or children's nurses, specialist cripple nurses, orphanage assistants, or sick nurses (Order of the Saxon Ministry of the Interior, 14th June, 1935).

Jews must not deal in books, antiques or works of art.

Jewish painters may not exhibit.

Jewish musicians may not give concerts.

Jewish doctors may not work in any public hospital, private practice is still allowed in certain special cases.

The names of Jews killed in the war may not appear upon war memorials (Order of the non-combatant Ministers Goebbels and Frick, October 1935).

Jews must not employ female domestics under forty-five years of age, unless these have been already long employed and then only if they are over thirty-five.

Jewish children must not go to the same schools as Aryans.

Jews may not acquire real estate or houses.

Jews may not use the trams (Magdeburg and other towns).

Jews now receive no relief from the "Winter Help."

Jews may not be members of the German Labour Front or of the various professional organisations, to the members of which employment in many callings is restricted.

The above prohibitions obtain in almost all cases throughout the entire Reich. Numbers of other "verbots" have been introduced in individual towns, villages and municipalities. Though these may be restricted and local in application at first, it should be borne in mind that experience during the last years has shown that they are almost invariably used as precedents and expanded subsequently.

BARRED FROM HOSPITALS

The majority of municipal hospitals in Hessa are barred to Jews. The municipal council of Schotten has, by resolution, forbidden the admission of Jews to the local municipal hospitals.

NO FOOD

In the village of Usingen (Hessia) "Aryans" are not only forbidden to do business with Jews, they may not even sell them foodstuffs. The Jews are obliged to endeavour to obtain food from the neighbouring villages.

NO BREAD

The Town Council of Tilsit has ordered the bakeries to sell no more bread to Jews.

In Halle, on the Saale, Jews are only allowed to buy bread between noon and 12.30 p.m.

BARRED FROM SHOPS

In considerable districts of the Reich, in Prussia, Hessa and elsewhere, Jews in the villages and small towns are forbidden to enter shops and no foodstuffs may be sold to them. Over the shop doors are notices: "No Jews served." So far the Jewish communities in the big cities have organised sending foodstuffs by motor lorry to such villages.

BARRED FROM DWELLINGS

Flats and residences may not be rented to Jews in parts of Silesia, East Prussia, Pomerania, Hessa, Baden, Central Germany.

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A number of Berlin Housing and Real Estate Corporations have given notice of eviction to their Jewish tenants. At the houses of the Heimstätten-Primus G.m.b.H. posters have been erected with the inscription: "No residences rented to Jews." Tilsit house owners have been obliged to undertake to rent no more dwellings to Jews, and have, further, given notice to their Jewish tenants.

HOUSING ESTATE DISSOLVED

"Near Cottbus a Jewish housing estate founded by a Jewish Welfare organisation to combat the housing shortage has been dissolved by order of the National Socialist authorities. In future Aryans will live there" (*Basler Nationalzeitung*).

ADVERTISING BARRED

The Brunswick Prime Minister Klagges has stopped all travel agencies in the Harz mountains from advertising Jewish boarding-houses. In addition, the agencies were informed that Jews were forbidden to enter Harz villages.

NO GAS, NO LIGHT

The Gas and Electrical Supply Corporation of Mayence has passed a resolution to cut off current and gas from Jewish shops and residences, "in accordance with the spirit of the Nuremberg decrees."

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The Electricity and Gas Co-operative of Wiesbaden has excluded Jewish firms by unanimously carrying a resolution valid from 1st October, 1935, that: "only Aryans and businesses run by Aryans in the sense of the citizenship decrees may be members of the organisation."

NO TICKETS

According to a report in *The Rheingauer Bürgerfreund* the hamlet of Oestrich (Rheingau) has decided that the local steamship company shall give out no more tickets for Rhine steamers to Jews.

NO MOZART

The Jewish Cultural Union in Berlin has been forbidden to perform works of Mozart and Schiller "because these works are based on non-Jewish themes."¹

NO THEATRES

The local N.S.D.A.P. in Hamburg have come to an agreement with the managements of all Hamburg theatres and concert halls whereby Jews in future will be barred from visiting any of their performances (the same is reported from Saarbrücken).

CINEMAS BARRED

By agreement with the local German Labour Front, the managers in Apolda, Bad Berka, and Blankenhain (Thuringia) have barred Jews from visiting their cinemas.

In Kiel Jews have been barred from the cinemas and the municipal theatre since October. In Goslar Jews are barred from all the cinemas.

NO LIBRARIES OR MUSEUMS

The municipal administration of Rothemann have made it known that Jews are no longer allowed to visit the municipal library and town archives, "in order to prevent them coming in contact with German citizens."

Jews have been barred from visiting the cathedral and museums in Quedlinburg.

Jews have been forbidden the use of libraries and museums in Magdeburg.

¹ The librettist of the majority of Mozart's operas was a Jew.

The administration of the Externstein, as custodian of the Externstein and the surrounding land, has decided that Jews and friends of Jews shall have no access to it:

“The Externstein administration, in issuing this order, has been guided by the proper consideration that Jews cannot be expected to have the necessary understanding for this memorial of the ancient and sacred Germanic community. It is important also to keep away from this holy place those who still, mostly for business reasons and to the detriment of the German people, believe it necessary to remain friendly with Jews” (*Detmolder Presse*).

Jews are now forbidden to view the excavations at Horne, as these are considered a sacred monument of ancient Germany.

NO MORE BAPTISM

The Evangelical Bishop of Saxony, Coch, compulsorily dissolved, at the end of October 1935, the Evangelical Lutheran Mission “Unter Israel” which was devoted particularly to the spreading of the Evangelical faith among Jews.

NO PAWNING

The Mayor of Dortmund has issued instructions that Jews are no longer to be allowed either to pawn things in the municipal pawnshops or to take part in public auctions. Pawn-tickets bought by Jews are neither redeemable nor renewable. Jews are also forbidden to be represented at auctions by agents.

NO LAND SETTLEMENT

In Poberow on the Haff, near the Baltic coast, Jewish craftsmen, unemployed owing to the boycott, bought some ground from the peasants in order to make a livelihood as farmers. *The Angriff* now demands cancellation of the contracts of sale and punishment of the peasants who had sold land to the Jews.

NO PARKING

The municipal authorities in Rommersheim (Hessia) forbid Jewish car owners to park their cars in the streets or on the squares.

NO SEATS

“ There is to be no mention, for the time being, of the order issued by the State Commissary of Berlin, Dr. Lippert, making the right to hire chairs in municipal squares, parks, etc., dependent upon the prospective hirer’s Aryanism ” (from the confidential instructions of the Reich Propaganda Ministry to the German Press).

NO FISHING

Fishing on the shores of lakes in the neighbourhood of Berlin is forbidden to Jews; permits currently in Jewish hands were ordered to be returned.

NO DOGS

The Franconian Dog Sport Club resolved not to admit to shows any dogs belonging to Jews.

NO SHAVING

The trade journal of the National Socialist hairdressers writes: “ A German hairdresser who enjoys ridding Jews of their bristles commits a crime against the community.”

.....
All hairdressers in Tilsit have undertaken to shave no Jews in future.

.....
Stargard hairdressers exhibit notices with the inscription: “ Jews not served.”

.....
The hairdressers of Alzey announce that they will neither serve Jewish customers nor allow them to hang round their shops.

TOWN COUNCIL VERBOTS

“ Jews may acquire no real estate; municipal real estate will be neither rented nor sold to Jews and existing contracts are cancelled. Persons doing business with Jews, or having any dealings with them whatsoever, shall receive no municipal services. Those on relief who do business with Jews or have

any dealings with them will have their relief stopped. Towns-people who have any business or personal dealings with Jews shall receive no rebate of taxes nor shall any other applications from them be considered ” (Decision of the Municipal Council of Oppenheim on the Rhine. September 1935).

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“ 1. No Jews shall in future be allowed to move into the town. 2. No sale of land and real estate, or houses, is permitted. 3. All public municipal institutions such as hospitals, cattle weighing machines, etc., are barred to Jews. 4. Jews are excluded from all municipal auctions of grass, wood, fruit, etc. 5. All Germans who have any business dealings with Jews or maintain friendly relations with them are excluded from municipal services, relief, etc.” (Decision of the Municipal Council of the town of Schotten. September 1935.)

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In Gladbeck, a town of over 60,000 inhabitants in the Ruhr district (so reports *The Frankfurter Zeitung* of 5th August, 1935), Jews have been forbidden by the Municipal Council to use the swimming-baths, sports grounds and lawn tennis courts. They may not acquire houses or real estate, nor send dealers to the weekly markets. Jewish children may not attend the same schools as non-Jewish children.

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The Wolfratshausener Tageblatt, organ of the N.S.D.A.P., publishes the following official decree of the hamlet Königsdorf:

“ 1. Cows either directly or indirectly purchased from Jews are not to be served by the communal bull.”

“ 2. Cows from cowhouses in which cattle purchased from Jews are kept must be watched for a period of one year. During this period they are not to be served by the communal bull (the Mayor of the Village of Königsdorf. (Signed) Ernst Schreyer, Mayor).”

The official announcement that makes this amazing biological assumption is amplified as follows: The chairman of the three local cattle-breeding co-operatives states that this order holds good also for his co-operatives.

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“The Mayor, the National Socialist District Leader, the District Organiser of the German Labour Front, and the Transport Union in Wertheim require that all factory, shop and inn owners shall erect posters to the effect that Jews are not wanted” (*Frankfurter Zeitung*, 28th August, 1935).

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“Municipal real estate may no longer be sold to Jews.” (Order of the Mayor of Würzburg, September 1935.)

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“Municipal orders will in future be given only to such merchants as solemnly undertake that they, their families and employees, have no business relations whatever with Jews, either as dealers or as customers.” (Order of the Village Council, Schonebeck on the Elbe. September 1935.)

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The Opaladen Council has passed a resolution that in future municipal real estate, etc., may no longer be sold to Jews. Moreover, tradesmen and handicraftsmen who are known to have dealings with Jewish firms will no longer be considered in the placing of municipal orders.

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In Osann, a little village in a valley near the Mosel, the village council resolved that no Jew or Jewess may move into the town, no Jew may acquire a house or real estate, and no handicraftsman, merchant or other citizen will be considered in respect to the placing of municipal work or orders if he has had any kind of dealings with Jews or assisted them in business. To buy from the Jews is declared treason to people and nation.

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In order to maintain the thesis that the Third Reich is a constitutional State, governed by law, an endeavour is made to find legal basis for the policies described above. For this purpose serves an article published by the Deputy Leader for Municipal Politics⁴ of the N.S.D.A.P., Dr. Kurt Müller, published in the National Socialist central journal of local politics, *N.S. Gemeinde*. This is quoted in *The Frankfurter Zeitung* of 21st September:

“ . . . the idea that Jews as ‘ citizens and taxpayers ’ are entitled to avail themselves of municipal services is entirely wrong, inasmuch as these services never and in no circumstances are the automatic property of anyone.”

Dr. Müller observes further:

“ . . . that the elimination of Jews from political life represents a special task. The use and interpretation of the clauses of the law in a National Socialist sense enables, in the Jewish question above all, the closing in the most far-reaching manner of those loopholes which, from the purely formalistic letter of the law, might stand in the way of purification. This applies, for example, to the prohibition against Jews making use of municipal bathing-places, often criticised as lacking a legal basis. No basis is in fact required perfectly to justify special treatment of the Jews from even the legal point of view.”

DOCUMENT
TO
CHAPTER VII

Fig. 7

Deutscher Volksgenosse, weißt Du:

daß der Jude

Dein Kind	vergewaltigt
Deine Frau	schändet
Deine Schwester	schändet
Deine Braut	schändet
Deine Eltern	mordet
Dein Besitzum	stiehlt
Deine Ehre	verspottet
Deine Sitten	verhöhnt
Deine Kirche	betritt
Deine Kultur	verdirbt
Deine Rasse	verleuchtet

daß der Jude

Dich	belügt
Dich	betrügt
Dich	bestiehlt
Dich	als Neger bezeichnet

daß jüdische

Wetze Dich langsam morden
Menschenwölfe Dir nie zu Deinem Recht
verhelfen
Lebensmittelgeschäfte Dir verbotene
Waren verkaufen
Schlachterläden dreißig sind als
Schweinefalle

daß der Jude

obiges nach seinen Tatmudgelehen tun
muß, da es für ihn eine „gottgefällige
Tat“ ist

Deutsche Volksgenossen, darum fordert:

Für Deutsche, die mit Nichtariern Geschlechts-
verkehr unterhalten, Zuchthausstrafen, Aberken-
nung der Staatsbürgerrechte, Vermögensbeschlaga-
nahme und Ausweisung. Im Rückfall die Todes-
strafe. Die Nachkommen sind unfruchtbar zu
machen und dürfen keine Staatsbürger werden,
sie und der nichtarische Teil sind auszuweisen.
Frauen und Mädchen, die sich freiwillig mit
Juden einlassen, ist in keinem Falle geschlicher
Schutz zu gewähren.

Für Heitbürgern hohe Zuchthausstrafen,

**Der Jude lebt von der Lüge und stirbt
an der Wahrheit.**

Neudruck Berlin

Translation of Fig. 7

Fellow German,

do you know:

that the *Jew*

ravishes your child
defiles your wife
defiles your sister
defiles your sweetheart
murders your parents
steals your goods
insults your honour
ridicules your customs
ruins your church
corrupts your culture
contaminates your race

that the *Jew*

slanders you
cheats you
robs you
regards you as cattle

that *Jewish*

doctors murder you slowly
lawyers never try to get you your rights
provision shops sell you rotten foodstuffs
butchers' shops are filthier than pigsties

that the *Jew*

has to act as above said in accordance with the laws
of his Talmud, for to do so is a "deed good in the
sight of God."

FELLOW GERMANS, DEMAND THEREFORE:

For *Germans* who have sexual relations with non-Aryans, penal servitude, deprivation of citizenship rights, forfeiture of property, and expulsion. For recidivists, the death penalty. The issue to be sterilised and incapable of citizenship, in addition to be expelled. Women and girls who voluntarily associate with Jews to be in no circumstances entitled to the protection of the law.

For seduction, long terms of penal servitude

THE JEW LIVES ON LIES AND DIES OF THE TRUTH

Nova-Press, Berlin.

CHAPTER VIII

THE SPIRIT OF THE OLYMPIAD

"Wouldn't one kill wild beasts, if they were man-eating, even if they happened to look like men? And are the Jews any different from man eaters?" (*Diekwart*, the official organ of the German Reich Sports Leadership, July, 1935).

"The International Olympic Committee has most painstakingly gone over the situation and finds Germany in every way living up to the Olympic rules" (Count Baillet-Latour, Chairman of the International Olympic Committee, 7th November, 1935).

CONSIDERABLE DISCUSSION has been aroused by the approach of the 1936 Olympic Games, which, by international resolution, were allotted to Germany before the advent of the Hitler régime. Never in the case of any previous Olympiad has question been raised respecting the fitness of the selected nation to hold the Games. On this occasion, however, athletes in a number of countries have displayed grave concern, and raised the whole question whether the "spirit of Olympic sport" can be observed in Germany at the present time. In Holland the Netherlands Gymnasts Association has declared against participation. Two French bobsleigh champions, invited to represent France in the Olympic Winter Games, have refused. In the United States of America a storm of controversy has been raised. The heads of forty principal colleges, a conference of university student editors, a countless list of sporting personalities, public men, including members of the Senate and House of Representatives, governors of States and mayors of large cities, and religious leaders have declared against participation in the Games. A pamphlet against them, entitled *Fair Play*, drawing attention to many of the facts set out in this chapter and supported by eight former Olympic champions of the United States team, has been published. The United States Amateur Athletic Association has resolved to participate in the Games only after heated debate and by a majority

of 58½ votes against 55½, and then with a further unanimous resolution that this "must not be construed to imply endorsement of the Nazi Government." In England, public concern has been expressed by three former Olympic champions in the persons of E. A. Montague, H. M. Abrahams, and P. Noel Baker. What precisely is the question at issue?

The charter of the Olympic Games includes two clauses which relate to the situation. One is:

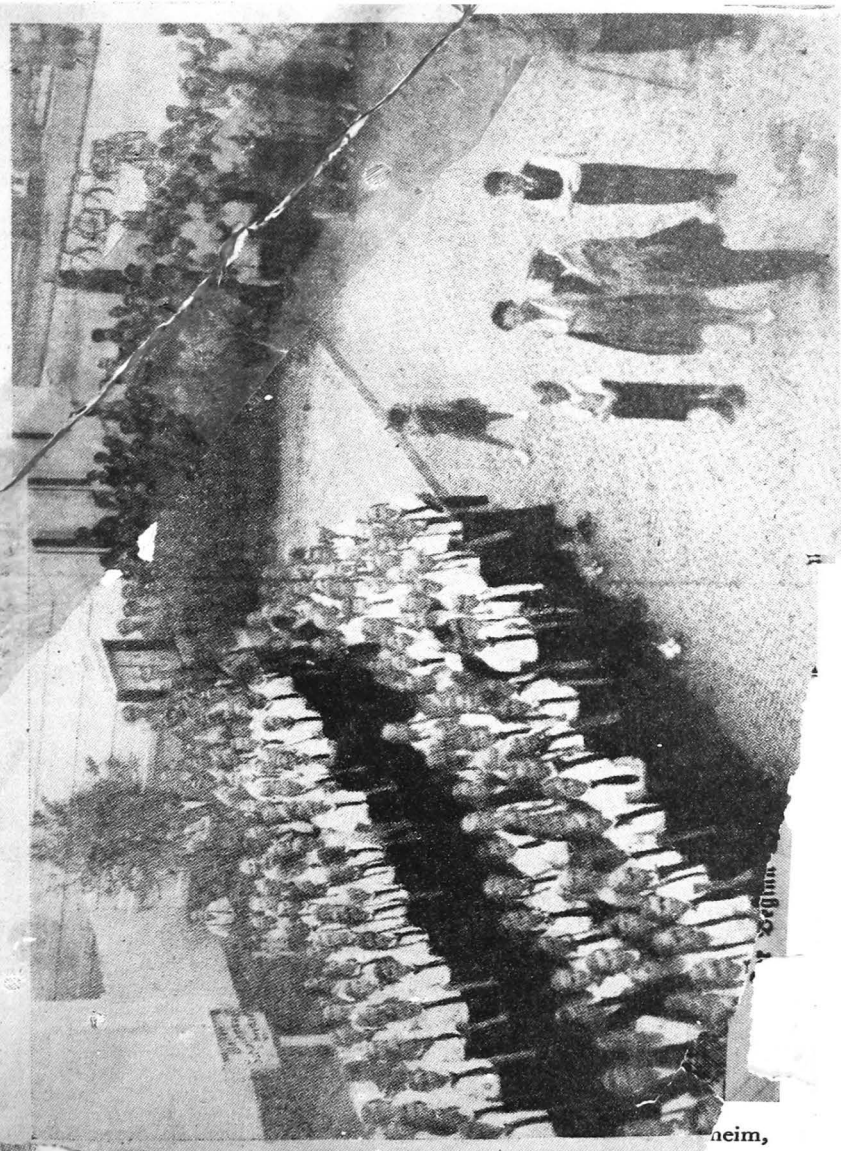
The Olympic Games assemble together the amateurs of all nations *on an equal footing* and under conditions as perfect as possible.

The other is:

Generally speaking, *only those who are natives of a country, or naturalised subjects of that country*, are qualified to compete in the Olympic Games under the colours of that country.

Those who oppose the holding of the Olympic Games in Germany maintain that these two principles must inevitably be violated, because by the Nuremberg decrees the status of German Jews in Germany has become questionable, and in any case the present circumstances in Germany prevent them from competing on an equal footing with other athletes. That there is cause to question whether in any case the National Socialist spirit is not antagonistic to the Olympic spirit is indicated by the fact that, a fortnight after the German team returned from the 1932 Games, Goebbels' paper, *The Angriff*, described the German Olympic Committee as composed of traitors to the German people for having caused German athletes to compete against Jews and Negroes. The advantages to the New State of holding a great international event of this kind was, however, realised by those in authority, and in place of rejecting the Olympics allotted to their predecessors they decided to hold them with all circumstances of a display of the most favourable characteristics of the New Germany. Councillor Wilfred Bade of the Propaganda Ministry was appointed official Government representative on the organising committee

Einweihung des Stürmerkastens in Norderney



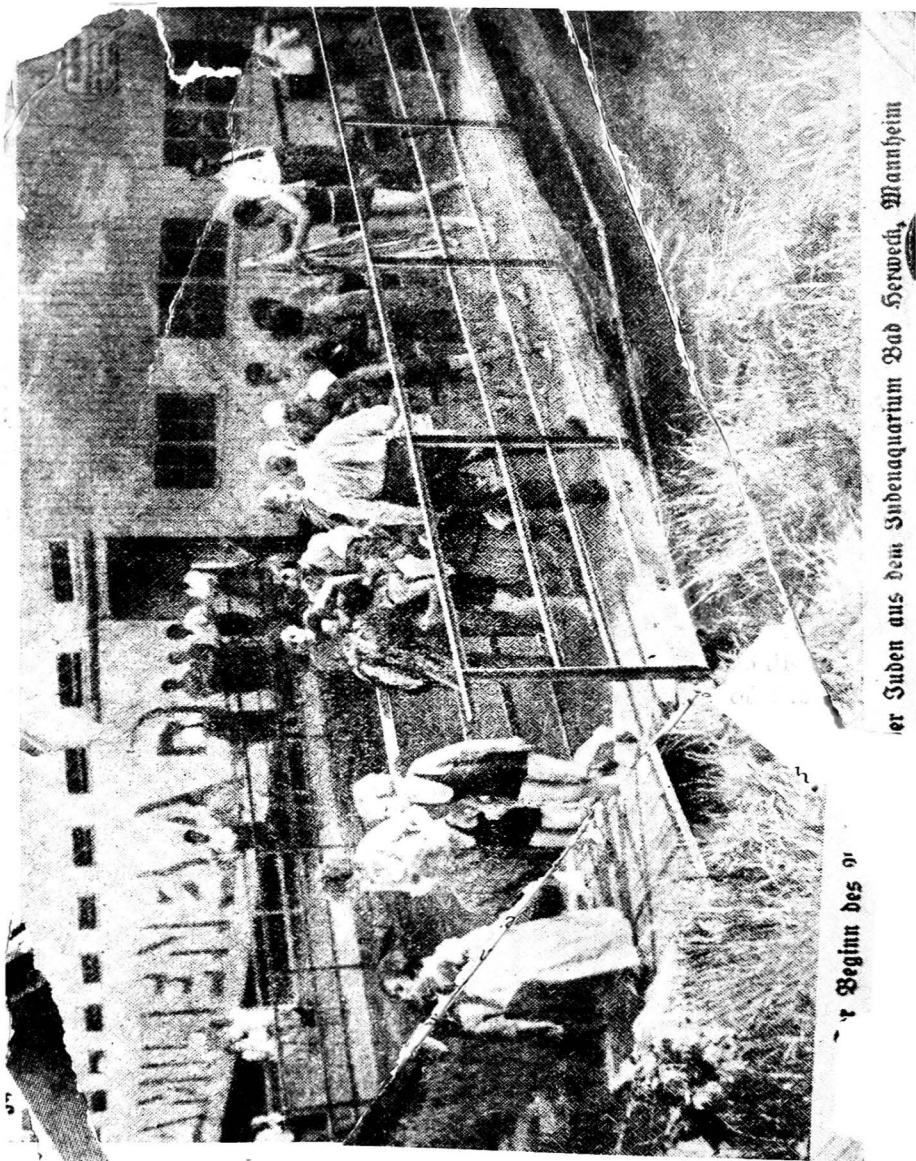
den Stürmerkasten. Alle Gliederungen der Partei werden zu weiteren Stürmerkästen aufgefordert

heim,

STÜRMER BOX IN NORDERNEY.
(Norderney acquired a new *Stürmer* box. At the inaugural ceremony. During the next few pages.) Quotation and illustration from *The Stürmer*



n of Schönfeld in Baden hang on the maypole "every Sabbath a
"türmer to the sound of music. Above is a placard inscribe
are our misfortune."
otation and illustration from *The Sturm*



Der Juden aus dem Judenaquarium Bad Herweck, Mannheim

Der Beginn des

The expulsion of the Jews from the Jew aquarium at Bad Herweck, Mannheim, begins." Quotation and illustration from *The Stürmer*.

In Danzig



“ . . . only when the whole of German youth is brought up that it deliberately hates the Jews as it hates lying, cowardice and ue . . . only then will we at last be free of these parasites.” Quotation from leftd illustration from a Danzig holiday camp published in *The Stürmer*. 34, 1935.

of the Winter Olympic, and an exhibition entitled "New Germany" is to be arranged in Berlin at the time of the Summer Games. In response to the concern expressed abroad, the International Olympic Committee undertook an investigation, and received an assurance from Hitler himself that the Reich Government would most certainly respect the rights of non-Aryans at the Games. As a result the committee now expresses itself satisfied. It is desirable to examine the circumstances of present-day sport in Germany in order to ascertain how far this satisfaction may be shared by the ordinary observer.

It is, of course, well known that the great sports grounds and gymnasia built by the trade unions and working-class physical culture movements were taken over by the Nazis. It is also well known that the youth sports organisations of the Catholic and Protestant Churches have been dissolved, and that special youth sports organisations are not allowed to exist unless affiliated with the Hitler Youth. In July 1935 the Blue-White Lawn Tennis team of Dresden, which had won the Middle German Championship, was deprived of its victory because, on being interrogated by the district *Districtwart*, it was held that its members did not sufficiently understand National Socialist ideology. Following this incident the Sports Service of the German News Bureau announced:

"In the future, winners of athletic contests in the Third Reich may be only those who master National Socialist ideology and who make known that not only in athletic contests but also in nationalistic life they stand up for that ideology."

It is of interest that Count Baillet-Latour, being confronted with this quotation by a *New York Times* interviewer, to whom he had just declared that his investigation had satisfied him that sport in the Third Reich was not political, on 7th November, 1935, replied that he could not concern himself with minor details. But such matters, though they may be of paramount importance, do not come within the scope of this book, which is chiefly concerned with one special side of the question, that is,

the position in German sport to-day of German Jews. Not insignificant in this connection is the book *The Spirit of Sport in the Third Reich*, written by Bruno Malitz, sports leader of the Berlin S.A., and distributed by the authorities to every sports organisation in Germany. The official endorsement of this book is further demonstrated by its inclusion in the list of recommended reading for National Socialists issued by the Propaganda Ministry. After a comment which can surely only be regarded as not inapplicable to the Olympics (the author "can see no positive value for our people in permitting dirty Jews and Negroes to travel in our country and compete in athletics with our best"), the author makes an unequivocal general declaration:

"There is no room in the German land for Jewish leadership in sport, nor for pacifists and those betrayers of the people, the pan-Europeans, or others infected by the Jews. They are worse than cholera, tuberculosis, syphilis, worse than the pillaging hordes of the Kalmucks, worse than fire, starvation, flood, drought, poison gas. The most fearful battle of all still confronts the world—the battle against Jewry."

EXCLUSION FROM SPORTS CLUBS

On 7th June, 1935, the German members gave the International Olympic Committee the solemn undertaking that Germany, in the realm of sport, would make no distinction between "Aryans" and "non-Aryans." The following list indicates some of the incidents preceding and following that solemn undertaking:

April 1933: The German Swimming Association endorses the Aryan Paragraph and thereby excludes all Jews from the clubs in membership with it.

May 1933: A considerable measure of doubt, difficulty and misunderstanding followed the decision of the German Gymnastic Union that exceptions to the Aryan Paragraph would be allowed for Jewish ex-service men, for the Jewish sons and daughters of fathers killed in the war, and for Jewish fathers and mothers of sons killed in the war. In consequence the leader of the Gymnastic Union, Director Neuendorff, in conjunction with the appropriate

authorities, cancelled all exceptions and issued the regulation that every male or female member of the Union with even one Jewish grandparent must be expelled. As date for completion of this expulsion was appointed the next German gymnastic festival (*Frankfurter Zeitung*, 18th May, 1933).

No person of Jewish blood, not even if he be an ex-service man or the relation of one, may remain a member of any one of the following organisations: Gymnastic group of the German Gymnastic Union, Saxon "Jahn" Bund and Evangelical Young Men's Association, Eichenkranz. Group presidents who do not comply with this regulation will immediately be removed from their offices (Decree of the Saxon Sport Commissioner von Rapp).

No club belonging to the German Rowing Association may accept any member of other than "Aryan" descent. Those Jews who are already members will be dealt with according to the provisions of the law for reorganisation of the civil service.

June 1933: Resolution of the German Ski-ing Union: It is expected that clubs and subordinate associations in membership will accept no members of alien race. Those of alien race are in any case excluded from the committees of clubs and associations.

July 1933: Jews in Breslau are forbidden to act as swimming-instructors or life-savers.

The All-German Chess Association excludes all non-Aryans.

August 1933: A Jew, Fritz Rosenfelder, commits suicide after expulsion from a sports club he had founded and helped to organise for many years. *The Stürmer* comments: "It is self-evident why Rosenfelder was expelled from the sports club. We need not waste words here. Jews are Jews and there is no place for them in German sports."

October 1933: The leading German Lawn Tennis Club, "Red-White," Berlin, endorses the Aryan Paragraph.

November 1933: Not content with the current provisions of the Aryan Paragraph, the Lawn Tennis Club "Red-White" also excludes all members married to persons of Jewish descent.

December 1933: All sports associations in general are advised on principle to exclude Jews. In no circumstances may they be permitted to remain on the committee of any club or association. A decree of Röhm: Jews may not be allowed to take part in any future sports meetings whatsoever.

The Union of Life-Savers excludes all Jewish members. In future Jews may not act as swimming-instructors in any public swimming-baths.

A conference of all Berlin sports clubs agrees to endorse the Aryan Paragraph.

The Mayence Skiing Club excludes all Jewish members.

The Prussian Ministry of the Interior issues the following decree in respect to the issue of licences for the forthcoming racing season: Non-Aryans are no more to be permitted to act as jockeys or gentlemen riders. Non-Aryan racehorse owners, on the other hand, are not to be restricted.

June 1934: The Reich Sports Commissioner intervenes to cancel a sporting contest between Bar Cochba—a Jewish team—and the “Aryan” sports association, Helios.

April 1935: The district staff headquarters of Württemberg issues a decree respecting the participation of the Hitler Youth in a sports festival. By this decree no youths may participate except those who belong to the Hitler Youth, which, of course, does not accept “non-Aryan” members.

Participation in the seventy-fifth anniversary meeting of the German Gymnastic Association in Coburg is restricted to those members who belong to the so-called “Patriot’s Voice” organisation, in other words, who are “Aryans.”

August 1935: The *Dietwart* publishes the following announcement: “We do not accept Jews as members because (a) we consider them sharply hostile to us, (b) because they are organised internationally and place their racial interests above their national interests. This is why we keep Jews out of our organisations.”

September 1935: The Reich Leader of the German Gymnastic Union issues the following decree: “Article 4 of our Constitution declares that only Germans with a clean record can belong to our association, and that only those can be considered German whose parents and grandparents are Aryans. This clearly means that our Gymnastic Union cannot possibly accept as members men or women married to Jews, half-Jews, or persons otherwise non-Aryan, for it is out of the question that, in a family which must be regarded as guilty of racial defilement, national consciousness can have been properly taught and the children have been brought up in the spirit of the National Socialist State. It is thus absolutely forbidden for individual clubs to make any exceptions for Jews, half-Jews, or persons related to Jews to remain members on the grounds of alleged former meritorious service.”

September 1935: The Reich Sports Commissioner, von Tschammer und Osten, announces: The Reich Sport Medallion, the

highest award in German sport, may be awarded only to Germans of Aryan descent.

These instances are by no means complete, but sufficient has already been quoted to indicate that, to all intents and purposes, participation in sport in Germany is barred to every Jew. Certain specifically and restricted Jewish clubs exist. There is to this day a German Maccabiad organisation with two sports centres in Berlin and Leipzig, but quite recently a number of hitherto surviving specifically Jewish sports clubs have been dissolved. The Maccabi Sports Club, the sole Jewish sports organisation until then tolerated in Bavaria, was dissolved by order of the Bavarian political police in February 1934. On 20th June, 1934, the Jewish Workers' Sports Club of Prussia, with all its affiliated organisations, was dissolved and its property confiscated. On the 14th June, 1935, *The Hamburger Fremdenblatt* reported the dissolution by decree of the Jewish Lawn Tennis Club in Hamburg and a warning forbidding its members to reorganise the club under any other name. An example of the conditions under which operates any remaining tolerated Jewish sports organisation is afforded by the decree of the Berlin Police President dated September 1934: "The members of Jewish boys' organisations are forbidden in the future to wear uniform clothing in public. . . . This prohibition does not apply to sports exercises carried out in a limited space." The regulation goes on to say that: "Non-compliance with this regulation may involve as consequence the taking of the offenders into protective custody . . ."; but it does not define "a limited space," judgement of which is left entirely to the police.

It is not without significance that on 25th September, 1935, the German Maccabiad organisation withdrew its acceptance of the invitation to nominate candidates for Olympic selection owing to the fact that its members are by decree no longer German citizens and are constantly discriminated against in violation of even the Reich Sports Leader's own regulations. No Jews are allowed to enter the national competitions in

Germany and no "Aryans" are allowed to enter the competitions at the specifically Jewish clubs. The following list contains the names of a few of the most prominent "non-Aryan" German sportsmen who, no longer allowed to practise their sport in Germany, have gone into emigration or retirement:

Boxing: Erich Seelig, German middle-weight and light heavy-weight champion, contender for the world championship; Herbert Fuchs, well-known former amateur champion; Stadtländer, amateur welter-weight champion, Brandenburg.

Ice Hockey: The brothers Ball, two of the best German ice hockey players.¹

Fencing: Eugen Meyer, several times German champion; Fritz Stark, German junior champion.

Football: Vollweiler, Ulm, centre-forward for South Germany.

Ju Jitsu: Rosenthal, German champion 1927-28; Unger, German champion 1931-32.

Athletics: Nathan, Berlin, member of the 4 x 100 metres world championship record relay team of the Charlottenburg Sports Club; Levy, Hamburg, prominent sprinter; Dr. Bergmann, former chairman of the women's section of the German Sports Association; Dr. Erwin Fränkel, formerly President of the South East German Athletic Association; Kohn, German long-distance champion; Lilly Henoch, several times German woman champion at throwing the discus and putting the weight; Martel Jacob, German woman champion at throwing the javelin.

Wrestling: Leucht, Nuremberg, Olympic light-weight champion in 1928.

Table Tennis: Heinz Nickelsberg, the leading German man table tennis player, many times German representative in Swaythling Cup matches.

Lawn Tennis: Ilse Friedleben, Frankfurt, expelled from the Frankfurt Lawn Tennis Club 1914 for participating in the Maccabiad after she had expressly been given permission to do so: Paula Stuck von Reznicek, leading German woman player; Daniel Prenn, German champion and many times Davis Cup player; Fräulein Ullstein, German junior champion; Nelly

¹ Rudi Ball, who for two years has been playing in Austria and Switzerland, has now received and has accepted an invitation to compete in the Olympiad.

Neppach, Berlin, many times German woman champion, committed suicide in 1933, leaving a statement that she did so to avoid trouble for her "Aryan" husband.

In the new edition of a text-book on the basis of which an examination will be set to all future German sportsmen, Kurt Münch, chief of the "Reichsdiet" declares:

"Amongst the inferior races the Jews have done nothing in the athletic sphere. They are even surpassed by the lowest of Negro tribes."

THE "STÜRMER" HELPS

Reference has been made to the pressure of Nazi enthusiasts making matters even more difficult for Jewish sportsmen than the official decrees. An example of this tendency is indicated by a correspondence in *The Stürmer* which put an end to contests between "Aryan" and Jewish sports clubs, where these latter continued to exist. From *The Stürmer*, July 1935:

"THE BERLIN POLICE SPORTS LEAGUE AND ITS CONNECTIONS WITH JEWISH SPORT

"We quote the following report from the Jewish newspaper *G.V.* of 16th May (!), 1935.

"On the 10th May took place the event of the season for Berlin Jewish Handball, the encounter between the women's team of the J.T.S.C. '05 with the Police Sports League, whose women's first team played last year in the highest class in the district and is one of the best in Berlin. Unfortunately the guests only arrived with nine ladies and their team had to be completed by two J.T.S.C. players. None the less, the excellent play throughout, and the final draw—4 all—was a splendid result for the J.T.S.C. girls and should serve as an impetus to new progress. The game began at great speed, and its earlier stages were dictated by the J.T.S.C., which took the lead through a goal by Vera Goldwasser. After that the "Greens" found their form. Soon it was one all, then 2-1, then, shortly before half time, 3-1. After the interval, J.T.S.C. immediately pressed and soon reduced the deficit to 2-3, a little later their opponents forged ahead again. Five minutes before the end the J.T.S.C. forwards attacked once

more as hard as they could go. Inge Mello made it 3-4 with a terrific shot, and almost with the whistle Gusti Weissbrot succeeded in overcoming the police goalkeeper and bringing the scores deservedly level amid much rejoicing.'

"So it is actually a fact that the leadership of the Berlin Police (!) Sports League gives permission for German women to play against Jewesses. Furthermore, through the completion of the insufficient forces of the police team by two Jewesses, there came about a most quaint occurrence, females of alien race taking their place in the ranks of German women."

This article was duly acknowledged by the President of the Police Sports League, Sander:

"In No. 27 of your journal *The Stürmer*, you publish under the heading 'The Berlin Police Sports League and its connections with Jewish Sport' a peculiar case in which the leadership of the Berlin Police Sports League allowed German women to take part in a game against Jewesses. . . .

"As soon as I heard about the match, I dissolved the ladies section of the Police Sports League forthwith, for lack of national spirit. I do want to assure you that, in my capacity as President of the Police Sports League, I of course condemn in the strongest possible manner any sport or social contact whatsoever on the part of my league and its members with the Jews. . . ."

A few days later the following news item appeared without further commentary in the pages of the German Press:

"The members of the Berlin Women's Police team, who recently played a handball match with a Jewish club, have been suspended from membership of their sports association for life. . . ."

Precisely at this time also *The Schwarze Korps*, the organ of the Reich headquarters of the S.S., reports:

"The Jewish Press reports in triumph that Richard Kalischer, a member of the swimming-section of the B.K.N., Berlin, succeeded in winning the College Championship of the German Students of District Kurmark at Fancy Diving. . . . They report this, not in June 1925, but . . . on 28th June, 1935! Everywhere men who care for the welfare of the German people are preaching: 'The Jews are our misfortune!' Centuries of experience have

proved that this saying is only too true. The State is busy decreeing Race Laws. The Jews are most properly excluded from the Army and Labour Service as unworthy of such schools of German honour. Yet members of a so-called German student organisation admit Jews to their College championships, measure themselves in competition with aliens—thereby publicly sabotage every healthy effort being made to free the German people from Jews and their influence. . . .”

Lest it should be thought, once again, that *The Stürmer* is without official endorsement, there follows a quotation from the immediately subsequent edition of *The Dietwart*, organ of the Reich Sports leadership, issue for July 1935.

“Whoever comes forward as a defender of the Jews will find no room for himself in any of our organisations. Every personal contact with Jews must be avoided. Jews must not expect the slightest benefit from associations of German people. . . . Let us take as our example the heroic battle waged for many years against Jewry by the Franconian District Leader Julius Streicher. By our conduct in our associations we must help him to complete victory. . . . It is, of course, our duty powerfully to aid the movement by our work in our sports associations. . . .”

Yet the Press Chief of the Reich Sports Leader assures the International Olympic Committee that:

“There is no State compulsion of German sporting associations preventing them from accepting Jewish members. Sport relationships of Jewish clubs with non-Jewish clubs is also not forbidden by the State. . . .”

Is this correct, or is the position more accurately expressed by the same individual in *The Reichssport-Blatt* of September 1935?

“The conception of Race and the propagation of its inner meaning can never be removed from National Socialism. Just as one cannot expect of water that it be dry, so one cannot expect of National Socialism that it should separate itself from belief in the might of Blood and of Race; for thereby would it surrender. To this, people abroad will have to reconcile themselves. There is no obligation upon us to keep quiet or weaken on this for the sake of the Olympic Games.”

THE APPROACHING OLYMPIAD

Which of the preceding statements is to be taken as correct? Members of the International Olympic Committee who have examined the German preparations have expressed themselves as satisfied. Tributes have been paid to the technical preparations, the construction of the Olympic village, and so forth. It is true that the Olympic rule is that the *competition* must be on an equal footing. It does not refer to anything except the actual sport. Presumably this is why the investigators have taken no note of the statement in *The Angriff* of 25th September, 1935, that:

“No arrangement for housing of visitors and Olympic teams will be made in the homes of Jews.”

The International Olympic Committee has stated that it feels quite certain that Nazi sporting crowds will make no distinction between Jewish and other competitors.

Not without significance in this connection is an incident that occurred in the Herkules-Velodrome at Nuremberg when a wrestling match was interrupted by Julius Streicher. The incident is reported in *The Fränkische Tageszeitung* of 9th March, 1935.

One of the participants was a Negro, Jim Wango, every one of whose contests had been won by him or drawn, a success attributed by *The Tageszeitung* to the fact that his White opponents “found the slippery, oily skin of the Black man literally melt away under their grasp.” Streicher climbed into the ring and declared it “contrary to the spirit of Nuremberg that a Black man be allowed to lay White men on the ground.” He ordered the Negro to be struck from the final stages of the competition. An effect of this order, says *The Tageszeitung*, was that “the wrestlers, freed from the shame of the participation of the Negro, now gave of their best. Racially worthy and beautiful men now provided wonderful contests, excellent from the sporting viewpoint and æsthetically unhandicapped.” An

effect not reported in *The Tageszeitung*, however, but in *Le Journal* of the 5th April, was the death from sudden illness of Wango, taken by his manager to Berlin when running a temperature of 104, because no doctor in Nuremberg would treat him or grant him admission to hospital.

That players themselves may, in spite of the confidence of the committee, meet with unpleasantness may be inferred from an incident occurring at a German-Polish International Women's Athletic meeting in Dresden, August 1935. *The New York Times*, October 23rd, contains an eye-witness account by Miss Stella Walsh, Polish Olympic sprint champion. Before the meeting began a protest was made against Miss Mary Friewald, Polish champion hurdler, by a member of the German team on the basis of the former's Jewish blood. Officials smoothed over the protest, but when the team were leaving the ground after the contest Miss Friewald was subjected to shouts of "Jew" and insults.

In actual fact, the International Olympic Committee appears to have paid most attention to the question whether indeed Jews are given an opportunity to compete in the German team. On this point the Reich sports authorities have been able to give assurances satisfactory to the investigators. Those whose concern is rather with the opportunities for health and relaxation of a numerous section of the German people will doubtless regard this particular aspect of the question as one of only transitory and technical importance. But, even from this strictly technical and limited standpoint, the investigators appear to have been rather easily satisfied. The Reich Sports Leader has been able to point to the admission of four Jews to the courses of training for prospective candidates of the Olympic team, and to the invitation of three Jews to the elimination trials. The United States pamphlet *Fair Play* points out that there are, or were, 35,000 Jewish athletes in Germany and that the question of fair opportunity is not solved by invitations of this nature, but by the question of the opportunity that the vast majority have for perfecting their skill.

Admittedly, by the admission of the German Sports authorities themselves, Jews are excluded from swimming-baths, from athletic training fields, from gymnastic halls, from football grounds, from the vast bulk of athletic opportunity. Those Jewish sportsmen who belong to the few remaining Jewish clubs have no opportunity of sharpening their talent by proper contest against the first class. Two training courses specially for Jews were fixed by the Nazi Sport Commissioner, but in each case the period between commencing training and trial varied between three and six weeks. The normal period of training for athletics of Olympic standard is nearer two years. The Maccabi sports organisation, which, as stated above, had first agreed to co-operate with the Nazi sports leadership in the selection of suitable Olympic candidates, approached the German Olympic authorities with a view to securing a training opportunity for swimmers. In the result, Jewish swimmers were granted a total in Berlin of two hours each week in one swimming-pool. By this gesture, the "word of honour" undertaking of Hitler, that German-Jewish athletes also should have opportunity to take part in the Olympic Games, received formal verification. In the same way, as proof of the fulfilment of this undertaking, two Jewish athletes have actually been invited to form part of the German Olympic team. These are the fencer, Helene Mayer, and the jumper, Gertrud Bergmann. There has been a considerable doubt about these invitations, the Reich Sports Leader, von Tschammer und Osten, having declared that he had received the acceptance of Helene Mayer as early as 25th October, 1935, but Miss Mayer having denied receipt of the invitation as late as 25th November. There appears no reason to doubt, however, that these invitations will in the end be made. The significant fact in connection with them is that the two Jews whose form remains high enough to merit such invitations have both had sport opportunities abroad. Miss Bergmann, who was not permitted to be a member of the German Athletic Association, has competed in England, where last year she won the British

Championship; Miss Mayer lives in San Francisco, where she is a teacher of languages.

Doctor Lewald, the German member of the Olympic Committee, who is of Jewish descent, was dismissed from his post soon after the establishment of the Third Reich, but re-established after the protest of his many American friends. Challenged recently in New York, Dr. Lewald was naturally unable to give the assurance that Jewish visitors to or participants in the Olympic Games would not have the discomfort of observing anti-Semitic inscriptions, posters and placards. He had no power, he explained, to give undertakings in respect to the removal of any of these. It is noteworthy that the village of Garmisch-Partenkirchen, chosen site of the Winter Olympic Games, bears placards forbidding the visit of Jews.¹ *The Manchester Guardian* of 6th December reproduced a photograph of an inscription of this kind above the Ski-ing Club in Garmisch-Partenkirchen. The meeting in Berlin, on 19th and 20th October, of the German Olympic Swimming team and the Lake Shore Swimming Club of Chicago, took place in a swimming-baths all three entrance doors to which bore the inscription "Jews are not wanted here." In an interview, Count Baillet-Latour has stated in connection with this circumstance that he is not interested in the past, but in the future. It is difficult, however, to escape the conclusion that, with whatever propriety the Games in Germany take place in the summer of 1936, the state of affairs existing during the period preparatory to them makes the pretence of "equal footing" an arrant imposition, whatever formal reasons may be found to blink this fact. The official standpoint of German sports remains, as clearly stated by Kurt Münch in the above cited examination text-book:

"Athletics and sport are the preparatory school of political driving power in the service of the State. Non-political, so-called neutral, sportsmen are unthinkable in Hitler's State."

¹ For the duration of the Games these have now been removed.

CHAPTER IX

THE NEW CRIME

“ The black-haired Jew boy lurks for hours, his face set in a satanic leer, waiting for the blissfully ignorant girl whom he defiles with his blood and then steals from her people ” (Adolf Hitler, *My Struggle*, German Edition, p. 357).

“§1. (1) Marriages between Jews and nationals of German or kindred blood are forbidden. Marriages concluded in defiance of this law are void, even when they may be concluded abroad.

(2) Proceedings for annulment may be instituted only by the Public Prosecutor.

“§2. Relations outside marriage between Jews and nationals of German or kindred blood are forbidden ” (Law for the Protection of German Blood and German Honour, passed unanimously by the Reichstag at Nuremberg on 18th September, 1935).

THE NUREMBERG anti-Jewish decrees are unprecedented and unparalleled amongst civilised peoples. Comment upon their terms would be superfluous. Their severity is aptly illustrated by the fact that no penalty is provided for infringements of the two paragraphs quoted above, the punishments to be meted out being within the arbitrary determination of the judge of trial. The explanation of this lacuna is that concern for foreign opinion caused the omission of the death penalty for violations of the law, originally proposed by Streicher and his associates.

Long before the enactment of the Nuremberg decrees provided a basis in written law many trials had been staged which were decided on the basis of Streicher's theory of race defilement. The Karlsruhe Courts annulled in 1934 a marriage contracted before the National Socialist rise to power, upon the following grounds:

“ The respondent is a Jewess, while the petitioner is of German blood. . . . The petitioner would not in August 1930 have married the respondent if he had then had such knowledge of the racial question as he has acquired since the National revolution. . . .

“ These grounds accord with judgements of the Reich Court which emphasise the extent to which the replacement by modern

knowledge of the former superficial, and ^{ref. of a} ~~ind. of a~~ ^{reception of} Jewry entitles challenge to the validity of her marriage."

Decisions such as the above are of constant occurrence in German courts to-day. No regard is paid to the fate of children of mixed marriages, or to the far-reaching effects of dissolution pronounced on "racial" for want of other grounds. This despite the fact that in the Third Reich the family is commonly proclaimed to be the basis of the State.

The Juristische Wochenschrift of 16th June, 1934, reports a decision of No. 38 of the Berlin Civil Courts, given on the preceding 14th May, as follows:

"The infant children's parents, the Fs., were divorced, the husband being found the guilty party. Thus the mother is by Paragraph 1635, subsection 1, BGB, entitled to the custody of the children. Both parents have married again. In 1928 the mother married E.D., a Hungarian national of Jewish descent but who renounced the Jewish religious faith for the Evangelical Church. In summer 1933 the present husband of the mother returned to Hungary. Their father having applied under paragraph 1635, subsection 1, sentence 2, BGB, the Court ordered that he should be awarded custody of the children. The Court's judgement contained the following passage:

"It appears that the children F. have been living in the house of the present husband of the mother, the now nine-year-old daughter since the divorce in 1925, and the now twelve-year-old son since summer 1932. Both are well grown and appear quite happy with their mother and her husband. To the latter, who looks after them with paternal care, they appear deeply attached. Their own father until a few months ago never raised the slightest objection against the children remaining in D.'s household. Since Germany has now become a National Socialist State, however, the questions arising in this case must be decided solely by the application of National Socialist ideals. . . ."

A further instance of the attitude of the Courts is furnished by a report in *The Frankfurter Volksblatt*, No. 113, of 1934:

"An Aryan girl expected a child by a nineteen-year-old Jew with whom she had had relations. The young man applied for the

usual in such cases necessary in the case of minors, as he desired to legitimize the union.

"As a rule such applications are granted in the interests of the child. In this case, however, the Court rejected the application, grounding its decision in the following terms:

"It is certainly in the interests of the State to aid those who desire to legitimize an expected child. Yet the Court does not consider it compatible with its functions, and indeed regards it as contrary to its duty, to assist a marriage between an Aryan and a non-Aryan. This result is without doubt severe for both mother and child. But a woman who saw fit to have intercourse with a Jew in 1933, when knowledge of the significance of racial thought had taken firm root amongst the German people, is deserving of no milder treatment. She must be punished for her frivolity and lack of responsibility. Even the harsh consequences of this decision to the expected child must be disregarded, since to do otherwise would be inimical to the welfare of the community. If the Court had granted the application, it would have resulted in another mixed marriage, placing the Jew in a position without hindrance and even with special official sanction to populate the world with a series of further bastards. The State, of which the Court is representative, must emphatically decline to countenance such results.'"

RACE DEFILEMENT EXPLAINED

It may be supposed that decisions of the inhuman character typified above must cause pity in the minds of some of those who learn of them. That this pity is not generally felt throughout Germany is doubtless due to the incessant popularisation of the idea of "Race defilement." What was explicable before 1935 as a licensed fanaticism of the Streicher Press had become by 1935, in preparation for the Nuremberg decrees, the almost universal attitude of every National Socialist newspaper throughout the Reich. The newspapers were supplemented in this campaign by an all-German lecture tour on the part of Streicher. An eye-witness, a Hamburg resident, gives the following account of a mass meeting addressed by Streicher in Hamburg towards the end of August 1935. Streicher declared:

“ ‘ In a town in Westphalia lived the daughter of a professor, a well-bred, decent German girl. She had set her mind on marrying a Jewish pig. No remonstrations were of the slightest avail. After the Jew had been baptised, some parson was found who performed the ceremony. About the same time an S.S. man and his blonde sweetheart were refused the blessing of the Church for some trumped-up reason or other. They married without it, for when German blood calls to German blood nothing in the world will keep it apart.

“ ‘ Well, then, everything was hotsy-totsy and merrily they did . . . ’ (Here Streicher grinned and paused. A couple sitting next to us looked at one another, rather shocked. But the Hitler Youth were all ears and the Storm Troopers grinning.) ‘ Then, nine months went by, and both the mothers went to hospital, where their beds stood next one another. When the professor’s daughter wanted to see her newly born, what, fellow Germans, do you think was lying in the cradle? A LITTLE MONKEY ! ’ (When he said this the vast hall was dead silent. One or two persons rose and left the hall. Streicher then shouted: ‘ Shall I go on? All those for, raise their hands ! ’ Everyone remaining raised their hands, and from the centre there was some clapping. Streicher went on): ‘ Well, then, friends, as I told you, there was a little monkey in the cradle, or, if you like, a genuine little Jew brat. All the traits of his depraved race were there—hook nose, big ears, hairy legs ! The professor’s daughter in distress began to cry.

“ ‘ In the next bed the German mother lay smiling and happy, and her little babe kicked lustily and merrily in its cradle—although it lacked the Church’s blessing. Now I will tell you the rest of the story. The German couple lived happily ever after, and let us hope they get a new child every year.

“ ‘ The little Yid’s mother got a divorce from her Jew husband—she couldn’t stand him any longer. And his father took his little Jew bastard and welcome. The mother went away for a while. When she came back home she met a German childhood friend, now an S.S. man. In time the two got married. Evidently cohabiting with a Jew had ruined her character, for she kept quiet about her marriage to the Jewish pig. Well—nine months went by once more. When the S.S. man came to look at his son in the cradle, he was horrified, for what do you think he saw lying there? What? Another LITTLE MONKEY, another little Jew boy. The professor’s daughter in despair then confessed to her husband the truth. Of course, after this, as a decent man and a German, the S.S. man

Rassenschande



Well ihre Lieb gilt dem deutschen Mann, der
anderer Konfession, trifft sie der römischen
Kirche Fluch



Doch dem gelaufenen Jud, der sich erblich des
deutschen Mädchens Gunst, ihm wird zuteil
der Kirche Segen

Facsimile of a caricature, simultaneously anti-Semitic and anti-Catholic, from *The Stürmer*, No. 17, 1934. "RACE DEFILEMENT. Because her body belongs to a German man of another faith, she receives the Roman Church's curse. But the baptised Jew, who has wormed himself into the German girl's good graces, receives as portion the Church's blessing."



"No Admittance to Jews." Poster displayed on the wall of the Ski-ing Club at Garmisch-Partenkirchen, the scene of the Winter Olympic Games, for the duration of which it has been taken down. (*Manchester Guardian*, 6th December, 1935.)

2. Grund für die Lösung des Arbeitsverhältnisses:

- a) Irriale Einstellung wegen _____
- b) Abmigung durch den Arbeitgeber wegen unp. miff. Aufführung
(Eingabe des Grundes, z. B. Störung -- Arbeit -- ungenügende Arbeitsleistung etc.)
- c) Abmigung durch den Arbeitseigentümer wegen _____
- d) Vertragsauflösung im beiderseitigen Einverständnis

Zur Beweistung der obigen Erklärung ist der Arbeitgeber auf Grund von § 178 des Gesetzes über Arbeitsvermittlung und Arbeitslosenversicherung verpflichtet.

Berlin

am *23. Juni*

113 30

Zentrale Sach- und Lohnstelle
der Stadtgemeindeverwaltung Berlin

Verordn. Nr. 100/33

Facsimile of form of declaration of "non-Aryan origin" to be filled in by Jewish employees of the municipality of Berlin, 1933.

had to leave his wife. Now, friends, I am going to explain to you how it came about that a second Jew kid was lying in that cradle, although its father was an Aryan.'

"(There followed a description so coarse and related with such detail that it is not necessary to repeat it. As objectionable as the matter, was his tone of relish, as he illustrated, first bending his knees forward, then with sweeps of his hands and arms, how Jewish blood flowed through the womb of the woman. Returning to the professor's daughter, he continued):

" ' During intercourse between this girl and the Jew pig, Jewish blood had flowed into her body with his seed. During the time the seed takes to develop, the blood of the growing child beat in the same circulation as that of its mother. Nine long months the Jewish blood of the child thus ran through its mother's veins, until her blood was totally infected. And this blood predominates in its mother's blood, even if she has another child, made by an Aryan father. This means that Jewish brats will come for at least ten generations, polluting the blood of their children and their children's children. So I warn you, German women ! ' "

THE TRIAL OF HIRSCHLAND

It was in this atmosphere and on a background of such agitation that, even before the passing of the Nuremberg decrees gave them formal legal basis, many trials for "race defilement" have been held in the German Courts. One of the most tragic, as it is one of the most notorious, the trial of Albert Hirschland, a teacher, took place in Magdeburg in June 1935. It was preceded, as many others, by a denunciation of the accused in *The Stürmer*: this denunciation was utilised by the local National Socialists to instigate a campaign for Hirschland's trial, and, once the charge was laid, no step which could prejudice the accused was neglected. The trial was held in an artificially provoked atmosphere, the excitement in Magdeburg being heightened by a great public meeting held in the town hall and addressed by Karl Holtz, editor of *The Stürmer*.

The imposition of the views of the anti-Jewish fanatics upon the local inhabitants is exemplified in the following passage from *The Stürmer* itself:

“ It is typical of certain elements in the population of Magdeburg that even after the National Socialist revolution they saw fit to send their daughters to Jew Hirschland's school. It appears that after March 1933 the numbers of girls attending rose from about thirty to fifty !!! ”

Further evidence is afforded also by *The Stürmer*, which published a special issue entitled “ Albert Hirschland, the Race Defiler of Magdeburg. ”

“ The excitement evoked by the prosecution was everywhere apparent. Heated discussions were held in all the cafés and restaurants. The *German-minded* cursed the race defiler, *Jew lackeys* stood up for him and pitied him. They said that the affair was not as bad as had been made out, that it had been artificially bolstered up. They were saying that ‘ Hirschland was a nice Jew ’ and that the whole matter would come to nothing. Unfortunately there are still a good number of so-called ‘ fair-minded ’ people in Magdeburg who think that such miserable rogues should be allowed to ‘ put their point of view. ’ ”

But the Court, the prosecution and the local police and National Socialist officials saw to it that *The Stürmer* campaign did not come to nothing. Hirschland was charged and brought to trial. *The Stürmer* thus explains the charge against him :

“ The bourgeois Press calls this an ‘ immorality trial. ’ The truth is that it is not a question of a ‘ crime against morality, ’ but a simple issue of race defilement. ”

This was borne out by the evidence, which made it plain that the only real charge against Hirschland was that he had had relations with non-Jewish women. He was not charged with public immorality, perversion, seduction or any other sexual act regarded as criminal in the codes of other countries, but simply with the ancient offence that Feuchtwanger in *Jew Süß* describes as appearing mediæval in the fifteenth century. This fact, however, is concealed by *The Stürmer*, which wrote of the case in columns of pornographic sensationalism :

“ Hirschland and Voss practised their defilements with cynical levity. They indulged in their ‘ dwelling ’ in shameless

orgies, and Hirschland derived singular satisfaction from passing over his victims to the Jew Voss. Often they would defile as many as three or four girls at the same time. . . .

"In this filthy way the two race defilers, Albert Hirschland and Fritz Voss, took their pleasure of the German women and girls of Magdeburg. They practised defilement on a mass scale and for fifteen years altogether, and their victims far exceeded two hundred in number."

How did this Don Juan achieve his mass seductions?

"To arouse the sensual appetites of his victims he had them brought pastries and quantities of strong coffee. Thus the Jew would stimulate the non-Jewesses until they lost their self-control. The girls were as if hypnotised. They looked at his pictures and read his books. A strange and alien world was opened to them and, their will power vanished, they tumbled headlong into it. Laughing scornfully the Jew would next day enter a new defilement in his diary."

Coffee and cakes as aphrodisiac accord well enough with the pictures of Hirschland's sanctum, with its old-fashioned desk and a few small wooden chairs, published in *The Stürmer* over the caption: "This is where the 'private lessons' were given during which the girls he taught were seduced and defiled."

Of the two hundred and more fallen maidens, of the obscene letters and nude photographs, the evidence revealed no trace. The Public Prosecutor alleged six cases of relations with non-Jewish women ranging over a ten-year period. *The Stürmer* simply reports the evidence of four women and then discreetly adds: ". . . and so one story followed another." As for these witnesses, how little they supported the charges may be gathered from *The Stürmer's* account of their evidence:

"On the whole they accused themselves, tried to exculpate the accused, and seemed to know exactly what might be incriminating for him. Then generally they 'could not remember any more.' The Court and public were astonished at this behaviour. But those who know the racial problem are not astonished. These non-Jewish women had been de-raced by the Jew. Neither in

blood nor in spirit were they longer of the German people. They were under the Jew's spell. And they stood by him, despite his manifest criminality."

One of these witnesses declared that "she held Hirschland in high respect." These women were rewarded for their evidence by the publication of their photographs in *The Stürmer* accompanied by such comment as the following:

"Now one could see the ravages which race defilement had worked in them. The animation in their eyes was gone. That indescribable glow of sweetness that suffuses every German girl had vanished. Colour had gone from their skins. Their souls had become Jewish. They had become de-raced and degraded. . . .

"A noble, blonde girl's head, and yet vice peers out of the fallow, coarsened features. . . .

"Here is a woman who, soul-deadened, testified quite without reticence. She had gone from bad to worse. She had gone to Mannheim, then to Hamburg, then to Berlin. There she had met a Jewish lawyer. His name was Klemperer. . . . Being defiled, she married him. Deflowered by a Jew, abused and ruined by a Jew, soulless, depraved and judaised, she finally ended as a part and parcel of the Jewish race. . . .

"A tall, slim brunette gives her evidence. Her story is the old story. When she entered Jew Hirschland's school she was still a virgin. He gave her 'private lessons.' He seduced and defiled her. For three years he abused her. . . . Now she is the wife of the Jewish banker Blumenthal."

One solitary witness was unfavourable to the accused, and she claimed to have "succeeded in evading his toils." Two non-Jews gave evidence of character, casting doubt on the reliability of her testimony. This is how *The Stürmer* describes them:

"One of them is a man called Menge who owns the 'Coburger-Hof' Hotel. The other's name is Hildebrandt and he is said to be going to take over the 'Drei Raben' Restaurant. Both are fat, with coarse, ignoble features. They raised their hands to take the oath. Menge testified that the witness was an habitual liar. While giving his Jew-servile evidence, Menge actually dared to wear the Party badge (!!) in his buttonhole."



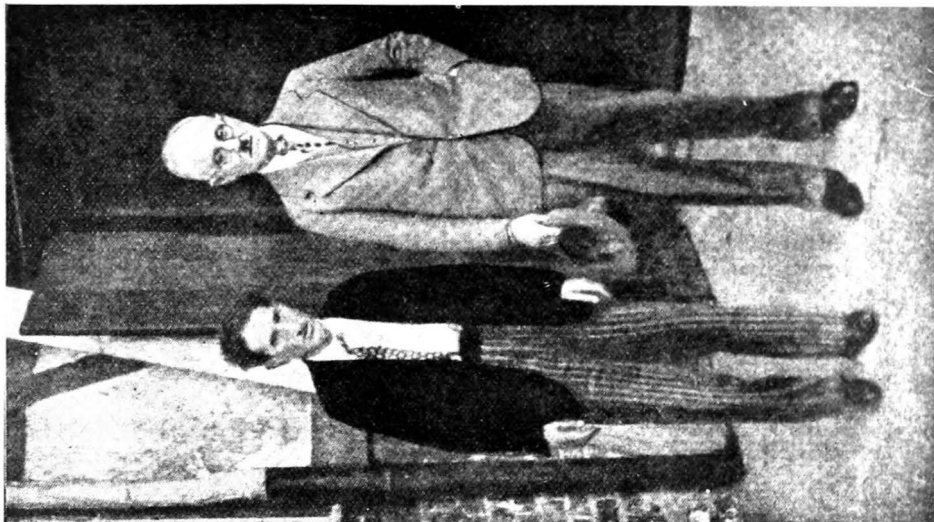
A couple paraded through the streets of Hamburg. On the girl's placard: "I am the biggest sow in town, I never on the Jew boys frown." On the young man's: "Although a Jew-boy I never fail, to take Goyas upstairs and tell them the tale." Illustration from *The Stürmer*, No. 37, September 1935.



Another couple paraded in Hamburg. In this case the procession halted from time to time, while an accompanying S.S. man read passages from speeches of Streicher and Hitler's *My Struggle*. The girl, in this case the Jew's fiancée, ha

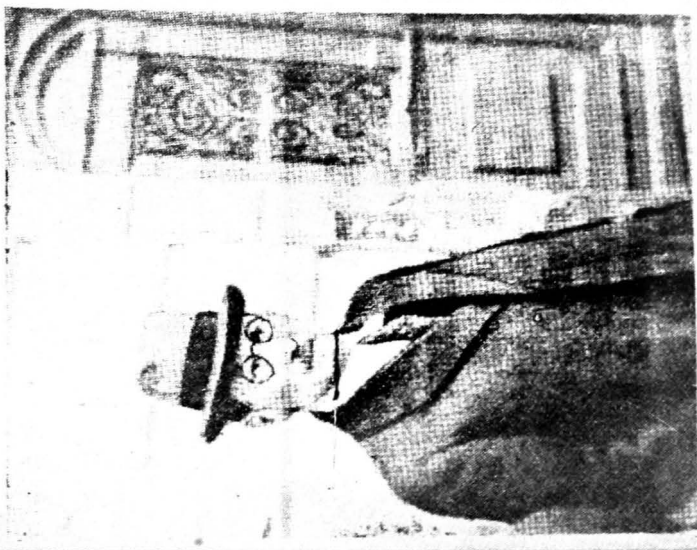


a nervous breakdown and was subsequently removed to a concentration camp. The man's card reads: "I have defiled a German girl!" The girl's: "I have allowed myself to be defiled by a Jew!"



Die Stunde der Unterdrückung schlagen. S. M. S.

Stechbrief des Stürmers



Wer kann uns mitteilen, wie dieser Jude heißt und wo er sein Unwesen treibt?

Top : Two Nordhausen Jews denounced as " Race defilers " in *The Stürmer*, No. 34, 1935.

Bottom : " STÜRMER WARRANT. Who can tell us the name of this Jew and where he does his dirty work ? " Quotation and pillory illustration from *The Stürmer*, No. 14, 1935.

The evidence against Hirschland in addition to these witnesses consisted of alleged diaries, the authenticity of which he steadfastly challenged throughout. The "diaries" contained all that could be wished for—up to five seductions a day, infectious disease and a multitude of perversions:

"The judge read the defendant extracts from his diary and former depositions. It was no use. The Jew wriggled like an eel and denied everything."

The jury's verdict was a foregone conclusion. During its retirement to consider its verdict, *The Stürmer* reports that the accused attempted suicide:

"Whilst the jury were out the accused was taken to his cell. He knew how to make good use of the interval. He managed to get hold of a lavatory chain which he used in a pretended attempt to hang himself. He evidently thought this would soften his judges' hearts."

The verdict was as expected and the punishment virtually a life sentence, ten years' penal servitude and preventive detention for life. In considering this sentence we should recall again that the official ground of the judgement makes no reference to rape, seduction of minors or any other act in the criminal code. The victory of National Socialism in its first trial for race-defilement was complete.

But two documents can be appended. The first a letter from a sister of Hirschland after the verdict:

"My Darling Brother,

"Yesterday Frau Puls came to see us and told us about her visit to you, my dear boy. I can only tell you again as ever that you still have just as many friends as before. . . .

"We will never never forsake you, whatever happens, and many people, some of them absolute strangers, say the same. . . ."

The second the result of the appeal:

"In the case of the criminal moral charge against the Jewish teacher, Albert Hirschland of Magdeburg, the Reich Court has

refused the appeal of the defendant as being patently without foundation. The verdict of the lower Court sentencing Hirschland to ten years' hard labour and deprivation of civil rights followed by preventive detention for life accordingly remains valid" (*Frankfurter Zeitung*, 26th September, 1935).

MASS ARRESTS

As might be expected the precedent set by the Magdeburg trial was widely followed. Early in September 1935, a Jewish manufacturer, named Levi, was sentenced in Munich-Gladbach, to three years' penal servitude for rape; the offence was formulated quite differently in the charge as "having exploited in a despicable manner the economic dependence of his female employees." An "Aryan" woman in Würzburg was sent to prison for eighteen months for abetting her daughter in "race-defiling" relations.

But trials are a tedious process and involve the formulation of a judicial offence. Meanwhile everywhere Jews and non-Jews were living together, race-defilement must surely be widespread. It was simpler and just as effective to arrest and imprison culprits without warrant or trial. The anti-Jewish riots in the Kurfürstendamm in Berlin of 15th July, 1935, marked the commencement all over Germany not only of similar outbreaks of violence but also of the "taking into custody" of alleged "race-defilers." The Breslau police on 16th July reported:

"On Saturday morning twelve arrests were carried out by the Breslau Secret Police, six of male Jews and six of so-called 'German women,' on the ground of race-defilement and danger to public order."

The Schlesische Zeitung commented upon the policy of these arrests:

"At last the authorities are taking a strong line concerning the disgusting conduct of degenerate females and their Jews. It goes without saying that these won't be the only couples to pay a visit to the concentration camps."

A few days later the same paper justified the arrests as follows :

“ For a Jew to go with a German woman is deliberate provocation. We grudge them even the lowest tart if she be of German blood.”

In Oberammergau, the scene of the world-famous Passion Play, the next performance has been postponed till 1941. Meanwhile its place is to be taken by a newly written folk-piece, describing the seduction of a peasant girl by a Jew. . . .

From mid-July 1935 onwards, all over Germany arrests for “ race-defilement ” became frequent. Women and girls, as well as men, were everywhere being seized and dragged off untried to concentration camps. Although much was done to conceal the policy from foreign visitors and Press representatives, occasional truths leaked out. On 26th July, 1935, newsvendors displayed *Angriff* and *Völkischer Beobachter* photographs of a scene in Hamburg where an “ Aryan ” girl and a Jew were being dragged round the streets by S.A. men. The girl bore a poster bearing a crude rhyme : “ I am the biggest sow in town and never on the Jew boys frown . . . ” To the man was tied a poster : “ Although a Jew boy I never fail, to take Goyas upstairs and tell them the tale.” By the end of July the campaign had spread to Berlin, where the first arrest took place in Berlin-Friedenau. Dr. Goebbels’ *Angriff* on 31st July, 1935, commented :

“ As a result of the manifest indignation of neighbours at No. 13 Fehlerstrasse, Friedenau, the police of ward 177 had to take into protective custody the Jew race-defiler Urbach who was actually living in a flat at that address with a German girl from Schöneberg. The occupants of neighbouring houses had been forced to witness the infamous conduct of this Jew for eighteen months and more, until their indignation ultimately rose to such a pitch that the police had to take this handsome pair into custody on a charge of arousing public disorder.”

On 6th August individual descriptions and justification are dropped, there is merely the laconic “ news ” that twenty-four

persons, twelve Jews and twelve "Aryan" women have been arrested for race-defilement and sent to a concentration camp.

A Jew no longer dares to be seen with a non-Jewess; visits and meetings are impossible. Blackmail and denunciation thrive. "Race-defilement" is punished even when it has not occurred. An Offenburg horse-dealer, Wertheimer, was arrested and alleged to have "tried to defile a young girl, although the intervention of third persons frustrated his attempt."

The Frankfurter Zeitung reported on 5th September, 1935, the trial in the penal court at Frankfurt on the Main of the forty-seven-year-old Edmund W. for "attempted seduction and continuous insulting words and behaviour." The chief prosecution witness was a nineteen-year-old domestic servant on whose evidence the Court commented as follows:

"The defendant in his Jewish household repeatedly made advances and addressed insults to the girl as well as attempted to interfere with her person. There was, however, insufficient evidence to establish that the prisoner had actually attempted to rape or inflict immoral attentions by force. The witness testified that whenever she resisted he used to desist. . . . It must be borne in mind that the witness did not formulate her accusations at a time when she was in the prisoner's service, or immediately after leaving, but only six weeks afterwards; further, her first day's evidence does not tally in detail with evidence she gave on the second day. The gravity of the prisoner's conduct was only brought to her mind afterwards at the local National Socialist Party office."

For months this girl had noticed nothing to complain about, kept silent about being assaulted, and only realised she had been defiled when she visited the Nazi party office. None the less her "recollections" secured nine months' imprisonment for the Jew.

Some charges have almost been grotesque. For example in Kreuzberg, Upper Silesia, an old Jew of seventy-eight was arrested, together with five girls with whom he was alleged to have committed indecencies. Numerous arrests of women and

Jews, one of the latter of whom was alleged to have had illicit relations with as many as one hundred and fifty "Aryan" girls, "not counting a few Jewesses," were reported by the Munich police. A tendency to regard these arrests as ridiculous is precluded by knowledge of their too frequent results. *The Völkischer Beobachter* reported on 6th August that a cattle dealer named Fränkel from Munich-Gladbach arrested for "race-defilement" had on 6th August, 1935, jumped to his death from the third floor window of his prison. The Karlsruhe secret police announced on 11th September that a horse dealer, named Weill, arrested for "race-defilement," had, while trying to escape, been wounded by two shots. "Should Weill recover," it was stated, "he will be sent to a concentration camp."

The following are extracts from a few official reports made during the first half of September, 1935:

"The Karlsruhe Secret Police report that the Jewish lawyer Dr. Alfred Kahn, a married man, has been taken into protective custody. He is accused of having used his office for race-defiling conduct."

"Since the Jewish master baker Leopold Reinch, of Sinzheim, cannot be convicted of race-defilement, he has been charged with attempted seduction and sent to a concentration camp."

"The Pforzheim Jewish butcher and horse dealer, Bernard Kilsheimer, has been admitted to Kislau concentration camp on the ground of race-defiling conduct."

"Alfred Schwartz, the Jewish head of the curtain department at the Knopf stores in Pforzheim, has been taken into protective custody by the Secret Police on the ground of race-defiling conduct. The arrested man, who is in his late twenties, had for many years maintained race-defiling relations with an Aryan girl in Karlsruhe."

The numbers of those men and women torn asunder and dragged into prisons and concentration camps on the ground of this accusation cannot be gleaned from statistics. Instances gleaned from the Berlin, Frankfurt and foreign Press for the period between mid-July and mid-September 1935, number two hundred and ninety-three victims, which total, of course,

only represents a fraction of those that have occurred, since many cases receive only mention in the smaller provincial newspapers or even pass entirely unrecorded. The following list shows the districts and towns in which these two hundred and ninety-three cases are reported to have occurred. Its widespread character cannot but lead to the inevitable assumption that we have here a deliberate campaign, undertaken to create an atmosphere suitable to the promulgation of the Nuremberg decrees.

<i>East Prussia:</i>	<i>Hanover:</i>	<i>Rhineland:</i>
Königsberg	Hanover	Cologne
Elbing	Aurich	Dortmund
Metgethen	Karlshafen	Leverkusen
	Wesermünde	Ain
<i>Brandenburg:</i>	Morden	Wittlich
Berlin	Minden	Brühl
	Munich-Gladbach	Wesseling
<i>Hansa Towns:</i>		Issel
Hamburg	<i>Oldenburg:</i>	
	Oldenburg	
<i>Main Region and</i>		
<i>Hessia:</i>	<i>Baden:</i>	Kehl
Frankfurt	Mannheim	Schmidheim
Hanau	Ludwigshafen	Lörrach
Karlstadt	Freiburg	Sinzheim
Darmstadt	Karlsruhe	Mülheim
Rasteburg	Constance	Kippenheim
	Offenburg	Wiesloch
	Pforzheim	Randegg
<i>Central Germany:</i>	<i>Saxony:</i>	<i>Bavaria:</i>
Magdeburg	Crimmitschau	Munich
Halle	Other districts not	Bad Reichenhall
Nordhausen	more exactly	Regensburg
Brunswick	specified.	Würzburg
<i>The Palatinate:</i>	<i>Württemberg:</i>	<i>Silesia:</i>
Pirmasens	Stuttgart	Breslau
Landau		Görlitz
Bieberheim		Beuthen
		Oppeln
		Liegnitz
		Kreuzberg

In considering this summary it will be noticed that, as in the case of the list showing scenes of acts of violence in Chapter IV, Franconia, Streicher's model territory, does not figure. For some time past no Jew has dared to be seen in the company of a non-Jewess in that territory. Similar conditions prevail also in the villages of Pomerania and Mecklenburg, equally not appearing in the summary. The sparsity of the available data is further illustrated by the absence from the summary of any reports of a number of arrests which have been made upon charges of race-defilement in the villages of Swabia.

" ANY CONTACT WITH A JEW IS RACE-DEFILEMENT "

Under this caption a verdict of the Breslau Court is reported by the National Socialist Party Press bulletin. The case may be quoted from the report in *The Frankfurter Zeitung* of 7th September, 1935:

" A woman was denounced in Breslau for race-defilement. She applied for an injunction against the Storm Troop leader who was responsible for the publication, claiming that she had never been intimate with the Jew in question. The Court, however, refused to hear evidence upon this, stating that intimacy is not essential to support a charge of race-defilement, which is to be presumed wherever persons can be proved to have been in friendly relations with persons of alien race, particularly Jews."

A passage may be quoted from the judgement of the Breslau Court:

" In all the circumstances the denunciation of race-defilement against the plaintiff is the more justified because she, as the wife of an Aryan business man and Storm Trooper, was particularly obliged to exercise great restraint in respect to relations with Jews. Even if she was not intimate with the Jew Spanier, her behaviour with him, particularly having regard to present day ideas, was inexcusable and certainly constituted race-defilement. The defendant in his capacity as Storm Troop leader, on the other hand, was absolutely entitled publicly to denounce the plaintiff's conduct; in view of the fact that racial purity is one of

the fundamental principles of the National Socialist State, the Storm Troop leader has only fulfilled his plain duty."

THE LAW OF THE NEW CRIME

The passing of the Nuremberg decrees has brought police to reinforce Storm Troopers and Gestapo in their search for the new crime. It must be realised and emphasised, and the emphasis will be found equally in the writings of *The Stürmer* and its associates, that the new crime, the offence with which these pitiful men and women are being charged, and in consequence of which they are sentenced or even spirited away without trial, far from being a crime in another country, would not even be regarded as a moral offence. It is quite possible that among those charged are persons who, Jew or "Aryan," irrespective of "race-defilement," are guilty of a promiscuity that the good citizen would regard as anti-social. But where this is so, it is purely a matter of chance. *It is not even with promiscuity that they are being charged.* A love relationship between "Aryan" and "non-Aryan," a faithful life association, an attempted marriage, all these are as outrageous in National Socialist eyes, and now in the eyes of the anti-Semitic law, as the most obscene promiscuity. The law has made a paradise for the back-biting neighbour, the jealous slanderer, the whisperer, the blackmailer. How many of those charged are not even guilty of the crime of love, but simply the object of the envy of their fellows may be imagined.

That the Nuremberg decrees have led to no remission of National Socialist pressure in this matter is already abundantly demonstrated. On 4th December the *New York Times* reported the sentencing of two "Aryans" for relations with Jewish women. Martin Weber of Frankfurt on the Main received a sentence of one and a half years. The other defendant in Trier received ten months and was convicted in spite of the fact that both he and the accused Jewess denied that any relations had taken place since the announcement of the Nuremberg decrees.

The *New York Times* of 11th December reports the sentencing

of a Rabbi on this charge: " Rabbi Manneheimer of Cleves was sentenced to eight months' imprisonment on a charge of having actively insulted a German woman employee. A lower court had sentenced him to four months, and when he appealed the high court doubled the sentence."

On 25th October Rudolf Selz became the first foreigner to be arrested under the Nuremberg racial decrees. Selz was a British subject, and in reply to a protest by the consul in Munich, it was stated that he would be tried. After being held in prison for nine days he was suddenly released and then taken into protective custody by the Gestapo. Following a strong further protest he was released four days later and on 17th December expelled from Germany.

How far these laws will be stretched is shown finally by a case decided in Berlin on 17th December. In this instance Otto Jaffe, a forty-three-year-old Jew, was sentenced to fifteen months' imprisonment for race-defilement. He had married a German woman who was the former wife of a Turkish national, and her counsel pleaded at the trial that according to Turkish law she also was a Turkish national. The court, however, took the view, the logic of which is certainly involved, that as she had married a German Jew she had reacquired German nationality and therefore became subject to punishment. Thus, in order to secure a conviction, the marriage was at one and the same time held to be with a German, thus depriving her of Turkish citizenship, and with a Jew, which made it not a marriage at all.

In conclusion a quotation from *The West-Deutsche Beobachter* of 19th October, 1935:

" You have social relations with a Jew ! It is unworthy for a German woman even to look at a Jew let alone have personal contact with him. We suppose that you are not fully aware of the consequences of your conduct and we herewith warn you ! Should our further observations reveal that you have ignored this warning, and that you have allowed yourself to be further bejeweled, your name will be placed on the register of those German women

who, barren of racial pride, have thrown themselves away to Jews. In our New Germany such women will be marked for the German man by a stigma branded or cut on their faces. Do not treat this as a joke or empty threat ! You have been warned and we shall continue to watch you ! ”

**DOCUMENT
TO
CHAPTER IX**

Name	geb. am	Religion	Beruf	Name	geb. am	Religion	Wohnung
Buschek, Heinrich	24. 2. 00	evgl.	Kunst	Girsch, Elfriede	6. 12. 12	isz.	Am Römerturm 15, bezogen nach Wien
Bünagel, Josef	13. 6. 07	kath.	Zahntechniker	Eibert, Johanna	8. 11. 99	isz.	Gr. Witschgasse 31
Cahn, Willi	20. 8. 04	isz.	kaufm. Angestellter	Armacher, Antonette	27. 7. 03	kath.	Schaafenstr. 1/3, jetzt Mauritiussteintweg 9
Heilbron, Rudolf	7. 3. 02	isz.	Rechtsanwalt	Breuer, Barbara	26. 4. 05	kath.	Seberinsstr. 149
Kaiser, Karl	16. 9. 09	evgl.	Meßger	Rosenberg, Julie	1. 9. 08	isz.	Sternengasse 66, jetzt Ludwigstr. 13
Weinmeister, Josef	2. 8. 07	kath.	Schuhbereitschaftler	Löwenstein, Karola	17. 1. 08	isz.	Im Weichlerhof 15, jetzt Plankgasse 43
Berg, Hermann	30. 10. 69	isz.	Geschäftsführer	Bedmann geb. Meyer Wittv., Agatha	31. 8. 77	kath.	Krefelderstr. 41, jetzt Dortmund
Hers, Abram	18. 2. 04	Diff. früher isz.	Kürschner	Rönen, Anna	12. 1. 07	kath.	Hohenzoellernring 41
Hayum, Heinz	9. 8. 03	isz.	Kaufmann	Beser, Elisabeth	31. 5. 08	kath.	Beulorstr. 35
Jaks, Max	14. 12. 92	isz.	Kaufmann	Engels, Sophie	8. 11. 03	kath.	Auf dem Sonnenrücken 32 jetzt Hansaring 18

Translation of Fig. 8

Reproduction in translation of a list of mixed marriages compiled by "a veteran fighter" in Cologne.

Name	Date of Birth	Religion	Profession	Name	Date of Birth	Religion	Address
Buscheck, Heinrich	24. 2.00	Evgl.	Artist	Hirsch, Elfriede	6.12.12	Isr.	Am Römerturm 15, away in Vienna.
Bünagel, Josef	13. 6.07	Cath.	Dental Mechanic	Elbert, Johannette	8.11.99	Isr.	Gr. Witschgasse 31.
Cahn, Willi	20. 8.04	Isr.	Tradesman's Employee	Urmacher, Antonette	27. 7.03	Cath.	Schaafenstr. 113, now Mauritiussteinweg 9.
Heilbron, Rudolf	7. 3.02	Isr.	Lawyer	Breuer, Barbara	26. 4.15	Cath.	Severinstr. 149.
Kaiser, Karl	16. 9.09	Evgl.	Butcher	Rosenberg, Julie	1. 9.08	Isr.	Sternengasse 66, now Ludwigstr. 13.
Weinmeister, Josef	2. 8.07	Cath.	Watchman	Löwenstein, Karola	17. 1.08	Isr.	Im Weichlerhof 15, now Plankgasse 43.
Berg, Hermann	30.10.69	Isr.	Business Manager	Beckmann née Meher, widow, Agatha	31. 8.77	Cath.	Krefelderstr. 41, now Dortmund
Hers, Avram	18. 2.04	Non-Conf. form'ly Isr.	Furrier	Könen, Anna	12. 1.07	Cath.	Hohenzollernring 41
Hayum, Heinz	9. 8.03	Isr.	Tradesman	Beser, Elisabeth	31. 5.08	Cath.	Veulorstr. 35
Jaks, Max	14.12.92	Isr.	Tradesman	Engels, Sophie	8.11.03	Cath.	formerly at Auf Dem Hunnenrücken 32, now at Hansaring, 18.

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The Stürmer, No 40, October 1935 publishes the list with the comment: "It goes without saying that the local branches of the N.S.D.A.P. and attached organisations nearest to each address will be quite interested in the Race Defilers. . . ."

CHAPTER X

THE CHILDREN'S CRUSADE

"Have no fear in letting your child visit a Jewish house—
Ritual murders are not perpetrated every day."

(From the Ten Commandments of *The Stürmer*, No. 50, 1935.)

THE ANTI-JEWISH CAMPAIGN in Germany does not stop at the children, tens of thousands of whom have been thrust beyond the pale solely because of their birth. Their teachers and their "Aryan" companions are pitilessly incited against them. Along with their parents they are hunted from house and home. Those who dare succour them are pilloried as "Jew-lackeys," while those who torment them or who compass their abasement are praised, recognised and promoted by the authorities.

In July 1934, *The Stürmer* demanded the purging of all orphanages and children's homes from "Jewish brats." The absence of a legal ban was to be compensated for by "German people acting according to their healthy German instincts. These instincts call for the disappearance of Jewish children from all German children's homes." As often happens, *The Stürmer's* hint, on this occasion directed at the Children's Home in Dortmund, was interpreted as a command and expulsions of Jewish children were widely enforced. To take four examples only, in August 1935, ninety sick children were driven out of the Jewish Children's Home in Misdroy, a popular watering place, in full view of the holiday makers. At about the same time the matron of the Jewish Children's Home in Arendsee, on the Baltic, was ordered to evacuate the premises within two hours; although this notice was extended on appeal by the matron, the evacuation was ultimately enforced. The Jewish

orphanage in Diez on the Lahn was shut down. A further instance is reported from Hagenau (Mecklenburg) where a Jewish resident who had accommodated twelve Jewish children during the summer holidays was taken into protective custody. His young protégés were made to leave within twenty-four hours.

NO MILK FOR JEWISH CHILDREN

The number of shops refusing to sell food to Jewish families increases daily. The Vienna newspaper *Morgen* on 8th October, 1925, reports as follows :

“ Jewish women have been forbidden entry to dairies and to bakeries and grocers’ shops. Milk cannot now be got even for tiny children. Some shops used to supply their Jewish customers secretly, taking orders on the telephone. But when this was discovered, as for example in Elbing, the second largest city in East Prussia, the local papers published the names of the shopkeepers concerned. Since then, the Jews in Elbing have not been able to buy food. To-day there are at least fifty cities and towns, amongst them Magdeburg (300,000 inhabitants), Schwerin, Marienwerder, Dessau and Fürstenwalde (near Berlin) where milk is not supplied to Jewish children.”

Mere boycott apparently is insufficient. The task of the race-conscious German teacher is to instil hatred of the Jews into his “Aryan” scholars and to instruct them in the ways of persecution. An extract from an article by Count Carlo Sforza in the *Journal des Nations* of Geneva may be aptly cited :

“ During morning break the children were filing past the door of the school canteen where they were given a cup of milk and a piece of bread. The little girls were standing in a row awaiting their turn. But whenever a Jewish girl’s turn came the matron would shout: ‘Get away you Jewess. Next, please!’ This scene was re-enacted every day. The little Jewish children were not spared the mortification of being made to stand in the queue. They were not saved the humiliation of stretching out their hands for the cup. . . . Christian children had daily to bear witness to such things that they might be taught how to treat a hungry Jewish child.”

HUMILIATIONS IN SCHOOL

The avowed principle of Rust, Minister of Culture, that National Socialist racial doctrine is to be a fundamental of education, is applied in all schools.

“ The teaching of racial principles is to begin with the six-year-old children in their first term, in accordance with Hitler’s pronouncement that no German boy or girl is to leave school without a knowledge of the necessity of racial purity.”

In *The Fränkische Tageszeitung* of 2nd December, 1934, a teacher, full of self-righteousness, explains how he applies the Minister’s instructions to the teaching of the first-year children in elementary schools (ages 6–7) and their reactions:

“ . . . Then another of the little mites says: ‘ The Jews have sweaty feet ! ’ Suddenly little Hans B. is very concerned and whispers in an anxious voice: ‘ Please, teacher, please, Sir ! I have sweaty feet too. ’ I console him by telling him that that does not make him a Jew.”

Such a pedagogue is no mere exception. The schools have not only long since been purged of Jewish and “ Marxist ” teachers, but with them have gone all those with progressive or liberal association of any kind. Anyone of sufficient character to resent this sort of education risks being pilloried in public and dismissed.

Streicher’s *Stürmer* is used as a text-book in German schools. It is read to children between the ages of five and fourteen who are set to write essays in subjects chosen from it and made to learn selected passages by heart. The importation of this periodical into schools received official encouragement.

“ Somewhere in East Prussia lies the little village of Warschkeiten. There, until a little while ago, Willi Stohlmann taught the peasant children. Teacher Stohlmann knows that what children learn in school goes with them all through life. And because he knows that the Jews are the misfortune of the German people he taught the schoolchildren what they should know about the Jew to forearm them against encountering him in later life.

That is why that little school in Warschkeiten subscribes to three copies of *The Stürmer* every week and what the children learn from them they pass on to their fathers and mothers. Thus Warschkeiten school does its bit to spread the light amongst the people" (*Stürmer* No. 20, 1934).

The Stürmer knows and rejoices at the effects produced on the impressionable and uncritical minds of children by its incitement, its falsified history and its hatreds. Proudly its pages feature children's compositions sent in by fanatical teachers and eager children, which testify eloquently to the effect upon the latter of the teachings of *The Stürmer* and of National Socialism.

"I have cut out of your wonderful paper, *The Stürmer*, a number of heads of Jews, such as were formerly allowed to misrule our Germany and, as you will see from the photograph enclosed, I have mounted them for use. With the aid of this collection I give lectures on the Jewish question to all my senior forms. . . . How deeply rooted the lesson is already is emphasised by the following little experience which I had with a nine-year-old boy in my class.

"One day he came to school and said: 'Please, Sir, yesterday I was out with mother. Just as we passed the stores (evidently Jewish owned) she remembered she wanted some reels of cotton. She tried to give me the money to slip into the stores to buy them. Whereupon I told my mother: "You don't get me going in there, go yourself! But, let me tell you, if you do I'll tell teacher tomorrow. Then he'll send for you and it may not be so pleasant for you.'"

"If the enclosed photograph of our mounted pictures should please you the children would be delighted for you to publish it in *The Stürmer*. Personally, I am convinced that such pictures will encourage other schools to follow suit" (signed) Max Bukert, Teacher, Cologne-Ehrenfeld, Overbeckstrasse School.

(*Stürmer*, No. 35, 1935.)

"If we don't soon begin to spread amongst German Youth knowledge of the danger of the Jewish race, then the door will be open to Germany once more succumbing to Jewish domination.

"Only a people that does not know the Jew can let it come about that persons of alien race should so flourish and multiply

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Rassenschande



Wer das noch fertig bringt ist keine Frau
 Denn nur ein Schwein verkehrt mit einer Sau

Facsimile of caricature from *The Stürmer*, No. 21, 1934. Heading:
 "Race Defilement." Rhyme: "No real woman'd do that—would
 she now? For only a pig has dealings with a sow."

in its land as the Jews till now have done in Germany. D., a teacher in Magdeburg, knows this well. He knows that object-lessons are the basis of all knowledge. He knows that things learned will never be forgotten if they are imparted not only to the ear but also to the eye of the child. How D. enlivens his lessons on the racial question is shown by the picture which he has sent to *The Stürmer*" (*Stürmer*, No. 29, 1934).

" *Dear Stürmer,*

" District Leader Streicher has told us so much about the Jews that we really hate them awfully. We were set a composition in school on 'The Jews are our Misfortune.' I should like you to publish mine:

" Unfortunately, many people still say nowadays: 'The Jews, too, are God's creatures. That's why you must hold them in respect.' But we say: 'Vermin are also creatures, yet we destroy them. The Jew is a mongrel. He has the traits of Aryans, Asiatics, Negroes and Mongols. In any mongrel the bad part is always uppermost. The only good thing the Jews have is their white skin.' The South Sea Islanders have a proverb: 'The White man comes from God and the Black man comes from God. But the mongrel is from the Devil.' Jesus once told them: 'Your father is not God, but the Devil.' The Jews hold to a wicked law. This is the Talmud. The Jews consider us as animals and treat us accordingly. They take our money and goods from us by cunning. Jews ruled already at the Court of Karl of Franconia. That's why Roman Law was introduced. This wasn't any good for German peasants; it wasn't really any good for the Roman peasants either, it was a Law for Jew tradesmen. Undoubtedly the Jews were guilty of the murder of Karl of Franconia.

" The Jew Grüneberg in Gelsenkirchen sold us stinking meat. This he is allowed to do by his own Law. The Jews have begun revolts and provoked wars. They have brought Russia into misery. In Germany they gave money to the Communist Party and paid all the rogues to murder. We stood at the brink of the grave. Then came Adolf Hitler. Now the Jews are abroad spreading atrocity lies against us. But we don't listen to them and we follow our Leader. We don't buy from Jews. Every penny we give them kills one of our people.

" Heil Hitler !

" ERNA LISTING.

" Gelsenkirchen, 8, Oswaldstrasse."

(*Stürmer*, No. 2, 1935.)

The Stürmer proudly comments on this letter:

“ All *Stürmer* readers will be as pleased as we are with what little Erna from Gelsenkirchen has shown she has learnt in her composition. *The Stürmer* has sent Erna a little Christmas present.”

In *The Stürmer* of August 1935 (No. 32), a Breslau teacher explains how to get rid of Jewish school girls:

“ I was transferred to this school at the end of April. I actually found two Jewish girls in the class allotted me. Imagine my astonishment. . . . I could not help wondering—what sort of songs can they have been singing here—how can it be possible to teach history or German, or deal with current events, with Jewish children present—The Jewish question—Racial science—puzzle upon puzzle.

“ Well, then I set to work. You can take it from me that I had no qualms about treating burning questions of history and German lessons as they should be treated. We are Germans! Buy German! Don't buy from Jews! The Big Stores! The Wertheim scandal on the 1st May! Our banners and the Jews! The Jewish girls had to listen whether they wanted to or not. . . .

“ Result? After I had worked in the class for a month the Jewish girls had disappeared! ”

Another teacher, Hilde Palmedo, is thanked by *The Stürmer* because the fact that “ she knows how to teach her pupils in the spirit of the new times ” is proved by the composition of her nine-year-old pupil, Helga Gerbling:

“ THE GUCKOO AND THE JEW ”

“ In school the other day we were talking about the Cuckoo. He is the Jew among birds; for in looks, deeds and behaviour he resembles him very much. His curved beak reminds us of the Jew's hooked nose. His feet are small, that's why he can't run very well. This is very much like the Jew, who also can't walk gracefully. When we call ' Cuckoo, Cuckoo ' he also scrapes and bows like the Jew merchant who always tries to be polite so that we Germans should buy from him. Both Jews, the one among the birds and the one among the humans, are parasites, which means to say that they want to become rich and fat at the expense of

others. The female Cuckoo lays her eggs in the nests of other birds such as hedgesparrows and robin redbreasts and she wants them to brood them and bring up the little ones. (It's funny that the Jew does not ask us to do that too.) As soon as the Cuckoo comes out of the egg he gets impudent. He snaps for the best morsels and always wants to have everything. He squeezes back the genuine little birds as soon as the parents come with dinner. He is envious and greedy. His motto is: self-interest before common weal! Just like the Jew who too thinks only of himself and his pocket. Only for his purse to be filled and himself to have a good time! When there is no longer enough room in the bird's nest, then he tries to push the young birds out of their own home. He very often does throw a little one out. Just like the Jew wanted to do with us Germans. He came, an alien, into our 'nest' and tried to drive us out. But we humans are not as stupid as the birds. We don't let him do that to us and we throw the cheeky 'Cuckoo' out of our land. We children in Roth do our bit too. Some of our class often stand in front of Baer's shop and when people want to go in, we shout: 'You ought to be ashamed, shopping at a Jew's; fie upon you!' Then the women blush crimson and go away. Well *Stürmer*, you like that, don't you?

“Heil Hitler!

“In the name of the Girls IVth Standard,

“HELGA GERBLING.”

LESSONS IN JEW-BAITING

Jew-baiting taught every day in the schools must have consequences the extent of which can scarcely be gauged. Children, at a tender age, are taught biological facts through the medium of *The Stürmer*, the pornographic content of which is notorious. Children as “young *Stürmer*-guards” are encouraged to harass not only children of their own age but also adults. Children are told to explain “ritual murder” to their parents, and to stop their mothers buying from Jewish shops. Children are taught to denounce their parents and to persecute other children.

From April 1933, the policy of discouraging Jewish children received formal legal basis with the publication of decrees

gradually excluding them from elementary and higher educational establishments. This process has temporarily culminated in the decree of the Minister of Culture, Rust, dated 10th September, 1935, that as from Easter 1936 Jewish and half-Jewish children are not to be granted admission to any State School. Special Jewish schools may be set up, but only when a minimum of twenty Jewish children are eligible. The decree runs on: "Wherever advisable several of all ages should be grouped into the same class."

That any proper education is impossible in classes whose members range from six-year-olds to adolescents of fourteen, little concerns the Minister of Culture, when, after all, it is only a matter of Jewish children. It appears incidentally in the decree that the remaining Jewish students in the universities are also to be eliminated, since the decree foreshadows amendment of the law of 26th April, 1933, on "the lines of more definite segregation."

PLAY TIME

The segregation of the Jewish children does not end with lesson time; games and recreation with their "Aryan" fellows are often denied them. For example, at the end of August 1935, *Germania* reported that the Bavarian Education Authority decreed that:

"Non-Aryan pupils, whether boys or girls, must not be taken on school outings. During the break period of their own class they must attend lessons in some other class selected by the headmaster."

At about the same time *The Berliner Tageblatt* reported that the District Section Mittelbe-Harz in the Reich Union for German Youth Hostels had made it known: "that, persons who on racial grounds must be treated as aliens within the German people would not find shelter in their Youth Hostels. German youths and girls cannot be expected to sleep under the same roof and live in the same room as members of an alien

race. The Youth Hostels of the district Mittelbe-Harz have received the strictest instructions not to admit Jews." Similar reports came later from all over Germany.

The following extracts of letters from the Third Reich tell of the fate of Jewish children who seek recreation "at their own risk":

"A carpenter who camped with his daughter and son-in-law on the banks of the Elbe related a holiday experience. Amongst the many other campers were three Jewish lads, aged twelve to thirteen, nice well-behaved youngsters who used to spend the whole day in their boat. No one seemed disturbed until the day a new family, husband, wife and small child, real Nazis, arrived. They immediately complained about their fellow-campers to persons in the near-by village. Late the same night, when the boys were already asleep, twenty men in uniform arrived and proceeded to give the boys a fearful beating. The boys ran for their boat but were dragged out, ducked and continuously beaten. More dead than alive the victims at last got away in their boat. Before making off their attackers pilfered the boys' clothes and other things which had been left behind in the tent. When, next day, the occupants of the other tents reproached the Nazi family and asked why they didn't just shoo the boys off if they had really been disturbed instead of complaining to the party, the woman replied: 'It is written that they must be punished unto the third generation.'"

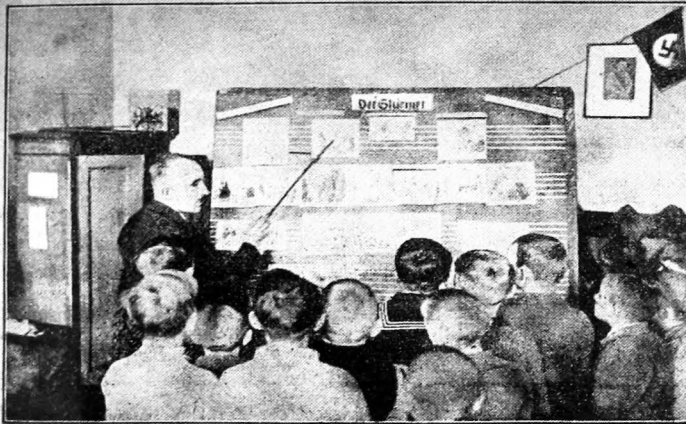
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"Sometimes a young Jew with fair hair and blue eyes comes to see us. He can go out on his usual Sunday walks and bicycle rides with his friends. But his younger brother, who happens to be dark skinned, dare not spend a single Sunday in the country for fear of being molested."

That Jewish children not only in school and in the country but even in the cities, like Berlin, are the sport of frenzied "Aryans" is illustrated by a report from the Berlin correspondent of *The Basler Nationalzeitung*, July 1935:

"A crowd of about a hundred people set upon a Jewish boy on the Kurfürstendamm and chased him like an outlaw. Running for his life the boy gave vent to heart-rending cries of terror.

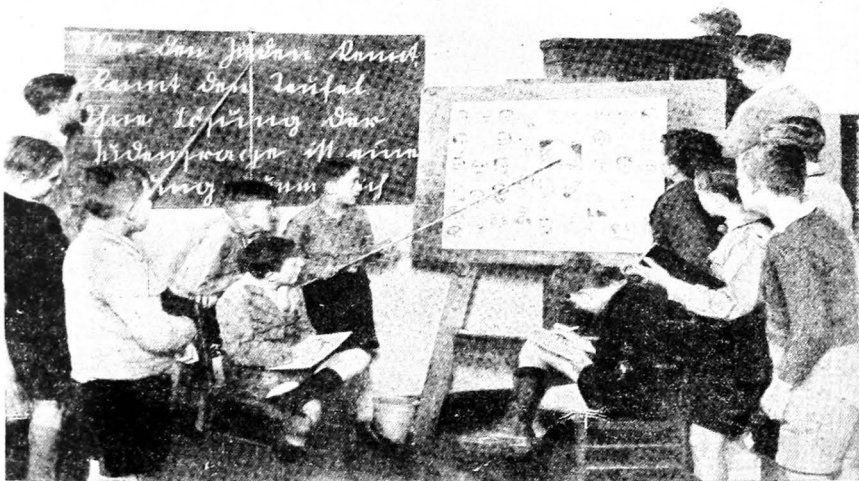
Der Stürmer im Anschauungsunterricht



Wenn wie
 sieht anfangen
 schon Jugend
 von der Gefäß
 jüdischen Rasi-
 gen, dann ist l
 felt gegeben, d
 land wieder
 Jadenherrscha!
 Nur ein Volk
 Juden nicht frei
 soweit bringe
 Fremdrassig
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 Auge des Kind
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 es der Lehre

...mit dem Unterricht in der Rassenfrage lebendig ist, daß erzählt er uns mit dem Bild, daß er dem „Stürmer“

Teacher D. in Magdeburg giving a “Stürmer-lesson.” Illustration from *The Stürmer*, No. 19, 1934.



Headmaster Burkert in Cologne-Ehrenfeld encourages study of the Jewish question. On the blackboard is written: “Who knows the Jews knows the devil. No salvation for the German people without solution of the Jewish question.” Illustration from *The Stürmer*, No. 35, 1935.



A juvenile *Stürmer* guard offers for sale an issue proclaiming ritual murder. Illustration from *The Stürmer*, No. 24, 1935.

Some men caught the boy by his coat, but he managed to wriggle out of it and made off, running like a hare. The 'heroes,' taken aback and furious, tore his coat to shreds. Meanwhile the boy ran by a stationary car in which an 'Aryan' couple were seated. They beckoned the boy, drew him into their car and drove rapidly off."

BLIND ALLEYS

The torture of schooldays and holidays leads the way to the ghetto. This destiny the children cannot escape. There is no way out for them. Since there must be no more Jewish doctors, lawyers, civil servants or teachers, an academic or professional career is out of the question. The doors of the universities are closed against the Jew. Handicraft? This way, too, is blocked, for Jews are excluded from participation in the apprenticeship schemes of the N.S. Hago, witness the decision of the Congress of the German Craft and Industry Chamber reported in *The Jüdische Rundschau*, No. 84, of 1933:

"According to a report published in *The Ostpreussische Handwerkszeitung*, Königsberg (No. 10), the Congress has issued a decree instructing craftsmen to turn down any Zionist requests with regard to the apprenticing of young Jews wishing to take a technical course to prepare themselves for Palestine. The motive given for this is the danger that such Jewish craftsmen, having so been apprenticed, might change their minds and stay in Germany instead of going to Palestine, hoping perhaps later to become members of the craftsmen's organisation and thus exercise an alien and disintegrating influence upon this organisation. For this reason, Zionist requests should not under any circumstances be favourably considered."

As far as young people are concerned the elimination of the right to work has now legal basis. All "Aryans" must do service in the Labour Corps and the army—both of which are closed to "non-Aryans." *The Frankfurter Zeitung*, 9th September, 1934, comments thus:

"The distinction will in the course of time indirectly affect economic life inasmuch as young persons possessing the certificate

testifying that they have been through labour camps will have an ever mounting advantage, with the natural consequence that non-Aryans under twenty-five will tend to join the ranks of those to whom absorption in the labour market is as good as barred."

To the attempts of some Jewish parents to give their children agricultural training, to help them to a living in Palestine and elsewhere abroad, the organ of the "German Labour Front," *Der Deutsche*, February 1934, reacts thus:

"Recently certain Jewish Youth Associations have attempted to get their members apprenticed to farmers. It is alleged that these Jews want to be trained for agricultural labour in Palestine. It will certainly be a nice picture in Palestine to see Isaac Trumpetspittle ploughing the earth and Rebecca Lionmug milking her goat. But we are sure that our German farmers won't exactly enjoy seeing their German soil trodden on even for a little while by the flat-feet of these 'rejects of an alien desert.'"

CHILDREN ACCUSED OF DEFILEMENT

Children at the impressionable age of puberty are daily given hair-raising accounts of "Jewish sexual greed" and of the "dangers of race-defilement." Thus "Aryan" and "non-Aryan" children can scarcely walk to school together without this being denounced as "race-defiling relations." On 8th July, 1935, the Darmstadt Juvenile Court sentenced a fifteen-and-a-half-year-old Jewish boy to three years' imprisonment for alleged attempted assault upon a nine-year-old Aryan girl. *The Deutsche Nachrichten Bureau* reported the grounds of the judgement:

"The accused, a member of the Jewish race, attempted to violate a German girl although he must be well aware of the viewpoint to-day adopted by the German people. Moreover, by his act, he has clearly proven that his only partially admitted standpoint is that he would not be prepared to do to a Jewish, what he would be prepared to do to a German child."

This verdict, true to the spirit of Streicher, whetted the National Socialist appetite for fresh discovery of juvenile "race-defilers." Similar events, such as were formerly possible only

in country districts, occurred in the summer of 1935 also in Berlin. A fifteen-year-old Jewish schoolboy had formed a friendship with a fourteen-year-old "Aryan" girl. On the orders of the ladies of the National Socialist Welfare Organisation, district Prenzlauerberg, the girls of the upper forms organised a "raid," that is to say, on their way to school the two were systematically watched, followed and molested. One day they could endure this constant shadowing no longer and took refuge in the entrance of a house. The police were called immediately and the two terrified children dragged out. A *Stürmer* photographer was quickly on the spot and snapped the "depraved juvenile debauchee." At the instance of the National Socialist Welfare Organisation the parents of the girl were deprived of the custody of their child. Pending her removal to a reformatory she was "taken care of" by the women officials attached to the Welfare Organisation, and under persistent and suggestive cross-examination, "the girl weepingly admitted" (*The Stürmer's* phrase) to having been ravished in indescribable manner in the home of the fifteen-year-old debauchee.

"Once more a blossom of Aryan maidenhood has fallen victim to the insatiable lust of Judah . . ." etc.

The boy was arrested, and the parents forced to leave their house as consequence of a speedily summoned demonstration, gathered together by handbills drafted by the Welfare Organisation. . . .

The consequence of this incident is the destruction of two children's lives—and the provision of one new item for *The Stürmer's* propaganda. What can be the consequences for Germany, and perhaps for the whole world, of the upbringing of an entire younger generation in beliefs and with lessons of the kind described in this chapter is not pleasant to contemplate.

DOCUMENT
TO
CHAPTER X

Fig. 9

Woche	Stoffgebiet	Beziehung zum Juden	Lesehoff
1.-4.	Das Deutschland der Vorkriegszeit. Klassenkampf, Profit, Streif.	Der Jude macht sich breit!	Aus Hauptmann „Die Weber“
5.-8.	Vom Agrarstaat zum Industriestaat. Kolonien	Der Bauer in den Klauen des Juden!	Schilderungen aus den Kolonien Aus Hermann Löns.
9.-12.	Verschwörung gegen Deutschland, Einfreierung, Sperrfeuer am Deutschland.	Der Jude herrscht! Kriegsgesellschaften.	Beumelburg: „Sperrfeuer..“ Hindenburgs Leben. Kriegsbriefe.
13.-16.	Deutsches Ringen - deutsche Not. Blockade! Hungertod!	Der Jude wird wohlhabend! Ausnutzung der deutschen Not.	Manke: Spionage an der Westfront. Kriegsschilderungen.
17.-20.	Dolchstoß. Zusammenbruch.	Juden als Führer der Novemberrevolte.	Pierre des Granges: In geheime Mission beim Feinde. Bruno Brehm: Das war das Ende
21.-24.	Deutschlands Golgatha. Erzbergers Verbrechen! Versailles.	Ostjuden wandern ein Judass Triumph!	Dollmann: Revolution in Deutschland. Fieder: Die Juden. Zeitung: Der Stürmer.
25.-28.	Adolf Hitler. Der Nationalsozialismus.	Judas Gegner!	Mein Kampf. Dietrich Eckart.
29.-32.	Blutende Grenzen. Versklavung Deutschlands. Freikorps. Schlageter	Der Jude zieht aus der deutschen Not seinen Nutzen. Anleihen. (Dawes, Young).	Beumelburg: Deutschland in 10 Jahren. Wehner: Die Wallfahrt nach Pa Schlageter: Ein deutscher Held
33.-36.	Der Nationalsozialismus im Kampf mit der Unterwelt und dem Verbrechertum.	Juden! Anstifter zum Mord. Die jüdische Presse.	Horst Wessel.
37.-40.	Deutschlands Jugend voran! Der Sieg d. Glaubens	Der Endkampf gegen Juda.	Herbert Norfus. Reichsparteitag.

Translation for Fig. 9

Reproduction in translation of a model course in modern history, recommended by No. 42, 1934, of *The National-Sozialistische Erzieher*, the official pedagogical journal.

<i>Weeks</i>	<i>Subject</i>	<i>Relation to the Jews</i>	<i>Reading Material</i>
1.—4.	Pre-war Germany, the class-War, Profits, Strikes.	The Jew at large !	Hauptman's <i>The Weavers</i> .
5.—8.	From Agrarian to Industrial State. Colonies.	The peasant in the claws of the Jews !	Descriptions of the colonies from Hermann Löns.
9.—12.	Conspiracy against Germany, encirclement, barrage around Germany.	The Jew reigns ! War plots.	Beumelburg: <i>Barrage . . . Life of Hindenburg, Wartime Letters</i> .
13.—16.	German struggle—German want. Blockade ! Starvation !	The Jew becomes prosperous ! Profit from German want.	Manke: <i>Espionage at the Front</i> . War reports.
17.—20.	The Stab in the Back. Collapse.	Jews as leaders of the November insurrection.	Pierre des Granges: <i>On Secret Service in Enemy Country</i> . Bruno Brehm: <i>That was the End</i> .
21.—24.	Germany's Golgotha. Erzberger's Crimes ! Versailles.	Jews enter Germany from the East. Judah's triumph !	Volkmann: <i>Revolution over Germany</i> . Feder: <i>The Jews</i> . <i>The Stürmer</i> newspaper.
25.—28.	Adolf Hitler. National Socialism.	Judah's foe !	<i>My Struggle</i> , Dietrich Eckart.
29.—32.	The bleeding frontiers. Enslavement of Germany. The Volunteer Corps. Schlageter	The Jew profits by Germany's misfortunes. Loans (Dawes, Young).	Beumelburg: <i>Germany in Chains</i> . Wehner: <i>Pilgrimage to Paris</i> . Schlageter—a German hero.
33.—36.	National Socialism at grips with crime and the underworld.	Jewish instigators of murder. The Jewish press.	Horst Wessel.
37.—40.	Germany's Youth at the helm ! The Victory of Faith.	The last fight against Judah.	Herbert Norkus. The Reich Party Congress.

CHAPTER XI

JEWIS IN CONCENTRATION CAMPS

"They won't have to die, but they must die out. . . . Only through the radical extermination of the evil and alien part of our German blood can the future of our people be made eternally secure." (Hans Dietrich, National Socialist Deputy, in *The Coburger Zeitung*, upon his visit to Dachau Concentration Camp.)

IMMEDIATELY FOLLOWING Hitler's rise to power, the National Socialists organised their notorious system of concentration camps and the Secret Police moved into Columbia House. Whilst it is difficult to discover what proportion of those who have passed through the hands of the Secret Police or suffered the agonies of the concentration camps have been Jews, some index is furnished by the fact that at the present date there are one hundred Jewish prisoners at Dachau camp, no less than sixty of whom have been kept there since 1933 solely upon racial grounds (*Manchester Weekly Guardian*, 27th September, 1935). However frequent official denials and complaints of "atrocious propaganda," the truth is not impossible to establish. The evidence from the lips and scarred bodies of escaped or released prisoners has been examined and is available for further examination by competent persons at any time. It tells of systematic horrors, of ill treatment amounting to torture, even of deaths constantly occurring within the live wire fences of the concentration camps.

Their Jewish inmates are subject to special maltreatment. May be quoted in witness an order dated 1st August, 1934, issued at Esterwegen Concentration Camp and signed by one Eithe, S.S. Group Leader, a member of the Controlling Committee of the Camp, which established three different grades of prisoners and ordered the transfer to the hardest grade of all the following:

- “ (a) Prominent politicians and intellectuals whose former activities are known to have been particularly harmful to the State and the people.
- “ (b) Prisoners who have been condemned to solitary confinement.
- “ (c) Prisoners with previous convictions.
- “ (d) Prisoners with criminal records.
- “ (e) *Jews* and other persons conspicuous through being obnoxious to the German people.
- “ (f) Former National Socialist Leaders who have abused the confidence of their supreme Führer for their own profit or have proved to be blackguards and traitors.
- “ (g) Prisoners whose letters show that they refuse absolutely to change their former political opinions.”

What transfer to the Third Grade of prisoners means may be guessed from the preamble to the “ Rules for Discipline and Punishment in Concentration Camps ”:

“ To be tolerant is to be weak. Therefore a strong line must be taken whenever seems necessary in the interests of the German Fatherland. This will not harm fundamentally decent Germans who have merely had the misfortune to be exposed to evil influence. As for agitating politicians and subversive intellectuals of all shades, however, they should beware lest they be caught and taken by the throat, in no uncertain manner, so as to be silenced for ever, according to their own recipe.”

It goes without saying that the sharpness of persecution outside, and the hatred of Jews there aroused in the fanatical Nazi, is not without its influence upon conditions inside the concentration camps.

WITHOUT TRIAL

The feature that most concerns the citizen accustomed to living in a State ruled by law, is that the concentration camp system is without any impartial check either in respect to incarceration or to conditions while incarcerated. It should be realised that detention in a concentration camp, “ protective

custody" as it is called, is awarded on the basis of no offence existing in law, but simply in accordance with the decision of the Gestapo, or Secret Police. This book cites many cases, verbatim from National Socialist sources, in which the unfortunate taken into "protective custody" is not even alleged to be an offender and the occasion for his arrest is simply a disturbance incited against him. The character and scale of the arrests is also significant for the innocence of many treated in this way. Among those taken into protective custody have been Professor Sinzheimer, one of the most renowned arbitration judges in Germany, also the lawyers Rudolf Löwenthal, Karl Sichel and Dr. Bernhard Baruch, in respect to whom it was stated that this was done "because they had been threatened." On 1st April, 1933, at the time of the boycott, *all* Jewish householders in Wernigerode were arrested. In Görlitz were arrested thirty-seven Jews, including two judges and five lawyers. It is highly implausible to suppose general guilt of any crime in case of wholesale arrests of this kind. Those arrested have, of course, not only no defence, they have even no trial. The legal authorities have ruled that no court has any authority to consider appeals, either for trial or release, nor is there any obligation to give relatives information either of date of release, which is dependent entirely on the Gestapo, or even of the fact of imprisonment. As a general rule, however, relatives are informed, correspondence—strictly censored, of course—is permitted, though not in all cases, and sometimes monthly visits by relatives, though there are many cases—and among these indisputably prisoners who have suffered ill-treatment—where such prisoners have been held without visit for twelve months and more. There are, as is generally known, prisoners in "protective custody" who have been thus detained without sentence, without trial, even without charge for the whole three years and one month since National Socialism began the system at the time of the Reichstag Fire.

In such circumstances it is obvious that not only may persons be removed to concentration camp on what would by

tolerant persons be considered inadequate grounds, there is every avenue for the indulgence of private grudges, business envy, even blackmail. A typical process is described in a letter smuggled out from Offenburg in Baden during early 1935:

“I must inform you of an event that has happened in our town.

“The Jewish clothes dealer Jacob Maier was very popular here. For the last ten years or so he had frequented the same café table every night along with some non-Jewish professional men of the town, among them the civil servant Manthe, who since 1933 had become a member of the National Socialist Party. This, however, until very recently did not interfere with their friendly social relations and when a few weeks ago Jacob Maier happened to pass the official's house he greeted Mrs. Manthe, who was standing at the window, exchanging a few words with her. Two days later Maier was puzzled to receive from the official a letter accusing him of making an indecent proposal to his wife, and asking him to pay an indemnity of six thousand marks unless he wished to be reported to the National Socialist Party. In view of all-round terrorising of Jews, Manthe evidently expected Maier to pay up without a word. Maier, however, took the letter to the local party headquarters in order to expose Manthe as a blackmailer. At headquarters they took cognisance of the letter and promised simply to ignore the matter. A few weeks later however Jacob Maier was arrested by the secret police. The grounds given were a very minor denunciation about some alleged business irregularity. Full of confidence that his innocence would be proved very quickly he went to gaol and wrote to his wife on those lines. Actually no evidence could be collected to start a trial against the man. Nevertheless he was not released but brought to the Kislau Concentration Camp.”

Not only is there attested authority that persons have been imprisoned in consequence of such malice and not their own guilt, but the most serious aspect of the position is that there can be no guarantee, other than “faith in leadership” that any given case is not so motivated. And there is only too pitifully much evidence that many such incarcerations have been due to the sole crime of being Jewish.

The conditions in the camps and prisons are equally controlled by the Gestapo. The guards are not warders of the regular prison service, but Storm Troopers, or, now much more regularly, S.S. men who are under the same leader as the Gestapo, Heinrich Himmler. The conduct of such types towards the Jews in circumstances of the comparative publicity of the world outside prison gates has been illustrated in this book by many documents. Can it not be imagined how such fanatics respond to the anti-Semitic hatred fanned in them by *Stürmer*-led propaganda, when faced with Jews helpless under their control in the secrecy behind the electrified wire? The terrible presence among the guards in several camps of abnormally sadistic persons is proved and can again and again be proved by witnesses before any investigator. Such investigators may judge whether the evidence in this respect indicates a policy of deliberate licence to these abnormals, but what is without doubt is that the absence of appeal has made it possible for such sadists to rule for long periods unchecked. It is even the case that when such violence directly kills or ends in suicide of the victim, no inquest or analogous inquiry provides any safeguard. The policy of extorting confessions by physical force, frequently practised in these camps and in examining headquarters such as the Columbia House at Berlin, does not operate so heavily upon Jews as non-Jews, since it serves chiefly in political cases where accomplices, etc., require to be discovered. On the other hand the physical force applied in purposeless bullying falls, as many ex-prisoners attest, most heavily upon Jews, since the type of pornographical hatred inspired in fanatics against "non-Aryans" appears especially to arouse abnormal instincts in those possessing them.

The forms of cruelty practised upon Jews in such circumstances not only include those from which "Aryan" fellow prisoners suffer; they include particular humiliations. Among less violent examples, "humorous" presumably in the eyes of their perpetrators, may be cited three:

In Brandenburg, as distinguishing mark, Jewish prisoners were compelled to shave one half of their heads.

In Dachau, a Jewish business man named Schönwald, from Rosenheim near Munich, was the subject of special studies by an S.S. man with a camera who expressed himself interested in the prisoner's "typically Jewish appearance." Actually Schönwald had suffered as a child from a membrane inflammation that had given him a squint in one eye. The photographs, however, now serve as examples in "Racial Science."

Erich Mühsam, the pacifist poet, was subjected by an S.S. guard to a "racial experiment" reported in *Die Wahrheit* of Prague. The guard put him with a chimpanzee and incited the animal to attack him. When it refused to do so, he struck it. It was Mühsam also whose two thumbs were broken by a guard when he requested permission to write to his wife. Mühsam's suicide, announced a few days after the 30th June massacre in 1934 and only a short time after he had urged his wife never to believe any report of his suicide whatever she might be told, is fully attested as a prison murder by fellow-prisoners since released.

The Jewish fellow prisoners recalled by one man released from Dachau number over fifty:

From Bayreuth: Siegmund Strauss, Selmar Oppenheim, Ottenberg.

From Nuremberg: Dr. Hans Max Cohn, Dr. Theodor Katz, Heinrich Heilbrunn, Martin Stiebel, Siegfried Klein, Erich Gans, Goldberg, Benario, Dr. Cahn, Max Gottlieb, Kahn.

From Augsburg: Dr. Karl Lehrburger, Ludwig Sebrack (a Polish citizen), Leo Millmann.

From Munich: Kurt Westheimer, Ladislaus Gross, Ludwig Scheuer.

From Coburg: Dr. Erich Braun, Heinrich Zeilberger, his nephew of the same name from Ermershausen, Heinz Besser.

From Rosenheim: Max Schönwald.

From Weiden: Karl Steiner, Otto Marx, Justin Wilmersdörfer.

From a village in Franconia: Hermann Löwenstein.

From Regensburg: Heinrich Kahn.

Also: Heinrich Spatz of Aibling; Albert Lachmann of Kronach; Martin Ichelheimer of Markterlbach; Justin Weinschenk of Amberg; Heinrich Wild of Fürth; Siegmund Herz of Pirmasens; Oskar Moritz of Miltenberg; Karl Kissinger of Ingolstadt; Edmund Rauner of Schweinfurt; Sally Levy of Dahn in the Rhenish Palatinate; Ernst and Fritz Sichel from Kelin-Heubach; Max and Naphtali Simon of Karlstadt on the Main; Martin Stern, Hans Stein, Berthold Langstedter of Kitzingen; Rudolf Freudenberger, Paul Laupheim of Dettelbach; Max Frey of Hüttenbach (a Polish citizen); Philipp Loewenfels, Max Leopold, and the latter's father, of Ingolstadt; Aron of Bamberg.

Also: Otto Kapellner, Moritz Legen, Wilhelm Fernheimer, whose places of origin I have forgotten.

There is no possibility here of surveying conditions in these camps at length. Special works on the subject are available for examination, as are depositions and even wounds, of released prisoners. To the description in the second chapter will, however, be added two eye-witness accounts, since they refer to circumstances made notorious by the fact that they have been confirmed by the testimony on oath of several ex-prisoners:

The first is from Dachau:

"In September 1933, the prisoner Dr. Katz from Nuremberg, who had been working as assistant to the S.S. camp physician, was suddenly ordered to go to the Gravel Pit. I have seen with my own eyes how Dr. Katz was tormented there for hours. With shovel and pick he had to work quite near the pool and he had a special S.S. man to guard him. He was constantly hustled to work quicker, although the man, who was in his middle fifties, could hardly move his limbs.

"This went on for two days. I told Dr. Katz at that time; 'Be careful. I think they are trying to provoke you and then to let you go the way of Stenzer. You know too much about the atrocities committed.'

"Dr. Katz answered that he had nothing to fear and that he was hoping to be released soon and that probably this was the reason why they were now tormenting him.

"Early in October Katz was suddenly dragged to the solitary confinement cells, and with him the prisoners Altmann and Willi

Franz. The grounds given were that they were alleged to have tried to smuggle out information.

“The next day all Jews had to line up separately. They were taken to the parade ground of the S.S. and driven all the morning in an unheard-of manner. There were about sixty of them.

“First—I have seen this with my own eyes—they had repeatedly to crawl through the puddles near the entrance until they had a crust of mud all over. Those who did not crawl sufficiently flat on the mud would be jumped on by S.S. men who would kick them from behind and beat them with bayonets and whips. The Nuremberg lawyer, Dr. Rosenfelder, after this ‘exercise,’ was also brought to the confinement cells. In the course of this torment of the Jewish prisoners two S.S. medical orderlies carried successively three dead bodies out of the confinement cells. The first was that of a very tall man. I learned later that it was Willi Franz. The second was covered by a woollen blanket, but I had a chance to find out from the stretcher-bearers who he was—it was Dr. Katz who had hanged himself in solitary confinement. Then the medical orderlies returned a third time and brought a further dead body, the identity of which I did not learn.”

The Stenzer referred to was a Communist deputy who was repeatedly beaten unconscious, blinded and finally shot in the confinement cells. He had several times been treated by Dr. Katz. His widow deposed to the condition of the body, which she had examined, before a Commission in Paris in December 1933.

The second is from Sonnenburg, a prison closed as unsanitary some time before the Third Reich, in which more than twice the number of prisoners for which it was constructed were confined, among them the pacifist Ossietsky:

“In September 1933 a few S.S. men brought a Jewish business man and his two sons into Sonnenburg camp. The father was over fifty and the sons between twenty and thirty. Quickly the news spread among the guards: ‘Three new Jewish pigs! Let’s finish them off!’ The S.S. troop bringing the prisoners told the guards that the Jewish business man was alleged to have paid his workers under the legal tariff and to have refrained from supplying their insurance stamps for four weeks. . . .

Austritt aus dem Räterbund ufm.
Als Grund der Einberufung w



Schippe, Hacke, aihwaih!

Böse Zungen behaupten, es gäbe keine jüdischen Handarbeiter.
Das ist nun wieder eine antisemitische Übertreibung, die sogar

Das Schwarze Korps

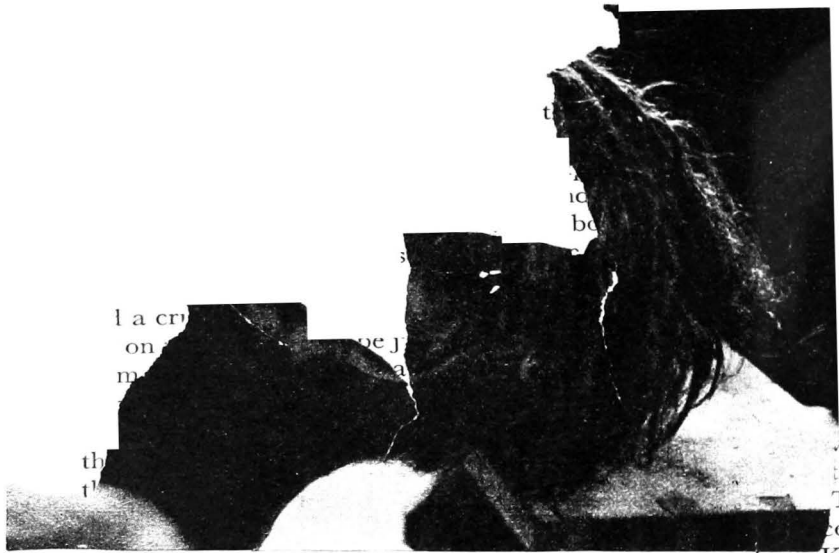
nicht mitmachen kann. In seiner neuen Folge veröffentlicht es eine geradezu sensationelle Ehrenrettung unserer vielgeplagten nichtarischen Zeitgenossen: „deutsche“ Juden, die mit Hacke und Spaten hantieren, freilich – der Not gehorchend, nicht dem eigenen Triebe.

Aus m n o d:
"Birjka"

9f

“SHOVELS, PICKS, AIHWAIH! Evil tongues maintain *there's no such thing a Jewish manual labour*. This is just another anti-Semitic exaggeration, which the SCHWARZE KORPS certainly can't support. In its new series it publishes a sensational vindication of our much abused non-Aryan contemporaries: 'German' Jews wieldin' pick and shovel, admitted—that it's because needs must, not of their own accord.”
Quotation and illustration from *The Völkischer Beobachter* of 30th October, 1935.

The articles advertised deal with Jewish inmates of concentration camps.



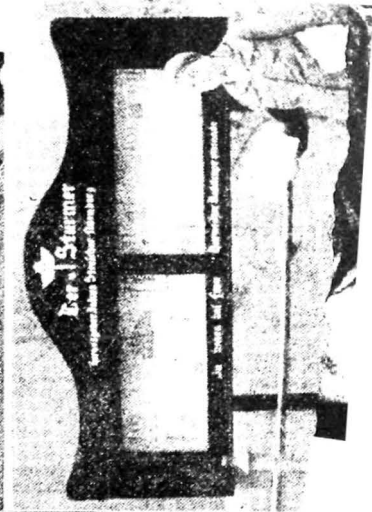
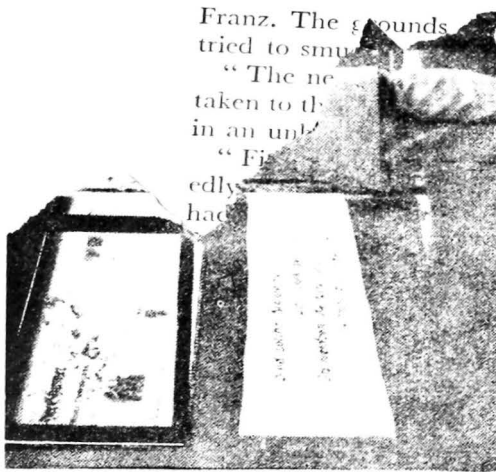
Above : Professor Theodor Lessing, photograph taken after his murder on Czechoslovak territory by German National Socialists, 1st Sept., 1933. The previous appearance of his name followed by the words : " Not yet hanged " in an official publication is referred to in Chapter V. (p 93).

elow : Erich Mühsam, pacifist poet. Photograph taken in the concentration camp at Oranienburg where he was murdered on the 9th July, 1934, some months after both thumbs had been broken by a Storm Troop Leader in reply to a request for writing materials. (See p. 262.)



Top : Twin brothers of the Jewish leatherworker M. from the Westphalia Rhineland, now abroad.

Bottom : The 3 year old Alice Sch., daughter of a Jewish printer from Baden now abroad.



In Hagen (Westfalen) wurden kürzlich die Scherben des Stürmerglases eingeschlagen. Am nächsten darunter auf einem Plakat zu lesen: "Sind Schweine auch Volksgenossen? In welchen Kreisen sind sie wohl zu finden?"

Illustrations from *The Stürmer*, Nos. 24, 28 and 41, 1935, showing that resentment exists in Germany against the persecution of the Jews. *The Stürmer's* comment to the illustration on the left is: "In Hagen (Westphalia) not long ago the glass of *The Stürmer* box was broken. By the very next day a placard had been put up: 'Can such pigs really be fellow citizens? Among which circles should they be looked for?'"

“The Jewish father and his two sons, who all seemed very timid, were first brought to the ‘reception bureau.’ Prisoners who happened to be there overheard the three Jews being told that in Sonnenburg ‘they were in for a jolly good time.’ Other prisoners in the courtyard, who saw the three Jews being led away to the cellars in the lowest block, saw clearly that at that time they were whole and looked healthy. Soon afterwards desperate crying could be heard from the cellar. An S.S. troop, led by the infamous Adrian, had armed themselves with rubber truncheons and blunt irons, and given the three Jews a fearful beating. In spite of the doors being closed their cries could be heard all through the camp from the eastern wing up to the northern. Some time later the three Jews were ordered to go to the outfitting department in order to receive their prison clothes, their blankets and their eating utensils. One of the Jews, however (it was the father), lay prostrate on the floor of the cell, incapable of rising, and his clothes had to be brought to him. The two sons had gaping wounds in the head, in the face and on the arms. Their heads were swollen to such an extent that prisoners who had seen them before could not recognise their features.

“When one of the two Jewish sons came for his clothes, he asked the S.S. man on duty to be allowed to rest on a chair. The S.S. man, a sadist who had been promoted to troop leader, shouted at the youth: ‘What! You want to sit down, you Jewish swine!’ Then he took a rubber truncheon and beat the youth until he fell to the ground. Other prisoners were called and made to sprinkle the victim’s face with water, so that the S.S. man could go on beating the youth when he revived. After a time the Jew, supported by other prisoners, was brought back to his cell. Very much the same thing happened to his brother.

“A gruesome spectacle happened at night. At about 8 o’clock the three Jewish prisoners, along with other new arrivals, were made to line up on the parade ground of the eastern wing. Then they were chased round the court and kept continuously on the run. The S.S. man Adrian and other S.S. men kept beating the prisoners with fists and rubber truncheons. Dozens of times the prisoners were ordered ‘Lie down . . . get up . . . quick march . . . lie down . . . get up . . . quick march.’ The S.S. man Adrian shouted: ‘You Jewish pig, you have insulted German workers.’ Many of the victims, after a time, collapsed fainting. Whenever this happened they were dragged under the pump and soaked with water. Adrian himself boxed the ears of some of those who were

unconscious. Also their nostrils were gripped, so that they might revive by coughing. Whenever they opened their eyes Adrian would shout triumphantly: 'There, you see, the Jewish cur is quite O.K. again.' And forthwith he would resume ordering: 'Quick march . . . halt . . . lie down!' But after a few minutes the victims would again fall down on the cobbled court and once more they would be dragged to the pump, have their ears boxed and their noses held until they were fit again to totter another few yards. This procedure was repeated about half a dozen times.

"Later that night, when the tortured Jewish prisoners had been brought back to their cells, the atrocities continued. In fact they had not yet by any means reached their climax.

"Some of the S.S. men, after the lights were out in most of the cells, went to the cell of the youngest of the Jewish prisoners who had been so maltreated. These S.S. men were homosexuals and after covering the Jewish prisoner's head in a blanket they raped him in turn.

"During that night all three Jewish prisoners, the father as well as the two sons, tried to commit suicide. One tried to hang himself, the others to open their veins. They were stopped just in time."

Although this affair, being known to so many persons, became talked of, and a high police official was seen by the prisoners to visit the prison, the man named Adrian remained in authority for a long time. He is credited with many other acts of horror. Sonnenburg camp is now closed. Many of the prisoners, including Ossietsky, are still, untried, in custody.

" PROTECTIVE CUSTODY " FOR
" RACE DEFILEMENT "

A more recent incident leaked abroad in a letter written by one of the relatives of a young "Aryan" girl in October 1935. The girl, resident in the industrial town of Meerane, Saxony, is in hospital, after having been in concentration camp. The young man in the story, a son of the local manufacturer Wertheim, is dead. The story outlined, with its mixture of fact and rumour, provides the human background to the bare details so often repeated in the German Press:

“During the last days of August a terrible tragedy has happened in our town. My own family is seriously concerned, inasmuch as a near relative of mine is in hospital and we have grave fears for her life, as she is so very young. One day she was suddenly arrested and for a long time we heard nothing of her. As she is quite non-political we simply didn't know what to make of it, except that we knew that shortly before her arrest *The Stürmer*-box had exhibited her picture because she had been friends for years with the son of a manufacturer here called W. Such pictures had been repeatedly exhibited about other women, but as they were always based on denunciations of the shadiest elements in our town and as *The Stürmer* never seemed to have any success here we never took them very seriously.

“After protracted efforts my relatives finally learned that the girl was in a concentration camp and after a time they were told that she was in hospital, but that they would not be allowed to visit her. Suddenly the state of arrest (which she was under even in hospital) was raised on the grounds that she was ‘unfortunately’ dangerously ill. We were then allowed to see her: she was bandaged all over and could hardly make herself understood. She had been beaten mercilessly in the camp and then had been made to sign a statement that she had been ‘well treated.’ In addition she had been made to confess in writing that she had committed ‘race-defilement’ with details of when and how.

“Whilst the girl was in hospital the young man with whom she was friendly, who had also been arrested and taken to a concentration camp, was buried in the local Jewish cemetery. He is supposed to have been continually beaten until he died. The funeral caused great excitement. I myself saw a large crowd of people at the cemetery when he was buried and terrible things were told about the tortures that had been inflicted on the young man. He was said to have been bound by the feet, thrown to the ground and dragged across cobblestones like a log of wood. The young Jewish manufacturer's son has died as the result of his injuries and my own relative, an Aryan, is in hospital in a state so serious that we fear for her recovery.”

What was the origin of this incident? The clue is to be found in the correspondence column of *The Stürmer*, No. 37, 1935:

“*Meerane*. The Jewish business apprentice, Willi Wertheim,

living at 57, Crottenlaidlerstrasse, Meerane, maintains a race-defiling association with the German embroideress, Charlotte Ahnert. The girl's parents live at 26, Crottenlaidlerstrasse. They agree with the choice of their daughter. The behaviour of the Jew and his degenerate girl friend has long caused public indignation."

DACHAU TO-DAY

A survey of Dachau, by which may be measured to what degree conditions of Jewish prisoners have attained since 1933, appeared in the *Manchester Weekly Guardian*, 27th September, 1935:

"Dachau was one of the worst of the German concentration camps, but neither there nor in any others, except one or two that came to be used as 'show places,' has there been any improvement in the lot of the prisoners. All the publicity and protest in the outside world has made no difference whatever.

"Some of the prisoners have been in Dachau for two and a half years. The hope that their internment was merely provisional and would come to an end as soon as things had 'settled down' in Germany has been abandoned. To their often unendurable physical torments is added the despairing conviction that there will never be any help from abroad and that there will be no release as long as the Third Realm lasts.

"The prisoners number about 1,600. They are made up of Communists, Social Democrats, 'oppositional' S.A. men (that is to say, Brownshirts who turned against Hitler, especially after June 30th last year), Jews, tramps, and ordinary criminals, of whom some are used as informers amongst the political prisoners. The Jews include thirty who returned to Germany this year, thinking it to be safe, and were sent to Dachau.

"The guards are nearly all S.S. men (Black Guards). The camp is surrounded by electrified wires, and machine-guns are trained on all the approaches. The prisoners are housed in the barracks of a former munition factory. The floors and walls are of concrete, the roofs of wooden boards. In winter the barracks are bitterly cold, the only fuel being insufficient quantities of dried turf. The washing and sanitary arrangements are wholly inadequate. Only the dangerously sick and the severely wounded are allowed in the hospital barracks, and indeed the sick prisoner would rather bear up somehow and go to work with the others than linger in that

house of pain and horror. The food is bad and insufficient—the guards get far better fare, and it is their rations that are shown to visitors as ‘prisoners’ fare.’

“The work the prisoners have to do is excessively hard. The severest labour is done, amid continual ill-treatment, by the ‘penal squad,’ in which most of the Jews are to be found.

“Prisoners are sent to the ‘cells’ (known as ‘bunkers’) for the slightest misdemeanour and sometimes for no reason at all. The cells are narrow and in semi-darkness—some are completely dark. They are unheated. Several prisoners have suffered from frostbite in winter, and last winter two—both of them S.A. men—were frozen to death. The camp order decrees that three months is the maximum period a prisoner may spend in the ‘cells’ but some have been kept there for seven months.

“Life in the ‘cells’ is so terrible and the continual floggings and other ill-treatment so inhuman that many have died of the effects. The survivors have returned to camp as hardly recognisable human wrecks with festering sores and bruises.

“The treatment of the Jewish prisoners at Dachau is particularly terrible, especially of those who come from the Nuremberg-Fürth region, where Julius Streicher is ‘king.’ There were seventeen Jews from this region in the camp—of these three were released, five are still there, and nine have been done to death.

“Some of the prisoners were murdered in such a brutal fashion that it was impossible to allow the relatives to see the dead bodies. One prisoner, Erich Gans, was referred to in the *Manchester Guardian* last year as having been sent to the cells and not having been heard of again. He was sent to the cells in April of that year and was murdered on July 1st by a detachment of S.S. men on their return from Munich, where they had taken part in the slaughter of June 30th. He was cremated, and his death was kept a secret until October.

“In the spring of this year some of the S.S. men were replaced by police (Landespolizei), but the treatment of the prisoners has not improved. Some time ago a number were ordered out on parade, and were told that two of them would have to die. The guards stood by with loaded rifles. The prisoners were then ordered to turn right-about and two shots were fired. But no one was hit, and the guards laughed at what the prisoners then understood to be a practical joke of the kind that is common enough in the German concentration camps. This ‘joke’ was repeated several times, until one day in June this year the two shots went

home. The prisoners were ordered to carry the two dead bodies away."

The article contains a list of prisoners known to have been killed in Dachau, among whom are the following Jews:

12th April, 1933:

Benario, a Jewish student.

Goldmann, a Jewish business man.

Arthur Kahn, a Jewish business man.

Erwin Kahn, a Jewish business man.

Dr. Levy, a Jewish lawyer.

15th May, 1933:

Dr. Alfred Strauss, a Jewish lawyer.

25th May, 1933:

Louis Schloss, a Jewish business man.

27th May, 1933:

Karl Lehburger, a Jewish business man.

29th May, 1933:

Willi Aron, a Jewish lawyer.

June or July, 1933:

Schmitz, a Jew employed by the Tietz Department Store.

20th July, 1933:

Karl Stiebel, a Jew employed by the "Derop" in Nuremberg.

10th October, 1933:

Dr. Theo Katz, a Jewish doctor who helped the camp doctor, but, apparently, "knew too much."

Some time in October 1933:

Dr. Albert Rosenfelder, a Jewish lawyer (disappeared in the cells and has not been heard of since).

1st July, 1934:

Erich Gans, a Jew.

22nd May, 1935:

Max Hanns Kohn, a Jewish student.

The article concludes: ". . . the total number of prisoners known to have been done to death in Dachau is forty-four." It will be seen that here Jews provide more than their numerical share of the population.

CHAPTER XII

THE OTHER GERMANY

" There are, however, still large circles of the German people who do not recognise the Jewish problem. And it is because they do not understand this problem that they remain to this day either indifferent or even hostile to National Socialism " (*The Stürmer*, No. 25, 1934).

" It is scarcely credible, of course, that even to this day there are still so-called Germans who worry about what happens to the Jewish rabble. . . . One of our 'German' fellow-citizens may say : ' But, after all, some Jews are quite decent ! . . . ' Anyone who talks like this should straightway be given . . . a jolly good kick in the pants ! " (*The Stürmer*, No. 1, 1934.)

FOR YEARS, and with ever-increasing vigour, Jew-baiting has been practised throughout Germany. This book has provided evidence of the character of the measures adopted, without scruple and without remorse, to promote one declared aim, the rooting-out from Germany of German Jews.

But this book would be incomplete if it did not also draw attention to the fact that millions of Germans not only do not share this hatred promoted by the Government policy, but remain aloof from and even hostile to its campaign. Hostility to Government policy—it has to be realised what such an attitude implies in Germany to-day. *The Times* in November 1935 terms Germany " a paradise of blackmailers " in which " interference in private life is permitted and informers are honoured." The hidden ear of the Gestapo, the risk of public pillorying as a " Jew-friend," the shadow of the concentration camp, deprivation of livelihood, menace to life itself—all these threaten the citizen who sets himself against pogrom politics. Compassion to the Jew is a sign not of humanity only, but of the highest degree of courage. The fact that, in spite of the overwhelming pressure outlined in the preceding pages, hundreds of thousands of Germans maintain an inflexible resistance

to the acts of Jew-baiting is an honour to the German people. Kindness and generosity on the part of the non-Jewish population has aided the survival of thousands of persecuted Jews. This fact is not only gratefully attested by exiles; it is revealed by any glance at the National Socialist Press with its daily pillorying and threats against the "unconverted."

The purpose of the Nuremburg decrees, announced at the summer congress of the Nazi party, was quite openly emphasised in a Press statement by State Secretary Stuckart:

"In future only a full-fledged citizen, as sole bearer of State rights and duties, will be entitled to vote or be elected to the Reichstag, to take part in plebiscites, to hold office in State or municipality, to be appointed either salaried or honorary official. Thus no Jew will in future be able to hold any such office whatsoever. From 31st December onward every Jewish official, with the usual grant of pension according to law, will vacate his post." *Berliner Börsenzeitung*, 15th November, 1935.

Such was their object. But it cannot be doubted that their announcement caused not only a serious impression abroad, but serious concern within Germany. For example, between the initial announcement in the summer and publication of the "Commentaries on the Decrees" on 14th November occurred one significant modification. By Section 3 of Paragraph 12 of the "First Schedule in Amplification of the Law for Protection of German Blood and German Honour" the age-limit for female non-Jewish domestic servants in a Jewish household, if there previously employed, is reduced from the announced minimum of forty-five years to thirty-five years. There can be little doubt that this modification is a reflection of the difficulties enforcement of the originally contemplated limit would have caused.

It is notable that the official ostracism of mixed marriages between "Aryans" and "non-Aryans" has had one very unexpected result—an increase in the number of such marriages. Very many marriages, certainly, have been prevented by fear

of pillorying or other punishment for "race defilement" but equally in many cases has persecution only strengthened the courage and steadfastness of those in love. In summer 1935, Göring's paper, the *Essener Nationalzeitung*, reported 667 marriages of Jews and Jewesses with "Aryans" in Berlin alone, a considerable increase on preceding years. The certainty of social ostracism, the threat of compulsory emigration, were insufficient to prevent such marriages and required the reinforcement of absolute prohibition contained in the Nuremberg decrees.

IN THE FACTORIES

It will be recalled that in November 1934 more than seven million votes were recorded as having been cast against Hitler, or spoiled, or the subject of deliberate abstention. This seven million opposition was most densely distributed in the industrial cities. Accordingly a special effort was made by the "German Labour Front," the compulsory organisation headed by Dr. Ley that has taken the place of the dissolved trade unions, to win over the factory workers to Jew-baiting. In the principal firms were set up placards with the following inscriptions:

"Jews are the blood-suckers and stranglers of the German worker," "Jews are the promoters of race-defilement," "Jews are out for the destruction of the German race," "Jews defile German girls and women," "Jews are responsible for the frequent wars."

These placards failed in their effect. The following "Labour Front" circular reveals the position:

"Even though, from 1st January, 1935, every doctor officially admitted to the panel is eligible for practice, we nevertheless expect that no employee will in these days have the sorry courage to put himself in the hands of a Jewish doctor. This goes for every insured dependant. The victory of the National Socialist revolution demands of every German a clear racial understanding. If we Germans want to arrange our lives according to our race, we

must renounce the standpoint of the equality of mankind, and depend on our own racial qualities. It would be against the laws of nature for a Jewish doctor, with his proto-Asiatic-oriental spiritual outlook, to be able to treat an Aryan patient as well as an Aryan doctor. German doctors may be known by the plate over their doors, 'Union of German Doctors.' We also recommend reference to the list of doctors recently issued by the panel authority.

SUPPORT THE WORK OF THE FÜHRER!
GERMANS GO TO GERMAN DOCTORS!"

This circular also was not successful. It was subsequently supplemented by the following instruction issued by business and factory executives:

"Medical certificates issued by Jewish doctors will not in future be accepted. Whoever further has recourse to Jewish doctors will be regarded as a traitor."

In a town in Middle Germany in August 1935 the 2,000 workers in a factory were ordered by the manager and the National Socialist factory council to attend a meeting at which Streicher had been announced as principal speaker. The workers protested that after a heavy day's work they would not feel fit to spend an extra two hours marching to a meeting. Such was their protest, that the Labour Front was compelled to excuse them from attendance "on the grounds of the heavy work performed during the day." Of a neighbouring factory with 6,000 personnel, not excused attendance, only 2,000 put in an appearance.

About this time also, in Berlin, occurred mass arrests among the employees of a big linen firm. The employees had protested against anti-Semitic notices on the windows. The authorities took a very serious view, particularly as, at the last factory elections, 70 per cent of the workers had voted against the Nazi list. The protest was declared an "action against the State" and the arrests explained as necessary "to bring the employees to their senses."

Considerable stir was caused in Silesia by an incident occurring in Gleiwitz in September 1935. There 200 workers were arrested because, on the chimney of their factory, was affixed in enormous lettering: "We are starving—is that the Jew's fault too?" Those responsible were not identified.

The German working-class has a tradition of political schooling. Already in the controversies of the nineteenth century anti-Semitism was defined for them as "the Socialism of fools." But the resistance is spreading to other sections of the population.

GROWING DISCONTENT

On 1st June, 1934, Goebbels' *Angriff* wrote indignantly:

"If anyone now, in this Germany of June 1934, ventures to say anything at all about the Jews, he will find things almost as they used to be; he will find himself confronted by a pair of worried and wrinkled brows. One of them belongs to the representative of big business, whose mother was the Peoples' Party and whose father was dividends; the other looms over the spectacles of someone who has always called himself a 'citizen' and thereby found a reason for getting out of taking sides. Both of them implore the noisy anti-Semite to listen to reason: Don't you see our terrible foreign currency position? Don't you know about our shortage of raw materials? And now you want to make things more difficult by an entirely unnecessary quarrel about the Jews?"

This attitude increased during 1935, and became less veiled. On the 1st July, 1935, following the Kurfürstendamm pogroms, *The Basler Nationalzeitung* reported:

"One hears, among the public, fierce criticism of the party authorities who interfere with Jewish restaurants and cafés. 'Why do they let them open, if they don't mean to let anyone buy there? They let them pay taxes and subscribe to collections, the Jews, don't they? The police didn't do anything against the people who started the trouble.'"

When Jews are expelled from particular villages, it is usual to make use of Storm Troopers from outside districts for carrying out the operation. In August 1935 the entire Jewish population of Rüdersdorf was forced to leave within twenty-four hours. One hundred Storm Troopers, armed for the occasion, were imported from Berlin and neighbouring villages and staged a night assault. The inhabitants of Rüdersdorf, led by their mayor, actually tried to intervene on behalf of the Jews, but unsuccessfully.

The dissatisfaction of the "Aryan" population is confirmed by eye-witness reports from all parts of Germany:

"On 15th September, Storm Troopers went round the town of Hervest-Dorsten on two motor-lorries decorated with anti-Jewish posters. The lorries were followed by a squad car of the S.S. The townsfolk looked at the posters without saluting the swastika banner carried on the first car. The S.S. forthwith got out and beat about a hundred of these people, in some cases causing broken teeth or broken heads."

An account from Berlin during a publicity drive of *The Stürmer* :

"*The Stürmer* campaign failed to wake echo in the population. In Berlin there were actually demonstrations against the anti-Jewish agitation. In Tempelhof, owing to the lack of authority of the S.A., it was more than once necessary to call in the police, who failed equally to calm the excitement of the crowds. Towards the end of July during such an incident at the corner of Berlinerstrasse and Kaiserin-Augustastrasse a civilian was stabbed by an S.S. man. The victim died immediately. This caused such anger that, in the very presence of police, Storm Troop and party officials, the crowd shouted to Jews who were trying to rub slanderous or indecent inscriptions off their shop-windows: 'Why don't you leave them on, you fools, they're your best publicity!' Women in the crowd asked passers-by: 'Aren't the Jews human beings, too?'"

An eye-witness report from North-West Germany:

"In the town of Norden several Jews and Christian girls alleged to have had relations with them were led through the

streets. The townsfolk were indignant. This indignation was particularly strong in the middle-class circles to which the girls belonged. Large knots of people, excitedly discussing the question, formed on the streets. The police who ordered them to move on were openly told they would do better to concern themselves about the Nazi swine who lorded it about the town like pigs every day and then went robbing decent Jews and girls of their honour. The police merely replied that the bystanders should move on and not obstruct the traffic. The local N.S.D.A.P. reported to Berlin that order could no longer be guaranteed in the town. On this, Police General Daluege came in person to Norden. His negotiations with the authorities had the result that the arrested Jews and girls were straightway released. Meanwhile postcard photographs of how they had been driven through the town had been made and were being offered for sale. Daluege had the postcards and negatives seized. In this case the townsfolk scored a hundred per cent victory against the Nazis.

“A Jew was to have been led through the streets in Emden. He succeeded by flight in escaping the ordeal. The S.A. were enraged, but the population openly expressed its satisfaction.”

A non-Jew resident of Mannheim reports :

“The propaganda against Jewish shops has reached almost incredible heights. The Nazis behave most offensively and in many cases actually photograph the customers of Jewish shops. The night before the beginning of the sales season, the Nazis fixed to the front of every Jewish shop a poster : ‘This is a Jewish shop. He who buys from a Jew is a traitor.’ Nevertheless, when the sales began, the Jewish shops and stores were soon crowded. Towards nightfall, Nazi youths tried to carry their agitation further, but the purchasing crowds refused to be distracted. To-day, without exaggeration, a majority of the population in Mannheim entirely disregards the incitement against the Jews.

“In the suburb of Mannheim-Neckerau, on the 27th July, there also took place Storm Troop demonstrations against Jewish shops. The crowd was very indignant and in some cases the shoppers and Storm Troopers actually came to blows.”

RESISTANCE TO THE "STÜRMER"

The all-Germany campaign of *The Stürmer*, undertaken in 1935 with a more open Government support than ever previously, aroused resentment. *The Basler Nationalzeitung* published on 1st August the following report from its Berlin correspondent :

"Recently there have been signs of increased indignation against *The Stürmer* among the population of the capital. There have been repeated attacks against the display boxes of the anti-Semitic paper. . . . The more confidence in the accuracy of the stories against the Jews decreases, the more the sense of justice in the people asserts itself.

"Officially, civil servants are forced by the authorities not to buy from Jews. When more and more Jewish shops have been forced to close in consequence, the administration will recognise that, after all, Jews are also taxpayers and consumers and that their ruin is bound to involve numerous Aryans.

"This point of view gains increasing popularity. The other day, for instance, a woman house-owner in Berlin categorically refused to allow a *Stürmer*-box to be put up on her property, giving as reason that she had Jewish tenants whom she could not afford to lose."

The Stürmer countered by enlisting more official support. In October the tax authorities, as well as all police authorities, were instructed to put up *Stürmer* posters in their corridors and offices, and to keep the new Ritual Murder issue and the Hirschland special crime number in their waiting-rooms. Dr. Ley, through the Labour Front, ordered *The Stürmer* to be exhibited in all factories. The same instruction was given to all railway stations. Orders were given to newspaper kiosks to see that *The Stürmer* received particularly good display. *Stürmer*-boxes have in some cases been erected in front of churches and synagogues. *The Stürmer*-box in the lobby of the Reichsbank has been several times destroyed without those responsible being traced. At Insterburg, when *Stürmer*-boxes were put up containing photographs of soldiers entering or leaving Jewish shops, a soldier smashed the boxes with the

butt of his rifle. One single issue of *The Stürmer* (No. 40, October 1935,) contains complaint of three National Socialist Party members opposing *The Stürmer* propaganda. One is a Nazi hotel-owner in Lützen, "who is known to delight in accepting Jews in his hotel"; another a councillor in Vreden, also an N.S.D.A.P. member, "who attended the funeral of a Jew." Further, *The Stürmer* declares: "pigs in human form smeared excrement on *The Stürmer*-box in Hagen," but have not been traced.

On 14th August, 1935, *The Völkischer Beobachter* contained a report from Bad Rothenfelde in the Teutoburg forest:

"On the occasion of the Storm Troop Sport Festival several companies of S.A. from Osnabrück went to Rothenfelde to promote the National Socialist movement by means of banners, posters, leaflets and so forth. No sooner had they left the town, however, than the posters were torn down and removed, partly on instructions by the Hydro Administration and partly by the local police. The president of the district has taken appropriate measures. Further, all branches of the National Socialist movement have marched to demonstrate against these happenings in Rothenfelde."

In other words, a punitive expedition has taken place. In many cases persons who have dealings with Jews are arrested without further ado, and, it should be recalled, a simple denunciation is often sufficient for this purpose. Thus, at the beginning of July, *The Coburger Amtsblatt*:

"During the last few weeks, four farmers have been taken into custody by order of the District Leader of the N.S.D.A.P., for being under suspicion of having had contact, even subsequently to 26th May, with Jewish cattle dealers. In making this announcement, I desire to draw attention to the fact that ruthless measures will be adopted against farmers who do not abstain from cattle dealing with Jews."

In Ludwigshafen, during the middle of August, an hotel owner and his wife were arrested for "behaving provocatively during the arrest of a Jew."

Yet, in spite of all this, in July 1935, *The Bauernzeitung Rhein-Main-Neckar* complains that "it is deplorable that, even here in our Nassau district, so many farmers do not refrain from having contacts with the essentially impertinent and arrogant Jew."

THE PILLORY

On 1st July, 1935, the Marienwerder Law Courts, in a case against a Jewish business man, delivered a verdict from which the following is an extract:

"Those German citizens who still to-day shop in Jewish shops are no part of the German people as represented by public opinion."

This public opinion is represented by the pillory, the attempt at organised ostracism. On 16th August, 1934, Rudolf Hess, right-hand man of the Führer himself, issued a sharp decree against those who still persisted in maintaining contact with Jews. The measure to which, in spite of all such exhortations, the pillory has still to be used can only be taken to prove that in Germany there are many persons who, from humanity, from resentment at persecution, are prepared to face odium rather than have a share in the Nazi treatment of the Jews.

The pillorying of names was, in fact, one of the earliest methods used:

Corbach-Waldeck:

"The names of those shameless enough to purchase from Jews shall be put up in a shop window on the main street."

Quedlinburg and Wernigerode:

"A pillory is to be erected for all who purchase in Jewish shops" (*Quedlinburger Kreisblatt*, 24th June, 1933).

Hamm in Westphalia:

"A list shall be published of all persons who have ordered by telephone from Jewish shops" (June 1933).

Düsseldorf:

"This is a public warning to all State and municipal employees dealing with Jewish tradesmen" (3rd June, 1933).

Krefeld:

Leader of Storm Troop 1/40 in a proclamation "To the Unprincipled Ladies of Krefeld" (11th April, 1933):

"Since certain women and girls of Krefeld whose identity is not unknown to us have replied to the S.A. boycott against Jew atrocity propoganda with a boycott of Christian middle-class tradesmen, we hereby give them warning. They must not be surprised if one of these fine days the S.A. deals with them as those depraved females were dealt with who had to do with Belgian soldiers and Belgian officers in the time of the occupation. We shall keep our eyes open."

Würzburg:

From an announcement issued by the district factory cell headquarters of the N.S.D.A.P. for Lower Franconia (10th May, 1933):

"Women who openly or secretly buy from Jews must be branded as under Jewish spell. . . . It will be advisable, and most certainly will presently be effected, to arrange in Dachau a department for such female traitors."

Warsaw, Pomerania:

"Pillory tables for Aryans who buy from Jews" (*Pommersche Zeitung*, August 1935).

But this method is so far from having been successful that more and more it is being supplemented by dismissal from employment or stopping of relief. Thus from Berlin a notice of the Welfare Bureau of the N.S.D.A.P., district Prenzlauer Berg, entitled: "To the needy of Prenzlauer Berg" and dated 31st July, 1935; the closing sentence runs as follows:

"He who still nowadays satisfies his needs by purchase of goods of any kind whatsoever from the Jews imperils the generosity of those foremost in helping him to combat hunger and cold. I therefore feel obliged to exclude from assistance by the National Socialist Welfare organisation every needy person so depraved as to shut himself out from the community in this way."

Similar decrees are known to have been issued in the Harburg district, in Ulm, in the Rothenburg district, in the Baden municipalities Adelhofen and Schriesheim, in Neustadt, in Berlin-Steglitz, in Finsterwalde, in Frankfurt on the Oder,

in Schwedt, in Mayence-Bischofsheim, in Teterow, in Emden, in Wismar, in Meissen. This list is not complete and every few days brings evidence of additions. It is such a possibility, that of being deprived of all relief at the mere accusation of being a "Jew-friend" that provides the breeding-ground for the informer. The informer flourishes not only in the field of trade. On the 27th June, 1934, a Munich student writes to *The Stürmer* about his University:

"On the benches in the lecture theatres one can see scribbled: Down with the N.S.D.A.P. But that's not all. . . . While three years ago the students were demonstrating against the Jewish Professor Naviaski, to-day one blushes to see a crowd of rascals calling themselves students demonstrating their sympathy for a Professor (Mitteis) officially regarded as doubtful. . . .

". . . It is also a frequent occurrence that important questions of State, for example Aryanism, are made the subject of 'jokes' of a most tendentious character."

In August 1935, the following notice was put up at the entrance to Berlin University:

"Unfortunately a considerable number of law students show the indiscipline of continuing to visit Jewish coaches: let this be a final warning: whoever continues to frequent Jewish coaches will be ruthlessly and publicly pilloried!"

The Preussische Zeitung of Königsberg printed the following report on 1st August, 1935:

"The shop of hairdresser P. is next door to the Jew Jundler. It has been observed that Jew-lackeys repeatedly go through the hairdresser's and through the corridor to reach the Jew's shop. Such behaviour of depraved Jew-lackeys is unheard-of."

The Mainzer Anzeiger sent spies through the public houses, and on 7th September, 1935, under the heading: "In the pillory," printed the names of four inhabitants of Wonsheim repeatedly observed playing cards with a Jew in a public restaurant.

The Stürmer's strictures upon relations with Jews do not confine themselves to the realm of sex. In No. 28 of this year:

"The retired business man Freund from Versbach should be ashamed of his Jew-friendship. Public indignation has been aroused particularly by his social contact with the slimy Talmud-Jew W. Mayer-Rimpar."

The "German Labour Front" office in Cologne has posted on the wall, in the form of a "Wanted" or "Arrest" notice, photographs of women entering or leaving Jewish shops, with the words: "Fie! These traitors bought from Jews. *Who knows them?*"

Most inhuman is the Nazi pressure on "Aryan" shopkeepers to refuse to supply foodstuffs to the Jews. In the smaller towns and villages this causes the most desperate hardship. In East Prussia, a big milk and butter firm informed the Jewish community that it was prepared to continue delivering milk to Jewish families in spite of official discouragement, and that it would organise a special delivery service to avoid having to serve Jewish women openly on its premises. Next day the manager of the firm asked a representative of the Jewish community to come and see him and apologised for being obliged to abandon the scheme. "Events outside his control."

A letter received from Hessa:

"It is terrible, and we cannot leave here for my wife is being confined. That our windows are occasionally broken with stones is bad. But far worse is it that no one will serve us with anything. Not even milk or bread. If one of our neighbours were not compassionate enough to pass us necessities through the window, my wife would be dead. We tremble every day lest he may be caught. We tremble for him and for ourselves."

THE GERMAN PEOPLE IS AGAINST JEW-BAITING

The strength of the resistance to the official outrages against the Jewish population is shown by the frequent occurrence of denunciation even of well-known persons. Fresh in the memory,

because reported in the world Press, are the recent cases of the attack this summer on the young actor who played the lead in the propaganda film "Hitler-Junge Quex" by the Hitler-Youth organisation on the grounds that he and his sister had played lawn tennis with Jews, and the "dismissal," in November 1935, of Sahn, the Mayor of Berlin, already referred to. The best evidence, however, is still *The Stürmer*. Not a single issue but contains complaints about "Jew-lackeys."

In No. 40 (1935) is an outburst against the "Jew-lackeys of Stemmert." There is also an announcement that a member of the Vreden municipal council had to be dismissed for attending the funeral of a Jew. No. 42 (1934) complains: "Here in Münster, knowledge of the Jewish question leaves much to be desired. The farmers in particular pay no attention to it." No. 35 (1935) reports under the heading "Bourgeois Shamelessness," that a shopkeeper in Dinslaken accepted an apprentice from a Jewish orphanage. The correspondence column of this number contains similar denunciations and appeals to its readers for more. In No. 24 (1934), a woman tax-collector is threatened with dismissal for being friendly with Jewesses. No. 43 (1934) reports "The Shame of Kelsterbach," where "Jew-lackeys" are to be found in all circles. Also similar complaints from the Odenwald. "Erbhofbauern," that is, farmers whose families are by recent decree given a fixed heredity right to their farms, have accepted Jewish agricultural apprentices and *The Stürmer* demands they be punished by loss of their privileges. No. 11 (1935) contains outbursts against "Bocholt Jewishness," "Bruchsal Jew-lackeys" and "Mischief-makers in Commern who are impossible to convince that the Jews are the cause of our misfortunes." No. 1 (1935) is astonished that "in the Germany of to-day it is still possible for a Jew camouflaged by baptism to pull out teeth without being prevented." No. 8 (1935) reports that "in Corbach-Waldeck there are still people who can't tear themselves away from Jews."

No. 22 (1935), condemns the Jew-lackeys of Karlstadt and Königsbach, and is indignant that in Memmingen "degenerate Jew-lackeys have torn *The Stürmer* posters from the hoardings." It reprints an appeal to informers from *The Allgauer Beobachter* :

"Denounce the Poster Defilers !

"It has repeatedly occurred that base culprits have impudently torn down the posters of our old fighting organ against Jewry, *The Stürmer*. This is all the more despicable in that *The Stürmer* is issued by our old party comrade and leader of Franconia, Streicher. I request all S.A. and S.S. troopers, all party comrades, to make known the identity of possible culprits, those whose behaviour has shown them as real Jew-lackeys, in order that the activity of such traitors may speedily be brought to an end. Such base deeds make it appear that even in Memmingen there must be a great number of such Jew-lackeys, still to-day serving the ends of Jewish treason. This is why S.A., S.S. troopers and party comrades should denounce them to me, and see that our *Stürmer* is spread everywhere."

The Stürmer is particularly fond of printing letters containing such denunciations. An issue of September 1935, under the heading: "Is the Little Jew harmless?" prints the following letter:

"Dear *Stürmer* !

"I feel that you cannot too strongly combat the false impression still prevailing in our rural districts about the Jew, particularly, the so-called 'Little Jew.' Again and again in my capacity as instructor and in my propaganda work against the fatal and annihilating power of Judah, I encounter among my fellow-villagers such comments as: 'The Little Jew can't be responsible for our misfortunes, he's just-as badly off as we are !'

"It is difficult to convince our peasants that precisely in these little Jews they have before them the advance guard of Judah, who has done more to destroy peasant property and livelihood than many other causes put together.

"Anyway our little village is now 'Jew-purged,' inasmuch as no more Jews live here now.

"... It goes without saying that after the Revival of our people started the Jews here too hid in cowardly fashion in their

warrens. The fact that a few months later in tattered clothes and with woebegone expressions they started to sneak about the farms (less to do business than to excite the pity of our good-natured villagers) is quite typical for these representatives of 'The Chosen People.' And when one remarks the behaviour of some of our local people towards the Jews, one can only conclude that the Jews here locally have completely attained their aim, that of exciting the pity of the population."

Also in a September 1935 issue is a letter denouncing the nurses of a children's clinic in Düsseldorf:

"Up to a short time ago the Children's Clinic of the Medical Academy still successfully resisted everything connected with the Science of Blood and Race. A large number of the Red Cross nurses there remained deeply attached to their chief, a full-blooded Jew named Professor Eckstein. . . . In their blind loyalty, the nurses went so far as to check whether the instructions of their chief were in fact being carried out by his non-Jewish colleagues.

"One day all this marvellous harmony ran into a sudden snag. A lot of naughty students refused to go on listening to the Jew's lectures and Eckstein had to pack his trunks.

"What heartbreak for the devoted pack of sisters when the hour of the master's leave-taking approached! With a few exceptions they all went into his room and took a touching leave!!!

"But this wasn't by any means the end of the matter for these German Red Cross nurses. A collection was started; in fact sums as high as ten marks were subscribed—by the dear good sisters. Well, what about it, dear reader, you'll probably say: Why shouldn't German fellow-citizens of ours collect money, which doubtless was devoted to the Welfare Funds. But alas, dear comrade, you are in grievous error in spite of the natural logic of your supposition. This money was not meant at all to help needy Germans. Oh no, listen and be astonished! These sisters used the money to buy with it a medal of purest, noblest gold, inside which was set a picture of the Düsseldorf children's clinic, and this precious gaud was then presented to the Jew Eckstein by his German sisters in unforgettable memory!

"By the way, this is 1935 we're writing in and not long before these good sisters themselves had received their new medallion of service. Engraved on it is a German eagle bearing the swastika on its breast!"

Articles like these, involuntarily testifying to German sympathy and humanity, are to be found not only in *The Stürmer* but in the entire Press of Hitler Germany. Such publicity means, it must be realised, dismissal and the stoppage of relief for those concerned. And—in the background—the concentration camp. This is known to every German who opposes Jew-baiting in any form. The fact that, nevertheless, tens of thousands do not hesitate at the greatest personal risk to sympathise with and succour those persecuted is not only a manifestation that goodness exists in Germany, as among all peoples; it is an indictment of the hollowness of a system that enforces a hatred the people without it would not feel. Little things, like foodstuffs passed through an open window at dead of night, demonstrative visits to a Jewish doctor or a Jewish shop, the secret tearing down of a Jew-baiting poster, or the open hostility of a factory staff, these are not only evidence of fundamental humanity; they are proof that it will assert itself despite the most rigorous tyranny. No Gestapo agent, no *Stürmer* calumny, no ban nor threat can deter the daily increasing number of those who disapprove, those who react in disgust against the system, those who have seen through into the hollow purpose of the policy of Jew-baiting. This is the Other Germany. This Germany, “illegal” for the time being, is the true Germany, the Germany of to-morrow which will not only give back liberty to the German people and peace to the world, but which also will purge Germany of the shame of the Yellow Spot.

THE YELLOW SPOT

As has been written of the fate of the Jews in Nazi apologists have explained their policy as a removal of undue Jewish influence; excesses have not been officially encouraged, they have disappeared. What is the position of the Jew in Germany today? Answered for the first time in *The Yellow Spot—The Middle Ages*.

This is the first authoritative and complete document on the subject. Every side of life in Germany to-day is included including the statements of eye-witnesses and the respondents, but being chiefly based on decrees of the official National Socialist Press.

One special section deals with the expulsion of Jews from business, the army, state and municipal employment, cultural professions, and the forced sale of Jewish property. It also deals with the deprivation of citizen rights, the prohibition of entry of Jews of public places such as swimming baths, exclusion of Jewish children from milk distribution, the hospitals; others deal with the position of the Jew in the pillorying of cases of so-called "race-defilement," and Anti-Semitism to children in elementary schools.

There is an exhaustive examination of the *Stürmer* and other Nazi publications, with quotations from Nazi leaders exposing their pretence that they are not officially encouraged. The Jews in concentration camps are also described. Lists are given contrasting the popular with the official attitude to Jews and are given of the resentment of the population at the the Jews and of official punishment of "Jew-lovers."

The book is fully illustrated, principally with pictures from the official German Press; it provides a complete and interesting one of the most amazing chapters in modern civiliza-