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TO THOSE DENIED:

**The Presentation and Teaching of the Holocaust
to adult Russian (Soviet) born Jews
who are learning about this era for the first time.**

VLADIMIR GOLENDER

**Thesis submitted in Partial Fulfillment of
Requirement for Master of Arts in Religious Education Degree.**

**Hebrew Union College-Jewish Institute of Religion
School of Education
New York, New York**

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OBJECTIVE OF THE CURRICULUM

This curriculum was designed for adult, Russian born, Jewish immigrants who are learning about this era for the first time. This study unit is designed to introduce a variety of anti-Semitic arguments as they evolved over the course of time. It traces the chronological development of 'Sinat Yisrael' (hatred of the people Israel, the Jewish people) from the age of antiquity through the present time, (1800 B.C.E. - 1945 C.E.). Some anti-Semitic motifs profoundly influenced Nazi thought to create the concept of the annihilation of an entire people, the Holocaust.

The ultimate goal :

- to analyze the phenomenon of the Holocaust as a culmination of the hatred of Jewish people tracing from antiquity through the present time. This analysis could help Russian-speaking Jewish immigrants to understand the nature of anti-Semitism in general and in the former Soviet Union in particular.

The core concept:

This curriculum was created in order not simply to expose Russian-speaking Jewish immigrants to the Holocaust but to go beyond the facts and connect the Holocaust to the history of Jews and to Judaism itself. It would be a great opportunity for people who arrive from a country with a very long history of anti-Semitism to undertake a logical, historical, and religious analysis of the misunderstanding of the Jewish people by other nations throughout world history. It is expected that many students may demonstrate a high level of interest in the studying the Holocaust precisely because the subject raises questions connected to their real lives.

A study of the Holocaust helps students gain insight into the many factors which cumulatively resulted in the Holocaust. They will be able to survey this phenomenon through an analysis of historical, religious, and psychological aspects of anti-Semitism. It is not possible to gain a clear understanding of the Holocaust without such analysis, because the Holocaust did not happen in a vacuum; there were historical, religious, and psychological antecedents to the Holocaust.

Curriculum goals:

- to increase knowledge among students about sources for 'Sinat Israel' from the age of antiquity through the present time.
- to introduce important elements in Jewish history which connected with anti-Semitism and stimulate a Jewish outlook and vision on it.
- to facilitate the process that allows Russian Jewish immigrants to find major reasons for the Holocaust.
- to trace the antecedents of anti-Semitic ideas so students may understand how it becomes possible to portray the Jew as Germany's mortal enemy and organize "the Final Solution of the Jewish Question".
- to encourage the students to use information from the curriculum in order to think creatively about anti-Semitism in their own lives in the former Soviet Union.

Curriculum objectives

Students will be able to:

1. to define ancient roots of anti-Semitism as a phenomenon with a very long history.
2. to explain the impact of the Revelation of the Torah as the rational for 'Sinat Israel' and to give some examples of 'Sinat Israel' from their lives' experiences..
3. to explain a variety of anti-Semitic arguments as they evolved over the course of time and in the former Soviet Union in particular.
4. to describe the major points of 'Sinat Israel' in Christian writing and compare with the same kind of writing in the former Soviet Union.
5. to explain why anti-Semitic motifs profoundly influenced Nazis' thought and the ideology of communists' government in the former Soviet Union.
6. to compare effectiveness of anti-Semitic propaganda in Germany and in the former Soviet Union.
7. to explain how anti-Semitism was translated in political and practical actions in the former Soviet Union.
8. to describe the major accusations that were made against Jews in Germany and in the former Soviet Union.
9. to explain the fundamental character and meaning of the code name 'the Final Solution to the Jewish Question' in Germany and in the former Soviet Union.
10. to recognize influence of anti-Semitism on their own lives in the former Soviet Union.
11. to make their own definition of anti-Semitism according to this course.

PERSONAL STATEMENT

Recently I had the wonderful opportunity to be a tour guide in Museum of Jewish Heritage – A Living Memorial to the Holocaust, and to lecture lessons on the Holocaust. Some visitors were Russian -speaking immigrants who were extremely receptive to the idea of learning more about the Holocaust and asked very good questions following the presentation. One visitor told me that, "Too many people died for senseless reasons. I do not understand why Nazis killed people only because of who they were". After that, I asked myself to find information which would might provide answers to this response.

The Holocaust was not only a statistical event. Numbers alone would not necessarily help to teach and to understand the Holocaust. To the history, to the numbers must be added psycho-sociological and religious explanations, and the very essential human element.

The men and women who planned and carried out Germany's "Final Solution to the Jewish Problem" were normal, ordinary human beings. Many of them saw their actions as difficult but necessary and legitimate, i.e. they did it with a sense of duty and obligation.

So, for me, this curriculum is an attempt to understand why these normal people carried out the destruction of European Jewry "with the best of intentions". What is the source of such unspeakable terror, cruelty, and indifference. What were the origins of the hatred and what forces created the highly organized and efficient Nazi machine for implementation of a plan to destroy all Jews.

The lessons learned from studying the Holocaust could be universal and applied to other examples of tyranny and injustice. For Russian- Jewish immigrants the terror and

the threat of genocide is not an anachronistic notion, gets perpetrated by barbarians generations ago, but rather a current reality, their real life.

Also, the Holocaust, an important and relevant subject for classroom study, can ultimately teach valuable lessons not only about human nature and society but also about Judaism itself. I hope that this curriculum will help Russian-speaking immigrants to think about the causes of the Holocaust, to understand more clearly what happened in their lives (in the former Soviet Union), and to recognize and value the ideas of Judaism.

NOTE TO THE TEACHERS

For Russian -speaking immigrants, this course could be their first opportunity to participate in Jewish education. The pedagogical material of the curriculum has been created for this particular population in such manner that students will be able to learn not only the history of anti-Semitism and of the Holocaust but also some information from genuine Jewish sources.

The information in every part of the course is based on a comparison of real Judaism with various social, political, religious, and economic anti- Jewish theories. This kind of information provides a productive area for discussion, for forming one's own opinions, and for finding one's own place in Judaism.

The students will derive the most from their studies because they are able to relate anti-Semitism and the Holocaust to their own life experience. For them, this course concerns not only historical material but their real life, and the life of their families as well. After the course the students will know more clearly what really happened to them in the former Soviet Union.

Under the communists, there took place a special kind of genocide- genocide of the spirit: the closing of synagogues, the outlawing of ancient Jewish customs, discrimination in jobs and housing, the oppressive and arbitrary enforcement of legal restrictions on political speech and action. Russian -speaking immigrants often lived in such an atmosphere and restrictions were part of their everyday lives. The Holocaust by itself is also a part of their history; almost every Jewish family in the former Soviet Union had a member killed in the Holocaust. But for many years, because of the anti- Semitism, these Jews did not have the possibility of learning whole truth about the Holocaust.

Individuals who will attend this course seek not only Jewish education but also, as immigrants, interaction with other students. These factors point up the need for making use of a variety of educational techniques. It is expected that the teacher will not rely exclusively on lecture and discussion. The use of other techniques in addition can result in greater learning and increased student participation.

The pedagogical material of this course contains five parts and every part has theoretical and practical material. There are some techniques that can be used in teaching this curriculum:

The theoretical part

Every theoretical part has the text and questions. For teaching this part the teacher can use some of techniques.

Lecture-Discussion:

-using the lecture method the teacher can highlight the major points of this part of the curriculum. Interaction is permitted during the lecture and free, open discussion can follow after that.

Questions and Answers:

- after every lecture material to teach the teacher will find questions that could be asked in order to determine students' understanding, to draw conclusions, and to discover students' opinions and values.

Dialogue:

- a conversation between two students on a specific part of the text. The group of the students can be encouraged to participate throughout and free, open discussion can follow after that.

The practical part

Every practical part has short theoretical introduction, a lesson plan, and documents. For this part the teacher can use some of techniques:

Group -Project:

- students work together in small groups seeking answers or solutions to problems. Groups can be given the same document that is then reported upon the entire class.

Group-Learning:

- small groups cooperatively try to teach themselves facts and concepts, working from several documents and open discussion can follow after that.

Personal Journal:

- students write personal responses that relates to the subject matter or to final summary questions. At the end of every class meeting it is expected a discussion of responses from personal journals.

Listening Teams:

- each of small groups listens the presentation of the document with a different aspect of the subject matter in mind. After presentation each group reports to the class own view to the document.

Recitation:

- the teacher asks questions to determine what students know about the subject based on the lesson.

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Also, for teaching this curriculum, it may be very helpful to analyze three components of an educational process. These components are the teacher, the learner, and the content. They are linked to each other in the dynamic relationship. Investigation of every component for implementation of this curriculum could create an active dialogue between the teacher and the educational material and could be very helpful in organizing subject matter and planning lessons.

Teaching

1. How should the teacher manage the interactive tasks of teaching?

“... An important key to good teaching is in the ability to talk with, rather than to students. The teacher should get away from a predominantly teacher- centered or directive style of teaching and move to an interactive style in a manner that is

student – paced, conversational, and personally engaging. This kind of teaching not only promotes far more active participation in the learning process, but it also could give the teacher a chance to be more spontaneous and natural when working with students. The teacher should not incline to regard teaching as simply a matter of telling, of imparting information, of instructing. What students would need more crucially is assistance in assembling material into meaningful wholes, ways of making sense out of the mass of facts and the experience of learning to work productively with each other....” (Flanders, Ned A., 1970, p. 401)

In order to help students learn more and develop more positive attitudes toward the curriculum material, the teacher should employ a less direct, more personal, interactive mode of instruction that actively engages students in their own learning and to share thoughts, feelings, and personal concerns. The teacher will have to develop a capacity for dialogue rather than depending largely on monologue.

Because the Holocaust is a difficult subject to discuss, comprehend, and teach, this curriculum especially needs the ‘interactive kind of teaching’. This kind of teaching enables the teacher to explore new areas of learning with students, and to function without worrying about always knowing all the answers.

“...Interactive teaching emphasizes the shared communication process in learning and reduce reliance on prepackaged materials and tightly structured programs...” (Flanders, Ned A., 1970, p. 401)

These are basic tactics of interactive teaching that help promote positive and productive interaction for this curriculum:

Climate – Setting: This is verbal or nonverbal ways that the teacher employs to create good feeling and direction in-group interaction. In showing genuine interest and enthusiasm, the teacher could set a constructive tone for discussion.

Focusing: The teacher's first task is to draw student attention to the problem, issue, or inquiry being discussed. The teacher might develop a learning set for every meeting by reading a passage or by giving a brief history of a social problem. This initial focus becomes the point of reference for keeping the discussion, on track. (In this curriculum, the teacher will be able to find enough information for effective focusing).

Summarizing: It is very important to provide a final summing up at the close of a discussion. A good idea is to ask students to do this or, at least, to get them to assist in providing internal or final summaries.

2. How does the teacher respond to students' questions?

“...A teacher' respond to students' questions could play an essential role in interactive teaching. Using students' questions, the teacher could set the stage for discussion, draw students into the dialogue, and evoke higher – order thinking. The teacher, who listens thoughtfully and attentively to students, is conveying respect for them and what they are asking. By clearly showing interest and attention, the teacher is also encouraging students to ask questions seriously, and to use their best listening skills when others are asking...

(Hunkins., Francis., 1989, p.64)

The following are basic recommendations for designing an appropriate responding behavior for answering to students' questions:

Encouraging:

It is important as a teacher to be able to offer tactful encouragement to students who ask in class. This is especially beneficial when students are shy or lacking in confidence. One of the most effective "encouragers" is the empathetic listener who nods appreciatively as a student asks a question. Such action conveys the teacher's sincere involvement in students' efforts.

Centering on Ideas Rather than Terms:

If teacher begins an explanation with formal terms, using abstract definitions, students' mental energies will be directed toward memorizing material without meaning to them. The best strategy is to seek to ensure that students know what the concept means before attaching the labels.

Focusing on Individual Units of Meaning:

There is a limit to the amount of new knowledge students can make their own in the short teacher's answer. Particularly, the teacher's answer should be organized and paced to allow students to work on one idea at a time. Explanation of a question is teacher talk designed to clarify any idea, process, or statement that students have a need to understand, not just know, much less just have heard about. More fundamental are the instructionally related explanations the teacher will provide when he (or she) attempts to show the meanings of terms, the steps involved in certain processes, or the causes of particular events.

The teacher also need to be able to provide explanations when students raise questions when they need help with individual work or independent projects. The teacher

should be familiar with the main varieties of explanations, be able to recognize when they are applicable. There are three main types of explanation:

Interpretive- explanations are intended to clarify the meaning of a term “ what?”

Descriptive- explanations are intended to spell out the steps in a process or procedure “how?”

Causative- explanations are intended to show the relationship of some happening to a general rule, law, or human purpose “why” explanations. (These explanations are reason – giving and the most appropriate for this curriculum.).

3. How does the teacher figure out what students are learning?

“...Students learn more effectively when evaluation processes are used not just to assess ultimate learning outcomes, but play a part in their learning activity in all of its stages. Evaluation can occur in order to assist, to support, and to encourage students in the process of learning. ...”

(MacDonald Robert, 1991, pp 184-185),

Evaluation can be done in a variety of ways:

A. Observations and Interchanges:

This system of informal assessment normally entails day-to-day observation recorded in a notebook together with interactions with individual students that enable the teacher to get an idea of such things as:

1. How much and how effectively the students take part in class activities.
2. The kinds of questions the students ask both during and after class.
3. The way the students respond to teacher questions.

4. The kind of initiative the students demonstrate in seeking information and attacking problems.

A. Choosing and Preparing Objective Test Items:

Among the common varieties of objective test items, the most appropriate for this curriculum is the "Personal Journal ". "Personal Journal " is capable of testing of how students react to this course, to find their personal attention and feelings.

Investigating Learning

1. What are the students learning? What are specific characteristics of the students?

This curriculum is traces the chronological development of 'Sinat Israel' (hatred of the people of Israel, the Jewish people) from the age of antiquity through the present days. This study unit is designed to introduce a variety of anti-Semitic arguments as they evolved over the course of time. Some anti-Semitic motifs profoundly influenced Nazi thought and hatred of the Jewish people and the Jewish faith.

This curriculum was designed to teach adults, Russian born Jews who are learning about this era for the first time. Russian Jewish immigrants have emerged from the world's first proudly Godless society without any kind of Jewish background or Jewish knowledge.

In the Soviet period, all efforts to preserve the Jewish faith were forbidden and Russian Jews are completely uprooted from Judaism. The Soviet Union systematic policy of anti-Semitism denied Russian Jews the most essential human rights – to study their cultural and historical heritage. Russian Jews knew almost nothing about the Holocaust because of a cultural genocide. .

It is expected that this curriculum could be for Russian Jews an effective first step for studying about the Holocaust. For them, the term "genocide" is not only the historical term but it was reality in their lives. For most of them it would be the first possibility to receive true information about the annihilation of their relatives at the Holocaust.

It is also expected that this curriculum for Russian Jews could be a great opportunity to study - Why was Judaism throughout the centuries "a problem" for other people? Why do so dangerous prejudice, and negative stereotyping, and the evils of racism? If the students can educate themselves about these patterns of human thinking and behavior, it will be possible for them to explain the phenomenon of the Holocaust and to see Judaism on a higher level of comprehension and respect.

2. What difficulties understanding are students experiencing?

This is obvious that for students completely uprooted from Judaism, will be difficult to study some topics from Jewish history, Jewish theology, and psychology of anti-Semitism. The teacher should spend more time for giving introduction for these areas of knowledge. It is expected that this will be some a kind of brain storming for the students because they are expected to make a big step in order to improve their Jewish knowledge.

On the other hand, for Russian Jews to begin studying Judaism from the Holocaust, it will be very reasonable way. The Holocaust by itself is not only an immeasurable tragedy but also a very effective start-point to recognize and value the ideas of Judaism.

Also, before studying this curriculum, it would be very helpful for students to read some books like:

- " Why The Jews" by Dennis Prager and Joseph Telushkin (The Reason for anti-Semitism)

- " The Jewish World" By Joseph Telushkin

3. What is the teacher using as evidence of students' understanding of learning.

In situations, in which evaluation of students' knowledge or thought is appropriate, a major of teacher' response to student contributions should be reply to correct answers. Short answers should ordinarily receive brief confirmation: for example, "Good", "Good point", "You've got the idea".

With longer answers, the teacher's response may need to be lengthier in order to inform the student of just what it is that the teacher is commenting on: for example, "Yes, you have done a good job of separating of main cause of the war from the...", "Very good, I think, you have managed to identify each step how did nationalism of nineteenth century Europe affect anti-Semitism...", or "O.K., I had not thought of that before".

"..When the teacher places a high priority on student thought processes, he (or she) should in any case be less inclined to feature right as the focal point of evaluation. Rather than immediately passing judgment on an answer, the teacher should be more interested in working with students on the process of arriving at answers, in the other words, in maintaining a supportive role in discussion..." (Flanders, Ned A.,1970, p. 401)

Investigating the Content of Teaching.

1. What significant ideas is the teacher trying to teach?

In the modern world there are many people who suffer from religious persecution and oppression in general. Yet despite with many thousand years old tradition with ideas about what it means to be human, perhaps essential human nature has not changed and man truly free to choose to do right or wrong and has to make hard choices. This line of reasoning helps understanding that monstrous eruption of evil when we speak about the Holocaust. It was caused by human beings choosing to be cruel.

Anti-Semitism, in general, is not caused by Jewish misbehavior and will not be eliminated by their changing the way Jews behave. Anti-Semitism, like all racial and religious prejudice, is a sign that something is wrong with the hater but not with the victim. We have to learn about the origin and results of these patterns of human behavior and diminish and prevent the further growth of hate among human beings.

"Remember...Never forget" (Tanakh., The Holy Scripture., Deuteronomy 25:17,19)

Humanity has to remember the Holocaust, the systematic destruction and annihilation of the Jews, an unparalleled crime that was committed with such "perfection" only against Jews. The Nazis were committed to perpetrating the final solution and the total elimination of the Jews. That fact remains historically unprecedented. The uniqueness of the Holocaust must be remembered as the single greatest crime in human history. Jews had lived in Europe for more than 2,000 years. When the Nazis came to power in 1933, the Jewish population stood approximately eleven million. Within twelve years, six million including one-and-a-half million children were dead.

Anti-Semitism did not disappear. Today, modern hate groups, often operating under cover, still disseminate such anti-Semitic forgeries as the protocols of the Elders of Zion. Racist and anti-Semitic individuals and groups also engage in more subtle forms of anti-Semitism, such as the Holocaust denial in an effort to undermine the progress which historians have made in bringing to the world the lessons of anti-Semitism and horrifying potential consequences.

" The Talmud discusses the question about what is more important, study or action. After the debate, the Talmud concludes that study is more important. Why? Because it leads to action, which makes us come to the conclusion that action really is more important. " Rabbi Marc Angel.

(Labovitz, Annette., 1983, p.17)

In order to remember about the Holocaust mankind needs to study about the Holocaust. This would be an action and study, and, at the same time, a living memorial for Jews who were killed.

2. What does the teacher need to learn?

For the teacher who cares an important part of being-with students is the ability to keep the classroom environment energized and upbeat. For this curriculum, the teacher should be an effective spiritual leader before he (or she) is a competent teacher of subject matter. The teacher should realize that the group atmosphere out of which meaningful learning and positive human relations emerge is requirement for the teacher who respects individual and group needs.

What students learn from lectures, discussions, activities, and working in groups is invariability related to how they feel about themselves, one another and the world

around them. A productive educational environment reflects the notion that the quality of the student's personal being and being-with-others is the primary consideration.

“..To keep group relations from degeneration into stale routine is toughest and the unique part of a teacher's job. The teacher should recognize when the group is losing its dynamic edge and provide that needed spark injection of new energy, key suggestion that keeps students interested and productive. There is a definite art of being-with-students on an extended basis and continuing to foster a group atmosphere that is stimulating and constructive for both students about the teacher.” (MacDonald Robert,1991,p198)

3. How can the curriculum help shape the teaching experience?

To pay attention to the curriculum is to pay attention to the following framing issues:

3.1. The educational goals:

What does it mean for this particular material to educate Jews for the present and for the future if throughout the centuries anti-Semitism has remained essentially the same, although its manifestations have changed with the ethical standards and the social structure of every epoch. The strange and alarming phenomenon of the last century is that anti-Semitism has evinced its most barbaric manifestation at a time when civilization has attained its highest development.

It is essential to realize that we live in an era in which the Holocaust is possible, though not inevitable. The Holocaust was produced by factors that still exist in the world,

factors as deep hatreds, bureaucracies capable and willing to do the bidding of their superiors, modern technology devoid of moral directions, brutal dictatorship, and wars. If this is so, who can say which people could be the future victims. But "There is hope for your future" (Tanakh., The Holy Scripture., Jeremiah 31:16)

Yes, we hope that in the future the Holocaust will never be repeated. We need to know about our past in order to protect our future.

3.2 The students – their interests, needs priorities, and support systems:

The Russian Jewish immigrants, with very little formal knowledge of their Jewish heritage, need to understand that the Holocaust is not only a tragedy but, at the same time it was a sign of uniqueness of Judaism. Jews and Torah were associated with moral conscience and to attempt to annihilate Jewish people was an attempt to annihilate moral standards of human society.

For Russian Jews it would be possibility to find answers for the question 'why it was happened ?' and to make the first step for studying Judaism with knowledge about the price what Jewish people paid for it.

3.3. The organization of learning experience in educational setting:

This curriculum is divided into self-contained parts with source material, lecture material, and units. The pedagogical material after each group of documents contains suggested lesson plans, learning activities, and questions. The teacher may pick and choose any activity that suits the class. Some of the suggested plans can be modified and extended into a few lessons. The material is not an order, but rather as stimulus for teacher creativity.

The Holocaust is a subject that forces to conjure up images of death and of terror. It is impossible to deal with this subject without dealing with these painful images. As with any course on the Holocaust, it is important to prepare your students both emotionally and cognitively, for the subject they will soon be exploring. You may find it helpful to send a letter to students before beginning this unit, making them aware of difficulties you will be confronting with them.

3.4. Evaluation of the teacher and the educational program for students.

- Evaluation of how the teacher is doing in the class could be as procedures for objectivity through the opinion of the students:
 - analytical information through questionnaire about procedures which might be undertaken for improving the program.
 - analytical information about the competence of the teacher through questionnaire about aspects of the program that have done best and work the teacher; of he(or she) could afford the program adequately or not.
- Evaluation of how students are learning should be through:
 - observations (informal evaluation)
 - personal journals (formal evaluation)

* * *

FOREWORD

The annihilation of six million Jews, carried out by the German state under Adolf Hitler during World War II, has resisted understanding. The question persists: how could it have happened? That question embraces several questions, each charged with passion and moral judgement. They are:

- How was it possible for a modern state to carry out the systematic murder of a whole people for no reason other than they were Jews?
- How was it possible for a whole people to allow itself to be destroyed?
- How was it possible for the world to stand by without halting this destruction?

* * *

“...The Holocaust was the systematic, bureaucratic annihilation of six million Jews by the Nazis and their collaborators as a central act of state during the Second World War. It was a crime unique in the annals of human history, different not only in the quantity of violence-the sheer numbers killed - but in its manner and purpose as a mass criminal enterprise organized by the state against defenseless civilian populations.

The decision to kill every Jew everywhere in Europe (the definition of Jew as target for death) transcended all boundaries....

The concept of the annihilation of an entire people, as distinguished from their subjugation, was unprecedented; never before in human history

had genocide been all-pervasive government policy unaffected by territorial or economic advantage and unchecked by the moral or religious constraints...

The Holocaust was not simply a throwback to medieval torture or archaic barbarism but a thoroughly modern expression of bureaucratic organization, industrial management, scientific achievement, and technological sophistication. The entire apparatus of the German bureaucracy was marshaled in the service of the extermination process....

The Holocaust was an event contemporaneous in large part with World War II but separate from it. In fact, the Final Solution often took precedence over the war effort — as trains, personnel, and material needed at the front were not allowed to be diverted from death camps assignment.

On a very basic level, therefore, the Holocaust must be confronted in terms of the specific evil of anti-Semitism—virulent hatred of the Jewish people and the Jewish faith

(The United States Holocaust Memorial Council. A Department of Defense., 1989, p.7)

“The Final Solution of the Jewish Question” was the code name assigned by the German bureaucracy to the annihilation of the Jews. The very composition of the code name, when analyzed reveals its fundamental character and meaning to the Germans who invented and used it.

The term "Jewish question," as first used during the early Enlightenment/Emancipation period in Western Europe, referred to the "question" or "problem" that the anomalous persistence of the Jews as a people posed to the new nation-states and the rising political nationalism. The "Jewish question" was, at bottom, a euphemism whose verbal neutrality concealed the user's impatience with the singularity of this people that did not appear to conform to the new political demands of the state.

Since a question demands an answer and a problem a solution, various answers and solutions were propounded to the "Jewish question" that entailed the disappearance of the Jews as such - abandonment of the Jewish religion or its essential elements of Jewish culture, Jewish uniqueness and separatism.

The histories of Jewish emancipation and of European anti-Semitism are replete with proffered "solutions to the Jewish question." The classic illustration is the "solution" offered by Constantine Pobyedonostev, chief adviser to Russian Czar Alexander III, in 1881: one-third of the Jews was to emigrate, one-third to convert, and one-third to die of hunger.

"..To this concept that the National Socialists adopted they added one new element, embodied in the word 'final'. 'Final' means definitive, completed, perfected, ultimate. 'Final' reverberates with apocalyptic promise, bespeaking the Last Judgement, the End of Days, and the last destruction before salvation, Armageddon. 'The Final Solution of the Jewish question' in the National Socialist conception was not just another anti-Semitic undertaking, but a metahistorical program devised with an eschatological perspective. It was part

of a salvation ideology that envisaged the attainment of Heaven by bringing Hell on earth. 'The devil is loose,' Friedrich Reck-Malleczewen noted in his diary on October 30, 1942.

'The Final solution' transcended the bounds of modern historical experience. Never before in modern history had one people made the killing of another the fulfillment of an ideology, in whose pursuit means were identical with ends. History has, to be sure, recorded terrible massacres and destruction that one people perpetrated against another, but all—however cruel and unjustifiable—were intended to achieve instrumental ends, being means to ends, not ends in themselves..."

(Flannery, Father Edward H., 1965, p.17)

The German state, deciding that the Jews should not live, arrogated to itself the judgement as to whether a whole people had the right to existence, a judgement that no man and no state have the right to make.

"... Anyone who on the basis of such judgement, plans the organized slaughter of a people and participated in it, does something that is fundamentally different from all crimes that have existed in the past..."

(Jaspers, Karl 1984, p.134)

To carry out this judgement, designated as the Final Solution, the German dictatorship involved and engaged the entire bureaucratic and functional apparatus of the German State and the National Socialist movement and employed the best available technological means. The Final Solution destroyed the East European Jews. In doing so,

it subverted fundamental moral principles and every system of law that had governed, however imperfectly, human society for millennia.

INTRODUCTION

But the anti-Semitism that erupted in Europe so violently did not start in 1939, or in 1933, or even in the modern era. It had ancient roots and very long history and 'Sinat Israel', Hatred of the People of Israel, is not a new phenomenon. It is the manifestation of the misunderstanding and contempt between different religions that has victimized the Jewish people intermittently throughout world history.

The modern term "anti-Semitism" was coined by a German journalist, Wilhelm Marr, in 1879 to describe the concept. However, the hatred, which has existed from time immemorial, is succinctly summed up in the Talmud as a basis for 'Sinat Israel',

"... Rabbi Chisda and Rabbah son of Rabbi Huna, they both said: 'What is the meaning of Mount Sinai (Mount Sinai is synonymous with Revelation, the receiving of Torah, God's law)? It is the mountain where hatred came down to the nations of the world on it. The nations of the world hate the Jewish people for introducing Torah to the world. To them, Torah is synonymous with moral conscience. Sinah and Sinai are homonyms; the first means hatred, the latter is the Mountain of Revelation...' (Talmud Bavli, Shabbos 89a.)

Within the framework of man's relationship to man, there are exist certain ingredients which provoke 'Sinat Israel.' People perceive that Jews are different, that Jews separate themselves from their neighbors. From ancient times Jewish piety has proved exclusive loyalty for the One God and to his Law, the Torah. For the Jews, living scattered among pagan peoples, this loyalty entailed certain separatism; and all separatism breeds feelings of suspicion, hostility, and scorn due to lack of understanding. This has been the primary source of anti-Semitism, and it is essentially religious.

From a religious perspective, the Jews are considered to be "the chosen people," a light unto the nations. Therefore, Jews and Torah are associated with moral conscience, an idea that Hitler disparaged in his effort to annihilate the Jewish people.

Jewish history is cyclical and repetitive. Throughout the long history Jews have lived in many lands, far away from their national homeland, often at the mercy of host governments that develop xenophobia. Consequently, the host appears strong the Jews appear weak. In tracing the development of "Sinat Israel", the pattern emerges, which is repeated over and over in all the lands of the Diaspora. The first Diaspora began with the exile from Israel, after the destruction of the first Holy Temple, 586 B.C.E.

The Jews were driven into captivity by the Babylonian conquerors. They settled in the new land, built institutions and contributed to the general welfare of the host country. They integrated themselves within the native population, only to experience some form of "Sinat Yisrael", resulting in the destruction of the Jewish community and the forced relocation to another, temporary land.

Throughout the centuries, they have experienced many types of 'Sinat Yisrael'. Some of these include: economic rivalry, social discrimination, a-religious (modern

Russia), religious (Christian Church), nationalistic (Islam, traditionally superior, Jews are 'dhimmis', second class), racism (Aryanism, accusation that Zionism is racism).

PART ONE

THE AGE OF ANTIQUITY

1800 BCE-200 BCE

There are two types of sources for 'Sinat Yisrael' from the Age of Antiquity: Jewish sources and pagan sources. 'Sinat Yisrael' can be traced in Jewish sources as far back as the narratives in the book of Genesis. It can be traced through ancient Greek literature in Hellenistic writings. Examination of both sources will reveal that 'Sinat Yisrael' is not a modern concept. Rather, it took the form of economic jealousy, xenophobia, perceived weakness, or separateness in life style.

SOURCES IN TANACH

“...And the man grew and he went forward and grew until he was very great. And he had sheep and cattle and domestics; and the Philistines were jealous of him. For all the wells which his father Abraham's servants dug in his lifetime, the Philistines stuffed them and filled them with dirt...”

Genesis 26: 13, 14, 15

The Torah describes the blessings that God bestowed upon Isaac when he lived in the land of the Philistines and the reaction of the Philistines to Isaac's wealth. It describes an explicit form of economic jealousy as a cause of 'Sinat Israel'.

Rabbi Shimshon Raphael Hirsh, (biblical commentator, 1808 - 1888) in his commentary on these passages, adds xenophobia as a cause of Isaac's problems. Isaac was living among the Philistines, in fulfillment of the prophecy to his father Abraham that 'your children will be strangers in a strange land.' Following the text closely, it is obvious that Isaac plays out the subservient role to King Avimelech, as well as the tolerated but envied stranger.

Rabbi Yisrael ben Eliezer, Baal Shem Tov, (founder of the Chasidic movement, 1700 - 1760) further explains that the actions of the Philistines in stuffing up the wells was to destroy the ways of the Torah that Abraham introduced into the world, (for Torah is compared to life-giving water.) It was their way of obliterating moral conscience.

"...And by your sword you shall live, and shall serve your brother; and it shall come to pass when you rove about, that you shall pull his yoke from off your neck. And Esau hated Jacob because of the blessing, which his father blessed him, and he swore that when the days of mourning for his father were over, he would plan to kill Jacob..." Genesis 27:40. 41

Rabbi Shlomo ben Yitzchak, Rashi, (the foremost biblical commentator 1040 - 1105) explains that when the Jewish people transgress the Torah, than Esau has reason to feel aggrieved with regard to the blessings. Blessings come into the world because of the Jewish people, and when they reject the will of God, the blessings are withheld, therefore both the righteous and the evil suffer and have opportunity to complain.

Much of Christian 'Sinat Israel' has been based upon the struggle between Jacob and Esau. Early Church Fathers equated Esau (the eldest, the evil one) with the Jewish people and Jacob (the youngest, as the progenitor of the 'new' chosen people).

“...And he (Jacob) heard the words of Laban’s sons, saying: ‘Jacob hast taken all that was our father’s’...” Genesis 31:1

In this passage, we see economic rivalry as a source of 'Sinat Israel'.

“... And a new king arose upon Egypt who did not know Joseph. And he said unto his people: ‘Behold, the people of Israel are more numerous and powerful than we. Come, let us deal wisely with them, lest they multiply, and it come to pass, that, when a war breaks out, they will join our enemies, fight against us and go up out of the land. And he put on them officers of tribute to afflict them with their burdens...and they made their lives bitter with slavery...” Exodus 1:8- 12, 14

In this passage, the reaction to xenophobia is clearly spelled out. Pharaoh the Egyptian king perceives that the Jewish people are a threat to his sovereignty. They are strangers in his land, they are weak, and they live in Goshen, apart from the remainder of the population. In order to contain them, he enslaves them.

“...And Amalek came and fought with Israel in Rephidim...And Moses said: write this for a memorial in the book and repeat it in the ears of Joshua, for I will utterly blot out the remembrance of Amalek from under the heaven...” Exodus 17: 8 - 16

Rashi explains that His Hand is raised to eradicate evil from the world, symbolic of the war between Amalek and the Jewish people. In the text of the Torah, the word for throne is abbreviated, indicating that the glory of the Almighty is not complete until evil

Golender

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“... I will also give you for a light unto the nations, that my salvation
may be unto the end of the earth ...” Isaiah 49: 6

Rashi explains that this passage means that the Jewish people were chosen to be the bearers of moral conscience as taught by our patriarch Jacob who is synonymous with truth.

“... .And Haman said to King Achashverosh: there is one nation that is scattered and dispersed among the peoples of your kingdom an its laws are different than the laws of all the others; it does not behoove the king to tolerate them. If it finds favor with the king let it be recorded to destroy them, and I will pay ten thousand pieces of silver into the treasury of the king...” Esther 3:8,9

Megillat (the scroll of) Esther has many ingredients for classic ‘Sinat Israel’. Haman, the arch enemy of the Jewish people chooses the idea that the Jews are dispersed and that they are very different than the Persian people. He adds an economic motif by telling the king how much money he will add to the treasury by confiscating Jewish property.

Haman uses the technique of skillful slander (one nation that is scattered and dispersed among the peoples of your kingdom,) meaning they are defenseless and disunited. In insisting that the marriage and food laws of the Jewish people are different, Haman created the impression of their separateness and superiority. He played into the hands of King Achashverosh, for he ruled 127 kingdoms, from Egypt to India. King had inherited a system of government, communication, and taxation; he was concerned with

the prosperity of his kingdom. He abhorred differences and, therefore, he agreed to Haman's plan to destroy the Jewish people.

Haman used all these methods to foster 'Sinat Israel.' It was the first time that all the irrational and unreasonable causes from previous occurrences of 'Sinat Israel' merged to threaten the planned, total annihilation of the Jewish people.

SOURCES IN PAGAN WRITINGS

There is no doubt that the ancient Greeks contributed tremendously to the formation of Western civilization, as we know it today. From the pens of its philosophers, Socrates, Plato, Aristotle, and Sophocles to the pages of Aeschylus' plays, to the Hippocratic oath and the ruins of the Acropolis, the Pantheon, and the gymnasiums, they taught a view of life based upon observation, believing in natural law, not the supernatural. They developed forms of democratic government, trial by jury, civil liberties, and public service. The Greeks worshipped pagan images in their temples. Their mortal rulers were deified.

The major Jewish settlement, at that time, was Israel, with Jerusalem as its capital, however, large Jewish communities were forming in the cities of the Babylonian Diaspora, Egypt, and around the Mediterranean basin, all Greek conquests. The Jews lived in separate groups in these new lands.

The Greeks were arrogant and suspected anyone, who was different, who refused to accept their culture. There existed tremendous conflict between the Jews who were monotheists and the pagan Greeks, who had conquered the known world. The Jews

refused to exchange monotheism for paganism. The clash of cultures inevitably led to conflict.

Occurrences of 'Sinat Israel' were frequent in the cities of the Greek Empire, such as Alexandria, Athribis, and Cyrene as well as in other locales where Jews settled. In these cities, the majority of the Jews were wealthy merchants or craftsmen. They lived in separate parts of the cities. It did not take long for their neighbors to notice their differences. Scholars differ as to whether the anti-Semitism was because of business jealousy or because of the awareness of Jewish differences and their separateness. However, violent, bitter outbursts such as "but do you, like us all, beware of the Jews!" have been deciphered in ancient papyrus.

Called from the writings of pagan authors, there are the following descriptions of Jews and their way of life. The quotes in parentheses indicate refutations directly from the Torah.

...Moses instituted a misanthropic /hatred and distrust of mankind/ and inhospitable way of life.... ("And if a stranger lives in your land, you shall do him no wrong...the stranger that lives among you shall be as one who is born among you, and you should love him as yourself.") Leviticus 19:33

.....Every seven years, they capture a stranger, fatten him, cut his flesh, and burn him. /This is the original basis of the ritual blood libel ...("And you shall eat no blood, whether fowl or beast, in all of your dwellings." Leviticus 7:26.) ("You shall not sacrifice your son or daughter to the Molech (the pagan deity)." Leviticus 18:21)

...Jews were expelled from Egypt because they were lepers ("And it was on that day that the Lord did bring the children of Israel out of the land of Egypt." Exodus 12:51)

...Jews are lazy. They don't work seven days a week... ("Remember the Sabbath day to keep it holy." Exodus 20:8)

....Jews are barbaric. They observe the precept of circumcision.... ("Circumcise the foreskin of every male as the sign of the covenant between He and you." Genesis 17:11)

....Jews are superstitious..... ("It shall not be found among you...a charmer, a soothsayer, an enchanter or a sorcerer... these are an abomination to God." Deuteronomy 18: 10, 12)

.....Jews are not truthful or just.... ("You shall not be unrighteous in your judgment...in weights or measures ... in balances." Leviticus 19:36.) ("You shall pursue only justice." Deuteronomy 16:20)

The conflict between Hellenism (the Greek way of life) and Judaism intensified and exploded into the first war for religious freedom when Antiochus Epiphanes, the Syrian/Greek king, imposed five restrictions which were guaranteed to erase Jewish life: the abolition of kashrut (the dietary laws), study of Torah, circumcision, Rosh Chodesh (sanctifying the new month) and observance of Shabbat. The Jews appeared to him to be weak and he did not expect them to rebel. However, for those Jews loyal to the ideals of Judaism, rebellion was inevitable.

Two historical festivals were ordained by our rabbis to commemorate the 'Sinat Israel' of Haman and the 'Sinat Israel' of Antiochus. The first is the holiday of Purim; the second is the holiday of Chanukah.

In summary, early forms of 'Sinat Israel' were based upon economic jealousy, cultural differences, xenophobia, and the recognition that Judaism had imposed a sense of moral conscience on the world.

UNIT 1

Central Topic: Anti-Semitism in the Ancient World;

Document: Tacitus, 'The Complete Works'.

Aim: to learn the basic reasons for the rise of anti-Semitism developed in the Ancient World and make comparison with some reasons for anti-Semitism in the former Soviet Union.

Motivation: At the beginning of the lesson, ask the students for their definitions of anti-Semitism. After a few students have responded ask your students to read Ralph Marcus's definition, "How do our definitions of anti-Semitism compare with Ralph Marcus's? Are there similarities? Are there differences?" Elicit several responses. "Let us examine first how anti-Semitism developed in the ancient world and, second, what similarities we can find in charges were leveled against the Jews in the former Soviet Union. "

General Questions for Discussion:

1. In the Torah (Numbers, 12: 10), Miriam the prophetess committed a sin and was severely punished for it. On what basis does the Torah depict Miriam as a "leper"? On what basis did Tacitus depict the Jews as a "leper" people? On what basis did Soviet propaganda depict Jews as enemies? From the comparison of these three cases, what conclusion can you make?
2. How did Tacitus distort Biblical history to reflect his view of the Jews and how did Soviet communists' government distort the Jewish history?
3. What values- religious, social, political -colored Tacitus's response to the Jewish World and what anti-Jewish values did communists create in the former Soviet Union?

4. Is ancient anti-Semitism similar to or different from other types of anti-Semitism that Jews experienced throughout the ages and in the former Soviet Union, in particular?
5. Using quotations in pagan writing, list specific anti-Jewish behavior and compare with some examples of anti-Jewish behavior from your life's experience.
6. How similar are Tacitus's disparaging remarks to some of the anti-Semitic slurs uttered in the modern world and at the former Soviet Union in particular?
7. Illustrate examples of 'Sinat Israel' with appropriate quotation from pagan writings and from communists' writings (Soviet propaganda).
8. Describe societies in which the Jews lived during pagan times and how the position of Jews in these societies was different from their position in the former Soviet Union?
9. From what perspectives in the ancient world and in the former Soviet Union could Jews appear to differ from their neighbors?

Activities:

1. Conduct a classroom discussion on the question, "Why does anti-Semitism have so long history?" Several reasons should emerge which are based on two types of sources (in Tanah and in pagan writing).
2. Encourage a number of students to create two time lines chronicling important events shaping lives of Jews of the age of antiquity and lives of Jews in the former Soviet Union. Ask students to find some similarities.

3 Using Document 1, conduct a classroom discussion on the development of ancient anti-Semitism. After listing the main points of Tacitus's argument, ask students to write these on a separate sheet in their journals to be used in a comparison with comments of communist propaganda on Jewish character and behavior in the former Soviet Union.

4. Using quotes from the Tanach, ask the students to research some anti-Semitic occurrences in Biblical history and in the history of the former Soviet Union. Ask students to make comparison of what they discover and report on with an accepted definition of anti-Semitism.

5. Encourage a number of students to create an imaginary conversation between Tacitus and Stalin (the communist leader in the former Soviet Union). Tacitus expresses his views of the Jews and Stalin responds to his time.

6. Encourage students to write answers in personal journals for summary questions:

- How would you apply the information from this unit to understanding of reasons for existence of the anti- Jewish tradition both in ancient and modern worlds?
- How does this material influence your thinking about similarity of anti-Semitism in the ancient world and in the former Soviet Union?
- What is the difference between the anti-Jewish beliefs and actions in the ancient world and the anti- Semitic beliefs and actions in the former Soviet Union?
- What conclusions can you draw from early forms of 'Sinat Israel'?
- How it can help you to understand more clear the influence of anti-Semitism on your life?

- From what you have read in this unit, can you give some reasons of so long history of anti-Semitism?
- What do quotations from sources in pagan writing mean to you? Is it relevant to your life's experience?
- Anti-Semitism has been called a "vicious phenomenon." Did it develop by design or was it a "casualty" of cultural differences? If it was developed by design, explain your vision on the history of the Jews in the former Soviet Union.

The historian, Ralph Marcus, once provided a working definition of anti-Semitism that should prove useful in our discussion,

"...Anti-Semitism," wrote Marcus, "is here used to mean the expression of hostility toward Jews felt by the government or subjects of a state in which Jews are settled in sufficient numbers to be considered an alien minority. This hostility, so far as it is consciously felt and rationalized, arises from the belief that the Jews are a separate and inassimilable element in the state because they differ from their neighbors in religion or culture or in social and political and economic status, whether in several or all of these aspects..." (Marcus, Ralph., 1978, p. 5.)

First, let us examine only the "consciously felt and rationalized" hostility of Jew-haters because justification offered by anti-Semites explains their hatred and behavior. The very broadly encompassing term "anti-Semitism" also refers to actions taken by enemies of Jews: legal and social discrimination as well as physical attacks on Jews. Certainly, those actions are far more dangerous than ideas people have expressed. But

this is very important to explain what anti-Semites actually said about Jews to justify their actions.

Second, the root of anti-Semitism, according to Marcus, is the belief that Jews are an “inassimilable” minority. Anti-Semites believe that there is something inherent in Jews, which separates them from the rest of society. This may stem either from the feeling that Judaism or Jewish culture is alien, or from a belief that the Jews’ social, economic, or political behavior sets them apart from “normal” people.

There is, however, a Biblical figure who according to Jewish tradition represents the arch-enemy of the Jews—Haman the Agagite. Haman perfectly fits Marcus’ definition of the anti-Semite. Speaking to King Ahasuerus, Haman attempts to justify his plan to slaughter all the Jews in the Persian Empire.

“...And Haman said unto King Ahasuerus: ‘There is a certain people scattered abroad and dispersed among the peoples in all the provinces of thy kingdom; and their laws are diverse from those of every people; neither keep they the king’s laws; therefore it profitable not the king to suffer them. If it please the king, let it be written that they be destroyed; and I will pay ten thousand talents of silver into the hands of those that have the charge of the king’s business, to bring it into the king’s treasuries....’” (Kethuvim, Ester 3:8,9)

Haman justifies his genocidal plan by depicting Jews as an inassimilable minority who differ radically from all other Persian subjects by virtue of their religion and culture. The presence in the Bible of a figure such as Haman makes it clear that already in the ancient world Jews were aware of the existence of enemies who viewed

them as an inassimilable minority. From other sources we know that a vast anti-Semitic literature was compiled during the period after Greece conquered the Middle East. The main focus for this anti-Semitic activity was Alexandria, Egypt, where Jews, Egyptians, Greeks, and later, Romans, vied with one another in a bitter conflict. The Jews of Alexandria eventually lost the struggle and their once glorious community was wiped out—perhaps the first of many Diaspora communities that met such a fate.

Little of the anti-Jewish literature compiled in Alexandria has survived. Ironically, the most detailed information on this literature comes from a Jewish writer, the historian, Flavius Josephus. During the first century of the Common Era, Josephus wrote a work defending Jews from anti-Semitic slurs. This book, "Against Apion ", provides a vivid insight into the major anti-Jewish arguments of the time.

Document 1: (Tacitus, 'The Complete Works', 1973 ,pp. 658-660)

The Alexandrians managed to export their anti-Semitic ideas beyond their borders. We find echoes of their hate literature in the writings of Greeks and Romans. Perhaps, the most compressed version of the anti-Jewish polemic appears in a history written by the Roman historian Tacitus. Writing at the beginning of the second century C.E , Tacitus describes to his readers the Roman war against Judea, and, to explain the context, provides his own description of the Jewish people,

"...Most writers, however, agree in stating that once a disease, which horribly disfigured the body, broke out over Egypt; that King Bocchoris, seeking a remedy, consulted the oracle of Hammon, and was bidden to cleanse his realm, and to convey into some foreign land this race detested by the gods.

The people, who had been collected after diligent search, finding themselves left in a desert, sat for the most part in a stupor of grief, till one of the exiles, Moses by name, warned them not to look for any relief from God or man, forsaken as they were of both, but to trust to themselves, taking for their heaven-sent leader that man who should first help them to be quit of their present misery. They agreed, and in utter ignorance began to advance at random. Nothing, however, distressed them so much as the scarcity of water, and they had sunk ready to perish in all directions over the plain, when a herd of wild asses was seen to retire from their pasture to a rock shaded by trees. Moses followed them, and, guided by the appearance of a grassy spot, discovered an abundant spring of water. This furnished relief. After a continuous journey for six days on the seventh they possessed themselves have a country, from which they expelled the inhabitants, and in which they founded a city and a temple

Moses, wishing to secure for the future his authority over the nation, gave them a novel form of worship, opposed to all that is practiced by other men. Things sacred with us, with them have no sanctity, while they allow what with us is forbidden. In their holy place they have consecrated an image of the animal by whose guidance they found deliverance from their long and thirsty wanderings. They slay the ram seemingly in derision of Hammon, and they sacrifice the ox, because the Egyptians worship it as Apis. They abstain from swine's flesh, in consideration of what they suffered when they were infected by the leprosy to which this animal is liable. By their frequent fasts they still bear witness to the long hunger of former days, and the Jewish bread, made without leaven, is retained as a memorial of their hurried seizure of corn. We are told that the rest of the seventh day was adopted, because this day brought with it a termination of their

toils; after awhile the charm of indolence beguiled them into giving up the seventh year also to inaction.

This worship, however introduced, is upheld by its antiquity; all their other customs, which are at once perverse and disgusting, owe their strength to their very badness. The most degraded out of other races brought to the Jews contributions and presents. This augmented the wealth of the Jews, as also did the fact, that among them, they are inflexibly honest and ever ready to show compassion, though they regard the rest of mankind with all the hatred of enemies. They sit apart at meals, they sleep apart, and though, as a nation, they are singularly prone to lust, they abstain from intercourse with foreign women; among themselves nothing is unlawful.

They adopted circumcision as a mark of difference from other men. Those who come over to their religion adopt the practice, and have this lesson first instilled into them, to despise all gods, to disown their country, and set at nought parents, children, and brethren. Still they provide for the increase of their numbers. It is a crime among them to kill any newly born infant. They hold that the souls of all whom perish in battle or by the hands of the executioner are immortal. Hence a passion for propagating their race and a contempt for death. They are wont to bury rather than to burn their dead, following in this the Egyptian custom. They bestow the same care on the dead, and they hold the same belief about the lower world.

Quite different is their faith about things divine. The Egyptians worship many animals and images of monstrous form; the Jews have purely mental conceptions of Deity, as one in essence. They call those profane who make representations of God in human shape out of perishable materials. They believe that Being to be supreme and

eternal, neither capable of representation, nor of decay. They therefore do not allow any images to stand in their cities, much less in their temples. This flattery is not paid to their kings, nor this honor to our Emperors....

A great part of Judea consists of scattered villages. They also have towns. Jerusalem is the capital. There stood a temple of immense wealth. First came the city with its fortifications, then the royal palace, then, within the innermost defenses, the temple itself. Only the Jew might approach the gates; all but priests were forbidden to pass the threshold; while the East was under the sway of the Assyrians, the Medes, and the Persians, Jews were the most contemptible of the subject tribes.

When the Macedonians became supreme, King Antiochus strove to destroy the national superstition, and to introduce Greek civilization, but was prevented by his war with the Parthians from at all improving this vilest of nations; for at this time the revolt of Arsaces had taken place. The Macedonian power was now weak, while the Parthian had not yet reached its full strength, and, as the Romans were still far off, the Jews chose kings for them. Expelled by the fickle populace, and regaining their throne by force of arms, these princes, while they ventured on the wholesale banishment of their subjects, on the destruction of cities, on the murder of brothers, wives, and parents, and the other usual atrocities of despots, fostered the national superstition by appropriating the dignity of the priesthood as the support of their political power.

Cneius Pompeius was the first of our countrymen to subdue the Jews. Availing himself of the right of conquest, he entered the temple. Thus it became commonly known that the place stood empty with no similitude of gods within, and that the shrine had

nothing to reveal. The walls of Jerusalem were destroyed; the temple was left standing....”

Tacitus sums up many of the major anti-Jewish arguments developed in the ancient world:

1. The Jews originated as a leper people forcibly expelled from Egypt. (Note that this is an Egyptian version of the Exodus story and surely is more flattering to Egyptian pride than is the Biblical account.)
2. The religion of the Jews is “at once perverse and disgusting”: Jews revere what other nations abhor and scorn what is worshiped by others. (For example, “they sacrifice the ox because the Egyptians worship it.”)
3. Jews are an exclusive people. (“They sit apart at meals, do not intermarry, and adopt circumcision to mark their difference.”)
4. They are lazy—hence they set aside a day of rest each week and a year without work every seven years.
5. Judaism is a derivative religion because the Jews borrowed customs from others.
6. The Jews are a fanatical people who “despise all gods...and set at nought parents, children, and brethren.”
7. They fail to “honor our Emperors.”
8. The Jews place in their Temple “an image of the animal by whose guidance they found deliverance.” But also, “they believe in a Being neither capable of representation nor of decay. They, therefore, do not allow any images...in their temples.” (Tacitus contradicts himself.)

9. The Jews hate all people other than their own: ("They regard the rest of mankind with all the hatred of enemies.")

Such charges were not at all uncommon in the ancient world where Jews appeared to differ so greatly from their neighbors. The Jews' polytheistic neighbors simply could not comprehend, let alone appreciate, the unique religion of Israel. And they bitterly resented Jewish attempts to preserve this religion by separating themselves from gentiles, by acting "clannish."

* * *

Interestingly, some of the charges that Tacitus levels sound remarkably contemporary to us. The notion that Jews regard the rest of mankind as enemies, or that Jews are perverse, or that Jews fail to honor and respect authority, echo throughout history. These charges are part of an anti-Jewish tradition that exists independently of Christianity: both in the ancient and modern worlds, non-Christians have incorporated these charges into their propaganda literature.

PART TWO

ROME AND EARLY CHRISTIANITY

200 BCE - 500 CE

"..The 'Sinat Israel' during the period of Roman rule of Eretz Israel was primarily cultural, not theological. It was a reaction against

Jews attempting to maintain their separate identity and their independence.

It should be noted that the Romans considered both Jews and early Christians troublemakers. As rulers of a vast empire, they were determined to keep their subjects under control, no matter the cost.

When the Romans emerged as the ruling power of the ancient known world, approximately the first century before the Common Era, they generally adopted the same mode of rule as their Greek predecessors..." (Israel Pocket Library., 1986., p83)

There is no doubt that the Romans continued the development of Western civilization. From Roman numerals to the Roman senate, its system of government, its aqueducts and its educational system, its contribution to the arts and sciences, the Romans moved Western civilization forward. Most conquered people adopted the ways of their new masters, which was not too different from Greek rule.

However, monotheism (the basis of Jewish belief) and paganism (the belief system of the general population of the ancient world) could not mix; succumbing to pagan rule would have brought an end to Judaism. Therefore, some rabbis and leaders encouraged their followers to rebel against Roman rule. Harsh reprisals were enacted against the rebellious people. More and more restrictions were imposed upon them, but the Jewish people were determined to throw off the yoke of Roman oppression. Rebellion against Rome resulted in the destruction of the second Holy Temple (70 C.E.) because the Jews could not overcome the mighty Roman imperial army.

Over a period of time, some rabbis were arrested and tortured. Emperor Hadrian brought the total to ten leading rabbis who struggled to transmit Torah, keeping Judaism

alive amidst the turmoil, and mercilessly martyred them. With the fall of the Betar fortress (135 C.E.) the dream of messianic redemption from Roman tyranny was squashed; independent Jewish life in the ancestral Jewish homeland ended.

During this period, when Jews refused to adopt a pagan lifestyle, many notable pagans converted to Judaism, provoking much anger and hostility. Some descendants of converts were: Sh'maya and Avtalyon, (Talmud Bavli Gittin 57b) who were leaders of the Sannhedrin and the teachers of Hillel and Shammai, Joseph, the father of Rabbi Akiva, Emperor Nero's wife, the grandmother of Rabbi Mayor, Onkelos, author of an Aramaic interpretation of the Torah, the nephew of Emperor Titus (or Emperor Hadrian; Talmudic opinion varies, Talmud Bavli Gittin 56b, 57a and Talmud Bavli Avodah Zarah 11a).

Because the Jewish people lived in various cities in the Diaspora, albeit separately from their neighbors, they came in contact with many people, usually through business contacts, who resented their differences. These people, having already been exposed to the descriptions of Jews by pagan authors, added more to the literature of 'Sinat Israel'.

Some of these examples include:

- Jews are superstitious, they have nothing in common with the splendors of the empire. They have no respect for our gods. ("...You shall have no other gods before me. You shall not make a graven image or any likeness of anything that is in heaven above or in the earth below or in the water under the earth. You shall not have prostrate yourself before them nor serve them, for I am the Lord your God.".. Exodus 20: 3, 4, 5)
- Jews are lazy. They don't work seven days a week. ("...Remember the Sabbath day to keep it holy..." Exodus 20:8)

- Jews degrade the body with the rite of circumcision. They observe the precept of circumcision ("Circumcise the foreskin of every male as the sign of the covenant between He and you..." Genesis 17:11)
- Jews are loathsome people. All that we hold sacred is profane to them. All that is licit to them is impure to us. ("You shall not follow the laws of the nations.." .Leviticus 20:23)

EARLY CHRISTIANITY

There are numerous sources on the subject of the birth and death of Jesus. The subject is not being dealt with here, since it is irrelevant to the study of anti-Semitism, for he was born and died a Jew.

In summarizing the historical period in which Christianity was born, Leon Poliakov writes:

"... the trial (of Jesus) appears to be merely an artifice, clumsily introduced in order to shift the principal responsibility for Jesus' execution onto the Jews...What remains likely is that the Nazarether was arrested by the Roman police, tried and condemned by the Roman procurator, Pilate or some other...As a matter of fact, nothing in the Nazareth' teachings constituted formal heresy from the Jewish point of view...the members of the first Christian community in Jerusalem were Jews who observed the law strictly and who desired to continue to do so... It was not until Christian propaganda spread beyond the border of Palestine, extending to the Diaspora and affecting the Jewish colonies in Syria, Asia Minor, and

Greece, that true Christianity, as we know it was born...

When Christians began preaching in this atmosphere, so different from that of Palestine, Saint Paul, as the New Testament informs us, made the crucial decision to exempt Christian proselytes from the commandments of the law and from circumcision, and thereby changed the course of the world's history... Henceforth, it would be their concern to prove to the world that God had withdrawn from His people the privilege of His favor, shifting it to a new Israel.

The Jewish war and the destruction of the Temple afforded them, from this point of view, a perfect argument...Did not such a dreadful catastrophe, which could only be Divine punishment, prove that God had turned away from His people forever?

Furthermore, the New Church, while addressing itself increasingly to the gentiles and gradually absorbing pagan influences lost no time in attributing to Jesus a divine nature...

Consequently his death inevitably became a deicide, the crime of crimes; and this abominable sin, just as inevitably, was upon the heads of the Jews who had denied him... Perhaps it was also politic to exonerate the Romans, who were in power, from all responsibility... Thus, everything was accounted for and made clear; crime and punishment, rejection and new election. For the organization of Christianity, it was essential that the Jews be a criminally guilty people..."(Poliakov, Leon., 1965, pp. 35-36)

From sources in the writings of early Christians, we find the ideas, which molded their theology. “..Jesus announced that he was the sole way to the Father, and asserted his priority to Abraham..” (John 8:58). “..He preached that his goal was to make disciples of all nations...” (Matthew 28 :19).

The early Christian writers developed the anti-Semitism of the Gospels into a settled anti-Semitic system. When dealing with anti-Semitism of the Gospel and of the early Church, it is clear that the Gospels are pro-Roman and anti-Jewish writings, presenting the Romans as mild and well meaning, and exonerating them from blame for the death of Jesus. The Jews, on the other hand, are presented malevolent and intolerant.

The Letter of Barnabas (which stresses that the destruction of the Temple was a punishment for the rejection of Jesus) and the writings of the third-century Tertullian, who declared that the Jews had always been the most wicked and violent of all the peoples of the earth.

The shocking thing about Tertullian is not that it accused the Jews of things no one else thought of , but that so much it said so long ago are still familiar to someone with a Christian education. How many have not heard that Jesus brought a new teaching, superior to Judiasm, and the Jews hated him and conspired to kill him because of it.

“A careful assessment of story of Jesus’ life, given in the Gospels, shows that the story that has been slanted in the Gospels to conform with ideas that did not exist in Jesus’ time. But they later became the ingredients of the ‘Christian myth,’ namely, the idea that Jesus was a supernatural savior who deliberately courted death in order to provide a remission of sins for mankind. The people responsible for his death were

not the Romans but the Jews who allegedly disapproved of him. Contrary to this, on the basis of Gospel analysis and modern scientific methods, Jesus of Nazareth was a faithful and observant Jew who lived by the Torah and taught nothing against his own people and their faith. The Romans, not the Jews, were the Christ killers.....”(Maccoby, Hyam, 1973 ,p.449

One of founders of “Christian myth “was Paul, (Apostle to the Gentiles) who lived in the mid first century and began to preach about 47 C.E. approximately fourteen years after the death of Jesus. His Hebrew name was Saul. Although his parents were wealthy Jews, he was raised as a Roman citizen. Nevertheless, he was educated in Jerusalem, in the Yeshiva of Rabban Gamliel. Some say that he was expelled from that Yeshiva and learned tent making to earn a livelihood. He seemed to be a Zealot, a nationalist. He converted, preached the gospel while travelling around the known world, and was martyred in Rome in 67 C.E.

The major points in Paul’s preaching included the concept that neither Jew nor gentile need observe the laws of the Torah. When the Jews opposed this viewpoint, he turned to the pagans for support. He then developed the idea that faith in Jesus was the only requirement for salvation (Galatians 2:1121). Further ideas included: that the law ended with Jesus; that salvation must be founded on faith which replaced the law, that God has not cast off the Jewish people as His people, only that they have erred, that they have fallen away until such time as they will join the church .He added that Jews were most dear for the sake of the fathers, (Romans 11:28, 29) and that Jesus was born a Jew.

"...And unto the Jews I became a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, that I might gain them that are without law; to the weak became I as weak, that I might gain the weak." (Corinthians 9: 20,22)

The influence of Paul on the development of the Christian myth was decisive. Paul played a major part in the transformation of a Jewish messianic sect into the nucleus of the most influential of all the world religions. If Paul did not personally create the Christian myth, he was certainly the one to give it its earliest and perhaps most powerful literary expression. Also, Paul can be regarded also as the founder of Christian anti-Semitism. We can see Paul's anti-Judaism, expressed in his scorn for those who cling to the outdated Torah, as providing the springboard for the anti-Semitism of the Gospels and the early Church.

"..As time went on, 'Sinat Israel' became a permanent idea in the writings of early Church fathers. John, the father of Christian 'Sinat Israel', preached: that the Jews (the leaders and the clergy) were enemies of Jesus, that he came to them and they did not receive him, that the Church replaced the Synagogue as the new religious institution, that the Christians were the new chosen people, that the Jews were given the Torah as a burden for punishment of the sin of the golden calf, that Jewish misfortunes were divine punishment for the death of Jesus, that Jesus was the Messiah and that the Jews committed the most abominable of crimes by forming this conspiracy against the Saviour of the human race...hence

the city ,where Jesus suffered ,was necessarily destroyed, the Jewish nation was driven from its country, and another people was called by God to the blessed election..." (Poliakov, Leon. ,1965 , pp. 47)

Later theologians, through the fourth century, added more reasons why Christians should hate Jews. They said that the Jews were: "...Murderers of the Lord, assassins of the prophets, rebels and detests of God, they outrage the law, resist grace, repudiate the faith of their fathers... companions of the devil, race of vipers, informers.. the Sannhedrin is composed of demons, accursed, detested.. enemies of all that is beautiful...." (Gregory of Nyssa) and, "...the synagogue is also a cave of pirates and the lair of wild beasts..." (John Crysostom)

Augustine, the second founder of the faith, continued developing and adding to 'Sinat Israel 'already existing. He claimed that Jews exist only as proof that Christianity emerged from Judaism, but that only Christians could receive salvation. He exhorted Christians to love Jews in order to convert them.

The results of Christian Sinat Israel were manifested in laws promulgating the separation of Jews from society:

- Jews and Christians were prohibited from marrying.

- Jews and Christians were prohibited from close social contact, from living in close proximity to each other.

- Christian were prohibited from celebrating Jewish holy days, i.e., the Sabbath and Passover.

- It was permissible to force Jews to convert to Christianity. The converts could never return to Judaism.

-Jews were forbidden to buy Christian slaves, neither could they circumcise their pagan slaves.

-Jews were prohibited from building new synagogues.

In summary, it will be obvious from the cited sources, that the separation of the Jewish people from early Christians was due to the need of the Church founders to proselytize, to attract pagans to their new religion, to exonerate the ruling Roman power from any culpability in the death of Jesus, and to insure that they replaced the Jews as the chosen people, and to insure that they replaced the Jews as the chosen people.

Segregating Jews from the mainstream of society followed by the development of theological 'Sinat Israel'

CHRISTIAN ANTI-SEMITISM

"..Christian anti-Semitism, which is essentially theological, has been infinitely more pernicious and persistent, since it has continued up to our own time. After the last third of the first century, primitive Judeo-Christianity gave way to a violent Judeo-Christian antagonism. The reasons for this are mysterious and complex. We shall confine ourselves here to the essential face: from the moment that Christianity, turning toward the "gentiles"—the pagan peoples—broke with the Law of Moses, the Torah, it was bound to encounter hostility from a Judaism still faithful to from that law.

From this essential fact derives another of vital importance. For the Christian apostolate in pagan lands, there was nothing more irritating then

the passionate resistance of the Jews which they encountered everywhere, their refusal to recognize Jesus as Christ (or Messiah) and as Son of God in the fullest sense of the word—that is, as his “only Son.”

In the eyes of the pagan world this refusal was a contradiction of the Christian teachings. To overcome this obstacle was all the more a vital necessity, in that for a long time the Synagogue continued to exert a powerful attraction not only over the pagans, but also over a large group of Christian converts.

How could the Christian succeed! Only by destroying the prestige of their adversary, by a campaign to discredit him. Indeed, this was a constant aim of Christian apologetics, and was already noticeable in many passages of the four canonical Gospels. It became even more obvious in the apocryphal Gospels, and reached its height with the Church Fathers of the fourth century. From then on, the victorious Church was allied with the Empire, and caution was no longer necessary. Objective history bears all this out, and sees in it the source of Christian anti-Semitism. Unlike pagan anti-Semitism, which is more apt to consist of a spontaneous reaction, [Christian anti-Semitism] is exceptionally well directed and organized toward a precise end: to render the Jews hateful. It has, moreover, an official, systematic and unified quality, which has always been lacking in the former. It is at the service of theology and is fed by her; it borrows her arguments ... in a special kind of exegesis of biblical interpretation ... for what amounts to be a long indictment of the chosen people.

In this manner was established a kind of so called Christian teaching which is more accurately called the Teaching of Contempt, the most formidable and pernicious weapon ever used against Judaism or the Jews. The typical arguments of the teaching of contempt-theological myths over reach every where the bounds of historical and even of scriptural accuracy. It must be clearly understood that to oppose the teaching of contempt is not to oppose a doctrine essential to the Christian faith.

On the contrary, the object of attack is a tradition, time-honored and therefore all the more powerful, influential, and destructive, but in no way normative from the religious point of view. It is a tradition with confused origins, ill-defined aims, and diverse interpretations; it is, in fact, more a custom than a tradition, a custom made up of deep-seated prejudices and of the most odious habits of mind, heart, and tongue. These habits, so ominous because of the feelings they produce in the defenseless minds, the hateful, sometimes criminal, deeds that are their inevitable consequence". (Marcel Simon, 1948 , p263.)

THE MIDDLE AGES

500 C. E.- 1500 C. E.

"..Many historians as 'The Dark Ages' refer to the early part of the Middle Ages primarily because there was little learning and less advancement in the course of Western civilization. Whatever little learning existed was relegated mostly to the Christian clergy, from the fall

of Rome in 476 of the Common Era to the period of the Crusades, at the end of the eleventh century. During this historical period, the Church had not yet consolidated its power; therefore the situation of the Jews was relatively secure. During the latter part of the Middle Ages, the approximate two hundred years of the Crusades (1096-1320) and the two hundred years following, until the Renaissance, around the 1500's, the influence of the Church strengthened"(Reuter, Rosemary Radford.,1974 , p.129)

The Jewish people had followed the Roman conquerors Northward and Westward across the European continent, establishing small communities, usually along the banks of rivers, for they were generally merchants. As time rushed forward, and feudalism took hold in Europe, the Jews depended on the graciousness of the ruler for their security.

While the general population of Europe passed through the Dark Ages, the Jews experienced a period of Light Ages, for parents continued to teach their children the sacred texts of their heritage, and rabbis added prodigious commentaries to the body of Jewish law. When the Church consolidated its power in the latter part of the Middle Ages, violence and darkness descended upon the Jewish world.

During the Crusades and the Middle Ages years following, recurring massacres, anti-Jewish discriminatory legislation, and horrible episodes of persecution were perpetrated against the Jews. During the Dark Ages, the Church was the government, and the government was the Church. Kings ruled by Divine Right. Generally, their attitude to their Jewish subjects was expressed in anti-Jewish discriminatory legislation.

“...‘Corpus Iuribus Civilis’, laws that were promulgated by the Emperor Justinian (527-565) included the prohibitions for Jews to own Christian slaves, and to celebrate Passover before Christians celebrated Easter. Jews were prohibited from reading their Bible in Hebrew; they could read it only in Latin or Greek. In addition, the study of the Mishna was forbidden. Judaism was declared to be an illegal religion and torturous deaths were meted out to Jews for not believing in Jesus and the resurrection. Non-believers were considered to be criminals acting treasonably against the government, and the only way that a Jew could reinstate himself was to agree to baptism. Forced baptism was a common practice....” (Reuter, Rosemary Radford.,1974 , p.244)

Occasionally, a tolerant pope or king would relax some of the anti-discriminatory laws. Pope Gregory, the Tolerant, the Great I (540 - 604) objected to Jews being treated inhumanely, and endeavored to protect them. He was indignant when synagogues were burned and forced the perpetrators of the crime to pay for their rebuilding. Thinking that he could attract Jews to Christianity through acts of love, he condemned forced conversion, but did not object to rewarding potential converts materially, for even though he believed the actual converts to be insincere, their children would be raised as faithful Christians. On the other hand, he was adamant in restricting Jewish ritual observances that obscured the boundaries between the Church and the Synagogue. He granted permission to kidnap Jewish children, forcibly baptize them, and have them raised as Christians; he enacted laws forcing Jews to listen to sermons preached in their

neighborhood churches; he enforced the prohibition against Jews owning Christian slaves; and legislated against Jews engaging in commercial enterprises.

Bishop Agobard (779-849) reverted to his predecessors for anti-Jewish legislation. He promulgated additional laws stripping Jews of their property; they were prohibited from owning land; they could be expelled from their homes and towns without cause. He accused Jews of being traitors to the crown. He reinstated forced baptism and assented to their being publicly slapped on Good Friday as a punishment for the crime of the crucifixion.

When, at the end of the eleventh century, the church consolidated its power, the relative security of the Jewish people was transformed into a vale of tears. Church theology of contempt began to take hold of the general population. Control of the trade routes were removed from Jewish hands, limiting the ability of merchants to earn a living and to pay the exorbitant taxes demanded for the privilege of residing in certain towns. Because the Jews were labeled infidels, the wrath of the Church was poured down upon them. The Jews, who lived in Christian ruled lands, suffered what seemed to be an unlimited variety of acts of violence, which began with the Crusades.

In 1095, Pope Urban II called for a Crusade to free the Holy Land from the Moslem infidels. During the next 200 years, there were nine Crusades, none of which established Christian dominion over the Holy Land for any length of time. People who followed the Crusaders were the low levels of society looking for an adventure, sinners who were looking for salvation, merchants who wanted to extend their trade routes, and religious leaders who sought power. The mobs were impossible to control. The attitude of the leaders was: "...Why wait to travel 2,000 miles to find infidels in the Holy Land

when they are living right under our noses? We desire to combat the enemies of God in the East, but we have under our own eyes the Jews, a race more hateful to God than any other. We are doing this whole thing backwards..." (Ruether, Rosemary Radford. , 1974,p. 254)

Jewish blood flowed through the streets of Western Europe along the Rhine River Valley, the path that the Crusaders traveled eastward, destroying once flourishing Jewish communities. Jews were given the choice of conversion or death. Upon refusal to convert, they were forced into their synagogues behind bolted doors and the synagogues were set afire. Because of the fact that the Jews were such a small proportion of the population and their communities were scattered, they were powerless to fight back, so they choose to die for sanctification of His Name.

After the first Crusade, economic motives were added to the original motive of freeing the Holy Land from Moslem rule. Hostility against the Jewish moneylenders resulted in forced cancellation of debts or burning of the records. Either way, debts were not repaid. Other acts of violence were perpetrated against the Jews simultaneously.

The Torah is very specific in its prohibition against bloodshed and the consumption of blood with the commandments "Do not murder" (Exodus 20:13) and "Do not eat blood" (Leviticus 3:17). Nevertheless, as Christianity spread in Western Europe and penetrated the consciousness of the general population, influencing emotions and imagination, various stories evolved around the alleged inhumanity and sadism of the Jews resulting in Blood Libels. Blood libels were remnant of pagan antiquity, when Jews were accused of capturing a stranger, fattening him, and burning his flesh.

The first Blood Libel occurred in Norwich, England in 1144. Upon the disappearance of a boy, William of Norwich, the Jews were accused of having murdered him. The testimony of Theobald of Cambridge, an apostate, charged that the Jews killed a Christian every year before Passover as a sacrifice, deciding by lot in which city the murder was to take place. The blood was to be used to bake matzos for the Passover holiday. This accusation spread to the continent and continued for the next eight hundred years. There are 150 recorded cases of blood libels.

Another accusation, the 'Profanation of the Host' resulted in further flare-ups of uncontrolled rioting against the Jewish people. The 'Host' is consecrated wafers and wine used in the mass of the Roman Catholic service. It represents the blood and body of Jesus. The Jews were accused of profaning or desecrating the Host, i.e., burning it, sticking pins in it, bewitching it.

In 1298, the Rindfleisch Massacre, the first attempt to hold all Jews responsible for deicide, caused havoc and tragedy. The direct cause of this violent outburst was the accusation that the Jews pounded a sacred wafer in a mortar until blood flowed from it. A nobleman named Rindfleisch, placed himself at the head of a mob, seeking vengeance on the whole Jewish community. He and his followers continued from town to town, spreading terror, and slaughtering without mercy. The areas of the Rindfleisch Massacre were Austria, Franconia, and Bavaria.

Meeting in 1215, the Fourth Lutheran Church Council adopted more degrading and humiliating anti-Jewish laws. Interest rates were put under the control of the Church, and tithes from Christian property, when held for interest by Jews, belonged to the Church. Jews that were forcibly baptized were forbidden to return to Judaism. Jews were

not permitted to be in public during Easter. They were not permitted to hold public office. To complete their segregation from the general population, Jews were required to wear distinctive badges on their clothing. (Note: These badges were a forerunner to the "Jude" star imposed by Hitler.)

Coerced public disputations were held between the leaders of the church and the leaders of the Jewish community to decide the validity of Judaism. It mattered not the outcome of the disputation, for the result was usually burning the books of the Talmud and expulsion from the town.

Notable Jewish scholars were coerced to defend Judaism against bishops, priests, and apostates. Rabbi Yechiel of Paris disputed with the apostate Nicholas Donin in 1240. He presented a formal accusation against the Talmud, charging that it contained blasphemies against God, Jesus, and Christianity. The Talmud was found guilty, resulting in the burning of twenty-four cartloads of holy manuscript. Prior to the invention of the printing press, the tragedy was magnified a thousand times. Rabbi Yechiel, his family, and his students were among the first Jews to return to Eretz Israel, the land of their ancestors, refusing to suffer the consequences of the Diaspora.

Rabbi Moshe ben Nachman, the Ramban, (1194 - 1270) disputed with the apostate Pablo Christiani in Barcelona, Spain, in 1267. The disputation was under the auspices of King James of Aragon. He promised the Ramban freedom of speech. Christiani was under the influence of the Dominicans. The Ramban began his argument by saying that his life was in the hands of the church, but his soul was in the hands of God. Then he quoted from the prophet Isaiah in his retort to the Church dignitaries who gathered to hear him defend the validity of Judaism.

The passage in Isaiah supported the idea that in the Messianic Age "nation shall not lift sword against nation neither shall they learn war anymore" (Isaiah 2:1-4) The Ramban argued that if Jesus were the Messiah, why did Christianity perpetrate needless bloodshed, acts of violence, and hatred against the Jewish people? Months later, the Bishop of Gerona used the records of the disputation as evidence that the Ramban had blasphemed the Church. The Ramban realized that his life was in danger, so he fled Spain for Eretz Israel, where he settled in either Jerusalem, Hebron, or Acre.

When the Black Plague, or the Black Death, (1346 – 1350) (similar to bubonic plague,) ravaged Europe in epidemic proportions the Jews were accused of spreading the plague by poisoning the water wells and rivers. Actually, sailors carried the plague to Western Europe from the Asian continent. Within three years time, one third of Europe's population succumbed to death. It was easy for the superstitious minds of the terror-stricken masses to add to the already sinister traits they associated with the hateful image of this Jews. It became logical to seek a campaign of revenge to eradicate the Jews.

The Dominican and Franciscan friars, a preaching order, insisted that Jews be forced to listen to their sermons, the aim being conversion. They believed that mere exposure to Christian theology would convince Jews to change their religion. Some Jews converted willingly. Most were baptized against their will. The Church maintained Houses of Catechumens for converts where they were fed and sheltered. These houses were maintained by special tax imposed upon the synagogues.

The term "wandering Jew" became part of the popular vocabulary. It was not merely a statement of fact. It had the intonation that the Jews deserved of expulsion for the crime of deicide.

* * *

In summary, the latter part of the Middle Ages was a time of infinite suffering for the Jews of Western Europe. Both in England and on the continent, expulsions, false accusations, disputations, and massacres were common occurrences. There was also belief that the continuing misery of the Jews provided evidence of the truth of Christianity. The 'restraining hand of traditional Christianity' considered partly of moral principles from Judaism and partly of the belief that the Jews needed to be preserved to insure the Second Coming which had to be preceded by their conversion. The anti-Jewish measures of the Christian Middle Age's parallel in almost every particular those of the Nazis in the 20th century.

UNIT 2

Central Topic: The medieval Anti-Semitism.

Documents: 'The Gospel of Matthew', 'The Accusation of the Ritual Murder of Saint William of Norwich.', 'The Jew of Malta', 'Martin Luther's program for the Jews'

Aim: To analyze and understand why anti-Semitism manifested itself in the Middle Ages and to examine what forms it took..

Motivation:

The teacher should display various reproductions of pictures, paintings, scenes, and/or cartoons depicting anti-Semitism in the Middle Ages (These materials can be obtained from the Yivo Institute for Jewish Research, the Jewish Museum, the Jewish Encyclopedia, and other sources of Judaica.) Ask the students to comment on the scenes,

" What do they tell us of Christian attitudes towards treatment of Jews? "Let us study and research the role of Christian anti-Semitism in the medieval history."

Content Emphasis:

1. The Effect of the Gospels The Blood Libel
2. The blood libel in the Medieval World and in Russia.
3. Medieval and modern Russian anti-Semitic literature
4. Medieval and Russian anti-Semitism
5. Luther and the Jews; Stalin and the Jews.

General Questions for Discussion:

1. Why did the Jews settle in Western Europe and, later, in Russia?
2. What were the various acts of violence against Jews during the latter part of the Middle Ages in Europe and, at the beginning of the twentieth century, in Russia?
Explain the results of each.
3. Why was it impossible to control the Medieval mind in Europe and the mind of Russian people from attributing all the ills of society to the Jews and acting against them accordingly?
4. Why were the Jews unable to defend themselves during the latter part of the Middle Ages in Europe and, at the beginning of the twentieth century, in Russia?
5. How does the trial and crucifixion of Jesus as depicted in the Gospels serve as a cornerstone of medieval and Russian anti -Semitism?
5. Is it possible to draw a connection between medieval anti-Semitism, Nazis' anti-Semitism, and Russian anti-Semitism? Consider the response toward persecution of

the Jews of the general populations of Germany, Poland, the former Soviet Union, and the other countries occupied by the Nazis.

6. Church leaders hated the Jews for rejecting Christian religious teaching. How did this influence anti-Semitism in Russia?
7. What is difference between the physical isolation of Jews during the Middle Ages from the anti-Jewish activities in the former Soviet Union?
8. What situations and conditions encouraged central authorities to rescue Jews from persecutions? Under what circumstances such protection was the same in the former Soviet Union?
9. Why is the "blood libel" considered one of the most virulent forms of anti-Semitism? How was this libel used in Russia? Is a blood libel possible today? Why or why not?
- 10 How and why did the stereotype of the Jewish ritual murder come about in Christian Europe and, later, in Russia?
11. How did Martin Luther's polemic against the Jews strengthen the anti-Semitism that already existed in Europe and how did Stalin's anti-Jewish political activities strengthen the anti-Semitism in the former Soviet Union?

Activities:

1. Conduct a classroom discussion on the impact, which the trial of Jesus as recorded in the Gospels made upon the growing Christian world in fostering antagonism toward the Jew. Discuss with the class the elements in the trial scene in 'document 2', which indicated a hostility toward the Jews. Determine what were the sources of this hostility,

and analyze the place of this scene in the history of anti-Semitism in general and in the former Soviet Union in particular.

The following facts might be useful:

- a. There were approximately 300,000 people in and around Jerusalem at the time the trial of Jesus took place.
- b. If it is true that such a trial occurred, the mob that demanded the crucifixion of Jesus and the release of Barabbas was a relatively small one.
- c. Furthermore, since there were many visitors from surrounding areas to Jerusalem at this time, not all were Jews.
- d. Finally, crucifixion was Roman, not a Jewish form of punishment. The Romans apparently wanted Jesus out of the way. They considered him a danger. Why else would they label his crime "king of the Jews"?
- e. Therefore, to punish a whole Jewish people throughout history for the deeds of a few—deeds that have not clearly been authenticated—is an action of criminal and inexcusable injustice.

2. Discuss the variety of anti-Semitic charges hurled against the Jews throughout the ages and, especially, in Russia. Documents 3, and 5 should serve as the focal point for the discussion. The cause and effect of such charges in Russia should be part of the lesson.

3. With the help of the findings of the research of a number of students—such students should be assigned in advance—conduct a lesson on the literature of anti-Semitism. The lesson can include an analysis of documents 3 and 5 and if there is time, other works from Russia with anti-Semitic connotations, such as the Protocols of the Elders of Zion, anti-Semitic articles from newspapers. Discuss the impact of these works on medieval

anti-Semitism and anti-Semitism in Russia. How did other authors throughout history repeat these views?

5. Using 'document 7', discuss the antecedents of German anti-Semitism. Was Germany the most anti-Semitic nation in Europe? Can you find some similarities in the Martin Luther's polemic against Jews and anti-Jewish documents in Russia? Did Luther's influence set the stage in Germany for Nazi anti-Semitism and anti-Semitism in Russia?

6. Encourage students to write answers in personal journals for summary questions:

- How would you apply the information from this unit to understanding of reasons for existence of the anti- Jewish tradition both in medieval and modern worlds?
- How does this material influence your thinking about similarity of anti-Semitism in the medieval world and in the former Soviet Union?
- What is the difference between the anti-Jewish beliefs and actions in the medieval world and the anti- Semitic beliefs and actions in the former Soviet Union?
- What conclusions can you draw from manifestation of the medieval anti-Semitism itself?
- How it can help you to understand more clear the influence of anti-Semitism on your life?
- Can you apply these accusations against Jews as the 'blood libel', the 'ritual murder', 'poisoning wells,' etc. to your life's experience in the former Soviet Union? How does this accusations influence your thinking about history of Jews in Russia?
- From what you have read thus far, can you give some of the reasons for so deep connection anti-Semitism in the Middle Ages and Russian anti-Semitism?

Questions for Inquiry and Discussion: (Based on specific documents)

Document 2

1. On the basis of our knowledge of Jewish tradition, was such a scene as depicted in this document possible? Why or why not?
2. How would this particular "trial" serve as the foundation for Christian anti-Semitism?
3. Was crucifixion a Jewish penalty? Why were the Jews accuse of killing Jesus? Whose testimony do we have for this event? What were the sources of their information? How reliable were these sources?
4. Why weren't the Romans blame by Christian scholars for the death of Jesus?

Document 3

1. What is the origin of the "blood libel"?
2. Why was the general populace so easily duped into believing this ridiculous charge?
What was the level of education and intelligence of the general populace? Why did even the educated classes accept this charge?
3. How did the authors of the blood libel use medieval fear of witchcraft to give the accusation credibility?
4. How does the author accentuate other anti-Semitic characteristics of the Jew in this horrible description of the blood libel?

Document 5

1. How were the Jews used as "scapegoats" during the time of the Black Plague?
2. How did the "plague" serve as a convenient excuse to expropriate Jewish property?

Document 7

1. What caused Luther to become an anti-Semite?
2. Why was Martin Luther's program for dealing with Jews such a vicious one?
3. Why did many European princes reject Luther's Program for the Jews?
4. Do you think that the seeds for Adolf Hitler's anti-Semitism were planted by Martin Luther? What is your view?

* * *

With the conversion of powerful states and empires to Christianity and Islam, a new era in Jewish-gentile relations dawned. State governments no longer concerned themselves solely with the physical welfare of their subjects, but also with their spiritual salvation. In addition, adherents of Christianity and Islam believed that theirs alone was the true faith. These developments greatly affected Jewish life in the Middle Ages.

For one thing, Jews lost their status as equal citizens, a status they had enjoyed in the polytheistic Roman Empire. Social relations between Jews and gentiles also changed for the worse because, as non-believers, Jews were deemed different, untrustworthy, and inferior. By virtue of their religion, Jews became outsiders and strangers who evoked the fears and distrust of their neighbors. Much of Medieval anti-Semitic literature focused on the Jews' religious inferiority and heresy and on the Jew as a dangerous enemy lurking in society ever ready to undermine the faith of believers. In short, Medieval anti-Jewish propaganda was expressed in religious categories and terminology.

There were differences, however, between Muslim and Christian attitudes toward Jews. With some important exceptions, Muslim societies refrained from openly attacking Jews, provided that the Jews acknowledged their inferior status. At least in theory, Jews

were forbidden to display their religion in public, malign Islam, live ostentatiously, or aspire to wield power over a Muslim. In return, for accepting their inferiority vis-a-vis Muslims, Jews merited and received protection. And on-the whole, Muslims refrained from efforts to convert the Jews. Still, as an inferior minority in Muslim countries, the Jews were vulnerable to harassment and anti-Jewish propaganda.

In Christian Europe, religious and social tensions between the Jews and their neighbors ran higher. The rejection of Jesus by the Jews represented an affront to Christianity particularly since the Christian savior had directed his message specifically to Jews. The Jews were regarded as an obstinate and misguided people who had to be persuaded to abandon their discredited religion and accept the divinity of Jesus.

Document 2: The Gospel of Matthew, Chapter 27, verses 21-37. (King James Translation)

Anti-Jewish propaganda during the medieval period accused the Jews of committing a number of crimes. Perhaps the most serious charge was that the Jews had killed Jesus, the Christian Messiah. The source of this claim was the New Testament account of the crucifixion. The following chapter from Matthew served as the primary source for this slur.

".....The governor of Judea answered and said unto them, 'Which of the twain will ye that I release unto you?' They said, 'Barabbas. '

Pilate said unto them, 'What shall I do with Jesus who is called Christ?'

They said unto him, 'Let him be crucified. '

And the governor said, 'Why, what evil hath he done?'

But they cried out the more, saying, 'Let him be crucified.'

When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying,

‘I am innocent of the blood of this just person. See ye to it.’

Then answered all the people, and said, ‘His blood be on us, and on our children.’

Then released he Barabbas unto them, and when he had scourged Jesus, he delivered him to be crucified. Then the soldiers of the governor took Jesus into the common hall...And they stripped him and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head and a reed in his right hand. And they bowed the knee before him, and mocked him, saying, ‘Hail, king of the Jews!’ And they spat upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off him and put his own raiment on him, and led him away to crucify him. And as they came out, they found a man of Cyrene, Simon by name. Him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, a place of a skull. They gave him vinegar to drink, mingled with gall, and when he had tasted thereof, he would not drink.

And they crucified him, and parted his garments, casting lots, that it might be fulfilled which the prophet spoke. ‘They parted my garments among them, and upon my vesture did they cast lots’ And sitting down they watched him there. And set up over his head his accusation written -This is Jesus, the King of the Jews.....

Matthew portrays the cruelty of the Jewish mob while he simultaneously absolves Romans of complicity in the death of Jesus. Remarkably, “the Jews” with one voice demand the execution of Jesus and even accept responsibility for this action on behalf of

their descendants. Thus, the Romans who actually executed Jesus are white washed while "the Jews" are branded as Christ-Killers for eternity.

Document 3: (Marcus, Jacob R., *The Jew in the Medieval World*, .pp. 45-47,156-158)

Particularly during the post-Crusade era, a number of very disturbing charges were hurled against the Jews in many localities throughout Europe. From the twelfth century and on, Jews stood accused of ritual murder. According to popular legend, Jews slaughtered Christian boys in order to use their blood for ritual purposes.

The following account describes the alleged murder of William of Norwich by Jews (note the portrayal of the "evil" Jews and the "saintly" young William):

The Accusation of the Ritual Murder of Saint William of Norwich.

(1144)

"...When therefore (William) was flourishing in this blessed boyhood of his, and had attained to his eighth year (about 1140) he was entrusted to skimmers (furriers) to be taught their craft. Gifted with a teachable disposition and bringing industry to bear upon it, in a short time he far surpassed lads of his own age in the craft aforesaid. He was seldom in the country, but was occupied in the city and sedulously gave himself to the practice of his craft and thus reached his twelfth year...

Now while he was staying in Norwich, the Jews who were settled there and required their cloaks or their robes or other garments... to be repaired preferred him before all other skimmers. For they esteemed him to be especially fit for their work, either because they had learned that he was guileless and skillful or because attracted to him by their avarice, they thought they could bargain with him for a lower price. Or, as I rather believe, because of the ordering of divine providence he had been predestined to

martyrdom from the beginning of time, and gradually step by step was drawn on and chosen to be made a mock of and to be put to death by the Jews...

Accordingly, collecting all the cunning of their crafty plots, they found—I am not sure whether he was a Christian or a Jew—a man who was a most treacherous fellow and just the fitting person for carrying out their execrable crime, and with all haste—for their Passover was coming on in three days - they sent him to find out (and bring the victim back with him)...

Then the boy, like an innocent lamb was led to the slaughter. He was treated kindly by the Jews at first, and ignorant of what was being prepared for him, he was kept till the morrow. But on the next day which in that year was the Passover for them, after the singing of the hymns appointed for the day in the synagogue, the chief of the Jews...suddenly seized hold of the boy William as he was having his dinner and in no fear of any treachery and ill treated him in various horrible ways....Thus then the glorious boy and martyr of Christ, William, dying the death of time in reproach of the Lord's death, but crowned with the blood of a glorious martyrdom, entered into the kingdom of glory on high to live forever...

As a proof of the truth and credibility of the matter we now adduce something, which we have heard from the lips of Theobald, who was once a Jew, and afterwards a monk. He verily told us that in the ancient writings of his fathers it was written that the Jews, without the shedding of human blood, could neither obtain their freedom, nor could they ever return to their fatherland. Hence it was laid down by them in ancient times that every year they must sacrifice a Christian in some part of the world to the Most High God in scorn and contempt of Christ, that so they might avenge their sufferings on Him..."

One wonders how such a belief came into existence when Christian religious leaders must have been aware of verse 4, chapter 9, in Genesis: "But flesh with the life thereof, which is the blood thereof, shall ye not eat." This passage enjoins Jews thoroughly to cleanse of blood all meats that are to be used as food. Observant Jews will not eat an egg if there is the tiniest spot of blood in it. The medieval Jew was a strict observer of Biblical laws and proscriptions. How then could anyone suppose that Jews would slaughter Christian boys to use their blood for the baking of matzoth and for other ritual purposes?

This charge persisted into the twentieth century and took its toll in many Jewish lives. Perhaps the most famous recent case occurred in Czarist Russia when Mendel Beilis was brought to trial on the charge of ritual murder. He was accused of killing a child whose body was found near a brick -yard, which he owned. Beilis was found innocent, and the affair brought ridicule upon Russia.

Document 5: (Marcus, Jacob R., 'The Jew in the Medieval World', pp. 156-158)

When the Black Death spread through Europe during the fourteenth century, another charge was hurled at Jews. The terrible loss of lives was directly attributed to Jewish plots to poison wells used by Christians. The following account describes Swiss reactions to the Black plague of 1349 (note the defenders and accusers of the Jews):

"...In the year 1349 there occurred the greatest epidemic that ever happened in the history of the planet earth. Death went from one end of the globe to the other. In some lands everyone died so that no one was left. Ships were also found on the sea laden with wares; the crew had all died and no one guided the ship The Bishop of Marseilles and

priests and monks and more than half of all the people died with them. In other kingdoms and cities so many people perished that it would be horrible to describe

In the matter of this plague the Jews, throughout the world, were reviled and accused in all lands of having caused it through the poison which they are said to have put into the water and the wells. For this reason, the Jews were burnt all the way from the Mediterranean into Germany. They tortured a number of Jews in Berne and Zofingen (Switzerland) who then admitted that they had put poison into many wells. Thereupon they burnt the Jews in many towns and wrote of this affair to Strasbourg, Freiburg, and Basel in order that they too should burn their Jews. But the leaders in these three cities, in whose hands the government lay, did not believe that anything ought to be done to the Jews... The deputies of the city of Strasbourg were asked what they were going to do with their Jews. They answered and said that they knew no evil in them. Then they asked the Strasbourgers why they had closed the wells and put away the buckets, and there was a great indignation and clamor against the Deputies from Strasbourg. ...

So finally the Bishop and the lords agreed to do away with the Jews. The result was that they were burnt. Wherever they were expelled, they were caught by the peasants and stabbed to death or drowned.....”

The following event occurred in the city of Strasbourg in 1349. Two facts stand out. First, it apparently did not occur to most of the people at that time that the Jews were also dying of the plague. Second, despite the fear of the plague, the leaders who killed the Jews canceled all debts, owed to the Jews and appropriated all their wealth.

“...On Saturday- that was St. Valentine’s Day- they burnt the Jews on the wooden platform in their cemetery. There were about two thousand people of them. Those who

wanted to baptize themselves were spared. (Some say that about a thousand accepted baptism) Many small children were taken out of the fire and baptized against the will of their fathers and mothers

And everything that was owed to the Jews was cancelled, and the Jews had to surrender all pledges and notes that they had taken for debts. The council, however, took the cash that the Jews possessed and divided it among the working men proportionately. The money was indeed the thing that killed the Jews. If they had been poor and if the feudal lords had not been in debt to them, they would not have been burnt. After this wealth was divided among the artisans some gave their share to the Cathedral or to the Church on the advice of their confessors..."

Document 7 (Rogow, Arnold A, 'The Jew in a Gentile World', pp. 101-103.)

Many of the anti-Jewish themes we have traced thus far appear in the writings of Martin Luther, the famous sixteenth century Protestant reformer. Early in his career, Luther appealed to Christians to treat Jews more kindly. In fact, he professed to understand why Jews failed to convert to Christianity: "for our fools—the popes, bishops, sophists, and monks—the coarse blockheads! have until this time so treated the Jews that to be a good Christian one would have to become a Jew. And if I had been a Jew and had seen such idiots and blockheads ruling and teaching the Christian religion, I would rather have been a sow than a Christian."

Luther hoped that if the Jews are treated with friendship and are instructed with kindness in a 'true' understanding of the Bible, many will become real Christians and come back to the ancestral faiths of the prophets and patriarchs. The Jews, however, rejected Luther's offer of salvation and refused to convert to Christianity. Recognizing

this reality, Luther in his later years unleashed an anti-Jewish diatribe that probably had few parallels in earlier Christian anti-Semitic writings.

“...What then shall we Christians do with this damned rejected race of Jews? Since they live among us and we know about their lying and blasphemy and cursing, we can not tolerate them if we do not wish to share in their lies, curses, and blasphemy. In this way we cannot quench the inextinguishable fire of divine rage (as the prophet's say) nor convert the Jews.

We must prayerfully and reverentially practice a merciful severity. Perhaps we may save a few from the fire and the flames. We must not seek vengeance. They are surely being punished a thousand times more than we might wish them. Let me give you my honest advice.

-First, their synagogues or churches should be set on fire, and whatever does not burn should be covered or spread over with dirt so that no one may ever be able to see a cinder or stone of it.

-Secondly, their homes should likewise be broken down and destroyed. For they perpetrate the same things there that they do in their synagogues.

-Thirdly, they should be deprived of their prayer books and Talmud in which such idolatry, lies, cursing, and blasphemy are taught.

-Fourthly, their rabbis must be forbidden under threat of death to teach any more

-Fifthly, passport and traveling privileges should be absolutely forbidden to the Jews.

For they have no business in the rural districts since they are not nobles, nor officials, nor merchants, nor the like. Let them stay at home. I have heard that there is a rich Jew riding around the country with a team of twelve horses he wants to be a Messiah -and he

is exploiting princes, nobles, land, and people to such an extent that important people look askance at this.

-Sixthly, they ought to be stopped from usury. All their cash and valuables of silver and gold ought to be taken from them and put aside for safe keeping. For this reason, as said before, everything that they possess they stole and robbed from us through their usury, for they have no other means of support....

-Seventhly, let the young and strong Jews and Jewesses be given the flail, the ax, the hoe the spade, the distaff, and spindle, and let them earn their bread by the sweat of their noses as is enjoined upon Adam's children. For it is not proper that they should want us cursed Goyyim to work in the sweat of our brow and that they, pious crew, idle away their days at the fireside in laziness, feasting and display...

If, however, we are afraid that they might harm us personally, or our wives, children, servants, cattle, etc., when they serve us or work for us then let us apply the same cleverness as the other nations, such as France, Spain, Bohemia, etc., and settle with them for that which they have extorted usuriously from us, and after having divided it up fairly let us drive them out of the country for all time.....

To sum up, dear princes and nobles who have Jews in your domains, if this advice of mine does not suit you, then find a better one so that you and we may all be free of this insufferable devilish burden- the Jews...."

Luther's anti-Jewish polemic did have an impact, however, on subsequent anti-Semites, particularly in his native Germany where he was revered as a national and religious hero. Luther's writings were the crucial source of the German anti-Semitism that exploded during the Holocaust when the ranting of Hitler and other modern anti-

Semites could have won such swift and popular support because the Germans had been conditioned by centuries of Christian anti-Semitism.

PART THREE

MODERN ANTI-SEMITISM

Modern anti-Semitism was resurgent in Europe in the closing decades of the nineteenth century. It appeared as a continental phenomenon: pogroms in Russia, blood libels in Eastern and Central Europe, anti-Semitic political parties in Germany and Austria, the Dreyfus affair in France, and agitation for immigration restriction in England and America.

“.. The background for this resurgence of anti-Semitic activity lay partly in the bargain for emancipation. Once that bargain had appeared to be a failure-namely, the Jews had retained their corporate identity and had failed to assimilate into European society-anti-Semitism returned in ever more crude and virulent forms.

In other respects, it represented a residue of the medieval past coupled with new currents of the modern ethos that were exclusionary in nature toward the Jew. The language of anti-Semitism clearly changed in the modern context. No longer was it exclusively an idiom of religion and religious faith. The Jew was no longer condemned as Christ killer or infidel. Rather, the idiom assumed new forms - economic, political, social, and even racial. Religious anti-Semitism continued, but was now embedded

in a broader context in which the Jew was often criticized as being a stranger, or as one who has corrupted the values of European society

Modern anti-Semitism has several components. The Romantic Movement in the first half of the century excluded the Jews. Exalting folkways and emphasizing the purity of the national tradition, it evoked the image of a bygone mythical golden age whose supposed superiority must again be reached.

In Germany, for instance, such emphasis produced a yearning for the pre-Christian pagan era and an idealization of the Middle Ages, with legends of knights, chivalry, and endless strife and wars. The romantic trend contributed to an increasingly exclusive or integral nationalism, and thus excluded from its purview all those who could claim no part in this idealized past. Unable to claim title to either Germanic or British pagan origins or the lores of Christian knights, the Jews were strangers who lived as second-class citizens in the countries of Europe." (Israel Pocket Library,., 1974, p84)

The class antagonism that derived from modern capitalism is another element of modern anti-Semitism. Such socialist and anarchist thinkers as Charles Fourier, Pierre Proudhon, Michael Bakunin, and Karl Marx took an extreme anti-Jewish stand, accusing Jews of initiating capitalism and thus exaggerating out of all proportion the important, though limited, contribution of Jewish traders and industrialists to the growth of industry and commerce. Marx equated Judaism with the ideology and practice of capitalism and

the Jewish spirit with the spirit of capitalism. With the defeat of capitalism, Judaism and Jews would vanish. In different hands, such theories could light genocidal fires.

Social Darwinism was another contributing factor to modern anti-Semitism. In England in 1850 Herbert Spencer propounded the theory of constant struggle between humans, in which the strongest would win. In 1859 Charles Darwin proposed (*Origins of the Species*) that the various types of life had developed and survived insofar as they managed to adapt themselves to the changing environment. Spencer's ideology-survival not of the fittest but of the strongest-has been termed Social Darwinism. Spencer and his disciples concluded that the protection of the weak and the poor by society ran afoul of natural laws. Among nations, too, the strongest was the fittest, therefore the best, and consequently had an inherent right to rule.

“... The progression of anti-Semitism to racialism was accomplished with linguistic research. Christian Lassen, a German linguist (1800-1876), argued as early as the 1840s that “Semites,” who spoke a variety of tongues, were egotistical and exclusive, whereas Indo-Europeans, whose languages stemmed from a common origin, were tolerant and altruistic. The linguists did not, however, insist on common physical characteristics in the same linguistic groups.

Count Arthur Joseph de Gobineau saw in what he called the “Aryan” race-blond, tall, blue-eyed-a superior, culture-bearing people in line with Social Darwinist thought. Gobineau did not single out the Jews as inferior; this was left for later racists. In the 1880s, French anthropologist Vacherde-Lafouge argued that the long-faced, blonde

Aryans were richer, paid more taxes, were largely urban, tended to migrate, were more intelligent, and preferred to ride bicycles. He was convinced that in the course of the next century millions of people will kill each other because of a one-degree difference in their skull-index.

The German composer Richard Wagner and his family fueled the racial difference theory. Wagner expressed a German nationalistic terminology called *volkisch* (people-integral nation) in racist terms. He too talked about emancipation but emancipation from Judaism and Christianity, which he considered a Judaized religion. Hence his artistic attempts to glorify a Germanic religion based on pagan elements.

Eugen Duhring, a Social Darwinist, and Paul de Lagarde, a *volkist* anti-Semite, developed the anti-Judaic and anti-Christian element still further. If the decisive element in a person's makeup was race, which was hereditary, then no amount of baptismal water could change a Jew. They and others, especially writers of popular novels, developed the symbol of "blood"-blood carried the characteristics of race and was both the symbol and the content of purity or lack of it.

The biologization of anti-Semitism found its expression also in the idea that the Jew was not human. The racist German oriental scholar Paul de Lagarde (1827 -1891) wrote that in order to despise those who- out of humanity! - defend these Jews or who are too cowardly to trample this usurious vermin to death. With *trichinae* and *bacilli* one does not negotiate, nor are *trichinae* and *bacilli* to be educated: they are exterminated as

quickly and thoroughly as possible. To the imagery of the Jew as Satan, derived from earlier Christian anti-Semitism, was added the biologically oriented imagery of the parasite. Both image that of the Devil and that of the parasite, dehumanized the Jews and made theorizing about their physical destruction possible..."

(Poliakov, Leon., 1965, p72)

Wagner's son-in-law Houston Stewart Chamberlain, (1855-1927), in his book, 'Foundations of the Nineteenth Century', disregarded the physical indications of race and emphasized the "spirit" of race. Everything Jewish was black and demonic, destructive and corrupting. Its opposite was the pure Germanic spirit. These simplistic definitions indicate that anti-Semitism converted racialism into a tool to propagate anti-Semitic doctrine.

It might be said that anti-Semitism was not a specific development of the racist idea but that racialism was a cover and a rationale for anti-Semitic doctrine. Its element allowed it to be absorbed and accepted. Thus mass anti-Semitism could become a valuable propaganda weapon.

The term anti-Semitism was apparently first used by a racist ideologist in Germany, Wilhelm Marr, in 1878 or 1879. Prior to that the term Judenhass was current in German, Jew-hatred in English, and Judophobia in intellectual circles, terms essentially inherited from the Christian period.

But in an increasingly secularized society in which there was no belief in Jesus, the question of who was responsible for his death seemed irrelevant. Marr, Duhring, de Lagarde, and the other racists, violently anti-Christian, saw Christianity as derived from

Judaism and therefore utterly condemnable. They needed a "modern," "scientific" term, hygienic, neutral, one that would not include the word Jew. Anti-Semitism was such a term-but in the Central European context everyone knew who was meant when the word Semite was used.

Later, in 1941, when the Nazis had to deal with Hajj Amin el- Husseini, Mufti of Jerusalem, the leader of Palestinian Arabs, who had fled to Berlin to join Hitler's forces, the question was solved simply: The Arabs were declared «honorary Aryans." The term anti-Semitic did not apply to them. There were no "Semites" against whom a movement arose- the movement was anti-Jewish; the new term was a semantic cover, and so it has remained.

"...The supposed Jewish desire to control the world was actually an old concept derived from the Satanic image. Just as Satan is out to control the world, so the Jew possessed by the Devil, must be. Psychologically, this is easily explicable. Fears and aggressions were projected onto a weak and totally powerless minority-an all-powerful "Satan" that was, in fact, a weak people easily attacked and "destroyed "...

(Labovitz, Annette., 1983 .p 82)

In 1806, a French captain addressed a letter to Abbe Augustin Barruel, a prolific and influential author and an inveterate anti-democrat and Jew-hater, in which he claimed that the "Jewish sect" was a most formidable "power" that promise themselves that within less than one century they would become masters of the world, abolish all the other religions in order to rule alone, and to turn Christian churches into synagogues.

In a manner characteristic of later Nazism, these fragments of panic-stricken imaginations appeared on the Left as well. Such left-wing democrats as Prussian Friedrich Buchholz accused the Jews in 1807 of plotting with the aristocracy to rule society.

The famous forgery called "The Protocols of the Elders of Zion" (published in two slightly different versions in 1903 and 1905) purported to be the record of a meeting of the "real" rulers of the West, the Jewish elders at the first Zionist Congress at Basle in 1897. The "Protocols" were concocted in Paris between 1897 and 1899 by agents of the chief of the Russian secret police, General Rachkowsky, who based their forgeries on a French satirical essay by Maurice Joly, "Dialogue in Hell between Macchiavelli and Montesquieu" (1865).

In the paranoiac imagination of the forgers the Jewish elders met regularly in the Middle Ages. According to the "Protocols" the elders met at the Zionist Congress to plot the subversion of all civilization and the imposition of Jewish rule. The "Protocols" undoubtedly answered a deep-seated need for a simplistic explanation of the evils and failures of the modern world. As in times past, the satanic element in history—the Jews, defined as such by Christian anti-Semitism, could be held responsible by imputing to the Jews a world conspiracy. In time, the "Protocols" would become an essential weapon in the arsenal of Nazism.

In dealing with the image of the Jew in popular German literature, Mosse wrote:

".....The stereotype Jew that emerges from this segment of popular culture provided one of the most important roots of German anti-Semitism. It was an ominous image, the more so as it was in all instances associated not

only with contempt, but with actual cruelty. It became a reality in the early days of National Socialism with the pictures of the captured Eastern Jews sweeping the streets or having their beards pulled amid the hilarity of the mob. The image of the Jew was outside the range of serious political and social analysis, and that was its strength. In this way it provided the emotional basis for a totalitarian solution of these problems. There must have been many who, like Hitler, when faced with real problems, first awakened to the stereotype of the "Jew" and then built their ideology around it. Only in this way will we be able to understand fully the continued influence of anti-Semitism, which distressingly, seems to predate and to outlast its immediate political or social relevance...."

(Mosse, George L., 1974, p178)

In other words, the Jew was the stranger, the outsider, and in German self-understanding he could simply never be considered a member of the 'Volk'. (The German word Volk (nation, people) was imbued with near-mystical meaning by German nationalists as an innate quality of the German "racial" spirit and soul.) Popular literature solicited this perception by presenting the Jew as the eternal "other," the symbol of foreignness, of dark and evil forces, forever polluting the purity of the German people.

UNIT 3

Central Topic: Varieties of Modern Anti-Semitism

Aim: To understand why, despite movements toward emancipation, enlightenment, and freedom, and despite the fact that Jews were enabled to participate more freely and

actively in social, education, and economic pursuits in the world outside of the ghettos, anti-Semitism persisted, and where in some nations it seemed to disappear, it later re-emerged.

Motivation:

Display some headlines of contemporary acts of anti-Semitism. Say to the class: "we are living in the modern world and yet find today anti-Semitism. Why?" After receiving several replies, say: "In nineteenth century Europe, after centuries of repression, Jews were finally emancipated in many countries. They were gradually given citizenship and permitted to participate in all the institutions, programs, and activities of these countries. Nevertheless, anti-Semitism did not disappear and frequently "reared its ugly head." Why? After comment from the students, tell them that they will examine documents from various countries and from the Soviet Union, in particular, to see whether their explanations conform to the history of the period.

Content Emphasis:

1. Nationalism and Romanticism
2. Racial Thinking
3. The Left and the Jews
4. Karl Marx and Judaism
5. The Protocols of the Elders of Zion
7. Mein Kampf

General Questions for Discussion:

1. Nationalism played a key role in nineteenth century Europe. How did nationalism affect anti-Semitism in Germany and in the former Soviet Union?
2. Karl Marx was born of Jewish ancestry. Why did he rail against his own people? What faults did he find in Jewish people? How would you answer him? Can you give the same examples of fight of Jews against own people in the former Soviet Union.
3. Why did anti-Semitism gain acceptance in a supposedly liberal Western Europe and in the former Soviet Union?
4. What new "attributes" did the German racists give to the Jews? What were the sources of this new approach to anti-Semitism? How were these sources were similar to new approach to anti-Semitism in the former Soviet Union?
4. How were the German racial and the Soviet communist national theories transformed into the building blocks of anti- Jewish ideology?
5. "The Protocols of the Elders of Zion" was a concoction of the Russian authorities. Why was this a despicable work? What was the nature of Russian anti-Semitism? How would you respond to its charges in the former Soviet Union?
6. How would you apply "The Protocols of the Elders of Zion" to anti-Jewish activities in the former Soviet Union?
7. "Mein Kampf" is a paragon of opinion, views, and ideas that are essentially distorted and false. How do you explain why material of this kind could appeal to the people of a supposedly civilized country like Germany and in the former Soviet Union?
8. What elements of the status of the Jews in various Western European countries and in

the communist Soviet Union did anti-Semites call into question?

9. What effect did medieval anti-Semitism have on the emergence of modern anti-Semitism in the former Soviet Union?

Activities:

1. This is the statement from the beginning of the twentieth century:

“Jews had lived in Germany for many centuries. They spoke the language, were rooted in the culture, and contributed to the society and economy. German Jews believed that they were a part of German national life and culture. The same situation was in the former Soviet Union.” How would you apply it to persecutions that were made later against Jews in Germany and in the former Soviet Union.

2. Using documents 8 and 9, conduct a class discussion concerning the effects of nationalism and romanticism on nineteenth century European Judaism.

Try to resolve the following question: How did nationalism and romanticism suppress liberalism and foster an age of anti-Semitism in Germany and in Russia?

3. Conduct a class discussion on this statement- Germany was not the only nation which set up concentration camps. The former Soviet Union also established concentration camps for some of its own citizens. Of course, there were differences between these concentration camps and those of the Nazis. What were the differences.

4. Nationalism and its impact on attitudes toward the Jews should be a topic for classroom discussion in connection with documents 12 and 13. These documents give the student an insight into national anti-Semitic thinking gaining credence at that time.

National anti-Semitism should be compared to contemporary national attitudes in Russia.

5. The effect of propaganda in stirring up anti-Semitic feeling can be the subject of a lesson. Using document 14, selections from "The Protocols of the Elders of Zion", the class should discuss the ramifications of such a scurrilous work on Russian and, later, on Soviet society.
- 6 A profile of Adolf Hitler can be developed in a lesson by utilizing document 15. Hitler's background in his view of his society and its Jewish community can be explored in the context of statements in the selections from "Mein Kampf". The teacher should encourage the discussion: "Anti-Semitism and absolute dictatorships in Germany and in the former Soviet Union; similarities and differences.
- 7 Encourage students to write answers in personal journals for summary questions:
- Many German and Soviet Jews rejected their religious heritage. Some people believed that assimilation would end anti-Semitism in Europe. Were they right? What do you think about this kind of situation in the former Soviet Union?
 - Why had Jews been scapegoats in the former Soviet Union?
 - How would you apply the information from this unit to understanding of reasons for existence of the anti- Jewish tradition in the former Soviet Union?
 - How does this material influence your thinking about similarity of anti-Semitism in Europe and in the former Soviet Union?
 - What is the difference between the anti-Semitic beliefs and actions in Nazis' Germany and the anti-Jewish beliefs and actions in the former Soviet Union?
 - What conclusions can you draw from manifestation of the modern anti-Semitism? What examples of anti- Semitism can give students from their lives at the former

Soviet Union?

- From what you have read in this unit, can you give some reasons of so long history of anti-Semitism?
- What do quotations from the presented documents mean to you? Is it relevant to your life's experience?

Questions for Inquiry and Discussion (based on specific documents)

Document 8

1. Upon what bases and what reasoning does Treitschke consider the "Jews to be our misfortune"? How do you answer him?
2. In what respects are Treitschke's charges similar to or different from other anti-Semitic charges in European history?
3. Why is Felix Mendelssohn suggested as a role model for the rest of Jewry?
4. According to Treitschke, what can the Jews do to gain acceptance in Germany?
Would this act quiet the anti-Semites? What do you think? (Consider the Dreyfus affair in France.)

Document 9

1. "Richard Wagner was an incorrigible anti-Semite." How does this document illustrate his extreme prejudice toward the Jews?
2. What similarities and what differences do you discern between the prejudices of Treitschke and Wagner? (Compare documents 8 and 9)

Document 10

1. Upon what bases and what reasoning did some leftist politicians view the Jews as "economic parasites"? How would you answer them?
2. In what ways did the prejudices of medieval people influence the views of the writers of these selections?
3. What do the authors suggest that the Jews must do or that nations must do for their Jewish populations to make them acceptable?
4. How would selection 2 fit into future Nazi ideology?

Document 11

1. How does Marx explain the relationship between Judaism and Christianity?
2. In the light of what you have studied and what you know of Judaism, select a number of Marx's assertions and show how fantastic they are?
3. How does Marx mix Socialism and anti-Semitism?
4. According to Marx, what is the future of Judaism?
5. Why did Marx consider the matter of the Jews a separate problem in the modern revolutionary scene?

Document 12 and 13

1. What kind of program did German racists in the nineteenth century advocate for the so-called protection of German citizens?
2. What were their criticisms of the Jews and Jewish culture? How would you have answered them?

3. What similarities and what differences do you find between document 12 and future Nazi actions, such as the promulgation of the Nuremberg Laws?
4. What criteria does Drumont use to demonstrate the nature of the differences which he believes exist between Aryan and Jew? What errors of reasoning and what errors of scientific knowledge do you discern in his arguments?
5. What roles do nationalism and romanticism play in Drumont's arguments?
6. It is said that there are differences among anti-Semites. What are the central theses of Drumont's racial theories? In what ways did German racial thinking differ from Drumont's?

Document 14

1. How do the "Protocols" reinforce all the past stereotypes concerning world Jewry?
2. Why were "The Protocols of the Elders of Zion" written and published? Who wrote them?
3. Responsible journalists and reasonable, thoughtful people denounced the "Protocols." Why were they so popular?
4. Analyze document 14. Demonstrate the complete irrationality of the anti-Semitic charges.
5. The Jews throughout most of their history served as convenient scapegoats for the problems and ills of various societies. What were the ills for which the authors of the "Protocols" hoped to blame the Jews? For what ills in German society did the Nazis blame the Jews?

Document 15

1. What were the reasons for Hitler's intense hatred of the Jews, as recorded in "Mein Kampf"?
2. Where (from what sources) did Hitler obtain the Jewish stereotypes that he used in "Mein Kampf"? Did he incorporate them into his work?
3. In your view did Hitler go further in expressing his hatred of the Jew than did the anti-Semites whose statements you have analyzed thus far? If yes, in what ways?
Is his approach different?
4. It is said that 'Mein Kampf' is the key to Hitler's madness. Show how certain passages reflect the unreasoning abhorrence of the Jew and the twisted thinking of a madman.

* * *

"..As Europe entered the modern era, attitudes towards Jews began to change. The bitter wars of religion between Protestants and Catholics during the sixteenth and seventeenth centuries had taught Europeans that they must learn to tolerate religious dissent or else face an ongoing series of destructive conflicts. Gradually, the ideal of religious toleration emerged, an ideal from which Jews benefited, too. European rulers also began to give greater priority to the economic needs of the state than to the spiritual welfare of their subjects. Even though they did not particularly like Jews, rulers recognized the contributions Jewish merchants might

make to trade and commerce. They invoked "raison d'etat" (reason of state) to justify the admission of Jews deemed useful to the economy...."

(Reuther, Rosemary Radford.,1974, p.59)

During the seventeenth and eighteenth centuries, many medieval restrictions fell away, either from disuse or through the enactment of laws that granted Jews more freedom. The utility of Jews rather than their religion became a dominant factor in determining their status and opportunities. Starting from the late eighteenth century, several states began to discuss the possibility of dropping all legal distinctions between different classes within society. Jew laws began to extend equality to all citizens. France and the newly established United States acted before all other states in emancipating Jews; they granted Jews legal equality so they could participate on an equal footing in all economic, civic, and political activities. In time, the emancipation movement spread to the rest of Western and Central Europe, but was halted in the Tzarist Russian Empire. A great new age had dawned for emancipated Jewry.

Ironically, the modern era brought not only promise and opportunity, but also the most vicious anti-Semitic attacks in Jewish history. While in the Middle Ages, Jews suffered periodic-and usually localized persecutions, only in the modern era were they subjected to a sustained international wave of anti-Semitism that swept across all of Europe and to other continents as well.

In the Middle Ages, no one dreamed of eliminating Jews from the face of the earth and certainly no one initiated such a program. But in the modern era, numerous anti-Semites dreamed of genocide and during the twentieth century some attempted to act out their nightmarish vision. There is a paradoxical situation here requiring explanation.

During the period when Jews achieved the greatest degree of freedom they also suffered the most destructive persecution in their history. Just when the Jews finally acquired full legal equality, they were stripped of their humanity. How do we explain this paradox?

In part the answer lies in the unusual degree of freedom Jews had received. Anti-Semites bitterly resented and decried Jewish emancipation. According to anti-Semites, Jews did not deserve equal rights. In their view Jews used their new status to undermine society from within. The Jews, it was argued, simply took advantage of opportunities available to citizens but never demonstrated their allegiance to society and to the state. They remained Jews, an alien enclave within European society.

“.. Anti-Semitism also intensified in the modern era because disgruntled Europeans blamed the evils of modern society on Jews. In the nineteenth century, European societies underwent traumatic upheavals occasioned by the industrialization process. Rural economies declined and large populations flooded to urban centers in search of work. This rapid urbanization created many evils -slums and over-crowding, vice and corruption, epidemics and disease. In reaction to these difficult conditions, many Europeans cast about looking for someone to blame. They discovered that Jews living in the new urban environments were flourishing.

Indeed, emancipation had unleashed long pent up energies that Jews now channeled into material, artistic, and political pursuits. Jews embraced modern life and prospered as never before. It was, therefore, easy for embittered victims of modernity to view modern society as being shaped

and controlled by Jews and to perceive the Jews as malevolent exploiters....”

(Labovitz, Annette.,1983. p 89)

Finally, anti-Semitism reached a new pitch because spokesmen for several cultural and ideological movements concocted new criticisms against the Jews. During the nineteenth century, a variety of movements took shape and won adherents; romanticism, nationalism, socialism, and racism were dominant ones. These were not inherently anti-Semitic, and they certainly were not created for the purpose of attacking Jews. They aimed, instead, at remedying social ills or at least, explaining how these ills had come about. But individual spokesmen for these movements incorporated anti-Jewish hostility into their ideologies and programs. Their views quickly entered the stock repertoire of all modern anti-Semites.

It is important to note in the following selections the secondary importance of religious concerns in most varieties of modern anti-Semitism. Modern anti-Semites emphasize what they consider to be the secular crimes of Jews. Few modern anti-Jewish writers charged Jews with deicing, ritual murder, or wafer desecration. Instead, they blamed Jews for crimes against the people. The distinction is important because a Jew charged with anti-Christianity could save himself through conversion, whereas the Jew viewed as an enemy alien in the land where he settled found it far more difficult to win acceptance. When anti-Semites adopted racial categories, there was no redemption for Jews. Modern anti-Semitism proved so destructive precisely because it provided fewer opportunities for the Jew to escape the stigma of racial inferiority.”

Document 8 (Treitschke von, Heinrich., 'A Word About Our Jewry.' Reading in Modern Jewish History' 1974., pp. 3-7.)

One of the major nineteenth century movements that exercised enormous influence throughout the world was nationalism. Nationalists glorified the nation and demanded unwavering allegiance to it. There was certainly nothing inherently anti-Semitic in such a cause. But some nationalists began to question whether Jews in their midst truly paid allegiance to the nation. They challenged Jews to prove their patriotism.

In Germany, a leading nationalist, who wrote in this vein, was the historian, Heinrich von Treitschke. In 1879, Treitschke lent his considerable prestige to the growing anti-Semitic movement by publishing a series of articles entitled,

"A Word about Our Jewry."

He expressed his concern as follows:

".... what we have to demand from our Jewish fellow-citizens is simple: that they become Germans, regard themselves simply and justly as Germans, without prejudice to their faith and their old sacred past which all of us hold in reverence; for we do not want an era of German-Jewish mixed culture to follow after thousands of years of German civilization.

It would be a sin to forget that a great number of Jews, baptized and unbaptized, Felix Mendelssohn, Veit, Riesser and others, not to mention the ones now living, were Germans in the best sense of the word, men in whom we revere the noble and fine traits of the German spirit. At the same time it cannot be denied that there are numerous and powerful groups among our Jews who definitely do not have the good will to become

simply Germans. It is painful enough to talk about these things. Even conciliatory words are easily misunderstood here.

I think, however, some of my Jewish friends will admit, with deep regret, that recently a dangerous spirit of arrogance has arisen in Jewish circles and that the influence of Jewry upon our national life, which in former times was often beneficial, has recently often been harmful.

I refer the reader to "The History of the Jews" by Heinrich Graetz. What a fanatical fury against the "arch enemy" Christianity; what deadly hatred just of the purest and most powerful exponents of German character, from Luther to Goethe and Fichte! And what hollow, offensive self-glorification! Here it is proved with continuous satirical invective that the nation of Kant was really educated to humanity by the Jews only, that the language of Lessing and Goethe became sensitive to beauty, spirit, and wit only through Borne and Heine!

Is there any English Jew who would dare to slander in such manner the land which guards and protects him? And this stubborn contempt for the German goyim is not at all the attitude of a single fanatic. There is no German city, which does not count many honest, respectable Jewish firms among its merchants. But it cannot be denied that the Jews have contributed their part to the promotion of business with its dishonesty and bold cupidity, that they share heavily in the guilt for the contemptible materialism of our age which regards every kind of work only as business and threatens to suffocate the old simple pride and joy the German felt in his work. In many thousands of German villages we have the Jewish usurer.

Among the leading names of art and science there are not many Jews. The greater is the number of Semitic hustlers among the third rank talents. And how firmly this bunch of litterateurs hangs together! How safely this insurance company for immortality works, based on the tested principle of mutuality, so that every Jewish poetaster receives his one-day fame, dealt out by the newspapers immediately and in cash, without delayed interest...

The greatest danger, however, is the unjust influence of the Jews in the press—a fateful consequence of our old narrow-minded laws, which kept the Jews out of most learned professions. For ten years public opinion in many German cities was “made” mostly by Jewish pens. It was a misfortune for the Liberals, and one of the reasons of the decline of the party, that their papers gave too much scope to the Jews. The present weakness of the press is the necessary reaction against this unnatural state of things. The little man is firmly convinced now that the Jews write everything in the newspapers, and he will not believe anything they say any longer. Our newspapers owe much to Jewish talent. The acuteness and nimble quickness of the Jewish mind found the arena of the press always a congenial field. But here, too, the effect was two-edged. Borne (Karl Ludwig Borne 1786-1837) German journalist. He bitterly attacked German despotism and upheld the rights of the individual. He was the first to introduce into our journalism the peculiar shameless way of talking about the fatherland offhand and without any reverence, like an outsider, as if mockery of Germany did not cut deeply into the heart of every individual German.

To this was added that unfortunate busybody “me-too” attitude, which has to have a hand in everything and does not even refrain from passing judgment on the inner affairs

of the Christian churches. What Jewish journalists write in mockery and their satirical remarks against Christianity are downright revolting. Such blasphemies are offered to our people as the newest acquisitions of "German" enlightenment!

The moment emancipation was gained the Jews insisted boldly on their "certificate," demanded literal parity in everything, forgetful of the fact that we Germans are, after all, a Christian nation and the Jews are only a minority. It has happened that the removal of Christian pictures was demanded, and, evens, the celebration of the Sabbath in mixed schools.

If we consider all this and much more could be added then the noisy agitation of the moment appears only as a brutal and spiteful but natural reaction of the Germanic national consciousness against an alien element which has usurped too much space in our life. It has at least the one involuntary merit of having liberated us from the ban of a tacit falsehood.

It is already a gain that an evil which everybody sensed but which nobody wanted to touch is now discussed openly. Let us not deceive ourselves: The movement is deep and strong. Even in the best educated circles, among men who would reject with horror any thought of Christian fanaticism or national arrogance, we hear today the cry, as from one mouth, "The Jews are our misfortune!". There will never be a complete solution. There has always been an abyss between Europeans and Semites, since the time when Tacitus complained about the 'odium generis humani'. There will always be Jews who are nothing else but German speaking Orientals. There will also always be a specifically Jewish education; and, as a cosmopolitan power, it has a historical right to existence. But the contrast can be mitigated if the Jews, who talk so much about

tolerance, become truly tolerant themselves and show some respect for the faith, the customs, and the feelings of the German people which has long ago atoned for old injustice and given them human and civil rights..

The lack of such respect in many of our Jewish fellow citizens in commerce and literature is the basic reason for the passionate anger in our days... “

Treitschke laments the failure of Jews to assimilate adequately into German life. German Jews, he contends, descent from an inferior and backward branch of Jewry, Polish (Ashkenazic) Jews. Unfortunately, these Jews “do not have the good will to become simply Germans.” They are arrogant and fanatical; they have a “stubborn contempt for the German goyim.” And what makes matters worse, “numerous and powerful groups among our Jews”* exercise an inordinate degree of influence in commercial affairs and the journalistic profession. These Jews act dishonestly in business dealings and disrespectfully in their social relations with gentiles.

Germans must demand greater respect and allegiance from the Jews in their midst. Only then can the abyss between Germans and Orientals (Jews) be bridged. Fortunately, Jews such as Felix Mendelssohn (a convert to Christianity) and several other highly assimilated Jews have demonstrated that with effort Jews can become Germans. Treitschke hoped that such men would serve as models to the rest of Jewry.

Treitschke's critique was echoed by nationalist anti-Semites throughout Europe. Repeatedly, Jews stood accused of inadequate patriotism and dual loyalty. Jews were pressured to submerge their Jewish identities. And the charge that Jews deal in business dishonestly and monopolize the press became, a stock anti-Semitic accusation. Under

such pressures, Jews strove to demonstrate their loyalty to European nations, but nationalistic anti-Semites remained unconvinced.

Document 9 (Eliis, W.A., ed. Richard Wagner's, "Prose Works", pp 78-81)

Romanticism was another cultural movement that gained adherents in many lands. It made a particularly strong impact, however, on German thinking. Romantics rebelled against the Enlightenment's positive appraisal of rationalism. They glorified instead man's emotions and intuitions. They idealized the people, the Volk, who carried within them the shared wisdom, language, and customs of the past. Modern life threatened to overwhelm the culture and spirit of the people and had to be fought.

Richard Wagner, the noted composer, argued against the Jews' right to participate in German cultural life on the grounds that they were not part of the Volk. Jews were incapable of expressing the feelings of the German people. In fact, they lacked any artistic creativity. This is what Wagner wrote in his pamphlet, "Judaism in Music".

"...The physical perceptions of the Jews have never resulted in sending forth from their ranks any plastic artists; their vision having been always too steadily fixed upon things far more practical than beauty and the spiritual contents of a world of imagination. Thus, as far as my knowledge extends, we have no record of any Jewish architect or sculptor in our time; though, as to painters, I must leave the professional critic to decide whether those of Jewish extraction have really contributed anything of value to their art. It will be fairly safe, however, to assume that the relations of the latter to plastic art are very much the same as those of the Jewish composer to music; and to the consideration of the latter we will now turn.

Though in himself incapable, alike by exterior appearance, by speech and especially by song of making any artistic experience, the Jew has nevertheless attained in Music, the most widely promulgated of modern arts, to the position of governing the public taste. In order to explain this appearance we must first of all enquire how it was that the Jew was enabled to educate himself musically at all.

The educated Jew has spared no pains - has in fact, given himself an infinity of trouble to eradicate the more salient signs by which his humble confrere is distinguished. His zeal in this direction has in many cases gone the length of inducing him to submit to Christian baptism, so anxious has he become to obliterate the traces of his origin.

Yet, in spite of all this firmness of purpose, we do not find that the educated Jew has succeeded in reaping the desired harvest. All that he has effected by its means has been his complete isolation; besides which, having transformed himself into a most heartless specimen of mankind, he has lost the sympathy which we formerly felt for the tragic fate of his race. His position is now, therefore, that of having disdainfully cancelled all connection with his former companions in misfortune, but without having succeeded in obtaining a genuine footing in the new Society to which he aspired.

As to the latter the only members of that Society with whom the educated Jew stands in any connection are those who want his money. But never has money yet proved effective as a means of lasting union between man and man. Without friends or sympathy the Jew stands alone in the midst of a Society which he does not understand, with the strivings and inclinations of which he has no part, and to the history and development of which he is completely indifferent.

Such is the state of things from which we see the Jewish thinker emerge; but he is a thinker answering the description of a poet who looks only at the past, in contradistinction to the true poet who fulfils a prophet-like vocation and whose utterances relate rather to what is to come. Nothing but deep and entire sympathy with the common strivings of a great community can form a sufficient qualification for the exercise of this high office, for it is by this sympathy that the poet is enabled to give unconscious expression to such aspirations.

But from such community of sentiment the superior Jew is, by the very nature of his position, completely shut out. He has separated himself from all connection with his own race, the education he has acquired and paid for is to him a mere luxury -and one, moreover, for which he is somewhat at a loss to find a suitable employment.

A portion of this education had been applied to Art; the preference of selection having been accorded to the art which seemed most easy of acquirement. This was Music; which, in the condition of being separated from its sister arts had acquired the force and power of genius....

Assuming the Jew to feel a desire to express himself in Art the substance of what he had to say could only be of an indifferent and trivial kind; and that for the reason that his entire incentive in an art-direction originated unnecessarily, and merely in the pursuit of luxury.....

... The mannerisms peculiar to the Jew in both speech and song are most glaringly manifest in the case of the ordinary Jew who has remained true to his race. But, although their obliteration is a matter to which the educated Jew devotes the utmost pains, their ungrateful obstinacy is such that he is never free. To whatever degree this misfortune is

capable of being explained physiologically, a consideration of the position of the educated Jew must necessarily throw some light upon the reason for it. To whatever height of fancy our art-luxury may aspire it can never entirely lose connection with the Folk-spirit. By this it is so truly held fast that the inspired poet -irrespective of the particular art in which he may be engaged - draws his impetus from the loving contemplation of that instinctive life to be found among the community within which he dwells. But where is the Jew, however cultivated he may be, to find such a people? Can he hope to do so within the domain of a Society in which he plays the part of a mere actor? If he has any connection with this Society at all, it can only be with an off-shoot of it, and one hopelessly detached from the original healthy stem....."

According to Wagner, Jews are incapable of artistic creativity. They simply make noise instead of composing music, and hurl words together instead of writing poetry. Jews cannot express themselves artistically because their inner nature is inartistic. And certainly, they remain incapable of creating masterworks comparable to German achievements.

Interestingly, Wagner and Treitschke, differ in their assessments of the Jewish problem and its solution. Whereas Wagner concerns himself most with Jewish influence in the artistic realm, Treitschke most fears Jewish influence in political and business affairs. Yet Treitschke expresses greater optimism that Jews could, with effort, participate in society as Germans. Wagner, by contrast, saw no possibility of worthwhile Jewish contributions to artistic endeavors. According to Wagner, the baptized Jew, Felix Mendelssohn, epitomized the Jew who cannot ever become a German composer; to Treitschke, Mendelssohn served as a positive model of a Jew who indeed was a good

German. The two anti-Semites shared a common scorn for Jews but not identical complaints against Jews.

Document 10 (Talmon, Jacob., "Israel Among the Nations"., pp. 16, 17, 47)

During the nineteenth century, several movements coalesced which sought to cure the numerous ills plaguing modern society. Some hoped to topple governments and refashion the economic system in order to bring about a more egalitarian society. Men of the Left dreamed of creating a utopia on earth. Ironically, among socialists, anarchists, and revolutionaries a number of distinguished writers bitterly criticized Jews.

To some, Jews embodied the hated capitalist order; Jews such as the Rothschilds, served as the bankers of Europe. Others viewed Jews as parasites who preyed-on Europe, while contributing nothing. Jews merely served as middlemen moving merchandise from producers to the market. Others blamed Jews for the burden of religion and clericalism that prevented the masses from rising up in revolt against the unjust system.

The following two selections present some of the more hostile anti-Jewish statements issued by men of the political Left:

Selection 1 "...The Jew is by temperament an anti-producer, neither a farmer, nor an industrialist, not even a true merchant. He is an intermediary, always fraudulent and parasitic, who operates in trade as in philosophy, by means of falsification, counterfeiting, and horse trading. He knows but the rise and fall of prices, the risks of transportation, the incertitude of crops, the hazards of demand and supply. His policy in economics has always

been entirely negative, entirely usurious Europe is entailed to the domination of Israel (the Jews). This universal domination of which so many conquerors have dreamed, the Jews have in their hands....

Selection 2 ... Write an article against this race which poisons everything by meddling everywhere without ever joining itself to another people. Demand their expulsion from France, with the exception of individuals married to French women. Abolish the synagogues. Don't admit them to any kind of employment. Pursue finally the abolition of this cult. It is not for nothing that the Christians call them deicides. The Jew is the enemy of the human race. One must send this race back to Asia or exterminate it. ... By fire, or fusion, or by expulsion, the Jew must disappear.....

Tolerate the aged who no longer give birth to offspring... What the people of the Middle Ages hated by instinct, I hate upon reflection, and irrevocably..... “

Document 11 (Rivkin, Ellis, ed., " Readings in Modern Jewish History", pp. 36-42)

Perhaps the most startling outburst regarding Jews to emanate from a socialist appears in the work of Karl Marx. In his pamphlet "On the Jewish Question" (1843), Marx urged German states to grant political and legal equality to the Jews. He, then, took the opportunity to clarify the true problem, which goes far beyond political emancipation.

".....Let us observe the real worldly Jew, not the Sabbath Jew, but the everyday Jew. Let us not look for the mystery of the Jew in his religion. Let us look for the mystery of his religion in the actual Jew. What is the worldly basis of Judaism? Practical necessity, selfishness. What is the worldly culture of the Jew? Commerce. What his

worldly God? Money. All right! The emancipation from commerce and from money, from the practical real Judaism would be the self-emancipation of our age.

An organization of society, which would make commerce impossible by abolishing its presuppositions would have made the existence of the Jew impossible. His religious consciousness would dissolve like a thin vapor in the real life atmosphere of society. On the other hand, if the Jew does recognize this his real nature, as worthless, and works for its annihilation, then he is working for the emancipation of man and turns against the highest practical expression of human self-estrangement.

We recognize therefore in Judaism a generally present anti-social element, which has been raised to its present peak by historical development, in which the Jews eagerly assisted, and now it has of necessity to dissolve itself. In its final meaning the emancipation of the Jews is the emancipation of humanity from Judaism...

Judaism has survived alongside Christianity not only as religious criticism of Christianity, but just as much because the practical Jewish spirit has survived within the Christian society and even reached its highest development there. The Jew who stands out as a specific member in civil society is only the specific phenomenon of Judaism within civil society. Out of its own body civil society creates continuously the Jew.

What was the real basis of the Jewish religion? Practical need, egotism. Jewish monotheism is therefore in reality the polytheism of the varied needs a polytheism which makes even the privy an object of divine ordinance. Practical need, egotism, is the principle of civil society and emerges in its-pure form as soon as civil society has given birth to the political state. The God of practical need and egotism is money.

Money is the jealous God of Israel before whom no other God may endure.

Money debases all gods of men and transforms them into commodities. Money is the common value of all things constituted for itself. So it robbed the whole universe, the world of men, of nature, of their specific values. Money is the essence of man's labor and existence, alienated from man, and this alien being rules him and he adores it.

The God of the Jews has become the God of the universe. The real God of the Jews is money. Their God is only an illusory Bill of Exchange. The view of nature which people acquire under the rule of money and private property is a real contempt, a debasement of nature, which does exist in the Jewish religion, but only in the imagination....

What the Jewish religion contains in the abstract is the contempt of science, of art, of history, of man as an end purpose in himself, all this is the conscious view, the virtue of the money man. The sexual relationship itself, the relation of husband and wife, becomes an object of business. The woman is sold to the highest bidder. The chimerical nationality of the Jew is the nationality of the merchant, of the man of property.

The Jewish Law, of a people without a land, is the religious caricature of morality and law, of the formal rites with which the world of property owners surrounds itself. Judaism could not develop further as a religion, it could not develop further in theory, because a perception of the world from the angle of practical needs is by nature narrow-minded and soon exhausted. The religion of practical needs could, by its nature, find its completion not in theory but in practice only, because practice is its truth.

Judaism could not create a New World; it could only draw the newly created worlds and world conditions into the sphere of its industrious activity, for practical need,

which reasons from egotism, remains passive. It does not expand by its own initiative but finds itself expanded in the progress of social conditions.

Judaism reaches its climax in the perfection of bourgeois society; but bourgeois society reached its perfect development in the Christian world only. Only under the rule of Christianity, which externalizes all national, natural, moral, and the theoretical aspects of man, could civil society separate itself completely from the life of the state, tear all ties to the human race and replace them by egotism and self-interest, dissolving the world of man into a world of atomistic individuals regarding each other with hostility.

Christianity arose out of Judaism and it has dissolved into Judaism again. The Christian was originally the Jew with a theory, the Jew is therefore the Christian become practical, and the practical Christian has become a Jew again. Christianity had overcome real Judaism in appearance only. It was too noble, too spiritual to remove the crudity of practical needs other than by lifting them into thin air..

The Christian egotism of salvation becomes in practice necessarily the personal egotism of the Jew, the longing for heaven becomes earthly desire, the wish for individual salvation becomes self-interest. We explain the tenacity of the Jew not by his religion, but by the human basis of his religion, the practical need, egotism.

Because in bourgeois society the real nature of the Jew has found universal realization, therefore that society cannot convince the Jew of the non-reality of his religion, which is nothing other than the ideal concept of practical need. Not only in the Pentateuch or Talmud, but in our present society we find the nature of the Jew, not in the abstract, but in a highly empirical being, not in the narrow-mindedness of the Jew but in the Jewish narrow-mindedness of society.

As soon as society will succeed in abolishing the empirical nature of Judaism, commerce and its presuppositions, the existence of the Jew will be impossible, because his consciousness will have lost its object, the subjective basis of Judaism, the practical need, will be humanized, the conflict of the individual-material existence with the existence of humanity as a species will have ceased to exist. The social emancipation of the Jew is the emancipation of society from Judaism.....”

In this passage, Marx created a myth about Jews. The religion of Jews, Judaism, is in fact a religion of selfishness, greed, and personal gain. Judaism, as Marx defines it, is the religion of all mankind and, consequently, the liberation of all men will only come with the rejection by Jews and all others of the corrupting religion of Judaism. Marx did not bother to substantiate his fantastic assertions, nonetheless, it is significant that an anti-Semitic tradition developed which blamed Jews for the evils of modern capitalistic society and even portrayed Jews as the creators and disseminators of capitalist doctrines.

By the end of the nineteenth century, racial thinking had gained respectability in both the Old and New Worlds. Racism drew from diverse intellectual and scientific currents of thought. At first, racists simply argued that human experience could be understood better using racial categories. Scientific circles hoped to unlock the mysteries of human endeavor by correlating race, physical appearance, psychological predisposition, and intellectual abilities. Later, racial characteristics were deemed permanent and unchangeable. In addition, racists arranged the races in a hierarchy ranging from the primitive to the advanced. And finally, the new findings of Charles Darwin concerning the “survival of the fittest” were applied to the survival and extinction

of human races. The fittest races alone could survive and only at the expense of inferior races.

Racism is not necessarily an anti-Semitic doctrine. In fact, some racists classified Jews as either Aryans, or Europeans, or simply as an advanced race. Matters changed, however, when Jews were judged an inferior and also dangerous race that posed a threat to the European stock. Such racist teachings were particularly pernicious because they permanently excluded Jews from participation as full members of the favored race. Jews were branded as outsiders by virtue of their distinct genetic make-up. And neither assimilation nor baptism could alter a Jew's characteristics.

European racists employed racist arguments to support their program to strip Jewish citizens of their legal equality. The following two selections, one by a German and the second by a Frenchman, provide a glimpse at the kinds of argumentation employed by racist anti-Semites.

Document 12 (Fritsch, Theodore, "Racist Decalogue", 1949, pp 48-49)

The Racists' Decalogue

'Ten German Commandments of Lawful Self-Defense'

I . Be proud of being a German and strive earnestly and steadily to practice the inherited virtues of our people, courage, faithfulness, and veracity, and to inspire and develop these virtues in thy children.

II. Thou shalt know that thou, together with all thy fellow Germans, regardless of faith or creed, hast a common implacable foe. His name is Jew.

III. Thou shalt keep thy blood pure. Consider it a crime to soil the noble Aryan breed of thy people by mingling it with the Jewish breed. For thou must know that Jewish blood is everlasting, putting the Jewish stamp on body and soul unto the farthest generations.

IV. Thou shalt be helpful to thy fellow German and further him in all matters not counter to the German conscience, the more so if he be pressed by the Jew. Thou shalt at once take into court any offense or crime committed by the Jew in deed, word, or letter, that comes to thy knowledge, lest the Jew abuse the laws of our country with impunity.

V. Thou shalt have no social intercourse with the Jew. Avoid all contact and community with the Jew and keep him away from thyself and thy family, especially thy daughters, lest they suffer injury of body and soul.

VI. Thou shalt have no business relations with the Jew. Never choose a Jew as a business partner, nor borrow nor buy from him, and keep your wife, too, from doing so. Thou shalt sell nothing to him, nor use him as an agent in thy transactions, that thou mayest remain free and not become slave unto the Jew nor help to increase his money, which is the power by which he enslaves our people.

VII. Thou shalt drive the Jew from thy own breast and take no example from Jewish tricks and Jewish wiles, for thou shalt never match the Jew in trickery but forfeit thy honor and earn the contempt of thy fellow Germans and the punishment of the courts.

VIII Thou shalt not entrust thy rights to a Jewish lawyer, nor thy body to a Jewish physician, nor thy children to a Jewish teacher, lest thy honor, body, and soul suffer harm.

IX. Thou shalt not lend ear nor give credence to the Jew. Keep away all Jewish writings from thy German home and hearth lest their lingering poison may unnerve and corrupt thyself and thy family.

X. Thou shalt use no violence against the Jews because it is unworthy of thee and against the law. But if a Jew attack thee, ward off his Semitic violence with German wrath....”*

Document 13 (McClelland, J.S., ed., "The French Right," 1970, pp. 163-177).

This selection from the writings of Edouard Drumont :

“....From the outset of this study, we must try to analyze this singular, vivacious and unique individual, the Jew. At first glance, the task seems to be easy. No other human type has such a strikingly distinctive physiognomy, or retained the characteristics of his first incarnation with greater authenticity. The difficulty is that our own preconceptions prevent us from understanding and describing the Jew truthfully; our own point of view is totally different from his.

The common man says the Jew is cowardly, but the lesson of eighteen centuries of persecution borne with incredible powers of endurance is that even if the Jew does not have the spirit of a fighter, the way he resists is courage indeed. And when certain rich men, who used to be held in high esteem, can be seen to work for a government which goes against all their beliefs, can we seriously consider as cowardly a people who have been prepared to suffer every indignity rather than renounce their faith?

The generic term Aryan comes from a Sanskrit word meaning noble, illustrious and high-minded, and is commonly applied to the superior branch of the white race, the Indo-

European family, which had its cradle in the vast plains of Iran. The Aryan race spread out across the world in successive waves of migration.

To quote from Littré, '... All the evidence points to the fact that the Romans were Aryans. The Latin they spoke is clear proof of this. It was a complete surprise when Latin and Greek were authoritatively shown to be related and were classed with Persian and Sanskrit as members of one and the same family...'

The Christians of Western Europe are the direct descendants of the Romans, and by virtue of this, they are seized of all the rights of their progenitors. But that is not all: when their credentials are examined in the light of linguistic science, then Christians are seen to be Aryans in their own right. The Italians are Latins, and as such are obviously Aryans. So too are the Celts of Gaul and Albion: Celtic is a dialect of a language spoken by many tribes, some of which dispersed to the far ends of the West. It was from one of these emigrant tribes that Germany took its language, and hence can be called Aryan like the others. The only doubtful case is that of Spain. Its people are Iberians who are not indebted to the Aryans either for their language or their race. However the government of Rome, by dint of long occupation and their superior civilization, obliged them to speak Latin, and, in spite of early divergences, it is no longer possible to separate Iberians from the Gauls and the Italians, who are all brothers by education

It can be seen thus that all the nations of Europe are very closely linked to the Aryan race, from which have sprung all the great civilizations. The Semitic race consists of diverse purities, the Aramaic, the Hebrews and the Arab, which seem to have come originally from the plains of Mesopotamia. It is easy to appreciate that Jews who are not distinguished by their costume are all the more effective because they are less visible. In

the civil service, in diplomacy, in the offices of conservative newspapers, even in the priest's cassock, they live unsuspected

The Jewish army thus disposes of three regiments: firstly, the true Jews, the notorious Jews as they are called in the Archives, who officially venerate Abraham and Jacob, and are satisfied with claiming the chance to make their fortune while remaining faithful to their God. Secondly, the Jews disguised as free-thinkers (like Gambetta, Dreyfus and Raynal) who conceal the fact that they are Jews, and persecute Christians in the name of the glorious principles of tolerance and the sacred rights of liberty. Thirdly, the conservative Jews who pretend to be Christians but whom the closest links unite with the first two classes, and who pass to their friends any secrets, which might be useful. In these circumstances the incredible success of the Jew, however improbable it may appear, and the unheard-of way he multiplies, are easily comprehensible.

The strength of the Jews lies in their solidarity. They all feel a common bond with one another, as is proclaimed in the Alliance Israelite whose emblem is two hands clasped together beneath a halo. This principle is strictly observed from one end of the universe to the other in a truly touching manner.

The two races are doomed to come into conflict, because of both their qualities and their shortcomings. The Semite is mercantile, covetous, scheming, subtle and cunning. The Aryan is enthusiastic, heroic, chivalrous, disinterested, frank and trusting to the point of naivete. The Semite is earth-bound with scarcely any concern for the life hereafter; the Aryan is a child of heaven who is constantly preoccupied by higher aspirations. One lives in the world of reality, the other in the world of the ideal.

The Semite is a businessman by instinct; he is a born trader, dealing in everything imaginable, seizing every opportunity to get the better of the next man. The Aryan on the other hand is a peasant, a poet, a monk and, above all, a soldier. On the battlefield he is really in his element, he happily affronts danger and braves death. The Semite has no creative ability, whereas the Aryan is an inventor. Not a single invention has been the work of a Semite. He exploits, organizes and produces whatever the creative Aryan has invented, and, needless to say, retains the profits for himself.

The Aryan is an adventurer, and discovered America. The Semite then had an admirable opportunity to leave Europe behind and escape persecution, and, in so doing, to show he was capable of doing something on his own, but he waited until all the pioneer exploration had been accomplished, until the land was under cultivation, before going off to get rich at the expense of others.

The Aryan or Indo-European race is the only one to uphold the principles of justice, to experience freedom and to value beauty....Ever since the dawn of history the Aryan has been at odds with the Semite.

Today the Semites believe their victory is certain. It is no longer the Carthaginian or the Saracen, who is in the vanguard, it is the Jew -he has replaced violence with cunning. Dangerous invasion has given way to silent, progressive and slow encroachment. The noisy armed hordes have been replaced by single individuals, gradually forming little groups, advancing sporadically, unobtrusively occupying all the jobs, from the lowest of all to the highest in the land. Instead of making a frontal assault, the Semites have attacked Europe from behind. They have outflanked it. In the country around Vilna, a

succession of exoduses were organized: Germany was occupied, the Vosges Mountains were crossed and France conquered.

No violence has been used, and I dwell on this point, but there has been a sort of gentle takeover, an insinuating process of hunting the indigenous people from their houses and jobs, of gently stripping them first of their property, then of their traditions and customs, and finally of their religion. I believe this last element will prove to be a stumbling-block.

To sum up, anything which takes man on to unfamiliar paths, anything which involves an effort to extend man's knowledge of this earthly sphere, is quite beyond the Semite, and above all, the Jew. He can live only at the common expense, within a society which he did not help to build. What is unfortunate for the Semite -and this crucial observation should be remembered in my memory -is that he always goes just a little bit too far for the Aryan....

The Semite, though shrewd and nimble-witted, is in fact of limited intelligence. He has no foresight, he cannot see beyond the end of his hooked nose, and is unable to grasp any of the subtleties which give life its meaning.

It is the Semite's faults which are responsible for the natural antipathy between him and the Aryan continuing over the centuries.....

The Jew is an inexorable universalist....I do not see how the Jews can be reproached for thinking in these terms. What does "country" mean? Land of one's fathers. The feeling of the mother country is engraved in the heart...Patriots cannot be improvised; it is in the blood and the bones. The Semite is perpetually nomadic; can he experience such durable impressions?..."

This selection from the writings of Edouard Drumont reveals a number of important characteristics of racist writers. First, note the pseudo-scientific approach Drumont takes. He consciously tries to appear learned. Second, his definition of Aryans is an encompassing one. It is one that many German racists rejected out of hand. Finally, Drumont depicts the Jews as a powerful and unified racial group that pose a serious threat to all Aryans. Unless they are challenged by a slumbering Europe, the Jews threaten to seize all channels of authority. They are, in his view, a race of conspirators who are actively subverting Europe. The war has already begun.

Document 14 (Bernstein, Herman. "The Truth About the "Protocols of Zion"1971 pp._302-307)

Drumont's portrait of the conspiratorial Jewish race for shadowed the depiction of Jews in the "The Protocol of the Elders of Zion". This concoction purported to present the minutes of a meeting conducted by Jewish leaders from many countries who were scheming to win world Jewish domination. The true authors of the Protocols were members of the Russian Tsar's secret police. They sought to use the Protocols to shift blame for the ills of Russian society upon Jewish conspirators and, thereby, defuse anti-Tsarist hostility. Anti-Semitism served as a convenient escape valve for the pent-up tensions within Russian society. Consequently, the government was more than eager to watch passively as anti-Semites launched pogroms against Jews rather than let out their anger on the Tsar. By concocting the Protocols in the last years of the nineteenth century, the government shifted from passively tolerating anti-Jewish attacks to actively abetting them.

Protocol No.3

"...To-day I may tell you that our goal is now only a few steps off in order to incite seekers after power to a misuse of power we have set all forces in opposition one to another, breaking up their liberal tendencies towards independence. To this end we have stirred up every form of enterprise, we have set up authority as a target for every ambition. Of States we have made gladiatorial arenas where a host of confused issues contend ...A little more, and disorders and bankruptcy will be universal....

All people are chained down to heavy toil by poverty more firmly than ever they were chained by slavery and serfdom; from these, one way and another, they might free themselves, these could be settled with, but from want they will never get away. We have included in the constitution such rights as to the masses appear fictitious and not actual rights. All these so-called "People's Rights" can exist only in idea, an idea that can never be realized in practical life. What is it to the proletariat laborer bowed double over his heavy toil, crushed by his lot in life, if talkers get the right to babble, if journalists get the right to scribble any nonsense side by side with good stuff, once the proletariat has no other profit out of the constitution save only those pitiful crumbs which we fling them from our table in return for their voting in favor of what we dictate, in favor of the men we place in power, the servants of our 'agentur'....

Republican rights for a poor man are no more than a bitter piece of irony, for the necessity he is under of toiling almost all day gives him no present use of them, but on the other hand robs him of all guarantee of regular and certain earnings by making him dependent on strikes by his comrades or lockouts by his masters.

The people under our guidance have annihilated the aristocracy; who were their one and only defense and foster-mother for the sake of their own advantage which is inseparably bound up with the well-being of the people. Nowadays; with the destruction of the aristocracy; the people have fallen into the grips of merciless money-grinding scoundrels who have laid a pitiless and cruel yoke upon the necks of the workers.

We appear on the scene as alleged saviors of the worker from this oppression when we propose to him to enter the ranks of our fighting forces -Socialists, Anarchists, Communists -to whom we always give support in accordance with an alleged brotherly rule (of the solidarity of all humanity) of our social masonry.

The aristocracy, which enjoyed by law the labor of the workers, was interested in seeing that the workers were well fed, healthy and strong. We are interested in just the opposite -in the diminution, the killing out of the goyim. Our power is in the chronic shortness of food and physical weakness of the worker because by all that this implies he is made the slave of our will, and he will not find in his own authorities either strength or energy to set against our will. Hunger creates the right of capital to rule the worker more surely than it was given to the aristocracy by the legal authority of kings. By want and the envy and hatred which it engenders we shall move the mobs and with their hands we shall wipe out all those who hinder us on our way.

When the hour strikes for our Sovereign Lord of all the World to be crowned it is these same hands which will sweep away everything that might be a hindrance thereto.

The goyim have lost the habit of thinking unless prompted by the suggestions of our specialists. Therefore they do not see the urgent necessity of what we, when our kingdom comes; shall adopt at once; namely this; that it is essential to teach in national schools one

simple, true piece of knowledge, the basis of all knowledge -the knowledge of the structure of human life, of social existence; which required division of labor; and, consequently, the division of men into classes and conditions. It is essential for all to know that owing to difference in the objects of human activity there cannot be any equality, that he who by any act of his compromises a whole class cannot be equally responsible before the law with him who affects no one but only his own honor....

In the present state of knowledge and the direction we have given to its development the people; blindly believing things in print -cherishes -thanks to prompting intended to mislead and to its own ignorance -a blind hatred towards all conditions which it considers above itself; for it has no understanding of the meaning of class and condition. This hatred will be still further magnified by the effects of an economic crisis, which will stop dealings on the exchanges and bring industry to a standstill. We shall create by all the secret subterranean methods open to us and with the aid of gold, which is all in our hands, a universal economic crisis whereby we shall throw upon the streets whole mobs of workers simultaneously in all the countries of Europe. These mobs will rush delightedly to shed the blood of those whom, in the simplicity of their ignorance, they have envied from their cradles, and whose property they will then be able to loot.

"Ours" they will not touch, because the moment of an attack will be known to us and we shall take measures to protect our own. At the present day we are, as an international force, invincible, because if attacked by some we are supported by other States. It is the bottomless rascality of the goyim peoples, who crawl on their bellies to force, but are merciless towards weakness, unsparing to faults and indulgent to crimes, unwilling to bear the contradictions of a free social system but patient unto martyrdom

under the violence of a bold despotism-it is those qualities which are aiding us to independence. From the premier dictators of the present day the goyim peoples suffer patiently and bear such abuses as for the least of them they would have beheaded twenty kings.

What is the explanation of this phenomenon, this curious inconsequence of the masses of the peoples in their attitude towards what would appear to be events of the same order? It is explained by the fact that these dictators whisper to the peoples through their agents that through these abuses they are inflicting injury on the States with the highest purpose -to secure the welfare of the peoples, the international brotherhood of them all, their solidarity and equality of rights. Naturally they do not tell the peoples that the unification must be accomplished only under our sovereign rule.

And thus the people condemn the upright and acquit the guilty, persuaded ever more and more that it can do whatsoever it wishes. Thanks to this state of things the people are destroying every kind of stability and creating disorders at every step. The word "freedom" brings out the communities of men to fight against every kind of force, against every kind of authority, even against God and the laws of nature. For this reason we, when we come into our kingdom, shall have to erase this word from the lexicon of life as implying a principle of brute force which turns mobs into bloodthirsty beasts...."

The Protocols portray the Jewish people as a snake that slithers its way around the globe, ever tightening its strangle hold on economies and governments. Wars, revolutions, anarchy, economic instability, and epidemics are tools employed by the Jewish conspirators. According to the Protocols, the plotters even create anti-Semitism to control the Jewish masses better.

The Protocols were widely disseminated in Europe and both North and South America during the three decades prior to Hitler's rise to power. European rulers were convinced by the Protocols that Jews were responsible for threats to their authority. In America, Henry Ford I personally paid for the circulation of this despicable work. Not even the exposure of the Protocols as a fraud by responsible journalists diminished the popularity of this work.

Document 15 (Hitler, Adolf." Mein Kampf.", 1943, pp135-145)

Nazi ideology drew heavily upon the new anti-Semitic motifs of the nineteenth century. Whereas pagan and Christian charges are present in Nazi anti-Semitism, modern, secular perceptions most shaped Nazi thought. In his work, Mein Kampf (My Battle), Hitler directly refers to Jewish conspiracies and race pollution as the foremost dangers confronting the German people.

There is much to record from Kampf of Hitler's irrational and ugly anti-Semitism. The following few excerpts encapsulate the arguments Hitler employed to justify his intense hatred of the Jews. As we read through these excerpts, we should try to isolate the different strands of anti-Semitic thought, try to draw conclusions as to the significance of medieval Christian motifs as compared to modern secular charges. After that we would have sufficient information to form our own opinions concerning the actual antecedents of Nazi anti- Semitic thought.

"....What had to be reckoned heavily against the Jews in my eyes was when I became acquainted with their activity in the press, art, literature and the theater. All the

unctuous reassurances helped little or nothing. It sufficed to look at a billboard, to study the names of the men behind the horrible trash they advertised, to make you hard for a long time to come. This was pestilence, spiritual pestilence, worse than the Black Death of olden times, and the people was being infected with it!

It goes without saying that the lower the intellectual level of one of these art manufacturers, the more unlimited his fertility will be, and the scoundrel ends up like a garbage separator, splashing his filth in the face of humanity. And bear in mind that there is no limit to their number; bear in mind that for one Goethe. Nature easily can foist on the world ten thousand of these scribblers who poison men's souls like germ-carriers of the worse sort, on their fellowmen.

It was terrible, but not to be overlooked, that precisely the Jew, in tremendous numbers, seemed chosen by Nature for this shameful calling. Is this why the Jews are called the "chosen people"? ...

The fact that nine tenths of all literary filth, artistic trash, and theatrical idiocy can be set to the account of a people, constituting hardly one hundredth of all the country's inhabitants, could simply not be talked away; it was the plain truth.

And I now began to examine my beloved 'world press' from this point of view. And the deeper I probed. the more the object of my former admiration shriveled. The style became more and more unbearable; I could not help rejecting the content as inwardly shallow and banal; the objectivity of exposition now seemed to me more akin to lies than honest truth; and the writers were - Jews....

When I recognized the Jew as the leader of the Social Democracy, the scales dropped from my eyes. A long soul struggle had reached its conclusion. Even in my daily

relations with my fellow workers, I observed the amazing adaptability with which they adopted different positions on the same question, sometimes within an interval of a few days, sometimes in only a few hours. It was hard for me to understand how people who, when spoken to alone possessed some sensible opinions, suddenly lost them as soon as they came under the influence of the masses. It was often enough to make one despair. When, after hours of argument, I was convinced that now at last I had broken the ice or cleared up some absurdity, and was beginning to rejoice at my success, on the next day to my disgust I had to begin all over again; it had all been in vain. Like an eternal pendulum their opinions seemed to swing back again and again to the old madness....

The Jewish doctrine of Marxism rejects the aristocratic principle of Nature and replaces the eternal privilege of power and strength by the mass of numbers and their dead weight. Thus it denies the value of personality in man, contests the significance of nationality and race, and thereby withdraws from humanity the premise of its existence and its culture. As a foundation of the universe, this doctrine would bring about the end of any order intellectually conceivable to man. And as, in this greatest of all recognizable organisms, the result of an application of such a law could only be chaos, on earth it could only be destruction for the inhabitants of this planet.

If, with the help of his Marxist creed, the Jew is victorious over the other peoples of the world, his crown will be the funeral wreath of humanity and this planet will, as it did thousands of years ago, move through the ether devoid of men. Eternal Nature inexorably avenges the infringement of her commands. Hence today I believe that I am acting in accordance with the will

of the Almighty Creator: by defending myself against the Jew, I am fighting for the the work of Lord.

* * *

For if the Jewish people's instinct of self-preservation is not smaller but larger that of other peoples, if his intellectual faculties can easily arouse the impression that they are equal to the intellectual gifts of other races, he lacks completely the most essential requirement for a cultured people, the idealistic attitude.

In the Jewish people the will to self-sacrifice does not go beyond the individual's naked instinct of self-preservation. Their apparently great sense of solidarity is based on the very primitive herd instinct that is seen in many other living creatures in this world. It is a noteworthy fact that the herd instinct leads to mutual support only as long as a common danger makes this seem useful or inevitable.

* * *

In judging the Jewish people's attitude on the question of human culture, the most essential characteristic we must always bear in mind is that there has never been a Jewish art and there is none today either; that above all the two queens of all the arts, architecture and music, owe nothing original to the Jews. What they do accomplish in the field of art is either patchwork or intellectual theft. Thus, the Jew lacks those qualities which distinguish the races that are creative and hence culturally blessed.

* * *

In order to carry on his existence as a parasite on other peoples, he is forced to deny his inner nature. The more intelligent the individual Jew is, the more he will succeed in this deception. Indeed, things can go so far that large parts of the host people

will end by seriously believing that the Jew is really a Frenchman or an Englishman, a German or an Italian, though of a special religious faith. Especially state authorities, which always seem animated by the historical fraction of wisdom, most easily fall a victim to this infinite deception.....

* * *

The Jewish religious doctrine consists primarily in prescriptions for keeping the blood of Jewry pure and for regulating the relation of Jews among themselves, but even more with the rest of the world; in other words, with non-Jews. But even here it is by no means ethical problems that are involved, but extremely modest economic ones.

Concerning the moral value of Jewish religious instruction, there are today and have been at alltimes rather exhaustive studies (not by Jews; the drivel of the Jews themselves on the subject is, of course, adapted to its purpose) which make this kind of religion seem positively monstrous according to Aryan conceptions. The best characterization is provided by the product of this religious education, the Jew himself. His life is only of this world and his spirit is inwardly as alien to true Christianity as his nature two thousand years previous was to the great founder of the new doctrine.

To what an extent the whole existence of this people is based on a continuous lie is shown incomparably by the Protocols of the Wise Men of Zion, so infinitely hated by the Jews. They are based on a forgery, the Frankfurter Zeitung moans and screams once every week: the best proof that they are authentic. What many Jews may do unconsciously is her consciously exposed."

PART FOUR

POLITICAL ANTI-SEMITISM

At the beginning of twentieth century, there were two strands of anti-Jewish thought in Germany, traditional and radical. The first was largely Christian in inspiration and rested its opposition to Jews essentially on their rejection of the religious faith of the majority; the second was violently anti-Christian in inspiration, pagan in its models for the ideal society, and racist in its definitions of Jews. This second blend of anti-Semitism proved much more dynamic, virulent, and uncompromising. Relatively the weaker of the two before 1914, radical anti-Semitism grew much stronger in Germany and Austria in the postwar period, eventually with disastrous consequences. This version became the main spring of the Nazis' anti-Jewish ideology.

Anti-Semitism was central because Hitler determined that it should be so. Opposition to the Jews became a leitmotif of the regime, whatever the priority assigned to it in a tactical sense, because for Hitler ideological questions mattered and were treated with desperate seriousness. Beyond this, neither the existence of anti-Jewish traditions in Germany, neither the commitments of Nazi party leaders, nor the beliefs of the extensive Nazi following in the German population required the murder of the Jews. Anti-Semitism in Germany may have been a necessary condition for the Holocaust, but it was not a sufficient one. In the end it was Hitler, and his own determination to realize his anti-Semitic fantasies, that made the difference.

Nazi commitment to the idea that the Jews must disappear was linked, in many ways, to their biological and aesthetic premises. The assumption was that the Jews were a race that by its very nature and essence destroyed all natural harmony and order. The Jews were also considered, a priori, to be a terminally diseased race. Indeed, Jews were linked to very notion of disease — especially to the ravages of syphilis, whose spread, so Hitler believed, they had deliberately encouraged. Degeneration, bastardization, and mongrelization of the whole Germanic race were the inevitable consequences.

What we have here is a kind of mad, perverted romanticism obsessed with the possibility of restoring a fictional “Aryan” race by destroying the prime source of its morbidity— the disease of “Jewishness.” For the Nazis, Jewishness was equated with everything that was modern in a negative sense — the supremacy of Mammon, the hegemony of critical intelligence and abstract reason. Intellectualism was Jewish —and by definition — was considered something emasculated, bad, and harmful. Distrust of the intellect was one of the fundamental premises of Nazism, though that did not stop the Nazis from cynically using intellectuals and academics ready to rally to their cause. While ranting against “Jewish intellectualism,” they loved to wrap themselves in the trappings of pseudo-science and classical German culture.

Nazis’ real attitude was well illustrated by the remark often attributed to Hermann Goering: “When I hear the word ‘culture,’ I reach for my revolver.” In fact, Goering did not invent this pearl — he stole it from the Nazi playwright, Hanns Johst, head of the Reich Chamber for Theatre. Not only intellect and reason were Jewish, so too were conscience, ethics, and morality.

UNIT 4

Central Topic: Political Anti-Semitism:

Aim: To study and understand how anti-Semitism was translated into political action.:

Motivation:

Ask the class: "Suppose the people, on the block on which you live, wanted a traffic light installed on one of the corners. How would they go about it? " After many responses, seek to direct the class to their right to petition the government, even the head of a governmental unit, such as the Mayor. Then say:" Let us see how anti-Semites in Germany tried to use political persuasion to get the government to institute anti-Semitic policies."

Content Emphasis:

1. Anti-Semitic Petition to the German Government 1880
1. Debate on Educational Policy, Relating to the Number of Jews in German Schools,
Conducted in the Prussian Diet 1890
3. Debate on Jewish values, Hitler's Battle against the Ten commandments.

General Questions for Discussion:

1. What attempts were made in the 1880's by anti-Semites in Germany to use the political process to get anti Semitic legislation enacted? On what basis did the Soviet government organize anti-Jewish legislation in the former Soviet Union?
2. Much of reason that the Nazi party and Communist parties were successful was due to the fact that they often lied to the people of Germany and the former Soviet Union.

When a government lies and deceives you, who is responsible for seeking out the truth?

2. Nazis made propaganda a major priority. What did anti- Jewish propaganda of the Nazis and of the Communists have in common? What differences do you notice?
3. Many Jewish people in Germany and in the former Soviet Union were in concentration camps during World War II. Do you think it was possible that the Nazis and the Communists alone were responsible for such a terrible crime?
4. Did Russian Jews have a choice during the years of the communist regime?
5. In Germany and in former Soviet Union almost all the synagogues were destroyed and the sacred books of Judaism were burned. Why did Hitler and Stalin choose to strike at buildings and books first?
6. Were Hitler and Stalin right to believe that none of other countries in the world cared about what happened to the Jews?
7. What dangers existed in the tendency of German educational authorities to seek to limit the number of Jewish students in the gymnasiums and universities of Germany and what limitation of the number of Jewish students did exist at the former Soviet Union?
8. Higher education and professional training did not guarantee that people rejected anti- Semitism as atavism. Why so many people with high education in Germany and in the former Soviet Union so easily went along with anti-Semitic propaganda against Jews?

Activities:

1. Conduct a classroom discussion on the statement:

"Enough already! It's time to forgive and forget! You are wallowing in the past. It is over! Most people today-including Germans- were born years after the Holocaust. So why this course? You should focus on present."

2. Conduct a classroom discussion on the effectiveness of "petitions" to governmental authorities to achieve certain goals. Using document 16, have the class evaluate the efficacy of petitions in the German Empire. Questions to ask: " Why did the anti-Semites resort to this type of public political action in Germany and in the former Soviet Union."

3. Document 17 gives the student a review of arguments concerning what to do about the growing number of Jewish students in German secular schools. This discussion should be broadened to include the political techniques used by the Nazis and Communists to exclude Jews from educational institutions, professions, etc.

4. Encourage students to write answers in personal journals for summary questions:

- The Holocaust happened decades ago. Why are we so concern with ancient history?
- What does the word "Holocaust" mean to you? Why do you think people are using this word?
- How would you apply the information from this unit to understanding of reasons for existence of political anti- Semitism in the former Soviet Union?
- According your experience, what were other restrictions against Jews at the former Soviet Union?

- What was the difference between political anti-Semitism in Nazis' Germany and in the former Soviet Union? What examples of political anti-Semitism can give students from their lives in the former Soviet Union?
- What conclusions can you draw from manifestation of the political anti-Semitism in the former Soviet Union? What was your personal connection with political anti-Semitism in the former Soviet Union?
- From what you have read in this unit, can you give some reasons of manifestation of political anti-Semitism in the former Soviet Union?
- How does this material influence your thinking about similarity of political anti-Semitism in Germany and in the former Soviet Union?

Questions for Inquiry and Discussion: Based on specific documents

Document 16

1. Why is the Jew portrayed as "the master" in this document? Is it intended ironically? It seems to be an exaggeration? Why is it presented?
2. Why do anti-Semites, even today, claim that Jews control the press and all the positions in financial institutions that impart power and influence to them?
3. What reasons does the author of this document give for wishing to exclude Jews from the professions of education and law? What does he fear? Are his fears in any way justified? How would you answer him?

Document 17

1. What are the main points of Adolf Stoecker's arguments?

2. How did Rickert respond to Stoecker's arguments? If you were in Rickert's place, would you have used the same arguments? If not, what arguments would you have used?
3. Does Stoecker ever mention the real reason for his proposed legislation? What do you think his reason was?
4. In your view, did the Diet accept or reject Stoecker's proposals? What do you think? Were the Prussians happy to have the Jews in their schools? If yes, what were their reasons? How did von Gossler resolve the issue between Stoecker and Rickert? Do you think he handled it well?
5. The suggestion was made in the discussion to encourage the establishment of Jewish Schools contained elements of Christian observance and belief. If you were presented at this debate, would you have favored such a resolution? Why or why not?
6. What do you think the Nazis learned from other anti-Semitic political parties in Germany? In what ways did they improve techniques?
7. What enabled the Nazis to succeed where other parties failed?

Document 18

1. What are the main points of Hitler's arguments against the Ten commandments?
2. How did Goebbels respond to Hitler's arguments?
3. The suggestion was made in the discussion that it is merely a question of Christianity and Judaism. Against what they were going to fight?
4. What do you think the Nazis learned from other anti-Semitic political parties in Germany? In what ways did they improve techniques?
5. What enabled the Nazis to succeed where other parties failed?

6. What were the reasons for Hitler's fight for "the free, wonderful instincts".

There would have been no the Final Solution had the Nazis confined their anti-Semitism to ideological attacks upon Jews. But Hitler and his followers also translated their anti-Semitic ideology into anti-Jewish actions. They succeeded in revoking Jewish Emancipation by altering the policies of Germany's administration, legislature, and judiciary. In this regard too, they drew upon a pre-Nazi form of anti-Semitism, political anti-Semitism, a movement that worked to introduce an anti-Semitic program into the political arena.

Document 16 (Davidowicz, Lucy., "A Holocaust Reader. Inc.", 1976, pp 28-30.))

Political anti-Semitism emerged with particular strength in the German and Austrian Empires during the last quarter of the nineteenth century. Around the year 1880, anti-Semites in Germany circulated a petition calling upon the government to limit Jewish rights. "The Anti-Semitic Petition" was signed by a quarter of a million Germans during the years 1880-1881 (note that it concluded with a very specific program to deal with the Jewish Question).

'Anti-Semites' Petition', 1880

Your Most Serene Princely Highness,

Most August Reich Chancellor and Prime Minister:

In all regions of Germany the conviction has prevailed that the rank growth of the Jewish element bears within it the most serious dangers to our nationhood. Wherever Christian and Jew enter into social relations, we see the Jew as master, the indigenous

Christian population in a subservient position. The Jew takes part only to a negligible extent in the heavy labor of the great mass of our nation; in fields and workshops, in mines or on constructions, in swamps and canals everywhere only the calloused hand of the Christian is active. But the fruits of his labor are reaped mainly by the Jew. By far the largest part of the capital which national labor produces is concentrated in Jewish hands: along with movable capital, Jewish immovable property increases. Not only do the proudest palaces of our large cities belong to Jewish masters whose fathers and grandfathers, huckstering and peddling, crossed the frontiers into our fatherland, but rural holdings too, that most significant preservative basis of our political structure, fall more and more into the hands of the Jews.

In view of these conditions and of the massive penetration of Semitic elements into all positions which impart power and influence, it certainly does not appear unjustified from either the ethical or the national point of view to ask: What future awaits our fatherland if the Semitic element remains in a position for another generation to make such conquests on our native soil as have been made last two decades? If the concept of a fatherland is not to be stripped of its ideal meaning: if the concept that it was our fathers who wrested this soil from the wilderness, who fertilized it in a thousand battles with their blood, is not to be lost to our Volk ("people," "nation," in was imbued with near mystical meaning by German nationalists as an innate quality embodying) the German "racial" spirit and soul; if the intimate relationship of German custom and German morality with the Christian world view and Christian tradition is to be preserved - then a foreign stock, that has been accorded visitors' and resident rights by our humane

legislation, but whose feeling and thinking is further from us than is that of any people of the whole Aryan world, must never be permitted to rise to dominance on German soil.

The danger to our nationhood is naturally bound to increase to the degree that the Jews succeed not only in atrophying the national and religious consciousness of our nation through the press, but also in attaining public offices whose incumbents are obliged to guard the ideal values of our nation. We are mindful particularly of the professional positions of teachers and judges; until recently both were inaccessible to Jews and both must again be closed to them if the Volk's concept of authority and its feeling for law and for the fatherland are not to be shaken. Even now the Germanic ideal of personal honor, manly fidelity, genuine piety is starting to be displaced to make room for a cosmopolitan pseudo-ideal.

If our Volk is not to be surrendered to economic slavery under the pressure of Jewish money power, to national decay under the influence of a materialistic world view advocated chiefly by Jewry, then measures that will call a halt to the rank growth of Jewry are indisputably required. Nothing could be farther from our intent than a wish to bring about any renewed oppression of the Jewish people; what we strive for is solely the emancipation of the German Volk from a forum of alien domination which it cannot endure for any length of time. Danger is at hand. We therefore permit ourselves to approach Your Highness with the respectful request:

That Your Highness exert his powerful influence in Prussia and Germany to the end that:

- the immigration of foreign Jews, if not entirely prevented, at least be restricted;
- the Jews be excluded from all governmental (authoritative) positions and that their employment in the administration of justice -particularly as judges sitting alone -

undergo an appropriate limitation;

- the Christian character of the common school, even when attended by Jewish pupils, be strictly maintained and that only Christian teachers be admitted to it; and that in all other schools Jewish teachers may be appointed, but only in specially motivated, exceptional cases;
- resumption of official statistics on the Jewish population be ordered.....”

Document 17 (Massing, Paul, "Rehearsal and Destruction", 1949, pp 188-194)

During the same period, the late 1870's and 1880's, several political parties were formed in Germany and Austria with explicitly anti-Semitic platforms. In fact, Wilhelm Marr coined the term "anti-Semitism" during this period in order to characterize the new political program of Jew-haters. In some cases, anti-Semites from various countries gathered at international conferences designed to coordinate international campaigns against Jews. All of these groups shared the common goal of enlisting governmental institutions in their efforts to strip Jews of their legal equality.

Especially during the 1890's these anti-Semitic groups scored a number of political victories. Three anti-Semitic political parties in Germany won seats in the Reichstag (the Parliament) and thereby gained public platforms to air their discriminatory proposals. For a brief period, these parties even enlisted the support of Germany's largest party, the Conservative Party. In Austria, a leading anti-Semite, Karl Lueger, was elected Mayor of Vienna and was permitted to run the affairs of that metropolis despite the opposition of

the Austro-Hungarian Emperor. While anti-Semites never garnered more than a small minority of votes in national elections, they succeeded in drawing public attention to their cause by their repeated anti-Jewish diatribes in the German and Austrian parliaments.

The following debate in the German Reichstag illustrates the ability of anti-Semites to press for restrictions on Jews and cause a sensation in the highest echelons of government. Adolf Stoecker, a court chaplain, headed the anti-Semitic Christian-Social Worker's Party. Note his proposals to impose a quota on Jewish students in academic high schools and his concern about "unrestricted legal practice" by Jews.

"...Excerpts From Debate On The Jewish Question

In The Prussian Diet

March 21 and 22, 1890

A discussion on education generally and the value of classical education and the Gymnasium in particular preceded the debate of March 20 during which Stoecker took the floor first to defend classical education and the true spirit of learning. Antiquity, he argued, was the basis of the unique German Bildung (culture) and, together with Christianity, it will remain so. He then went on to praise the German school system, criticizing it only for overloading the student with academic knowledge..

"...I wanted to say a word about the disproportionate Jewish element in some secondary schools. We consider it our political duty to draw attention to the fact that certain aspects of our secondary school system are marked by intolerable abuses, which hamper the thorough moral and religious character training so necessary in our schools.

I want to begin by reading a few figures to you, otherwise you may not realize how great is the harm that has been already done. Naturally I am not referring to conditions throughout the country but only to those prevailing in certain regions and cities, mainly Berlin, Breslau and Upper Silesia, and Frankfurt am Main.

I shall deal with Berlin in detail. In 1887, according to the latest statistical yearbook, there were in all the Gymnasiums of the capital, state as well as municipal, 1,898 Jewish, 6,904 Protestant, 278 Catholic, and 26 nondenominational students..

(Stoecker then quoted more detailed statistics to support the contention that there was an excess of Jewish students in the state-run (public) schools. On the basis of this information, he made the following recommendations)

In the Gipsstrasse, for instance, another sector overcrowded with Jews, there is an elementary school which as long as three years ago had 131 Jewish boys and another with 151 Jewish girls. Here the solution should be simple. If in two public schools which are so close together there are 131 Jewish boys and 151 Jewish girls, a Jewish elementary school should be organized, under the constitution and the legal provisions ... a solution quite difficult. But it should be possible if we approach the problem with the impartiality and clear mind required by the danger. In Frankfurt am Main, Jewish high schools have existed for a long time; they were established before the Prussian time. There our Israelitic fellow citizens established their own high schools, from a sound and sensible awareness of the state of affairs. If Jews could do that for their own purposes, why should we not have the courage to do the same for them and for ourselves at the same time?

Such proposals are by no means unconstitutional. The Jews will continue to enjoy equal rights; they can attend Christian schools just as Christians can go to their schools.

There exists full equality of rights. But that Christian schools in the German capital, the main scene of the intellectual struggles that must secure our future, should admit such a percentage of elements which preclude a Christian National education -that is certainly not equality of rights. I should rather call it preferential treatment. And that our Jewish fellow citizens have no right to claim....

I know how difficult it is to pick the facts, gentlemen: You cannot bear the idea that your children sit beside Jewish children in the high schools (cries of 'That is not the point:'). No? What else then is the purpose of the speech? After all, that was its only purpose....

It is amazing to see two souls dwelling within a single breast. Gentlemen, as a rule you are not at all so terribly opposed to Jewish capital. When a member of the Junker party is to be taken care of, or a splendid career is to be prepared for him with the help of Jewish capital, then the Jews are good enough, then they are exalted, introduced into society, fussed over. And when certain Jewish bankers give money for political purposes, which serve your interests, then the Jew is a fine fellow. For the rest, you don't wish to have anything to do with him, and even want to prevent his children from sitting on the same school bench as your children.

I do not think such conditions are unbearable: On the contrary, they are a rather gratifying indication of the urge for education that inspires our Jewish fellow citizens. What gives you the right to try to force the Jews into special Jewish schools? Is that perhaps constitutional and lawful?.. I say no: You don't have any legal basis for satisfying your desire, and I wonder whether the Herr Kultusminister will agree with you that these ideas of which are clearly those of the Conservative Party, can be adopted.

Gentlemen, you will not succeed in separating the Jewish spirit, in so far as it is German, from the national spirit. On the pages of German history there are inscribed many great deeds, mainly in the domain of the intellect, accomplished by our Jewish fellow citizens....

We are talking about a great deal about the moral spirit of Christianity.

Well if the moral spirit of Christianity consists in acting in so unkind, unjust, and reprehensible a manner against the children of our Jewish fellow citizens then the Prussian people will certainly not embrace it. They will turn away from narrow-minded bigotry

In view of the fact that the questions that have been raised here are of considerable importance I should like to point out that, according to a statistical survey of 1885-86, there were 72 per cent Protestants, 17.6 per cent Catholics, and 9.7 per cent Jews in the student body of the high schools -that is, the number of Jews amounted to more than half the number of Catholics (cries of 'Hear, hear!'). A statistical survey for the Prussian universities in 1886-87 revealed approximately the same percentages almost 70 per cent Protestants, a little over 20 per cent Catholics, and about 9 ½ per cent Jews.

If one compares this figure with the population of the Prussian State, it will be seen that the male population of Prussia consists of 64 ½ per cent Protestants, a little over 34 per cent Catholics, and only about 1.29 per cent Jews.

Well, gentlemen, that is a fact! I am not drawing any conclusions from it but it certainly is a rather relevant fact that we have in Prussia about 1.29 per cent male Jews, while we have 9.58 per cent Jews at the universities.

The reasons given by the author of this statistical survey are rather weighty. They may be described as a greater native ability- one gentleman spoke in that sense here today -a greater desire for education, large financial means but what surprised me greatly when I was studying these figures was the great influence of the place of residence. Eighty-two per cent of all Jews live in cities, while only 40 per cent of the Protestants and 31 per cent of the Catholics live in cities One gains 'the impression that the Gentile creeds supply the large masses of workers, homesteaders, and farm laborers, while a large part of our Jewish fellow citizens do not care to settle in the country but prefer to live in cities. That is the reason for the disproportionate increase of the Jewish element in our high schools and universities. Gentlemen, I really do not know what conclusions you wish me to draw from that fact. The question in itself is quite important, it is important to make clear how the denominations are distributed within a state it is quite an important fact that a sector of the population which represents only about 1 per cent of the total population, supplies about 10 per cent of the educated classes...."

In the decade before World War I, anti-Semitic political parties failed to shape legislation concerning Jews and, in fact, suffered declining voter support. These parties were significant, however, for a number of reasons: First, they provided a legitimate forum for anti-Semitic crack-pots to vent their hatred within the political system. Second, they prepared the public so that when other parties were formed in the post World War era, there was no public revulsion at the vulgarity of anti-Semitic politicians. And third, they served as models for later anti-Semites who could learn from their errors and failings.

The Nazi Party was one of several post-War parties that borrowed heavily from the tradition of political anti-Semitism established during the late nineteenth century. Hitler openly acknowledged his debt to earlier politicians and consciously strove to learn from their errors. Unfortunately he succeeded where they had failed. He managed to mold the National Socialist German Worker's Party into a powerful and popular political party. And once in power, Hitler fulfilled the dream of all earlier political anti-Semites: he enacted a comprehensive anti-Semitic political program.

Document 18 (Rauschning, Herman, 'Holocaust in History', 1974, pp. 167-168)

"...At an intimate gathering in Berlin shortly after the National Socialists' rise to power, I heard Hitler reveal himself on the most important profound problem of our great crisis: the ethical foundation of life. What I heard proved deeply upsetting. For the first time the true face of this immense revolution of destruction unfolded itself to me.

The call "back to nature" resounds through all the great crisis of human history. To shed the burdens of civilization has been man's continuous endeavor during great transmutations. However, what the leader of the National Socialist movement sought civilization had sprung. The great development was to be hurled overboard. His was no mere struggle to uproot outmoded forms in our civilization. His was a murderous assault on every form of higher human culture.

I wrote down the conversation as well and faithfully as my memory allowed. The horrible destruction which now shakes the world makes clear to each of us today that the demoniac forces of disruption are more than mere expressions of the National

Socialism' and imperialist's thirst for power. Only today is it becoming comprehensive. It concerns all of us, Christians, Jews, and freethinking humanists alike. It deals with the deliberately planned battle against the dignified, immortal foundation of human society; the message from Mount Sinai. Let us name it clearly and simply: Hitler's Battle against the Ten commandments:

'...The conversation was carried on in low voices. Suddenly I heard Hitler scream in his well-known manner. He was standing in front of his desk, leafing through a scrapbook with newspaper clippings about him from the time of his struggle for power. "No," Hitler yelled at Goebbels and Streicher, who were standing before him. "I am not interested. Whether Germans, or Christians, or Roman Catholics, or God knows what kinds of Protestants sneak, I am not interested."

"Give them an inch and they'll take a yard," Goebbels agreed. "The enthusiasm of those German Christians for our movement is a big a lie as anything that has come from Protestant quarters. By misusing us for their miserable 'Away from Rome' movement, they consider themselves particularly smart." "But don't you think we ought to support the Germans religious movement of Professor Hauer and others?" Julius Streicher asked. "All this cramped," Hitler replied contemptuously. "It is false and deceitful and without strength. Couldn't one cut the German churches loose from their connection with the Jewish Old Testament?" "Marcion already tried to separate Christianity from Judaism," Goebbels interjected, "It never worked. It couldn't possibly work."

"Historically speaking, the Christian religion is nothing but a Jewish sect. It has always been and it will always remain just that, as long as it will exist," Hitler went on.

"We don't fight only the Christian circles, we fight against Christian ideas. They constitute the real poison in our blood," Streicher said.

"That's right. After the destruction of Judaism, the extinction of Christian slaves morals must follow logically." Hitler began to pace up and down his room. "I shall know the moment when to confront , for the sake of the German people and the world, Their Asiatic slave morals with our picture of the free man, the godlike man."

"There is no difference between freemasonry and Christianity," Streicher exclaimed.

"Both are the instruments of secret Jewish world domination"

"There is much more behind this," Hitler began fanatically. "It is not merely a question of Christianity and Judaism. We are fighting against the most ancient cure that humanity has brought upon itself. We are fighting against the perversion of our soundest instincts. Ah, The god of the deserts, that crazed, stupid, vengeful Asiatic despot with his powers to make laws! That slave- keeper's whip! That devilish. 'Thou shalt, thou shalt!' And that stupid Mount Sinai! That poison with which both Jews and Christians have spoiled and soiled the free, wonderful instincts of man and lowered them to level of dog-like fright."

"The youth is on our side," Geobbels exclaimed triumphantly. "The youth of the whole world is no more interested in those old ideologies."

"The time for false considerations has ended. This is true. We no longer need to be considerate," Hitler went on. "Whatever is against nature is against life itself. That's why nations die out. They kill themselves under the curse of that 'Thou shalt' and 'Thou shalt not.'"

"Honor thy father and thy mother? No!" Geobbels interrupted. "Every boy revolts, and hates his father, and must do so to start his own life. It's an immortal law of nature."

"Thou shalt not steal? Wrong!" Hitler's voice was loud in the small room. "All life is theft."

"Thou shalt not desire thy neighbors this and that. . . . Thou shalt not commit adultery . . . Thou shalt, thou shalt not . . . what not." Goebbels laughed derisively.

"I am the Lord thy God! Who? That Asiatic tyrant? No! The day will come when I shall hold up against these commandments the tables of a new law. And history will recognize our movement as the great battle for humanity's liberation from the curse of Mount Sinai, From the dark stammering of nomads who could no more trust their own sound instincts, who could understand the divine only in the form of a tyrant who orders one to do the very things one doesn't like. This is what we are fighting against: the masochistic spirit of self-torment, the curse of so-called morals, idolized to protect the weak from the strong in the face of the immortal law of battle, the great law of divine nature. Against the so-called ten commandments, against them we are fighting....."

Hitler's "success" as apolitical anti-Semite requires us to acknowledge that the Nazis outdid their predecessors. While the Nazis inherited a rich legacy from the past, they also innovated new approaches to the Jewish Problem. Hitler's genius, if we can call it that, lay not in original thought, but in skillful promotion. He knew how to exploit opportunities and rally the masses through the clever use of propaganda. By constantly repeating the "Big Lie," Hitler promoted his anti-Semitic ideology. He translated the ranting of earlier anti-Semites into simple phrases that caught the public's attention.

In time, he convinced enough of his followers that the mass murder of Jews was a historical necessity which mankind would regard as a heroic act. And in that regard, Hitler's anti-Semitism was unprecedented.

PART FIVE

THE FINAL SOLUTION

“.. Nazism had a profoundly theological dimension; one should not be distracted from that truth by the fact that it was the theology of the devil. The Fuhrer was at once the Messiah and the god of the movement, the source of the standard of good and evil. Hitler's dream of stopping at nothing to realize perfection reflected a yearning for human absolutes. The dream could not be realized without totally eliminating the Jewish people, who represent the presence of a God who is not controllable. As Hitler complained, the Jews were a source of conscience and judgment that he felt was restrictive and repressive of the natural pagan man. Jewish existence was a statement of “not yet” to all messianic pretensions. As long as one Jew remains alive, there can be no triumph, no monopoly, for anyone's absolute claims. The Jews had to be totally annihilated; their witness must not live on. ..” (Jules, Isaac, 1964, p 45)

The Holocaust, the annihilation of Jews because they were Jews, brought to an end the creative religious and secular life of a Jewish community that had planted its roots upon European soil some two thousand years before. The Nazis murdered between 5 million and 6 million Jews during the Holocaust, two-thirds of European Jewry and about one-third of the entire Jewish people.

".. For the proportion of European Jews killed during the Second World War, with roughly one of every three civilian deaths in Europe being that of a Jew, was undoubtedly greater than that of any other people, because of the Nazis' policy toward them. Unlike the case with any other group and unlike the massacres before or since, every single one of the millions of targeted Jews was to be murdered. Eradication was to be total. In principle, no Jew was to escape. In this respect, the fate of the Jews was unique...."(Jules, Isaac, 1964, p 45)

Consistent with the Nazis' biological racism, each and every Jew was a threat, including the old, the ill, women, children, and even tiny infants. No Jewish community could be left in peace—at least, for long. The Holocaust was more than an attack on the Jewish people, more than a decision to kill every last Jew in the world for the crime of being. Nazi mass murder was a systematic assault on the values that the Jewish people and the Jewish way represent.

"..The most total assault of death began on the people who teach that life will triumph. The process was death for death's sake, death defying the rational needs of wartime productivity, of economic profit, of military strategic priorities. Starvation, disease, terror, deportation, airless crouching boxes, chemical poisoning, medical experiments, freezing, burning, beating, whipping, burial alive, bayoneting, smashing heads, shooting squads, gassing—the kingdom of night, the triumph of death..."

(Labovitz, Annette ., 1983 p 67)

It is one thing to murder millions of people in killing camps; it is another thing to number them, degrade them, turn them into "Mussulmen", that is, an anonymous mass of non-man who march and labor in silence already to empty to really suffer. It is one thing to gas people; it is another thing to burn the body and use the ashes to strew the roads for fraction in winter, for fertilizer, for soap.

At this point, anti-theological statement was made. A human being—or, at least, a Jewish human being—is not an image of God but a thing; not free but owned; not unique but numbered. A Jewish life belongs to Germans to be used up and then converted into usable end

“...At the Wannsee Conference in January 1942, intended to set in motion the Final Solution, the minutes noted 11 million European Jews. Nazi policy was shifted from emigration to evacuation (murder), and the problems of how to proceed were discussed. So vital was this campaign that the Nazis even importuned their allies and client states to turn over Jews to be murdered.

The first step was the segregation of the Jews. Jewish sections of cities with sizable Jewish proportions, mostly located in Eastern Europe, were turned into walled ghettos reminiscent of the Middle Ages. They were herded into confined prescribed areas with impossible living conditions in preparation for the total solution.

The next step, 'Resettlement for work in the East', was now the lie the Nazis used to lure the Jews of Europe to their fate. Undertaken with the utmost secrecy, the deportations relied on deceit and terror at every

step along the way. Jewish families were made to believe that this 'resettlement' would mean a better life. They were even allowed to take along some of their personal belongings. Really, this was the transportation to the death camps. The camps were deliberately made as horrid as possible, with a regime designed to break the spirit of the prisoners while exploiting their physical labor. Most prisoners could not stand it. Some hastened their end by throwing themselves against electrified fences. Others simply died spiritually and emotionally, becoming the 'walking dead'". (Simmel, Ernst., 1978,p 345)

Later, the Nazis began to make their plans for destruction of the European Jews - the "final solution" to the Jewish problem, as they referred to it. Hitler's dream of a "racially health" was given top priority. Shooting squads were used to kill more than 1.5 million Jews. Their special task was to follow the army and to kill all Jewish people they found behind the lines. Then this method was deemed too costly, too slow, and too problematic. The search for cheaper, swifter methods of killing led to use of gas "Ziklon B"(an insecticide) in gas chambers.

"Ziklon B" causes death with damage to the centers of respiration, accompanied by feelings of fear, dizziness, and vomiting. The project was extended to the concentration camps on a large scale. In 1944, the amount of gas used in each chamber load was halved. This cut the price of killing in half - to less than one-half cent per person - but doubled the time of agonizing death.

It has been estimated that more than two million Jews were gassed while tens of thousands more worked to death in its slave labor camps. Train convoys from all over

Europe, packed with Jewish men, women, children converged daily on death camps. To handle the increased traffic, gas chambers were built each with adjacent crematories. The Nazis lengthened the railroad tracks to allow the train convoys to bring their cargo right up to the gas chambers.

It was the industrialization of mass murder and involvement of all levels of German society in obsessive war to rid the world of Jews that has had no precedent. A whole nation was conditioned and mobilized to give the war against the Jews first priority. An apparatus of terror was perfected in Germany and saturated the continent of Europe, with the single purpose of hounding and killing Jews.

As the attack developed, Jewish rabbis, scholars, and teachers were special targets, mercilessly hunted down. Thirty percent of world Jewry alive in 1939 was dead by 1945; eighty percent of the rabbis and full-time students of Talmud were gone by then. Jewish holy days were violated with specially scheduled roundups. Public prayer was prohibited. Keeping the Sabbath became impossible because forced labor was required on that day. Kosher slaughter was banned. Education was forbidden; newspapers were closed; libraries were confiscated.

“...never since the dawn of history had the world witnessed a campaign of extermination. This was not an explosion of religious fanaticism; not a wave of pogroms, the work of incited mobs running amok or led by a ringleader; not the riots of soldiers gone wild or drunk with victory and vine; not the fear-wrought psychosis of revolution or civil war that rises and subsides like a whirlwind. It was none of this.

An entire nation was handed over by a “legitimate” government

to murders organized by authorities and trained to hunt and kill, with one single provision, that every Jew, an entire nation be murdered-men and women, old and young, healthy and sick, everyone, without any chance of even one of those condemned of extermination escaping his fate....

The Holocaust visited on the Jews is different from all these earlier massacres in its conscious and explicit planning, in its systematic execution, in the absence of any emotional element in the remorselessly applied decision to exterminate everyone, in the exclusion of any possibility that someone, when his turn came to be liquidated, might escape his fate by surrendering, by joining the victors and collaborating with them by converting to the victor's faith, or by selling himself into slavery in order to save his life..”

(Talmun, Jacob L,1978, p. 359)

Document 19 (Davidovicz Lucy, “A Holocaust Reader”, 1978, pp 132-133)

In October 4, 1943, Heinrich Himmler, head of the Nazis SS, spoke an audience of his lieutenant before generals. This is what he said about the Final solution:

“....I also want to make reference before you here, in complete frankness, to a really grave matter. Among ourselves, this once, it shall be uttered quite frankly; but in public we will never speak of it. Just as we did not hesitate on June 30,1934, to do our duty as ordered, to stand up against the wall comrades who had transgressed, and shoot them, so we have never talked about this and never will. It was the tact which I am glad to say is a matter of course to us that made us never discuss it among ourselves, never talk about it.

Each of us shuddered, and yet each one knew that he would do it again if it were ordered and if it were necessary.

I referring to the evacuation of the Jews, the annihilation of the Jewish people. This is one of those things that are easily said. "The Jewish people are going to be annihilated," says every party member. "Sure, it is in our program, elimination of the Jews, annihilation- we will take care of it". And then they all come trudging. 80 million worthies Germans and each one have his one decent Jew. Sure, the others are swine, but this one is an A-I Jew. Of all those who talk this way, not one has seen it happen, not one has been through it. Most of you must know what it means to see a hundred corpses lie side by side, or five hundred, or a thousand.

To have stuck this out and – excepting cases of human weakness- to have kept our integrity that is what has made us hard. In our history, this is an unwritten and never –to-be –written page of glory"

In a stunning reversal of the way " integrity" and "glory" are normally used, Himmler claimed that the Nazi slaughter of Jews was the right thing to do. Those Germans who claimed to know "a decent Jew", a Jew whose life was worth saving, were stigmatized as weak and lacking in "integrity".

But those who overcame such feeling of pity, those, who "stuck it out" and actively participated in mass murder, were portrayed as actors in a glorious episode of German history. The kind of thinking that employed here is referred to as a "transformation of values". What is normally considered worth doing and ethical is transformed into worthless and unethical behavior. And what in the past leaders would have denounced as immoral is suddenly glorified.

Questions for discussion:

1. Why did Himmler portray Nazis as actors in a glorious episode of German history?

Why did Stalin portray communists as creators of a new kind of a society?

2. What in the past leaders would have denounced as immoral was suddenly glorified?

What was glorified in the former Soviet Union by the government?

3. How does one explain this 'transformation of values'? What similarities can you find in your life's experience in the former Soviet Union?

4. How does the systematic destruction of human lives suddenly become a positive, glorious activity in Germany and in the former Soviet Union?

5. How did anti-Semitic traditions evolve in 'transformation of values' in Germany and in the former Soviet Union?

CONCLUSION

The Holocaust can not analyze solely through destruction. Such an exclusive focus on defeat ignores the revelations of strength, human greatness, and even messianic affirmation in the Holocaust. When the Jewish people originally accepted the covenant with God, they had no way of knowing what the cost might be.

What then happened to the covenant between Jewish people and God? The Jews of the Holocaust had every right to reject the covenant. Instead, countless assimilated Jews, seeing that modernity's messianic claim was premature and that the Jewish witness of "not yet" was still needed, have turned around and become more Jewish.

If the covenant was not over, then what did the Holocaust reveal about the nature of the covenant? One can try to learn from the model of the Rabbis. The message of the destruction of the Temple was that God had hidden to call the Jews to greater responsibility. In the Holocaust, then, God was even more hidden, and the catastrophe was amore drastic call for total Jewish responsibility for the covenant. After the destruction of the Temple, the people of Israel moved from partial participant to full partner in the covenant. After the Holocaust, the Jewish people were called upon to become the executive partner in the mission of redemption.

Following the Rabbis' insight, when God is hidden, God is even more present (but must be discerned). To the question, "Where was God at the Holocaust?" the answer was; God was there-starving, broken, humiliated, gassed and burned alive, sharing the infinitive pain as only an infinite capacity for pain can share it. What is the message in the Divine Presence's not stopping the Holocaust despite the most desperate pleas? In effect, God was saying to humans,

" YOU STOP THE HOLOCAUST."

* * *

Rabbi Yochanan said,

"....Jacob our father did not die...as his seed is alive, so he too is alive.."

(Talmud Bavli, Taanis 5b)

The Jewish people have survived an eternity, struggling to be a "light unto the nations" in the conflict between good and evil. Jews have to believe that they, the children of Jacob, are an eternal people; that no matter what happened in the world around us, they will build and rebuild and not die.

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