



Abba Hillel Silver Collection Digitization Project

Featuring collections from the Western Reserve Historical Society and
The Jacob Rader Marcus Center of the American Jewish Archives

MS-4787: Abba Hillel Silver Papers, 1902-1989.

Series IV: Sermons, 1914-1963, undated.

Reel
150

Box
53

Folder
270

The city without Jews, 1927.

"THE CITY WITHOUT JEWS."

A Discussion of Hugo Bettauer's Book.

RABBI ABBA HILLEL SILVER.

THE TEMPLE, SUNDAY MORNING,

JANUARY 9, 1927, CLEVELAND, O.



I choose to speak of this book by Hugo Bettauer not because it is a great book, for it is not a great book; it is not distinguished either for its plot, or for character studies, or for its style. There are very few elements of greatness in the work, but it is an intriguing book, especially for Jews, because of its theme, and it is written in that vivid journalistic style which makes it a very readable book. The author of this book, "The City Without Jews," Hugo Bettauer, was assassinated shortly after he wrote this book, by a young Nordic who thought that the book reflected unfavorably upon the Nordics. Many Jews who have read this book were not pleased with it because there are things in it that are not quite complimentary. The author, therefore, may not be said to have been a propagandist. He approaches his problem quite objectively,--the problem of what would happen to a great, modern metropolis which would suddenly decide to expel all its Jewish citizens.

Now, this problem is new only in the sense that it applies to a modern city. It is not at all new in the sense of its never having occurred in Jewish history. In fact, the expulsion of Jews from cities, provinces and countries was rather ^a commonplace thing in the Middle Ages. It darkens the pages of European history. In 1290 all the Jews of England were expelled, and it was not until 400 years later, under the days of Cromwell, through the intercession

of Manessah ben Israel, that they were permitted to return there. France has to its record numerous edicts of expulsion of the Jews. There was one expulsion back in 1191. Some seven years later the Jews were recalled. There was another expulsion under Louis IX, Louis the Saint, in 1254, and a few years later they were invited back. The king needed the money. In 1306 (this is still in France) the Jews were again expelled, and in 1315, nine years later, they were invited back again. The most serious expulsion of the French Jews took place in 1394. They were not permitted to return to France proper until the French Revolution.

The most disastrous expulsion of Israel during the Middle Ages was, of course, the expulsion from Spain in 1492. The Jews had lived in Spain from the days of the early Romans, and had thrived and prospered magnificently during the period of the Arabs. Spain had become the great center of Jewish life and thought for the whole of the diaspora, of the whole Jewish world. Suddenly, in 1492, they were uprooted, root and branch, and cast out, some three hundred thousand of them. Four years later the Jews of Portugal were expelled. Germany was not a closely knit province during the Middle Ages, and therefore we have no record of any single expulsion which affected all the Jews at the same time; but continuously through the Middle Ages, and especially in the fifteenth and sixteenth centuries, the Jews were driven out of one town or another, and one province or another, and they were compelled to seek refuge in that

particular province or town which at that given time did not have an edict of exclusion against them. Thus the Jews of Mainz were expelled in 1420; three years later the Jews of Cologne were expelled; the Jews of Wittenberg were expelled in 1440; the Jews of Hamburg in 1475; the Jews of Wurtemberg in 1493; the Jews from the province of in 1496; the Jews from Nuremberg in 1499, and a few years later the Jews from the province of Ratisbon in Saxony, and so right on through the sixteenth century an almost endless series of expulsions. In Bohemia the Jews suffered equally with their co-religionists elsewhere. As late as 1745 the Jews of Prague and the neighboring territory, some sixty thousand souls, were cast out; and similarly in Italy, in Hungary, in Austria, we find this tragic tale of expulsions and wanderings. And in the city of Vienna, where Hugo Bettauer places his novel, The City Without Jews, even in Vienna we find numerous episodes of expulsions in the Middle Ages. In a very literal sense Vienna was a city without Jews for long periods of time. There was an exile of Jews from the city of Vienna in 1370; a very cruel exile in 1421; another one in 1575, and the last and the most serious was in 1670, when a prosperous and wealthy Jewish community in Vienna was given one month's time to leave. The property was confiscated, the synagogues were turned into churches, and homes were appropriated by the citizens of the city. Three years later the government began negotiations for the return of the Jews to Vienna, and in 1675, five years after their

expulsion the Jews returned. So that Bettauer may just as well have used historical material for his novel in place of the imaginary material which he used.

Now, what were the reasons for these expulsions? Well, they were various. In the first place, there was always that specter of religious fanaticism and bigotry, that intolerance in the name of God which turned man against his fellowman,--religious intolerance which caused so many of the ghastliest religious warfares during the Middle Ages, and from time to time laid whole countries in waste through the scourge of war in the name of religion. Everywhere the Jew turned in the Middle Ages he was met with this religious hostility fostered by ecclesiastics and church dignitaries and functionaries, who fed the credulity of the populace and turned them against the Jews. Then there was commercial rivalry. Non-Jewish merchants encountered a very keen competition on the part of the Jewish merchants, and that always makes for prejudice; and lastly, there was the greed of nobleman and prince and king, who frequently resorted to this expedient of expelling the Jews because it enabled them to confiscate Jewish property; or it enabled them to obtain the bribe which the Jews offered in order to rescind an edict of expulsion or to avoid one. It was regarded by many of them as a legitimate source of revenue to expel the Jews, to confiscate their property, and a few years later, on the payment of vast sums of money, permit them to return.

The reason which Hugo Bettauer gives for this imaginary expulsion of the Jews in Vienna, from his book, "The City Without Jews," is one of envy and of racial chauvinism. The chancellor, Karl Schwertfeger, who is the moving spirit for the expulsion of the Jews, on the day when he presents the law of expulsion to the parliament, makes this speech. He says: "Ladies and gentlemen! I am about to propose the law and the amendments to our constitution that purpose nothing less than the expulsion of the non-Aryan,--to be precise, of the Jewish elements from Austria. Before I proceed to this, however, I wish to make some purely personal remarks.

"For five years I have been the leader of the Christian-Socialist party; and for a year I have been Chancellor, having been chosen for this position by an overwhelming majority of this House. During these five years the so-called liberal papers and the Social-Democratic sheets, --in short, all the papers edited by Jews,--have depicted me as a sort of bugbear, a rabid Jew-hater, a fanatic enemy of the Jews and everything Jewish. Just today, when the power of this press is approaching its irrevocable end, I feel impelled to explain that all this is not true. I have the courage to state today, from this platform, that I am much more a friend than a foe of the Jews!"

"Yes, ladies and gentlemen, I like the Jews. Before I entered the seething arena of politics I had Jewish friends; (that sounds familiar; some of my best friends are)

in the lecture halls of our Alma Mater I sat at the feet of Jewish teachers whom I revered, and still revere. And I am always ready to recognize--yes, to admire--the native virtues of the Jews, their extraordinary intelligence, their strivings for higher things, their model family life, their internationalism, and their ability to adapt themselves to any environment!" (that sounds very nice).

"In spite of this, or, rather, because of it, I became more and more convinced, as the years passed, that we non-Jews can no longer live together with the Jews, that we must either bend or break, that we must give up either our Christian ways, our own life and customs, or the Jews must. Ladies and gentlemen, the trouble is simply that we Austrian Aryans are no match for the Jews, that we are ruled, oppressed and violated by a small minority because this minority possesses qualities which we lack. The Latin peoples, the Anglo-Saxons, the Yankees, even the North Germans and the Suabians can digest the Jews because these nations equal, if they do not surpass them in agility, tenacity, energy, and business sense. We, however, cannot digest them; with us they always remain a foreign element that spreads over our entire body and finally enslaves us. The vast majority of our people comes from the mountain country; it is a simple and sincere people, dreamy, playful, given to impractical ideals, fond of music and calm contemplation of nature, upright and pious, thoughtful and good. These are marvelously beautiful qualities which can give rise to a splendid

culture and a wonderful new life--if they are given free play and an opportunity to develop. But the Jews among us did not permit this quiet development. With their uncannily keen intelligence, their worldliness and freedom of tradition, their catlike versatility and their lightning comprehension--with all their faculties, accentuated by centuries of oppression, they overpowered us, became our masters, and gained the upper hand in all our economic, spiritual and cultural life.

"Let us look at our little Austria today. In whose hands is the press, and therefore public opinion? In the hands of the Jews! Who has piled billions upon billions since the ill-starred year 1914? The Jews! Who controls the tremendous circulation of our money, who sits at the director's desk in the great banks, who is the head of practically all industries? The Jews! Who owns our theatres? The Jews! Who writes the plays that are produced? The Jews! Who rides about in automobiles, who revels in the night resorts, who crowds the cafes and fashionable restaurants, who covers himself and his wife with pearls and precious stones? The Jews!

"Only from this standpoint can we Austrians view the Jewish problem. Either we, or the Jew! Either we, who make up nine-tenths of the population, must perish, or the Jew must go!"

Now this, of course, is the reasoning, in exaggerated form, to the point of being ludicrous, that is

familiar to all the racialists, the junkers and hakenkreuzlers and the anti-Semites of our own land. Granted that a nation, as a racial unit, and granted further that only such nations as are racially homogeneous, can produce a great culture and a highly intelligent nation, the fact of the matter is both history and ethnology give the lie to all such reasons. There is no nation in the world today that is racially one, racially homogeneous, and those people seem to have produced the highest type of culture which were a merger of races, or in which races lived in contiguity, in close contact with one another.

Now the Jews of Vienna, to continue the story of the book, are given six months in which to leave. The government tries to be fair. It does not confiscate any of their property; it permits them to take out all their belongings, permits them to liquidate their business and sell their property, and any business which they cannot liquidate the government will take over and pay for it. Jewish professional men are given one year's salary to start them out in the cold, cold world outside of Vienna. All Jews are included; also all converted Jews; also all those who were born of an intermarriage if one or the other of the parents was a Jew. In other words, Austria was to have a pure Aryan people left in Austria.

The law was passed. In six months all these people must leave under pain of death. And the citizens of Vienna celebrate with great joy, parades and illumination, the

expulsion of the Jews from Vienna. And then the fun begins. It is soon discovered by the pure Christian Viennese that this drastic law would inconvenience them a good deal. Thus Herr Schneuzel, a member of the National Assembly, which voted this expulsion, is told on the morning after the expulsion by his wife that he is an idiot, because his own son-in-law, Corroni, was, in his pre-baptismal days Sami Cohn, and that therefore the likelihood is that his own son-in-law and his daughter and their grandchildren would have to leave Vienna. It is discovered, for example, that all the relatives of the cardinal of Vienna, the nieces and the nephews, would have to leave the city. It is discovered that ten Christian Socialists who voted in Parliament for the expulsion would have to leave Vienna, because they themselves are somewhat tainted with the Jewish taint. But of course the most serious thing that threatens Vienna is the financial disaster which soon sets in, and that of course is Bettauer's strongest reasoning in the book.

At first when so many people leave the city food becomes cheaper, rent becomes cheaper, many apartments are vacant; but with the leaving of so many Jews a goodly number of the industries of Vienna are at a standstill; the millinery and the jewelry and the clothing industry and the leather industry of the city are shut down, and thousands are thrown into unemployment. These unemployed demand assistance from the state, and the state is compelled to grant them assistance. The state is therefore compelled to issue more

bank notes, with the result that the value of the kronen begins to fall and fall lower every day, and as the kronen begins to fall the price of food begins to rise, and the price of rent begins to rise, and before very long there is keen economic distress in the city. Furthermore, most of the buyers who used to come to Vienna in its prosperous days were Jews from all parts of the world. Now they are prohibited from entering the city, and so they go elsewhere. They go to France, they go to Berlin, they go to Budapest, and those cities become the great centers for the very things which Vienna was famous, and Vienna sinks in a few months to the level of a second rate commercial city. The great department stores of Vienna begin to complain bitterly. There are very few people in the city who want to buy those fine things, those costly things, those expensive things which the Jewish citizens used to buy. There is a great demand now for woolen and cotton goods, and the department stores cannot thrive on that, so many of them begin to shut down. The cafes begin to complain that their best patrons have left them, and the waiters begin to complain that their most generous people who gave them the liberal tips have gone. The best actors, the best musicians, the best writers, the best surgeons, the best teachers have left Vienna, and Vienna begins to assume the character of a provincial town instead of being a great, fine metropolis of Europe. Why, even the anti-Semites are dissatisfied. When the Jews were there they had somebody to rail against, had somebody to

utilize as a scapegoat, somebody to blame for all the ills of the city, and now that the Jews have gone all their stock-in-trade is gone. Their newspapers suspend, their meetings are no longer attended, their entire political organization crumbles, because the Jews are not there; and the anti-Semites begin to hanker for the return of the Jews.

Before very long conditions become so desperate in the city that the populace, the masses of the people, the workingclass, begin to clamor for the revocation of the law and for the return of the Jews. With a hundred thousand hungry men shouting at the doors of Parliament, demanding the revocation of the law, Parliament rescinds the law and invites the Jews back to Vienna, and the same crowds that shouted and celebrated when the Jews left the city are now hilarious, drunk with joy, when the first Jew appears upon the scene.

Now, of course there is a great deal of extravaganza about the story, but if you think what happened in Vienna in 1670, when three years after their expulsion the government began to negotiate for their return, you realize that there is a great element of fact in this fantasy of Bettauer. The great German economist, Sombart, makes this very keen observation--and that, too, bears out the economic reasoning of Bettauer--he says that in the fifteenth century the great center of trade and commerce in Europe was the Mediterranean--Italy, Spain, Portugal; in the following century the great commercial centers of Europe are

in Northwestern Europe--in France, in Holland, in Northwestern Germany. And he asked himself the question, why was this shifting of the lanes of commerce from the Mediterranean to the Atlantic country, and he comes to the conclusion, after a very careful reasoning and a study of the facts, that there is a vital connection between the prosperity or lack of prosperity of a country with the wanderings and the settlements of the Jews from that country or into that country.

In other words, in the fifteenth century the great centers of Jewish life were around the Mediterranean, in Italy, in Spain, in Portugal. Therefore the commerce was there because they were the international traders and commercial people. As they were expelled from Italy and Spain and Portugal, many of them moved northward into Southern France--Marseilles, Bordeaux, Rouen; many of them moved to the two cities in Germany where they were permitted to go--Hamburg and Frankfort; many of them moved into Holland, and Holland becomes the great commercial, the most prosperous country in Europe, in the sixteenth and seventeenth century, through the settlement of the Marano Jews, the Spanish and Portuguese Jews who had been exiled from Spain. And Sambart concludes his thesis by saying that "the Jews move like the sun across the face of Europe. Wherever they come life springs into being and prosperity; whenever they leave there is decay and economic ruin."

Maximilian Harden, the great German-Jewish publicist and writer, approaches the same theme of Bettauer

And what Maximilian Harden says about Germany is true, to a lesser or greater degree, about the Jews in all other countries. Wherever they were they proved a blessing. What would Europe be today without the Bible, which the Jews gave to it, and which has been the source of its religious and moral inspiration these two thousand years or more? What would Europe be today without its Christianity, its religion which the Jew gave to it? What would Europe be today without the master of its spiritual life, that Jewish mystic of Galilee, Jesus, which the Jew gave to it? Europe would be a continent without a soul if it were a land without a Jew.

The Jews were the intermediaries between the Orient and the Europe of the Dark Ages, between the civilization of the Arabs and the civilization of the European renaissance. The Jews were the disciples of the Arabs, who were in turn the disciples of Greek thought and learning, and the Jews carried over the learning and the science of the Greeks and the Arabs into Europe. Europe of the Dark Ages sowed the seeds of a revival of learning which expressed itself in the Renaissance. It was Jewish literature and Jewish learning which were the seeds of the Protestant Reformation, which ushered in the new day for the peoples of Europe.

What would Europe of the last three hundred years have been--I speak now of European thought--without Spinoza? And what would modern Europe be, its culture, its

philosophy, its medicine, its science, its art, its music, its political life and thought, without these hundreds of gifted sons and daughters of Israel? many of whom are in the very van of all these movements, many of whom are the creators and the originators of many of the more advanced systems of thought in the world today. That the Jew has been a blessing "of Father Abraham" has come true in the life of the Jew. And when you stop to think that he represents but one per cent, or at most, one and a half per cent among these people,--a handful, and a handful which up to the last generation or two was discriminated against, repressed, kept from expressing its genius, huddled into ghettos, denied an education, just as they are denied today in Roumania,--when you think of this handful giving these giants of human thought, these Spinozas, and these Bergsons, and these Freuds to mankind, you are inclined to repeat that phrase of the Bible, "Verily, a wise and a gifted people is this people."

No race has a monopoly of learning or creative greatness, and the Jews have no monopoly of it, either. But the Jew need not be apologetic anywhere in the world and at any time in the world for the role he played in civilization. The Jew stands out almost unique as a small people and a scattered people and a people discriminated against and denied opportunity, but a people which, nevertheless, somehow, through an innate capacity, was able to contribute concretely and masterfully in almost every branch of

human learning and in every department of human life. When you think of the Liberal movement in Europe during the middle of the last century, of the struggles of young Germany for freedom, at once the names of Jews come to you like

Heine and Börne and when you think of economic speculation, your Karl Marx and your Lassale, and when you think even of musical greatness, of artistic greatness, you think of hosts of gifted sons and daughters of our people, here and elsewhere, who are contributing to the social assets of the human race.

Vienna was a poorer city without Jews. The world would be a poorer world without its Jews. There are two streams of thought which have poured into Western European civilization, two indispensable contributions which make possible the modern civilization of the world: the one was the Greek and the other was the Hebrew. The Hebraic spirit, the Hebraic moral sensitiveness, the Hebraic insistence upon social justice and righteousness, the Hebraic demand for the sanctity and the protection of human life, the Hebraic spirit of prophecy,--that represents our contribution in the past and in the present, and for the future, to mankind, and that, rather than our economic indispensability, constitutes our real, essential importance in the life of the world today.

I am not particularly proud of the fact that the Jews in this place or in that place control this industry or that industry. That is a compliment to their individual

ability as merchants, as financiers. But I am particularly proud when in this place or in that place I found Jews championing the cause of mankind, leaders in social reform, advocates of human rights, exemplars of fine and noble living and thinking. Then I am proud of them, for then I know they are making their real, essential contribution to the country in which they live. And when I look over the life of our people in this land, the life of three and a half million Jews, I derive a great source of satisfaction, not so much from the fact that so many of our people have become prosperous in common with other millions of non-Jews who have become prosperous--that is a compliment to their ability--but, I derive a great source of gratification and inspiration when I look over the field and see sons and daughters of my people, leaders in nearly every movement in this land for the amelioration of conditions of man, for the improvement of the lives of the people, in social movement, in intellectual movement, in spritual movement; and I think of their philanthropies, and I think of their schools and their temples and their synagogues, and I think of the outstanding personalities of our people who may always be depended upon to speak the courageous word when that word is needed. Then I know that my people in this land is making its real and vital contribution to the life of America. And as we increasingly stress these facts in our life, and as we raise our young people to regard themselves not merely as agents of acquisition, as economic

units who ought to be establishing themselves in the economic life of their country, but as agents of ideals, as apostles of a great Hebraic tradition.--I say, as we increasingly, individually and collectively, begin to stress our moral worth, our spiritual worth, to a country, the countries of the world will begin to more and more regard ourselves as indispensable to their life.

--o--



1. I speak, the book not be. it is a great book. It is not. There are no elements & patterns in it ^{It is distinguished neither for} ~~either~~ plot, character study, or style. It is, however, an intriguing book - espec. for Jews, ~~and it is written~~ because of its theme; and its vivid, journalistic style makes it a very readable book.

2. The author, Hugo Bettaner, was assassinated by a young chauvinistic German who mistook Bettaner for a Jew, and who thought that the book reflected unfavorably upon his country the Germans. On the other hand, Jews have not been generally pleased with it; for there are things said there which are not altogether complimentary to the Jews. The author is clearly not a propagandist. Objectively he approaches the interesting problem which he set for himself: "What would happen to a great modern metropolis if the Jews were suddenly driven out of it?"

3. The problem is new only in so far as it applies to a modern ~~European~~ city; for Jews have in the past been driven out not only from cities & small provinces but also from large countries. The records of the Middle Ages are dark with the sad story of expulsions, the result of bigotry and religious favoritism. In 1290, the Jews were expelled from England - and not until the days of Cromwell in 1655, nearly 400 years later, were they readmitted. The Jews of France were banished in 1181, readmitted in 1198. Under Louis IX, the Saint, they were again driven out (1254). A few years later they were again readmitted. The King needed their money. At the beginning of the 14th c. in 1306 they were

5 Hugo Bettaners novel - frequently expelled the Jews - and was
for ~~many~~ ^{certain} periods & times 'The City without Jews'. In 1370 they
were expelled. In 1421 a decree was issued that in the future
no Jew was to live in Austria. This was the severest
measure ever enacted against Jews of Austria, besides
bequestment as reward then out 16c. and in 1575 they
were actually expelled. In 1670 the planning Jew
Comm. of Vienna was expelled. within one month.
Houses became property of the city; Synag. burned with church.
The City soon regretted this expulsion. A defect in
the salt tax - 3 years later the Jews called into
Conference and 1675 first Vienna Jews returned
so that Bettaners ~~novel of Vienna~~ might just
as well have used historical material as place
of migration in the construction of his novel.

4 - What were the causes, their frequent expulsions

① Religious bigotry - which was often for so many bloody
rel. wars in the middle ages - met the Jew at every turn.

② Commercial Rivalry - bet Chr. & Jew. merchants.

③ Greed of Kings & nobility - who repleated their treasuries
thru the Confiscation of Jew. property - and through
the bribes which Jews offered to avoid or reverse
the expulsion decrees.

In Bettaners novel the determ. factor in the expul. of
the Jews of Vienna is Envy & Racial Chauvinism -

The Chancellor, Mr. Karl Schwenk, thus sums up his case for expulsion: (Quote).

This is of course the reasoning of all the racialists of the world - the Junkers, Hasenknights, the Nordics, & the White-Protestants - granted that existing nations are racial entities, granted that culture & progress depend on ~~the~~ racial homogeneity, and they have a strong case. But history & anthropol. belie their theses. No pure race. No racial homog. Since, the next pure & culturally superior people have been those which blended races, in which race lived in ^{close} contact, ~~are with each other in harmony~~ -

The Jews of Vienna are given 6 months to leave. Not only Jews & converted Jews but those of J. origin as well, i.e. children resulting from mixed marriages. Only those of pure Germanic-Aryan stock can remain - Others must leave as penally & death. They may take their belongings with them. They may sell their real estate, and their businesses - and the state would take over & pay for all such enterprises or cannot be liquidated. Professional men would receive a year's salary.

Vienna celebrates this edict of Expulsion with parades & illumination

But trouble soon develops. Some of the ^{purely} bitter-
enders decide that the law is about to unconsciously ^{by his wife} turn Herr Schwenk, member of the Nat. Assembly, is reformed ^{for} the morning after the celebration that he is an idiot and an old

port. Their son-in-law Corroni who came in his post-
mal days was Louis Cohn would have been Vienna together
with his wife and children - such serious mistake making
Christian homes - as soon as they begin to expect their family
albums - 10 Christian - Soviet deputies had to be expelled.
The system of the Cardinal, the brother, an emperor of the - as this is the chief argument of the work. The demand is under
the system of the Cardinal, the brother, an emperor of the - as this is the chief argument of the work. The demand is under
the system of the Cardinal, the brother, an emperor of the - as this is the chief argument of the work. The demand is under

2. Financially things began to take a turn for the worse. The
Krone began to fall. For a time through the defect of the
food became cheaper and went lower. But soon unemploy-
ment set in. The clothing industry put at a stand still.
The state had to ~~pay~~ ^{pay} the unemployed. Its debts
~~were~~ ^{were} ~~increased~~ ^{increased} The Krone began to fall. Food became
more expensive than before. The factory after factory
closed down. a) Result:
a) The great deficit which was taken over
by non-Jews operated at a loss. The demand was
for woollen and cotton goods - rather for those
articles which distinguished V. - The workers
complained that their best tipping patrons had been
exiled.

b) The aid from Chr. friends abroad was not
forth-coming

c) Buyers, the world - mostly Jews - cannot
come to V. for example! Chr. buyers follow them
to ample - Austrian Manuf. must look abroad
with their sample funds to sell their wares
Vienna, become a 2nd rate city.

d) Unhappy Austria - we are to sail against -
their paper money - Their meetings are held

and poorly attended -

2. / Purim Remembrance bread off Lenten. Jewry shut
down. - Wagon

"Together with the Jews we drove prosperously out of the
country. If this last a few years longer we may be
good Christians, but will be as poor as church
mice

H. V. becomes provincialized.

C. Art. - The best actors, musicians, writers leave
the Theatre. becomes inferior -

H. City 18th c. Jews back - Leo Strakosch

- a Jewish agent who returns dispossessed & V.
and cleverly manipulate the great readmission

of Jews ~~reclaimed~~ with 100,000 acres
claiming at the door of the Palaces - Henry & Charles

3/ France Sombart. has traced a ^{convergence} ~~parallelism~~ bet. the
shifting of the economic centre from Southern to Northern
Europe in the 16-17 c. with the wanderings of the Jews.

There is a distinct parallelism bet. Jew. wanderings and
settlement - and the econ. conditions of the countries from which
they came and into which they came. — In 16 c. econ. super.
passes from Italian. Spain. Port - to N. Germany, France, England
N. German - connected with Jews.

8. What would Europe be to-day without the Bible which Jew gave to it - and Christianity which J. gave to it. Without that Jew, mystic & satanic - Jew - who is its sp. master - where the J. gave to it? Upon all the rel. & ethical that Europe is stamped the seal of Israel's spirit. Europe would be a Continent without a soul, were it a ^{world} ~~land~~ without Jew.

a) The Jew was the intell. intermediary, the Middle Ages - bet.
the Arab world. ~~the~~ ^{the} Europe. His liberations & language
stimulated the Protes. Reformation. His sons in every
battle field of human freedom.

b). Can we think of ~~the~~ European ~~now~~ that in the last
3 centuries without thinking of Spain? Also we
think of germ. literature, without thinking of Spain?

~~How~~ one can understand the progress of mankind
 & to-day without at the same time thinking
 of Bergson, Einstein, Freud, Brauer, Marx; & the
 best sense.

Every liberal movement in ^{the 19th century} Europe. The first name.
Saplin, Jacoby + Karl Marx. France: Ad. Clemenceau

8. Hurstable. All new Jews on our side - all Jews on the
other. Compare the 2: Think of a small people - scattered
up to a generation or two long under restriction
& disableness - and then take stock of the wonderful
contributions to all human interests which they have made
and you will be tempted to say.

[illegible]

"Israel passes over Europe like the sun: at its coming
new life bursts forth; at its going all falls into decay"

Prof Werner Sombart: 'The Jews & Modern
Capitalism'

41.8 - 16
42.1 - 8



again uprooted and cast out, only to be recalled in 1315,
- at the earnest solicitation of all the French people. The last
expulsion took place in 1394 and not until the Fr.
Revolt. - 400 yrs later, was they permitted to settle in
France proper. ③ From Sp. where the Jews had lived from
the time the Romans, and had prospered so magnificently
under the Arabs, they were expelled in 1492 - this was the
most disastrous & tragic of all expulsions, for Sp. had been
the ^{great} center of Jew. life in the Diaspora for nearly 500
years - ④ Two years later they were expelled from
Portugal. ⑤ Germany was not a ^{Heavily Christian} ~~united~~ province in the
Middle Ages; so that we have no single act of Expulsion
affecting all the Jews of Germany at any one time. But
continuously the Jews ^{of Germany} were driven from ~~the~~ province or
town that, from this city or that. They ^{were} ~~compelled~~ ^{forced} to
in those provinces or towns which at that particular time
happened not to have Exclusion edicts against the Jews.
These expulsions were particularly frequent in the 15-16c.

"The City without Jews"-Bettman
Sunday, Jan'y. 9, 1927

WRHS

