

Stolzenauer Wochenblatt, 21 March 1893

Provincial news:

The German-Social (Antisemitic) Assembly in Holzhausen

Stolzenau, 19 March 1893

Our readers will have known from the advertisement columns and from a small notice in our publication that this afternoon a gathering would take place in a tent that was erected at the innkeeper Herr Schwiering in Holzhausen, at which Herr Leuss from Hanover would speak about the 'Jewish question'.

In accordance with the program, the gathering, which was attended by 500-600 persons, did take place. We present here a short summary of the main themes of the speech by Herr Leuss and the counter-speech by a Herr Waik from Berlin.

The mill-owner Herr Poos opened the gathering, indicating that any attempts to create a disturbance would be firmly responded to and possibly criminal-law action for disturbance of the peace would be taken against those who commit such an act, and to create a stronger impression the relevant clauses of the criminal code were read out. And then he invited Herr Leuss to speak.

Herr Leuss began by saying that we are standing on ground which for centuries our ancestors – the Germans – had in their possession, cultivated, and made productive by the work of their hands and their diligence. But then another nation moved in, which demonstrated a different nature, a different

way of thinking and feeling, a nation with a quite distinctive character, which it has preserved down to the present day – the Jewish nation.

This [nation] has not only understood how to seize for themselves more and more the power of money – and it is an old adage, that our ancestors also knew, that 'money rules the world' – and to bring the stock markets, where the monetary transactions are really made, under their influence, but they have also succeeded in bringing the newspapers, the press, the so-called 'seventh world power,' more and more under their control – which last remark the speaker fortified by giving the names of various major reputable Berlin daily newspapers owned by Jews. But money and the press are today two powerful factors, without which one cannot be considered, and this results in the influence that the today's Jewish nation has won in many fields.

To break this influence, to push back this tutelage by members of a foreign tribe, that is the basis and purpose of the current antisemitic movement, which is becoming visible not only in the German Empire but also in France, Russia, and even in the very free United States of North America. This movement has great justifications, as the speaker further explained, and everyone who thinks seriously about this matter must admit that things cannot go on as has been done so far.

If for example a tract of land which has been empty and barren is cultivated and made productive by colonists, it will not be long before a Jew will come, settle there, and obtain the best of the yield from the industry and sweat of the other one. This observation could always be made and will always be made. The Jews are a distinctive race [*Volksstamm*] like which there is no other except for the gypsies, who have also stubbornly preserved their characteristics.

If a German emigrates, he is soon absorbed into the other nationality, he soon adapts to the norms and customs of other types of people – but not the Jew, who sticks with great tenacity to the traditions and customs of his ancestors, regardless of whether he lives together with many of the same or he lives quite alone among other races. In this regard he (the speaker) must indeed pay the Jews a compliment.

Then the speaker moved on to speak about usury and the ways and means by which the members of the Jewish nation do business, and he maintained that by these ways and means, honesty and trust in commercial life has started to vacillate among us Germans. In particular with respect to usury it can be proven statistically that 19 times as many punishments of Jews have taken place than of Christians or rather of Germans. And in the speaker's opinion, a usurer who ruins many livelihoods and is to blame for the suicides of many unfortunate victims, is ten times more vile than one who commits murder during a robbery.

He enumerated many tricks [*Länderstriche*] in which the population was fleeced and ruined by such usury and in doing so he opposed the statements made by the aforementioned counter-speaker in his earlier speech in Windsheim, according to which, for example, the inhabitants of places in Hessen were to blame for their own economic downfall due to laziness, drunkenness, etc. Against this, he protested quite energetically, since by his own observations he had learned more about those circumstances and he wanted, as any German should, to emphatically defend those Hessian brethren from such imputations.

The speaker rejected emphatically the insinuation that the Jews are perhaps being opposed because of their religion or because they observe their day of rest on Saturday etc., since it is only because they are a "*Volk*

im Volke"[a state within the state], as is demonstrated by the Jewish *Schutzverein* [Protection Association] which has been founded in Berlin.

The statements by the counter-speaker, Herr Waik from Berlin, formerly a pastor, now a member of the editorial staff of the "*Vossische Zeitung*", were approximately as follows: He stated that he is not a Jew but a Protestant Christian. He belongs to the Jewish *Schutzverein*, which – and behind him stand many thousands who think the same way – regards this antisemitic movement as a great disgrace to the German people. He regards it as his primary obligation to fight against this movement.

If the previous speaker had stated that no Jew had ever specifically engaged in agriculture, he would reply by mentioning that until recent times the possession of land and soil was forbidden to Jews by law. It is indeed true that until now the Jews mostly lived from commerce, but now there are institutions where Jewish youth are given practical instruction in agriculture and in various crafts. (Laughter and disagreement.)

As regards the alleged power of money, the Rothschilds and Bleichröders are really orphan lads compared the Christian princes of money, the Vanderbilts etc. in North America.

And with regard to newspapers, nobody is forced to read papers which are not to their taste. That they are nonetheless read shows that the tone of these papers cannot be very Jewish.

He would certainly condemn usury – and so would everyone – only he has a different opinion about the means of fighting it.

That the Germans with their population of 49½ million speak about half a million Jews who are said to have their feet on the

Germans' necks is an expression of their own incapacity. Those who are gathered here think of themselves as antisemites, but they are not practical. If they want to make the Jews have no influence, then they should not buy from Jews but can instead buy from Christians. (Lively, long sustained "bravos.")

The speaker cited the song "*Deutschland, Deutschland über alles*," according to him by Max von Schenckendorf (but actually by Hoffmann von Fallersleben) and emphasized that the words "*Recht und Freiheit* [Law and Freedom]," are good things which will be lost to Germans if what the antisemites are striving for were to come about.

Altogether, the speaker considered the demands for a reduction of the legally guaranteed rights of the Jewish people to be a brutal ferocity. There are rascals among Jews as well as Christians, and to condemn this whole race [*Volksstamm*] on account of a few bad Jews is an injustice.

He referred to one of the greatest Jewish statesmen, Lord Beaconsfield, whose funeral was attended not only members of his own party but also men of all parties as well as Protestant clergymen in London.

In addition, the speaker attempted to disprove the statements of the first speaker about the aforementioned Hessian circumstances.

Having often been interrupted, more negatively than approvingly, Herr Waik ended his speech, whereupon Herr Leuss again spoke and first attributed various gross errors to the previous speaker:

Nobody could believe the assertion, for example, that in America there are greater princes of money than the Rothschilds etc., and what the previous speaker again said about Hessen was earnestly disputed.

He had gladly greeted the good advice of his opponent just not to buy from Jews, to which he did not want to fail to add his own "bravo."

As for the rest, the speaker tried to refute his predecessor point by point, and in doing so he received much approval from the great majority of those assembled. In conclusion the speaker addressed some words to the gathering, to the effect that everyone, of whatever rank, even the most humble, must participate in this national effort, for with unanimity it would not fail to happen that in about 20 years the Jews would be back in Palestine, where he would truly wish them everything good; but here in Germany we have no use for them. (Lively "bravos.")

The chairman then invited the gathering to join in a threefold "*Hoch*" to his Majesty the Emperor, which was enthusiastically agreed to, and after that the first verse of "*Heil Dir im Siegerkranz*" was sung, followed by the end of the gathering.

The text in this English translation has been broken into paragraphs. The original German newspaper story was printed as one single paragraph.