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THE TALMUD AND ANTI-SEMITISM IN TWENTIETH CENTURY AMERICA

by

B. CHARLES HERRING

Thesis submitted in partial
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DIGEST

Ever since the time that Christianity became an influential, powerful institution, many of its adherents have attempted openly to dispose of Jews and Judaism. One of the more popular methods of discrediting Judaism, whether done on a scholarly or mundane plane, was to do so through the work thought to be the foundation and backbone of its people -- the Talmud. The Talmud became the brunt of countless vicious attacks throughout the Christian world, and the reasons for the attacks were many and diverse. At times converts from Judaism, wishing to ingratiate themselves into their newly chosen church, "revealed" the secret passages found in the Talmud leveled against Gentiles. Though untrue, these accusations caused many a Talmud to be destroyed and many Jews with them. At other times, Church scholars or high officials of the Church directed pogroms against the Jewish community, instigating the mobs with misquotes from the Talmud. Even after the Reformation, such anti-Semitic attacks based on the Talmud did not cease.

The two main but indirect perpetrators of modern day anti-Semitism based on the Talmud which spread throughout America were the Germans, Johann Andreas Eisenmenger and his plagiarist-student two centuries later, August Rohling. The work of these two men, systematically organized, enabled later day anti-Semites to attack the Talmud with time worn, but time tested, canards.

Some of the most prolific users of Rohling's misquotes and fabrications from the Talmud are American anti-Semites. These people attack

the Jews as the perpetrators of anything from world-takeover to authorship of the New Protestant Bible. Whatever the anti-Semitic author is personally opposed to, he can "prove" by means of the Talmud that the Jews are the cause.

During times of economic prosperity, little worry need be given to the Talmud falsifiers. Yet during times of economic or political unrest, their writings can become a negatively effective force. To counteract such a possibility, a crash program of public enlightenment on the true nature of the Talmud seems to be both justified and necessary to rectify the centuries of abuse it has suffered.

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A SHORT HISTORY

When one sifts through the anti-Semitic material being written today, especially that material which bases its "proof" on the words of the Talmud, one immediately realizes that it all seems to follow a kind of pattern. Nothing that is said is startlingly new. The twentieth century author of anti-Semitic literature based on the Talmud has almost eight hundred years worth of similar material from which to draw. No matter what the period, the same false quotes are made, the same quotes taken out of context are used, and the same passages used to complain of a specific event are employed in conjunction with events hundreds of years later, of which the original author could never have dreamed of happening. The only thing that seems to change is the event to which the quote is applied. Throughout history there are changes in the structure of society, economic upheavals and religious conflicts and revivals. Whatever these events may be, there is always some individual or some faction that looks upon a specific change as evil. As this is inevitable as change itself, just as inevitable is the accusation from a particular element of the dissident faction or individual that the change was due to the work of the Jews. If there is a period in which there is no change, one can find an element loudly condemning the fact that a change is soon to evolve, and that it will be due to the work of the Jews. Either way, to misquote a popular expression, "the Jews can't win."

In order to fully understand this phenomenon then, it is necessary that we follow its pattern through history so that we can more fully

evaluate its expression in twentieth century America. Our regression into the historical backgrounds of our present day problem will be far from exhaustive, for the purpose of this paper is not to trace the development of the anti-Talmud movement. We will cover just enough to point out the fact that the material being presented in the bulk of this work is far from original either in thought or expression. We will observe as our conclusion that the twentieth century American anti-Semite, who bases his material on the words and thoughts of the Talmud, has done nothing more than add his link to an already centuries long chain.

We can begin our historical perusal in France in the thirteenth century. Nicholas Donin, a convert from Judaism brought certain charges against the Talmud which led to the first public disputation on the Talmud between Jews and Christians. The result of this disputation led to the first public Talmud burning in Paris in the year 1244. A second disputation in Barcelona, Spain, in 1263 resulted in the issuance of a papal bull against the work. A second outcome of this disputation, and also another first, was a censorship begun in Barcelona by a special committee drawn from the ranks of the Dominican order. This committee ordered that all passages in the Talmud which were offensive to Christians be removed from the work. We shall see at a later point just what such passages were, and why they were considered as being offensive. One hundred and forty-nine years later, in the city of Tortosa, Spain, we find one Geronimo de Santa Fe making the accusation that all condemnations of pagans, heathens, and apostates which were found in the Talmud in truth referred to Christians. This condemnation of Geronimo de Santa Fe

came out of a disputation convened by Pope Martin V. Two years later in 1415, and as a result of this disputation, the Pope issued a bull which forbade the Jews reading the Talmud, and which declared that all copies of the Talmud should be destroyed.

We skip next to the sixteenth century. A convert from Judaism by the name of Joseph Pfefferkorn succeeded in ingratiating himself with the ecclesiastic authority of the Dominicans. Though nothing more than an ignorant opportunist, Pfefferkorn carved his niche into the history of Talmud-opposition. In Pfefferkorn's first pamphlet, he "endeavored to throw suspicion on the Talmud, and adduced three reasons to explain the stiff-necked unbelief of Jews: their practice of usury, the fact that they were not compelled to go to church, and their attachment to the Talmud. The pamphlet, therefore, admonished princes and people to check the usury of the Jews, to compel them to attend church and listen to sermons, and to burn the Talmud."¹ Forty years later, the Vatican undertook just such a campaign with regard to the Talmud. "On New Year's Day (September 9), 1553, the copies of the Talmud which had been confiscated in compliance with a decree of the inquisition were burned at Rome; and similar burnings took place in other Italian cities, as at Cremona in 1559. The Censorship of the Talmud and other Hebrew works was introduced by a papal bull issued in 1554; five years later the Talmud was included in the first Index Expurgatorius; and Pope Pius IV commanded, in 1565, that the Talmud be deprived of its very name.... A fresh attack on the Talmud was decreed by Pope Gregory XIII (1575-85), and in 1593 Clement VIII renewed the old interdiction against reading or owning it."²

Such attacks on the Talmud did not cease with the advent of the Reformation. In 1830 "the Abbé Chiarini published at Paris a voluminous work entitled 'Théorie du Judaïsme,' in which he announced a translation of the Talmud, advocating for the first time a version which should make the work generally accessible, and thus serve for attacks on Judaism. In a like spirit modern anti-Semitic agitators have urged that a translation be made; and this demand has even been brought before legislative bodies, as in Vienna. The Talmud and the 'Talmud Jew' thus became objects of anti-Semitic attacks."³

Up to this point, then, we have discussed anti-Semitic attacks made at the Talmud. For the most part, as far as the general public was concerned, the word "Talmud" could not be defined. When the work was used, however, it more than likely conjured up in the mind of the man on the street a picture of a work that called for unbridled violence, scheming and treachery on the part of a Jew toward Gentiles. The result was that the individual's idea of the contents of the Talmud was limited only by his imagination. We shall see in time that the main factor used by the anti-Semite who exploits the Talmud to use its "material" in his vendetta against the Jews is his imagination, for the facts far from suit his purpose.

THE INCENDIARIES

In the Year 1654 in the city of Mannheim, Germany, was born a man by the name of Johann Andreas Eisenmenger. In my estimation, this man richly deserves the title of "Father of modern day Talmud anti-Semitism." He studied oriental languages in Amsterdam, progressing quite well with his studies. "In Amsterdam he met three Christians who had been converted to Judaism, and this filled him with indignation. So he engaged in violent polemics with Rabbi David Lido of Amsterdam who favored their conversion. Eager for revenge, Eisenmenger devoted himself for almost two decades to the study of Talmudic literature in order to be able to publish a critical work on the attitude of the Jews to Christian doctrines."⁴ He claimed to have collected the material from one hundred ninety-six works of Jewish scholars and from eight converted Jews. The title of his book was Entdecktes Judentum, or Judaism Unmasked. Its full title tells us at a glance the contents of the work:

Judaism Unmasked; or a Thorough and True Account of the Way in which the Stubborn Jews frightfully blaspheme and dishonor the Holy Trinity, revile the Holy Mother of Christ, mockingly criticise the New Testament, the Evangelists, the Apostles, and the Christian Religion, and despise and curse to the Uttermost Extreme the whole of Christianity. Much else besides, either not at all or very little known, and Gross Errors of the Jewish Religion and Theology, as well as Ridiculous and Amusing Stories, herein appear. All proved from their own Books. Written for the Honest Information of all Christians.⁵

Eisenmenger published his two volume work in Frankfort in the

year 1700. As a result of the work, he was appointed professor of Oriental languages in the University of Heidelberg. Due, however, to the intercession of some prominent Jews who realized what the effects of the work upon the Jewish community would be, Emperor Leopold I had all copies of Entdecktes Judentum placed under lock and key. Eisenmenger still kept in his possession a few copies, and made the Jewish community an offer wherein for ninety thousand marks, he would destroy the work completely. Because the Jewish community would pay only thirty thousand marks, coupled with the fact that the Emperor would not release the work for publication, Eisenmenger "died of vexation,"⁶ or as others suggest, "died suddenly of apoplexy."⁷ Though the two thousand copies of Entdecktes Judentum were kept under ban in Frankfort for forty years, Fredrick I, King of Prussia approved a second edition that was published at Königsberg, where Leopold's censorship had no power. At the end of forty years, the Frankfort edition was also released. With the circulation of this book began modern day Talmud anti-Semitism. Eisenmenger's misquotes, lies, forgeries, and utter falsifications of the Talmud text are used to this very day.

Perhaps, though, Eisenmenger's Judaism Unmasked would not have become as celebrated a work as it did had it not been for one August Rohling. August Rohling was a Catholic theologian and a professor at the University of Prague. In 1874 he wrote a book compiled of abstracts from Eisenmenger's Entdecktes Judentum. Rohling entitled his book The Talmud Jew. "On looking closely we see, however, that the Prague professor was not even able to understand Eisenmenger's German translations, still less to check the original quotations."⁸

This work, although merely a rehash of Eisenmenger's 'Judaism Discovered,' became a standard work for anti-Semitic authors and journalists and was circulated in hundreds of thousands copies. In Westphalia alone more than 38,000 copies were distributed gratis. The book 'The Talmud Jew' became a political force when anti-Semitism made its appearance in the Tisza-Eszlar ritual-murder case in 1882, when the accusation of ritual murder was brought against the Jews of Tisza-Eszlar, a Hungarian town where a Catholic servant girl was sent on an errand from which she did not return. Rohling expressed his readiness to substantiate under oath the existence of blood-ritual among the Jews. Thereupon Doctor Joseph Samuel Bloch, the learned Austrian rabbi and Parliament deputy...came out with a series of articles in which he publicly accused Rohling of having offered to commit willful perjury. He denounced him, moreover, as a literary forger and a person utterly ignorant of Talmudic literature, never having read a single page of the Talmud and totally incapable of doing so. Furthermore, that his quotations from the Talmud, the Shulchan Aruch and the Zohar were willful falsifications and partly pure inventions.... It actually came to an action of libel by Rohling against Bloch, but at the final trial at the court of Vienna Rohling suddenly withdrew his libel suit. The court acquitted Doctor Bloch and sentenced Professor Rohling to bear all the costs accrued in the criminal affair. As Rohling's statements were abandoned by Rohling himself, he was shortly afterwards retired from his professorship at the University.⁹

Doctor Bloch was asked by many noted Jews to accept the court challenge of Rohling. The result of the Opinion he submitted to the Vienna Law Courts not only won the case, but later became the basis of a magnificent book written by Doctor Bloch wherein he systematically refutes every anti-Semitic forgery based on Jewish writings known by him to exist. In the introduction to that book, Doctor Bloch points out the

magnitude to which the damage done by Rohling reached, and why he felt he had to reply publicly to Rohling.

Now, the anti-Semites deny that their hate of the Jews springs from denominational instincts; they are indignant at being charged with religious intolerance. Particularly the very first authors of this agitation in Germany. The leaders of the so-called Berlin movement in the latter half of the nineteenth century, protested against such an insinuation. But the movement would never have attained its strength, it would hardly have got beyond the boundary line of Berlin if Professor Rohling had not fertilized the soil in Germany. Rohling's insidious agitation from Minister...contributed more to the spreading of the anti-Semitic poison in the German nation than all the incendiary anti-Semitic meetings taken together. This inflammatory book, 'The Talmud Jew,' went through seventeen additions.... It was ascertained from the records of a trial before a court in Prague that in the German speaking provinces of Austria alone his newspaper articles against the Talmud and the Shulchan Aruch in book form reached the number of 200,000 copies.... Rohling's incendiary articles in the Vienna daily 'Tribune' made me feel that it was imperative upon me to reply with utmost frankness and led to what was to me an experience of lasting effect, namely the action for libel which ended with his crushing defeat. His slanders clothed in the garb of sham learning were a danger to the community at large. His virulent writings, calculated to inflame the masses, bristle with quotations from the Talmud and other Jewish works so as to foster the belief in the unenlightened reader that he had before him a genuine expert.¹⁰

Doctor Bloch, in describing Rohling, has described all those who quote the Talmud in the vein of Rohling, and all those who have based their work on his. The fact that Rohling was made to look the fool in court had no bearing whatsoever on the further dissemination of his work. He

had written his book, and it was in the hands of those who could best use it to fit their own devious purposes for all times.

THE INVASION OF AMERICA
(Refutations)

"Eisenmenger's 'Judaism Discovered,' and Rohling's book 'The Talmud Jew' are the foundations of the pseudo-science of the special anti-Semitic literature of more recent date."¹¹ It is this recent literature that we would now like to investigate. Our particular area and period of survey will be twentieth century America.

Before beginning with specifics, we should like to make clear an observation which we have made and would like to make again. Much of the literature to be presented in this work was composed by anti-Semites to present an opinion on a specific plight of society. It should be noticed that whatever the plight or charge might be, the same misquotes or falsifications from the Talmud are employed. Simply because a Talmud quote is applied to one specific event does not at all mean to the anti-Semite that the same quote cannot be used for another, entirely different event. Logic is not the forte of the anti-Semitic author, nor is logic the forte of the person who reads and believes the material. Though translations of the Talmud have long been available to the English reader, the English reader who desires to believe the anti-Semite has no desire to read an "alternate," more true translation in a recognized text.

To begin with, then, let us quote from the most complete anti-Semitic work directed at the Talmud that we have come across in our survey. It is entitled The Talmud Unmasked or The Secret Rabbinical Teachings Concerning Christians.¹² Its author, according to the title page, is the Reverend I. B. Pranaitis, a Roman Catholic priest. His position, also given on the title page, is that of Master of Theology

and Professor of the Hebrew Language at the Imperial Ecclesiastical Academy of the Roman Catholic Church in Old St. Petersburg. We are also told that the copy we are reading is a translation of the author's Latin text. The individual who made this work available to the American public is Colonel E. N. Sanctuary, a noted anti-Semite who flourished prior to the Second World War. As editor of the American version of the work, Colonel Sanctuary tells us in the editor's note the purpose for his making the work available:

Many people today are keenly interested to know what the Jewish Talmud really teaches about Christians, and for an accurate, authentic treatise on this subject, there is no need to go further than the scholarly work of the Rev. Father B. Pranaitis, an able Roman Catholic theologian and Hebraist.... This is an accurate translation of Father Pranaitis' Latin text, and it is felt that it will be appreciated by those who are interested to know that this great scholar wrote on this important subject from original Talmudic sources. This book is sent forth by one who has dared to turn on the light of publicity in other publications. We shall watch with interest the reactions that will follow its appearance, and venture to suggest that critics be as careful to document their evidence as has been done with the facts presented herein.

We must inject at this point a word about Father Pranaitis. It is obvious that this "able...Hebraist" copied his entire work from August Rohling and company. A note of interest might be the fact that Father Pranaitis was a star witness for the prosecution in the ritual murder trial of Mendel Beilas. In the prologue to The Talmud Unmasked, Father Pranaitis gives his own reasons for writing the work:

Many people who are interested in the Jewish question are wont to ask whether or not there is anything in the Talmud which is not beautiful and sublime, and entirely removed from anything like hatred of the Christians. The confusion of opinion about the matter is so great, that to listen to those who argue so wisely about it, you would think that they were discussing a very ancient and remote race of people, and not the people of Israel who live in our midst according to an unchanging moral code by which the religious and social life of the Jews has been regulated to this day. This being so, I have undertaken to show what the Talmud really teaches about Christians, and thus satisfy the wishes of those who desire to find out about this doctrine from genuine original sources.

To this end I have translated the best known Talmudic books which refer to the Christians, and have arranged these sources in such an order as to bring out clearly the picture of a Christian as represented to the Jews by the Talmud. Lest I be accused of using a corrupted text of the Talmud or of not having interpreted it correctly, as is generally the case with those who have attempted to disclose secret Jewish teachings, I have placed the Hebrew text opposite the Latin. (ed. note. In this book the Hebrew text has been omitted -- Translator.)

Once again, we must call this work to task. Father Pranaitis refers in his prologue to "secret Jewish writings." Professor Herman L. Stack, noted German Gentile theologian, states, "There are no secret Jewish writings. Within the whole of Judaism there is neither a writing nor an oral tradition, which is inaccessible to learned Christians. Neither do Jews seek to hide anything from Christians, nor are they able to hide anything from them. (Juedische Geheimgesetze, p. 7)"¹³ Further, there is some humor in the statement: "In this book, the Hebrew text has been omitted." As we shall see later, in many cases, the Hebrew

text never even existed in order to be omitted.

Father Pranaitis' next attempts to establish the fact that the Jews hold a higher regard for the Talmud than they do for the Bible.

"An important point to note is that [the Talmud] has always been regarded by the Jews as holy. They have always held it, and still hold it, as more important than the Sacred Scriptures. The Talmud itself shows this very clearly: In the tract Babha Metsia, vol. 33a, we read: 'Those who devote themselves to reading the Bible exercise a certain virtue, but not very much; those who study the Mischnah exercise virtue for which they will receive a reward; those, however, who take upon themselves to study the Gemarah exercise the highest virtue.'" ¹⁴

Here we have an example of a quotation which, when explained, means something quite different than Father Pranaitis would have us believe. ¹⁵ First of all, Father Pranaitis shades the original meaning of the text with "his translation," with regard to those who read the Bible: They "exercise a certain virtue, but not very much." A more true translation would be, "Those who occupy themselves with the Bible [alone], it is meritorious and it is not meritorious." Rashi explains this as meaning that because the Mishna and Gemara, which comprise the Talmud, were not written down but passed on orally, and that Scripture was written down, it is as necessary to spend time in memorizing the Mishna and Gemara so that they would not be forgotten. That was why it was meritorious moreso to study than Bible. Furthermore, this statement in Baba Metzia is one of personal opinion. We see, then that Father Pranaitis has quoted out of context, a device which he uses throughout his work.

Father Pranaitis goes on to list the bibliography he used in preparing his book. The bibliography is given under the following introduction:

Many other works have been published by the Jewish teachers which are used in the study of Jewish law, and which are held in high esteem since they explain many obscure passages in the Talmud. Some of them are cited in this book, and are as follows:

(in part)

Joh.. Christophori Wagenseillii, sota.
Aldtorfi Noricorum, 1674
Georgii Eliez. Edzardi: Tractatus
talmudi 'Avoda Sara.' Hamburg, 1705
Jacobii Ecker: 'Der Judenspiegel
im Lichte der Wahrheit,' Paderborn, 1884
August Rohling: Die Polemik und das
Menschenopfer des Rabbinismus.
Paderborn, 1883¹⁶

He then goes on to state:

I have only used the works of those who are held in the highest esteem by the Jews themselves....by quoting impartially the opinions of these learned men. Their great diligence in quoting from the texts of the books which I was able to examine, has been a proof to me that I used the same diligence even in quoting from less known sources to which they have much greater access than I.¹⁷

The individuals mentioned in Father Pranaitis' bibliography are a collection of rabid anti-Semites who were held in anything but esteem by the Jews. By using these works as reference material, the tenor of Father Pranaitis' work is set.

The Talmud Unmasked is divided into two parts. The first part is entitled "The Teaching of the Talmud Concerning Christians." Some

excerpts from this first part are as follows:

In the Talmud, Christ is called Otho Isch -- 'that Man,' i.e., the one who is known to all. In the tract Abhodah Zarah, 6a, we read: 'He is called a Christian who follows the false teachings of that man, who taught them to celebrate the feast on the first day of the Sabbath, that is, to worship on the first day after the Sabbath.¹⁸

The quote, as given by Father Pranaitis, is non-existent. What there is in Aboda Zara to what he refers is probably the words: "For R. Taḥlipha bar Abdimi said that Shemuel said: 'The Nazarene day, according to the words of R. Ishmael, is forbidden forever.'" There is a similar reference to the "Nazarene Day" in Taanit 27b. Thus, the reference is to a day, and not to a man. "In [Aboda Zarah 6b] the 'words of R. Ishmael' have no reference to the Sunday, but are a general declaration concerning heathen festivals. Shmuel, a Babylonian (A.D. 150-250), merely asserts that, according to the rule of R. Ishmael, the 'Nazarene day' is forbidden forever. The context shows that what is forbidden on that day is intercourse with those who observe it as a festival."¹⁹

Another quote given is: "Out of contempt, Jesus is also called Naggar bar Naggar -- 'the carpenter son of a carpenter' (cf. Abhodah Zarah, 50b)."²⁰ Jastrow translates the phrase 'naggar bar naggar' as: "and there is no master nor son of a master than can solve that."²¹ Rashi, in explaining that same quote, translates the phrase as "sage, son of a sage." Jesus is not mentioned outwardly or by reference.

Continuing on in his work, Father Pranaitis attempts to prove that the Talmud refers to Jesus as an idolator and a seducer. That Jesus

is an "idolator" is proved from the following text:

In the Tract Sanhedrin (103a) the words of Psalm XCI, 10: 'No plague shall come near thy dwelling,' are explained as follows: 'That thou mayest never have a son or a disciple who will salt his food so much that he destroys his taste in public, like Jesus the Nazarene.' To salt one's food too much or to destroy one's taste, is proverbially said of one who corrupts his morals or dishonors himself, or who falls into heresy and idolatry and openly preaches to others.²²

This above text appears only in the Babylonian Talmud. As far as the authors were concerned, Jesus was an heretic from Judaism's point of view, but not an idolator.

The point of the comparison may perhaps be that as too much salt spoils good food, so the disciple, by too much self-will and conceit in his own wisdom, spoils the sound teaching that is given to him, which would have been his mental food. When, therefore, it is said 'a son or disciple who burns his food,' that means 'one who is open to the suspicion of heresy.'... It is absurd to say of Jesus that he set up idols. I conclude, therefore, that in the passage before us the reference to Jesus is intended as an example of one who inclined to heresy.²³

That Jesus is referred to in the Talmud as a "seducer" is shown by Father Pranaitis in this text: "In...Sanhedrin (107b) we read: 'Mar said: Jesus seduced, corrupted and destroyed Israel.'²⁴ Though Father Pranaitis would have us think that this thought pervades throughout Talmudic thought, he is mistaken. Mar (a teacher) gives the opinion of an unknown teacher; it is not cited under the name of any rabbi. Its historic place in the particular passage in which it is quoted would place

Jesus somewhere between 104 and 78 B.C.²⁵

Continuing with part one, Father Pranaitis informs his readers that Christians are referred to as "minim -- Heretics. In the Talmud those who possess books called the Gospels are heretics. Thus in Schabbath (116a) it says: 'Rabbi Meir calls the books of the Minim Aven Gilaion [iniquitous volumes] because they call them Gospels.'" ²⁶ Who are the Minim just quoted? Block tells, in regard to this section of the Talmud:

Epiphanius reports (adversus octoginta haereses: haer. XIX) a Jewish sect of the Nazarites which was founded before Jesus, and 'knew nothing of Christ.' They are Jews by birth, observe circumcision and Sabbath like the other Jews, believe in the Patriarchs from Adam to Moses, but do not accept the five Books of Moses which they say were not written by Moses, but invented by somebody else.... This sect denied the bodily resurrection and evidently belonged to the Minim of the Talmud and in the Mishna 'who saw envy and hatred, and throw the torch of discord between Israel and the Father in Heaven' (Tos. Sabbath XIII, 5b; Sabbath 116a)" ²⁷

In line with Father Pranaitis' quote, we see stated in The Talmud Unmasked that any name of a group or of an individual mentioned in the Talmud that does not refer to a Jew refers to Christianity or a Christian,²⁸ (even if the passage was written before the appearance of Jesus). Herford tells us, with regard to the remainder of Father Pranaitis' quote of Shabbat 116a that the Books of the Minim included Christian writings. He points out, though, that the main point of the passage regards the dilemma of a Jew who comes to possess such a book that has the name of

God written in it. May he destroy the book (because from his point of view as a Jew it is an heretical work), or must he preserve it because it is unlawful to destroy the name of God? This is the question inferred from the passage.²⁹ Father Pranaitis distorts the passage to suit his own purpose. The phrase he uses to clinch his argument, "because they call them Gospels," does not exist in the original text or in any later editions of the Talmud.

In the second part of The Talmud Unmasked, Father Pranaitis informs his reader of the actions those who consider Christianity an anathema must take. "From what has been shown thus far, it is clear that, according to the teachings of the Talmud, Christians are idolators and hateful to the Jews. As a consequence, every Jew who wishes to please God has a duty to observe all the precepts which were given to the Fathers of their race when they lived in the Holy Land concerning the idolatrous gentiles, both those who lived amongst them and those in nearby countries. A Jew is therefore required (1) To avoid Christians; (2) To do all he can to exterminate them."³⁰ The "fact" that "Christians must be exterminated" is "proved" in the remainder of The Talmud Unmasked. I will not take the space to disprove Father Pranaitis' statements, for even the casual observer can recognize the deranged vindictiveness and absurd innuendo of the statements to follow. For the most part, proof texts from the Talmud are not given. This is necessary for Father Pranaitis, for the concepts he offers are not Jewish concepts, and the "Hebrew" quoted by this "professor of Hebrew" is not Hebrew. The chapter headings are: "Good must not be done to Christians";³¹ "A Jew not

allowed to mention the things which Christians use for their Idolatrous Worship"; "Christian Saints, the word for which in Hebrew is Kedoschim, are called Kededchim (Cinaedos) -- feminine men (Fairies). Women saints are called Kedeschoth, Whores";³³ "A Christian Girl who works for Jews on their sabbath is called Schaw-wesschicksel, Sabbath dirt";³⁴ "A Jew is not allowed To Give Gifts to Christians";³⁵ "A Jew is Forbidden to sell his Farm to Christians";³⁶ "It is forbidden to trade with Christians";³⁷ "Harm must be done to the work of Christians";³⁸ "Christians must not Be Told If They Pay Too Much to a Jew";³⁹ "Lost Property of Christians Must Not Be Returned to Them";⁴⁰ "Christians May Be Defrauded (In Babha Kama 113b it says: "It is permitted to deceive a Goi.)."⁴¹

When one scans the titles just presented, one would infer that the Jew must use the Christian as a sort of sub-human stepping stone to personal advancement, yet in the Talmud and in the Shulchan Aruch, the sources from which these statements were supposedly taken, an entirely different attitude is expressed.

The Torah insists that...the pagan buyer must not be injured. This ordinance was in force in Palestine even at the time of Jewish independence. And the Talmud (Baba Kamma 113b) infers from this that we must not inflict pecuniary injuries on pagans. Injuring in buying and selling, fraud in business transactions is likely to occur: (1) in the quantity of goods furnished...; (2) by misrepresenting the quality of goods. What does the Talmud say on these points? 'Rabbi Levi said: Punishment for false measure is severer than for lust. Why? Because here (in the case of lust) expiation is possible, there (in the case of false weight) expiation is impossible.' [Baba Bathra 88b] Maimonides considers false measure and weight as theft, and he treats

this offense in the chapter on 'Theft.'
 He says: 'It is one and the same whether
 he deals with an Israelite or an idolator;
 if he gives short measure or weight he
 trespasses against a prohibition and is
 bound to make restitution (of what he took);
 likewise it is forbidden to lead the Goy
 into making a mistake in settling accounts.
 Moreover, he must be accurate with him, for
 it says (Lev. 25, 50)' 'And he shall reckon
 with him'....

The Shulchan Aruch takes the same position:
 'He who gives his neighbor or even a Goy who
 worships idols short measure or weight, tres-
 passes against the prohibition (Lev. 19, 35):
 Ye shall do no unrighteousness in judgement,
 in mete-yard, in weight, or in measure.

Shulchan Aruch, Choshen Mishpat 231, 1....

All manner of misrepresentation is also for-
 bidden, no matter who is affected thereby.
 On this point, Maimonides says: 'It is for-
 bidden to cheat anybody in buying or selling
 or to deceive anybody, be he Goy or Israelite.
 In this respect they are one and the same.'

Maimonides Mishna Torah, Mechirah XVIII, 1.

The Shulchan Aruch is no less explicit: 'It
 is forbidden to cheat anybody in buying or
 selling or to deceive anybody.'"⁴²

With the end of part two, Father Pranaitis finishes his "factual"
 distillation of the Talmud. But he is far from finished. He must now,
 in his epilogue, treat his readers to his conclusions gleaned from
 the mass of material he has struggled over. I will here present Father
 Pranaitis' epilogue, and let the reader of this work use his imagination
 in deciding what this kind of innuendo can do to the mind which is ready
 and open to receive it.

KIND READER: In this work I have quoted
 from only a very few of the Talmudic books
 which refer to the Christians. For the
 sake of brevity, and to spare your sensitive
 soul, I omitted many others which could have
 been included. These texts, however, which I

have quoted should be sufficient to demonstrate how false are the statements of the Jews when they claim that there is nothing in the Talmud which teaches hatred and enmity for Christians. If it revolted you, Christian reader, to study the horrible blasphemies in this book, do not vent your anger on me. I did not state in the beginning that I was going to narrate something pleasant, but merely to show you what the Talmud really teaches about Christians, and I do not think I could have done so in a more suitable way.

I realize, however, that, since the truth does not please everyone, that there are many who will become my enemies for thus having borne witness to the truth. And I have been reminded of this, both by the laws of the Talmud itself which threatens death to "traitors," and more so, by the warnings of those who have had experience of the actions which Jews take against those who make known things which are not favorable to them. They all foretold that I would perish at the hands of the Jews. In trying to prevent me from going ahead with my work, some begged me to remember the fate of Professor Charini, who was suddenly killed after he had undertaken to translate the Talmud into the vernacular. Others reminded me of the fate of the monk Didacus of Vilna, a convert from Judaism, who was cruelly murdered; others of those who have been persecuted for having revealed secrets of the Jewish religion. Still others warned me of the danger to those dear to me. 'Wszak ciebie zydzi zabija' ('But the Jews will kill you' — Polish translation.) was repeated to me hundreds of times.

The book you now hold in your hand is the best proof that I did not heed these warnings of my friends. I considered it unworthy of me to keep silent just for the sake of my own personal safety while the conflict rages between the two camps of 'Semites' and 'Anti-Semites,' both of which claim they are fighting for the truth, while I know that the whole truth is not to be found in either camp.

But whatever befalls me because of what
I have done, I shall gladly suffer it.
I am prepared to lay down my life --
THAT I MAY BEAR WITNESS TO THE TRUTH
(John 18, 37)

(signed)
I. B. Pranaitis⁴³

Father Pranaitis' insight into the fact that he might die because of writing The Talmud Unmasked is truly miraculous. He informs us that others died for what he accomplished, and that he has no fear of death, though he suspects that it might befall him. True to his expectations, we read further:

(It is sadly significant to recall with regard to the above, that Father Pranaitis actually met with his death as he foretold at the hands of his enemies during the Bolshevik revolution. -- E.N.S. [sanctuary])⁴⁴

The insinuation that Jews must keep their works secret on pain of death is not new.

In his speech of November 16, 1899, in the Austrian Parliament, Dr. Robert Pattai alleged that the Jews prevent and thwart every attempt at translating the Talmud. Similarly, Paul Foerster of Berlin-Friedenau, in his lecture on Talmud and Shulchan Aruch on April 11, 1892, tried to make his audience believe that Dr. Pinner, who had begun to translate the Talmud was poisoned by the Jews, after he had finished the first treatise Berachoth. How far these insinuations are from the truth appears from the fact that the translation of the Talmud so often has been undertaken by Jews as well as by Christians, that even a 'Critical History of the Translations of the Talmud' could be written. The author of this book is an Aryan Christian, Dr. Erich Bischoff....⁴⁵

With regard to the "untimely death" of Dr. Pinner, we read the following note:

The rumor that 'a Dr. Pinner was poisoned by the Jews when he began to translate the Talmud'...is pure fiction. Ephraim Moses Pinner published his first and only volume of the Hebrew text and translation of the Talmud (tractate Berachot) in 1842. As he died in the ripe old age of 80, in the year 1880, the 'poisoning' must have worked very slowly and took effect thirty-eight years later.⁴⁶

Colonel Sanctuary does not leave his revelatory statement alone with the death of Father Pranaitis. He does two things. First, he adds further proof to the statement with this somewhat cryptic quote: "Eye-witness [to the murder of Father Pranaitis] seen by me (Leese) personally; cannot give his name."⁴⁷ A note of interest with regard to the "eye-witness" is that this eye-witness to the murder of Father Pranaitis at the hands of the Jews was also an eye-witness to Mendel Beilis' "murder for blood," the trial for which Father Pranaitis testified in as star witness. Second, Sanctuary himself jumps on the "death for truth" bandwagon. "With the concerted persecution of this editor ...we now dare affirm in our effort to present the truth that we are not apprehensive of the final result and base our statement on Romans 8, 36-37: 'For Thy sake we all killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us.' E.N.S.[anctuary]., November 20, 1939."⁴⁸

With the conclusion of this book, we conclude our analysis of

one of the major tools of the twentieth century anti-Semite. The translation into English of the fruits of the works of Eisenmenger and Rohling gave the American anti-Semite an entire field of material from which to quote and on which to base their accusations. Very few works as "definitive" as The Talmud Unmasked are written in English today. Once the groundwork has been set by such works, it is not necessary to do it again. The work is there for all to see, borrow from, or add to. We shall see just how this is accomplished as we delve into other examples of anti-Semitic literature based on the Talmud that have been published and distributed in the twentieth century.

ROHLING'S AMERICAN STUDENTS

The extreme anti-Semite...is likely to be 'authoritarian'.... The authoritarian person draws a sharp distinction between two groups of people -- his 'own kind' and others -- and considers it imperative to protect his group from contamination by outsiders, whom he regards as degenerate and ever-threatening. He is capable of declaring himself a 100-per cent American while making the most undemocratic proposals. He sees himself as pure without any taint of immorality. At the same time he is very agitated about the immorality of others, which he believes to be more widespread than is commonly thought. He cannot assume responsibility for his own failures; anything unpleasant that happens to him must be someone else's fault. Analysis of the agitators 'message' shows that he plays upon obscure fears and insecurities, unsatisfied and repressed desires, vague yearnings for self-assurance, pervasive needs for targets to vent aggression on. These fears and needs...are basic to the authoritarian personality.⁴⁹

The above quote best characterizes the individuals with whom we shall deal in the next two chapters. Unlike the author of The Talmud Unmasked, these anti-Semites, for the most part, lash out against one particular aspect which they see evident in the Jew, and then draw upon the Talmud to prove their accusations. It was works like The Talmud Unmasked that enabled them to quote the Talmud so profusely. We shall now see how they employed them in their works.

Ernest Elmhurst, in 1939, published a book entitled World Hoax in which he attempted to prove two things. First, he asserts that Communism and Judaism are synonymous terms. Second, he infers that the

Jews, through Communism are attempting to take over world-power from the Gentiles. In his words, he informs his readers that when world Jewry-Communism causes the government of the world to fall, "It will then be possible for the Jewish rulers to abolish private property, and everywhere to make use of the resources of the state. Thus will the promise of the Talmud be fulfilled, in which it is said, that when the Messianic time has come, the Jews will have the property of the whole world in their hands."⁵⁰ The suggestion made that the Jews of the world are secretly united to take over rule of earth is a favorite theme of the anti-Semite. The fact that such a belief borders on the insane does not hold back the anti-Semite who harbors that belief, for he can readily find proof in the Talmud. "Says the Jewish Talmud Baba Mecia, 114, 6: 'You -- meaning the Jews -- are human beings, but the nations of the world are not human beings, but beasts.' This, with many other similar Talmudic statements, only proves that Communism and Bolshevism, twin products of Jewish thought and mind, are totally foreign to all Christian ethics and destructive to all Christian civilization."⁵¹ This "quotation" is taken from Rohling's "quote" of the same passage. When Dr. Joseph Bloch presented his case in court against Rohling, the court appointed two experts, Professor August Wünsche in Dresden and Professor Theodore Nöldeke of the University of Strasbourg. In Rohling's The Talmud Jew, page 58, he quotes Baba Metsia 114b as follows: "The Talmud teaches again that the graves of the Goyim do not contaminate Israel because the Jews alone are human beings, while the other nations have the nature of beasts."⁵²

Yebamoth 61a reads: 'It has been taught:
 And thus Rabbi Simon ben Jochai spoke:
 The graves of the Nochrin do not contaminate in the tent, as it says, ye are sheep, sheep of my pasture, ye are men, i.e., you are called men, but the Nochrin are not called men.
 Nöldeke and Wunche comment on this: But this is immediately followed by the discussions of several passages in which the non-Israelites are expressly called 'men.'
 On no account may we infer from these or similar utterances a common Jewish view of doctrine that the Goyim were not human beings.⁵³

Bloch points out that the accusation that Gentiles are beasts does not exist but there are Christian writings that state Jews are beasts. He shows that Luther himself referred to the peasants in Saxony as "dogs, cattle, beasts."⁵⁴ "Luther's gigantic figure and his unique importance are as little diminished by this utterance as is the importance of the eminent Fathers of the Church [who referred to Jews as beasts]. No attempt has ever been made on the part of the Jews to forge accusations out of these casual utterances in order to disparage the authors. One must always consider the time in which a word was uttered or written."⁵⁵

Thus, we have traced back Elmhurst's quote to its source, and have proved it totally false. This, however, did not in the least hinder Elmhurst. Now that he has alerted his reading public to the "fact" that Jews consider Christians beasts, he can go further and say: "An act of rape is thus in fact permitted the Talmud Jew, if it is committed against a Gentile woman. In practice, therefore, the Gentile public is coming to be fairly well aware of the Jews' not recognizing any moral obligation to respect the laws of any country."⁵⁶

Though Elmhurst states that the Jews are not bound by a country's

laws, quite the opposite is true. Bloch quotes Ketuboth 111a, which says, "When Israel went forth into exile it swore to God never to rebel against the nations and their laws... Rabbi Eliezer says, God said to Israel, if you remain faithful to this oath, it is well, otherwise I shall deliver your flesh to the nations as the flesh of the beasts of the desert."⁵⁷ Bloch further states, "The axiom of Dina de-Malchuta Dina, 'the law of the realm is law' is binding even in cases of exceptional laws for the Jews.... Only religious ordinances which interfere or clash with the Jewish religion need not be regarded."⁵⁸ Again, through fallacious statements, Elmhurst thickens the plot. Speaking of the Jews, he writes: "...any attempt to escape Jewish influence will immediately be decried by them as an act of 'persecution' for they have the megalomaniacal Messiah-conception of themselves as being divinely appointed as leaders of the Gentiles. Their Talmudic writings as instilled in them from earliest childhood by their teachers and rabbis are directly responsible for this hostile superiority complex of the Jews, for these teachings expressly emphasize that Gentiles are not even inferior humans but actually beasts, thus fixing the idea of 'superiority' definitely in the subconscious mind of the Jew."⁵⁹ The passage just quoted displays an amazing imagination on the part of Ernest Elmhurst, yet it seems that the more fantastic a statement is, the more believable it becomes to those who want to believe.

What does Elmhurst suggest as a solution? "Gentiles must band together for protection for, 'Indeed, the Talmud says: 'The best of the Gentiles -- kill!'"⁶⁰ Again we are presented with a misquote -- a quote

taken out of context -- as proof for a "Jewish concept" which is totally un-Jewish. Bloch, in answering the same accusation of Rohling, states: "...when it is even forbidden to give a Goy water to drink that is perhaps unwholesome (Tosefta Terumoth 7, 14)...it is evident that a precept bidding Jews slay the best of the Goyim is inconceivable."⁶¹ The passage, in the treatise Soferim 15 states: "Slay the best of the Goyim in time of war." "It is significant that [this] maxim of Rabbi Simon's...who had been a close witness to the desecration of Jerusalem and the atrocious terrors of the Hadrianic time, should be adduced to prove that the Jews of the present time are obliged to kill Christians."⁶² The significance is that Elmhurst neither understands or cares about what he is quoting, as long as it suits his purpose. Now that he has "exposed" the Talmud for what it's worth, he makes his predictions. When the Jews take over,

The Jewish commissars responsible for the adoption of the new 'Talmudic laws' would brand the entire Christian clergy as madmen who as 'reactionaries' must be eliminated.⁶³ Under Communism in actual practice therefore, white women are subject to assault by any beast of a man who happens to be in the mood; for white people under Communist rule would have no rights whatever -- being according to the Talmudic text, 'mere beasts.'⁶⁴

Senator Gaudin de Villaine of France, in a speech on May 13, 1919, expressed...'It is the high Jew bank that has formented in Russia the revolution prepared by the Kerenskys and finally perpetrated by the Lenins, Trotskys and Zinovieffs, as was yesterday the Communist coup d'etat in Hungary, for Bolshevism is nothing but Talmudic upheaval.'⁶⁵

Elmhurst is an anti-Semite. Whatever his fears may be, we shall never

know. He does know, though, that Communism was a fright to many Americans. By linking Jews to Communists he could transfer the fears of his readers on to the Jews whom he so hated. Were anyone to check into his book, he would find it composed of a packet of lies, yet the person who prefers to believe has no desire to check. This is what makes men like Elmhurst maintain a following, as it does many others just like him. To prey upon the fears of their readers, they quote that which is unknown -- a mystery. The Talmud provides such a mystery to the majority of Americans, and thus for the anti-Semite, the Talmud becomes the whipping post -- the source of any attitude hateful to Gentiles which the anti-Semite wishes to point out.

One such attitude is that the Kol Nidre prayer renders the Jew totally untrustworthy. We will explore two diatribes leveled against the Kol Nidre prayer and then analyze the prayer ourselves. The first quotations come from Henry Ford. He authored a series of articles in his paper The Dearborn Independent later to be placed into book form. The title of the six volume work is The International Jew, The World's Foremost Problem. Though Henry Ford later apologized for the articles, the harm had already been done. In volume four, he wrote:

The 'Kol Nidre' is a Jewish prayer, named from its opening words, 'All vows,' (kol nidre). It is based on the declaration of the Talmud: 'He who wishes that his vows and oaths shall have no value, stand up at the beginning of the year and say: All vows that I shall make during the year shall be of no value.' It would be pleasant to be able to declare that this is merely one of the curiosities of the darkness which covers the Talmud,

but the fact is that 'Kol Nidre' is not only an ancient curiosity; it is also a modern practice.⁶⁶

[Kol Nidre's] origin is not from the Bible but from Babylon, and the mark of Babylon is more strongly impressed on the Jew than is the mark of the Bible. "Kol Nidre" is Talmudic and finds its place among many other dark things in that many volumed and burdensome invention.⁶⁷

The 'Kol Nidre' is far from being the worst counsel in the Talmud....⁶⁸

The second vendetta against the Kol Nidre which we shall describe was authorized by Conde McGinley, publisher of the bi-weekly paper Common Sense. "A list of editorial contributors to Common Sense...would read like a roll call of anti-Semites in the United States. Although all the well-worn anti-Jewish canards are repeated in its columns, the paper particularly stresses that Communism and Zionism are two fronts of an invisible Jewish government which controls Gentile America."⁶⁹ In the Volume 5 #148 edition of Common Sense, dated October 15, 1951, McGinley informs us of the evils of Kol Nidre.

TALMUDIC PRAYER MAKING TRAITORS --
Prayer Promotes Treason -- Loyalty
oaths valueless at time taken, a
prayer nullifies oaths before taking ----
A prayer recited in synagogues pre-
ceding the Day of Atonement religious
ceremonies makes traitors of everyone
participating in these ceremonies. The
threat contained in that prayer to the
security of this nation and to the sur-
vival of civilization commands the immedi-
ate consideration of all patriotic Ameri-
cans.

The recitation of that prayer in synagogues
prior to the Day of Atonement religious cere-
monies renders valueless the loyalty oath of
all who participate in the ceremony.

TALMUDIC LAW SANCTIONS CHANGE ----

The intent and the purpose of the alteration introduced by Meir ben Samuel in the text of the 'Kol Nidre' (All Vows) prayer in the 12th century A.D. is a well established fact, (i.e., changed the original phrase 'from the last Day of Atonement until this one' to 'from this Day of Atonement until the next'). Documented proofs exist that Meir ben Samuel himself cited in support of his argument Nedarim 23b, known in English as The Talmudic Treatise on Oaths: 'Whoever wishes all the vows he may make throughout the year be null and void shall come at the beginning of the year and say 'May all the vows that I shall vow be annulled.'

Value of loyalty Oaths -- How many persons holding high government positions participate on each Day of Atonement in the ceremony of the 'Kol Nidre' (All Vows) prayer?⁷⁰

Both Ford and McGinley have stated a belief often found in anti-Semitic writings: that no Jew can in anyway be trusted because of the Kol Nidre prayer in which he nullifies and voids all his vows. Though Eisenmenger himself stated that this was untrue, it did not stop Rohling and has not stopped any since. But Bloch correctly points out the following:

In everyday life, one often promises to commit or omit something. According to the Jewish law, this is either a vow or an oath. The punishment of Heaven with which the failure to fulfill such a vow are threatened are...terrifying. (e.g., It has been taught: Rabbi Nathan says, Through (breaking of) vows a man's wife dies. Rabbi says, Through vows infants die. Sabbath 32b). In order to find forgiveness for all these offences on the Day of Atonement, the Israelite, before everything, must get rid of the obligations which he has taken upon himself, and which have long vanished from memory.

The formula is to be found in all the prayerbooks. There it says that one does not repent of the good deeds (determinations) as such, but of the fact that they were shaped into vows; it also says there, 'I do not ask for release from those vows from which I cannot be released.' (Nöldeke and Wünsche add: 'namely from such as imply obligations toward others.') Nöldeke and Wünsche further remark: 'Above all, it must be emphasized that there is no question of declaring oaths as not binding, but only such obligations as have been promised to God. The rights of third persons are not affected by this annulment.' Shulchan Aruch, Orach Chayim, 606, 1 expressly confirms this as does Yore Deah 211, 4: 'But all this only refers to a vow or an oath promised to one's self; if somebody else occasioned the vow or the oath, then this annulment does not help him (the maker) in the least.'⁷¹

So much for the attitude toward annulment of vows in Judaism in general.

We must now look at the meaning of the Kol Nidre prayer in particular.

Continuing with the passage found in Orach Chayim, 606, 1, Bloch states:

Every Jew cannot be assumed to have the time to attend such a special ceremony [for the annulment of his personal vow]; but as, according to the Jewish view, the violation of such a vow, as we have seen above, brings on most grievous Divine penalties, a similar ceremony takes place on the eve of the Day of Atonement when all the members of the congregation are present in the synagogue -- a sort of collective annulment of all those worthless vows made by the members of the congregation. For this reason, the Kol Nidre Formula (which originated in Spain, under the cruel rule of the Visigoths, within the congregations of coerced converts, and by which the unfortunates who, in the course of the year, had sworn to the church that they would never attend a Jewish service, and who were now about to

violate that forced oath, tried to soothe their uneasy consciences) has been retained with an appropriate alteration of the text. The Day of Atonement annuls no sins which man has committed against man.⁷²

Henry Ford and Conde McGinley were badly mistaken. Neither took the time to check on the validity of what they were writing. Perhaps neither of them wanted to. Perhaps again one of them did, but found that the truth did not suit his purpose. Whatever the case, the material for both sides is in the public domain. The discerning reader will immediately see the truth. Those who are not so discerning will believe what they wish.

Another specific allegation against the Jews is often found in regard to military service. In the American Jewish Archives, in the file on anti-Semitism, is this "fly-sheet": "AMERICANS! STOP LOOK READ! Jews Against Military Service. 'Exemption of Jews from military service "in accordance with the highest interpretation of Judaism" is sought from the United States Government in a resolution adopted tonight by the Central Conference of American Rabbis at the session of the organization's forty-seventh annual convention here.' New York Times, June 26, 1937."⁷³

This flyer, unsigned was distributed at the time America was facing war with Germany. The quote that makes up the body of the flyer was taken entirely out of context. The original reads: "We affirm our conviction that conscientious objection to military service is an accordance with the highest interpretation of Judaism and therefore we petition the Government of the United States to grant to Jewish religious conscientious objectors the same exemption from military service as has long been granted to members of the Society of Friends and similar religious

organizations."⁷⁴ The fly-sheet is not interested in the true quote, however, and goes on to prove its quote with another from the Talmud: "WHEN YOU GO TO WAR DO NOT GO AS THE FIRST, BUT AS THE LAST, SO THAT YOU MAY RETURN AS THE FIRST," from the Talmud, the Code of the Jews."⁷⁵

Bloch explains this quote by saying:

In the anti-Semitic pamphlets of recent date a passage of the Talmud, Pesachim 113a, is frequently quoted. It contains a popular sarcastic proverb from Jerusalem in the time of Jewish independence. To defend the Jews of the then time against the obloquy of cowardice is rather superfluous. The story of the Maccabeans, the heroic battles against the Roman world power during the last rising, the fight of Bar Kochba, are glorious examples of heroism of a tiny minority fighting against terrible odds. But the Jews were superior to the Romans in that their extraordinary warlike virtue never lured them into aggressiveness so as to become a danger to the neighboring countries. The Jewish hero was not a conqueror who threatened his neighbors. To defend the native country, to remain true to it notwithstanding all dangers, and, after it had been lost, to long for it with heart and soul -- that was the fundamental trait of the Jewish spirit.⁷⁶

Thus another anti-Semitic canard falls onto the heap of mistruths and falsifications. Unfortunately, that heap will just be used as fuel for those who will come later.

One of the most scathing and meticulous attacks on the Talmud in the middle of the twentieth century that I have seen came in the form of a monthly called The Point. The entire June, 1956 issue is "dedicated" to an exposé of the Talmud. Included in the issue is a marvelous capsule history of the various popes' reactions to the Talmud. What is interesting to note here is that what we would consider a history of misunder-

standing and anti-Semitism vented against the Talmud, The Point considers proof of its vileness. Before enlightening the reader with the actions taken by the popes against the Talmud, The Point makes clear for its reader exactly what the Talmud is, and then some.

There has been no greater hoax put forward in the name of religion than the current propaganda which proposes that Jews and Catholics are sharers of a common Biblical faith -- that Jews have the Old Testament, and the Catholics have the New. If copies of the Old Testament -- even expurgated ones -- are occasionally to be found lying on lecturns in Jewish Synagogues, they are being preserved there only as a kind of racial heirloom. For plainly this is not the Jew's book. Its prophecies concerning the Messias are too plentiful and detailed, its history of Jewish infidelity is too vivid, its foretelling of God's rejection of the Jews in favor of the Gentiles is too insistent a theme for the Jews to read more than a few scattered verses of the Bible in comfort. Still, that title by which the Jews like to be known -- 'the people of the book' -- is a fitting one. For they do have a book of their own: one perfectly tuned to their temperament and aspirations: one which they cannot merely read but revel in. That book is the Talmud.⁷⁷

We have learned to this point, then, that Jews no longer read the Bible because they are afraid of what it says. To fill this void, the Jew must turn to the Talmud. This is a fairly weird accusation to make, but The Point doesn't stop there.

Concerning the place which this strange, contrived work has in their affections, the Jews have a saying: 'The Bible is like water, the Mishna like wine, the Gemara like aromatic liqueur.'

The full significance of such statements strikes home only when one realizes what the Talmud is. For its fourteen folio volumes and 6,000 crowded pages, this monument of Judaism is compounded of three principal elements: stark, shrieking anti-Christian blasphemy; rank obscenity; and a driving, irrepressible contempt for the people and customs of the Gentile world.⁷⁸

Let us pause here and reflect on two points. The saying about the Bible, Mishna and Gemara has already been discussed somewhat. Needless to say, the saying is one man's opinion. Another opinion, found in Sifre Deuteronomy, ('Eḳeb, section 48, f. 84a), reads "As water is gratis for all, so is the Torah gratis for all. As water brings life to the world, so the Torah brings life to the world."⁷⁹ The other point worthy of mention is the obvious fact that the writers of The Point never looked at any of the translations of the Talmud available in any major library. They obviously have no idea of what it really contains. This minor barrier, however, does not hinder them in the least, as they continue:

Thus is constructed the world's most characteristically, quintessentially Jewish book. No Christian -- no matter how far he had strayed from grace -- could ever have conceived it. It belongs to the Jews and to no other people. The Jews belong to it and to no other book. They have made it, and it in turn has nurtured and sustained them. For 1500 years they have been steeped in it -- in its foul vocabulary, its sordid, blasphemous anecdotes, its depraved, anti-social principles. And it belongs not just to one faction or sect of Jews but to all the race. Even those Jews who do not regard the Talmud as 'divine,' as the Orthodox Jews do, consider it 'the supreme guide.'⁸⁰

I must interject a comment at this point. I found the last statement rather amusing. Reform Jews must make up the non-Orthodox group mentioned by The Point. The million souls who comprise Reform Judaism for the most part don't even know what a Talmud is, let alone read it. How, one might ask, can the Talmud be the "supreme guide" of the Reform Jew? But we must now dwell on such unimportant nonsense. Let us return to "the truth."

...it must not be thought that the Jews derive their perfidy simply from perusal of the Talmud, or that destruction of the Talmud would put an end to the Jewish problem. For the Talmud is more than just the mold of the Jewish mind. It is its mirror.

The following excerpts from the Talmud, and its summary the Shulkan Aruk, are representative of the many passages which the church has explicitly complained about in condemnations of Talmudic literature: 'A Jew may rob a Gentile, that is, he may cheat him in a bill -- provided he is unlikely to be perceived; otherwise the name of God might be dishonored.' 'To communicate anything to a Gentile about our religious relations would be equal to killing all the Jews; for if the Gentiles knew what we teach about them, they would kill us all openly.' 'If you must go to war, then do not march in the front ranks, but rather in the rear ranks, that you may be the first to return.'⁸¹

We need go no further. We have seen these same accusations made before. We have also seen them refuted. It is quite clear that the author of the article in The Point copied his material from someone else who in turn did the same, all the way back to Rohling and company. Though Bloch refuted Rohling on every count, and the fact that Bloch was backed up in his refutations and even aided by worthy Christian scholars, the

refutation doesn't matter to the anti-Semite. It's not refutations he's after. He needs material for his program, and if "Rohling" provides the material better than "Bloch," he employs Rohling.

THE LUNATIC FRINGE

What we must explore next is by far more vicious than any material we have thus far investigated. It is loathsome for this simple reason: in our last two chapters our anti-Semites provided us with direct, or at least partially recognizable, quotes from the Talmud which we could easily refute. The material presented in this chapter does not go as far as to provide such a service. We must cope here with the more than vivid imaginations of the various authors in their violent outbursts against Jews. Here the Talmud will be used as "proof" that the Jews are anti-American, traitors, corruptors of true Americans, planning to take over the world, haters of Christians and sex deviates. We will see that the word "Talmud" is used totally indiscriminantly. At times, an author will assume that the very use of the word will conjure up the "proper" pictures in the mind of the reader. At other times the reader will have nothing left to his imagination.

To begin with, let us go back to 1865, to the city of Vilna. There we can find one of the primary origins of the theory that the Jews are plotting a world take-over. In that year, "...Jacob Brafman, a Jewish 'convert' to Orthodox Christianity who had turned police spy, offered 'evidence' to the reactionary Russian Governor of Vilna, Michael Muraviev, that there existed in the Kahal (i.e., the Jewish community) a secret Jewish organization with widespread ramifications and despotic power over all the Jewish communities.... [He] published a book which

was based on the actual minutes of the officially recognized Jewish Kahal of Minsk fifty years previously.... These minutes, both innocent and dull in themselves, were embellished with faked Talmudic quotations and elaborate inventions by which the Kahal of Minsk was made to appear merely the local branch of a world Jewish organization whose center was the recently founded philanthropic institution the Alliance Israélite Univer-
selle of Paris. His Book of the Kahal was issued at public expense and sent to all government officials as a guide in their relations with the Jewish population."⁸²

Concerning this theory of impending world domination by the Jews, a theory which many anti-Semites took as their own, Gluecksmann says, "Irresponsible Jew - baiters, to whose interest it is to make capital of anti-Semitism, flood the harmless masses with newspapers, periodicals, brochures and even with quasi-scientific publications which not only distort these patent facts, but even stamp them as lies and thus breed anti-Semitism. As long as there will be an opportunity for the anti-Semitic 'literateur' to strike capital of his 'spiritual' product, so long will the myth of Jewish world domination not disappear."⁸³

One of twentieth century America's best known "Jew-baiters" is Elizabeth Dilling. She was one of the most vocal and rabid anti-Semites during the thirties, forties, fifties, and is still active. She is one who helped to perpetuate the myth of world take-over by the Jews. One of the best examples of her workmanship is a "fly-sheet" in the form of an open letter to a number of Congressmen involved with the House Committee on Un-American Activities. She bases her "facts" on the Talmud, as if

she expects all her readers to know the "truths" contained therein. She writes:

As an active lecturer and writer against Communism for the past 23 years, with a record for accuracy that to date has not been refuted factually by friend or foe, I wish to volunteer as a witness before your committee in connection with its announced program ... of 'exposing' as 'dangerous' and spurious patriots, all those who, like me, are sufficiently informed to oppose the Pharasee religion and its anti-human criminal program for world enslavement. Now, as formerly, it is carried on by 'them which say they are Jews, and are not, but are the synagogue of Satan,' to quote Jesus Christ (Rev. 2:9; 3:9). I shall be glad to bring in, or have subpoenaed, the highest authorities of this sect, and show the irrefutable proof that every deceptive, murderous, sadistic, immoral aim, tactic and doctrine of so-called 'COMMUNISM' is a basic teachings of the Pharasees today, which in written form is the sect's highest authority and is called THE BABYLONIAN TALMUD.⁸⁴

It is obvious at this point, that Mrs. Dilling is rather worried about her image. She is afraid of being called before the House Committee on Un-American Activities, and accused of being what she insists Jewish-Americans are -- subversive. To save her image, she must lash out again in the manner for which the committee wishes her investigated. She appeals to the public by informing them of that about which they know nothing, i.e., the Talmud. Obviously, she too knows nothing about it, but she knows how to play upon one's fear of the unknown.

No matter how many or how few volumes of the English translation of this work (Soncino edition, 1935-48) are still in the Congressional Library, each and every

volume of it reveals its diabolical inhuman code, its sub-sewer obscenities, its supremely insane hatred of Christ and of the followers of His anti-Pharasaic doctrines, which on every point are exactly opposite to those of Talmudic Pharasaism, now as then.⁸⁵

Mrs. Dilling now offers her readers a choice. They must choose either Christ or that to which Christ was diametrically opposed "on every point," the Talmud. For the non-discerning reader, for the reader who must believe of the Talmud what Mrs. Dilling informs him, the choice is not a difficult one to make. For the benefit of her readers, she publicly asks to be allowed to testify so that she can show the Congressmen

...that this Talmudic 'synagogue of Satan' (followers of the Babylonian Talmud): (1) Violates the criminal laws of the United States, and is a criminal conspiracy through its advocacy of the murder, the cheating, theft, deception and enslavement of all non-Talmudists; (2) And by its teaching of perjury -- in court and out; its laws on Sodomy, rape, criminal sex-abuse of baby girls and little boys, dead bodies; and continuous sub-sewer obscenities. It constitutes the Supreme SUBVERSIVE Power against all American Christian institutions in the world today. It has put almost half of mankind behind the iron curtain for Talmudic mass torture, slave labor, murder.⁸⁶

Most of the Talmud based "claims" made by Mrs. Dilling have been refuted in earlier chapters. The others, based on her own deranged imagination cannot be refuted because one can't refute that which doesn't exist. We might assume here that this is a very important point on behalf of the Talmud anti-Semite. If it is so easy to refute misquotes from the Talmud, why misquote at all when you can just easily contrive horrors in your own mind and then attribute them to the Talmud. This is probably

what Mrs. Dilling does, and it is certainly what those who follow her in this chapter do.

A second proponent of the theory that the Jews will take over the world is James True. Mr. True is the editor of The Industrial Control Report, published by James True associates, an organization of which Mr. True is the only member. Mr. True is an ardent segregationist, and is frightened by attempts at desegregation in the South. Such attempts he blames on the Jews, who are told to do so, he claims, in the Talmud. It would appear that Mr. True believes that the Talmud was written "yesterday," as we shall soon see. In an interview with Dr. L. M. Birkhead, National Director of the Friends of Democracy, True said, in part:

What I mean is that the [Jewish problem] has possibly gone to far for us to save the country by political methods. I had a man in here to see me very recently. He has an organization of 1,500 -- a very secret organization with each man sworn to absolute secrecy. These Southern men were ready to kill the Jews and the Negroes in order to protect the white women of the South. Birkhead: I don't understand the connection of the Jews with attacks on the white women of the South. True: Why I'll tell you what I mean. These Southern White men have discovered that rich Jews have hired big, buck niggers to attack white women.... You take the hiring of big, buck niggers by the Jews to attack white women in the South. That's right in the Talmud. The Talmud teaches the Jew that it's all right to do that. Only recently a police chief had to shoot one of these 'niggers' and he found out that he was hired by a Jew to rape a white woman.⁸⁷

There is no doubt that a psychiatrist would find James True a most interesting patient. Beside his pre-occupation with sex, he has heaped vile

abuse on the Talmud. He is neither crafty or clever as some of the others in his "profession": he is merely base and crude. His attack on the Talmud is the most ignorant yet. His accusations exist nowhere in the Talmud. When the Talmud was compiled some fourteen hundred years ago, they knew nothing of the United States of America, let alone the South. Furthermore, there is no thing whatsoever comparable to what James True claims found in the Talmud. We should thus like to count Mr. True off as a sick crack-pot. Unfortunately, it is not simple, for there are many who read him and believe him.

We must not doubt for a minute that certain strata of the public are affected by this material. There are many reasons for which an individual would want to believe anti-Semitic literature, be it political, economic or other. A pamphlet was sent to a Dayton newspaper columnist in the spring of 1963. It was a typical piece of anti-Semitic drivel, but what was interesting about the pamphlet was what the sender had scribbled on it. The pamphlet had obviously been sent to the individual first who then sent it to the columnist with this notation: "your column stinks to High Heaven jest [sic] like yours [sic] Babylonian [sic] Talmud. What do you Jews know about religion anyway? Espionage and Spying is your live [sic] ." ⁸⁸ When one sees such things being written, it makes one feel powerless to bring the truth about the Talmud to those who are not in the least interested in the truth.

One event in the past decade, which caused the anti-Semitic authors to expend large quantities of ink, was directly related to the Talmud. The same old "tried and true" epithets were again used to describe Chief

Justice Earl Warren's visit to the Jewish Theological Seminary in New York City to study the Talmud as the basis of United States law. One of the first anti-Semites to capitalize on this visit was Robert H. Williams. "A vitriolic pamphleteer whose commission in the Army Reserve was terminated for the good of the service, Williams devoted his monthly Williams' Intelligence Summary to attacks on Jewish 'racial gangsterdom' and 'Communist-Zionist' revolutionaries. In a pamphlet called Know Your Enemy, he advocates interning Jews in New York City and in the Southern California plane-building and harbor area, to make sure that Russia will not A-bomb these strategic locations."⁸⁹ Now that we have established his character, let us look at the Williams' Intelligence Summary, vol. 9, #11, October, 1957. There we shall see a description of the Talmud that has become all too familiar to us. Williams plays the same tune as his predecessors. Only the rhythm has changed. We will also see that because the respected Chief Justice, by studying the Talmud, gave honor to the book, he too must be debased by Williams along with the Talmud.

Under the headline "Earl Warren Studying Filthiest Legal Course in History of Mankind As 'Source of U. S. Law,'" we read:

An Associated Press dispatch from New York, September 14, and numerous other newspaper reports stated that Supreme Court Justice Earl Warren was studying the Talmud with a conference of Rabbis. It is hard to believe that even the complete proselyte Warren who owes his entire political career to the Jewish power machine, could be so ignorant of the origins of our law as to believe it came from Jewish

sources. Propaganda to that effect has been increasingly thick for years, but it could hardly be possible that a man could get a law degree without some knowledge that the most important principles and concepts of American Constitutional law and government came from sources other than the Talmud.

Now that Williams has besmerched the character of the Chief Justice, he is free to comment on the Talmud. Under the sub-heading "Examples of Talmudic Law," he continues:

Talmudic law is coercive, putting the individual in a narrow groove of hair splitting legalism.... The Talmud, though purportedly religious and basing its law on the Torah (the first five books of the Old Testament, the Jewish Bible) actually is the most immoral and unmoral, and in fact the most sickening compilation I ever looked into. It turns one's stomach to read it. By hair-splitting legalistic maneuvers, while ruling out some sex crimes, it excuses others -- the most revolting, stomach-turning sex crimes.

It seems necessary to remark at this time that Elizabeth Dilling, James True, and Robert Williams must have all attended the same Talmud class. The class was taught "in absentia" by August Rohling, but his spirit obviously lingers on long after his death. Nothing else need be said.

We turn next to the second anti-Semite who commented on the Warren visit to the Jewish Theological Seminary. He is Gerald L.K. Smith, publisher and editor of The Cross and The Flag. "Long one of the most vociferous rabble-rousers in the country, Smith heads the Christian Nationalist Party, also known as the Christian Nationalist Crusade. He advances almost all of the anti-Semitic themes in use today."⁹⁰ Of the

Talmud he has said, "The average 'goy' is not aware of the existence of most of the ideological literature which controls the movement and the thinking of Jews such as the Talmud."⁹¹ He has also quoted profusely from The Talmud Unmasked.⁹² On Warren's visit, he commented: "The press reported that Warren made a special study of Talmudic law. This seems too ridiculous to believe...."⁹³ When the position which an anti-Semite has taken is threatened in the eyes of his readers, as the Warren visit did to these men, they do not quietly retreat but expound their position all the more loudly and wildly in order to drown out the opposition. This has been a perfect example of such tactics.

We turn now from the ridiculous to the most ridiculous examples of Talmud anti-Semitism. One of the strangest of the strange collection of anti-Semites we are writing about is one Horace Sherman Miller. Miller is the publisher and editor of a sometimes weekly mimeographed sheet (one page) called The Aryan Views. Miller seems to be some sort of self-proclaimed official of the Ku Klux Klan whose program is geared to oppose anything that disturbs him during any given week. In the jargon of today's teen-ager, he would rightly be termed a "kook." The particular issue of The Aryan Views, which we will reproduce in part, is number 648, issued during 1961. In that issue, he decries the publication of The New English Bible, because he doesn't like the use of modern English used therein. Believe it or not, he blames it in part on the Talmud.

To Me, It Sounds Like New Talmudism
 Like 1984 Newspeak. The New English.
 Bible downgrades 'Christ' to 'Messiah'
 and it eliminates 'miracles' in favor
 of mere 'signs.' If modernity, immedi-
 acy, and an approach to our own English
 language are the aim, why not assign to
 Christ simply the generic handle of

'Jones?' It is all Talmudese and gobble-degookese from the temple of hypocrisy.

It is clear from this quote, and others like it, that the word Talmud has most surely become a "swear word" to the twentieth century anti-Semite. No definitions need really be given. The word now speaks for itself, formed from the mass of untruths quoted against it in past decades. Eisenmenger was the root, Rohling the trunk. The twentieth century has produced the limbs and leaves. Though men like Bloch attempted to kill the tree, they have not succeeded. The tree has flourished, is flourishing and will flourish, as long as there are those who feed it and keep it alive.

CONCLUSION

The anti-Semite, whether he uses the Talmud as his tool or not, is most certainly a capitalist. He has a product to offer, and as long as there are those who will buy his product, he will produce. As long as there is money to be made in anti-Semitism, there will be those who rake it in.

In the May 15, 1958 issue of Common Sense, Conde McGinley repeated a well-known phrase, but made a slight addition to it: "'Tell the big lie frequently enough, and it will be believed.'" (This phrase was later attributed by the Jews to Hitler)." Mr. McGinley (as well as the other twentieth century anti-Semites who misquote, falsify and invent Talmud passages) has done no more than taken his own advice. As we have stated many times before, those who want to believe will do so. Nothing can or will dissuade them. In times of relative economic prosperity, the group who wants to believe is extremely small. It is in times of economic or social reverse when these anti-Semites pose a real threat, not only to Jews, but to democracy as we know it.

The cause is not a lost one, though. There is something that can be done to counteract the affect these anti-Semites might have on the potential "market" they do not yet reach. This "market" must be approached with the truth before they are blindly ready to accept the lies the anti-Semites would have them accept. Vast amounts of scurrilous material have been written about the Talmud, but little or nothing has been written in popular form to reveal the universal beauty, both ethical and moral, contained in the Talmud. This must be done. If not, the

ravings of these madmen, generally ignored today, may be taken seriously tomorrow.

"The America of our aspirations was foreshadowed in the Constitution and the Bill of Rights. The fruition of those aspirations comes ever closer, as we develop a body of law and of practice that makes the concept of democracy live. It is in the movement toward greater security of the individual, increased freedom of conscience, better education, broader equality of opportunity for all men, deeper respect for the integrity of every human being, that the promise lies for an end to discrimination and -- perhaps -- ultimately to prejudice."⁹⁴

"We do not flatter ourselves with the hope of reaching the agents of malice by appeals to reason. We may as well endeavor to affect the raging storm by argumentation. Victims of blind enmity or conscienceless racketeers, they are beyond moral considerations. Our reply to their charges is intended not for them but rather for the open minded readers who may be duped by their distortions of facts and by their vilifications. Let those who have the hearts for truth and good will listen."⁹⁵

FOOTNOTES

1. Heinrich Graetz, History of the Jews (Jewish Publication Society of America, 1956), 4:425-6
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3. ibid., pp. 22b-23a
4. Shlomo Gluecksmann, The Forgeries and Falsifications in the Antisemitic Literature (New York, 1938), pp. 11-12
5. Graetz, History, 5:188
6. ibid., p. 190
7. Gluecksmann, p. 12
8. Joseph Samuel Bloch, Israel and the Nations (Berlin, 1927), pp. xxvii-xxix, footnote 1
9. Gluecksmann, pp. 13-14
10. Bloch, pp. xxvii-xxviii
11. Gluecksmann, p. 16
12. Rev. I. B. Pranaitis, The Talmud Unmasked (New York: E. N. Sanctuary, 1939)
13. Samuel S. Cohon, Why Do The Heathen Rage? (1938)
14. Pranaitis, p. 20
15. The reader will discover that the Soncino translation of the Talmud is based on a censored text. For the complete texts found in earlier MSS., see Herford, Christianity in Talmud and Midrash.
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17. ibid., p. 26
18. ibid., p. 28
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20. Pranaitis, p. 28
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24. Pranaitis, p. 35
25. Herford, pp. 50-54
26. Pranaitis, p. 43
27. Bloch, p. 433
28. Pranaitis, p. 42
29. Herford, p. 157
30. Pranaitis, p. 59
31. ibid., p. 69
32. ibid.
33. ibid., p. 70
34. ibid., p. 71
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36. ibid.,
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38. ibid.
39. ibid., p. 72
40. ibid.
41. ibid.
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43. Pranaitis, pp. 87-88
44. ibid., p. 88
45. Bloch, p. 8
46. Cohon, p. 18

47. Pranaitis, p. 110
48. ibid., p. 110
49. Science Looks at Anti-Semitism (The American Jewish Committee, November 1960), pp. 20-23
50. Ernest Elmhurst, World Hoax (Ashville: Pelley Publishers, 1939), p. 24
51. ibid., p. 103
52. Bloch, p. 220
53. ibid., p. 220
54. ibid., p. 253
55. ibid., pp. 253-254
56. Elmhurst, pp. 118-119
57. Bloch, p. 114
58. ibid., p. 115
59. Elmhurst, pp. 121-122
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61. Bloch, p. 204
62. ibid., p. 210
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64. ibid., p. 182
65. ibid., pp. 183-184
66. Henry Ford, The International Jew, the World's Foremost Problem (Dearborn, 1922), 4:124
67. ibid., p. 126
68. ibid., p. 131
69. Anti-Semitic Activity in the United States (American Jewish Committee, June 1954), p. 9
70. Common Sense, Oct. 15, 1951, pp. 1-3

71. Bloch, pp. 273-277
72. ibid., pp. 277-278
73. Americans! Jews Against Military Service (nearprint file Anti-Semitism III, American Jewish Archives)
74. Justice and Peace (The Central Conference of American Rabbis, 1952), pp. 10-11
75. Americans!
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85. ibid.
86. ibid.
87. Donald S. Strong, Organized Anti-Semitism in America (American Council on Public Affairs, 1941) pp. 125-126
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90. ibid., p. 9
91. The Cross and The Flag, April 1961, 20:1, p. 6
92. ibid., pp. 28-29
93. The Cross and The Flag, April 1961, 20:2, p. 19
94. Science, p. 32
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