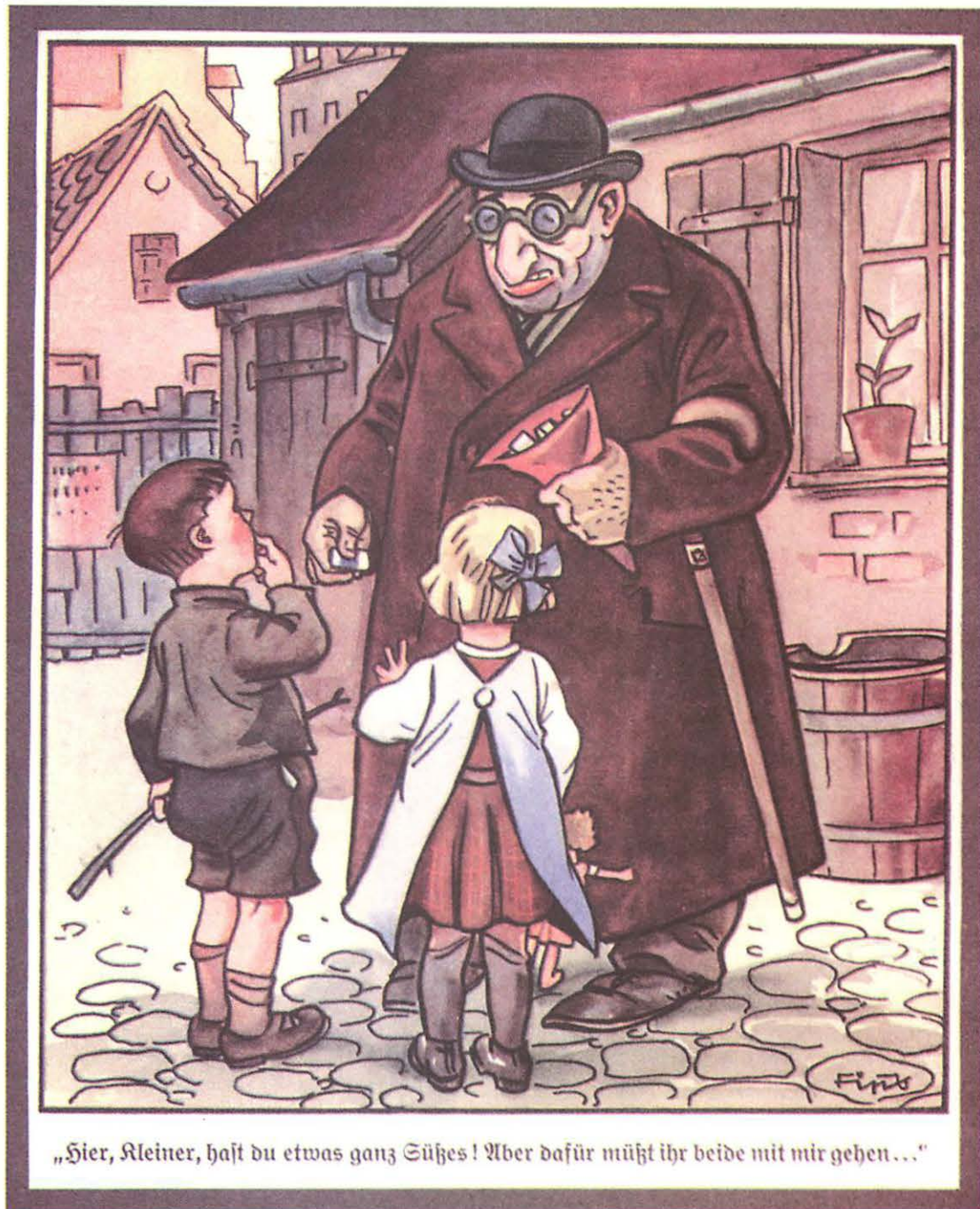
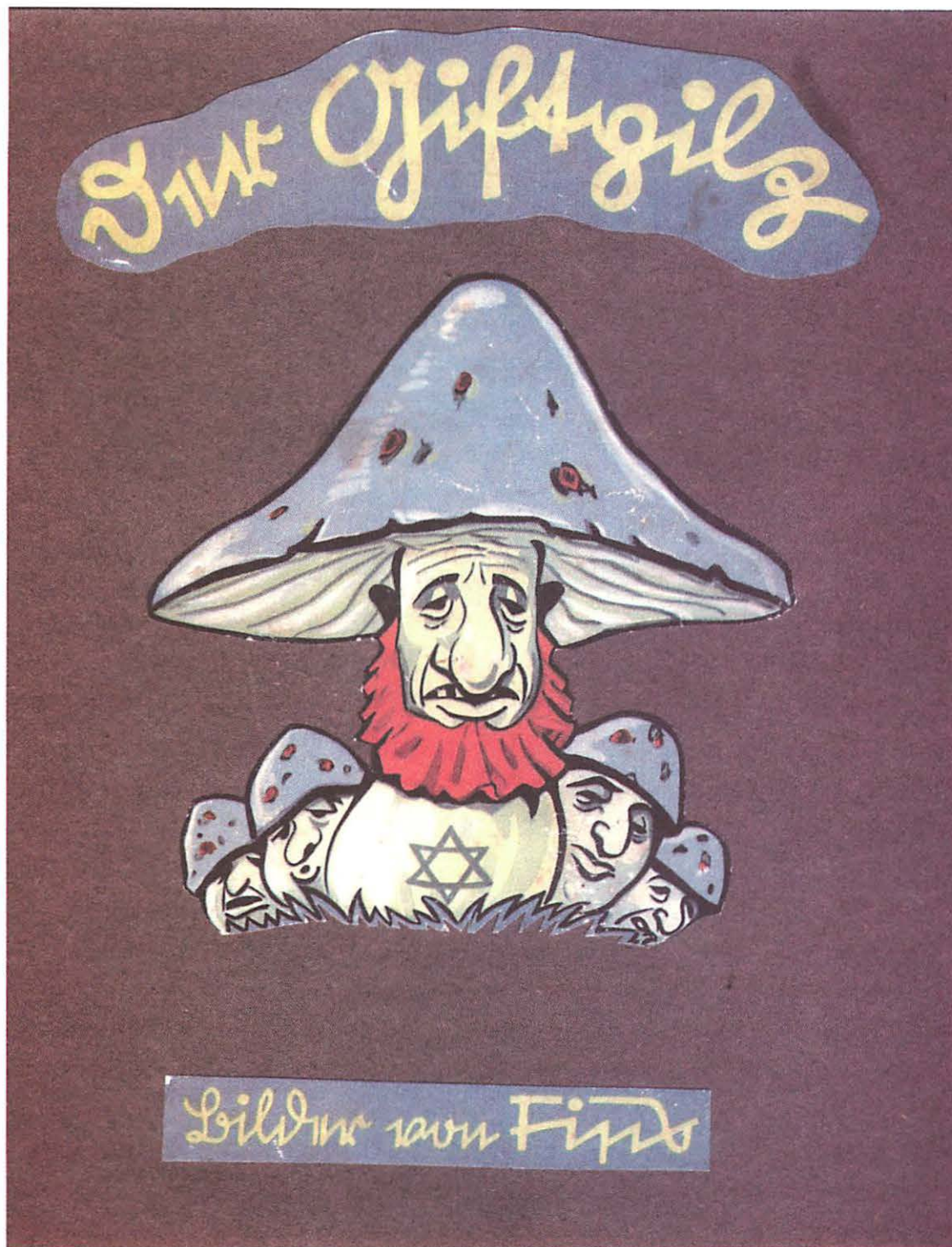


NAZI PROPAGANDA



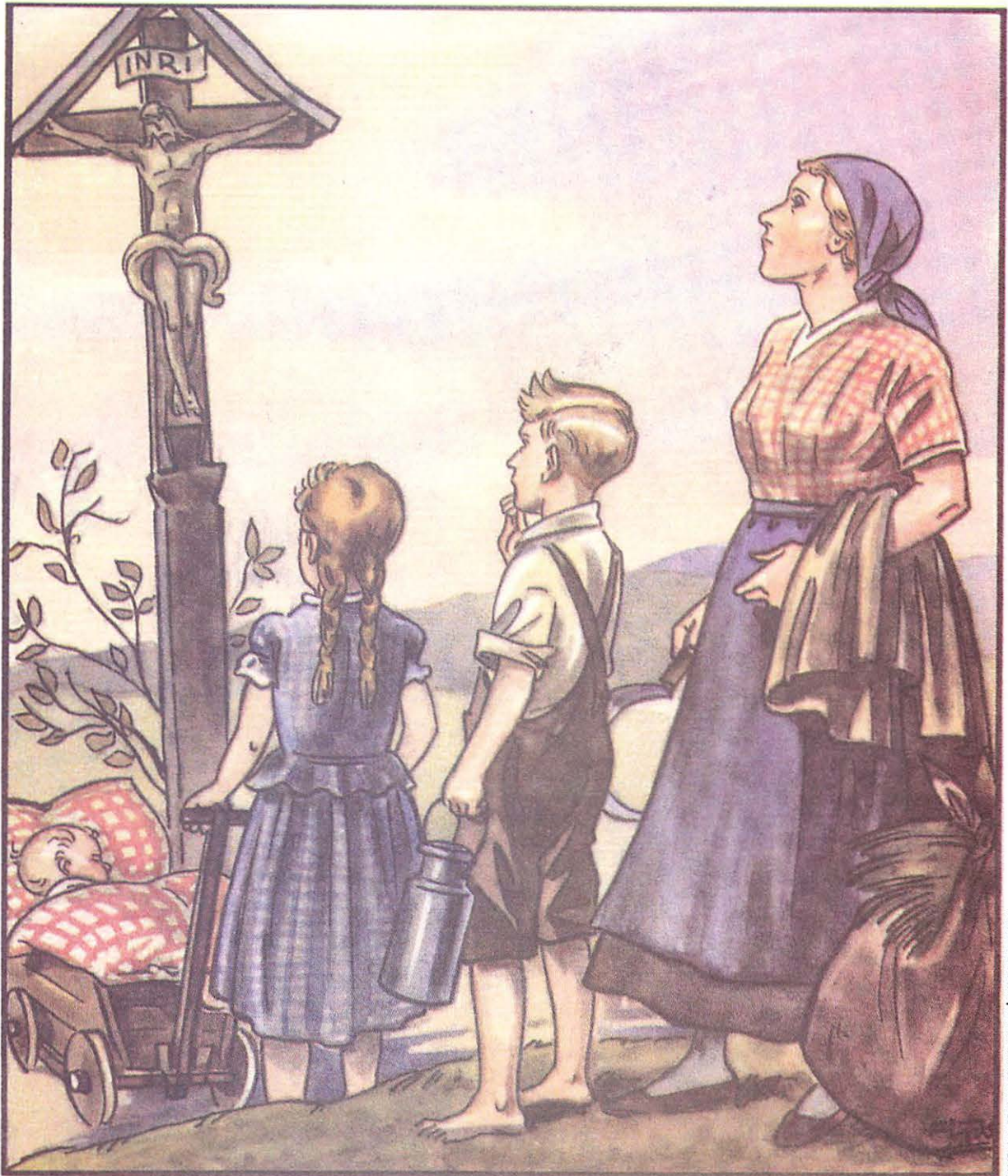
The caption in this picture reads: “Here my little one, you get something very sweet, but as a reward you both must come with me.” This caricature portrays an elderly Jew trying to poison small children with candy. It relies on one of the basic fears of all parents and the common instruction to little children not to take candy from a stranger. There are links made between “a stranger,” “danger,” “poison,” and “a Jew.” The Jew is portrayed as a dark, evil, threatening, manipulative stranger, as opposed to the innocent, pure, naïve Aryan children.

NAZI PROPAGANDA



A caricature from a book entitled *The Poisonous Mushroom*. Inside the book, the comparison to the mushroom is explained when a mother tells her child: “Just as it is difficult to distinguish between a poisonous mushroom and an edible mushroom, it is difficult to distinguish between a good Jew and a lying, thieving Jew.”

NAZI PROPAGANDA

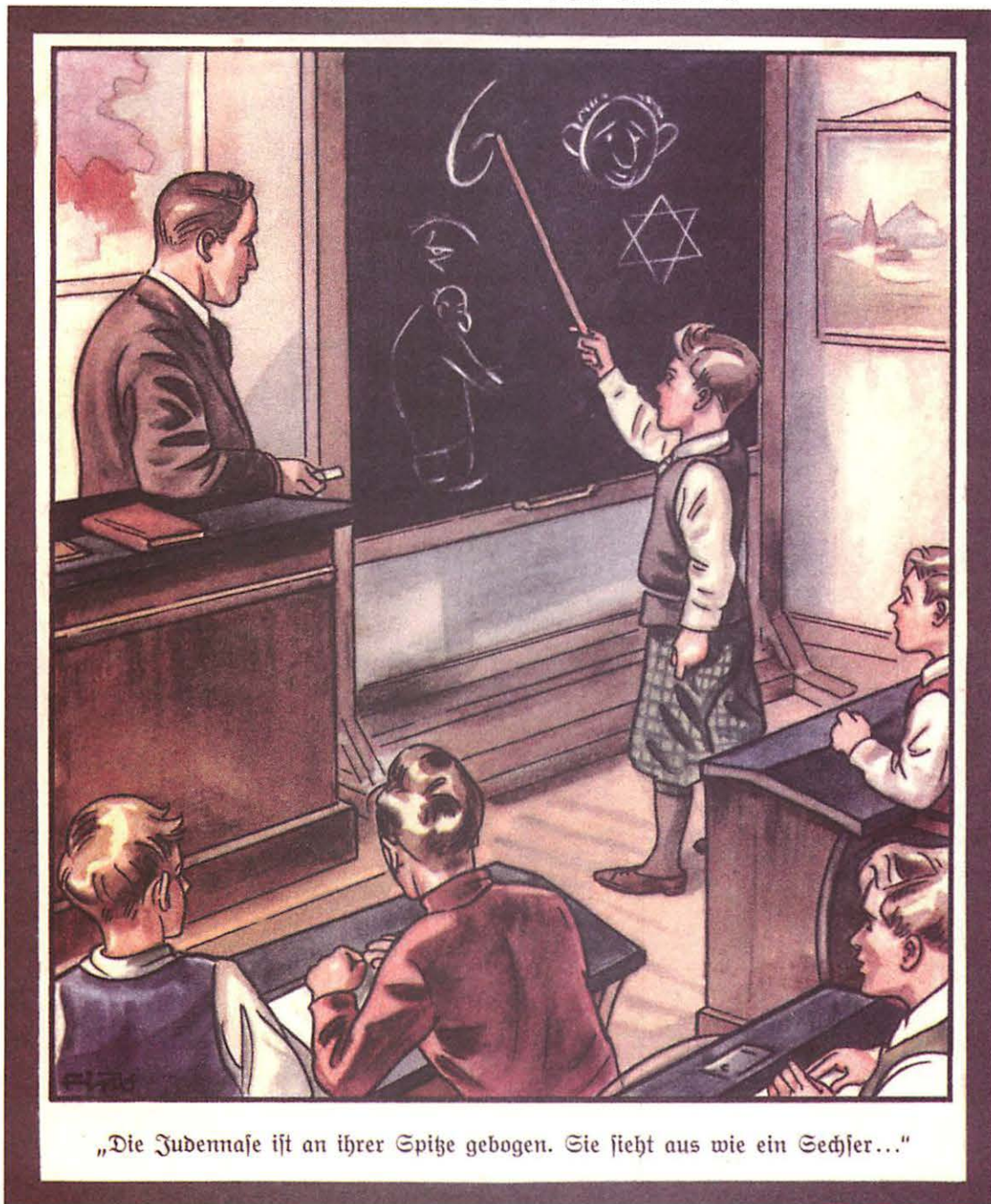


„Wenn ihr ein Kreuz seht, dann denkt an den grauenhaften Mord
der Juden auf Golgatha...“

© Yad Vashem, Film and Photo Archive (1599/232)

The caption in this picture reads: “Whenever you see a crucifix, think of the horrible murder of Jesus by the Jews.” The Nazis used this common belief among Christians to further alienate Jews. Nazi ideology, however, was against all religions and viewed Christianity as a transferred form of Judaism. Some Aryan symbols appear in this picture such as the bright hair, the connection to nature, children, and the continuity of the race.

NAZI PROPAGANDA



© Yad Vashem, Film and Photo Archive (196/223)

The inscription in this picture reads: “The Jewish nose is wide at the end and looks like the number six...” The number six is connected to Satan and this explanation of the “Jewish nose” gives it a devilish meaning. Even though the message of this caricature is of a mythological nature, it is presented as truth in that it is being taught by a respectable Aryan teacher in a normal class. It can also refer to a situation known by the children in 1930s Germany when special instructors came to their classes to explain Nazi racial ideology.

More about this picture and a suggested activity is available on the Yad Vashem Web site, http://www1.yadvashem.org/yv/en/education/lesson_plans/antisemitism_january27.asp.

NAZI PROPAGANDA



Der Deutsche ist
 ein stolzer Mann
 der verbaut
 und kumpfen kann.
 Weil er pfeifen ist
 und sooll toll ist,
 der ist ja so ein
 Mann der ist!

Das ist der Jude, der nicht munter ist,
 der größte Dieb im ganzen Reich!
 Er meint, der er der größte sei
 Und ist so geizig der dabei!



© Deutsches Historisches Museum, Berlin

The Jew in this caricature is portrayed as ugly, greedy, and controlling the media and stock exchange (the newspaper in his pocket with the title "Burse"). His eyes are made to look suspicious. Overall he is to be seen as unproductive, exploitive, unstable, and evil. By contrast, the German or Aryan is portrayed as hard-working, strong, stable, and honest. He is tall, in good physical shape, and has a direct look in his eyes.

NAZI PROPAGANDA



© Yad Vashem, Film and Photo Archive (3922/83)

Masses parade with Nazi flags in honor of the dead on Reichsparteitag.

NAZI PROPAGANDA



National Archives, courtesy of USHMM

A woman reads a boycott sign posted in the window of a Jewish-owned department store in Berlin, April 1, 1933. The sign reads: "Germans defend yourselves against Jewish atrocity propaganda, buy only at German shops!"