

*"Never Again"*  
Taken from Reich Citizens Law

Law for the Protection of German Blood and German Honor

September 15, 1935

Imbued with the knowledge that the purity of the German blood is the prerequisite for the continuance of the German people, and inspired by the unbending determination to guarantee the German nation for all time, the Reichstag has unanimously resolved upon the following law, which is promulgated herewith:

Section 1

(1)

Marriages between Jews and nationals of German or related blood are forbidden. Marriages contracted in spite of this fact are invalid, even if they were contracted abroad in order to evade this law.

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A nullifying action can only be brought by the State's Attorney.

SECTION 2

Extra-marital relations between Jews and nationals of German or related blood are forbidden.

SECTION 3

Jews are not allowed to employ in their households female nationals of German or related blood under 45 years of age.

SECTION 4

(1)

Jews are forbidden to hoist the Reich national flag and to display the Reich colors.

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(2)

On the other hand, they are allowed to display the Jewish colors. The exercise of this right is under state protection.

#### SECTION 5

(1)

Anyone acting in contravention of the prohibition in Section 1 will be punished with penal servitude.

(2)

Any man acting in contravention of the prohibition in Section 2 will be punished with imprisonment or penal servitude.

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(3)

Anyone acting in contravention of the provisions in Section 3 or 4 will be punished with imprisonment up to one year and a fine/or with one of these penalties.

#### SECTION 6

The Reich Minister of the Interior in agreement with the representative of the Fuhrer will issue the legal and administrative regulations necessary for the enforcement and amendment of the law

#### SECTION 7

The law goes into effect the day after its promulgation; Section 3, however, not until January 1, 1936.

NUREMBERG, September 15, 1935,

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The Protocol  
Taken from  
The Protocols of the Learned of Elders of Zion

## INTRODUCTION

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(1922)

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Of the Protocols themselves little need be said in the way of introduction. The book in which they are embodied was published by Sergyei Nilus in Russia in 1905. A copy of this is in the British Museum bearing the date of its reception August 10, 1906. All copies that were known to exist in Russia were destroyed in the Kerensky regime, and under his successors the possession of a copy by anyone in Sovietland was crime sufficient to ensure the owner's being shot on sight. The fact is in itself sufficient proof of the genuineness of the Protocols. The Jewish journals, of course, say that they are a forgery, leaving it to be understood that Professor Nilus, who embodied them in a work of his own, had concocted them for his own purposes.

Mr. Henry Ford, in an interview published in the *New York World*, February 17, 1921, put the case for Nilus tersely and convincingly thus:

The only statement I care to make about the PROTOCOLS is that they fit in with what is going on. They are sixteen years old, and they have fitted the world situation up to this time. THEY FIT IT NOW.

Indeed they do!

The word "Protocol" signifies a precis gummed on to the front of a document, a draft of a document, minutes of proceedings. In this instance "Protocol" means "minutes of the proceedings" of the Meetings of the Learned Elders of Zion. These Protocols give the substance of addresses delivered to the innermost circle of the Rulers of Zion. They reveal the concerted plan of action of the Jewish Nation developed through the ages and edited by the Elders themselves up to date. Parts and summaries of the plan have been published from time to time during the centuries as the secrets of the Elders have leaked out. The claim of the Jews that the Protocols are forgeries is in itself an admission of their genuineness, for they *never attempt to answer the facts* corresponding to the threats which the Protocols contain, and, indeed, the correspondence between prophecy and fulfilment is too glaring to be set aside or obscured. This the Jews well know and therefore evade.

The presumption is strong that the Protocols were issued, or reissued, at the First Zionist Congress held at Basle in 1897 under the presidency of the Father of Modern Zionism, the late Theodore Herzl.

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There has been recently published a volume of Herzl's "Diaries," a translation of some passages of which appeared in the *Jewish Chronicle* of July 14, 1922. Herzl gives an account of his first visit to England in 1895, and his conversation with Colonel Goldsmid, a Jew brought up as a Christian, an Officer in the English Army, and at heart a Jew Nationalist all the time. Goldsmid suggested to Herzl that the best way of expropriating the English Aristocracy and so destroying their power to protect the people of England against Jew domination, was to put excessive taxes on the land. Herzl thought this an excellent idea, and it is now to be found definitely embodied in Protocol VI!

The above extract from Herzl's *Diary* is an extremely significant bit of evidence bearing on the existence of the Jew World Plot and authenticity of the Protocols, but any reader of intelligence will be able from his own knowledge of recent history and from his own experience to confirm the genuineness of every line of them, and it is in the light of this *living* comment that all readers are invited to study Mr. Marsden's translation of this terribly inhuman document.

And here is another very significant circumstance. The present successor of Herzl as leader of the Zionist movement, Dr. Weizmann, quoted one of these sayings at the send-off banquet given to Chief Rabbi Hertz on October 6, 1920. The Chief Rabbi was on the point of leaving for his Empire tour—a sort of Jewish answer to the Empire tour of H.R.H. the Prince of Wales. And this is the "saying" of the Sages which Dr. Weizmann quoted: "A beneficent protection which God has Instituted in the life of the Jew is that He has dispersed him all over the world." (*Jewish Guardian*, Oct. 8, 1920.)

Now compare this with the last clause but one of Protocol XI,  
"God has granted to us, His Chosen People, the gift of dispersion, and from this, which appears to all eyes to be our weakness, has come forth all our strength, which has now brought us to the threshold of sovereignty over all the world."

The remarkable correspondence between these passages proves several things. It proves that the Learned Elders exist. It proves that Dr. Weizmann knows all about them. It proves that the desire for a "National Home" in Palestine is only camouflage and an infinitesimal part of the Jew's real object. It proves that the Jews of the world have no intention of settling in Palestine or any separate country, and that their annual prayer that they may all meet "Next Year in Jerusalem" is merely a piece of their characteristic make-believe. It also demonstrates that the Jews are now a world menace, and that the Aryan races will have to domicile them permanently out of Europe.

#### WHO ARE THE ELDERS?

This is a secret which has not been revealed. They are the Hidden Hand. They

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are not the "Board of Deputies" (the Jewish Parliament in England) or the "Universal Israelite Alliance" which sit in Paris. But the late Walter Rathenau of the Allgemeiner Electricitaets Gesellschaft has thrown a little light on the subject and doubtless he was in possession of their names, being, in all likelihood, one of the chief leaders himself. Writing in the *Wiener Freie Presse*, December 24, 1912, he said:

Three hundred men, each of whom knows all the others, govern the fate of the European continent, and they elect their successors from their entourage.

### A Fifteenth Century "Protocol"

The principles and morality of these latter-day Protocols are as old as the tribe. Here is one from the Fifteenth Century which Jews can hardly pronounce a forgery, seeing that it is taken from a Rothschild journal.

The *Revue des etudes Juives*, financed by James de Rothschild, published in 1889 two documents which showed how true the Protocols are in saying that the Learned Elders of Zion have been carrying on their plan for centuries. On January 13, 1489, Chemor, Jewish Rabbi of Arles in Provence, wrote to the Grand Sanhedrim, which had its seat in Constantinople, for advice, as the people of Arles were threatening the synagogues. What should the Jews do? This was the reply:

"Dear beloved brethren in Moses, we have received your letter in which you tell us of the anxieties and misfortunes which you are enduring. We are pierced by as great pain to hear it as yourselves.

"The advice of the Grand Satraps and Rabbis is the following:

"1. As for what you say that the King of France obliges you to become Christians: do it, since you cannot do otherwise, but let the law of Moses be kept in your hearts.

"2. As for what you say about the command to despoil you of your goods" [the law was that on becoming converted Jews gave up their possessions]; "make your sons merchants, that little by little they may despoil the Christians of theirs.

"3. As for what you say about their making attempts on your lives: make your sons doctors and apothecaries, that they may take away Christians' lives.

"4. As for what you say of their destroying your synagogues: make your sons canons and clerics in order that they may destroy their churches.

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*They Will Be Bound*  
Taken from  
Adolf Hitler's Reichstag speech, 1939

Hitler's Speech to the Reichstag, 1 September 1939

...If I call the Wehrmacht, if I now demand the German people to sacrifice, and if necessary, I demand to sacrifice everything, I have the right to do so.

Because I am ready today, as I did in the past, to bring any personal sacrifice, I do not demand of any German man to do anything I was not prepared to do myself for four years.

There should be no deprivation in Germany that I will not share. My entire life belongs from this moment on to my people. I want

nothing else now than to be the first soldier of the German Reich.

I have now put on the same uniform that was once my dearest and holiest. I will only take it off after the victory, or else I will not live to see that end.

Should something happen to me in this battle, my first successor will be party member Goering. Should something happen to party member Goering, the next in line will be

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party member Hess. You would then be bound by blind loyalty to them as Fuehrers , as you were to me. Should something happen to party member Hess, I will enact a law that the senate will then elect the worthiest, i.e. the bravest from their midst.

As National Socialist and as a German soldier I am going into this battle with a brave heart. My whole life was nothing but one continuous battle for my people, for its renewal, for Germany. This battle was always backed by the faith in this people. There is one word I have never known. It is surrender. If anybody thinks we may be heading towards difficult times, I want to ask him to remember that once a Prussian king with a minuscule state faced a big coalition and won after three battles, because he had a strong heart and faith.

This is what we need today. And I want to tell the whole world: never again will there be a November 1918 in German history! Just as I am ready to sacrifice my life at any moment for my people and Germany, I demand the same from everyone. Anyone who believes he can evade this national

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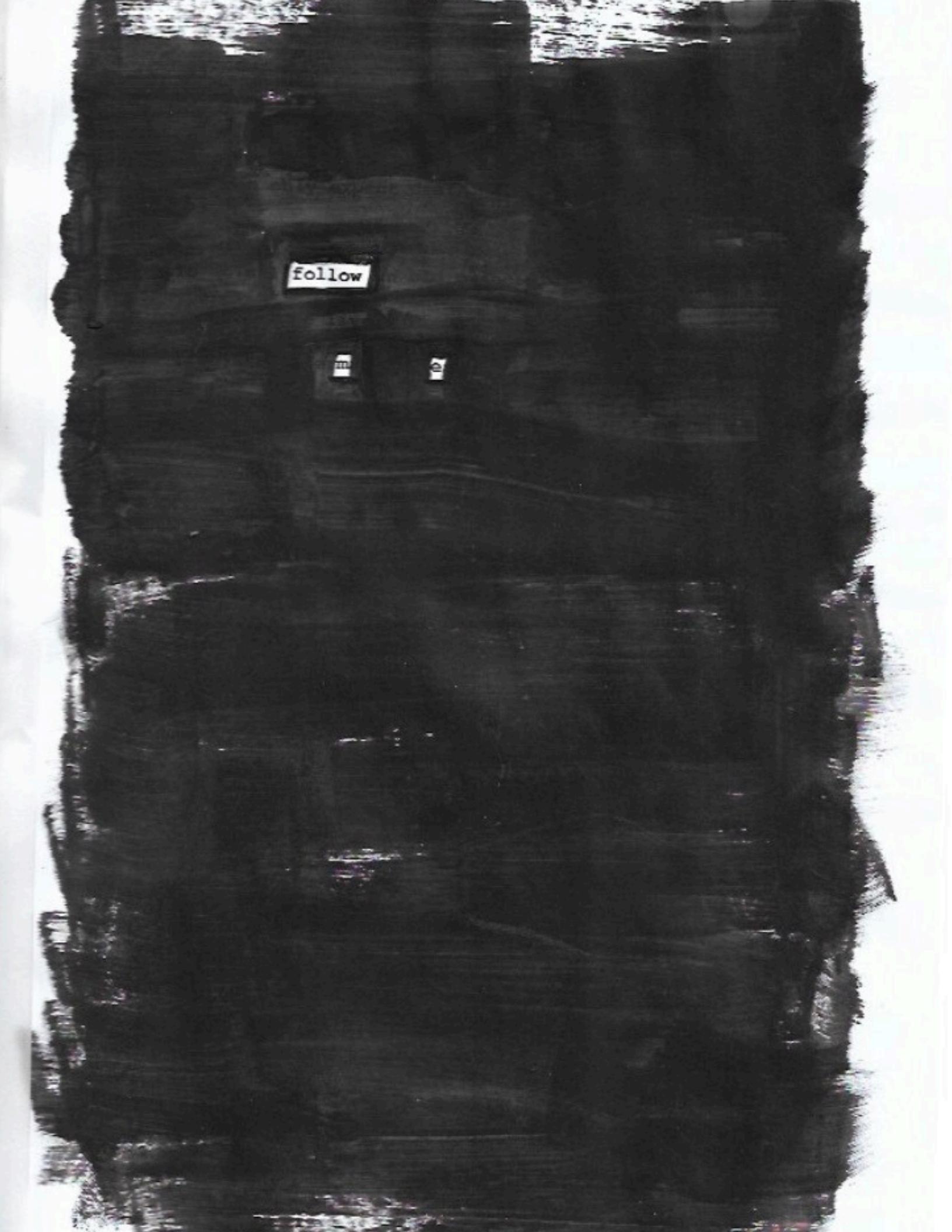
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command - whether directly or indirectly - will fall.

Traitors can only expect death.

In this we all follow an old principle: It is of no consequence if we live, but it is essential that our nation will live, that Germany lives....



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*Outsiders*

Taken from

*Testimony of Auschwitz Commandant Rudolf Hoess  
in the Nuremberg Trials*

Testimony of Rudolf Hoess, Commandant of Auschwitz

[Testimony on Monday, April 15, 1946]

Morning Session

DR. KAUFFMANN: With the agreement of the Tribunal, I now call the witness Hoess.

[The witness Hoess took the stand.]

THE PRESIDENT: Stand up. Will you state your name?

RUDOLF FRANZ FERDINAND HOESS (Witness): Rudolf Franz Ferdinand Hoess.

THE PRESIDENT: Will you repeat this oath after me: "I swear by God, the Almighty and Omniscent, that I will speak the pure truth, and will withhold and add nothing."

[The witness repeated the oath in German.]

THE PRESIDENT: Will you sit down?

DR. KAUFFMANN: Witness, your statements will have far-reaching significance. You are perhaps the only one who can throw some light upon certain hidden aspects, and who can tell which people gave the orders for the destruction of European Jewry, and can further state how this order was carried out and to what degree the execution was kept a secret.

THE PRESIDENT: Dr. Kauffmann, will you kindly put questions to the witness.

DR. KAUFFMANN: Yes.

[Turning to the witness.] From 1940 to 1943, you were the Commander of the camp at Auschwitz. Is that true?

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HOESS: Yes.

DR. KAUFFMANN: And during that time, hundreds of thousands of human beings were sent to their death there. Is that correct?

HOESS: Yes.

DR. KAUFFMANN: Is it true that you, yourself, have made no exact notes regarding the figures of the number of those victims because you were forbidden to make them?

HOESS: Yes, that is correct.

DR. KAUFFMANN: Is it furthermore correct that exclusively one man by the name of Eichmann had notes about this, the man who had the task of organizing and assembling these people?

HOESS: Yes.

DR. KAUFFMANN: Is it furthermore true that Eichmann stated to you that in Auschwitz a total sum of more than 2 million Jews had been destroyed?

HOESS: Yes.

DR. KAUFFMANN: Men, women, and children?

HOESS: Yes.

DR. KAUFFMANN: You were a participant in the World War?

HOESS: Yes.

DR. KAUFFMANN: And then in 1922, you entered the Party?

HOESS: Yes.

DR. KAUFFMANN: Were you a member of the SS?

HOESS: Since 1934.

DR. KAUFFMANN: Is it true that you, in the year 1924, were sentenced to a lengthy term of hard labor because you participated in a so-called political murder?

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HOESS: Yes.

DR. KAUFFMANN: And then at the end of 1934, you went to the concentration camp of Dachau?

HOESS: Yes.

DR. KAUFFMANN: What task did you receive?

HOESS: At first, I was the leader of a block of prisoners and then I became clerk and finally, the administrator of the property of prisoners.

DR. KAUFFMANN: And how long did you stay there?

HOESS: Until 1938.

DR. KAUFFMANN: What job did you have from 1938 on and where were you then?

HOESS: In 1938 I went to the concentration camp at Sachsenhausen where, to begin with, I was adjutant to the commander and later on I became the head of the protective custody camp.

DR. KAUFFMANN: When were you commander at Auschwitz?

HOESS: I was commander at Auschwitz from May 1940 until December 1943.

DR. KAUFFMANN: What was the highest number of human beings, prisoners, ever held at one time at Auschwitz?

HOESS: The highest number of internees held at one time at Auschwitz, was about 140,000 men and women.

DR. KAUFFMANN: Is it true that in 1941 you were ordered to Berlin to see Himmler? Please state briefly what was discussed.

HOESS: Yes. In the summer of 1941 I was summoned to Berlin to Reichsführer SS Himmler to receive personal orders. He told me something to the effect--I do not remember the exact

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words--that the Führer had given the order for a final solution of the Jewish question. We, the SS, must carry out that order. If it is not carried out now then the Jews will later on destroy the German people. He had chosen Auschwitz on account of its easy access by rail and also because the extensive site offered space for measures ensuring isolation.

DR. KAUFFMANN: During that conference did Himmler tell you that this planned action had to be treated as a secret Reich matter?

HOESS: Yes. He stressed that point. He told me that I was not even allowed to say anything about it to my immediate superior Gruppenführer Gläcks. This conference concerned the two of us only and I was to observe the strictest secrecy.

DR. KAUFFMANN: What was the position held by Gläcks whom you have just mentioned?

HOESS: Gruppenführer Gläcks was, so to speak, the inspector of concentration camps at that time and he was immediately subordinate to the Reichsführer.

DR. KAUFFMANN: Does the expression "secret Reich matter" mean that no one was permitted to make even the slightest allusion to outsiders without endangering his own life?

HOESS: Yes, "secret Reich matter" means that no one was allowed to speak about these matters with any person and that everyone promised upon his life to keep the utmost secrecy.

DR. KAUFFMANN: Did you happen to break that promise?

HOESS: No, not until the end of 1942.

DR. KAUFFMANN: Why do you mention that date? Did you talk to

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still maintain that today?

HOESS: Yes, these 60 men were always on hand to take the internees not capable of work to these provisional installations and later on to the other ones. This group, consisting of about ten leaders and subleaders, as well as doctors and medical personnel, had repeatedly been told, both in writing and verbally, that they were bound to the strictest secrecy as to all that went on in the camps.

DR. KAUFFMANN: Were there any signs that might show an outsider who saw these transports arrive, that they would be destroyed or was that possibility so small because there was in Auschwitz an unusually large number of incoming transports, shipments of goods and so forth?

HOESS: Yes, an observer who did not make special notes for that purpose could obtain no idea about that because to begin with not only transports arrived which were destined to be destroyed but also other transports, arrived continuously, containing new internees who were needed in the camp. Furthermore, transports likewise left the camp in sufficiently large numbers with internees fit for work or exchanged prisoners.

The trains themselves were closed, that is to say, the doors of the freight cars were closed so that it was not possible, from the outside, to get a glimpse of the people inside. In addition to that, up to 100 cars of materials, rations, et cetera, were daily rolled into the camp or continuously left the workshops of the camp in which war material was being made.

DR. KAUFFMANN: And after the arrival of the transports were

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the victims stripped of everything they had? Did they have to undress completely; did they have to surrender their valuables? Is that true?

HOESS: Yes.

DR. KAUFFMANN: And then they immediately went to their death?

HOESS: Yes.

DR. KAUFFMANN: I ask you, according to your knowledge, did these people know what was in store for them?

HOESS: The majority of them did not, for steps were taken to keep them in doubt about it and suspicion would not arise that they were to go to their death. For instance, all doors and all walls bore inscriptions to the effect that they were going to undergo a delousing operation or take a shower. This was made known in several languages to the internees by other internees who had come in with earlier transports and who were being used as auxiliary crews during the whole action.

DR. KAUFFMANN: And then, you told me the other day, that death by gassing set in within a period of 3 to 15 minutes. Is that correct?

HOESS: Yes.

DR. KAUFFMANN: You also told me that even before death finally set in, the victims fell into a state of unconsciousness?

HOESS: Yes. From what I was able to find out myself or from what was told me by medical officers, the time necessary for reaching unconsciousness or death varied according to the temperature and the number of people present

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extracted poems

**"never again"**

bloodshed will teach a lesson  
nobody will learn

the protocol

little need be said about the mourning  
the keening of mothers  
the grief of fathers  
the silence of children

their names will wrap the branches of trees  
not to stifle  
but to be seen

**they will be bound**

i am ready today  
to sacrifice  
man woman child  
do not hear them  
hear only me  
follow me

**outsiders**

the truth is that he destroyed them  
reduced them to particles in his yard

chimneys commanded the skies  
the thrum of death  
the echoes of extermination  
impossible to ignore  
as his wife danced  
and children played in ash