CHAPTER ONE:
Persuasion of Jewish Religion and Spiritual Life
(Campaign against Judaism)

A. Intent and Purpose

The war against the Jews, waged by Nazi Germany as a means and weapon in their war for world domination, was, like the war itself, preceded by systematic planning and accompanied by a torrent of propaganda, much of which under the guise of "scientific" research.

The propaganda was directed against the very soul of the Jewish people, against the Jewish religion and spiritual life. It was continuously augmented and strengthened by direct action and destruction of all Jewish religious and cultural institutions in Nazi-dominated Europe, and by the rigid prohibition of any Jewish religious practices and cultural activities.

The war against Jewish religion and culture, i.e., against Judaism, had a double purpose. On the one hand, by weakening and preventing the Jewish people from maintaining its spiritual life, it made the Jews by depopulating their moral stamina, on
easier target for physical destruction. On the other hand, the
dehumanizing and devaluing of respect for Jewish moral and ethical
qualities through public degradation of Judaism and its symbols
served as a prelude to the most cruel and horrible anti-Jewish
crimes. It helped to prepare people within Nazi dominated
Europe and abroad morally and mentally to conceive and accept
with malice a moral chock as possible the physical extermination
of millions of innocent Jews. It also served as the basis of
attacks against Christianity and its forms of worship by identifying it with Judaism.

II. Anti-Jewish Ideology

There was no attempt at restraint in the speeches and
writings of Nazi leaders and ideologues in their struggle against
Judaism. Jews were described as "criminals," "devils," etc.;
Jewish religion and culture were characterized as teachings
of brigands and thieves.

The Jewish People was referred to as "The Chosen People
of Criminals." The Bible was described as "The Holy Scriptures,
A multitude of books, pamphlets and collections of cartoons appeared in Nazi Germany containing violent attacks against the Bible, God (identified as the Jewish God), the Talmud and Jewish culture. The few examples listed here serve as illustrations of the types of literary material circulated by the Führer in their war against the Jewish religion and culture. Examples of attacks against the Talmud are contained in "Biblical Anti-Semitism" by Pastor Karl Geisler, in "The Führer's God" by Theodor Reuss, "Jesu Judaeus" was characterized as the "Jewish God of murder and lying." The Talmud was singled out in "Jewswill in the Second World War, 1939-1945" with an introduction by Alfred Rosenberg, and in "Judenpogrom: Die Juden nach der Pogrom". The Young Plan which helped to restore Germany's economy was labeled as "The Talmud".
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of Economics: The Young Plan as the Tool of the Supra-National
Secret Service of Nations of Finance by A. Piaget. The Renten-Finanz
by Augustus Hohling, whose author was unable to prove the truth
of his contentions before an Austrian court, was republished and
distributed by the Nazis.

Accusations of Jewish anti-moral designs against Christian
women were summarised in The Jews as a Race Problem by Kurt
Frisch, in particular specialised in running
during stories and pictures on Rassenpolitik. (See No. 32, August
1930).

Ready references for creators and students are contained in
the Rassenkreis der Juden by Theodor Frisse, a work originally
published in and reprinted in numerous editions. Adolf Hitler's
Mein Kampf was reprinted in millions of copies and its presentation
as a wedding gift to each newly married couple was compulsory. The
sale of anti-Semitic books and newspapers brought fortunes to
publishers, in particular the Max Amann and others. Special
books were published for children. Examples are Der Gifthal.

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(The Good-Stick, Stories for Young and Old by Ernst Kirner with pictures by Epp, and a book under the title From Jesus Jude and Joseph in the forest of Jehuda (Do not Trust a Fox in the Forest and Do Not Even Underneath) by Rivka Sopor, both published by Streicher's publishing house in Nuremberg.

Anti-Semitic indoctrination was also featured widely in the German school system, beginning with the nursery school and ending with the universities. An example of such ideological work in this field is a Streicher publication *Die Judentum in Forschung* (The Jewish Question as an Educational Subject), by Fritz Pinks.

Anti-Semitic libels, both modern and medieval, have been widely used. Most utilized of these were the Protocols of the Elders of Zion.

The racial view of science, formulated to segregate the Jew and silence his religion and cultural contributions, was the standard. In the field of anti-Semitism, Isaac Y. Danziger proclaimed in the standard "scientific" treatise *Spuerwesen* der Juden (Jewsh), that Jews receive a special odor (Exhibit L 7).
In their total war against the Jews the leaders of Germany also enlisted the aid of "scientific" cultural and biological, in keeping with the peculiar German addiction to buttressing preconceived theories and prearranged actions with scientific justification. So powerful was the appeal of Nazi ideology to German scholars in practically all fields of learning that a considerable number of scholars enjoyed world renown "consciously falsified and perverted scientific research" to serve the Nazi policies by reviling Jewish capabilities and attainments in the entire realm of culture. To spectroscopic only a few, such as Eduard Bernstein, the theologian: Rudolf Lebert and Wilhelm Köhler, historians; Gerhard Kittel, the theologian; Eugen Fischer, the physical anthropologist; Hergesheimer, the demographer: Werner Gemett, the economist. These scholars, and numerous others, accepted in its totality the Aryan theory and the doctrine of racial inferiority.

Aside from the scholars with whom casting reservations on the Jews was incidental to their general activities, there were scholars and pseudo-scholars who made the study of the so-called "Jewish Problem"
were Peter Heinz Sarophon, Wilhelm Groed, and Walter Groed. They were the "Juden-Erlebnisse," the men who coordinated and disseminated the theoretical ammunition hurled against the Jews. These men were assisted by large staffs of research workers. As a result, an assortment of special institutes were set up, some under the direct auspices of the Ministry of Propaganda, ostensibly to study the Jewish problem in all its manifestations throughout the world, but actually to utilize pseudo-science as an instrument of anti-Jewish policy. These were five such institutes.


2. **Institut für Studien der Judenfrage, Berlin**, Publications: "Mitteilungen über die Judenfrage" (Reports on the Jewish Problem.)

3. **Institut für Forschungen über das Judische Leben** (Institute for Research into the Jewish Life) Established in 1939, by several church organizations.

4. **Institut für Deutsche Geschichte in der Welt** (Institute for German History in the World). Founded in 1939, by several church organizations.

5. **Institut für Forschungen in der Judenfrage** (Institute for Research in the Jewish Problem) Established on 29 March 1941, by Alfred Rosenberg, Peter Heinz Sarophon and Wilhelm Groed were its directors, and its publication was the notorious "Judentum."
In addition to their own staffs, these Institutes had the cooperation of the teaching and research staffs of all German institutions of higher learning. There can be no question that all of these scholars and pseudo-scholars bear the guilt of having consciously participated in the elaboration of the plans for the annihilation of the Jews by providing it with scientific justification.

Similarly, Julius Streicher was about to publish, on the eve of the Jewish Passover, special issues of the _Jüdischer Anzeiger_ devoted to the blood-libel, where Jews were accused of slaughter of Christian children for religious purposes.

Another Nazi author, Gregor Schuerz-Bohmlacher, indulged in the scientific origin of the ritual murder and stated:

"In the original cult of the Jewish tribal God Jehovah, well hidden but nevertheless discoverable to a scientific investigator, ritual murder of which the Jews have been deeply enmured and about which they speak in this very day, is deeply imbued in the form of human sacrifice with the most gruesome and painful torture of the unhappy victims... The religious motif of ceremonial was borrowed from the negroes, a people racially cognate to the Jews. The idea is that if I consume my enemy I thus appropriate all his power."

C. Destruction of Jewish Religious Institutions

Persecution of Jewish synagogues, other places of worship,
as well as cemeteries, has been practiced by the Nazis long before
they began to rule Germany. In fact the Nazis have conducted a
sordid campaign of violence, arson and desecration, particularly
against synagogues, at least fifty instances of which were recorded
between 1932 and 5 February 1, 1933. Destruction usually took
place following Nazi party meetings. Frequently youths were employed
for this purpose. At the same time, the Nazi conducted a campaign to
destroy ancient Jewish cemeteries, evidences of the long history of
the Jews in Germany. Between 1933 and 1938, the Jewish cemeteries
were defaced or seriously damaged. The final destruction of
Jewish religious institutions, however, was effected not by sub
action, but was systematically organized by the Government and
supported by its agencies.

Julius Streicher himself gave the sign for the destruction
of the Chief Synagogue at Nuremberg, celebrated in an elaborate
ceremony on 10 August 1936. Nearly 50 pages of the Frankfurter
Zeitung on 11 August 1936 were devoted to descriptions and photographs
of the ceremony, including the full text of Streicher's speech, in
which he described the occasion as "an historic hour in the
struggle against the Jewish world pest." (See Exhibit L)

Complicity of the government is proven in the case of the
wholesale destruction of Germany's synagogues on 9 and 10 November
1938, when Nazi organised bands set fire to 600 synagogue structures,
including many ancient monuments of art and architecture. Orders
to this effect by the Gestapo, of which two were signed by Mueller
on November 9, 1938 (Fo. 243604) and by SS Generalführer Seydlitz
on November 10, 1938, are available (Exhibit D1).

Addressing a mass meeting at Munich on 11 November 1938,
Adolph Wagner, boasted: "Now that we have burned down the last
synagogue in Munich, I deeply regret that last summer I ordered
the big synagogue to be torn down. Yesterday it would have been
much quicker and easier."

Of the remaining synagogues in Germany, some were seized
and converted for other purposes. Thus the Opole synagoge
was turned into a Hitler youth Armstrong on 11 March 1939. On...
March 30, 1939, the synagogue at Wurzburg was made into a school for horse painters. With the occupation of Austria, it was ordered that all synagogues no longer in use should be turned over to the German sport clubs.

The occupation of Prague by the Nazis introduced the same practice of destroying synagogues, wherever the German nation set foot. During the military campaign in Poland a number of synagogues were creased, and it was not possible to prove in all the cases any military necessity for such action. During the period of Nazi occupation, destruction or conversion of synagogues became a matter of policy and planning and the act itself a subject for Boscharian agitation and Nazi propaganda. At Wieslaw, the synagogue was burned on 24 September 1939, at Vizlar on 13 September, the same month witnessed the burning of the synagogue at Zweits, Bohemia. A partial list of destroyed synagogues in Poland published in 1940, states 70 localities, where all synagogues had been destroyed. In Chlewoszew, Tschow and Gora the synagogues were turned into stables. In Bozkrow and

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Czechoslovakia in garages and public latrines. The removal of the Star
of David from the doors of the Poznań synagogues, after it had been
turned into a soothing pool for the Nazi Hitler Guard and the Gestapo
chef was described in a German newspaper under the headline "The
Poznań Star of David helps beat England." The burnings of the
synagogues in Poznań and Lodz were described in the German papers,
with emphasis placed on the efforts to prevent the spreading of the
17
fire.

The Volksstelle, a German weekly in France, reported at
the end of 1939:

"Our the whole territory of occupied Poland are systematically
organized "fire troops," whose only task is to burn Jewish
synagogues, prayer houses and holy books. The organization of
the fire troops arose enthusiasms among the German youth.
Thousands of boys and girls register themselves and are ready
to fulfill the order of setting fire in the Jewish halitase.
As of today the burning action will have a more organized and
planned action."

Another German newspaper, the Deutsche Journal-Blätter, on
the occasion of setting fire to the Jewish Theological Academy
(Yehudia) in Lublin and its library, reported the event in the
following words:

"For us it was a special pride to destroy the Talmudical
Academy, which has been known as the largest in Poland...
we threw out of the building the great Talmudical Library,
and cursed it to the nation... Here we set fire to the
The German military authorities also participated in the destruction of synagogues in the occupied countries. The dynamiting of 9 synagogues in Paris, France, in the fall of 1940, by members of the SS and some French collaborators, was achieved with the connivance of Field Marshal Keitel, Chief of the Armed Forces. According to a sworn affidavit by Dr. Kurt Pechauer, on May 1940, General Rundhammer, Military Governor of France, requested Keitel to prevent the recurrence of such incidents. (Exhibit E)

In Colonie-Nordwolfsheim, at least 17 synagogues have been destroyed by fire or dynamited. In Vaxena, there was a mass destruction of synagogues in January 1941.

This work has been accomplished with utter German thoroughness.
prayer houses have been demolished or destroyed.

[Exhibit L contains a selection of photographs of the best known synagogues and other Jewish institutions of pre-Nazi Europe. It should prove difficult for AG to ascertain which have been destroyed by the Nazis (the vast majority.)]

D. PROHIBITION OF RELIGIOUS PRACTICES AND EDUCATION.

The Nazi policy of destroying Jewish religious life was seen clearly in the steadily mounting prohibitions against the carrying out of the practices of Judaism. A beginning was made with the prohibition of the Jewish method of slaughter (shabtib) first in Germany and later in all the Nazi dominated countries.

Immediately after the annexation of Austria, synagogues and prayer houses were closed by the orders of the Nazis in Vienna for a full month. After the November 1938 pogroms and burnings of synagogues the German government ordered a complete ban on all Jewish religious services, with the exception of marriage and burial. In Nov 1938 the Jews in Germany were forbidden to celebrate the Pentecost and on Jan 2, 1939 the German
Minister of Education issued a decree forbidding the Jews in
Berlin, Vienna, and other cities to read the Book of Esther on
the Holiday of Purim, while the baking of unleavened bread,
Chametz, was banned in Germany and in the Sudetenland in 1939.

Worship in the Jewish communities was interfered with by
the German military during the High Holidays of 1939. Worshipers
were seized and sent to concentration camps, while the archives
of worship were confiscated and burned. Many synagogues were
burned during that time.

A year after the Nazi occupation of Poland, organization and
participation in common prayer was banned in Warsaw, in accordance
with a decree of 26 January 1940, issued in order to prevent "the
menace of an epidemic."

In Warsaw, Jews were permitted to conduct services during
the High Holidays only in their homes. In March 1941, the Nazi
administration in the Warsaw Ghetto issued decrees more against permitting
prayers to be held on specified holidays. Later three synagogues
were reopened on specific holidays. In Transilvania, a ministerial
decree of 8 Sept., 1940, ordered all Jewish places of worship
closed until a new permit was obtained. These were granted only
31 in the larger communities. The same decree provided for the
expropriation of the closed synagogues. In Slovakia, Jewish
worship was restricted to places "whose external appearance does
not indicate their purpose." Synagogues had to be remodeled
before 1 July 1940; after this date all edifices still distinguish-
able as places of worship were to become the property of the Slovak
state.

Together with the restrictions of religious worship came
orders deliberately forcing Jews to desecrate the seventh day
Sabbath. In Ukraine, where the majority of the Jews were Orthodox,
a census of the Jewish population was ordered on Saturday, 28
Oct., 1940. In Prague, registration was ordered on Yom Kippur
(‘Day of Atonement’; the most sacred of Jewish holidays). In
1940, the Krakow Jewish community warned its members that work
was compulsory on the Jewish New Year and the Day of Atonement.

Outside the walls of a few ghettoes Jews were forced to work on
the Sabbath and holidays. Even within the ghettos, Sabbath rest was permitted only to those who did not have to perform labor directed or controlled by the German forces of occupation.

During the course of the Old Testament used in Polish courts to administer justice to Jewish witnesses was ordered by the German forces of occupation in June 1940.

Restrictions against the teaching of the Jewish religion were also part of the campaign against Judaism. This process began with the curtailment of teaching of the Jewish faith in Jewish religious schools ordered in 1933. On July 4, 1938 the allotment of public funds for purposes of Jewish religious education were eliminated in the budget. In Poland, Jewish religious schools were closed together with the secular immediately after the Nazi occupation. Later, elementary schools were permitted for 5,000 children, while in Baweja prohibited rabbinical training in May 1939.

An important aspect of the Nazi campaign against the Jewish religion was the restriction and later the abolition of the Jewish
religious communities. By a decree of 28 March 1939, the Jewish
religious communities in Germany were deprived of their public
law character. The communities were deprived of their tax ex-
ceptions and became subject to all discriminatory measures imposed
upon private Jewish property. A decree of July 4, 1939, by
establishing a new secular body the Reichsvertretung der Juden
in Deutschland, has made the only permissible form of Jewish
communal organization a virtual agency of the Ministry of the
Interior. In Poland, too, the Jewish communities were first
deprived of their tax exemptions, and later on 6 December 1939
replaced by secular Jewish councils, also having jurisdiction of
Christians of Jewish origin. Similarly in Bohemia-Moravia, the
Jewish communities were assigned jurisdiction of Christians of
Jewish origin and became virtual agencies for the expedition
of the extermination of Jews. In Belgium too a central organizati-
on embracing Christians of Jewish origin was organized.
Because the synagogues represented the most visible symbol of
the Jewish religion, its fate, in most cases was destruction.
Other Jewish community buildings and installations were confiscated.

A partial study covering 75% of the total Jewish population in
Germany as of 1933 showed aggregate assets in the amount of 176
million reichsmarks (270,400,000) of these synagogues, chapels
and other ritual buildings were estimated to be worth approximately
35 million (see Annex II).

All organized Jewish activities and social life were con-
stantly restricted until they existed no longer, except for those
conducted by the officially organized and Gestapo supervised
Jewish Councils. For instance, Jews in Germany were first pro-
hibited from attending libraries, concert halls, museums and places
of public education and amusement. Some compensation was pro-
vided for permitting the Jews to conduct their own cultural
activities under Gestapo supervision. Those privileges were
extensively restricted until nothing remained of them. The same
situation held true in the occupied countries. All Jewish schools
and educational institutions, religious and secular alike, were
closed down, buildings destroyed or confiscated.
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Synagogals as well as secular libraries and archives were either burned or transferred to Germany, and handed over to the "institutes" concerned with the study of the "Jewish problem."

A special "staff Rosenberg" traversed the occupied territories and assembled Jewish cultural material for transfer to Germany.

The renowned libraries of the Jewish Theological Seminaries as well as the famous collection known as communal libraries were sorted off in bulk. Such libraries existed in Berlin, Frankfurt, Vienna, Amsterdam, Paris, and Warsaw. The huge library (160,000 volumes) and archives of the Yiddish Scientific Institute in Vilna is known to have been transferred to Frankfurt and "presented" to Rosenberg in 1941. Archives of Jewish societies, even the "Allgemeine Israelitische Universelle," were similarly given in Rosenberg's care.
25. — The Jewish Religion in Asia Europe," p. 27.
27. — The Jewish Religion in Asia Europe," p. 29.
34. Chapter 10 of the Jewish Code of 10 September, Stavisky
Zekkenik, No. 136, 1941.