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Current Topics

AT HOME AND ABROAD.

THE JEWS
IN
GERMANY.

OUR readers may remember that in a late issue we gave an extract from an American contemporary relative to the strange outbreak in Germany of bigotry against the Jews. We find in the *Revue des Deux Mondes* of March 1st, an article from the pen

of M. George Valbert treating on the same subject and which contains much that is interesting. It runs to the following effect: The credit of having fanned into a blaze the smouldering coal of this controversy belongs to M. Adolphe Stöcker, a preacher attached to the Court of Prussia. This preacher, besides being a man of energy is a humanitarian and a philanthropist. He it is who has established the sect of Christian Socialists. He it was, also, who, in addressing a large assembly one evening, remarked that there were in Berlin 45,000 Jews, and cried he, "*Das ist zu viel,—That is too much.*" These words were the signal for the explosion; a shower of pamphlets immediately followed it, and men of every kind took part at once in the *melée*. From the foundation of the German empire there has always been a scape-goat needed to which all its misfortunes might be imputed: at first it was the Catholic, then the Socialist, and now it is the Jew. Henri Heine said formerly, "Judaism is not a religion; Judaism is a misfortune." This is no longer true, but preachers should be careful in their language, otherwise they would set the intolerant at ease, and certain deplorable accidents might be repeated. Misfortune to him who sows the wind; if the storm breaks out his will be the blame. It might have been believed that since Germany had realised her dreams of grandeur and unity, since she had become a great empire she would have adopted a truly imperial method of thought, but sometimes great success narrows and hardens the heart. Doctor Graetz, the eminent author of a history of the Jews, has remarked that when the French had broken their chains, their anger was turned against the powerful, but that after the wars of independence the Germans thought they could celebrate their triumph no better than by attacking the feeblest of all,—the children of Israel. Like the wars of independence, the recent victories of the Germans have had the effect of reviving Teutomania among them. This is essentially distrustful and everywhere sees plots contrived against its well-being. Among the grievances which the Teutomania have against the Jews, there are some which they loudly proclaim, and some that they dwell more lightly on. First they reproach the accursed race for the unbridled ardour, and culpable ability, displayed by it in all its undertakings; for its indefatigable activity joined to the spirit of intrigue; for the ambition which urges it to deal only with greater matters, and its contempt for the lesser callings. They bitterly complain that it leaves to others all manual labour. It has no taste for agriculture and whenever it acquires large landed estates it is only with a view towards some daring speculation. It has also little taste for manufactures, and when by chance it does establish a factory it selects its inspectors and accountants from among its co-religionists, and confides the inferior offices to Christians. The rich Israelite has Christian servants, Christian labourers, and tradesmen. They would pardon the Jews their monopoly of commerce and the higher branches of the banker's business, but there is no limit to their ambition. They aspire to possessing themselves of all important functions; they have sworn that they will one day govern society and the State, and what proves it is the pains they take with the education of their children. M. Stöcker, in alarm, tells us that the gymnasiums of Berlin contain 4768 Protestant pupils, and 1488 Israelites; whence it follows that Israel which is only five per cent. of the population furnishes nearly one-third of the youth attendant at the High Schools. These figures show the determination of the Jews to domineer and to relegate Christians to a humble position. Their dream is, say the pamphleteers, to form themselves into an intellectual and financial aristocracy, lording it over the world by means of science as well as money, and governing public opinion through the newspaper press, which is already almost entirely dependent on them, and disposed of

as they will. The enemies of the Jews, in their rational moments, do not deny them everything. They acknowledge that they have some good qualities, such as endurance, capability to suffer without complaint, much charity towards their poor, estimable family virtues. What they absolutely refuse to accredit them with is even the very faculty for civic virtues. The Jew, they repeat, considers himself belonging to a separate race, an elect people, for ever divided from all other people by the contempt or disgust with which they inspire him. Whatever he may do, or whatever we may do, the Jew will never have the feelings of a citizen, or the heart of a patriot. The Jew is an everlasting foreigner, aspiring to form a nation within the nation, a State within the State, and having no other country than his religion and his strong-box. The burning anger that has broken out against them is easily explained by their success during the last twelve years. Heine's saying is no longer true; they have been too fortunate. They have played a considerable part in politics; they have obtained the leadership of the National Liberal party, to which they have furnished some of its chiefs and most of its opinions. All the changes introduced by this party since Sadowa have resulted in their profit. After the foundation of the empire their prosperity renewed its wings; they alone made no miscalculation on the Franco-German war indemnity, and when the Bank of Prussia was transformed into the Imperial Bank they monopolised it. They may boast that the empire was created for their use, that for them only it has fulfilled all its promises, and that while industry and commerce languished, and all Germany was filled with complaints, they were as prosperous as they need wish to be. They alone have been able to enlist even M. de Bismarck in their service, and thereby they have given a conclusive proof of their abilities; but in the end they have stirred up envy against themselves. The worldly-wise, when they are too fortunate, almost always are betrayed into the commission of some blunder. The German Jews, then, took an over-active part in the *culturkampf*, which in no wise concerned them. When the Chancellor declared war against the Church, and proposed to Parliament measures not only to harass Rome, but to disquiet orthodox Protestants, they did not conceal their joy; they approved and supported the measure with too much ardour; they showed too plainly their hatreds and their hopes; they did everything to push matters to extremities; they laughed at the protestations of the Catholics, and spent their sarcasm on the complaints of the Lutherans: Luther pleased them as little as the Vatican. Immediately on M. de Bismarck's determining to modify the struggle and the passions created by it a reaction set in, and was directed against the Jews. M. Stöcker thought he had a right to say to them, "You meddle a great deal with our business, let us meddle a little with yours." He added: "Your journalists and orators aspire to destroy us, and plunge our people into the abyss of Nihilism; I see the finger of Satan marked on your brow." But that which may reassure the Jews as to the future, is that their most inveterate adversaries are very much embarrassed as to what conclusion they must come to. They take Heaven to witness that the malady is mortal, but they hardly know by what remedy it must be met. The pamphleteers utter their Jeremiad; they declare that the matter is hopeless; the fates have pronounced upon it. The Jews are the great social power of the century; the world belongs to the Shemites, and the Germans must submit themselves as their most humble servants. Meantime the Prussian Liberals have kept silence; they have left Israel to defend himself as best he may against the Teutomania. One Liberal only has spoken. When the quarrel was at its height he was asked to be present at a concert given for a benevolent object in the synagogue at Berlin, and, in accepting the invitation, spoke a few words which have had some echo. Later on, he thanked a pastor for having nobly pleaded the cause of tolerance, and he profited by the opportunity to say how dear religious peace was to him. This Liberal was the Crown Prince of Germany. But why has his example not been followed? Perhaps they are waiting until M. de Bismarck has spoken.

ITALY
"EVANGELISED"

THE Rev. Dr. Stuart has strange notions as to the nature of a religious association. We have, indeed, been long aware that the rev. doctor has strange notions on many points, and "goes in" very strongly