

The German View of Judaism



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Introduction

Many modern historians claim the Third Reich was ruled by a small group of radicals that did not represent the values and beliefs of most Germans.

In other words, they ignore the historical basis for the National Socialist German Workers' Party within the context of German nationalism.

From 800 through 1806, Germany was known as the Holy Roman Empire.

Many rulers, philosophers, and artists throughout that period spread anti-Semitism and criticized Jews.

Therefore, Jett & Jahn Media has created "The German View Of Judaism" series.

In the series, we will write articles about various Germans who influenced the ideas of the Third Reich.

(All of the sources we will use are from well documented academic books and articles. If you doubt any claim we make, we welcome you to look it up for yourself)

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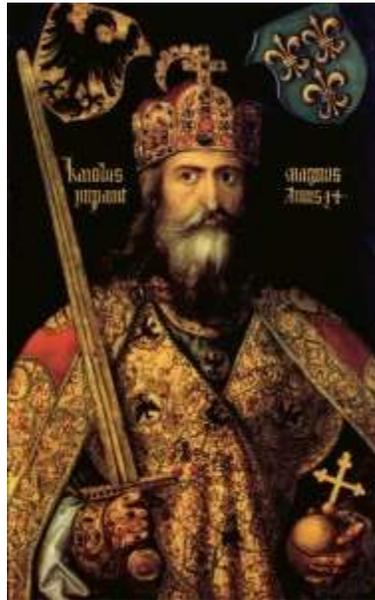
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Charlemagne

“Capitulary for the Jews”



Charlemagne was the German King that spread Catholicism and is widely recognized as the “father of Europe”.

In 800 A.D., Pope Leo III crowned Charlemagne the Emperor of Rome which created the Holy Roman Empire.

In 814, King Charlemagne (German: Karl der Grosse) took a firm stand against money lending and created the Capitulary for the Jews.

This collection of laws influenced the financial policy and economic structure of Europe throughout the Middle Ages.

The first law threatened to cut off the right hand of any Jew who loaned money and collected debt from the Church or Catholics. The second law erased any debt that existed between Jews and Catholics. The third law prohibited Jews to sell wine, grain, or other commodities at their home and threatened confiscation and imprisonment for any violations of this rule.

The fourth law included the oath Jews must take to do any business in the Empire, which states "May the God who gave the law to Moses on Mount Sinai help me, and may the leprosy of Naamon the Syrian come upon me as it came upon him, and may the earth swallow me as it swallowed Dathan and Abiron, I have not committed evil against you in this cause."

The entire source is posted on the Fordham University website, Fordham.edu.

(<http://www.fordham.edu/halsall/source/814capitul-jews.asp>)

For the next one thousand years, the German kings were crowned Holy Roman Emperor by the pope and protected the European economy from Jewish usury.

In 1012, German King Henry II (also known as St. Henry) expelled the Jews from Mainz, Germany.

In 1386, German King Wenceslaus expelled the Jews from Prague, Germany after they allegedly desecrated the Eucharist. Catholic priests encouraged mobs to pillage, ransack and burn the Jewish community within the city.

Therefore, the German Kings of the Holy Roman Empire influenced the political policy of the Third Reich.

The German Crusade of 1096



While preparing for the First Crusade, many Catholics also recognized the Jewish enemy throughout Europe.

Lord Godfrey of Bouillon, a German knight and the leader of the First Crusade swore to fight in Jerusalem “only after avenging the blood of the crucified one by shedding Jewish blood and completely eradicating any trace of those bearing the name “Jew”.

These facts are documented in a book published by Jewish Historian Shlomo Eidelberg: Shlomo Eidelberg, *The Jews and the Crusaders: The Hebrew Chronicles of the First and Second Crusades*. (Madison, University of Wisconsin, 1977), 25.

This source can be viewed for free on Google Books.

Count Emicho, a member of German nobility led a group of Crusaders through Europe and decided to attack Jewish communities. His soldiers chanted the slogan, “Why fight Christ’s enemies abroad when they are living among us?” They attacked synagogues in Speyer, Worms, and Mainz. Allegedly, 5,000 Jews were killed.

These facts are documented in a book published by British Historian Thomas Asbridge:

Thomas Asbridge, *The First Crusade: A New History: The Roots of Conflict between Christianity & Islam*. (Oxford, Oxford University Press, 2004), 86.

This source can also be viewed for free on Google Books.

These Crusades were unfortunate but protected the European economy from Jewish usury and influenced future Germans.

In 1298, Lord Rindfleisch, a German knight gathered a mob and attacked Jews that had desecrated the Catholic Eucharist. Later, he declared he had received a mandate from heaven to avenge the sacrilege and exterminate the Jews. They destroyed the Jewish communities in Rothenburg ob der Tauber, Würzburg, Bamberg, Dinkelsbühl, Nördlingen Forchheim, and Nuremberg. Allegedly, 5,000 Jews were killed.

Martin Luther

"On the Jews and Their Lies"



Martin Luther was a German Catholic priest and scholar known for starting the Protestant Reformation.

In 1523, he wrote "That Jesus Christ Was Born a Jew" with the hope that kindness would convince Jews to accept Jesus.

He claimed the Catholic Church "dealt with the Jews as if they were dogs rather than human beings." He praised the Jews and declared they were "nearer to Christ than we are." He defended Jews and claimed Catholics "forbid them to labor and do business and have any human fellowship with us, thereby forcing them into money lending."

However, Martin Luther's admiration of the Jews eventually transformed into deep hatred.

In 1543, he wrote "*On the Jews and Their Lies*", which claimed Jews needed to be expelled from society. He called them "miserable and accursed people" and claimed they try to "destroy the basis of our faith."

He also declared there is "no value in arguing with or converting Jews." He believed that "from their youth they have been so nurtured with venom and rancor against our Lord that there is no hope."

Martin Luther attacked the Jews for their arrogance and financial greed. He declared they were “full of malice, greed, envy, hatred toward one another, pride, usury, conceit, and curses against us Gentiles.”

He claimed they were driven by their “lust for the Gentiles’ gold and silver” and that “no nation under the sun is greedier than they were, still are, and always will be, as is evident from their accursed usury.”

He also believed “they are venomous, bitter, vindictive, tricky serpents, assassins, and children of the devil who sting and work harm stealthily wherever they cannot do it openly.”

He feared what would happen to society if he did not expose them and hope his writing would “cleanse and exonerate his conscience.

“Therefore, he outlined a detailed plan to eliminate Jewish influence throughout Europe.

The first step was “to set fire to their synagogues or schools and to bury and cover with dirt whatever will not burn.” The second part was to destroy their homes. The second part was to destroy their homes. The third was to outlaw and destroy all their “prayer books and Talmudic writings”.

The fourth was to amputate the arms and legs of Jewish rabbis that continued to spread the teachings of Judaism. The fifth was to forbid Jews from traveling on the roads. The sixth was to prohibit them from money lending and confiscate all of their gold and silver. The seventh recommended Jews should be forced to earn financial wealth through manual labor.

“The entire source is posted on the University of Idaho website, UIIdaho.edu.

(http://www.class.uidaho.edu/monsters/drake/Lecture%20Notes/Holocaust/martin_luther.htm)

The Protestant Reformation may have divided Europe, but all Germans still agreed on their view of the Jews.

Immanuel Kant

“Anthropology From A Pragmatic Point of View”



Immanuel Kant was born in 1724 in Königsberg, Prussia (Germany). He became one of the most important philosophers of all time.

In 1798, Kant wrote *Anthropology From A Pragmatic Point of View*.

In the book, he examined the Jews and their tendencies: “The Palestinians (Jews) among us have earned the not unfounded reputation of being cheaters, on account of the spirit of usury. Admittedly it seems strange to think of a nation of cheaters; but it is just as strange to think of a nation of nothing but merchants”

He claims that “in place of the futile project of moralizing to this people in regard to the matter of cheating and honesty, I prefer rather to give me conjecture of the origin of this particular condition (that is, of a people consisting of nothing but merchants)”

Kant believes that ancient trade routes between Asia and Europe brought many goods through Jerusalem. Therefore, he claims that Jews gradually learned how to exploit international trade for profit.

In fact, he argues that this is the Jews true advantage:

“So their dispersion throughout the world, with their unity of religion and language, must not be attributed to a curse inflicted upon this people, but rather to a blessing; especially since their wealth, estimated per capita, probably now exceeds that of any other people of the same number”.

These facts are documented in his book, which was translated from German and published by Cambridge University Press:

Immanuel Kant, *Anthropology From a Pragmatic Point of View*. (Cambridge, University Press, 2006), 100.

This source can be viewed for free on Google Books:

Kant is recognized as the father of German Idealism, the philosophical theory that ideas are more important than physical objects.

In other words, spiritual ideas like “God”, “marriage”, and “family” are more important than wealth and material possessions.

His theories influenced Johann Gottlieb Fichte, Georg Wilhelm Friedrich Hegel, Arthur Schopenhauer, and many future Germans.

Johann Gottlieb Fichte

“A State Within A State”



Johann Gottlieb Fichte was born in 1762 in Rammenau, Saxony (Germany).

He became a renowned philosopher, spreading German idealism and his theories about self-consciousness and self-awareness.

In 1793, Fichte wrote *A State Within A State*.

In the book, he examined the political conditions in Europe.

He claimed “a powerful hostilely disposed nation is infiltrating almost every country in Europe.

This nation is in a state of perpetual war with all these countries, severely afflicting their citizenry. I am referring to the Jewish Nation.”

Fichte adds that “the Jewish Nation is so dreadful not because it is isolated and closely knit, but rather because it is founded on the hatred of mankind.

He claimed “the Jews alone are citizens of a state within a state which is more secure and powerful than any of yours”.

Fichte’s problem with the Jews was not religious, but moral:

“Let the Jews never believe in Jesus Christ. Let them never believe in God. If only they did not believe in a misanthropic God and in a double ethical standard (one applicable to Jews alone, another for their dealing with the Gentiles)

“In conclusion Fichte argues that Jews should have no civil or legal rights in Europe: “I see absolutely no way of giving them civic rights; except perhaps, if one night we chop off all their heads and replace them with new ones, in which there would not be one single Jewish idea. And then, I see no other way to protect ourselves from the Jews except if we conquer their promised land and send all of them there.”

These facts are documented in his writing, which was translated from German and published by Oxford University Press:

Paul Mendes-Flohr & Jehuda Reinharz, *Jew in the Modern World*. (Oxford, Oxford University Press, 1980), 309.

This source can be viewed for free on Google Books.

Fichte is also considered one of the fathers of German nationalism.

In 1808 when Berlin was occupied by the French, Fichte gave passionate speeches and inspired the Germans to resist foreign rule.

Historian Robert Nisbet claims Fichte is “the true author of National Socialism”.

Georg Wilhelm Friedrich Hegel

“The Spirit of Christianity”



Georg Wilhelm Friedrich Hegel was born in 1770 in Stuttgart, Württemberg (Germany). He became a renowned philosopher, spreading German idealism and his spiritual account of reality.

In 1798, Hegel wrote *The Spirit of Christianity*.

In the book, he examined the spiritual beliefs of Judaism.

He claimed the Jewish nation lives “an animal existence which can be assured only at the expense of all other existence”.

Hegel further explained:

“When Jesus said, “The father is in me and I in the father, who has seen me has seen the father; who known the father knows that what I say is true; I an the father are one,” the Jew accused him of blasphemy because though born a man he made himself God. How were they to recognize divinity in a man, poor things that they were, possessing only a

consciousness of their misery, of the depth of their servitude, of their opposition to the divine”.

He also speculates why the Jews did not recognize Jesus:

“Spirit alone recognizes spirit. They saw in Jesus only the man, the Nazarene, the carpenter’s son whose brothers and kinsfolk lived among them; so much he was, and more he could not be, for he was one like themselves, and they felt themselves to be nothing. The Jewish multitude was bound to wreck his attempt to give them the consciousness of something divine, for faith in something divine, something great, cannot make its home on a dunghill. The lion has no room in a net, the infinite spirit none in the prison of a Jewish soul”.

These facts are documented in his book, which was translated from German and published by the University of Pennsylvania:

Georg Wilhelm Friedrich Hegel, *Early Theological Writings*. (Philadelphia, University of Pennsylvania Press, 1975), 191,265.

This source can be viewed for free on Google Books.

Hegel is also known for his theories about dialectic logic.(For example: right and wrong, good and evil, natural and artificial, order and chaos)With this worldview, Germans symbolized what was right and good. They had faith in spiritual ideas and promoted logos (the natural order), the ideal way things should be.

By contrast, Jews symbolized what was wrong and evil. They were consumed by their material greed for wealth and disrupted logos, bringing chaos.

Arthur Schopenhauer

“Parerga and Paralipomena”



Arthur Schopenhauer was born in 1788 in Danzig, Prussia (Germany).

He became a renowned philosopher, known for his theory that the world is driven by dissatisfied people seeking satisfaction. (like the Rolling Stones song...)

In 1851, Schopenhauer wrote *Parerga and Paralipomena*.

In the book, he sharply criticized Judaism: “While all other religions endeavor to explain to the people by symbols the metaphysical significance of life, the religion of the Jews is entirely immanent and furnishes nothing but a mere war-cry in the struggle with other nations”.

Schopenhauer claimed that “the real religion of the Jews, as presented and taught in Genesis and all the historical books up to the end of Chronicles is the crudest of all religions because it is the only one that has absolutely no doctrine of immortality, not even a trace thereof.” In fact, he claims that Judaism gives no purpose for life:

“Speaking generally, the really essential element of a religion as such consists in the conviction it gives that our existence proper is not limited to our life, but is infinite.

Now this wretched religion of the Jews does not do this at all, in fact it does not even attempt it. It is, therefore, the crudest and poorest of all religions and consists merely in an absurd and revolting theism.”

These facts are documented in his book, which was translated from German and published by the Oxford University:

Arthur Schopenhauer, *Parerga and Paralipomena*. (Oxford, Oxford University Press, 1974), 126, 127. This source can be viewed for free on Google Books.

According to Schopenhauer, people are driven by constant, unachievable desires. The gap between our longings and the possibility of achieving them leads to misery.

Therefore, he claimed that immortality is the reward for the pain and suffering we endure.

Since Jews live without that belief, their life has no eternal purpose or meaning.

Johann Sebastian Bach

“St. John’s Passion”



Johann Sebastian Bach was born in 1685 in Eisenach, Saxe-Eisenach (Germany).

He became a renowned composer, known for spreading the Baroque movement which expanded the size, range, and complexity of instrumental performances.

In 1724, he wrote Saint John’s Passion to perform on Good Friday in Leipzig, Germany.

The music examines the death of Jesus from the account in John’s Gospel.

Jews frequently claim this version of Christ’s passion is the most anti-Semitic.

Jonathon Tobin of the Jewish World Review magazine claims “the Gospel of John is the worst in the Christian tradition.” He believes it is “filled with appositions of good and evil in which “the Jews” are the personification of the latter.”

In the John’s Gospel, Jesus performs miracles and is clearly presented as the son of God.

Therefore, everyone who rejects him is entirely wicked and sinful.

This fits with German Idealism and dialectic logic.

(For example: right and wrong, good and evil, natural and artificial, order and chaos)

With this worldview, Germans symbolized what was right and good. They had faith in spiritual ideas and promoted logos (the natural order), the ideal way things should be.

By contrast, Jews symbolized what was wrong and evil. They were consumed by their material greed for wealth and disrupted logos, bringing chaos.

Similarly, the Gospel of John collectively names the enemies of Jesus as “the Jews”. He claims that “the Jews” as a whole demanded the death of Jesus.

In St. John’s Passion, Christ explains that:

**“My kingdom is not of this world,
Were my kingdom of this world,
My servants would fight that I not be handed over to the Jews;
But my kingdom is not from here.”**

Meanwhile, the Jews collectively chant “Crucify, Crucify!” and demand Christ’s death.

A transcript of St. John’s Passion is posted on the University of Vermont website:

(<http://www.uvm.edu/~classics/faculty/bach/>)

Bach’s music is revered for its intellectual depth, technical command, and artistic beauty.

St. John’s Passion clearly captures the glory of Christ and the wickedness of the Jewish mob that demanded his execution.

Ludwig Von Beethoven

“The Beethoven I Knew”



Ludwig Van Beethoven was born in 1770 in Bonn, Germany.

He became a renowned composer, remembered as a crucial figure in the transition between the Classical and Romantic styles of music.

Beethoven devoted his life to his work, pouring his soul into his music.

Therefore, he was frustrated by the modern trends promoted by Jewish composer Ignaz Moschales.

In Beethoven’s official biography, Anton Schindler explains “this was Beethoven’s hatred for the children of Israel in the arts, for he saw how they all turned towards the newest innovations, making profit from the most lucrative trends.”

Schindler was an associate, secretary, and close friend of Beethoven. In 1840, he wrote Beethoven’s biography and shared his experiences with the composer.

Anton Schindler, *The Beethoven I Knew*. (Toronto, General Publishing Company, 1996), 373.

This source can be viewed for free on Google Books.

Richard Wagner

“Judaism & Music”



Richard Wagner was born in 1788 in Leipzig, Germany.

He became a renowned composer, known for spreading German nationalism with his mythological operas.

Wagner is also known for writing “Treulich geführt” (English: Here Comes The Bride), the song played at the beginning of weddings.

In 1850, Wagner wrote *Judaism in Music*, a letter which examines the repulsiveness of the Jews.

He begins with a physical critique of Jews: “The Jew-who, as everyone knows, has a God all to himself-in ordinary life strikes us primarily by his outward appearance, which, no matter to what European nationality we belong, has something disagreeably foreign to that nationality: instinctively we wish to have nothing in common with a man who looks like that.

He progresses to Jewish quality of speech:

“The effect the Jew produces on us through his speech; and this is the essential point at which to sound the Jewish influence upon Music. The Jew speaks the language of the nation in whose midst he dwells from generation to generation, but he speaks it always as an alien”

Later, he claimed “if we hear a Jew speak, we are unconsciously offended by the entire want of purely-human expression in his discourse”.

He identifies Jews as cultural outsiders:

“Our whole European art and civilization, however, have remained to the Jew a foreign tongue; for, just as he has taken no part of the one, so has he taken none in that of the other; but at most the homeless wight has been a cold, nay more, a hostile looker-on.”

Finally, Wagner connects these factors to Jewish music and artwork: “Now if the aforesaid qualities of his dialect make the Jew almost incapable of giving artistic enunciation to his feelings and beholdings through talk, for such an enunciation through song his aptitude must be infinitely smaller. Song is just Talk of the highest passion: Music is the speech of Passion. All that worked repellently upon us in his outward appearance and his speech, makes us take to our heels at last in his Song, providing we are not held prisoners by the very ridicule of this phenomenon. Very naturally in song – the vividest and most indisputable expression of the personal emotional being – the peculiarity of the Jewish nature attains for us its climax of distastefulness.”

These facts are documented in his book, which was translated from German and published by the University of Nebraska:

Richard Wagner, *Judaism in Music & Other Essays*. (Lincoln, University of Nebraska, 1995), 83-85.

Later, Wagner’s music was deeply admired by German Chancellor Adolf Hitler.

German military officers were frequently required to attend performances of Wagner’s operas. Wagner’s music was frequently played at political rallies throughout the Reich.

In fact, Hitler once claimed “there is only one legitimate predecessor to National Socialism: Wagner”.

Conclusion

“Modern Germans & Judaism”

In 1919, the German Workers (Nazi) Party was founded by a largely Catholic group of working class Germans. They believed Jewish bankers were manipulating the German economy and gaining wealth without doing any real work or producing anything of value.

Gradually, they gained support and took control of the national government.

Here are the election results for the NSDAP Party:

1928: 2.6% of total votes (810,100)

1930: 18.3% of total votes (6,409,600)

1932: 37.3% of total votes (13,745,000)

1933: 43.9% of total votes (17,277,180)

Following World War II, the Germans were blamed and punished for rejecting Jewish economics.

Although modern Germans have been “educated” to be ashamed of their country’s past, many are still skeptical of Jews.

In March of 2012, the ADL (Anti Defamation League) released a study that showed:

24% of Germans believe Jews have too much power in international markets.

43% of Germans believe Jews still talk too much about the holocaust.

52% of Germans believe Jews are more loyal to Israel than to this country.

In other words, many Germans still know who their real enemy is.



In fact back in June, Spiegel Online reported German soccer fans were yelling "Sieg! Sieg!", doing the Hitler salute, and proudly waving the flag of the German Reich at the 2012 Euro Cup.

Therefore, Jett & Jahn Media created "The German View Of Judaism" series to honor famous Germans who have spread the truth about Judaism.

(All of the sources we used were from well documented academic books and articles. If you doubt any claim we make, we welcome you to look it up for yourself)

