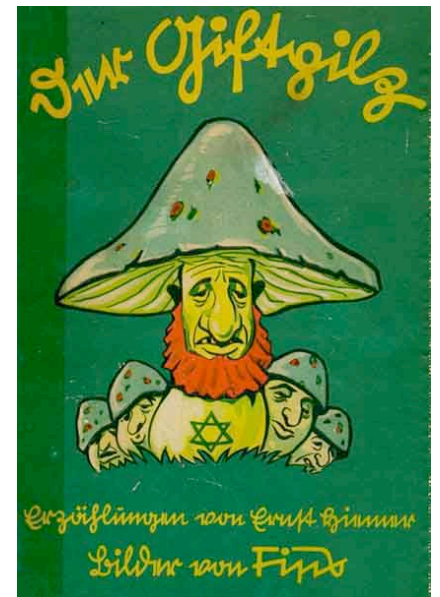


The Poisonous Mushroom or *Der Giftpilz*

~ Nazi Propaganda ~
Julius Streicher, publisher



(The source: Ernst Hiemer, *Der Giftpilz* (Nuremberg, Stürmerverlag, 1938).

Background:

The Poisonous Mushroom

~ A children's book as propaganda ~

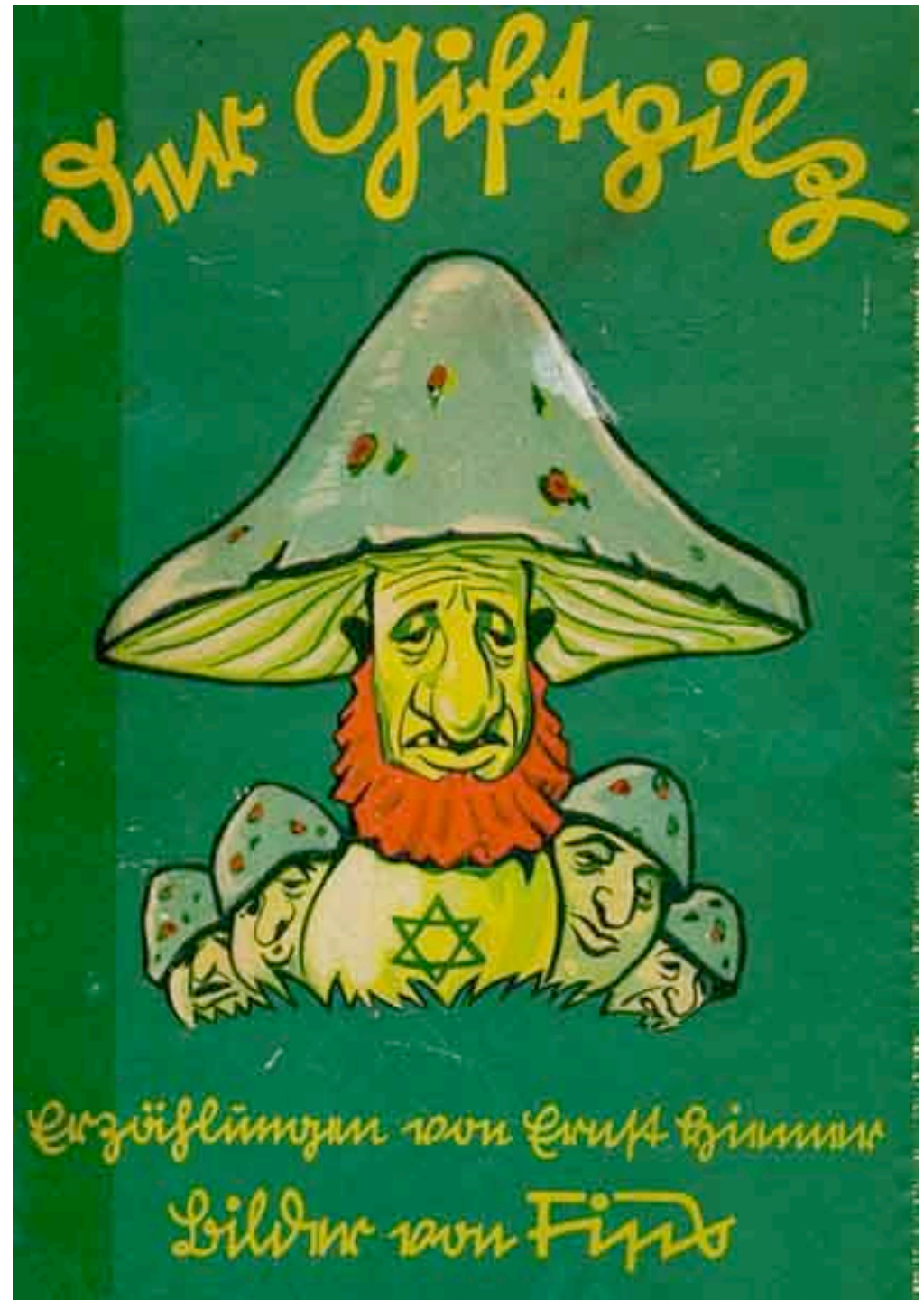
Der Giftpilz, the German word for **toadstool**, was a publication of Julius Streicher's publishing house written by Ernest Hiemer.

The book was aimed particularly at children, and was sometimes used in the schools.

(Calvin College website read the full text at < www.calvin.edu/academic/cas/gpa/thumb.htm >)

The Poisonous Mushroom

This is the cover of the children's book by Ernest Hiemer.





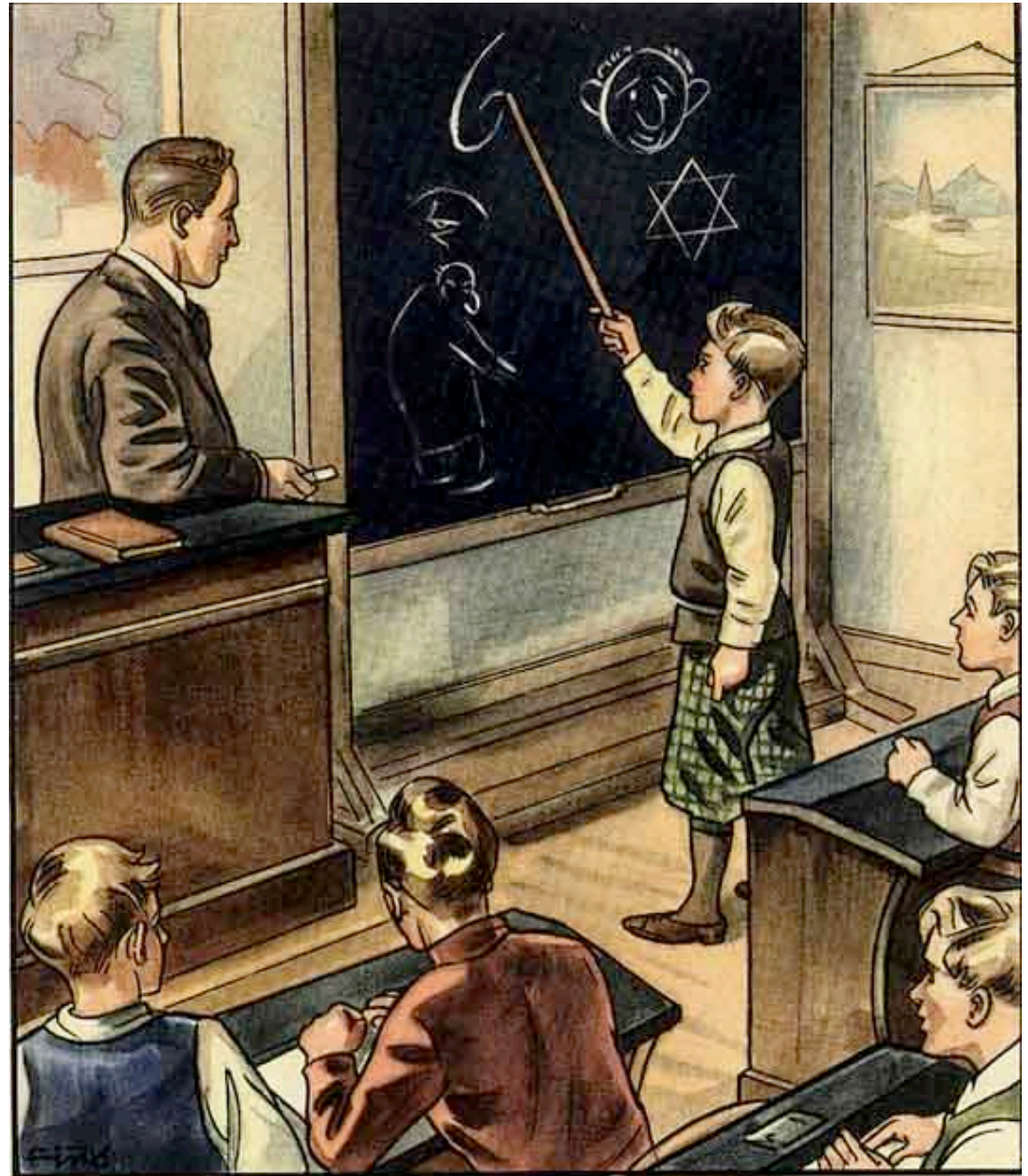
The Poisonous Mushroom:

"Just as it is often hard to tell a toadstool from an edible mushroom, so too it is often very hard to recognize the Jew as a swindler and criminal..."

„Wie die Giftpilze oft schwer von den guten Pilzen zu unterscheiden sind, so ist es oft sehr schwer, die Juden als Gauner und Verbrecher zu erkennen..."

How to Tell a Jew:

"The Jewish nose is bent. It looks like the number six..."



„Die Judennase ist an ihrer Spitze gebogen. Sie sieht aus wie ein Sechser...“



„Schau mir diese Kerle an! Diese verlauchten Bärte! Diese schmutzigen, wegstehenden Ohren...“

How the Jews
Came to Us:

"Just look at these
guys! The louse-
infested beards!
The filthy,
protruding ears..."

What is the Talmud?:

"In the Talmud it is written: 'Only the Jew is human. Gentile peoples are not called humans, but animals.' Since we Jews see Gentiles as animals, we call them only Goy."

*The Talmud is a collection of writings by Jewish philosophers and rabbis.



„Im Talmud steht geschrieben: ‚Nur der Jude allein ist Mensch. Die nichtjüdischen Völker werden nicht Menschen genannt, sie werden als Vieh bezeichnet.‘ Und weil wir Juden den Nichtjuden als Vieh betrachten, sagen wir zu ihm nur Goy.“



„Die Taufe hat aus ihm keinen Nichtjuden gemacht...“

Why the Jews Let
Themselves be
Baptised:

"Baptism didn't
make a Gentile out
of him..."

* A Gentile is anyone who is not
Jewish – especially used to
distinguish a Christian from a Jew.

How a German Peasant was Driven from House and Farm:

"Daddy, someday when I have my own farm, no Jew will enter my house..."



„Du, Vater, wenn ich einmal einen Bauernhof habe, dann darf ein Jude überhaupt nicht in mein Haus herein...“



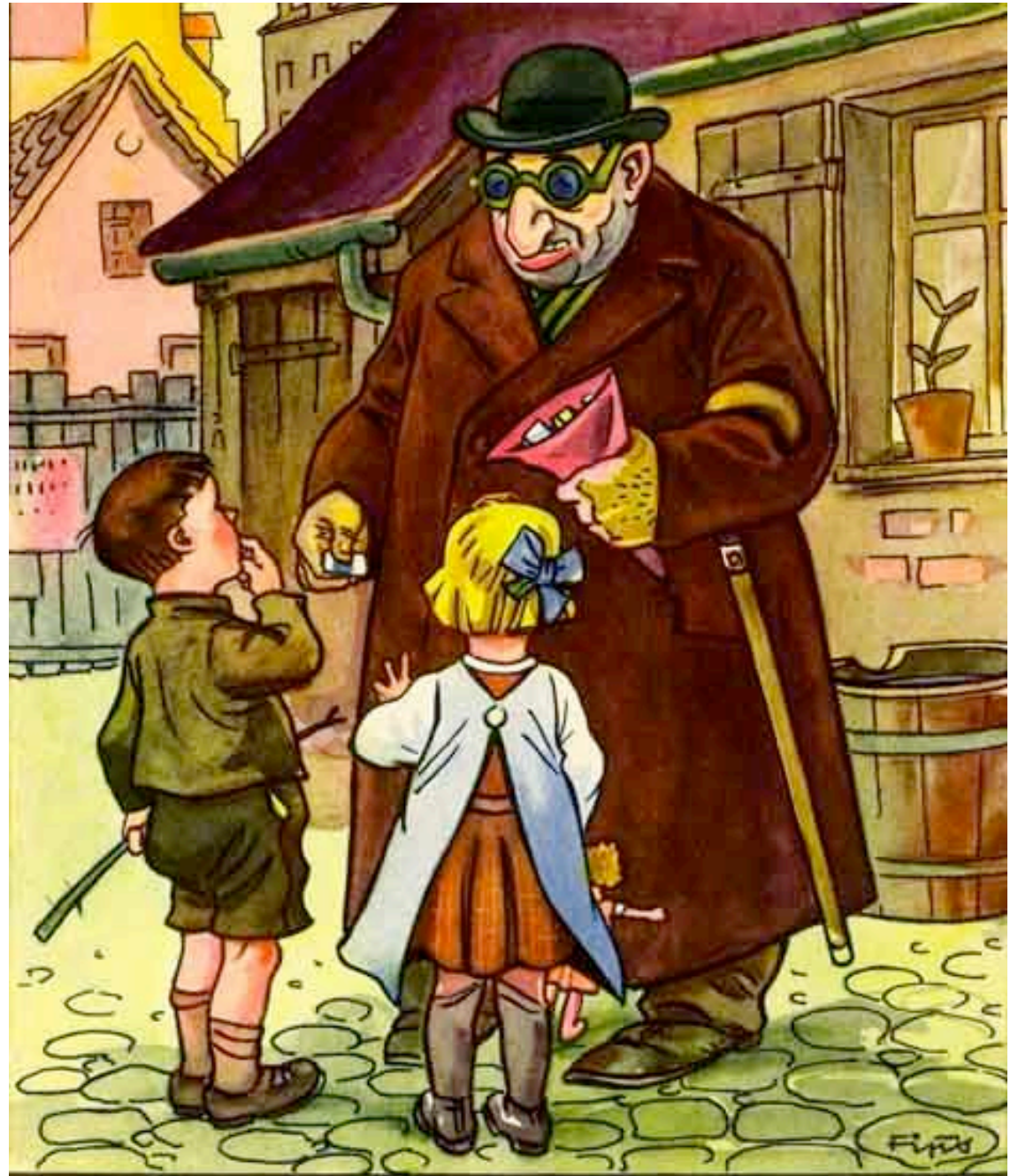
How Jewish Traders
Cheat:

"Farming woman, have I got something special for you today. Look at this material! You can make a dress from it that will make you look like a baroness, like a countess, like a queen..."

„Hofbäuerin, heut' hab' ich für dich was Besonderes. Schau diesen Stoff an! Das gibt ein Kleid für dich, Hofbäuerin, ein Kleid, du wirst darin aussehen wie eine Baronin, wie eine Fürstin, wie eine Königin...“

The Experience of Hans and Else with a Strange Man:

"Here, kids, I have some candy for you. But you both have to come with me..."



„Hier, Kleiner, hast du etwas ganz Süßes! Aber dafür müßt ihr beide mit mir gehen..."



Inge's Visit to a
Jewish Doctor:

"Two criminal eyes
flashed behind the
glasses and the fat
lips grinned."

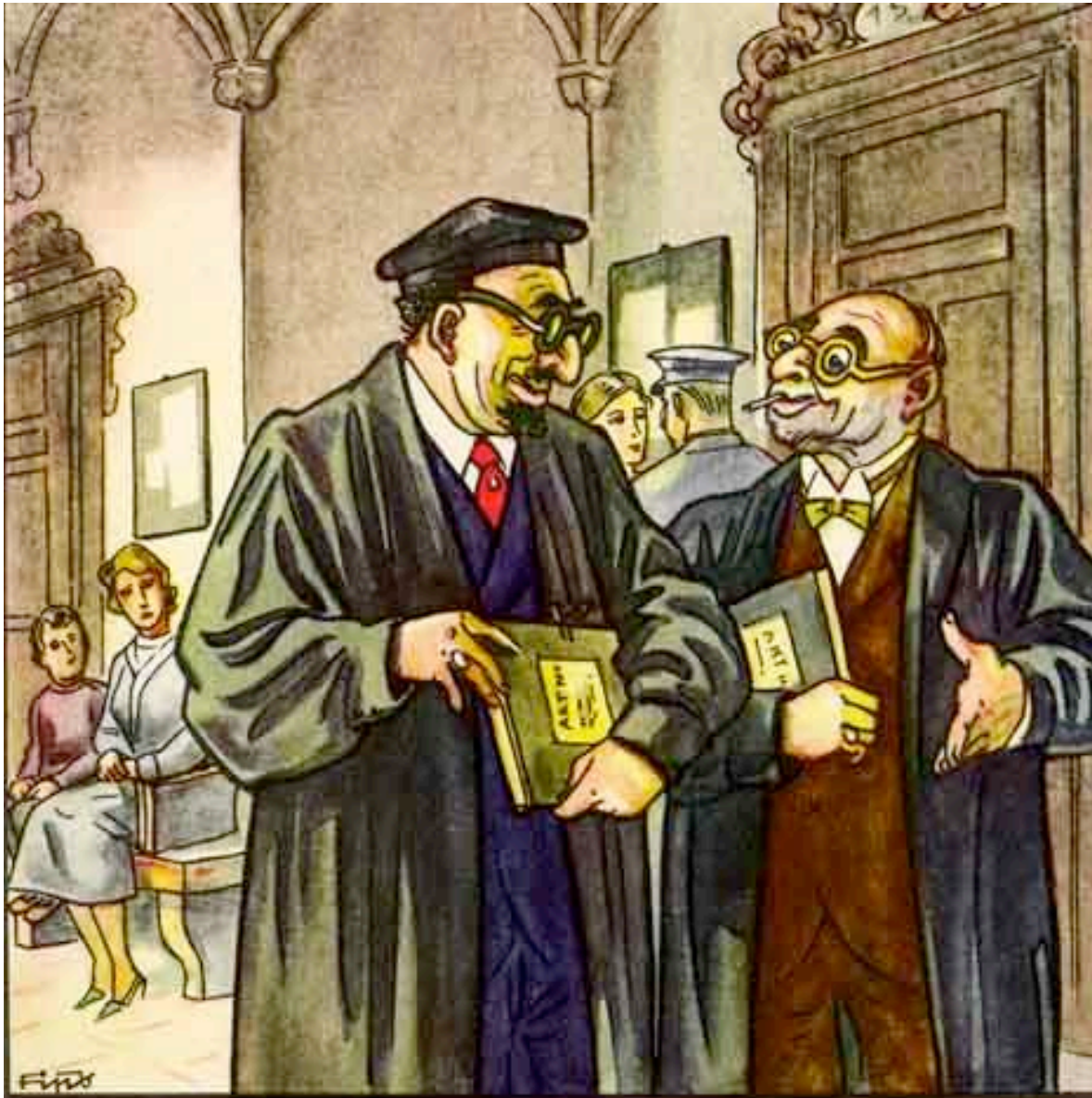
Hinter den Brillengläsern funkeln zwei Verbrecheraugen und um die wulstigen Lippen spielt ein Grinsen.

How the Jew Treats
his Domestic Help:

"A man was waiting
for me at the station.
He tipped his hat and
was very friendly to
me. But I could tell
immediately that he
was a Jew..."



„Am Bahnhof erwartete mich ein Mann. Er zog seinen Hut und war sehr freundlich zu mir. Aber ich merkte gleich, daß er ein Jude war...“



„Na, Herr Kollege Morgenthau, da haben wir beide wieder gemacht ein gutes Geschäft.“

„Großartig, Herr Kollege Silberstein! Nun haben wir die beiden Goyas gebracht um ihr schönes Geld, und wir können es stecken in unseren Sack.“

How Two Women were Tricked by Jewish Lawyers:

“Well, Colleague Morgenthau, we did a good piece of business today.“

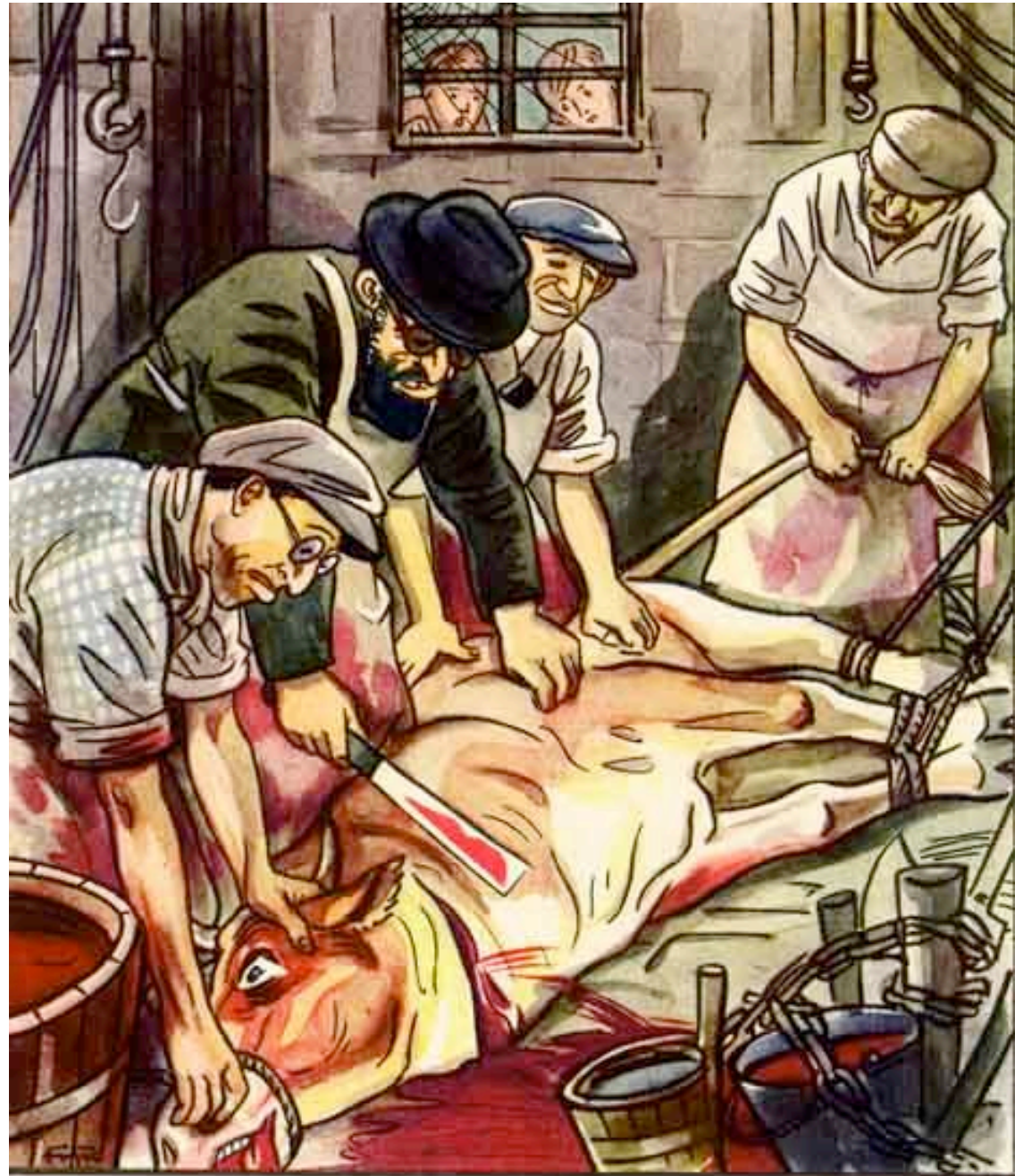
“Splendid, Colleague Silberstein. We took the lovely money from the two Goy women and can put it in our own pockets.“

* Goy is a derogatory word for anyone who is not Jewish.

How Jews Torment Animals:

"The animal fell once
more to the ground.
Slowly it died. The Jews
stood around and
laughed."

* Historically, Rabbis oversee the ritual and *quick* slaughtering of all animals for human consumption. They also look for disease and sickness.



Wieder stürzt das Tier zu Boden. Langsam stirbt es. Die Juden aber stehen herum und lachen dazu.



„Wenn ihr ein Kreuz seht, dann denkt an den grauenhaften Mord
der Juden auf Golgotha.“

What Christ Said
about the Jews:

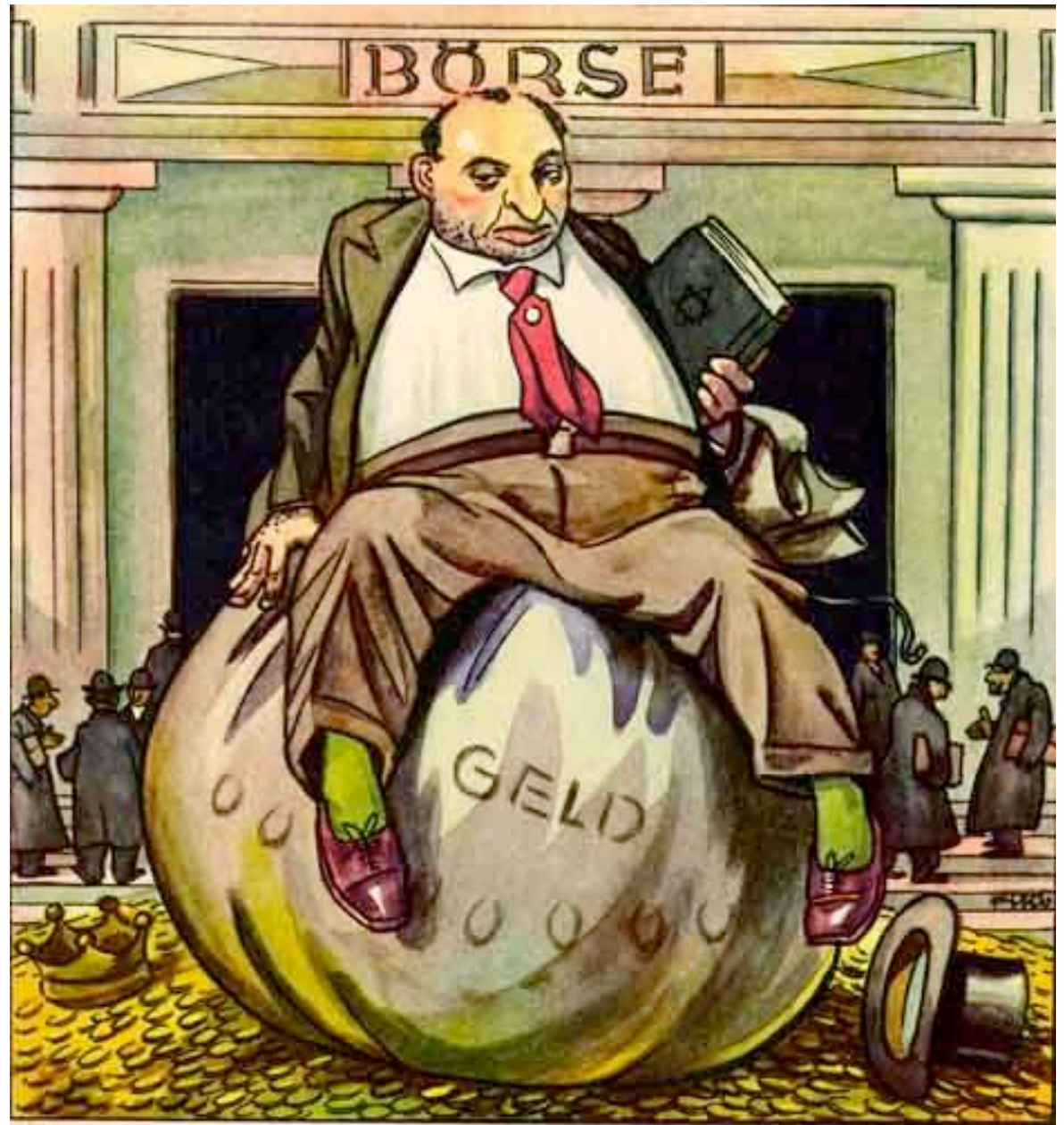
"When you see a
cross, remember the
gruesome murder of
the Jews on
Golgotha..."

* During Christ's era, crucifixion was
the traditional manner of execution.

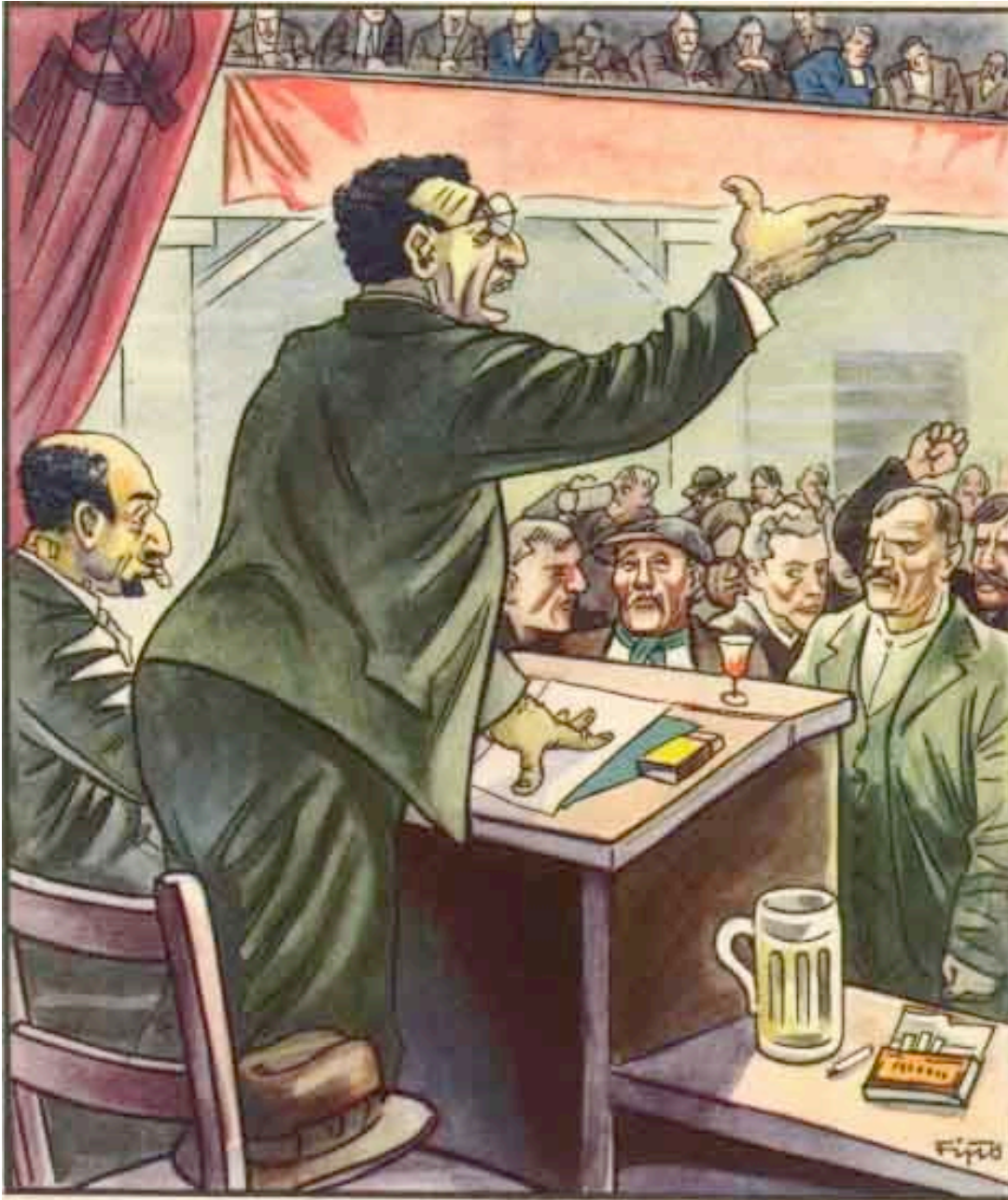
Money Is The G-d Of The Jews:

"The G-d of the Jews is money. To earn money, he commits the greatest crimes. He will not rest until he can sit on a huge money sack, until he has become the king of money."

* Historically, Jews were relegated to money handling because it was deemed "dirty" and non-Jews did not want to partake in it.



„Der Gott des Juden ist das Geld. Und um Geld zu verdienen, begeht er die größten Verbrechen. Er ruht nicht eher, bis er auf einem großen Geldsack sitzen kann, bis er zum König des Geldes geworden ist.“



Der Jude schrie: „Wir pfeifen auf Deutschland. . . Die Hauptsache ist, daß es uns recht gut geht. . .“

How Worker Hartmann
Became a National-
Socialist:

The Jew cries:
"We don't care about
Germany... The main
thing is that things go
well for us..."

Are There Decent
Jews?:

"People are always
saying that we Jews
cheat other people,
that we lie and
deceive. Not a word
of it is true. We Jews
are the most decent
people in the world."



„Da lagt mer immer von uns Juden, wir täten beschummeln die anderen Leut'.
Wir täten lügen und betrügen. Kein Wort davon ist wahr. Wir Juden sind die an-
ständigsten Menschen, die es gibt.“



„Wer gegen den Juden kämpft, ringt mit dem Teufel.“ Julius Streicher

Without Solving the Jewish Question No Salvation for Mankind:

"He who fights the Jews battles the Devil."
~ Julius Streicher

*** Continue to next slides for discussion questions.**

Work Cited:

Bytwerk, Randall L. "Der Giftpilz." German Propaganda Archive. Calvin College. 27 July 2006.

<www.calvin.edu/academic/cas/gpa/thumb.htm>.

Discussion Questions

- Answer each one of the following questions, on the next three slides, thoroughly and thoughtfully please.
- Use specific details from the slides as your evidence.
- Turn in your answers to your Humanities' teacher when completed.
- Include your name, date and your Humanities' teacher's name on each assignment.

1. Jewish Characterization

- How does the author, Ernst Hiemer, characterize the Jewish people physically? (Include at least five details.)
- How would these physical details create a negative picture for a young child?
- How does Hiemer characterize the Jewish people mentally/emotionally? (Include at least five details.)
- How would these mental/emotional details create a negative picture for a young child?



2. Aryan Characterization

- How does Hiemer characterize the Aryan people physically? (Include at least five details.)
- How would these physical details create a positive picture for a young child?
- How does Hiemer characterize the Aryan people mentally/emotionally? (Include at least five details.)
- How would these mental/emotion details create a positive picture for a young child?



* A demonstration of Aryan features in Nazi-run schools.

3. How Propaganda Works

- Why did the author, Ernest Hiemer, target young children as the audience for his book?
- Why did Hiemer choose a mushroom/toadstool as his main metaphor?
- What were Hiemer's arguments against the Jews? Was he effective in swaying people? Why or why not?
- Where, in today's world, is there a similar kind of propaganda? Pick a specific incident and explain.

Full Text from Page One Follows

Der Stürmer

Deutsches Wochenblatt zum Kampfe um die Wahrheit
HERAUSGEBER: JULIUS STRECHER

26 Dienstag im Juni 1934 1934

Judenaufreube

Es geht gegen England / Jüdischer Generalstreik / Dornfadenkämpfe und Stroßenschlacht / Die Juden in Deutschland entlarven sich / Der Staat im Staate

Im Zeichen der Schlange



Was steht in dem Buch?

Größe: 16x24 cm
Der Autor: Julius Strecher
Verlag: Julius Strecher

Die Juden sind unser Unglück!

Das Buch ist in allen Buchhandlungen und in allen Buchläden zu bekommen.

The Poisonous Mushroom ~ Full Text from page one ~ **Optional** Reading

A mother and her young boy are gathering mushrooms in the German forest. The boy finds some poisonous ones. The mother explains that there are good mushrooms and poisonous ones, and, as they go home, says:

"Look, Franz, human beings in this world are like the mushrooms in the forest. There are good mushrooms and there are good people. There are poisonous, bad mushrooms and there are bad people. And we have to be on our guard against bad people just as we have to be on guard against poisonous mushrooms. Do you understand that?"

"Yes, mother," Franz replies. "I understand that in dealing with bad people trouble may arise, just as when one eats a poisonous mushroom. One may even die!"

"And do you know, too, who these bad men are, these poisonous mushrooms of mankind?" the mother continued.

Franz slaps his chest in pride:

"Of course I know, mother! They are the Jews! Our teacher has often told us about them."

continued ...

The mother praises her boy for his intelligence, and goes on to explain the different kinds of "poisonous" Jews: the Jewish pedlar, the Jewish cattle-dealer, the Kosher butcher, the Jewish doctor, the baptised Jew, and so on.

"However they disguise themselves, or however friendly they try to be, affirming a thousand times their good intentions to us, one must not believe them. Jews they are and Jews they remain. For our Volk they are poison."

"Like the poisonous mushroom!" says Franz.

"Yes, my child! Just as a single poisonous mushrooms can kill a whole family, so a solitary Jew can destroy a whole village, a whole city, even an entire Volk."

Franz has understood.

"Tell me, mother, do all non-Jews know that the Jew is as dangerous as a poisonous mushroom?"

continued ...

Mother shakes her head.

"Unfortunately not, my child. There are millions of non-Jews who do not yet know the Jews. So we have to enlighten people and warn them against the Jews. Our young people, too, must be warned. Our boys and girls must learn to know the Jew. They must learn that the Jew is the most dangerous poison-mushroom in existence. Just as poisonous mushrooms spring up everywhere, so the Jew is found in every country in the world. Just as poisonous mushrooms often lead to the most dreadful calamity, so the Jew is the cause of misery and distress, illness and death."

The author then concludes this story by pointing the moral:

German youth must learn to recognise the Jewish poison-mushroom. They must learn what a danger the Jew is for the German *Volk* and for the whole world. They must learn that the Jewish problem involves the destiny of us all.

"The following tales tell the truth about the Jewish poison-mushroom. They show the many shapes the Jew assumes. They show the depravity and baseness of the Jewish race. They show the Jew for what he really is:

The Devil in human form.

End of Unit