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 methodical planning and accompanied by a herculean effort 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-occupied 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 depleting their moral stamina, an
easier target for physical destruction. On the other hand, the
defining and denigrating 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 mentally and emotionally to conceive and accept
with malice a moral code as possible the physical extermination
of millions of innocent Jews. It also served as the basis of
crimes against Christianity and its forms of worship by identify-
ing it with Judaism.

2. Anti-Jews and Judaism

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 Cursed People
of Criminals." The Bible was described as "The Holy Scriptures,
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A horrible criminal menace, spreading in murder, lustful, fraud
and indecency.

"The Torah, (the first five books of the Old Testament)
contains the five books of Moses and all the oaths,
curses, the criminal decrees and provisions of the God
Jehovah) for the Jewish People. The Talmud in the great
Jewish books of crimes that the Jew practices in his
daily life.

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 herewith serve as
illustrations of the type of literary material circulated by
the Nazis in their war against the Jewish religion and culture.

Examples of attacks against the Bible are contained in Biblical
Anti-Semitism by Pastor Karl G. Manteo, in The Fallen God by
Theodor Pfitzch, "Jehovah Jehovah" was characterized as the "Jewish
God of murder and lying." The Talmud was criticized in Antisemitism
in the Second with an introduction by Alfred Rosenberg, and in
Judenopfer, by J. de Kock, was referred to as "The Talmud" which
helped to restore Germany's economy was labeled as "The Talmud"
of Economics: The Young Plan as the Goal of the Supra-National Secret League of Nations of Finance by A. Plaut. The Retract Day by Augustus Nobling, whose author was unable to prove the truth of his contentions before an Austrian court, was republished and disseminated by the Nazis.

Accusations of Jewish anti-moral designs against Christian women were summarized in The Jews as a Race Problem by Kurt Plichshofer. The Reichstag, in particular, specialized in running lurid stories and pictures on Rassenhygiene. (See No. 32, August 1938).

Readers' references for teachers and students are contained in the Handbuch der Judenfrage by Theodor Frizmann, a work originally published in and reprinted in numerous editions. Adolf Hitler's Mein Kampf was republished 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 fortune to publishers, in particular the Max Amann and others. Special books were published for children. Examples are Der Gifftige...
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 a pedagogical work in this field is a Stricker publication *Die Judenfrage in Deutschland (The Jewish Question as an Educational Subject)*, by Fritz Pinto.

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

The societal view of resistance, intended to segregate the Jew and eliminate his religion and cultural contributions. In the field of anti-Judaism, Loew Y. Danther proclaimed in the standard "Hebrew" treatise *Rashonim in der Judischen Volksre (Shulah)," that Jews receive a special status (Exhibit X A).
In their total war against the Jews the leaders of Germany also enlisted the aid of "science" cultural and biological, in keeping with the peculiar German addiction to buttressing pre-conceived 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, especially those with a distinguished and recognized scientific repute, served the Nazi policies by reviling Jewish capabilities and attainments in the entire realm of culture. To spectroscopists only a few, such as Eduard Bernstein, the linguist; Rudolf Lebert and Wilhelm Mährer, historians; Gerhard Kittel, the theologian; Eugen Fischer, the physician; and anthropologist; Blumer, the demographer; Werner Gumbert, 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 Heinrich Saraphin, Wilhelm Greul, and Walter Greul. They were the "Judenforschung," the men who coordinated and disseminated the theoretical ammunition hurled against the Jews. These men were assisted by huge 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-Semitic policy. There were five such institutes.

1. 
   Untersuchungsausschuss für Judenforschung (Department for Research in the Jewish Problem), established on 19 November 1934, as a department of the Institute for the New German History. Director, Prof. Karl Alexander von Klages.

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

3. 
   Institut für Erforschung der Judische Geschichte und des Jüdischen Soziallebens (Institute for the Study of the Jewish Influence on German Church Life.) Founded 4 April 1870, by several church organisations.

4. 
   Institut für Deutsche Geschichte (Institute for German History). Founded 26 March 1911. This Institute had several branches and cooperated closely with the Institute below.

5. 
   Institut für Erforschung der Judenfrage (Institute for Research in the Jewish Problem), founded on 26 March 1911, by Alfred Rosenberg. Peter Heinrich Saraphin and Wilhelm Greul 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 keen to publish, on the eve of the Jewish Passover, special issues of the 

eineweck, devoted to the blood-libel, where Jews were accused of slinging of Christian children for religious purposes.

Another Nazi author, Gregor Scherr-Barttlisch, indulged in the scientific origins 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 falsely accused and which they continue to this very day, is deeply imbedded in the form of human sacrifices with the most gruesome and painful torture of the unhappy victims... the religious ritual 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."
0. Destruction of Jewish Religious Institutions

Destruction of Jewish synagogues, and other places of worship, as well as cemeteries, was a practice long before the Nazis began to rule Germany. In fact, the Nazis have conducted a systematic campaign of violence, arson, and desecration, particularly against synagogues, at least fifty instances of which were recorded between 1933 and 9 February 1, 1936. Destruction usually took place following local party meetings. Frequently youth were employed for this purpose. At the same time, the local Nazis conducted a campaign to destroy ancient Jewish cemeteries, evidence of the long history of the Jews in Germany. Between 1933 and 1938, the Jewish cemeteries were decorated or seriously damaged. The final destruction of Jewish religious institutions, however, was not by subversion but was systematically organized by the Government and executed by its agencies.

Julius Streicher himself gave the signal for the destruction of the Chief Synagogue in Nuremberg, celebrated in an elaborate ceremony on 10 August 1938. Nearly 50 pages of the Frankfurter Zeitung of 11 August 1938 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 1)

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 500 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 (Nos. 263404) and by SS Generalsturmführer Heydrich on November 10, 1938, are available (Exhibit D 1).

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 Opfartige synagogue was turned into a Hitler youth stadium on 11 March 1938.
March 30, 1939 the synagogue at Wurzburg was made into a school for house painters. With the occupation of Sudetenland, 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 army went. During the military campaign in Poland a number of synagogues were closed, and it was not possible to prove in all the cases why 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 broadcasting. National and Nazi propaganda. At Wiesbaden the synagogue was burned on 24 September 1938, at Vienna on 13 September, the same month witnessed the burning of the synagogue at Erfurt, Germany. A partial list of destroyed synagogues in Poland published in 1942, lists 76 localities, where all synagogues had been destroyed. In Olszynkozna, Minsk and Gona the synagogues were turned into stables. In Borkowo and
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Czechov in garages and public laundry. The removal of the Star of David from the doors of the Poznań synagogue, after it had been turned into a swimming pool for the Nazi Hitler Guard and the Gestapo chief 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 fire.

The Volksblat, a German weekly in France, reported at the end of 1938:

"Our 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 around enthusiastic young Jews, thousands of boys and girls register themselves and are ready to fulfill the order of setting fire to the Jewish holiness. As of today the burning action will have a more organized and planned action."

Another German newspaper, the Deutsche Jahres-Zeitung, on the occasion of setting fire to the Jewish Theological Academy (Yeshiva) in Lodz and its library, reported the event in the following words:

"For us it was a special pride to destroy the Tolimudical Academy which has been known as the largest in Poland... We threw out of the building the great Tolimudical Library, and carted it to the market... Here we set fire to the
books. The fire lasted for twenty hours. The Jews of Berlin were assembled around and cried bitterly. Their cries almost silenced us. Then we announced the military law. The victory signal of the dead and the joyful sound of the soldiers silenced the sound of the Jewish cry.

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 1941, by members of the SS and some French collaborators, was achieved with the countenance of Field Marshal Keitel, Chief of the Armed Forces. According to a sworn affidavit by Dr. Kurt Pfeffer, 8 May 1941, General Stumme, Military Governor of France, requested Keitel to prevent the recurrence of such incidents. (Exhibit 2)

In Cologne–Erkelenz, at least 17 synagogues have been destroyed by fire or dynamited. In Essen, there was a mass destruction of synagogues in January 1941.

Who ever has been accomplice this German thoroughness.

There were only remnants of unusable synagogues in Nazi-dominated Europe. According to an estimated 10,000 Jewish synagogues or
prayer houses have been damaged 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 AMG 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 (shabiti) 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 marriages and burials. In Nov 1938 the Jews in Germany were forbidden to celebrate the Pesach and on Apr 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, Chamei, was banned in Germany and in the Sudetenland in 1936.

Worship in the Jewish communities was interfered with by the German military during the High Holidays of 1933. Worshippers were seized and sent to concentration camps, while the articles 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 prayers was banned in Warsaw, in accordance with a decree of 25 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 Jewish Council made it impossible to hold public prayers at the specified holidays. Later three synagogues
were reopened on specific holidays. In Rumania a ministerial
Decree of 5 Sept, 1940, ordered all Jewish places of worship
closed until a new permit was obtained. These were granted only
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 1941; 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 Rumania, 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 ghettos Jews were forced to work on
the 8th, 9th and holidays. Even within the ghetto, Sabbath rest was permitted only to those who did not have to perform labor.

Directed or controlled by the German forces of occupation.

Burning of copies of the Old Testament used in Polish courts to administer oaths 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 the German schools ordered in 1935. On July 4, 1938 the allotments of public funds for purposes of Jewish religious education were abolished in the Hetz. 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 Bizkita prohibited rabbinical training in May 1940.

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 1938, the Jewish religious communities in Germany were deprived of their public law character. The communities were deprived of their tax exemptions 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 Reichsverwaltungs 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 virtually agencies for the expedition of the extermination of Jews. In Belgium too a central organization 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 70% of the total Jewish population in
Germany as of 1933 showed aggregate assets in the amount of 176
million reichsmarks (870,000,000) of these synagogues, chapels
and other ritual buildings were estimated to be worth approximately
25 million (see Exhibit B).

All organized Jewish activities and social life were com-
pletely 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. These privileges were
completely 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.
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 carted off in bulk. Such libraries existed in Berlin, Frankfurt, Vienna, Amsterdam, Paris, and Warsaw. The huge library (100,000 volumes) and archives of the Austrian Scientific Institute in Vilna is known to have been transferred to Frankfurt and "presented" to Rosenberg in 1941. Archives of Jewish societies, such as the *Allgemeine Jüdische Universelle*, were similarly given in Rosenberg's care.
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22 - Chapter 10 of the Jewish Code of 10 September, Slovensky
30 - "Reichskanzler," 45, No. 577, p. 399.
31 - "The Jewish Religion in Asia Europe," p. 15.
34 - "Reichskanzler," 45, No. 577, p. 399.
36 - "The Jewish Religion in Asia Europe," p. 15.
41 - "Verordnungsbasis des Generalgouverneurs, No. 53, 1940.
44 - "Reichskanzler," 45, No. 577, p. 399.
45 - "Reichskanzler," 45, No. 577, p. 399.
47 - "Reichskanzler," 45, No. 577, p. 399.
49 - "Reichskanzler," 45, No. 577, p. 399.
50 - "Reichskanzler," 45, No. 577, p. 399.
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