



Portrait of a Banian

Already at the foundation of Alexandria, the Jews were the shopkeepers, and merchants⁵. Rühls then quotes from Josephus the story of two agitators in the service of the Ptolemies, (doing things comparable to Luther's) whom the Jew Josephus considers to be great men.

A story strikingly resembling things happening in our own time. Chrysostom said of their patriarchs, "What are they but hagglers and hucksters, and full of dishonesty?"

Facts must prevent us from falling for the rumors being spread of unjust persecution, fanatical views, incitement by Christian priests and so on. In Germany, the Jews have always been treated in a way that was in accordance with the standards of the German people as well as with the demands of humanity. One sees that they, as subjects of the emperor were given this strange privilege⁶ of usury (which was forbidden to the Christians), and thus were obviously unduly favoured in this and many other things, so much so that even the Spiegel of Swabia⁷ says: "the emperors have granted them, against the laws of morality, to lend stolen money on unlawful terms". In some places, e. g. in Zurich, such

⁵"Mäklers," Travelling merchants buying cheap and selling for more elsewhere, also middlemen in business

⁶prejudice in original text

⁷Schwabenspiegel, a journal

On the threat posed
by the Jews to German
prosperity and culture



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PEPE  BOOKS

Über die Gefährdung des Wohlstandes und
Charakters der Deutschen durch die Juden.

Jakob Friedrich Fries, 1816

Published: Heidelberg, den Mohr und Winter, 1816.

English translation: Pepe Books, 2022

scriptorium.eu.org reprint, 2022

On the threat posed by the Jews to German prosperity and culture

A special review from the *"Heidelberg Litterature Yearbooks¹"* of the paper published by Professor Rühs in Berlin: *"On the entitlement of Jews to German citizenship. Second improved edition.²"* By J. F. Fries. Doctor of Philosophy and Medicine, public professor of Philosophy and Physics in Heidelberg, member of the Royal Academy of Sciences in Berlin and Munich.

On the entitlement of Jews to German citizenship.² Second revised and extended edition. With an appendix on the the history of the Jews in Spain. by Fried. Rühs. Berlin, Colloge Library. 1816. 62 S. 8.

Germany's claims on the german state of Mainz³, by Florian Kupferberg. 1816. 131 S. 8.

As an introduction, Mr. Rühs gives us a very interesting account of the nature of Jewry in history. In order to show the error of the arguments brought by those who demand the same rights be granted to the Jews in our communities as to the Christians. He first turns against Mr. von Dohm, and shows:

1. that the Jews can indeed become subjects of our government, but as Jews they can never truly integrate in our communities, for as Jews they want to be a people of their own, and thus necessarily separate themselves from the German people; even more so that they do not merely form a community, they also form a state of their own: the laws of the Jewish religion are the laws of their "state", their rabbis are at the same time their rulers, to whom the people owe the highest respect and the most blind obedience. If the Jews had not found political organization in their religion, they would long ago have perished as a people, i.e. they would have merged with the peoples among whom they lived.

2. that the assertion that the degradation and the degenerated peculiarity of their character being merely a consequence of their oppression is in contradiction with history. Their ugly traits of character are merely the result of their unification as a trade group; the Banians⁴, for example, in spite of all their righteousness and mildness otherwise, have a striking similarity with the Jews in their way of conducting business.

¹Heidelberger Jahrbüchern der Litteratur

²Über die Ansprüche der Juden an das Deutsche Bürgerrecht. Zweiter verbesserter Abdruck.

³Deutschlands Forderungen an der deutschen Bund. Mainz

⁴Bania, also spelled Baniya, (from Sanskrit vāṇijya, "trade"), Indian caste consisting generally of moneylenders or merchants, found chiefly in northern and western India; strictly speaking, however, many mercantile communities are not Banias, and, conversely, some Banias are not merchants. In the fourfold division of Indian society, the innumerable Bania subcastes, such as the Agarwala, are classed as members of the Vaishya, or commoner, class. In religious affiliation they are generally Vaishnavas (worshippers of the Hindu god Vishnu) or Jainas and tend to be strict vegetarians, teetotallers, and orthodox in observing ceremonial purity. The Indian leader Mohandas Gandhi belonged to a Gujarati Bania caste. See depiction on the next page.

One can see that this author does not see the influence of the Jews on our civic life with a good eye! He now moves on to suggestions for a remedy. Before we come to that, we want to add a few things with regard to our own view on the matter.

About 40 years ago, Prussian scholars especially, have begun to advocate for the Jews against the people that persecute them and resist to their actions. Some of those scholars were driven by a friendship towards an individual person from this tribe; others by fervor for enlightenment ideas and against adherence to positive¹⁵ forms of religion; still others by the fact that they had become dependent on a rich jew. But the underlying idea of this advocacy was a cosmopolitan idea of humanism and loving one-another, which sees in every man a brother. But this noble drive has always been argued only through fallacies, of which we must mention two.

The first is based on the misconception that in the Middle Ages, and also in later times, the Jews were subjected to sheer hatred and unjust religious zeal. This has been irrefutably refuted by Mr. Rühs. After the hard times of the past, the behavior towards the Jews would alternate between episodes of undeserved favoritism and then persecution. The princes almost always favored them too much, and the cruelty would come from the people. It did not come from hate against the non-Christians, but from hate against the creeping swindlers and plunderers who thrived among them through deceit. — This prejudice gave rise to the opinion that the Jews were being oppressed in our society; and if they were given more civil rights, their character would change. Rühs shows as clear as day that the opposite happened in history. In and out of Germany they had free places where they enjoyed full rights, even countries where they ruled—but their filth, their reluctance for hard-work, their passion for predatory business always remained the same. They withdrew from the trades and crafts, not because they were prevented from practicing them, but because they did not want to have anything to do with hard work.

The second fallacy is of a kind that easily deceives the human mind in the most important things. One confuses an abstract general expression with the reality of the individual. Thus the Jews are often confused with the Jewish community, Judaism. We do not declare war on the Jews, our brothers, but on Jewry. If someone loves a pestilent, should he not wish that he may be freed from his pestilence? And does he not scorn the pestilent, telling him of the horrors he sees on his friend and advises him how to drive it away? The Jewish community is a remnant from a savage past, which one should not contain, but eradicate completely. To improve the civil situation of the Jews means to exterminate Jewry, to destroy the international association of swindlers and merchants. Jewry is a societal disease, which spreads among the people and gains its power through money, as soon as despotism or hardship creates oppressive conditions, as soon as several important supplies start to run out; as soon as the material well-being of the citizens starts to dwindle and that they start relying more and more on small debts; finally also many idle rich begin to waste money. The capitals of such countries die and are eaten by the Jews like worms in a corpse, which is why they have been correctly described in a Württemberg decree as "einzehrendes und

¹⁵positive religion = our current understanding of what Church and religion is. Means practical or active vs theoretical, like positive law vs natural law

great rights were granted to them that they could have started any honest and diligent business if it were not contrary to their own instincts.

This is even more evident from the example of Spain and Poland. In 1264 already, Duke Boleslav⁸ gave them great privileges in Poland; they became the most affluent inhabitants in the cities, established their own political associations led by their elders and rabbis, held regular provincial assemblies and sent deputies from their midst to Warsaw, and they would elect their own "Marshall" for terms of six years. With great slyness, they had taken control of all the capital, of the nobility and the clergy. They worked at making Christians go bankrupt, especially those working in the most lucrative trades and the businesses that yielded abundant profits without much effort, but of course they left the cultivation of fields and all laborious tasks to the Christians. The Jews were the tenants of the land and received its income, even the churches that were not part of the union⁹ were in their control and the clergy had to rent the space and pay for every office that was to be held in the church. And with all this wealth, power and freedom acquired, they managed to become, and still are, the leeches working united to bleed the people dry. No competition can rise against them, yet they always remain on the lowest level in culture and spread filth and barbarism wherever they go.

Then, the story of the Spanish Jews, contained in the appendix, comes handy. Namely, first, an excerpt of the "*Overview of the Privileges and Favors given to the Jews in Spain*¹⁰" by financial advisor Moldenhawer, and second, a translation of his "*Essay on the effects those Jewish privileges had in Middle-Age Spain's state and public welfare*¹¹". Here one sees even more clearly how they are only strengthened in their aversion of hard work and blind greed for money by all the rights and advantages granted to them, and how a mighty empire, whose entire capital they had managed to siphon in their pockets through financial administration and stratagems, is forced to use violence in order to get rid of their influence completely.

"As resistance against the Jewish clerk grew in the cities, the prize was not worth the risk anymore and it became easier for him to serve a lord in the countryside as tenant. He would win the trust of the good hearted and gullible farmers, in embarrassments the Jew was their advisor, in every emergency their savior, even in cases of illness he was their physician. It never occurred to them to calculate the cost of these loyal services, until their Jewish "friend" would present them with a record of their debt to him, and then left them with nothing but their arms and legs to do slave labor for him as repayment. At some point, the lord would discover that the greater rent levied by his Jewish tenant had not come from higher production in the fields, but that the main income consisted in the property the Jew cunningly took from the lord's subjects, and that the Jew had given him the smallest share of the plunder, and that by now, after years of exploitation, the peasants were consumed to the bone by the hard work and hunger, and would not bring him much rent.

⁸Duke Bolesław the Pious of Poland

⁹to be looked into, I guess it affected churches that were not directly the property of the Roman Catholic Church

¹⁰Moldenhawer, Daniel Gotthilf - Uebersicht der Begünstigungen und Vorrechte der Juden in Spanien

¹¹Moldenhawer, Daniel Gotthilf - Über den Einfluss der den Juden in Spanien im Mittelalter bewilligten Vorrechte auf die Staatsverfassung und das öffentliche Wohl

We now go back to Mr. Rühs' own writing, where he shows how this wickedness of the entire Jewish system lies in the civil and religious principles of the Jewish law, for which three principles are most important apart from the burdensome commandments of their ceremonial law.

1. The aristocrat-like state and the power of the rabbis. "The nobility of the Jews is far less esteemed than the frivolous knowledge and spiritless learning their rabbis excel in" As long as their rabbis have power over them, no independent thought will occur. This is connected to

2. the belief that the Jews are the people of God, to whom the whole earth will one day be subjected. Excellent proofs of the arrogance that results from this is to be found in; good-natured boasts by Moses Mendelssohn, very droll ones by Moses Hirschel, and the most amusing by Saul Ascher.

3. Real work appears to the Jews as a punishment. Farming is declared in the Talmud to be a despicable trade, and herding is seen as a shady business, comparable to the way of life of a robber.

Mr. Rühs then comes to the logical conclusion from this information as to how the rights of the Jews are to be determined in the future. Before we discuss this, let us take a look at the second essay included in the appendix. The author of this paper states his thesis in the introduction in approximately the following words: "We have lost, since the French Revolution and through it, much in religion, temperament, morality, scholarship, commerce, art, population and prosperity — we have gained on the other hand, through the hardships of forsaking the restraints of the past ways, tradition and the feudal system a striving for what is most essential¹². — We have lost in religion and morality, but gained in technical skills; we have forfeited the old trades and arts, but have received greater opportunities and more personal freedom; we have exchanged our welfare for the current material prosperity, and have destroyed something so much greater and more precious."

"But we have made an priceless experience; an experience on which a lasting foundation for our happiness can be built, namely, that the righteous spirit in us has not yet perished, but has only been suppressed." The years 1813 and 1814 are witness to this¹³. The author then turns to the question: how can the German Confederation help us in these matters?

The author's task is thus one of the most comprehensive and important for the cause of our fatherland — but this task is at the same time among the most difficult.

Comparing different times with each other is very instructive and eye-opening, but it is very difficult for the individual to justify a general judgment about how good or bad things are from this approach. This is especially true if we want to compare our own past to our present. If we are satisfied with life now, we easily overestimate one-sidedly the progress toward the good; if we feel restrained or troubled in any way, we will overestimate the regress. We, who are speaking now, were 25 years ago living a youth full of carelessness and hope; we have moved on to the concerned and doubting age of manhood, and this

¹²Looks like a formulation of the materialistic utilitarianism that follows societies forsaking the traditions and transcendence of the old order during the enlightenment

¹³original text to be checked

subjective difference will easily taint our judgment in this essay. In civil life, we have evidently moved from a state of comfortable tranquility, such as is characteristic of times of prolonged peace, to a time of uneasy restlessness and a feeling of insecurity, such as is characteristic of times of rapid change. Neither praise nor blame can be pronounced for this; only posterity will be able to judge the good of it. But we do not need such a general judgment. In particular, it is clear that war and its destruction, as well as the sudden and inconsistent reform of the law, which sometimes is the fruit of despots, sometimes imposed by foreign powers like with French occupation¹⁴, sometimes the thoughtless reinstating of old laws, have brought a certain savagery into our justice, customs and our laws, against which Germany must pay close attention, if we do not want to jeopardize our character, well-being and culture. The individual remarks which the author communicates refer to the latter. They concern a number of the most important subjects of the state, namely lottery, Jews, copyright, begging, pawning, military roads, language, employment, order, weights and measures, coinage, English products — for which all currently existing deficiencies are criticized and suggestions for remedying them are made. We hope that readers will feel led to important considerations.

We take as an example what is said in there about the Jews, because it led us to write this review. The author says: "Take whatever state of Germany you want, count the Jews in it, and you have the sum of a multitude of healthy pensioners living in abundance, who live entirely at the expense of the state and who produce many children, who will then be artificially provided for in the same way. They are not laborers or craftsmen, they do not build the country, they do not expand the field of science, the arts are not enriched by them, they do not invest money in risky business, they do not defend the fatherland, (experience has taught that they do not serve it in offices, even their wealth is not useful to the state, for they evade property taxes and customs duties under the pretext that the greater part of their wealth belongs to a foreign house. If only the princes could hear the complaints of their starving warriors, who sighed, sick of the spoiled food that was purchased from those merchants; if they could calculate the immense sums which siphoned off their treasury by these predators, they would never again have jewish agents. Through their exchange networks and banknotes they inflict an unbelievable loss on Christian merchants, which not the greatest prudence, not the most thorough expertise, is able to prevent, since here all Jews work together and are therefore able to determine how to take advantage of any situation." (Neither are they deterred by their morals to conduct any kind of business that would be profitable)

"The art of corruption that they master to the highest level has the most shameful consequences for the morality and welfare of the state; an evil that does more harm than war and pestilence." "With regard to escaping customs, their cunning is quite unsurpassable." "Stolen goods are most safely placed with the Jews, for they buy them without hesitation, as long as there is profit to be made." "When a Jewish bank goes bankrupt, only Christians clients lose, for the Jewish creditors were only there in order to increase the reserves in appearance; and after half a year the house trades again with the most important capital.

¹⁴probably an allusion of the French Revolution's and Napoleon's conquest of Europe to spread liberalism

destruction of it can make them worthy to live among free men.

If the Jewish society was isolated, it would only mean that it would maintain itself in misery and crudeness, but, what makes this worse, is that this political society is a caste of merchants, traders, and scammers spread over the whole earth. HIC RHODUS, HIC SALTA !²¹ If we are to judge the influence and harmfulness of Jewry, this is the main point. They are a caste of tricksters and merchants, closely bound by theocratic despotism and conspiring together according to their own religious doctrine that is accessible to the public. What effect must this have on the prosperity and culture of a people where such an operation is permitted?

In the ancient pre-Greek priestly laws, hereditary class distinction according to occupation was the basic form of civil life. These castes had to bring great advantages to society if they appeared and lasted, but in later times, educated politicians saw them as detrimental to prosperity and dissolved them. We find in that liberation from the caste spirit a main aspect of the classical Greek and the new European culture.

In our culture today, Jewry, as a caste of shopkeepers and tricksters, is the only remnant of the old class system. We have retained this remnant in the form of a societal disease of the people precisely because this caste is worst of them all.

If one of the occupational trades had been preserved among us through heredity, it would have been a harmless custom, which we could leave to its fate. But in the case of real businesses, characterized by the effort needed to practice them, such separations disappeared because they were not needed. On the other hand, the trade of the Jewish caste is profitable without any effort, as soon as it blooms in the midst of a closed society, everybody wants to practice it. Their own interest, therefore, always kept them in small groups spread all around the world.

For the rest of the people, this caste is the most harmful of all, for it lives without effort from other people's work, provides neither materially nor spiritually, thus only establishes itself as a parasite plant or leech to another organism and exhausts it.

A closed society, which would live perpetually in this way, without cultivating strength and true effort as virtue, but only observation and plotting, the capacity of crafting intricate deceptions, praising cowardice, and replacing honor with duplicity, is bound to strive as a spiritually corrupted entity.

Hence the natural success of Jewry in history. Whether they lived under great limitations, as under some wise German governments, or under Spanish or Polish rule, they were and always remained the same dirty hucksters. In an honorable way they stand out in history books as the financial managers of empires, but in reality they were hated by the people. Moldenhawer says: "In Spain around 10% of the population was Jewish and their business was always trade. The mind of each of them was dominated by the sought after the most profitable operations, and to this end the tribe strove united with one intimate connection, no Christian commercial society has yet been able to attain such level of co-operation. The spirit that animated the whole Jewish mass, the unshakable steadfastness with which they pursued their favorite plan, and the absence of morality that would have

fressendes Gewürm¹⁶".

Who would wonder why is it that the Jewish children look so exquisitely beautiful and witty, and yet so few of the adults retain such a noble character, in that their original beauty is disfigured by an expression of cowardly slyness combined with that of the arrogance of knowing of a secret doctrine? Who can attribute it to misanthropic sentiments when we turn to the early saints of the holy covenant with a prayer for mercy for these poor Jewish children, so that they may be granted courage, honor, love and every kind of virtue of the soul.

Even beyond saving their spirit and soul, it is of the greatest importance for the Jews to put an end to Jewry as soon as possible. Just think of their fate in Spain, how all the people there rejoiced to see them burned at the stake by the thousands, how the government had to banish them from the country for their own good. And how similar things are with us today. Ask any man around, in the country or in the cities, if he doesn't see them as a source of corruption and as robbers of the people's bread. Only their servants and some bourgeois scholars, who do not know of the real life, would deny that fact. Without having delivered any meaningful work, the rich among them, have had their disgusting pockets filled with millions stolen from Christian sweat and labor and it is on this money they capitalize now. This injustice cannot end without a terrible act of violence, if our governments do not quickly and forcefully stop it from happening.

The Germans cannot forget that many of their brothers, who went out to defend the fatherland, fell ill, and that many a village was devastated by the starving armies, because the Jewish suppliers, for the sake of their vain profits, did not deliver the goods in time. The Germans will not forget this, when they see these Jews, living as kings and masters from the profits they made during the war, owning gold and silverware, stained by the blood of their brothers! How could this bloodshed be avoided?

Let us try to develop on the nature of Jewry a little more closely.

²¹"Here is Rhodes, jump here!" from Aesop's fables

¹⁶voracious devouring maggots

What we call "Jewry" is composed of four very different elements. The Jews are:

1. a people of their own¹⁷,
2. a political association,
3. a religious organization,
4. a mercantile caste.

A group exhibiting a single of these elements needs to be assessed already, but the combination requires special attention.

Their nationality in itself denotes only their physical origin or their "tribe". Here we do not have anything against them. No justice-loving man will ever want to stand by the antiquated idea that blacks are slaves by nature because of the color of their skin, or any similar statement. In every civilized state, every citizen, whether he be Saxon, Slav or Jew by origin, should be entitled to the same rights and legal protection as any citizen. But it should be noted that we will shall not grant any man these rights of citizenship if he is not willing to fulfill all the duties expected of a citizen to the fullest extent. Here, apart from religion, political organization, and business activity, we encounter the first major problem with jews, according to their mere history. They have for thousands of years established themselves among other nations, but never participated more than what was needed that they could enrich themselves through conducting business with those societies, this we see by the fact that they only marry among themselves and in this way keep their race pure. Would any prudent government agree to allow the entry of such metoics who have the intention to make a principle of this physical separation between them and the true natives? [Rec.] doubt very much that this is sound political doctrine, and think that any government should take care to solve such disorder as soon as possible once it has been noticed.

Secondly, we speak of the Jews as a religious organization. This part is key as the Jews often prefer to be seen as practitioners of the Mosaic faith, to portray religion as their main characteristic, and then rely on tolerance and freedom of conscience to assert their claims to equal civil rights as is the case of other religious parties. But we say in agreement with the excellent Krug that: "we desire general tolerance in Christian nations for every positive form of religion, as long as it accepts to abide with the law and respect the principles of civility" and, let us add, it needs also not go counter the morals of the people. Now, according to this single principle, is the Jewish religion to be tolerated or not? We must answer that it should not be tolerated for three reasons:

1. because, according to true Mosaic doctrine, Jehovah is the national god of the Jews; they alone are the people of God, and all other peoples are mere goyim and not their equals;
2. because the Jews do not live according to Mosaic doctrine, but to the Talmud¹⁸;
3. because their alleged religion is more than a positive form of religion, but is inseparably interwoven with a theocratic state.

Already the pretension of being the people of God alone makes it impossible to unite such a foolish religious doctrine with the true legal purpose of the state, since such fools,

even if they would deny it in front of the law, cannot in their hearts recognize any goyim (by this they understand any non-jew, free or slave) as their brothers.

Furthermore, we do not deny the purity of the genuine Mosaic monotheism; through the Hebrew prophets and other teachers religious doctrine and morality have been beautifully developed. But from this good soil has grown the corrupt weed, quite pernicious in our time, of jews being the only people of God, and the infamies of the Talmud, that are considered by the present Jews to be even above the antic doctrine of Moses.

No impartial person can fail to recognize that already the recycling of ancient mythology into Hebraic family stories, as contained in the Torah, is the product of the mind of their rabbis. Where has another people acted in such an uncivilized manner, insulting poetry and praising thieves in their holy stories? Their actual progenitor Jacob, for example, steals the firstborn right from his brother, then steals his father's blessing, and finally cheats his father-in-law with lambs. His sons sell their brother to Egypt, where this virtuous Joseph becomes a great plunderer of the people, who deprives the entire Egyptian people of their property. Their great Moses lets them steal the silverware from the Egyptians before he leads them into the desert. But all this is nothing in comparison with the infamies of the Talmud, which the jews now cherish. (Rühs. p. 32) "Even their wittiest and most excellent teacher Moses Maimonides gives in his Sepher Mishpotim, or the Book of Rights, the explanation: People of other religions shall be diligently tormented, for it is a meritorious work to flay and plague these people, according to the command of scripture: the stranger you shall oppress. Now read the praises of the Jewish people by their most illustrious teachers, in Rühs, pages 25 to 28. One can well concede their benevolence on a small scale as a beautiful feature of their national character if one forgets the atrocities of their plundering of the people on a large scale; we can use the well-known proverb to call for prudence when dealing with them: water won't hold you¹⁹. We know that a Jew won't kill as long as there is some danger involved; Christians, however, would call that cowardice and count it not among the virtues but among the vices. *DIFFICILE EST SATYRAM NON SCRIBERE* !²⁰

So long as the Jews do not remove from their religious doctrine the prejudice of them being the only chosen people of God, it is impossible that they live among us openly and honestly, for if they really believe that they are the only people of God, they cannot marry with us, make society as equals with us, with people who they are not allowed to eat and drink with, and they cannot seriously recognize our human rights either, for in this view, we are not as human as they are.

This will be the state of things, as long as we do not realize that this religion is also a separate society, the purposes of which are among the most harmful, that governs itself. It is evident that this parallel society is subjected to the strictest aristocratic despotism of its rabbis. They are scholars, priests and rulers at the same time, their rule is thus genuine theocracy. But all their learning is mindless superficiality, so that their inability to teach better things leads them to keep the people perpetually in stupidity and corruption. This rabbinate is the root cause of the incorrigible corruption of their organization, and only the

¹⁷or race

¹⁸the Talmud is even more incompatible with liberal and humanist civil order

¹⁹Wasser hat keine Balken

²⁰It is difficult not to write a satire, Juvenal

take up a teaching position they should be compelled to declare publicly that they do not adhere to the infamies of the Talmud, but wish to teach a reasonable morality of love for the fatherland and for mankind in general.

3. The state should protect the Jews only as a religious organization, but not as a political association; it should not pay respect to their rabbinate in any way; nor recognize any kind of civic organization of theirs (such as their jurisdictions and courts), but forbid them any such gathering under the severest penalties. It would be very good, however, if, as long as the spiritual rapprochement with us demanded under point number 2 has not progressed extensively, that they would be again forced to wear a badge on their clothing, as Mr. Rühs suggested.

4. The most dangerous thing, however, is their connection to the international jewry or merchant caste, against whom prohibitions of the kind just mentioned will be of no avail; here we must take stronger action, but it is difficult to advise on this topic if we do not want to make very harsh demands.

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In our academy there are two main views of society. The Jews ought not to be granted citizenship in both of them. According to the first, the German people are regarded as Christian, Christianity is made the state religion, and then according to this view, quoting Mr. Rühs: the Jews can be seen as nothing else than tolerated guests in Germany; they are regarded as friends and under our protection, but the demand to grant them equal citizenship (which in earlier times would have appeared as nonsense) must remain denied. They should also pay special taxes for their protection, remain subject to restrictive specific laws, and take no part in the defense of the country.

According to the other view, based on Pen's maxim, which does not allow for the state to recognise any positive religion as his, as well as the principle of tolerance stated above from Krug, the Jews still do not qualify for citizenship as it is established that no one should retain a share in the protection and peace of our states if they do not act in an appropriate way.

We declare ourselves in favor of the second view. The first view, more traditional in its presupposition that the Jews are a race that can never attain full civil rights among us, contains an injustice, the dire consequences of which will fall back on the Christians. The bad civic qualities of the Jews that we have established earlier have been used by them to their advantage several times already in history. Therefore, the most shameful usury, forbidden to Christians, was permitted to them by archbishops. It is the same with us: in Württemberg, Christian separatists must visit the churches under threat of physical punishment while the Jews can lock themselves in their synagogues and cry out to their god that he may exterminate us Christians and give them dominion over the earth. There, conscription drove the only son, the breadwinner, the provider of each Christian family into war, and a whole Jewish community could save itself with a few hundred coins, favoring the unhindered multiplication of those fraudulent merchants.

restricted the choice of means to achieve this end, put the Spanish Jews in a position as to draw to themselves the entire monetary mass of the empire. Borrowing from them was the last hope for the ruined Christians. Here, usury could be practiced in all its most abominable forms. Their greed made use of it egregiously, they even forgot moderation which, even where virtue is absent, prescribes consideration of the consequences of acting foolishly to the individual. Already in the Roman Empire they were, as a caste, the only traveling merchants and hucksters. Hence the periodically recurring bitterness against them, which erupted into the cruelest persecutions:

Hence, then, the naturally negative influence of their arrival in our civic life. Through private enrichment from public supplies, they have drained our people of their sustenance and left the armies in need on the battlefield. They normalized fraud in commerce, spread poverty through usury, and also all kinds of sins and prejudice throughout our people. For it is from the Jews that unlawful competition in trade, the adulteration of goods and the concealment of their real quality and origin, the enclosure of land, the spreading of lotteries. No Jew betrays a swindler who turns to him, even if he rejects him publicly at some point.

They are the accomplices of corruption and theft, stealing they encourage tremendously, especially from servants. In manufacturers they promote carelessness, as they will accept the lowest quality and the most tainted stolen goods so long as they can turn a profit.

All the bands of robbers discovered in Germany in the last few years spoke the bohemian languages, had Jewish protectors and their only resellers were Jewish merchants. Their influence on the well-being of the peasants is most pernicious if they are allowed to get involved with them. They lie in wait for every opportunity where they can seduce the people into borrowing money from them, and thus bring the previously peaceful families into strife and finally into ruin. Rich Jews stick as leeches do on every imprudent rich young man and easily get him into such situations that when he enters into state affairs in his later years, this trash hangs on his back to be noticed by all, hindering and restricting his potential.

Thus the Jewish caste, everywhere it is allowed to carry its business, has a terrible demoralizing power on the whole of society, from the peasant to the aristocrats, prosper or in decheance. This is therefore the most important part, arguing for this caste needing to be eradicated, since it is obviously the most dangerous of all secret and public societies and parallel states. What can be more pernicious than a group which is engaged in such a pernicious business, and which closely conspired over the whole earth by an closed heredity, by a political constitution based on its own religion, and by a religiously prescribed hate of the people not part of it and the neglect of acting morally or lawfully with them?

Do not accuse us of violating tolerance and freedom of conscience. These facts we exposed have nothing to do with freedom of religious practice, but the sacred matters of law and the promotion of good morals in society. Let us offer a comparison. A few hundred years ago, highway robbery was seen as a noble occupation in our country, it was practiced by some rural nobles who considered themselves too noble to occupy themselves with science, art, trade or commerce. The governments came to realize that this was immoral and thus forbade this trade, and where the law was not applied, the princes went out with armed

hands, broke into the castles, punished the recalcitrants, and cured the evil. How would it have been if those thieves had had the idea to profess their own religion, to say that their conscience did not allow them to eat and drink with other people and to engage in any other trade than highway robbery? Should have those governments not acted so or even more strictly to prevent this robbery? Quite similarly it stands with the Jewish trade and their caste. Robbery can still tempt a man of character, because victory in the fight is unsure and demands bravery; bribery, however, is deceitful and cowardly, and therefore contemptible to any man, no matter how little civilized he is. Our time recognizes the injustice and harmfulness of this whole Jewish social system; our governments will therefore feel called upon to control this evil, to issue ordinances and to prosecute the disobedient with the appropriate punishments.

In defense of the Jews, it has been argued that among Christians there are just as many cheating shopkeepers, tricksters, and dealers of stolen goods. But the objection is not founded, firstly because the corruption of the peasantry and the indebtedness of the rich youth are almost exclusively the work of the Jews; but also, what is most important, that the individual events of this nature are not one percent as pernicious as the general activity of this kind of closed society.

It is unfortunately very true that many rich Christians have Jewish trade to thank for their fortune, but every Christian who acts in this way does commit a sin against his morals, or as a member of Christian society tainted with jewry and its dubious values. The Jew, on the other hand, is not only allowed by his religion to commit those sins, but he is encouraged and wished good luck. The Jewish organization, therefore, protects and encourages this fraud, which will never stop before Jewry is purged from civil life.

From what has been said so far, studying the nature of Jewish doctrine and a few examples from history, it will be clear to the reader that the Jews will remain disgusting and corrupt as long as they do not leave Jewry.

It is therefore infinitely important to free our people from the plague of Jewry! The most blind among our people will answer: "oh, what do you want to achieve by repeating the vulgar worn out clamors against the Jews? Things are not that bad! Just read Lessing's Nathan the wise!" But we answer: "You lazy fools, do you not know what the Scripture says: 'The parents have eaten sour grapes, and the children's teeth are set on edge.' You do not care about the course of the world, nor about history, but Napoleon's commissars and prefects taught you how to dance and new Josephs and Mordecai will make your sons sweat blood very soon."

Before the French revolution, in many German lands such as Württemberg, those voracious devouring maggots had been completely kept away, in other regions they were watched closely and controlled; only in some small districts, as in Anhalt and some small knightly states, were they given excessive freedoms. Since, as the French influence destroyed the natural order, they have begun to devour our entire civil life. And with what success? It is publicly known how many individuals have amassed millions off of speculation over state bonds, pawning and making usury over small loans and with the profits from the scandalous supplies they provided to the army, but that is only the surface. Look at the inside of the

trade relations themselves and at the prosperity of normal citizens and peasants. Since the unfortunate fire, 25 years ago, that spread the Jews all over Frankfurt, and especially through the last colonial French-Jewish government of Frankfurt, the Jews have succeeded in bringing into their hands more than half of Frankfurt's business center. Let them continue to do so for another 40 years, and the sons of the original Christian trading houses will be employed as servants by the Jews. In Frankfurt, the government went so far as to have Christian schools visited by Jewish scholars! Aren't the Christians already in many places, where the Jews have accumulated great riches and influence, almost only working as servants for the Jews. Just see how in the plains of Baden, in every village where they have been tolerated, the peasants' property is dilapidated; and in a few years, a single Jew settling in the village has corrupted the entire population.

We should not be at all surprised of the success of the Jews. They are conspiring together all over Europe to gain control over the large financial transactions; the individual Christian merchant cannot compete with such a network. For large shipments the Jew has a legion of servants and friends at hand, which he can summon like the leader of a gang, in order to deliver the goods everywhere to the smallest, most remote village. Compared the citizen and the peasant, the Jew has no burden on his head, the whole day, he only is on the lookout for a profitable trick he can achieve; his religion destroys tells him that he owes no kindness to the Christians and his permitted to do all sorts of frauds as long as it cannot be proved before the judge.

If the German Confederation does not soon act boldly, following the example of other places, all the riches of our people and a large part of the land will be in their hands, and we can then only speculate as to our fate and theirs by the cultural history of Poland or Spain.

What, then, shall we wish our governments to do with regard to the Jews?

1. We must wish to reduce their number as much as possible. Some ideas of decrees could be that: all immigration of Jews shall be forbidden, and emigration favored as far as possible. Their freedom of worship should be restricted even more than among us. They should be driven out of the countryside entirely, because their influence there is becoming a threat; only in the cities should they find protection under very clear rules. This last decree could, however, be removed after a few years for those who want to cultivate the fields themselves or do proper productive work outside the cities, which would mean that they have in fact stepped out of Jewry. If possible, provision should be made that no Christian should become personally dependent on Jews as a servant. It should be forbidden for a Christian to be employed by Jews in any way, even on their Sabbath.

2. The harmfulness of their religious doctrine alone could quickly be remedied through education, for in the spirit of man lives only one truth and good morality and piety stem from it. Here and there a praiseworthy beginning has been made already, but a great amount of work still needs to be done. They should therefore be compelled to send their children to the public Christian schools; their rabbis should be mere religious teachers, and therefore, like those of all other religious parties, should seek formal education in the high schools; they should also be subjected to an examination before Christians, and before they

In this book review, philosopher J. Fries sums up the arguments against integrating the Jews as they stood in the beginning of the 19th century as citizens of the German Reich. Focusing on the history of their interactions with other peoples, he gives us arguments against their integration and suggests reforms they would need to do in their culture to be welcomed into German society as well as reforms the German government ought to have undertaken. Things didn't go this way as we now know and maybe, if a real dialog occurred, the course of events could have been otherwise. The character he describes and the sickness nature of those manners is very interesting for people living in the beginning of the 21st century in the West, with a dissipated society, individualism and opportunism being the core values and everybody participating in the globalist financial schemes, no more operated by Jews but with the same dynamics of slavery put in place.

Original text available as booklet 008. Translated by the /rwts/ on 4chan and 16chan.xyz.

- 001 _ Tolstoy, Leo 1885 If You Neglect the Little Fire You Can't Put Out the Big One.
- 004 _ Rutherford, Joseph Franklin _ 1938 _ Face the Facts + Fill the Earth
- 005 _ Masius, Johannes Carolus - Leixner, Otto von _ 1681 _ Die letzte Seele
- 007 _ Saint-René, Martin - Alighieri, Dante _ 1304 - 1936 - L'enfer de Dante en terza rima
- 010 _ Tolstoy, Leo _ 1901 _ The Only Means.
- 011 _ de Saint-Exupéry, Antoine _ 1943 _ Le Petit Prince
- 014 _ Fr. Rose, Seraphim _ Nihilism - The Root of the Revolution of the Modern Age
- 015 _ Tolstoy, Leo _ 1901 _ Reason, Faith and Prayer - Three letters

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Rühs, on the other hand, suggests that, in accordance with Frederick the Great's law, a maximum number of the current Jewish population be established in every city as protégés, with a complete ban on further immigration; that they never be allowed to have monopolies in a trade, to deal with money and gold, to lending especially to the state; to ownership of buildings and land that they themselves didn't build; and finally to become lords over German people. This is to the point and urgently necessary! But all these laws to limit the number of Jews cannot last in the long run, if we do not want to do what Pharaoh had to do, from which Mosheh owes his name. All those laws will not really bear their fruits, as long as only this close band of predatory bees is allowed to nestle in our hive.

We certainly need tough laws for our people against every form of Jewry, whether it be carried by Hebraic or Christian hucksters, but we also need liberation from the whole caste of merchants who have conspired to ruin us. If our Jews do not want to completely renounce the abomination of their traditional law and of rabbinism and in belief and daily life they do not come to reason so that they can merge with the Christians into a civil association, they should be deprived of all their civil rights, and, as once in Spain, temporary protection should be proclaimed to them and they should be expelled from the country. But if only the chains of the Talmudic system were broken from their religion, it would not be enough, their custom that they should engage only in commerce and business when it implies no effort on their part also would need to go. Therefore, every productive business should be made as easy as possible for the first generation; their rich could be forced to educate the children of the poor among them for this purpose. In addition, however, they would have to be completely prevented from interfering with public money and small military forces in the country; they would have to be either completely forbidden any kind of such business, or at least it would need to be made especially difficult to them.

This would necessitate a number of special regulations, among which we have singled out: judicial nullity of every paper in the Jewish language, be it a commercial book, invoice, bill of exchange, or whatever else, and judicial nullity of every written acknowledgement of debt by a Christian against a Jew, if it was not made under notarial control. We are now so eager to see old orders restored, and for this we need only recall the Imperial Police Regulations of 1530, 1548 and 1577, introduced by these sentences: "It was reported that, in some places in the Empire of the Germans there are Jews who not only lend with high interest, on their own property, but also on stolen goods, and thus, through their usury and dubious finance, burden, drain and miserably ruin the poor common people, so much so that no one can assess the losses, and cause them to commit many evil deeds" harsh decrees were indeed issued against the Jews. In particular the decree of the Augsburg Palace of 1551, §78, 79, 80, and of the Reich Police of 1577, Part 20, §3, 4, 5, where with great wisdom the Jews are commanded to use only the German language in their business transactions. Furthermore, the Jew may not acquire a share or lend money with approval of anyone other than the authorities; no Christian may cede to a Jew his shares or claim of debt from another Christian, nor a Jew his shares or claim of debt from a Christian to another Christian. Authorities and notaries who make or draw up such contracts shall be deprived of their license and offices, and other clerks shall be punished with imprisonment

or other appropriate ways.

Finally, we draw attention to the small document that has just come to us:

The Jews and their opponents. A few words to be considered by the friends of truth against fanaticism.²² — "We did not choose which people we were born in" Nathan the Wise, Germany, 1816. 32 S. 8.

This text is written in a calm and dignified language with lively interest for the good cause. It characterizes the Jews according to three classes, common Jews, so-called educated Jews, and the Jewish overseers or rabbis, as well as reasonable proposals to help them and us attain a better status in the future. This work deserves distinction.

Most important for the welfare of our fatherland will be the decisions on the rights of the Jews, which are now emerging from the negotiations of the Jewishly controlled cities and especially Frankfurt. Heaven forbid that a false semblance of enlightenment and humanity should not inoculate the new constitution to be founded with deficiencies which might then cause the life of the city and probably also our entire civic life to be hindered for many years.

²²Die Juden und ihre Gegner: ein Wort zur Beherrigung für Wahrheitsfreunde, gegen Fanatiker