

THE JEWS IN GERMANY.

The Disfranchisement of Bismarck's Flank Movement Aimed at the Liberals.

Cor. of the Chicago Times. BRALIS, June 15.—Leaving Russia as a half Asiatic country, Germany alone of all nations in Europe stands arrayed before the throne of civilization charged with the crimes of inhumanity and intolerance in persecuting thousands of her citizens on account of their origin and religion. While the charge cannot be denied, there will be mitigating circumstances to claim for a lenient judgment. The Jews themselves are not slow to concede to the forty-five millions of Germans the right which they claim for themselves "not to be judged as a nation by the doings of a few among them." Let it be well understood that the disfranchisement proceedings of the last eighteen months have been nowhere condemned more earnestly than by the most enlightened Christians of all Germany, and that there has been more smoke than fire in the whole affair. The "Jewish question" is no religious question at present. Difference of creed has not entered into it. The cry of "Christ-killers" have not been ridiculed. Jewish rites have not been ridiculed. No attempt has been made to interfere in any way with the ancient customs of the Jewish orthodox population. The new crusade in neither a social one. Jew and Gentile have been on friendly terms ever since the full emancipation has opened to the former the gates to freedom that formerly were closed against them. The outcry against the Jews is simply and exclusively a blow aimed at the liberals of Germany, a flank movement of Prince Bismarck to fight and annihilate the one regiment of the liberal army which has stood, never faltering, by the colors of freedom. With a few exceptions the Jews of Germany are members of the "Fortschrittliche Partei"—the "party of progress." The rank and file cast their votes in this direction, the leaders, such as Lasker, Oppenheim, Bamberger, Low, are elected to the imperial parliament. Their money is freely given. Defeat upon defeat has followed Prince Bismarck's attempt to undo the liberal legislation of the years 1870-73. The members of parliament mentioned have fought shoulder to shoulder with their Christian friends against the conservative schemes of the chancellor. While his eye has not lost any of the keenness and sharpness in judging the political complications of Europe, he is perfectly blind to the true sentiment of Germany regarding their inner development. A few only are admitted to see the leading statesman of Germany. He prefers rather to surround himself with creatures of his own than to learn the views of his opponents. His strong will knows no bounds. Who ever dares to oppose him is looked upon by him as a personal enemy. Unluckily for the Jews, they have sent excellent speakers to parliament. The boldness of Low and Bamberger, the earnestness of Lasker, have many a time assisted in carrying the day against Bismarck. Hence his hatred against these men; hence his hatred against the Jews, who to a man are opponents of his illiberal intentions. Circumstantial evidence only can be given of his responsibility of the outcry raised against the Jews. But though it is indirect only, yet it turns out to be crushing. Let us look at the beginning. A Christian gentleman, chaplain to the court, set the ball in motion. The Rev. Mr. Stocker attempted to create a new party of workmen on a basis at the same time socialistic, monarchial, and Christian. Think of a socialist attempting to revolutionize society "with glory to God and honor to the emperor." The intention to divert socialistic workmen in this manner from their party affiliations failed. The liberal papers ridiculed the idea. Some of the prominent editors being of the Jewish persuasion, the reverend Christian gentleman answered by attacking, in public meetings, not the liberal editors, but the Jewish editors, who in his opinion, are not entitled to pass judgment on any "Christian party." The liberal papers retaliated sharply. Then the reverend gentleman went on to complain of the ever-growing influence of the Israelites. Comparison among them and the Christian population shows that a larger percentage of Jews succeed in making their way than others. His attempt to charge him as a crime that they control business, accumulate wealth, give their children the best education possible, take care of their poor, influence public opinion, and oppose a conservative government. At first no notice was taken of his language. Eventually his hearers numbered thousands. The meetings over which he presided became the battle-field of excited discussions. His attempt to charge to the court it must be stated that he is only one of four gentlemen holding the same position—tended to create the belief that his imperial master did not object to his misdoings. Consequently the crown prince Fritz, at his earliest opportunity, publicly and earnestly denounced the outcry raised against the Jews as a "disgrace to the country and a shame to the nineteenth century." Emperor William, in the face of his chaplain's proceedings, attended a concert given in the principal synagogue of Berlin for a benevolent purpose. Yet Mr. Stocker continued to agitate against the Jews, proving that there is a power behind the throne to aid him. His audiences were composed of workmen, members of the orthodox church, conservatives of the ultra stripe, young students, mostly of aristocratic parentage, and quite a number of men ready to join any movement at any time, provided there was the least chance to pick up

The liberal press of Germany took a firm stand against the movement. The papers supporting the policy of Prince Bismarck had not a word to say against it. Then an unexpected recurrence put the Jewish question into the foreground of public interest. A gentleman of unquestionable Jewish persuasion rode in a horse car. Next to him the seats were occupied by two members of the anti-Semitic party. The conversation these two worthies held was evidently intended to reach the ears of their neighbor and to insult large amounts have been paid to them by met who connection with Prince Bismarck is well known. These papers attack the Fortschrittliche parties and the Jews in equally unmeasured terms. Every liberal, no matter what creed, is called a Jew. The very paper in which Prince Bismarck is in the habit of having his views expressed is foremost in this respect. A petition was drawn up and signed by 220,000 men in Germany to restrict the rights of the Jews. Large as this number may appear, it dwindles down to a mere nothing, considering that the whole machine of the government was set in motion for about six months to collect the signatures. Hundreds of cities and towns have energetically refused to circulate the lists and to meddle with the disfranchisement movement. Prince Bismarck did not refuse to receive the petition. He acknowledged its receipt in the usual way. Meanwhile his inner policy is developing more and more in a socialistic direction. He is fighting the capital, putting many restrictions upon it for the benefit of the "poor laborer." This attempt to better the lot of the workingmen is based upon the belief that the return to old feudal institutions is the only way possible to reach the desirable end. All liberties granted constitutionally during the last thirty years must be abolished. The elections must be carried at all hazards this fall for the government. A reichstag must assemble ready to undo the glorious achievements of the last quarter of the century. Times are hard with us. Prince Bismarck marks high as a wire-puller. His logic runs in this direction: Who is responsible for this state of affairs? "Liberal legislation." Who is responsible for the liberal legislation? "The Jews." Things are getting mixed up in this way: Bismarck allows the Jews to be fought while the blows in fact are aimed at the liberals. Public life has nevertheless not been influenced in any way. The extraordinary influence brought to bear against the Jews. Outside of Berlin the movement is hardly spoken of, while in the city of Berlin you may live three months without noticing the least sign of it. Berlin, the foremost Protestant city of Europe, may proudly claim that she has retained her independence, even with the strong hand of Bismarck trying to crush her. The lord mayor of Berlin, unanimously elected by the Protestant council, Herr von Forchtenberg, a leading liberal, is a Catholic. The president of the council, unanimously elected by the aldermen, is a Jew, Mr. Strassman. While Mr. Stocker and his friends, the conservatives, continue to blackguard the Jews and the liberals, they have succeeded in strengthening the phalanx of opposition. Even today a call has been published, bearing the signatures of hundreds of Christians, the pride of Germany, to aid the Jews persecuted in Russia. Prince Bismarck is growing old. One of his greatest mistakes has been to revive a religious issue deeply and forever buried. The cable once in a while may carry to the United States news of a vehement speech by some irresponsible party, or of an attempt to insult the Jews. Let this letter explain that all these attempts have been fruitless. While Germany will have to acknowledge the disgrace of having dragged a religious persecution out of its grave, she may point out that even a condescending government and its followers did not succeed in blinding the people as to their secret intentions. The outcry against the Jews will be raised louder, stronger and oftener for some time to come. Elections will take place in September. On that day Bismarck will register the greatest defeat of his life. Liberal parties of the reichstag will be considerably strengthened. On that day there will also cease the persecution of the Jews. It being of no further use, this weapon will be dropped. One year hence the Jewish question will be forgotten. The days of Mr. Stocker are counted. He was selected as a tool and found wanting. He will be cast among the old iron. May he rest there in peace.

THE DISFRANCHISEMENT MOVEMENT.

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complexion, this young woman was also a natural wit, clever, well educated, and of a passionate nature. In 1804, Louis met at the theatre a lieutenant in the Thirteenth Dragoon, named Reval. Reval was 33 years old, a dissipated, handsome rake, impoverished by his excesses, and a goliard, moreover, of the father Mirabeau, the great orator. He fell in love with the beautiful brunette at sight, gambled himself into her mother's good graces by losing all the money he could beg or steal to her, and became a favorite. On January 15, 1805, he succeeded in persuading Mme. Campan, at whose school Eleanor, as she was called, was being educated, to permit him to marry her. The wedding was celebrated on March 18, 1805, the famous restaurateur, had him arrested for forging the draft he had given him in payment of the wedding breakfast, she discarded Reval. Reval was imprisoned for two years' imprisonment at Dourdan, and Eleanor cast him off for good, and having been discarded by her own people, who were probably glad to be rid of her, entered the service of Mme. Murat, who had been a schoolfellow of hers, as reader.

On Jan. 26, 1806, returning from the campaign of Austria and the peace of Campo Formido, Napoleon entered Paris. On the 26th he breakfasted with his favorite sister Caroline, whose husband, Murat, was then governor of Paris. His sister had a complaint to make to him. Murat had fallen so desperately in love with her reader, the fair Eleanor, that his wife was jealous, and invoked her powerful brother's interferences. "Let us see the woman," said Napoleon.

She was summoned. Napoleon saw her to be fascinating and intelligent, and as his sister doubtless thought he would take her out of Murat's way for his own possession. Duroc conducted Mme. Reval the same day to the Elisee, and Mme. Murat had her fickle lord to herself again until he found a new idol to render homage to. Napoleon never wasted time in his amours. On January 30th the hotel adjoining the Elisee was bought, a bonus being paid the occupant to quit it within a week, and Mme. Reval was established there. On the 10th of February she sued for a divorce because of her husband's infamy. Reval made no opposition in consideration of a full pardon, re-installation in his rank in the army, with an unlimited leave of absence on full pay and a round sum in cash. Consequently, on April 20, Mlle. Denuelle received her decree, and on December 13, 1796, she gave birth to a son, inscribed two days later at the Mairie of the Second Arrondissement as "Leon, born of Mlle. Eleanor Denuelle and an unknown father," the said declaration being signed by the Stourc's Ayme, chamberlain, Count Charles Emile Henri de Lezouart, a major of the artillery. This was on the 25th of May, 1814, when Napoleon was at Elba.

The emperor took the child from his mother, and in 1808 Mme. Reval married Lieut.-Col. Philippe Angier de la Saussaye, "with the consent of his majesty," who signed the contract and gave as a wedding gift an annual pension of 25,000 francs in the form of a life annuity. The husband, a member of his household, Mme. de la Saussaye accompanied her husband as far as Bavaria on the Russian campaign. At the battle of Moskwa he was killed. His widow, who was all the rage at Munich, having fascinated every one, from King Maximilian-Joseph down, married again, her third husband being the king's chamberlain, Count Charles Emile Henri de Lezouart, a major of the artillery. This was on the 25th of May, 1814, when Napoleon was at Elba.

The child Napoleon spoke of in his memoirs, his correspondence, and his will. "It was," says Constant, "his first; it resembled him as one drop of water resembles another; never did he love a woman as he had Mme. Eleanor. Just before taking the field, in 1812, he assured "Leon's" future by setting an annual income of 30,000 francs upon him, confiding him to the care of the faithful Baron de Mennevel. In these hands Leon lived quietly enough for some years. Leon was a champion scamp. His parentage was well known in Paris, and he went in good society. On October 24, 1832, he fought with Mr. Hess, an aide-de-camp of the Duke of Wellington, in the Bois de Vincennes, and shot him through the body. This was the brightest page of his career. He became a colonel of the national guard, but unsuccessful nabblings in politics, silly liaisons, reckless incurring of debts, and participation in the most rascally commercial enterprises of the epoch, forced him to resign; he was repeatedly imprisoned and finally ran through the last penny of the estate he had inherited a year before, leaving him by his father. At the inception of the second empire, he fondly hoped that his name and birth would reopen to him the hearts and doors his misconduct had shut against him. But he reckoned without the Emperor, who, the emperor, whom he called his "cousin," nor the ex-king Jerome, whom he called "Uncle," nor his other "cousin" of the left hand, De Morncy, whose boon companion he had been, nor his half-brother, Walewski, who had made for himself so different a destiny, would entertain friendly mention of his name. A few old friends of the Napoleonic dynasty, however, true servants of the new fortunes of the Bonapartes, the Duc de Fersigny, from the funds of his department, provided Leon with a pension that enabled him to support the family he had created (irregularly); a family to which, dying in 1857, he bequeathed nothing but misery. His mother survived him ten years. She died in Munich in 1867. It is the same old coincidence that in the same house in which she began her amour with Napoleon I., Napoleon II., who bought it in 1848, and reopened the passage his uncle had made between it, and the Elisee palace, quartered his mistress till 1860, when the opening of the Rue de l'Elisee swept it away. It was in this building, by the way, that the Emperor Napoleon III. had the Duchess de Praslin murdered by her husband on August 18, 1874.

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