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Notes

— Anti-Semitism

RANDOM NOTES ON ANTI-SEMITISM

*****In the mid 1850s, the Frenchman Count Joseph Arthur de Gobineau produced a work entitled 'Essay on the Inequality of Human Races', in which he argued that races had different physical and cultural characteristics. All 'high' cultures he described as 'Aryan' and belonged to the Germanic races. 'Civilization' declined, he went on to argue, when Aryans bred with members of 'racially less valuable' or inferior peoples. From these racist beliefs a new so-called 'science' arose called 'Eugenics'. Those who believed in the science of Eugenics believed that a superior race could emerge if human breeding could be controlled. They set about trying to identify the 'characteristics' that made up these differences by measuring skull shapes and sizes, color of eyes and hair and so on.

.....Not surprisingly, they were easily picked on in times of trouble. They were falsely blamed for demanding Christ's death and for not accepting the Christian faith. In 1348, when the Black Death swept through Europe killing millions of people, some Christians accused them of poisoning the wells and they were burnt to death as punishment. Jews were also unpopular because some became moneylenders when charging interest on loans was forbidden to Christians by the Church. They were often accused of bizarre crimes such as murdering Christian children to use their blood in their rituals.

-0000....anti-Semitism broke through the surface of society even in Western Europe. In 1894, Captain Dreyfus, an officer in the French army, was accused and tried for spying for Germany. On 22 December he was pronounced guilty and sent to the notorious prison on Devil's Island. The evidence was flimsy and, as it later emerged, it was the anti-Semitic attitudes of the military authorities that had ensured his conviction. It was not until 1899 that he was finally pardoned and his name cleared of the crime.

-----Jewish people in Eastern Europe were often subjected to attacks. Anti-Semitic mobs would destroy Jewish property and sometimes murder them. These attacks or 'pogroms', persuaded some Jewish people to leave all together and seek to live in more tolerant societies in the West.

one of history's greatest mass murderers.

Vienna Circle

The **Vienna Circle** (in German: der **Wiener Kreis**) was a group of philosophers who gathered around Moritz Schlick when he was called to the Vienna University in 1922, organized in a philosophical association named **Verein Ernst Mach (Ernst Mach Society)**. Among its members were Moritz Schlick, chairman of the Ernst Mach Society, Gustav Bergmann, Rudolf Carnap, Herbert Feigl, Philipp Frank, Kurt Gödel, Hans Hahn, Victor Kraft, Karl Menger, Marcel Natkin, Otto Neurath, Olga Hahn-Neurath, Theodor Radakovic, and Friedrich Waismann. With the exception of Gödel, members of the Vienna Circle had a common attitude towards philosophy, characterized by two main beliefs: first, experience is the only source of knowledge; second, logical analysis performed with the help of symbolic logic is the preferred method for solving philosophical problems.

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[edit] History of the Vienna Circle

The prehistory of the Vienna Circle began with meetings on the philosophy of science and epistemology from 1907 on, promoted by Philipp Frank, Hans Hahn and Otto Neurath.

Hans Hahn, the oldest of the three (1879-1934), was a mathematician. He received his degree in mathematics in 1902. Afterwards he studied under the direction of Ludwig Boltzmann in Vienna and David Hilbert, Felix Klein and Hermann Minkowski in Göttingen. In 1905 he received the Habilitation in mathematics. He taught at Innsbruck (1905-1906) and Vienna (from 1909).

Otto Neurath (1882-1945) studied sociology, economics and philosophy in Vienna and Berlin. From 1907 to 1914 he taught in Vienna at the Neuen Wiener Handelsakademie (Viennese Commercial Academy). Neurath married Olga, Hahn's sister, in 1911.

Philipp Frank, the youngest of the group (1884-1966), studied physics at Göttingen and Vienna with Ludwig Boltzmann, David Hilbert and Felix Klein. From 1912, he held the chair of theoretical physics in the German University in Prague.

Their meetings were held in Viennese coffeehouses from 1907 onward. Frank remembered:

After 1910 there began in Vienna a movement which regarded Mach's positivist philosophy of science as having great importance for general intellectual life [...] An attempt was made by a group of young men to retain the most essential points of Mach's positivism, especially his stand against the misuse of metaphysics in science. [...] To this group belonged the mathematician H. Hahn, the political economist Otto Neurath, and the author of this book [i.e. Frank], at the time an instructor in theoretical physics in Vienna. [...] We tried to supplement Mach's ideas by those of the French philosophy of science of Henri Poincaré and Pierre Duhem, and also to connect them with the investigations in logic of such authors as Couturat, Schröder, Hilbert, etc.

– Uebel, Thomas, 2003, p.70).

Presumably the meetings stopped in 1912, when Frank went to Prague, where he held the chair of theoretical physics left vacant by Albert Einstein. Hahn left Vienna during World War I and returned in 1921. The following year Hahn, with the collaboration of Frank, arranged to bring into the group Moritz Schlick, who held the chair of philosophy of the inductive sciences at the University of Vienna. Schlick had already published his two main works *Raum und Zeit in die gegenwärtigen Physik* (*Space and Time in contemporary Physics*) in 1917 and *Allgemeine Erkenntnislehre* (*General Theory of Knowledge*) in 1918. A central work for the newly founded discussion group was the *Logisch-Philosophische Abhandlung* (*Tractatus Logico-Philosophicus*), published by Ludwig Wittgenstein in 1918.

Under the direction of Schlick, a new regular series of meetings began. In 1926 Schlick and Hahn arranged to bring in Rudolf Carnap at the University of Vienna. In 1928 the *Verein Ernst Mach* (Ernst Mach Society) was founded, with Schlick as chairman. In 1929 the Vienna Circle manifesto *Wissenschaftliche Weltauffassung. Der Wiener Kreis* (*The Scientific Conception of the World. The Vienna Circle*) was published. The pamphlet is dedicated to Schlick, and its preface was signed by Hahn, Neurath and Carnap. In the appendix is a list of the members of the Vienna Circle.

The Vienna Circle was dispersed when the Nazi party came to power in Germany; many of its members emigrated to USA, where they taught in several universities. Schlick remained in Austria, but in 1936 he was killed by a Nazi sympathizer student in the University of Vienna.

[edit] The Vienna Circle manifesto

It states the scientific world-conception of the Vienna Circle, which is characterized “essentially by *two features*. First it is *empiricist and positivist*: there is knowledge only from experience [...] Second, the scientific world-conception is marked by the application of a certain method, namely *logical analysis*.” (*The Scientific Conception of the World. The Vienna Circle* in Sarkar, Sahotra, 1996, p. 331 – hereinafter *VC*).

Logical analysis is the method of clarification of philosophical problems; it makes an extensive use of symbolic logic and distinguishes the Vienna Circle empiricism from earlier versions. The task of philosophy lies in the clarification - through the method of logical analysis - of problems and assertions.

Logical analysis shows that there are two different kinds of statements; one kind includes statements reducible to simpler statements about the empirically given; the other kind includes statements which cannot be reduced to statements about experience and thus they are devoid of meaning. Metaphysical statements belong to this second kind and therefore they are meaningless. Hence many philosophical problems are rejected as pseudo-problems which arise from logical mistakes, while others are re-interpreted as empirical statements and thus becomes the subject of scientific inquiries.

One source of the logical mistakes that are at the origins of metaphysics is the ambiguity of natural language. “Ordinary language for instance uses the same part of speech, the substantive, for things (‘apple’) as well as for qualities (‘hardness’), relations (‘friendship’), and processes (‘sleep’); therefore it misleads one into a thing-like conception of functional concepts” (*VC* p. 329). Another source of mistakes is “the notion that *thinking* can either lead to knowledge out of its own resources without using any empirical material, or at least arrive at new contents by an inference from given states of affair” (*VC* p. 330). The latter notion is typical in Kantian philosophy, according to which there are synthetic statements a priori that expand knowledge without using the experience. Synthetic knowledge a priori is rejected by the Vienna Circle. Mathematics, which at a first sight seems an example of necessarily valid synthetic knowledge derived from pure reason alone, has instead a tautological character, that is its statements are analytical statements, thus very different from Kantian synthetic statements. The only two kinds of statements accepted by the Vienna Circle are synthetic statements a posteriori (i.e. scientific statements) and analytic statements a priori (i.e. logical and mathematical statements).

However, the persistence of metaphysics is connected not only with logical mistakes but also with “social and economical struggles” (*VC* p. 339). Metaphysics and theology are allied to traditional social forms, while the group of people who “faces modern times, rejects these views and takes its stand on the ground of empirical sciences” (*VC* p. 339). Thus the struggle between metaphysics and scientific world-conception is not only a struggle between different kinds of philosophies, but it is also – and perhaps primarily – a struggle between different political, social and economical attitudes. Of course, as the manifesto itself acknowledged, “not every adherent of the scientific world-conception

will be a fighter" (VC p. 339). Many historians of the Vienna Circle see in the latter sentence an implicit reference to a contrast between the so called 'left wing' of the Vienna Circle, mainly represented by Neurath and Carnap, and Moritz Schlick. The aim of the left wing was to facilitate the penetration of the scientific world-conception in "the forms of personal and public life, in education, upbringing, architecture, and the shaping of economic and social life" (VC p. 339-340). In contrast, Schlick was primarily interested in the theoretical study of science and philosophy. Perhaps the sentence "Some, glad of solitude, will lead a withdrawn existence on the icy slopes of logic" (VC p. 339) is an ironic reference to Schlick.

Throughout Europe in the mid-14th century, bubonic plague was taking its toll. In the Rhine region, Jews were taken as scapegoats. Rumors spread that they caused the disease by deliberately poisoning wells. Hundreds of Jewish communities were destroyed by violence, in particular in the German peninsula and in the Ottoman Empire. In Prussia, 40 Jews were burned to death as soon as April 1349.¹²¹ "Never mind that Jews were not immune from the ravages of the plague: they were tortured until they 'confessed' to crimes that they could not possibly have committed. In one such case, a man accused against was ... ordered to say that Rabbi Provot of Chagbary (now Chabary) had ordered him to poison the wells in Yarmag, Tynburg, and elsewhere. In the aftermath of a great 'confession,' the Jews of Chagbary were burned alive on February 14, 1349."¹²²

Although the Pope Clement VI tried to protect them by the July 15, 1349 papal bull and another 1349 bull, several months later, 100 Jews were burnt in Strasbourg, where the plague had not yet affected the city.¹²³ Clement VI condemned the violence and said those who blamed the plague on the Jews (among whom were the French king) had been "seduced by this flag, the Devil."

Blood libel

Anti-Christian blood libel: list of blood libels against Jews

Christian accusations. Jews were accused of a blood libel, the supposed drinking of blood of Christian children in mockery of the Christian Eucharist. (Early Christians had been accused of a similar practice based on pagan misunderstanding of the Eucharist ritual.)¹²⁴ According to the authors of these blood libels, the procedure for the alleged sacrifice was something like this: a child who had not yet reached puberty was kidnapped and taken to a hiding place. The child would be tortured by Jews, and a crowd would gather at the place of execution (at times outside the synagogue itself) and engage in a mock trial to try the child. The child would be presented to the tribunal naked and tied and eventually be condemned to death. In the end, the child would be

Roots of anti-Semitism. Europe.

The Black Death

Further information: Black Death

As the Black Death epidemics devastated Europe in the mid-14th century, annihilating more than a half of the population, Jews were taken as scapegoats. Rumors spread that they caused the disease by deliberately poisoning wells. Hundreds of Jewish communities were destroyed by violence, in particular in the Iberian peninsula and in the Germanic Empire. In Provence, 40 Jews were burnt in Toulon as soon as April 1348.^[24] "Never mind that Jews were not immune from the ravages of the plague; they were tortured until they 'confessed' to crimes that they could not possibly have committed. In one such case, a man named Agimet was ... coerced to say that Rabbi Peyret of Chambery (near Geneva) had ordered him to poison the wells in Venice, Toulouse, and elsewhere. In the aftermath of Agimet's 'confession,' the Jews of Strasbourg were burned alive on February 14, 1349."^[25]

Although the Pope Clement VI tried to protect them by the July 6, 1348 papal bull and another 1348 bull, several months later, 900 Jews were burnt in Strasbourg, where the plague hadn't yet affected the city.^[24] Clement VI condemned the violence and said those who blamed the plague on the Jews (among whom were the flagellants) had been "seduced by that liar, the Devil."

Blood libels

Main articles: blood libel, list of blood libels against Jews

On many occasions, Jews were accused of a blood libel, the supposed drinking of blood of Christian children in mockery of the Christian Eucharist. (Early Christians had been accused of a similar practice based on pagan misunderstanding of the Eucharist ritual.)^[citation needed] According to the authors of these blood libels, the 'procedure' for the alleged sacrifice was something like this: a child who had not yet reached puberty was kidnapped and taken to a hidden place. The child would be tortured by Jews, and a crowd would gather at the place of execution (in some accounts the synagogue itself) and engage in a mock tribunal to try the child. The child would be presented to the tribunal naked and tied and eventually be condemned to death. In the end, the child would be

crowned with thorns and tied or nailed to a wooden cross. The cross would be raised, and the blood dripping from the child's wounds would be caught in bowls or glasses and then drunk. Finally, the child would be killed with a thrust through the heart from a spear, sword, or dagger. Its dead body would be removed from the cross and concealed or disposed of, but in some instances rituals of black magic would be performed on it. This method, with some variations, can be found in all the alleged Christian descriptions of ritual murder by Jews.

The story of William of Norwich (d. 1144) is the first known case of ritual murder being alleged by a Christian monk, while the story of Little Saint Hugh of Lincoln (d. 1255) said that after the boy was dead, his body was removed from the cross and laid on a table. His belly was cut open and his entrails removed for some occult purpose, such as a divination ritual. The story of Simon of Trent (d. 1475) emphasized how the boy was held over a large bowl so all his blood could be collected. Simon was regarded as a saint, and was canonized by Pope Sixtus V in 1588. The cult of Simon was disbanded in 1965 by Pope Paul VI, and the shrine erected to him was dismantled. He was removed from the calendar, and his future veneration was forbidden, though a handful of extremists still promote the narrative as a fact. In the 20th century, the Beilis Trial in Russia and the Kielce pogrom represented incidents of blood libel in Europe. Unproved rumours of Jews killing Christians were used as justification for killing of Jews by Christians.

More recently blood libel stories have appeared a number of times in the state-sponsored media of a number of Arab nations, in Arab television shows, and on websites.

Host desecration



A 15th century German woodcut showing an alleged host desecration. In the first panel the hosts are stolen, in the second the hosts bleed when pierced by a Jew, in the third the Jews are arrested, and in the fourth they are burned alive.

Jews were sometimes falsely accused of desecrating consecrated hosts in a reenactment of the Crucifixion; this crime was known as host desecration and carried the death penalty.

Disabilities and restrictions



The yellow badge Jews were forced to wear can be seen in this marginal illustration from an English manuscript.

Jews were subject to a wide range of legal restrictions throughout the Middle Ages, some of which lasted until the end of the 19th century. Jews were excluded from many trades, the occupations varying with place and time, and determined by the influence of various non-Jewish competing interests. Often Jews were barred from all occupations but money-lending and peddling, with even these at times forbidden. The number of Jews permitted to reside in different places was limited; they were concentrated in ghettos, and were not allowed to own land; they were subject to discriminatory taxes on entering cities or districts other than their own, were forced to swear special Jewish Oaths, and suffered a variety of other measures, including restrictions on dress.

Main article: yellow badge, Judenhut

The Fourth Lateran Council in 1215 was the first to proclaim the requirement for Jews to wear something that distinguished them as Jews. It could be a coloured piece of cloth in the shape of a star or circle or square, a hat (Judenhut), or a robe. In many localities, members of the medieval society wore badges to distinguish their social status. Some badges (such as guild members) were prestigious, while others ostracised outcasts such as lepers, reformed heretics and prostitutes. Jews sought to evade the badges by paying what amounted to bribes in the form of temporary "exemptions" to kings, which were revoked and re-paid whenever the king needed to raise funds.

To finance his war to conquer Wales, Edward I of England taxed the Jewish moneylenders. When the Jews could no longer pay, they were accused of disloyalty. Already restricted to a limited number of occupations, the Jews saw Edward abolish their "privilege" to lend money, choke their movements and activities and were forced to wear a yellow patch. The heads of Jewish households were then arrested, over 300 of them taken to the Tower of London and executed, while others killed in their homes. *See also:- Massacres at London and York (1189 – 1190)*. The complete banishment of all Jews from the country in 1290 led to thousands killed and drowned while fleeing and the absence of Jews from England for three and a half centuries, until 1655, when Oliver Cromwell reversed the policy.

Antisemitism in 19th and 20th century (Catholicism)

see also: Relations between Catholicism and Judaism

Throughout the 19th century and into the 20th, the Catholic Church still incorporated strong antisemitic elements, despite increasing attempts to separate anti-Judaism, the opposition to the Jewish religion on religious grounds, and racial antisemitism. Pope Pius VII (1800-1823) had the walls of the Jewish Ghetto in Rome rebuilt after the Jews were released by Napoleon, and Jews were restricted to the Ghetto through the end of the papacy of Pope Pius IX (1846-1878), the last Pope to rule Rome. Additionally, official organizations such as the Jesuits banned candidates "who are descended from the Jewish race unless it is clear that their father, grandfather, and great-grandfather have belonged to the Catholic Church" until 1946. Brown University historian David Kertzer, working from the Vatican archive, has further argued in his book *The Popes Against the Jews* that in the 19th and 20th century the Roman Catholic Church adhered to a distinction between "good antisemitism" and "bad antisemitism". The "bad" kind promoted hatred of Jews because of their descent. This was considered un-Christian because the Christian message was intended for all of humanity regardless of ethnicity; anyone could become a Christian. The "good" kind criticized alleged Jewish conspiracies to control newspapers, banks, and other institutions, to care only about accumulation of wealth, etc. Many Catholic bishops wrote articles criticizing Jews on such grounds, and, when accused of promoting hatred of Jews, would remind people that they condemned the "bad" kind of antisemitism. Kertzer's work is not, therefore, without critics; scholar of Jewish-Christian relations Rabbi David G. Dalin, for example, criticized Kertzer in the Weekly Standard for using evidence selectively. The Second Vatican Council, the Nostra Aetate document, and the efforts of Pope John Paul II have helped reconcile Jews and Catholicism in recent decades, however.

Particular To Country

Germany



Der Stürmer: "Satan". The caption reads: "The Jews are our misfortune."

Further information: [History of the Jews in Germany](#)

See also: [Holocaust](#)

From the early Middle Ages to the 18th century, the Jews in Germany were subject to many persecutions as well as brief times of tolerance. Though the 19th century began with a series of riots and pogroms against the Jews, emancipation followed in 1848, so that, by the early 20th century, the Jews of Germany were the most integrated in Europe. The situation changed in the early 1930's with the rise of the Nazis and their explicitly antisemitic program. Hate speech which referred to Jewish citizens as "dirty Jews" became common in antisemitic pamphlets, newspapers such as the Völkischer Beobachter and Der Stürmer, and radio. Additionally, blame was laid on German Jews for having caused Germany's defeat in World War I (see Dolchstoßlegende).

Anti-Jewish propaganda expanded rapidly. Nazi cartoons depicting "dirty Jews" frequently portrayed a dirty, physically unattractive and badly dressed "talmudic" Jew in traditional religious garments similar to those worn by Hasidic Jews. Articles attacking Jewish Germans, while concentrating on commercial and political activities of prominent Jewish individuals, also frequently attacked them based on religious dogmas, such as blood libel.

The Nazi antisemitic program quickly expanded beyond mere speech. Starting in 1933, repressive laws were passed against Jews, culminating in the Nuremberg Laws which removed most of the rights of citizenship from Jews, using a racial definition based on descent, rather than any religious definition of who was a Jew. Sporadic violence against

the Jews became widespread with the Kristallnacht riots, which targeted Jewish homes, businesses and synagogues, killing hundreds across Germany and Austria.

The antisemitic agenda culminated in the genocide of the Jews of Europe, known as the Holocaust.

Hungary

In June 1944, Hungarian police deported nearly 440,000 Jews in more than 145 trains, mostly to Auschwitz [2]. Ultimately, over 400,000 Jews in Hungary were killed during the Holocaust. Although Jews were on both sides of the Hungarian Revolution of 1956, there was a perceptible antisemitic backlash against Jewish members of the former government led by Mátyás Rákosi.

Today, hatred towards Judaism and Israel can be observed from many prominent Hungarian politicians. The most famous example is the MIÉP party and its Chairman, István Csurka.

Antisemitism in Hungary was manifested mainly in far right publications and demonstrations. MIÉP supporters continued their tradition of shouting antisemitic slogans and tearing the US flag to shreds at their annual rallies in Budapest in March 2003 and 2004, commemorating the 1848–49 revolution. Further, during the anniversary demonstrations of both right and left marking the 1956 uprising, antisemitic and anti-Israel slogans were heard from the right, such as accusing Israel of war crimes. The center-right traditionally keeps its distance from the right-wing demonstration, which was led by Csurka. [4]

Norway

See also Jews in Norway

Jews were prohibited from living or entering Norway by paragraph 2 of the Constitution, which originally read, *"The evangelical-Lutheran religion remains the public religion of the State. Those inhabitants, who confess thereto, are bound to raise their children to the same. Jesuits and monkish orders are not permitted. Jews are still prohibited from entry to the Realm."* In 1851 the last sentence was struck. Monks were permitted in 1897; Jesuits not before 1956.^[23]

Poland

Further information: History of the Jews in Poland

In 1264, Duke Boleslaus the Pious from Greater Poland legislated a Statute of Kalisz, a charter for Jewish residence and protection, which encouraged money-lending, hoping that Jewish settlement would contribute to the development of the Polish economy. By the sixteenth century, Poland had become the center of European Jewry and the most

tolerant of all European countries regarding the matters of faith, although occasionally also Poland witnessed violent antisemitic incidents.

At the onset of the seventeenth century, however, the tolerance began to give way to increased antisemitism. Elected to the Polish throne King Sigismund III of the Swedish House of Vasa, a strong supporter of the counter-reformation, began to undermine the principles of the Warsaw Confederation and the religious tolerance in the Polish-Lithuanian Commonwealth, revoking and limiting privileges of all non-Catholic faiths. In 1628 he banned publication of Hebrew books, including the Talmud.^[94] Acclaimed twentieth century historian Simon Dubnow, in his *magnum opus* History of the Jews in Poland and Russia, detailed:

"At the end of the 16th century and thereafter, not one year passed without a blood libel trial against Jews in Poland, trials which always ended with the execution of Jewish victims in a heinous manner..." (ibid., volume 6, chapter 4).

In the 1650s the Swedish invasion of the Commonwealth (the Deluge) and the Chmielnicki Uprising of the Cossacks resulted in vast depopulation of the Commonwealth, as over 30% of the ~10 million population has perished or emigrated. In the related 1648-55 pogroms led by the Ukrainian uprising against Polish nobility (szlachta), during which approximately 100,000 Jews were slaughtered, Polish and Ruthenian peasants often participated in killing Jews.^[95] The besieged szlachta, who were also decimated in the territories where the uprising happened, typically abandoned the loyal peasantry, townsfolk, and the Jews renting their land, in violation of "rental" contracts.

In the aftermath of the Deluge and Chmielnicki Uprising, many Jews fled to the less turbulent Netherlands, which had granted the Jews a protective charter in 1619. From then until the Nazi deportations in 1942, the Netherlands remained a remarkably tolerant haven for Jews in Europe, exceeding the tolerance extant in all other European countries at the time, and becoming one of the few Jewish havens until nineteenth century social and political reforms throughout much of Europe. Many Jews also fled to England, open to Jews since the mid-seventeenth century, in which Jews were fundamentally ignored and not typically persecuted. Historian Berel Wein notes:

"In a reversal of roles that is common in Jewish history, the victorious Poles now vented their wrath upon the hapless Jews of the area, accusing them of collaborating with the Cossack invader!... The Jews, reeling from almost five years of constant hell, abandoned their Polish communities and institutions..." (Triumph of Survival, 1990).

Throughout the sixteenth to eighteenth century, many of the szlachta mistreated peasantry, townsfolk and Jews. Threat of mob violence was a specter over the Jewish communities in Polish-Lithuanian Commonwealth at the time. On one occasion in 1696, a mob threatened to massacre the Jewish community of Posin, Vitebsk. The mob accused the Jews of murdering a Pole. At the last moment, a peasant woman emerged with the

victim's clothes and confessed to the murder. One notable example of actualized riots against Polish Jews is the rioting of 1716, during which many Jews lost their lives. Later, in 1723, the Bishop of Gdańsk instigated the massacre of hundreds of Jews.^[96]

In 1757, at the instigation of Jacob Frank and his followers, the Bishop of Kamianets-Podilskyi forced the Jewish rabbis to participate in a religious dispute with the quasi-Christian Frankists. Among the other charges, the Frankists claimed that the Talmud was full of heresy against Catholicism. The Catholic judges determined that the Frankists had won the debate, whereupon the Bishop levied heavy fines against the Jewish community and confiscated and burned all Jewish Talmuds. Polish antisemitism during the seventeenth and eighteenth century was summed up by Issac de Pinto as follows: "*Polish Jews... who are deprived of all the privileges of society... who are despised and reviled on all sides, who are often persecuted, always insulted.... That contempt which is heaped on them chokes up all the seeds of virtue and honour....*" (Issac de Pinto, philosopher and economist, in a 1762 letter to Voltaire).

On the other hand, it should be noted that despite the mentioned incidents, the Polish-Lithuanian Commonwealth was a relative haven for Jews when compared to the period of the partitions of Poland and the PLC's destruction in 1795 (see Imperial Russia and the Soviet Union, below).

Anti-Jewish sentiments continued to be present in Poland, even after the country regained its independence. One notable manifestation of these attitudes includes numerus clausus rules imposed, by almost all Polish universities in the 1930's. William W. Hagen in his *Before the "Final Solution": Toward a Comparative Analysis of Political Antisemitism in Interwar Germany and Poland* article in *Journal of Modern History* (July, 1996): 1-31, details:

"In Poland, the semidictatorial government of Pilsudski and his successors, pressured by an increasingly vocal opposition on the radical and fascist right, implemented many antisemitic policies tending in a similar direction, while still others were on the official and semiofficial agenda when war descended in 1939.... In the 1930s the realm of official and semiofficial discrimination expanded to encompass limits on Jewish export firms... and, increasingly, on university admission itself. In 1921-22 some 25 percent of Polish university students were Jewish, but in 1938-39 their proportion had fallen to 8 percent."

While there are many examples of Polish support and help for the Jews during World War II and the Holocaust, there are also numerous examples of antisemitic incidents, and the Jewish population was certain of the indifference towards their fate from the Christian Poles. The Polish Institute for National Memory identified twenty-four pogroms against Jews during World War II, the most notable occurring at the village of Jedwabne in 1941 (see massacre in Jedwabne).

After the end of World War II the remaining anti-Jewish sentiments were skilfully used at certain moments by Communist party or individual politicians in order to achieve their

assumed political goals, which pinnacle in the March 1968 events. These sentiments started to diminish only with the collapse of the communist rule in Poland in 1989, which has resulted in a re-examination of events between Jewish and Christian Poles, with a number of incidents, like the massacre at Jedwabne, being discussed openly for the first time. Violent antisemitism in Poland in 21st century was marginal^[97] compared to elsewhere, and dropped to zero in 2005, but there are only about 10,000 Jews in Poland. Still, according to recent (June 7, 2005) results of research by B'nai Brith's Anti-Defamation League, Poland remains among the European countries (with others being Italy, Spain and Germany) with the largest percentages of people holding antisemitic views.

Poland is actively trying to address concerns about antisemitism. In 2004, the Polish government approved a National Action Program against racism, including antisemitism. Additionally the Polish Catholic Church has widely distributed materials promoting the need for respect and cooperation with Judaism. A Museum of the History of Polish Jewry is to be built in Warsaw. The land for the building was donated by the city of Warsaw, which also donated \$13 million to the project. The Polish government contributed another \$13 million. Four Jewish magazines are published by the Jewish communities in Poland (*Midrasz*, *Dos Jidische Wort*, *Jidele* and *Sztendlach*).

According to 2005 Annual Report of Tel Aviv University Stephen Roth Institute for the Study of Contemporary Antisemitism and Racism:

"There is heightened awareness of Poland's rich Jewish past and the tragedy that befell most Polish Jews. In 2005 the first issue of the journal Zagłada, published by a special section of the Polish Academy of Science and devoted to the Holocaust, made its appearance. In recent years there has been a spate of other publications on the same subject; especially noteworthy are works of the Institute of National Memory."

Also, the restitution of communal property to the Jewish communities in Poland continues.

Russia and the Soviet Union

Further information: History of the Jews in Russia and Soviet Union



**ІУДАЇЗМ
без прикрас**



"Judaism Without Embellishments" by Trofim Kichko, published by the Academy of Sciences of the Ukrainian SSR in 1963: "It is in the teachings of Judaism, in the Old Testament, and in the Talmud, that the Israeli militarists find inspiration for their inhuman deeds, racist theories, and expansionist designs..."

The Pale of Settlement was the Western region of Imperial Russia to which Jews were restricted by the Tsarist Ukase of 1792. It consisted of the territories of former Polish-Lithuanian Commonwealth, annexed with the existing numerous Jewish population, and the Crimea (which was later cut out from the Pale).

During 1881-1884, 1903-1906 and 1914-1921, waves of antisemitic pogroms swept Russian Jewish communities. At least some pogroms are believed to have been organized or supported by the Russian okhranka. Although there is no hard evidence for this, the

Russian police and army generally displayed indifference to the pogroms, for instance during the three-day First Kishinev pogrom of 1903.

During this period the May Laws policy was also put into effect, banning Jews from rural areas and towns, and placing strict quotas on the number of Jews allowed into higher education and many professions. The combination of the repressive legislation and pogroms propelled mass Jewish emigration, and by 1920 more than two million Russian Jews had emigrated, most to the United States while some made aliya to the Land of Israel.

One of the most infamous antisemitic tractates was the Russian okhranka literary hoax, The Protocols of the Elders of Zion, created in order to blame the Jews for Russia's problems during the period of revolutionary activity.

Even though many Old Bolsheviks were ethnically Jewish, they sought to uproot Judaism and Zionism and established the Yevseksiya to achieve this goal. By the end of the 1940s the Communist leadership of the former USSR had liquidated almost all Jewish organizations, including Yevseksiya.

Stalin sought to segregate Russian Jews into "Soviet Zion", with the help of Komzet and OZET in 1928. The Jewish Autonomous Oblast with the center in Birobidzhan in the Russian Far East attracted only limited settlement, and never achieved Stalin's goal of an internal exile for the Jewish people.

Stalin's antisemitic campaign of 1948-1953 against so-called "rootless cosmopolitans," destruction of the Jewish Anti-Fascist Committee, the fabrication of the "Doctors' plot," the rise of "Zionology" and subsequent activities of official organizations such as the Anti-Zionist committee of the Soviet public were officially carried out under the banner of "anti-Zionism," but the use of this term could not obscure the antisemitic content of these campaigns, and by the mid-1950s the state persecution of Soviet Jews emerged as a major human rights issue in the West and domestically. See also: Jackson-Vanik amendment, Refusenik, Pamyat.

Today, antisemitic pronouncements, speeches and articles are common in Russia, and there are a large number of antisemitic neo-Nazi groups in the republics of the former Soviet Union, leading *Pravda* to declare in 2002 that "Antisemitism is booming in Russia."^[98] Over the past few years there have also been bombs attached to antisemitic signs, apparently aimed at Jews, and other violent incidents, including stabbings, have been recorded.

Though the government of Vladimir Putin takes an official stand against antisemitism, some political parties and groups are explicitly antisemitic, in spite of a Russian law (Art. 282) against fomenting racial, ethnic or religious hatred. In 2005, a group of 15 Duma members demanded that Judaism and Jewish organizations be banned from Russia. In June, 500 prominent Russians, including some 20 members of the nationalist *Rodina* party, demanded that the state prosecutor investigate ancient Jewish texts as "anti-

Russian" and ban Judaism — the investigation was actually launched, but halted amid international outcry.

Details on anti-Semitism by century

Nineteenth century

1805

Massacre of Jews in Algeria.

1815

Pope Pius VII reestablishes the ghetto in Rome after the defeat of Napoleon.

1819

A series of anti-Jewish riots in Germany that spread to several neighboring countries: Denmark, Poland, Latvia and Bohemia known as Hep-Hep riots, from the derogatory rallying cry against the Jews in Germany.

1827 August 26

Compulsory military service for the Jews of Russia: Jewish boys under 18 years of age, known as the Cantonists, were placed in preparatory military training establishments for 25 years. Cantonists were encouraged and sometimes forced to baptize.

1835

Oppressive constitution for the Jews issued by Czar Nicholas I of Russia.

1840

The Damascus affair: false accusations cause arrests and atrocities, culminating in the seizure of sixty-three Jewish children and attacks on Jewish communities throughout the Middle East.

1844

Karl Marx praises Bruno Bauer's essays containing demands that the Jews abandon Judaism, and publishes his work On the Jewish Question: "What is the

worldly cult of the Jew? Huckstering. What is his worldly god? Money... Money is the jealous God of Israel, besides which no other god may exist... The god of the Jews has been secularized and has become the god of this world", "In the final analysis, the emancipation of the Jews is the emancipation of mankind from Judaism."

1853

Blood libels in Saratov and throughout Russia.

1858

Edgardo Mortara, a six-year-old Jewish boy whom a maid had baptised during an illness, is taken from his parents in Bologna, an episode which aroused universal indignation in liberal circles.

1862

During the American Civil War General Grant issues General Order № 11 (1862), ordering all Jews out of his military district, suspecting them of pro-Confederate sympathy. President Lincoln directs him to rescind the order. Polish Jews are given equal rights. Old privileges forbidding Jews to settle in some Polish cities are abolished.

1871

Speech of Pope Pius IX in regard to Jews: "of these dogs, there are too many of them at present in Rome, and we hear them howling in the streets, and they are disturbing us in all places."

1878

Adolf Stoecker, German anti-Semitic preacher and politician, founds the *Social Workers' Party*, which marks the beginning of the political anti-Semitic movement in Germany.

1879

Heinrich von Treitschke, German historian and politician, justifies the anti-Semitic campaigns in Germany, bringing anti-Semitism into learned circles.

1879

Wilhelm Marr coins the term Anti-Semitism to distinguish himself from religious Anti-Judaism.

1881-1884

Pogroms sweep southern Russia, propelling mass Jewish emigration from the Pale of Settlement: about 2 million Russian Jews emigrated in period 1880-1924, many of them to the United States (until the National Origins Quota of 1924 and Immigration Act of 1924 largely halted immigration to the U.S. from Eastern Europe and Russia). The Russian word "pogrom" becomes international.

1882

The Tiszaeszlár blood libel in Hungary arouses public opinion throughout Europe.

1882

First International Anti-Jewish Congress convenes at Dresden, Germany.

1882 May

A series of "temporary laws" by Tsar Alexander III of Russia (the May Laws), which adopted a systematic policy of discrimination, with the object of removing the Jews from their economic and public positions, in order to "cause one-third of

- the Jews to emigrate, one-third to accept baptism and one-third to starve" (according to a remark attributed to Konstantin Pobedonostsev)
- 1887 Russia introduces measures to limit Jews access to education, known as the *quota*.
- 1891 Blood libel in Xanten, Germany.
- 1891 Expulsion of 20,000 Jews from Moscow, Russia. The Congress of the United States eases immigration restrictions for Jews from the Russian Empire. (Webster-Campster report)
- 1893 Karl Lueger establishes anti-Semitic *Christian Social Party* and becomes the Mayor of Vienna in 1897.
- 1894 The Dreyfus Affair in France. In 1898 Émile Zola publishes open letter *J'accuse!*
- 1895 A. C. Cuza organizes the *Alliance Anti-semitique Universelle* in Bucharest, Romania.
- 1899 Houston Stewart Chamberlain, racist and anti-Semitic author, publishes his *Die Grundlagen des 19 Jahrhunderts* which later became a basis of National-Socialist ideology.
- 1899 Blood libel in Bohemia (the Hilsner case).

Twentieth century

In the late nineteenth and early twentieth centuries, the Roman Catholic Church adhered to a distinction between "good anti-Semitism" and "bad anti-Semitism". The "bad" kind promoted hatred of Jews because of their descent. This was considered un-Christian because the Christian message was intended for all of humanity regardless of ethnicity; anyone could become a Christian. The "good" kind criticized alleged Jewish conspiracies to control newspapers, banks, and other institutions, to care only about accumulation of wealth, etc. Many Catholic bishops wrote articles criticizing Jews on such grounds, and, when accused of promoting hatred of Jews, would remind people that they condemned the "bad" kind of anti-Semitism.^[14]



☐
The victims of a 1905 pogrom in Dnipropetrovsk.

1903

The Kishinev pogrom: 49 Jews murdered.

1903

The first publication of *The Protocols of the Elders of Zion* hoax in St. Petersburg, Russia (by Pavel Krushevan).

1909

Salomon Reinach and Florence Simmonds refer to "this *new Anti-Semitism*, masquerading as patriotism, which was first propagated at Berlin by the court chaplain Stöcker, with the connivance of Bismarck." ^[15] Similarly, Peter N. Stearns comments that "the ideology behind the new anti-Semitism [in Germany] was more racist than religious." ^[16]

1911

The Blood libel trial of Menahem Mendel Beilis in Kiev.

1915

The World War I prompts expulsion of 250,000 Jews from Western Russia. The Leo Frank trial and lynching in Atlanta, Georgia turns the spotlight on anti-Semitism in the United States and leads to the founding of the Anti-Defamation League.

1917-1921

Attacked for being revolutionaries or counter-revolutionaries, unpatriotic pacifists or warmongers, religious zealots or godless atheists, capitalist exploiters or bourgeois profiteers, masses of Jewish civilians (by various estimates 70,000 to 250,000, the number of orphans exceeded 300,000) were murdered in pogroms in the course of Russian Civil War. Out of estimated 900 mass pogroms:

- about 40% were perpetrated by the forces led by Simon Petlyura fighting for the Ukrainian People's Republic. Its head Volodymyr Vynnychenko was quoted as saying: "The pogroms will cease when Jews will cease to be Communists",
- 25% by the Green Army and various nationalist and anarchist gangs,
- 17% by the White Army, especially forces of Anton Denikin,
- 8.5% by the Red Army.^[17]

1919-1922

Soviet Yevseksiya (the Jewish section of the Communist Party) attacks Bund and Zionist parties for "Jewish cultural particularism". In April 1920, the All-Russian Zionist Congress is broken up by Cheka led by Bolsheviks, whose leadership and ranks included many anti-Jewish Jews. Thousands are arrested and sent to Gulag for "counter-revolutionary... collusion in the interests of Anglo-French

bourgeoisie... to restore the Palestine state." Hebrew language is banned, Judaism is suppressed, along with other religions.

1920

The Jerusalem pogrom of April, 1920 of old Yishuv, incited by Haj Amin Al-Husseini.

The idea that the Bolshevik revolution was a Jewish conspiracy for the world domination sparks worldwide interest in *The Protocols of the Elders of Zion*. In a single year, five editions are sold out in England alone. In the US Henry Ford prints 500,000 copies and begins a series of anti-Semitic articles in *The Dearborn Independent* newspaper.

1921 May 1-4

Jaffa riots in Palestine.

1921-1925

Outbreak of Anti-Semitism in USA, led by Ku Klux Klan.

1924

The National Origins Quota of 1924 and Immigration Act of 1924 largely halted immigration to the U.S. from Eastern Europe and Russia; many later saw these governmental policies as having anti-Semitic undertones, as a great many of these immigrants coming from Russia and Eastern Europe were Jews (the "outbreak of anti-Semitism" mentioned in the above entry may have also played a part in the passage of these acts).

1925

Adolf Hitler publishes *Mein Kampf*.

1929 August 23

The ancient Jewish community of Hebron is destroyed in the Hebron massacre.
[18]

1933-1941

Persecution of Jews in Germany rises until they are stripped of their rights not only as citizens, but also as human beings. During this time anti-Semitism reached its all-time high.[2]

- Law against Overcrowding of German Schools and Universities
- Law for the Reestablishment of the Professional Civil Service (ban on professions)

1934

2,000 of Afghani Jews expelled from their towns and forced to live in the wilderness.

1935

Nuremberg Laws introduced. Jewish rights rescinded. The Reich Citizenship Law strips them of citizenship. The Law for the Protection of German Blood and German Honor:

- Marriages between Jews and citizens of German or kindred blood are forbidden.

- Sexual relations outside marriage between Jews and nationals of German or kindred blood are forbidden.
- Jews will not be permitted to employ female citizens of German or kindred blood as domestic servants.
- Jews are forbidden to display the Reich and national flag or the national colors. On the other hand they are permitted to display the Jewish colors.

1938

Anschluss, pogroms in Vienna, anti-Jewish legislation, deportations to concentration camps.

- Decree authorizing local authorities to bar Jews from the streets on certain days
- Decree empowering the justice Ministry to void wills offending the "sound judgment of the people"
- Decree providing for compulsory sale of Jewish real estate
- Decree providing for liquidation of Jewish real estate agencies, brokerage agencies, and marriage agencies catering to non-Jews
- Directive providing for concentration of Jews in houses

1938

Father Charles E. Coughlin, Roman Catholic priest, starts anti-Semitic weekly radio broadcasts in the United States.

1938 November 9-10

Kristallnacht (Night of The Broken Glass). In one night most German synagogues and hundreds of Jewish-owned German businesses are destroyed. Almost 100 Jews are killed, and 10,000 are sent to concentration camps.^[19]

1938 November 17

Racial legislation introduced in Italy. Anti Jewish economic legislation in Hungary.

1938 July 6-15

Evian Conference: 31 countries refuse to accept Jews trying to escape Nazi Germany (with exception of Dominican Republic). Most find temporary refuge in Poland. See also Bermuda Conference.

1939

The "Voyage of the damned": S.S. St. Louis, carrying 907 Jewish refugees from Germany, is turned back by Cuba and the US.^[20]

1939 February

The Congress of the United States rejects the Wagner-Rogers Bill, an effort to admit 20,000 Jewish refugee children under the age of 14 from Nazi Germany.^[21]

1939-1945

The Holocaust. About 6 million Jews, including 1.5 million children, systematically killed by Nazi Germany. See also Holocaust denial.

1941

The Farhud pogrom in Baghdad results in 200 Jews dead, 2,000 wounded.

1946 July 4

The Kielce pogrom. 37 (+2) Jews were massacred and 80 wounded out of about 200 who returned home after World War II. There were also killed 2 non-Jewish Poles.

- Antisemitic laws, policies, and government actions

- Pogroms in Russia
- May Laws in Russia
- Polish 1968 political crisis
- Dreyfus Affair in France
- Farhud in Iraq
- General Order № 11 (1862) of Ulysses S. Grant
- Historical revisionism (negationism)

- Nazi Germany and the The Holocaust

- Racial policy of Nazi Germany

JEWS IN AUSTRIA

Austria first became a center of Jewish learning during the thirteenth century. However, increasing anti-semitism led to the expulsion of the Jews in 1669. Following formal readmission in 1848, a sizable Jewish community developed once again, contributing strongly to Austrian culture. By the 1930s, some 300,000 Jews lived in Austria, most of them in Vienna. Following the Anschluss with Nazi Germany, most of the community emigrated or were killed in the Holocaust. After the fall of the Iron Curtain, there has been a renewed influx of Jewish population from the former Soviet Union. The current Austrian Jewish population is around 7,400, most of them living in Vienna and Graz.

The establishment of an autonomous Jewish religious community was officially sanctioned by Emperor Franz Josef in 1849. This distinction was the first of a series of measures culminating in definitive establishment of the Jewish Community (Israelitischen Kultusgemeinde) vesting the highest diplomatic status in the Jewish Community (Israelitischen Kultusgemeinde) as an official representative serving the Jewish population of Vienna as well as the Jewish community of Austria. The Jewish population of the Monarchy was officially subjected to and forced to tolerate many bitter hardships prior to this long-awaited official intercession by the Monarchy. The first great exile 1420/21, the second exile 1670, were an affront to and violation of the Jewish citizens of the Monarchy. Patient in the most extreme circumstances, publicly ostracized and treated with hostility, the Jewish population endured the privation of Vienna and the Monarchy. Under the influence of the enlightenment Emperor Joseph II issued an Edict of Tolerance, that led to the emancipation of the Jews. For the first time, civil rights were extended to the Jewish population and discriminating measures repealed. The formation of a religious community and official worship were not yet officially tolerated.

Upon the recommendation of Michael Lazar Biedermann in 1824 **Rabbi Isak Noa Mannheimer** came to in Vienna. An official Jewish community had yet to be acknowledged. In its absence, the imperial style influenced his appointment as "Director of the Official Imperial and Royal Jewish Religious School of Vienna."

Mannheimer carefully implemented reforms without dividing the religious community in Vienna. Many other European Jewish communities of the nineteenth century fell victim to internal dissension.

On December 12, 1825, the cornerstone of the Vienna Synagogue was set at Seitenstettengasse 4 and ,on April 9, 1826, consecrated by Mannheimer. The synagogue was

designed according to the plans of the architect **Josef Kornhäusel** and the prevailing building regulations strictly adhered to in constructing a residential building - a fact which hindered its destruction in November 1938. For the first time since their exile in 1670, the Jewish population of Vienna had triumphed in erecting a spiritual and religious center combining a synagogue, school and ritual bath. In 1826 **Salomon Sulzer** was appointed to the office of Head Cantor of the Viennese Synagogue, which he served in for 56 years. Parallel to Mannheimer's moderate reforms affecting rituals, Sulzer succeeded in reinterpreting and adapting prayer, fully maintaining the Jewish character of the musical works. Mannheimer and Sulzer are the recognized founders of a prayer tradition which became known as "Wiener Nussach".

The civil war of 1848 encouraged many Jewish intellectuals to engage in the struggle for the emancipation of the Jews within the framework of civil unrest. In the wake of these circumstances, a notable meeting with the young Emperor took place in 1849. Finally, in 1852, the "provisional statutes" of the Vienna community were recognized as official. The community had achieved its lasting autonomy to manage internal and religious concerns. Leopold von Wertheimstein served as the first President (until 1863). Adolf Jelinek followed Mannheimer in 1856 as the second Rabbi to be appointed in Vienna. The Leopoldstädter Temple, built according to the plans of Ludwig Förster, was consecrated in 1858.

In 1867, a constitutional framework pertaining to the Jewish population came to be recognized in Austria for the first time. The Jewish population were granted the rights accorded to all citizens and received full citizenship. The Jewish community grew quite rapidly in the course of these developments: Registration in the Jewish Community of Vienna in 1860 the Jewish population counted 6,200 members, in 1870 there were 40,200 and at the turn of the century 147,000, uncovering their destiny in the imperial capital.

Reforms in the community in 1872 guided by liberal progressive power under the leadership of Ignaz Kurandas gave rise to internal conflict. The orthodox following of Salomon Spitzer wanted to abandon the community. A compromise meliorated the conflict. In the same year a monumental example of Jewish philanthropy was founded: **Rothschild Hospital**. 1886 founding of the "Austrian-Jewish Union" by Rabbi Bloch, who targeted on defending Jewish political rights, improving Jewish education and supporting Jewish pride in identity. 1890 "Jewish Law" codification of the relationship between different congregations and the state on a unified legal basis.. 1918 Zwi Perez Chajes, a representative of national Judaism, became Chief Rabbi. His secular education reinforced ties to East-European Jewry. Chajes is also Founder of the first Jewish Gymnasium and the Jewish Pedagogium in Vienna. In honor of his achievements the Jewish Gymnasium, which carries his name, reopened in 1984.

After 100 years of Jewish emancipation efforts, antisemitism rose in the time between the two World Wars, exhibited by Christian Socialists, German Nationalists and National Socialist parties. This accompanied the religious and economically motivated hatred of Jews. The political regime supported the escalating violence with a wave of persecution, organised on the day following the annexation of Austria by Nazi Germany in March 1938: Jews were harassed, chased through Vienna, apartments and stores were pillaged. These riots reached their heights on the evenings of the ninth and tenth of November 1938. Explosions of "spontaneous public displays of hatred of Jews" arranged by Nazis took place throughout the evening, all synagogues and temples in Vienna were ravaged in the night. Only the central synagogue was not completely laid to waste, protected by its residential surroundings. The means of livelihood of the Jews, stores and factories, were largely reduced to rubble, more than 6,000 Jews were apprehended and, with few exceptions transported to the Dachau Concentration Camp.

significantly increased the number of Jews and sought the extermination of Jews who had converted through-out Europe.

These conditions, some of the phenomena of anti-Semitism have been addressed. One theory, which is applied to some of the incidents, suggests that anti-Semitism is patterned in periods of social instability and crises, such as those existing in Germany in the 1880s and in the six preceding World War II (1939-1945). Persecution and harassment escalated during such periods and threatened to become widespread. For example, in Palestine, Jewish hostility, such as the Jews.

II Historical Roots of Anti-Semitism

Although the anti-semitic movement was coined in 1879, anti-Jewish agitation has existed for several thousand years. In the ancient Roman Empire, for example, the denigration of Jews to *inferior religious and spiritual beings* of worship and used as a pretext for persecuting Christians against them, and very few Jews were admitted to Roman citizenship. During the six century anti-Jewish hostility, Jews have been regarded as the *enemies of Jesus Christ*. With the rise and eventual domination of Christianity throughout the Western world, Christianity began to regard Jews as religious groups became *inferior, and grotesque, and racial anti-Jews* made its appearance. Jews were considered as *inferior members*, especially during the crusades, regarded as *ghosts* required to wear identifying marks or garments and economically crippled by the imposition of restrictions on the business activities such as loans. In the 18th and 19th centuries, which saw the *French Revolution* and the *Age of Enlightenment*, increasing separation of church and state, and the rise of modern nationalism, Jews experienced less religious and economic persecution and were gradually integrated into the economic and political system; however, acceptance was superficial and not in spirit, depending on economic and social conditions.

In Germany, the process of Jewish emancipation was complicated with the destruction of the German Empire in 1871. Although legal reforms put an end to discrimination on religious grounds, hostility, already based on racism, grew. Racist theories that had been formulated during the preceding decades provided the basis for a new grouping of anti-Semitic political parties after the *Franco-Prussian War* and the economic crash of 1873. The German political scene was marked by the emergence of at least two openly anti-Semitic party until 1933, when anti-Semitism became the official policy of the government under National Socialist Germany.

The success of German anti-Semitism was followed in other parts of western and central Europe. In Austria, for example, a Christian Social party advocated racist or anti-Semitic programs. In France, anti-Semitism became an issue in the major problem of the separation of church and state. Christian and capital business generally adhered not to the principles based on the racist theories formulated in Germany and Austria as part of the publication of nationalist anti-Semitic publications, notably the newspaper *Le*

Anti-Semitism, political, social, and economic agitation and activities directed against Jews. The term is now used to denote speech and behavior that is derogatory to people of Jewish origin, whether or not they are religious. The word *Semitic* originally was applied to all descendants of Shem, the eldest son of the biblical patriarch Noah. In later usage, it refers to a group of peoples of southwestern Asia, including both Jews and Arabs. The word anti-Semitism was coined about 1879 to denote hostility toward Jews only. This hostility is supposedly justified by a theory, first developed in Germany in the middle of the 19th century, that peoples of so-called Aryan stock are superior in physique and character to those of Semitic stock. Although the theory was rejected by all responsible ethnologists, widely read books incorporating anti-Semitic doctrines were written by such men as the French diplomat and social philosopher Comte Joseph Arthur de Gobineau and the German philosopher and economist Eugen Dühring. The theory of racial

superiority was used to justify the civil and religious persecution of Jews that had existed throughout history.

Many explanations of the phenomenon of anti-Semitism have been advanced. One theory, widely accepted by social scientists, suggests that anti-Semitism is nurtured in periods of social instability and crisis, such as those existing in Germany in the 1880s and in the era preceding World War II (1939-1945). Passions and frustrations engendered during such periods are theoretically deflected onto scapegoats, for example, an available, isolated minority, such as the Jews.

II

Historical Roots of Anti-Semitism

Although the term anti-Semitism was coined in 1879, anti-Jewish agitation has existed for several thousand years. In the ancient Roman Empire, for example, the devotion of Jews to their religion and special forms of worship was used as a pretext for political discrimination against them, and very few Jews were admitted to Roman citizenship. Since the 4th century AD (and possibly before), Jews have been regarded as the killers of Jesus Christ. With the rise and eventual domination of Christianity throughout the Western world, discrimination against Jews on religious grounds became universal, and systematic and social anti-Judaism made its appearance. Jews were massacred in great numbers, especially during the Crusades; segregated in ghettos; required to wear identifying marks or garments; and economically crippled by the imposition of restrictions on the business activities open to them. In the 18th and 19th centuries, which saw the French Revolution and the Age of Enlightenment, increasing separation of church and state, and the rise of modern nation-states, Jews experienced less religious and economic persecution and were gradually integrated into the economic and political order; however, acceptance was superficial and ran in cycles, depending on economic and social conditions.

In Germany, the process of Jewish emancipation was completed with the formation of the German Empire in 1871. Although legal reforms put an end to discrimination on religious grounds, hostility, falsely based on racism, grew. Racist theories that had been formulated during the preceding decades provided the basis for a new grouping of anti-Semitic political parties after the Franco-Prussian War and the economic crash of 1873. The German political scene was marked by the presence of at least one openly anti-Semitic party until 1933, when anti-Semitism became the official policy of the government under National Socialism (Nazism).

The pattern of German anti-Semitism was followed in other parts of western and central Europe. In Austria, for example, a Christian Socialist party advocated more or less anti-Semitic programs. In France, anti-Semitism became an issue in the larger problem of the separation of church and state. Clerical and royalist factions generally adopted anti-Semitic principles based on the racist theories formulated in Germany and fostered in part by the publication of numerous anti-Semitic publications, notably the newspaper *La Libre Parole*, started in 1892 by the French anti-Semitic journalist and author Edouard Drumont. Anti-Semitism in France culminated in the Dreyfus affair between 1894 and 1906. With the liberation of Alfred Dreyfus, a Jewish officer in the French army who was imprisoned for alleged treason, anti-Semitism almost disappeared as a political issue in France.

III

Persecution in Eastern Europe: the Pogroms

Opposition to the Jews took a different course in Eastern Europe. Medieval traditions isolating the Jews as an alien economic and social class were never broken. The Jewish emancipation characteristic of Western

Europe did not occur. Impediments imposed on Jews since the Middle Ages became increasingly severe. In Russia, measures were adopted to prevent Jews from owning land and to limit the number of Jews admitted to institutions of higher education to 3 to 10 percent of the total enrollment in those institutions.

The persecution of Jews in Eastern Europe was climaxed by a series of organized massacres, known as pogroms, that began in 1881. Some of the worst outbreaks occurred in 1906 as an aftermath of the unsuccessful 1905 revolution in Russia. Involving about 600 villages and cities, the pogroms resulted in the slaughter of thousands of Jews and the looting and destruction of their property. Historians agree that the pogroms were the product of a deliberate government policy aimed at diverting the discontent of Russian workers and peasants into religious bigotry. They were fomented by a new type of mass propaganda, including a notorious forgery known as the Protocols of the Elders of Zion, which purported to reveal details of an international Jewish conspiracy to dominate the world. First published in book form in Russia in 1905 and circulated continuously thereafter, it contained material clearly traceable to fictional accounts not even concerned with Jews. Such deliberate distortions were used during the pogrom after the 1917 revolution, which claimed hundreds of thousands of victims.

(Pogrom -Russian for “devastation”. A mob attack, either approved or condoned by authorities)