

Julius Streicher

Hitler

Philipp Rupprecht (Der Stürmer cartoonist)

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COMMUNICATION ARTS & SCIENCES

NOTE: This is a slightly edited version Chapter 3 of Randall Bytwerk's book *Julius Streicher: The Man Who Persuaded a Nation to Hate Jews* (New York: Stein & Day, 1983). I do not guarantee the complete accuracy of the HTML translation. This chapter provides a brief history of the newspaper. The other chapters of the book discuss Streicher's career and the various ways in which he promoted anti-Semitism. The material is copyright © 1983.

Der Stürmer:

"A Fierce and Filthy Rag"

Der Stürmer is the most infamous newspaper in history. For twenty-two years every issue denounced Jews in crude, vicious, and vivid ways. Although Streicher employed a large staff by the end of the 1930s, he always had the final say, "Streicher and the *Stürmer*, they are one and the same," he would say proudly.

In its early years there was little to suggest the paper's future notoriety. Streicher began it during his first major battle for control of Nuremberg Nazism in 1923. Anti-Streicher forces had held an "Evening of Revelations" on April 14, 1923, at which Streicher was charged with being a liar and a coward, of having unsavory friends, of mistreating his wife, and of flirting with women, the kinds of accusations that would follow him throughout his career. Streicher's response was to begin a newspaper. Later he described how he chose the name *Stürmer*. Wandering through the woods on a fine spring day he thought about what to call his paper. While resting under a fir tree, inspiration struck. He jumped up and shouted, "I have it! Since the paper will storm the red fortress, it shall be called the *Stürmer*." (1) The story is most likely an afterthought, but the title he chose was typically Nazi. Other party organs had names like *Der Angriff* (The Attack) and *Die Flamme* (The Flame), names suggesting action and forcefulness.

The first issue appeared in early May. Most of it responded to the charges his opponents had made, and in reasonably persuasive style, but the Jews were not ignored. The issue concluded: "As long as the Jew is in the German household, we will be Jewish slaves. Therefore he must go. Who? The Jew!" The next issue carried a vehement attack on Mayor Luppe, an attack continued in the third and fourth issues. By the fourth issue too, Streicher was printing more general attacks on the Jews. The seventh issue, appearing in June, was headlined: "Walther Rathenau: Who he was. What he wanted, What he did." Rathenau, a leading Jewish politician assassinated the year before, had been a regular Nazi target. The *Stürmer* had become a private weapon in Streicher's war against the Jews.

The First Issue of *Der Stürmer*

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The mainstay of the newspaper during the Weimar period was scandal. To maintain his readership Streicher had to provide a steady supply of interesting and fresh material, an enterprise in which he had surprising success. Early in 1924 he printed a notice that the paper's price was twenty pfennig, and that those newsdealers attempting to charge more should be reported to him. It was the spectacular that made it possible to scalp a weekly newspaper.

Most of the scandal at first was political, Mayor Luppe and his administration were accused of every manner of abuse of power. If there were problems with Nuremberg housing, it was the fault of Nuremberg Jewry. If there was unemployment, Jews were to blame. But Nuremberg politics was of limited interest to the growing numbers of readers outside Nuremberg, so Streicher turned to the standbys of sensational journalism, sex and crime, preferably together. Each new alleged case of Jewish rape or sexual criminality received eager attention from the *Stürmer's* staff. The sexual material naturally made it interesting to young people; the *Stürmer* became the Nuremberg equivalent to an American boy's clandestine copy of *Playboy*. In 1925 a gentleman who claimed to be neither Jewish nor one of Streicher's political opponents wrote to his own newspaper:

Streicher always presents an attention-getting piece of news in his *Stürmer*. He always brings something rotten to the light of day. He wants to keep his readers in constant suspense. But what do his readers want? Sensation and fifth. Streicher gives that to them. He floods his readers with tastelessness. And who are his readers? Mostly adolescents who are still wet behind the ears. Thanks to Streicher's "education" every lad is familiar with homosexuality and prostitution. One cannot blame Streicher for speaking about these matters. Every newspaper today does. The question is how one speaks of them. Streicher gives them great prominence. May not one be concerned when one sees the *Stürmer* not only in the hands of older students, but also in the possession of elementary school children?" (3)

The *C V. Zeitung*, a national Jewish monthly, made the same point in 1926, observing that many Nuremberg children read the *Stürmer*, and Mayor Luppe accused Streicher of publishing the "worst pornographic colportage literature."

Ironically, many early *Stürmer* readers seem to have been Jewish. After the war Streicher claimed Jews had given him valuable financial support by purchasing the paper. His statement is supported by an advertising circular from a Jewish newspaper in Nuremberg around 1925: "It is of great concern to the Licht Verlag that the *Stürmer* is very frequently read even in Jewish circles. We have found that large numbers of citizens of the Jewish faith buy the *Stürmer* and then take it home concealed in a copy of the *8 Uhr Blatt* or the *Morgenpresse*. THUS THE JEWS DIRECTLY SUPPORT THE *STÜRMER*.' (4)

Where did Streicher's material come from? Each week there seemed to be a new scandal to report, and when there was nothing new, he would rehash an old one. Most material came from angry readers or dedicated Nazis. When the police raided the *Stürmer* office in 1927, they found that the paper received more material than it could use. Most readers, a later report concluded, were not seeking payment, but wanted to air their grievances publicly. (5) Nuremberg was a large city, and the surrounding countryside was well populated, so there

was never a shortage of people out for revenge. Those who tried to sell information, in fact, were turned down. In 1926, for example, an anonymous correspondent offered to provide an incriminating letter from Mayor Luppe for five thousand marks, an offer the paper did not accept. Interestingly, Luppe received a similar offer of incriminating information about Streicher at about the same time.

What probably was typical of the source of much *Stürmer* material was later reported by Adolf Hitler:

One must never forget the services rendered by the *Stürmer*. Without it the affair of the Jew Hirsch's perjury, at Nuremberg, would never have come out. And how many other scandals he exposed!

One day a Nazi saw a Jew, in Nuremberg station, impatiently throw a letter into the wastepaper basket. He recovered the letter and, after having read it, took it to the *Stürmer*. It was a blackmailer's letter in which the recipient, the Jew Hirsch, was threatened that the game would be given away if he stopped coughing up. The *Stürmer's* revelation provoked an inquiry. It thus became known that a country girl, who had a place in Nuremberg in the household of Herr Hirsch, had brought an action against him for rape. Hirsch got the girl to swear in court that she had never had relations with other men--then produced numerous witnesses who all claimed to have had relations with her. The German judges did not understand that Jews have no scruples when it's a question of saving one of their compatriots. They therefore condemned the servant to one and a half years in prison. The letter thrown impatiently away by Hirsch was written by one of the false witnesses suborned by him--which witness considered that he could conveniently add blackmail to perjury. (6)

Since most material did not have to be paid for, editorial expenses were low. The Nuremberg police estimated that the *Stürmer* earned substantial profits, which were used to support other Nazi activities, a view common in Nuremberg at the time.

From its first issue, the *Stürmer* was directed to that lowest common denominator that Hitler thought the proper target of propaganda. Heinz Preiss, a young scholar who attached himself to Streicher after 1933, becoming his court historian, accurately described Streicher's intent:

Since he wanted to capture the masses, he had to write in a way that the masses could understand, in a style that was simple and easy to comprehend. He had recognized that the way to achieve the greatest effect on an audience was through simple sentences. Writing had to adopt the style of speaking if it were to have a similar effect. Streicher wrote in the *Stürmer* the way he talked.... The worker who came home late at night from the factory was neither willing nor able to read intellectual treatises. He was, however, willing to read what interested him and what he could understand. Streicher therefore took the content from daily life and the style from speech. He thus gave the *Stürmer* its style, a style which many intellectuals could not understand, but which fundamentally was nothing but the product of his own experience gained over the years. (7)

His sentences were in fact far shorter than the average for written German, and his vocabulary was elementary. There was never much doubt about what Streicher had to say--he avoided nearly every qualifier. As editor Ernst Hiemer put it in 1935: "The *Stürmer* is the paper of the people. Its language is simple, its sentences clear. Its words have one meaning. Its tone is rough. It has to be! The *Stürmer* is not a Sunday paper. The *Stürmer* fights for truth. A fight is not fought with kid gloves. And the truth is not smooth and slippery. It is rough and hard." (8)

Not only was what Streicher said simple and blunt, it also was repeated endlessly. A single issue might have half a dozen articles on the same theme. Major topics recurred so often that a reader had only to read a few issues before he encountered nearly all the arguments in Streicher's anti-Semitic arsenal. New evidence was always provided, but only rarely new arguments.

Streicher also realized the value of visual material. The message of a cartoon or photograph could be absorbed in seconds, not the minutes necessary even for the brief *Stürmer* articles. The first issues, it is true, carried no illustrations, but by 1925 he was running cartoons in nearly every issue, and in 1930 he added photographs.

The cartoons were certainly the most striking element in the *Stürmer*. Early in the publication of the paper Streicher discovered a cartoonist of outstanding crudity, Philipp Rupprecht, who under the pen name Fips became identified with the *Stürmer* almost as closely as Streicher. Immigrating to Argentina after World War I, Fips had worked as a cowboy on a cattle ranch. He returned to Nuremberg around 1924 and was hired by the *Fränkische Tagespost*, a newspaper affiliated with the Social Democrats. Sent to cover the second Luppe-Streicher trial with instructions to draw Streicher, he instead drew Luppe and a prominent Nuremberg Jew involved in the trial. The cartoons were published by the *Stürmer* in December 1925, and Fips joined the staff. With the exception of the year 1927, he remained the *Stürmer's* only regular cartoonist until 1945, drawing thousands of vivid and revolting anti-Jewish caricatures. His style changed over his career, but the essential characteristics of a Fips Jew remained constant. He was short, fat, ugly, unshaven, drooling, sexually perverted, bent-nosed, with piglike eyes, a visual embodiment of the message of the *Stürmer's* articles.

Though Streicher came to have a large staff, he retained control of what appeared in the *Stürmer*. Many of the lead editorials carried his name after 1933, when it was safe to claim credit, and interior articles often were written according to his instructions. He would read much material on the Jews, underlining in red what he thought useful for *Stürmer* articles. Lesser writers could then recast the indicated material into proper form.

When Hitler took power the *Stürmer* was already one of the most popular Nazi publications, selling about twenty-five thousand copies weekly. Curiously, Streicher did not yet own the paper. Legal arrangements had never been written out, and when his printer died in 1934, the widow claimed ownership. To avoid legal proceedings, Streicher purchased all rights for forty thousand marks, not a bad price since the *Stürmer* soon made him wealthy. By the mid- 1930s it was selling hundreds of thousands of copies weekly. Precise figures are hard to determine, but the circulation guaranteed advertisers climbed

rapidly, particularly after Streicher hired a capable circulation manager in 1934, reaching about five hundred thousand in 1935. The print run then seems to have been around seven hundred thousand.

Table 2	
<i>Der Stürmer</i> Circulation: 1927-1938	
Issue/Year	Circulation
1927	14,000
1933	25,000
No. 6 (1934)	47,000
No. 13 (1934)	49,000
No. 17 (1934)	50,000
No. 19 (1934)	60,000
No. 33 (1934)	80,000
No. 35 (1934)	94,114
No. 42 (1934)	113,800
No. 6 (1935)	132,897
No. 19 (1935)	202,600
No. 29 (1935)	286,400
No. 36 (1935)	410,600
No. 40 (1935)	486,000
No. 5 (1938)	473,000

The circulation growth after 1934 was assisted by enthusiastic promotion. Robert Ley, the Nazi labor leader, pushed the *Stürmer* on his membership. Various party affiliates conducted circulation drives. In 1937, for example, a Nazi district farmer's organization leader wrote his subordinates ordering them to attend to the *Stürmer* when conducting anti-Jewish agitation. "No education material is better there than the old anti-Semitic fighting paper of the *Gauleiter* of Franconia, Julius Streicher, the *Stürmer*. With blunt plainness he reveals the crimes of the Jewish race from the beginning to the present." (9) All subordinates were to subscribe, and were to inform him that they had done so. No excuses would be accepted.

Nine special editions also were published after 1933, often timed to appear at the annual Nuremberg rally. These had themes such as ritual murder, Jewish criminality, the world Jewish conspiracy, Jewish sex crimes, and the Jews of Austria and Czechoslovakia. Print runs were as high as 2,000,000, and extensive national advertising was conducted.

The readership of the *Stürmer* was even larger than the circulation figures suggest, for thousands of elaborate display cases were built by loyal readers throughout Germany that displayed each week's issue. A journalism handbook published during the Nazi era claimed that such display cases were to be found everywhere in Germany, giving the paper an

unprecedented readership. These cases, built in areas where many people passed by, were often elaborate structures. Usually they were graced with slogans from the *Stürmer* such as "The Jews are our misfortune" or "German women and girls: The Jews are your destruction." The *Stürmer* regularly urged readers to keep the display cases well maintained and uncluttered. A 1936 notice to readers, for example, instructed readers to keep only the latest issue of the newspaper and *Stürmer* publishing house literature on display. "It is especially important that *Stürmer* display cases do not adversely affect the local scenery." (10) Many issues of the paper carried photographs of particularly impressive display cases, and most issues in the 1930s carried long lists of newly erected ones.

Showcases were built in places where people naturally congregated--bus stops, factory canteens, public squares, parks, and busy streets. A passerby could, within a few seconds, pause to see the latest Fips cartoon, or devote the several minutes necessary to read any of the generally brief articles. The showcases became part of everyday life in the Third Reich.

The enormous circulation of the *Stürmer* was in itself evidence of its official popularity, but there was more. Adolf Hitler himself praised it. Hermann Rauschning, summarizing a conversation with Hitler, reports the Führer's admiration for Streicher's work:

Anti-Semitism ... was beyond question the most important weapon in his propagandist arsenal, and almost everywhere it was of deadly efficiency. That was why he had allowed Streicher, for example, a free hand. The man's stuff, too, was amusing, and very cleverly done. Wherever, he wondered, did Streicher get his constant supply of new material? He, Hitler, was simply on thorns to see each new issue of the *Stürmer*. It was the one periodical that he always read with pleasure, from the first page to the last. (11)

Streicher regularly cited Hitler's praise, which does not have to be strictly true, of course. But the fact that Hitler was willing to make such a statement gave the *Stürmer* considerable force.

Other leading figures of the party wrote letters praising the *Stürmer*, apparently in response to a request from the paper. Victor Lutze, chief of the Storm Troopers, wrote in 1937: "The *Stürmer* has an essential role in seeing that each German today views the Jewish question as the crucial question of the nation, and the honor of having put racial thought in popular language." Albert Forster, Gauleiter of Danzig, wrote:

With pleasure I say that the *Stürmer*, more than any other daily or weekly newspaper, has made clear to the people in simple ways the danger of Jewry.

Without Julius Streicher and his *Stürmer*, the importance of a solution to the Jewish question would not be seen to be as critical as it actually is by many citizens.

It is therefore to be hoped that those who want to learn the unvarnished truth about the Jewish question will read the *Stürmer*. (12)

Similar letters came from Heinrich Himmler, Robert Ley, Max Amann, and other

prominent Nazis.

The success of the *Stürmer* allowed Streicher to broaden his activity by publishing anti-Semitic books. Two garishly illustrated children's readers were published after 1936, along with a third storybook with lurid tales comparing Jews to unpleasant animals. His early speeches and editorials were published in collections edited by Heinz Preiss. Streicher's collaborator Fritz Fink wrote a guide to anti-Semitic education, copies of which were conveniently available in Braille. A series of pseudoscholarly works appeared, including a study of court Jews, a collection of anti-Jewish proverbs, and a brief work on Bismarck's treaty with Russia. Streicher also produced a series of illustrated books on the Nuremberg rallies and even put out a short-lived anti-Semitic medical journal.

Another major project was the *Stürmer* archives first mentioned in 1933. This grew to a sizable collection of anti-Semitaica, including thousands of books in Hebrew and Aramaic (languages few staff members could read) and many more in German and other languages. There were many Jewish and Gentile periodicals and a large collection of Fips cartoons and photographs, along with assorted Jewish paraphernalia such as Torah scrolls and the tools of ritual circumcisers. The most notorious part of the collection was its large holding of pornography, which Streicher claimed was for scientific research into the Jewish question.

Much of the material was sent in by readers, to whom the paper often appealed for such items; more came from seized Jewish property. The Gestapo supplied considerable information, particularly on the theme of Jewish criminality. The Gestapo was usually cooperative, but when some offices were recalcitrant Streicher complained and as usual got action. A 1937 Gestapo memo instructs local offices to turn over to the *Stürmer* whatever it requested. And a 1940 *Stürmer* letter to the Düsseldorf Gestapo office asked particularly for material relevant to Jews and pornography, requesting all pornography in any way connected with Jews—if Jews had written, printed, published, or sold it, the *Stürmer* wanted it. (13)

Over three hundred people worked for Streicher by 1939, including, remarkably enough, a Jew named Jonas Wolk, who under the pen name Fritz Brand wrote particularly dreadful *Stürmer* articles. The Göring report noted that, while Streicher paid Wolk a good salary, he refused to shake hands with him. A 1939 letter from Vienna came from a Jew who also wanted to have his material printed by the *Stürmer*. (14) The bulk of the staff, of less puzzling background, helped Streicher conduct an operation that reached the entire German speaking world. Copies went to the United States, Canada, Brazil, Argentina, and other countries with large German populations. The world press regularly reported Streicher's doings, viewing him as a major force in Nazi Jew-baiting.

In Germany, even though the *Stürmer* lacked status as an official party paper, it had semi-official status. As a Berlin court that rejected the suit of the victim of a *Stürmer* article stated:

The *Stürmer* has the task of spreading and deepening the understanding of racial matters among the people, as well as supporting the movement in its vital struggle against international Jewry. Thus it is quite proper for the *Stürmer* and others to be critical of the relationships between individual citizens and the

Jews. This is done not to slander the individual, rather to show the whole of Germany how each individual conducts himself with respect to Jewry. The individual has no right to complain about such criticism of his behavior, as long as it is reported objectively, since that would unreasonably hamper or even endanger the necessary work of the *Stürmer*. (15)

Elsewhere in Germany, citizens were arrested for criticizing Streicher or disparaging his *Stürmer*.

As such a court case suggests, however, even the official anti-Semitism of the Third Reich failed to make Streicher's work popular with many Germans. All sorts of protests from German citizens occurred. The most common involved the sexual element in many *Stürmer* stories. Editor Ernst Hiemer responded vehemently to such complaints: "You may survey the entire thirteen volumes of the *Stürmer* and note every passage which you think endangers the youth. But we will then take the holy books and do the same." It was better to have a youth educated in the sexual threat of Jewry than one ruined through ignorance. A later issue spoke of "perfumed women with delicate nerves and men of the same sort" who objected to the *Stürmer's* frank treatment. When Streicher attacked the Old Testament (see Chapter V), angry Christians around the nation protested vigorously. Doctors, upset when Streicher's anti-Semitic medical journal argued that vaccinations were part of the Jewish plot, denounced his idiocy. (16)

Streicher also received many anonymous letters, which he turned over to the police for investigation. *Stürmer* display cases often were vandalized. The *Stürmer* regularly attacked its critics. One Fritz Eckart earned space in the paper in 1936, for example, when he walked into his barber shop only to leave when he found a copy of the *Stürmer* on display. Thereafter he would say: "I am a Center Party man and will remain so, come what May." (17) The sixty businessmen in another town who attended a Jewish funeral were attacked, without, however, suffering adverse consequences.

Even leading Nazis sometimes worked up the courage to attack Streicher and the *Stürmer*. Otto Dietrich, the press secretary, tried to persuade Hitler to ban the *Stürmer* on several occasions, only to have Hitler respond that Streicher's "primitive methods" were most valuable in reaching the average man. Hans Lammers, Hermann Göring, Joseph Goebbels, and a number of other top party figures also tried to do something about Streicher at one time or another, with the most limited success. (18)

When Streicher did get into trouble, he could always turn to Hitler for help. In 1934, for example, the ritual murder special edition produced international uproar, including protests from the Archbishop of Canterbury. Hitler finally permitted it to be banned, only after most copies had already been distributed, on the pretext that Streicher's comparison of the Christian sacrament of communion to Jewish ritual murder was an affront to Christians. Later that year, the *Stürmer's* ill-advised attack on a Czechoslovakian statesman got in the way of German diplomacy, resulting in a two-week ban. In 1935 the paper attacked Hans Lammers, and a three-month ban was imposed. But Streicher visited Hitler and secured his order allowing him to resume publication. Hitler revoked another ban in 1938, once again after Streicher made a personal appeal.

By 1940 such difficulties had lessened. With the general tightening of censorship that accompanied the war, proofs of each *Stürmer* issue were sent to Berlin before publication. In November 1940, for example, the censor instructed the paper to hold back an article on Jews in Turkey, to omit an article on Switzerland, and to alter parts of other stories. (19) These changes were not critical of the anti-Jewish tone--the worst stories passed untouched--but attempts to avoid diplomatic difficulties.

After 1940 the *Stürmer's* circulation dropped sharply, in part due to war time paper shortages, though Hitler assured enough paper for Streicher to keep going. A more important reason was the disappearance of Jews from everyday life within Germany. In the 1920s and 1930s each issue of the paper had been filled with charges that Jews were about nefarious deeds everywhere in Germany, posing an immediate threat to each reader. But by the war years, most Jews who had not emigrated had been removed to the East, where under the ministrations of the SS and out of public view, they were annihilated in growing numbers. Lacking the element of immediate threat, large numbers of Germans lost whatever interest they had had in the Jewish question. The *Stürmer* was left a journal of international affairs, not the scandal sheet that had made it notorious. Without the appeal of immediate scandal, the circulation soon dropped to under two hundred thousand. By mid-1944, paper shortages had reduced it from its high of sixteen pages to the four pages it had had in 1923. Yet Streicher continued to the end, his final issue appearing in February 1945. Denouncing the invading Allies as tools of the international Jewish conspiracy, the issue had a limited audience.

The *Stürmer* was published for twenty-two years. Never before or since was there a newspaper that so crudely proclaimed racial hatred to so many people. Even today, the *Stürmer's* message is available in anti-Semitic literature published the world over. Indeed, in 1976 the New Christian Crusade Church, a very right-wing organization in Louisiana, printed "The Julius Streicher Memorial Edition" of the 1934 ritual murder special edition (see figure 16). According to the introductory material: "Julius Streicher, German educator, writer, and politician, in whose memory this paper was printed, was a victim of the horrible Talmudic Blood Rite known as the Nuremberg Trials.... We now proudly present to you, the reader, for the first time in English, this new edition of Julius Stricher's (sic) most famous issue of Der Sturmer." The English-language version has, apparently, sold well.

1976 American Reproduction of *Der Stürmer*



Notes

1. The story is in a manuscript version of Heinz Preiss's dissertation in the Hauptarchiv der NSDAP, Hoover Institution microfilm edition, reel 98, folder AL 18. The final version of Preiss's dissertation omits the story.
2. Amann to Streicher, August 16, 1923, Nachlass Streicher (NS) 105, Bundesarchiv Koblenz.
3. *Nürnberger Zeitung*, November 8, 1925. A clipping is in the HA, 17A/1731.
4. The undated circular is in NS 71.
5. Nuremberg Police to State's Attorney, December 12, 1927, HA, 85/1732.
6. Hitler's *Table Talk*, pp. 31-32.
7. Preiss, p. 79.
8. *Der Stürmer*, No. 17 (1935).
9. Wolfgang Sauer, ed., *Dokumente über die Verfolgung der jüdischen Bürger in Baden-Württemberg durch das nationalsozialistische Regime 1933-1945*, Vol. 1 (Stuttgart: W. Kohlhammer, 1966), p. 103.
10. *Der Stürmer*, No. 5 (1936).
11. Hermann Rauschning, *Hitler Speaks* (London: Thornton Buttersworth, 1939), pp. 233-34.

12. *Der Stürmer*, No. 11 (1939) and No. 27 (1937).

13. See the September 4, 1937 Gestapo memo in the HA, 91/1891, and DS to Düsseldorf Gestapo, September 2, 1940, in the Wiener Library Collection, VB 5, Nazi Anti-Semitic Propaganda at Home.

14. Horowitz to DS, February 5, 1939, Stadtarchiv Nürnberg, Stürmerarchiv, folder 1,681.

15. *Der Stürmer*, No. 41 (1937).

16. *Der Stürmer*, No. 47 (1935). Various complaints from doctors are found in the Bundesarchiv Koblenz, Reichskanzlei file R 43 II. One attacks Streicher for suggesting insulin was part of the Jewish plot.

17. *Der Stürmer*, No. 3 (1936).

18. See Edward N. Peterson, *The Limits of Hitler's Power* (Princeton: Princeton University Press, 1969), p. 230. for a discussion of Lammers's difficulties.

19. Fred Hahn, *Lieber Stürmer! Leserbriefe an das NS-Kampfblatt 1924 bis 1945* (Stuttgart: Seewald Verlag, 1978), p. 105.

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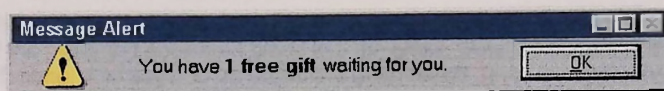
The Censored Problem

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Julius Streicher Pornographer

pornography: "(3) the depiction of acts in a sensational manner so as to arouse a quick intense emotional reaction (the ~ of violence)" (Merriam Webster's Collegiate Dictionary, Tenth Edition. Springfield, Mass (1993))

Those who downplay Nazi plans for the Jews will be hard-pressed to explain the existence of Julius Streicher's 'Der Stürmer,' a virulently anti-Jewish "newspaper" published in Germany. The following material is typical of the sort of rubbish Streicher was permitted to distribute under the guise of "news":

"From the Nazi point of view, emigration was not a satisfactory way of dealing with the Jewish question, as only a limited number could leave the country each year. Also the Nazi Government still showed itself very sensitive to foreign opinion. Before and during the Olympic Games in Berlin in 1936 Hitler ordered the temporary removal of anti-Jewish notices throughout the country to impress on the visitors that the situation was not as bad as the foreign press had portrayed it to be. A common feature in most towns was the display of placards of Der Stürmer, the sensational anti-semitic tabloid of Julius Streicher. These Stürmerkästen sometimes included letters from readers, even schoolchildren, to give the impression that the paper's influence was greater than it really was. Der Stürmer, which always printed in large letters on its front page Treitschke's saying, 'The Jews are our misfortune', appealed to baser instincts:

The murder of the 10-year-old Gertrud Lenhoff in Quirschied (Saarpfalz).... The Jews are our MISFORTUNE!

Moreover, the numerous confessions made by Jews show that to the devout Jew the carrying out of ritual murders is an ordinance. The former Chief Rabbi (and later monk) Teofiti declares that the ritual murders take place especially on the Jewish Purim (in memory of the Persian murders) and Passover (in memory of the murder of Christ).

The instructions are as follows:

The blood of the victims is to be forcibly tapped. On Passover, it is to be used in wine and matzos; thus, a small part of the blood is to be poured into the dough of the matzos and into the wine. The mixing is done by the Jewish head of the family.

The procedure is as follows: The head of the family empties a few drops of the fresh and powdered blood into the glass, wets the fingers of the left hand, then says: 'Dam Izzardia chynim heroff dever Isyn porech harbe hossen maschus pohorus' (Exodus VII, 12) ('Thus we ask God to send the ten plagues to all enemies of the Jewish faith'). Then they eat and at the end the head of the family cries: 'Sfach, chaba, moscho kol hagoyim!' ('May all Gentiles perish, as the child whose blood is contained in the bread and wine!')

The fresh (or dried or powdered) blood of the slaughtered child is further used by young married Jewish couples, by pregnant Jewesses, for circumcision and so forth. Ritual murder is recognized by all devout Jews. The Jew believes he thereby absolves himself of his sins. [This extract, misrepresenting as it does the character of the two festivals of Purim and the Passover, which do not commemorate murders but deliverance from oppression, and embodying alleged quotations from Jewish sacred writings which are not to be found there and are moreover expressed in a tongue that cannot be identified, is a characteristic example of the falsehoods by which Nazi propagandists sought to work upon the ignorance of their readers.]

'The Poisonous Mushroom'

It was not typical [Der Stürmer] of the general character of antisemitic propaganda in that it specialized in lurid and suggestive stories, accompanied by large, crudely drawn illustrations. In 1938 Der Stürmer published a book for older school children called Der Giftpilz ('The Poisonous Mushroom'). It was written by Ernst Hiemer, editor of Streicher's paper, and contained coloured pictures drawn by the Stürmer artist, Philipp Rupprecht. The book began with a mother telling her son Franz during a walk in the forest that there were good and bad people in the world just as there were good and poisonous mushrooms.

The latter were of course the Jews. Other excerpts were as follows:

'It is almost noon,' says the teacher. 'Now we must summarize what we have learned in this lesson. What did we discuss?'

All the children raise their hands. The teacher calls on Karl Scholz, a little boy on the front bench. 'We talked about how to recognize a Jew'.

'Good! Now tell us about it!'

Little Karl takes the pointer, goes to the blackboard and points to the sketches. 'A Jew is usually recognized by his nose. The Jewish nose is

crooked at the end. It looks like the figure 6. So it is called the "Jewish Six". Many non-Jews have crooked noses too. But their noses are bent, not at the end, but further up. Such a nose is called a hook nose or eagle's beak. It has nothing to do with a Jewish nose.'

'Right!' says the teacher. 'But the Jew is recognized not only by his nose . . .', the boy continues. 'The Jew is also recognized by his lips. His lips are usually thick. Often the lower lip hangs down. That is called "sloppy". And the Jew is also recognized by his eyes. His eyelids are usually thicker and more fleshy than ours. The look of the Jew is sly and sharp....'

Then the teacher goes to the desk and turns over the blackboard, on its back is a verse. The children recite it in chorus:

From a Jew's countenance/the evil devil talks to us, The devil, who in every land/is known as evil plague. If we are to be free from the Jew/and to be happy and glad again, Then youth must join our struggle/to overcome the Jew devil....

Inge sits in the Jew doctor's reception room. She has to wait a long time. She looks through the magazines on the table. But she is much too nervous even to read a few sentences. Again and again she remembers her talk with her mother. And again and again her mind dwells on the warnings of her B D M leader: 'A German must not consult a Jew doctor! And particularly not a German girl! Many a girl who has gone to a Jew doctor to be cured has found disease and disgrace!' After entering the waiting-room, Inge had an extraordinary experience. From the doctor's consulting-room she could hear the sound of crying. She heard the voice of a young girl: 'Doctor, doctor, leave me alone!' Then she heard a man laughing scornfully. And then all of a sudden, absolute silence. Inge held her breath and listened. 'What can this mean?' she asked herself and her heart was pounding. Once again she thought of her B D M leader's warning.

Inge has now been waiting for an hour. She takes up the magazines again and tries to read. The door opens. Inge looks up. There stands the Jew. She screams. She's so frightened, she drops the magazine. She jumps up in terror. Her eyes stare into the Jewish doctor's face. His face is the face of a devil. In the middle of this devil's face is a huge crooked nose. Behind the spectacles two criminal eyes. And the thick lips are grinning. A grin that says: 'Now I've got you at last, little German girl!' The Jew approaches her. His fleshy fingers stretch out for her. But now Inge has recovered her wits. Before the Jew can grab hold of her, she slaps the Jew doctor's fat face. Then a jump to the door, and Inge runs breathlessly down the stairs. She escapes breathlessly from the Jew house...." (Noakes, 468-470)

Work Cited

Noakes, Jeremy, and Geoffrey Pridham. Documents on Nazism 1919-1945. New York: Viking Press, 1974

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