

**NATIONAL - SOCIALISM**  
**and its**  
**JUSTIFICATION**

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by  
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If today there are Germans in foreign countries who oppose the great spiritual awakening that occurred in Germany without understanding it, this has its reasons. If, however, the outside world obstructs its actual consummation with aversion and real hostility, this also has a cause.

The following pages shall be a discussion of these reasons and causes. Their aim is to lead the reader from the historical background through the present day into the future, and to render comprehensible these tremendously important occurrences.

To the inevitable and eternal opposition, it should be stated in advance that this wave of a new order in Germany is no longer to be withstood. All the humanistic, liberalistic and pacifistic theories are not only outlived and outworn;—they have never even served their purpose. These are the obstacles and obstruction in the path of the young powerful communal co-operative work to be done in the world. The elimination of these obstacles and obstructions is the first duty of every upright and honor-loving individual.

Adolf Hitler appeared before the German people as the man finally to realize and consummate their longing of a thousand year's duration. With his national-socialistic movement he constructed the constantly song "great German Fatherland" in which we wish to live as "a unified nation of brothers".

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## HISTORICAL PREFACE

**T**HE German people demand to be allowed their own pursuit of happiness. Every people has the natural right to live in its own territory—held together by ties of blood—to live in a free state according to free self-determination. This fundamental right of self-determination is older than time.

The history of the German people is a battle for the Reich, for the unity of the Germans. — A word about history: History does not mean simply the recording of wars, of battles or historical happenings and names of rulers. History is a reckoning with happenings, in which generations before us have battled with their problems. History is the recording for posterity of great ideas and ideals, of the fate-ruled relationship between peoples and their influence upon another. History shows the peoples the mistakes of the past and should help them in profiting by them. True history promotes peace and cooperation between peoples.

As a typical fault of the Germans we have the striving in different directions, their “particularism.” The opposing forces have always had their play within the unity of people, Reich and state. Where formerly were the princes, dukes and kings, we saw these separating forces since 1918 in the political parties, the separatists in the Rhineland, personified also in Bavaria’s former Premier Held.

The enemies of German unity have always been known to take advantage of this weakness of the Germans. The Westphalian peace treaty (ending the 30 years’ war) is a typical example. This pact became the basis for the system of small states within Germany and their “particularism”. Cardinal Richelieu, secretary of state of Louis XIII is supposed to have left a political will to his successor in which he demanded that

Germany be kept in the disunity of small states to assure the predominance and "security" of France.

Actually there seems to be plenty of proof for the existence of such a political will even in our time. The French writer Jacques Bainville, who in 1915 published the book "Histoire de deux peuples," says: "According to the calculations of the French inventors the Reichstag (Parliament) created by the Westphalian Peace Treaty was the guarantor of German weakness. The composition of this parliament was deliberately made complicated. French diplomacy constructed its machinery in such a way as to render impossible any serious attempt at establishing a unified government in Germany. . . . The only task of the French deputies at the Reichstag of Regensburg was to nurse the seeds of dissolution which were already apparent in Germany. Germany was given a liberal constitution intended to perpetuate the German anarchy. In other words the intention was to make use of a parliamentary regime in Germany in the interest of France."

The destructive designs against German unity we find today in the shameful pact of Versailles and in the Weimar Constitution. How well the enemy used this German Particularism—up to Hitler's rise to power—is also shown by Bainville, who says: "The partition of Germany and the exploitation of German particularism was driven to the utmost. Germany was ripped apart into small fragments and divided according to the interests of the other powers until it finally resembled a broken-up mosaic. It was called the despair of geographers. The instigators of the Westphalian peace pact had built upon German disunity, the jealousy between the various German princes and tribes, an intricate system. Germany as a nation seemed smothered forever."

Emperor Ferdinand III warned the German princes of this policy. They did not see the danger. Bainville reports in this connection: "The Germans did not comprehend this warning. They enjoyed their anarchy, what is more, they boasted of it. They seemed to discover some national peculiarity in this constitution, designed by French diplomacy and imposed upon them by foreign powers. Their judicial experts

wrote long treatises about it and succeeded in discovering the origin of this constitution in the basic laws of the old Germanic tribes. An astonishing accomplishment. The German people at the time did not realize what was happening. They did not understand why France should take so much interest in their freedom. Only in our days have they discovered the truth."

Yes, today the Germans have recognized the origin of their troubles and the destructive designs of the enemy powers. Not lawyers, not glib-tongued politicians, prating of humanity, nor moralizing priests in politics have succeeded in giving the German people a new consciousness of unity. Adolf Hitler, the man of the people, with strong hand successfully created what centuries of efforts and the Weimar constitution failed to attain: Unity of people and empire. Parliament and the system of small rival states have forever gone out of existence. In unfeeling instinct the German people have recognized their leader. Therefore the hatred of the enemies against the people and the leader, standing inseparably together. The same hatred and the same calumnious propaganda were experienced also by Bismarck, the founder of the Second Reich. The destructive fury of the enemies came to an explosion with the outbreak of the world war. Terrified we recognize today the designing, inhuman cruelty with which the enemies and the self-declared powers of humanity treated the German people. We recall the blockade, the rape of German provinces and colonies and the impoverishment of Germany through the inflation and many other injustices.

In 1914, during the advance of the German armies, the French dug out the political will of Richelieu. In the following are some excerpts from French writers and poets: Georges Blondel: "What a beautiful opportunity to partition Germany!" Reclus wrote: "Germany in pieces!" Chauveau demanded the annexation of the Rhineland; Dimier asked for the establishing of a Rhenish-Westphalian workers republic and wanted the slicing up of Germany into 44 small states; the poet Choriol de Ruere said: "We shall get it—the German Rhine." Several fighting groups were founded which had as

their goal the annexation of the Rhineland and the dismemberment of Germany. There we have the French imperialism of which the world press reports nothing.

### RELIGIOUS OPPOSITION TO GERMAN UNITY

**B**ISMARCK who through the war of 1870/71 in spite of all obstacles succeeded in forming the Union of the Reich out of small rival states was through his discharge at the hands of Emperor William II prevented from giving a strong foundation to his work. And his successors did not listen to his warnings; they did not even hear the threats of the enemies of the empire.

A priest of no less political scheming than Cardinal and State-Minister Richelieu was Pope Pius IX. On the occasion of a pilgrims' meeting in 1874 this Pope spoke words similar to those we find in Richelieu's political will: "Bismarck is the snake in the Paradise of humanity. This Empire (Reich) which, like the tower of Babel, was erected to spite God, shall perish for the glorification of God . . ." These were prophetic words as we have heard them before and after the world war from other priests in politics in other form but containing the same threat.

Erzberger, the leader of the Catholic Center party, who also conducted the armistice negotiations had the following to say: "The German revolution broke out at the very moment which we had foreseen. . . . This revolution emanates from the people that we know . . ." And the Centrist leader Nacken confirms these words when he says: "We of the Center party have made the revolution. . . ."

That is terrible evidence and only part of the many available proofs. These admissions show clearly the anti-German sentiment of these political priests and their organization—the Center party. No wonder then, if the individual not knowing these documents, does not understand the measures of the German government against the priests and the suppression of the Center party and feels puzzled or even antagonized.



The following excerpts and admissions are intended to give the reader an idea of the dangerous policy of leading priests. These will at the same time show the neglect of duty on the part of these priests in the spiritual care for their charges.

The widely known prelate Dr. Kaas, at the convention of the Center party on October 27th, 1924, in Berlin, expressed himself as follows: "Nationalism is the heresy of the 20th Century." The very same prelate at Treves said to the French delegate Colonel Cochet: "When at last will you throw out the Prussian rabble?"

In the Third Reich all separatism has ceased, even that of prelate Kaas. The Jesuit father Muckermann writes in "Germania" on July 26th, 1924: ". . . Bolshevism is an often misunderstood and more often entirely ill-directed but fundamentally nature-born youth movement of new humans. To try to prevent the rise of people who have become self-conscious would be a stroke against nature." And there is Dr. P. Christomus who writes in the "Bayerischer Kurier" of March 8th, 1930: "The Czar is dead . . . his place was taken by Bolshevism with its bloody inhuman persecution of all religion . . . But may not in that repose the religious mission of the irreligious Bolshevism, in that it causes the often involuntary and innocent carriers of schismatic thought to vanish, clear the slate, as it were, and thereby offers the possibility of spiritual reconstruction? There we have the power that always will the evil and yet creates the good."

The priests in politics are against National Socialism but they are in favor of anti-religious Bolshevism because it may "clean the slate." How these priests reason in this connection is shown by Father Picotin (in the Small Catechism, published by Guirodet, Paris 1929): "And so, my dear child, would it be of great importance to the benefit of the soul to re-establish the holy Court of Inquisition?" — Answer: "Yes; that is one aim to be followed by all faithful people." — "What is the advice of the fathers in this connection?" Answer: "One must wipe out through death, slay, burn, tear to pieces, tie to the wheel and massacre. . . ."

Whether these priests knowingly or involuntarily have strayed from their office of caring for souls shall not be discussed here. That may be left for the reader to decide.

That these spiritual advisers have neglected the caring for souls, their real mission, is a fact that simply cannot be overlooked by the most credulous. The growing number of godless people, of desertions from church, neglected morals, the rising tide of crime—they all show that these priests are not only not “infallable” but that they have failed in their high mission by mixing into politics and worldly affairs. And through this many people—and not only in Germany—have lost confidence and faith in the teachings of Jesus Christ and his disciples.

The most weighty reason probably may be found in the apathy shown by the church towards the misery and suppression to which the people have been subjected through years. To the movement towards national unity many priests have shown decided opposition. They called it heresy. They refused religious burials to National Socialists (Nazis). And so they lost contact with the people. They misjudged the momentum of National Socialism, emanating from the innermost souls of the people. They did not sense the deep godly yearning with which the people strove finally to attain unity. These spiritual advisers prepared to remain cool, calculating matter-of-fact men.

For fourteen years the Center party with the priests had a deciding word to say in the German government. That would have been the time to guide the fortunes of the German people to higher spheres. Instead they joined hands with the Marxist freethinkers and celebrated orgies even under the chancellorship of the Catholic Dr. Bruening. Corruption, separatism and demoralization were the result of this statesmanship. Despairingly, the people viewed this debasement, seeing no escape. As often before in German history a savior arose at the eleventh hour, this time through National Socialism—Hitler.

A storm of indignation swept through the world press when the race and sterilization laws of Germany became

known. From the pulpits the priests (Faulhaber) preached against this barbarism because the results of these laws will assure the future of the German race. That, however, the priests want to prevent. Small wonder, therefore, if the German people speak of ill-will, even enmity of the priests against everything German.

Once there were priests who enthusiastically marched at the head of the defenders of the German people and its freedom. That was in the Tyrol in the fight against Napoleon. Today these priests seem to have fallen prey entirely to materialism and hate. Honor, faithfulness, sincerity, respect of authority, respect of the generations that are the foundations of a healthy religious nationality (Volkstum.) The international wave of sensuality had also deprived the priests of their understanding of these values. Nowhere have we seen them in a successful fight against the filth in literature, theatre and film which threatens morals, health and the existence of cultural values. They have exchanged the Gospel for the political catch-word, and the House of God for the stage of politics. In this also the National Socialist revolution became a necessity. Reichsleader Adolf Hitler has led the priests back to their real mission, i.e.: to preach the Gospel and to confine the Church to its original tasks.

With regard to the Church, Reichsleader Hitler said in his Reichstag speech of January 30, 1934: "Nor less fundamentally decisive is the new relationship between the state and the two Christian confessions. Filled with the desire to give the German people the great religious, ethical and moral values anchored in the two Christian confessions, we have abolished political organizations and by doing so have strengthened religious institutions. For an agreement with the powerful National Socialist state is more valuable to a church than the conflict between confessional political societies, which in their coalition-conditioned policy of compromise always must barter personal advantages for members of their party at the cost of sacrificing the ideals of inner religious feeling and national consolidation. At the same time we are hoping that the uniting of the various national Evangelical

churches to a uniform Evangelical Church of Germany will satisfy the longing of those who, because of uncertainty of Evangelical life, feared a weakening of the Evangelical faith.

Thus the National Socialist State has shown its respect for the Christian confessions during this year and expects the confessions to respect equally the strength of the National Socialist state."

In connection with the signing of the concordat between Germany and the Vatican, "Osservatore Romano", the organ of the Vatican, in No. 173 writes: . . . "The Catholic Church is thereby recognized in full possession of its liberty to which it is entitled on the strength of its own nature and its divine mission." The "Schoenere Zukunft", 46, 1933, writes: "The religious importance of the concordat just concluded is tremendous if we consider that one must go back to Pope Eugene V, that is, a century before the Reformation, to find such a concordat between the German Empire and the Holy See. The event, therefore, is of historical importance."

With regard to the sterilization laws, Hitler says in the same Reichstag speech: "Another heavy burden is the army of those who, diseased by heredity, constitute a negation of national life."

"The state will have to take truly revolutionary measures. It is the great merit of the National Socialist movement that already in the past it attacked this danger of slow decay of the nation by legislation."

"If there is opposition against this legislation—especially from the churches—I have to reply: 'It would have been more appropriate, more honest and more Christian to have opposed in the past decades those who intentionally annihilated healthy life instead of carrying on a mutiny with those who wanted to do away with disease. The laissez-faire in this sphere is not only a cruelty against the individual innocent victim but also a cruelty against the whole of the nation. If the development should go on as in the past hundred years, the number of those under public welfare would dangerously approach the number of those who could still support the community. It is not the

churches that feed the armies of these unfortunate ones, but the people must do it. If the churches should be ready to take care of these people inflicted with hereditary disease we would be only too glad to give up their sterilization. As long as the state is obliged to take from the citizens enormous sums of money — surpassing the sum of three hundred and fifty million marks per year in Germany today — in order to support these pitifully diseased people, it is forced to remedy conditions. The state must see to it that such undeserved suffering is not transmitted from generation to generation and that millions of healthy people are not to be deprived of the necessities of life in order to support millions of diseased people.”

### THE POISON IN THE BODY OF THE PEOPLE

Far more dangerous than the fanatical leaders of France and the priests in politics was the Jew within the economical and cultural life of the German people. We give the floor to the Jew:

“A Jew has tried to stabilize the feudal system by building the ideological groundwork for the “Christian state.” Jews stood in the front ranks of the Bourgeois “revolution”; they took part in the formulation of the Reich constitution; they have propagated the Kaiser idea. It was a Jew who headed the Kaiser-delegation to Berlin and in Versailles handed the Prussian king the imperial crown in the name of the German people. The national-liberal movement was spiritually and in organization strongly influenced by Jews, likewise the liberal movement. Ideology and organization of the German social democracy in its present form are unthinkable without the assistance of Jewish creative forces. And it was also a Jew who wrote the constitution of the Republic.

“In all historical tendencies that have made themselves felt in the present century Jewish spirit has contributed. If history could be considered as simply the play and counterplay of free spiritual forces one would be tempted to say that the Jew has “made” the history of Germany.

"Past the period of the German downfall and to the last years of the post-war times we find the names of Hugo Preuss and Walter Rathenau. Preuss is one of the creators of the work of Weimar, for he designed the new constitution. Jewish publishers of books and newspapers, Jewish journalists of renown have in the past era worked in the front lines at the construction of state, economics and culture in Germany and Austria. The climax of this extraordinarily conceived and in form superlatively written book, disclosing the love, yearning and suffering of Jewry, is undoubtedly the chapter about the German, European—and Jew: Walter Rathenau."—(The "Neues Wiener Journal" in a review of the book "Jews in German Politics" according to "Deutsche Nachrichten" of March 2, 1930.

Before we deal with these statements let us hear a word from the "German European" and Jew Walter Rathenau. In his article "To France" (Nachgelassene Schriften, Vol. 1, publ. by Fischer, Berlin) Rathenau wrote on Feb. 2, 1920: "France today is politically very strong owing to its large and victorious army and through powerful alliances. Even if those alliances with Italy, England, America last 500 years without loosening up for a moment, every seeing man must give France the advice: Do not depend on them. Destroy Germany in the actual sense, kill its people, settle other people on its land. It is not enough to partition Germany into small states. If you want to dishonor your neighbours, then destroy them so that their memory perishes. Enough powerful people will remain; if one of them rises against you at a monaure not at the zenith of your power it will in its fight against you recall the humiliation of Germany and hold this memory against you. Destroy the memory by destroying the German people."

In his book "Review of the Threefold Revolution," p. 6, the same Jew writes: "Prometheus Germany. Even if you never break the chains holding you to your rock, if your blood which you owe to your God in shame and pain flows over the earth,—suffer, suffer the great blessing which few strong ones attain. No longer pursue happiness, for yours is a dif-

ferent fate. Not revenge, not power nor wealth will buy your freedom. Be hated and do not hate, be slandered and do not defend yourself—Sampson Germany. Your eye is blind, your brow is bald; use your titanic power against yourself. You will never tear down the pillars of the earth, the judgment is not yours—Ahasuerus Germany. You have not the power to die. German feet will wander over the earth in search of a home. You will eat bitter bread and your home will not be your fatherland. You will be chased away from strange doors for the light in your tired eyes. What do you know of your fate? You are prisoner and doomed, and when the hands of men let you go you will fall into the hands of God.”

Such hate, such blood-curdling cruelty only a Jew can utter. Those are the wishes of the German “friend of the worker.” That man was once the German foreign minister. The humanitarian, praised by the world press. Of these truths the liberal democratic world wants to know nothing. And yet they show so clearly how a world famous “German” Jew wanted to thank the people whose guest he was.

He was a baptized Jew. However, he remained a son of the desert. Blood is thicker than water. The fact that Walter Rathenau could hold the position of foreign minister shows clearly the diabolical cleverness and the cynicisms with which a Jew succeeds in creeping into the confidence of the people. Trustingly the German People looked to the Jews propagating the “Kaiser idea.” Even the emperors considered the Jews their most faithful subjects.

What more could the Jews want? They had complete equality, and that became fatal for Germany. Triumphantly the Jew writes: “In all historical tendencies that have made themselves felt in the present century Jewish spirit has contributed. . .” Who can blame the German people for excluding the Jews from political life? Events were different from what the Jewish periodical “Der Jude” expected in the January number of 1919: “The collapse of these three powers (The Russia of the Czars, the German Monarchy and Clerical Austria) in their old forms, therefore, means a con-

siderable simplification of the conducting of Jewish politics.” “Only the new Germany of 1918 will be in a position to understand the problems and demands of the Jewish people.” That was the Jewish “Climax of an extraordinarily conceived work, the love, yearning and suffering” of the Jews as personified by Rathenau.

Today they have to be satisfied with less. The foreign press, especially that of America, feel called upon to come to the aid of the Jew. Would it not be wiser first to sweep at their own door? If this press feels entitled to criticize measures taken in Germany they would render a greater service to their own people and country by sticking to the truth and thereby showing their fellow citizens the dangers with which they themselves are beset.

Professor Lester F. Ward in his book on “Sociology” cites the following words of the journalist John Swinton, spoken at a press dinner in New York: “There is in America, with exception perhaps of the small towns, no independent press. We journalists all know that. Not a single one dares to express his own opinion, and if he would do so he would find that it never would appear in print. I am being paid \$150 by the paper for which I write for not expressing my thoughts and for keeping them to myself. Others are being paid a corresponding amount for the same duty. Should I try to have my own opinions printed in but a single copy of my paper I would be discharged at once.”

“Whoever would be foolish enough to try to express his own thought would soon find himself without work and would have to turn to a different occupation. It has become the duty of the New York journalists to lie, to threaten and bow before the money bags to disclaim their country and their race in order to be paid and earn their daily bread.”

“We are the tools and the vassals of the rich who remain in the background. We are the puppets; they pull the wires and we dance. Our time, our ability, our talents, our life, they all belong to these people. We are part of the spiritual prostitution.”



That is the statement of an American journalist. What freedom of press means we hear from the Jew Ludwig Boerne (Lowe Baruch) in letter 78, Collected Works, Vol. 2, p. 33, publ. in Paris, March 1, 1832: "Onward, Israel! The walls of Jericho have crumbled before the trumpets (Jos. VI-20) but there is not a word of truth in it. By trumpet the Holy Book meant freedom of press. Before that even the wall of tyranny will fall. And read the chapter of Samuel and Saul twice, ten times, a hundred times. Adieu."

Following is the song of triumph of the European Jew of the Americans: L. Levinsohn in the "Juedisches Echo," No. 19, 1927, says: "Science the difference between him (the 'American' of Jewish Faith) and his fellow citizens in theory is so small it should be likewise in fact. Our American friend of Jewish faith may be blond and straight-nosed, he may in language and behavior be admirably his equal, he may have a son at Harvard and a daughter at Vassar, he may have changed his name. But when he presides at table the guests will be Levinsky and Rosenfeld; at his breakfast table in the Club (we may safely take him to be a business man or lawyer) there will be voices that can still be heard in Jewish prayers and songs. His sons and daughters will have non-Jewish college friends. But these friendships will at the end of college time vanish, with all outward appearances of mutual agreement. He has a clandestine love for the pre-War Germany of the Rathenaus, Dernburgs and Ballins, although he has given himself, his money, the blood of his sons to the cause of the Allies. He feels—and he hardly dares to confess it to his own soul—a shade of tolerance toward the Soviets, who have suppressed the pogroms and given the Jew complete civil equality. He is American, 100 percent American. And yet he reacts in political questions with a second, and international consciousness. In extreme cases he deplors this international prejudice. But it remains."

How the Jews expected the completion of world domination to come about can be gleaned from the New Year's article of the "Juedische Pressezentrale Zürich" No. 511, 1928: "The biblical parable of Joseph and his brethren in gigantic

proportions is being enacted on the other side of the ocean,—of the brother chased over the sea, of the slave of the sweat-shops who has become a ruler in the most powerful country on earth who saved his once rich brothers from bitter distress.”

“The American immigrant, the ‘stone rejected by the builders has become the keystone,’ the keystone also for Israel.

“And Ahasuerus looked dreamingly upon the apocalyptic field of numberless towers of Babel reaching into the clouds on the banks of the Hudson, upon the endless masses of people in this beehive of activity, children of his people who in scarcely a generation from the ghetto rose to be the greatest builders of all time—and he fathoms the wisdom of the Lord.

“And he visions the small world-ruling island of Albion (England) which with wise statesmanship directs five continents according to its will—and there he sees the sons of his people rise to celebrated masters of this statecraft and recognizes the last purpose of the vision.

“He tears the curtain away from the future—and Ahasuerus has unheard of visions—a powerful Jewdom in the center of Asia, celebrated as helper in the resurrection of the Chinese Colossus, the giant shadow of which falls across the entire earth—fairy-like heads flame up.

“The terrors of the Galuth disappear.

“Israel has become one in spite of its dispersion, but the spiritual hub of humanity becomes Jerusalem.

“All these tremendous sources of spiritual, moral and material forces stream to the original homeland.

“Ahasuerus, staggered, senses the relationship of the great happenings and with new courage he passes the milestone 5698 and more confident than ever before he murmurs his age-old blessings—of the redemption and the salvation!”

Oh, America, your “tremendous sources of spiritual, moral and material forces stream toward the original homeland!” Is that not Palestine, Jerusalem, “the spiritual hub of humanity?” Is that not a crime against the sacred humanitarian feelings of the Americans, especially the crime of Mr. McDonald, the Commissioner for Jewish emigrants?

Rabbi Fischl says in "Our Jews," in "Leipziger Israelitisches Familienblatt" No. 3, Jan.15, 1926: "But that (the adjustment to other peoples) we do not want. As long as there is a soul or a breath left in us, as long as Jewish blood still runs through our veins, we shall proclaim ourselves to be Jews. We shall think as Jews and proclaim Jewish thoughts all over the world, that they may not fall prey to the vices of the century."

### JEWES AS DEFILERS OF THE RACES

If race defilement has to be treated here, it is because the crimes of the Jews against Aryan women, especially German women, have to be established to show the necessity for the race laws of the Third Reich.

The following confessions of Jews show the conscious striving to undermine and destroy the sexual morale of the German people.

The Jew Dr. Weininger in his book "Sex and Character" (1914) writes: "The German Jew lacks the inner decency with the result that he has no dignity of his own and no respect for his other self. There is no Jewish nobility, and that is the more remarkable, for with the Jews there has been inbreeding. The true Jew possesses no own self and, therefore, has no individual kind. The Jew is forever more lusting, more wanton than the Aryan man."

The Jewess Anselma Heine glorifies the Jewish voluptuousness in the Jewish "Literarisches Echo" (Vol.1912-13-No. 3) in writing about the Jew and poet L. Jakobowski: "Suddenly I discovered with him the age-old painful trait of his race. It was a revengeful delight to him to show his power over women, and never did he play the plebian better than when he boasted by brutal force to have subdued the fine women of the blonde nobility." According to the Talmud this bestial lust of the Jew means:

"The Jew may violate the non-Jewess. The defilement of the Goya (non-Jewess) is no adultery, and permitted for the Jew." (Jad.Ca.2.2.)

How the Jew exercises the art of seduction on the Aryan women is explained to us by the Jew Asser in the book "Biarritz", Chapter "On the Jewish Cemetery of Prague":

"We must demand free marriage between Christians and Jews. Israel can only profit thereby, even if it pollutes its blood. Our sons and daughters may marry into the mighty families of Christendom. We furnish the money and in exchange obtain the influence. The Christian relations will have no influence upon us, but we shall have that influence upon them. That is one part. The other is that we honor the Jewish woman and exercise our lust rather on the woman of the enemy. We have the money, and for money even virtue is for sale. A Jew must never make his daughter a whore. If he wants to sin against the sixth commandment, there are enough of Christian girls."

In the novel "The Tunnel" by Bernhard Kellermann (published by the Jewish Publisher Samuel Fischer) we read:

"S. Wolf was the prototype of a gentleman. He had but one vice and carefully hid it from the world. That was his extraordinary sensuality. The blood began to crackle in his ears whenever he saw a beautiful girl.

"Once at least every year he came to Paris and London and in both towns he had his girl friends. Often he would also bring along "nieces" whom he would transplant to New York. The girls had to be young and blonde. S. Wolf in this manner revenged the poor Samuel Wolfson (his father) whom the competition of well built tennis players and large monthly stipend had years before put out of the field with all beautiful women. He took revenge on that blonde race which had formerly stepped on him. And he compensated himself particularly for things he had had to forego in his youth."

The public danger from these Jewish lustlings has been proven in criminal trials. In the trial of the Jew Louis Schloss in Nuremberg, a merchant and manufacturer, Bauerngasse 18, the following evidence came to light: "For years Schloss had enticed young blonde girls of 15 to 17 years of age to come to his home and had violated them in the most

sadistic manner. He undressed them, tied them up, whipped them and attacked them. Moreover he burned the initials of his name into the flesh of their bodies with a red-hot wire. He used to stimulate his sensual appetite by a collection of shameful photos and a whole library of obscene books.

His Jewish lawyers Dr. Rosenfeld and Dr. Rosenthal demanded his acquittal before the law on the grounds of hereditary predestination of the accused. The Jew Schloss, however, led an entirely normal life with his Jewish wife. A Jewish girl which his hirelings had furnished him was rejected by Schloss. More details about this trial are contained in Alfred Rosenberg's book "The Morass."

Another infamy was brought out at the trial of the Jew Otto Mayer, also of Nuremberg. Otto Mayer, former district judge and later legal adviser of a Jewish society, also played the role of a despoiler of young girls. His blonde saleslady, Josephine Fiedler, whom he trained as procurer, was forced to assist him in his cruel doings. He dealt mostly with blonde girls from 16 to 18 years. He used to crucify these victims. In a state of utter nakedness he tied them to a wooden cross, built for this purpose. His procurer had to cut stigmata with a knife into hands, feet and breasts.

All Israel sticks together. So it was at the trial of the Jew Otto Mayer. The united efforts of the Jews resulted in the sadistic Mayer's getting off with only 5 months of prison. In Talmud we read (Midrash Talpioth p. 225): "Jehovah created the non-Jew in human form so that the Jew might not need servants of animals. The non-Jew, therefore, is only an animal in human form and destined to serve the Jew day and night."

Of such documentary cases, as above, there are many more. The doubters may be sure of that. This conscious defiling on the part of the Jews are perpetrated also in other countries. The idea that the entire Jewry can not be held responsible for the crimes of an individual is not in order. For the Jewish sexual reformers Sigmund Freud and Magnus Hirschfeld and others, celebrated by the world press and es-

pecially by the Jews, prove the premeditated striving toward a systematic destruction of all moral precepts within the people.

Thus the physician Sigmund Freud advanced the theory that all physical troubles and ailments have their last source in sexual matters, and that all the thinking and feeling of children can be traced to sex. Magnus Hirschfeld, the founder of the "World League for Sexual Reform," who also champions the intimate intercourse between members of the same sex, lectured on his unnatural tenets to school children down to 12 years. Before the specialistic Pupils' Union at the high school (Gymnasium) in Cologne in 1928 he said: "A natural sexual intercourse between youth, if no compulsion is enacted upon the other, is no sin and nothing dishonorable." With such scientific phrases the Jewish physicians know how to distort the most simple conceptions of right and wrong, and thereby to attain the complete dissolution of sexual morals. It would go too far in the scope of this booklet to cite all the writings, books, offices of consultation and committees created by the "sexual reformers" created to attain this end.

But another confirmation we find in Talmud, Sanhedrin 52b: "Moses forbids adultery only with the wife of the neighbour, i.e. the Jew, but not with the wife of the Akum (non-Jew)". Jad.Chas.2,2.:" A Jew may violate a non-Jewish girl, but he may not wed her."

About the Talmud we read in the "Allgemeine Zeitung des Judentums" (1917, No.45) that "the Talmud is characterizing the Jewish soul sharply and clearly." The Jewish Professor of philosophy Cohen, on April 8, 1888 before the criminal court of Marburg swore: "The precepts of faith and morals in Talmud are binding for the Jews; they stand as laws." Said Senator Dr. Meyer Ebner in the Rumanian Parliament, according to the "Ostjuedische Zeitung," July 14, 1929, No.1235: "For all Jews without exception the Thora, Talmud and its systematic interpretation the "Schulchan Aruch" is recognized in religious life. We Jews know of no dogmatic differences. Our strength lies in the rigid adher-

ence to the 3000 year-old tradition, in the loyalty to the unified faith, for which thousands of our forefathers have died the death at the burning stake and for which even today thousands would go to death with heart and soul.”

The “Juedische Press” of January, 1913 reports that Rabbi Dr. Mannheimer in Oldenburg in a lecture described the Talmud as the “Nerve centre of Jewry, and the home, the banner and school of Jewry and the training-school of its mental faculties.”

The examples advanced here prove entirely the justification of racial legislation in the Third Reich. Through this legislation the future influence of the Jews upon the education of the people, legislation, jurisprudence, hygiene, writings and art has been forever curtailed. In this connection it is interesting to know that in the Church law book (Codex iuris cononici) up to 1918 regarding dealings with Jews the following principles were laid down: “Christians should not use Jews as physicians or nurses, except in case of need. For the Church honors the body of the Christian, sanctified through the Holy Sacrament, and would not give it up to treatment by Jewish physicians.”

What the Church in its legislation thought to be wise until 1918—why should that not be conceded to the Third Reich to use for the protection of its peoples?

**REMEMBER THAT YOU ARE AN ARYAN!**



  
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An American translation of his own book.		
<b>Feder, Gottfried: Hitler's official programme</b>		<b>.50</b>
Publ. in London.		
<b>Fry, Michael: Hitler's Wonderland</b>		<b>2.00</b>
(What an Englishman saw in Germany).		
<b>Fry, L.: Waters Flowing Eastward</b>		<b>1.25</b>
<b>Fry, L.: The Jewish Question</b>		<b>1.25</b>
Both publ. in France.		
<b>Grant, Madison: The Conquest of a Continent</b>		<b>3.00</b>
(The book on the racial question of America).		
<b>Are These Things So?</b>	<b>paper bound</b>	<b>1.50</b>
Publ. by WAAJ	<b>cloth</b>	<b>2.00</b>
(An interesting light on things happening today)		
<b>Roth, Samuel: Jews Must Live</b>		<b>3.00</b>
(A judgment of a Jew over his own people).		
<b>The Protocols of the Learned Elders of Zion</b>		<b>.50</b>
(A book everyone should know).		
<b>Brinkley, Douglas: Germany Today</b>		<b>.10</b>
(An American's view of the New Germany).		

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