

DOWNLOAD PDF ANTI-JUDAISM IN AN AGE OF ANTI-SEMITISM, 1878-1922

Chapter 1 : Antisemitism vs Anti-Semitism | Rehmat's World

In lieu of an abstract, here is a brief excerpt of the content. 4 ANTI-JUDAISM IN AN AGE OF ANTI-SEMITISM, If you come to Palestine and settle your people there, we shall have churches and priests ready to baptize all of you..*

And this story goes back a very long way. Nirenberg returns to ancient Egypt to examine traditions that portray Jews as "enemies of Egyptian piety, sovereignty, and prosperity. Ancient Greeks and Romans would have their Jews, too; they found use for an "anomalous" people who stuck together and followed their own rules, who were "neither disenfranchised nor citizen, neither conquered nor conquering, neither powerless nor free. Jews were useful for those who were contending for power in the ancient world, and the Egyptian model of scapegoating was often repeated. But it was the Christians who refined anti-Judaism into a core theological and political ideology. Christianity had a particular problem: The idea of Judaism -- together with the fact that there were still people in the world who chose to remain Jews -- was an affront to that universalism. Not that you needed any real Jews around to do this. You simply had to label your enemies as "Jews" or "Judaizing" to advance the purity of your cause. In the first through fourth centuries, Christians fighting Christians often labeled each other Jews as they struggled for supremacy. And proclaiming your hatred of the Jews became a tried and true way of showing how truly Christian you were. Centuries later, even Luther and Erasmus agreed that "if hatred of Jews makes the Christian, then we are all plenty Christian. Muhammad set Islam, like Christianity, firmly within an Abrahamic tradition, but that made it crucial to sever the new religion from any Judaizing possibilities. Rival Islamic groups, like rival forms of Christianity, often painted their adversaries as hypocritical Jews scheming to take the world away from spiritual truths essential for its true salvation. Nirenberg shows how consistently the struggle for religious and political supremacy has been described as a struggle against the "Jews. But it was in this period that "Christian Europe awoke haunted by the conviction that it was becoming Jewish. My adversaries must be extinguished for the polity to be purified; my adversaries must be Jews. And in early modern European eyes, the adversaries were especially dangerous if they were secret Jews who appeared to be Christian. Were Jews hiding everywhere? Martin Luther brought this rhetoric to a fever pitch. His account of the development of Christianity and Islam is scholarly yet readable. And his portrayal of the role that Judaism has played as a foil for the consolidation of religious and political groups is, for this Jewish reader, chilling. Nirenberg is not interested, as he repeatedly insists, in arguing that Christianity and Islam are "anti-Semitic. He shows that many of the important conceptual and aesthetic developments in that culture -- from Saint John to Saint Augustine to Muhammad, from Shakespeare to Luther to Hegel -- depend on denigrating Jews. In the modern period, revolutionaries and counter-revolutionaries continued to employ "the Jewish problem" as something to be overcome. He shows that for thousands of years the patterns of anti-Judaism have evolved to provide great thinkers and ordinary citizens with habits of thought to "make sense of their world. Nirenberg offers his painful and important history so that we might recognize these patterns in hopes of not falling into them yet again.

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Chapter 2 : Antisemitism - Wikipedia

Anti-Judaism in an Age of Anti-Semitism, 5. Pius XI and the Jews in an Age of Dictators, 6. The "Silence" of Pius XII and his "Crusade" against Communism 7.

Reuveni and Wobick-segev suggest that we are still haunted by the image of "the mighty, greedy Jew". Many such myths are still widespread in the Islamic world such as in books like *The Secret Relationship Between Blacks and Jews*, published by the Nation of Islam, as well as on the internet. Abraham Foxman cites examples of economic antisemitism found around the world, particularly in the United Kingdom, Germany, Argentina, and Spain. He also cites many modern instances of money-related antisemitism that are found on the Internet. All Jews are wealthy. Polling data showed that respondents agreed with that statement as follows: Brustein describes popular economic antisemitism in Europe before the 19th century as based on accusations of Jews using alleged unethical business practices in second-hand trade, petty commerce and money-lending. Werner Sombart concluded that the perceptions of cheating or dishonesty were simply a manifestation of Christian frustration at innovative commercial practices of Jews, which were contrary to the customs and traditions of the Christian merchants but were otherwise ethical. Antisemitism in Europe Middle Ages One form of economic antisemitism in the Middle Ages was a mass of legal restrictions imposed on the occupations and professions of Jews. Local rulers and church officials closed many professions to the Jews, pushing them into marginal occupations considered socially inferior, such as tax- and rent-collecting and money-lending, but tolerated then as a "necessary evil". Not being subject to that restriction, Jews dominated this business. The Torah and the later sections of the Hebrew Bible criticise usury, but interpretations of the Biblical prohibition vary. Since few other occupations were open to them, Jews were motivated to take up money-lending. That was said to show Jews were usurers, which then led to many negative stereotypes and propaganda. Natural tensions between creditors, typically Jews, and debtors, typically Christians were added to social, political, religious and economic strains. Peasants who were forced to pay their taxes to Jews could personify them as the people taking their earnings and remain loyal to the lords on whose behalf the Jews worked. Also present in the Middle Ages was the coercion of Jews into being economic objects, possessions and even slaves by groups of nobles, as is evident in examples from the English code *Leges Edwardi Confessoris*. Jews were re-cast into various economic occupational roles and so became a people that could be coveted, sold or traded for economic purposes by those in power at the time. That use of Jews also had political causes and ramifications in the time period, but the economic practice of using Jews to fill particular roles in economic sectors was prevalent. Some of the stereotypes and canards are based on economic and social restrictions placed on the Jews. Writing about, the Roman satirist Juvenal mockingly depicted Jews as grotesquely poor. Krefetz lists middlemen occupations subject to that canard as distributors, shoppers, wholesalers, brokers, financiers, and retailers and writes that they are "all notably Jewish occupations". Jews have been the targets of antisemitic criticism for their occupational preferences. For example, Robert von Mohl characterised European Jews of the 19th century as being concentrated in trade and finance, with some representation in the artistic and intellectual fields. Gerald Krefetz writes that the livelihood of Jews, particularly their business activities, has been influenced by religious, cultural, social and historical factors. Krefetz asserts that those factors have led to a predisposition for occupations marked by independence, professionalism and scholarship. In a similar vein, Foxman argues that many medieval Jews were especially well suited for commerce because the Jewish diaspora caused many Jews to have far-flung networks of friends and family, which facilitated trade: As one of the arguments supporting their thesis, Prager and Telushkin point out, "Jews have often suffered the worst antisemitism when they were poor, as was true with the overwhelming majority of Jews in Poland and Russia, and have encountered the least amount of antisemitism when affluent as in the United States and Canada today". Fourier vilified the Jews as the "incarnation of commerce: Proudhon used even more vehement invective, attacking Jews as the "incarnation of finance

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capitalism" and characterizing them as anti-producers by temperament. Alphonse Toussenel , a follower of Fourier, wrote finance, meaning the Jews, was dominating and ruining France; similarly, Auguste Blanqui commented in his correspondence on Jews as being usurers and "Shylocks". Penslar stated that Marx claimed that the Jewish religious culture shared many key characteristics of capitalism, such as materialism and egoism. That idea became a component of his theory of communism. Marx viewed Judaism as a commercial practice, not a theology. Jewish Bolshevism Jewish Bolshevism is an antisemitic canard [61] that is based on the claim that Jews have been the driving force behind or are disproportionately involved in communism, sometimes more specifically Russian Bolshevism. That idea spread worldwide in the s with the publication and circulation of The Protocols of the Elders of Zion. That was popularised by the Jewish ancestry of many leading Bolsheviks, most notably Leon Trotsky , during and after the October Revolution. Daniel Pipes says that "primarily through the Protocols of the Elders of Zion, the Whites spread these charges to an international audience".

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Chapter 3 : Judeophobia: Anti-Judaism, Anti-Semitism, Anti-Zionism | Augean Stables

anti-judaism in an age of anti-semitism, If you come to Palestine and settle your people there, we shall have churches and priests ready to baptize all.

Anti-Semitism In the political struggles of the concluding quarter of the 19th century an important part was played by a religious, political and social agitation against the Jews, known as "Anti-Semitism. Some Jews contended that anti-Semitism was a mere atavistic revival of the Jew-hatred of the middle ages. The extreme section of the anti-Semites, who gave the movement its quasi-scientific name, declared that it is a racial struggle - an incident of the eternal conflict between Europe and Asia - and that the anti-Semites are engaged in an effort to prevent what is called the Aryan race from being subjugated by a Semitic immigration, and to save Aryan ideals from being modified by an alien and demoralizing oriental Anschauung. There was no essential foundation for either of these contentions. Religious prejudices reaching back to the dawn of history had been reawakened by the anti-Semitic agitation, but they did not originate it, and they have not entirely controlled it. Anti-Semitism is then exclusively a question of European politics, and its origin is to be found, not in the long struggle between Europe and Asia, or between the Church and the Synagogue, which filled so much of ancient and medieval history, but in the social conditions resulting from the emancipation of the Jews in the middle of the 19th century. If the emancipated Jews were Europeans in virtue of the antiquity of their western settlements, and of the character impressed upon them by the circumstances of their European history, they none the less presented the appearance of a strange people to some of their Gentile fellow-countrymen. They had been secluded in their ghettos for centuries, and had consequently acquired a physical and moral physiognomy differentiating them in a measure from their former oppressors. This peculiar physiognomy was, on its moral side, not essentially Jewish or even Semitic. It was an advanced development of the main attributes of civilized life, to which Christendom in its transition from feudalism had as yet only imperfectly adapted itself. The ghetto, which had been designed as a sort of quarantine to safeguard Christendom against the Jewish heresy, had in fact proved a storage chamber for a portion of the political and social forces which were destined to sweep away the last traces of feudalism from central Europe. In the ghetto, the pastoral Semite, who had been made a wanderer by the destruction of his nationality, was steadily trained, through centuries, to become an urban European, with all the activities of urban economics, and all the democratic tendencies of occidental industrialism. Excluded from the army, the land, the trade corporations and the artisan guilds, this quondam oriental peasant was gradually transformed into a commercial middleman and a practised dealer in money. Oppressed by the Church, and persecuted by the State, his theocratic and monarchical traditions lost their hold on his daily life, and he became saturated with a passionate devotion to the ideals of democratic politics. Thus, the Jew who emerged from the ghetto was no longer a Palestinian Semite, but an essentially modern European, who differed from his Christian fellow-countrymen only in the circumstances that his religion was of the older Semitic form than that practised by Protestants and Roman Catholics. Unfortunately, these distinctive elements, though not very serious in themselves, became strongly accentuated by concentration. Had it been possible to distribute the emancipated Jews uniformly throughout Christian society, as was the case with other emancipated religious denominations, perhaps there would have been no revival of the "Jewish Question". The Jews, however, through no fault of their own, belonged to only one class in European society - the industrial bourgeoisie. Into that class their strength was thrown, and owing to their ghetto preparation, they rapidly took a leading place in it, politically and socially. When the mid-century revolutions made the bourgeoisie the ruling power in Europe, the semblance of a Hebrew domination presented itself. It was the exaggeration of this apparent domination, not by the bourgeoisie itself, but by its enemies among the vanquished reactionaries on the one hand, and by the extreme Radicals on the other, which created anti-Semitism as a political force. The movement took its rise in Germany and Austria. Here the concentration of the Jews in one class of the population was aggravated by

their numbers. While in France the proportion to the total population was, in the early s, 0. The activity of the Jews consequently manifested itself in a far more intense form in these countries than elsewhere. This was apparent even before the emancipations of France was the last State in which anti-Semitism obtained a foothold. To some extent, somewhat paradoxically, the ground was more favourable there than under a monarchical government. In a bourgeois republic the hostility of the anti-bourgeois elements is all the more intense, and in France, as elsewhere, the Jews are essentially a bourgeois class. Moreover, the anti-Semitic movement in Germany had driven many Jews-scholars and professional men, as well as men of commerce and finance-to take refuge in France. France had its strong reactionary and clerical elements, all by nature anti-Semitic, so that the materials for an anti-Jewish movement were all to hand. The first anti-Jewish movement in France dates only from In that year Paul Bontoux, a financier who had formerly been in the service of the Rothschilds, but had been compelled to leave it on account of his mania for speculation, and had joined the Orleanist party, established the Union Generate, a Roman Catholic and aristocratic financial organization intended to compete with and destroy the alleged monopoly of the Jewish and Protestant financial houses. Very inconsequentially the Jews were accused by the victims of having engineered the failure. This suggestion was sufficient to make the Jews of France the scapegoat for the speculations of Bontoux. The anti-Semitic movement thus started remained in the realm of theory for a few years, and beyond a certain amount of annoyance the Jews of France cannot be said to have suffered definitely from it. At the elections of , however, a large number of monarchists were returned, and the following year, either as a coincidence or a consequence, Edouard Drumont published his notorious " La France Juive," one of the bitterest attacks on the Jews ever penned. This work gave a great impetus to the movement, which was, however, still theoretical rather than practical. The Boulangist Movement gathered to itself the antiSemites in common with all the other disaffected elements in the State. The failure of the Boulangist movement was in part due to the efforts of a Jewish journalist and politician, M. The Orleanists and Clericals and other Boulangists, in their rage and disappointment, attacked, in retaliation, not only Reinach, but the whole of the race to which he belonged. An anti-Semitic League, with branches in all parts of the country, was quickly formed, and the whole machinery of anti-Semitic charges and arguments was imported from Germany. The Franco-Russian Alliance, effected on the morrow of one of the periodic outbreaks of massacre with which Russo-Jewish history is studded, gave the movement a pseudo-patriotic tinge, which brought many recruits to the standard of Drumont and his friends. The collapse of the Panama Canal Company, in which a few prominent French Jews were involved, still further assisted the movement, for, in accordance with many precedents, the Jew was made the scapegoat. Something in the nature of an anti-Jewish reign of terror ensued, in the course of which the hundreds of Jewish officers in the army were made the objects of attack. Against one of them, Captain Alfred Dreyfus, the charge of treason was brought. Immediately a frenzy of anti-Semitism took possession of the country. The question of the guilt or innocence of Dreyfus was lost in the far larger question of the guilt or innocence of the Jewish race. The agitation based on the charges of the existence of a Jewish conspiracy against the Christian world completely collapsed late in The credit for this is due to the London Times, which unearthed a copy of the original book upon the basis of which the so-called "Protocols of the Elders of Zion" was fabricated. In August, , this paper incontrovertibly demonstrated that the "Protocols" consist in the main of "clumsy plagiarisms" from a French political pamphlet directed against Napoleon III, and published in Brussels in by a French lawyer named Maurice Joly, and entitled "Dialogues in Hell between Machiavelli and Montesquieu. Anti-Judaism Anti-semitism - the prejudice against the Jewish race, a pseudo-scientific movement - as distinct from anti-Judaism - the prejudice against the Jewish religion, a movement rooted in religion or superstition - is essentially a modern phenomenon. Not that anti-Judaism was extinct in Europe by the 19th Century, or that previous to the s of last century prejudice against the Jewish people was unknown; but until the French Revolution symptoms and manifestations of anti-Semitism were lost and submerged in the vastness of anti-Judaism, while in the nineteenth century prejudice against the Jewish race occupied the greater part of the field. There had always existed a feeling of dislike toward the

Jews among Aryan people of the Occident; but they have tolerated the homeless "strangers and sojourners," much out of pity, through the centuries. The earliest discoverable trace of definitely anti-Jewish racial sentiment is found in the Chronicles of Manetho. Egyptian historian of the second century before the Christian era. It is recorded in Roman civil history that there was merriment in the senate in 63 BC at mention of the "Jewish expectation. After the destruction of the temple at Jerusalem in AD 70, to any Jew found within miles of that city was meted the death penalty by the Romans. Under Tiberius, because of "the superstition," some 4, Jews were banished to Sardinia, where "if they perished by the severity of the conditions the loss would be a cheap one. Anti-Judaism - which had always included some of the elements of anti-Semitism - is as old as the Diaspora. By the uneducated mass of Christians their Jewish contemporaries have always been held directly responsible for the tragedy in which the life of Jesus culminates. But Eusebius calls them "a perverse, dangerous and criminal sect. The sharpest break between Jews and Christians in early times probably came from the Jews, through their bitter resentment against the early Christianizing Jews who refused to take part in the Jewish national struggle against Rome, and who even acted as informers to the Romans. Throughout the middle ages, and even to our own time, religious Jew-hatred was based on the assumption that the Jews had killed Christ, that they were originally the chosen people, but by their denial of the divinity of Christ had forfeited that heritage, which became the spiritual heritage of all Christians. The Jews are rejected of God; the Christians become his chosen people. The Jew in Europe had always been the stranger, different from his environment. In Feudal Europe this difference was accentuated by the atomic medieval polity. In the medieval European State, founded on a Christian basis, the Jew was a class by himself, detached from the land, and not naturalized in the city. The only means of providing for him was to make him the private property of the King or of one of the nobles. This may be said generally to have been the status of the Jew in medieval Christian Europe. Under the Moslems in Spain, the Jews held a far more favourable situation, and even after the Christian conquest their status was not assimilated to that of their co-religionists in other parts of Europe, for the non-Christian element in the population was too large thus to be treated. Religious aversion was often used merely as a cloak for economic antagonism. The Jew, looked upon as a foreigner, could not accumulate wealth without arousing envy. His peculiar situation as a countryless sojourner who could not own land, drove him naturally into commercial occupations; and gradually restrictions in most countries forced him exclusively into brokerage and into usury. He became practically the property of the nobility and kings, and so was used by them in many cases as an instrument to fleece the common people. Then the nobility, to protect themselves, often found it expedient to turn popular hatred against their vassal Jews. The forms of persecution practised were generally forced segregation in Ghettos, forced conversion at the point of the sword, expulsion from cities or whole countries, riot and murder-sometimes wholesale murder-and all of these offered opportunities for plunder. The whole period of Medieval European history is one long account of their disabilities and their successive expulsions, from Spain, England, France, Holland and Germany. The people of all classes - under priestly inspiration-were at most times anxious to avenge the Crucifixion, and incidentally to enrich themselves with the property of the Jews. As a rule this ambition was kept under restraint. The most terrible occasion on which it gained the upper hand was that of the First Crusade, when the march of the soldiers of Christ across Europe was marked by a river of Jewish blood flowing through a series of burning Ghettoes. By the edict of Pope Innocent III, Jews were required to wear a colored badgie; by the order of the municipalities this requirement was continued down until the first of the 19th Century; and they were made to keep within the pale of certain districts, and these usually not the most healthful, either. From England they were expelled in 1290; from France in 1306, and again in 1394. Massacres occurred in Germany and in Poland. From Spain they were driven in 1492; they were terribly harrassed in all the period of the Inquisition. The bitterest degradation of the Jew came after the Reformation in the seventeenth and eighteenth centuries, when the general hatred and oppression of the Jews was most systematic and constant. It may be called the darkest period in the history of the Jewish dispersion. Gleams of light there were, also, and the first dawning of a new day, especially in England and Holland. But altogether the effect on the Jews was terrible. An intensification and narrowing of

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national life took place that shut the Jew into Medievalism when all the world was striding forward. Jewish obscurantism in the Ghettos turned against all modern culture and fed the suffering: Also, the long and bitter oppression, the social ostracism and the terrible economic suffering which forced upon them low standards of living, often gave the Jews those social habits, obsequiousness and lack of decorum, which became an excuse for social prejudice. In the East, the Jews of Poland had by the final division passed under the rule of Russia and Austria. In the former of these Empires a system not far removed from that of the Ghetto of the Middle Ages was still in force. The history of the Jewish people in exile was the history of the growth and decay of these successive centres of Jewish national life. By far the most important of these centers in modern times was the one which arose in Poland after the great migrations of the Jews from Germany in the Middle Ages. In Poland there grew up a vast Jewish community, homogeneous in its character and type of life, and differing in fundamentals from the surrounding non-Jewish communities. It had its own language - Judaeo-German or Yiddish, a modification of the Middle High German which the first Jewish immigrants brought with them into Poland - its own system of education based on the Bible and the Talmud, its own communal organization, its own mentality and standard of values. In speaking of anti-Semitism at the dawn of the 20th Century, Russia and Rumania are left out of account, as there the conditions were still those of an earlier period, and Jew-hatred ran the old cruel course with certain quite modern aggravations.

Chapter 4 : Review of David Nirenberg's Anti-Judaism: The Western Tradition | HuffPost

The Papacy, the Jews, and the Holocaust the broader historical development and the impact of theological anti-Judaism. IN AN AGE OF ANTI-SEMITISM,

The Western Tradition, W. Written in arresting prose, it is a book of remarkable erudition. Set off from his engagingly rendered, but nonetheless innovative interpretations, is a thick set of footnotes that evince the marvel of his scholarly heft. There is, however, arguably nothing new in the larger narrative that unfolds. Despite the fact that he cites critics like Erich Auerbach and Walter Benjamin as inspiration for his approach, Nirenberg has internalized the critical force of deconstruction. He shows in action what deconstruction articulated in theory. Derrida, in some of his autobiographical writings, referenced how anti-Judaism shaped deconstruction. Jonathan Culler indicates how this could be the case in an article about the other guru of deconstruction, Paul de Man: Deconstruction seeks to undo oppositions that, in the name of unity, purity, order, and hierarchy, try to eliminate difference. This is because it lucidly deconstructs the classics of Western thought, showing: This historicism, as it is sometimes called, is itself a potentially powerful test of our habits of thought. But too rarely does Nirenberg address the social, technological, and economic contexts that shaped why certain recurrent images of Jews and Judaism took hold of the imagination in each epoch. The exceptions to this make for some of the most illuminating sections of the book, like his chapter on the Spanish Inquisition. Still, what Nirenberg methodologically forbids is what Hannah Arendt insisted upon. He refuses to consider the riskiest element in her call for the historicization of anti-Semitism: This results in a shadow version of the Whig history he condemns. The Spanish Inquisition was bound to the Church and theology, not to the bureaucracy of a modern nation-state. The comparison is even more incongruent when we consider that a mass political party with a redemptive anti-Semitic ideology controlled Nazi Germany. Its leaders employed the technologies of advertising and modern forms of media to socially engineer its racial utopia. Understanding these differences demands understanding the discontinuities in the history of anti-Judaism. Arendt had an important insight that opened *The Origins of Totalitarianism*: Nirenberg makes evident how the reprocessing of the negative construction of Jews and Judaism poisons the wellspring of the Western tradition. But the story of eternal anti-Judaism he tells itself risks recycling a favorite leitmotif of anti-Semites that Arendt pointed out: These are members of the SA Sturmabteilung holding placards that say: *Kauft nicht bei Juden!*

Chapter 5 : Anti-Judaism: The Western Tradition | Reviews in History

Together with his rise to fame came his awareness of anti-Semitism, and he emigrated to the United States in after Hitler's rise to power. Einstein was an outspoken advocate of Zionism and visited Eretz Israel in

In January , heads of state or senior representatives of 44 governments met in Stockholm to commit themselves to a continuing program of Holocaust remembrance and the fight against anti-Semitism. Barely two years later, synagogues and Jewish schools in France and Belgium were being firebombed, and Jews were being attacked in the streets. For the first time since the war, they are afraid. Never again had become ever again. Basing Jewish identity on memories of persecution is a mistake. In February I gave my first speech on the new anti-Semitism. Never before had I spoken on the subject. I had grown up without a single experience of anti-Semitism. I believed, and still do, that the whole enterprise of basing Jewish identity on memories of persecution was a mistake. The distinguished Holocaust historian Lucy Dawidowicz reached the same conclusion at the end of her life. She warned of the danger of a whole generation of children growing up knowing about the Greeks and how they lived, the Romans and how they lived, the Jews and how they died. I wrote Radical then, Radical now, specifically to focus Jewish identity away from death to life, suffering to celebration, grief to joy. The return of anti-Semitism, after 60 years of Holocaust education, interfaith dialogue and antiracist legislation is a major event in the history of the world. Far-sighted historians like Bernard Lewis and Robert Wistrich had been sounding the warning since the s. Already in the s, Harvard literary scholar Ruth Wisse argued that antisemitism was the most successful ideology of the twentieth century. German fascism, she said, came and went. Soviet communism came and went. Anti-Semitism came and stayed. It is wrong to exaggerate. We are not now where Jews were in the s. Nor are Jews today what our ancestors were: The State of Israel has transformed the situation for Jews everywhere. What is necessary now is simply to understand the situation and sound a warning. To understand is to begin to know how to respond, with open eyes and without fear. To fathom the transformation, we must first define what anti-Semitism is. In the past Jews were hated because they were rich and because they were poor; because they were capitalists Marx and because they were communists Hitler ; because they kept to themselves and because they infiltrated everywhere; because they held tenaciously to a superstitious faith Voltaire and because they were rootless cosmopolitans who believed nothing Stalin. Anti-Semitism mutates, defeating the immune system set up by cultures to protect themselves against hatred. Anti-Semitism is not an ideology, a coherent set of beliefs. It is, in fact, an endless stream of contradictions. The best way of understanding it is to see it as a virus. Viruses attack the human body, but the body itself has an immensely sophisticated defense, the human immune system. How then do viruses survive and flourish? Anti-Semitism mutates, and in so doing, defeats the immune systems set up by cultures to protect themselves against hatred. There have been three such mutations in the past two thousand years, and we are living through the fourth. The first took place with the birth of Christianity. Before then there had been many Hellenistic writers who were hostile to Jews. But they were also dismissive of other non-Hellenistic peoples. The Greeks called them barbarians. There was nothing personal in their attacks on Jews. This was not anti-Semitism. This changed with Christianity. As was later to happen with Islam, the founders of the new faith, largely based on Judaism itself, believed that Jews would join the new dispensation and were scandalized when they did not. Jews were held guilty of not recognizing " worst still, of being complicit in the death of " the messiah. The second mutation began in when the Crusaders, on their way to conquer Jerusalem, stopped to massacre Jewish communities in Worms, Speyer and Mainz, the first major European pogrom. In in Norwich there was the first Blood Libel, a myth that still exists today in parts of the Middle East. Religious Judeophobia became demonic. Jews were no longer just the people who rejected Christianity. They began to be seen as a malevolent force, killing children, desecrating the host, poisoning wells and spreading the plague. There were forced conversions, inquisitions, burnings at the stake, staged public disputations, book burnings and expulsions. We can date the third mutation to when the German journalist

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Wilhelm Marr coined a new word: The fact that he needed to do so tells us that this was a new phenomenon. It emerged in an age of Enlightenment, the secular nation state, liberalism and emancipation. Religious prejudice was deemed to be a thing of the past. The new hatred had therefore to justify itself on quite different grounds, namely race. This was a fateful development, because you can change your religion. You cannot change your race. Christians could work for the conversion of the Jews. Racists could only work for the extermination of the Jews. So the Holocaust was born. Sixty years after the word came the deed. Unlike its predecessors, new anti-Semitism focuses not on Jews as a religion or race, but as a nation. Today we are living through the fourth mutation. Unlike its predecessors, the new anti-Semitism focuses not on Judaism as a religion, nor on Jews as a race, but on Jews as a nation. It consists of three propositions. First, alone of the nations making up the United Nations, Jews are not entitled to a state of their own. As Amos Oz noted: The second is that Jews or the State of Israel the terms are often used interchangeably are responsible for the evils of the world, from AIDS to global warming. All the old anti-Semitic myths have been recycled, from the Blood Libel to the Protocols of the Elders of Zion, still a best-seller in many parts of the world. The third is that all Jews are Zionists and therefore legitimate objects of attack. The bomb attacks on synagogues in Istanbul and Djerba, the arson attacks on Jewish schools in Europe, and the almost fatal stabbing of a young yeshiva student on a bus in North London in October , were on Jewish targets, not Israeli ones. The new anti-Semitism is an attack on Jews as a nation seeking to exist as a nation like every other on the face of the earth, with rights of self-governance and self-defense. How did it penetrate the most sophisticated immune system ever constructed – the entire panoply of international measures designed to ensure that nothing like the Holocaust would ever happen again, from the United Nations Universal Declaration of Human Rights to the Stockholm declaration of ? The answer lies in the mode of self-justification. Most people at most times feel a residual guilt at hating the innocent. Therefore anti-Semitism has always had to find legitimation in the most prestigious source of authority at any given time. In the first centuries of the Common Era, and again in the Middle Ages, this was religion. That is why Judeophobia took the form of religious doctrine. In the nineteenth century, religion had lost prestige, and the supreme authority was now science. Racial anti-Semitism was duly based on two pseudo-sciences, social Darwinism the idea that in society, as in nature, the strong survive by eliminating the weak and the so-called scientific study of race. By the late twentieth century, science had lost its prestige, having given us the power to destroy life on earth. Today the supreme source of legitimacy is human rights. That is why Jews or the Jewish state are accused of the five primal sins against human rights: That is where we are. How then shall we respond? There are three key messages, the first to Jews, the second to anti-Semites, and the third to our fellow human beings in this tense and troubled age. As Jews we must understand that we cannot fight anti-Semitism alone. The victim cannot cure the crime. The hated cannot cure the hate. Jews cannot defeat anti-Semitism. Only the cultures that give rise to it can do so. European Jews in the nineteenth and early twentieth century made one of the most tragic mistakes in history. Jews cause anti-Semitism, therefore they can cure it. They did everything possible. So we will stop being different. They integrated, they assimilated, they married out, they hid their identity. This failed to diminish anti-Semitism by one iota. All it did was to debilitate and demoralize Jews. Jews have enemies but we also have friends and we must cultivate more. I have helped lead the fight against Islamophobia; I ask Muslims to fight Judeophobia.

Chapter 6 : The New Anti-Semitism

Anti-Judaism is the "total or partial opposition to Judaism" and to Jews as adherents of it "by persons who accept a competing system of beliefs and practices and consider certain genuine Judaic beliefs and practices as inferior."

This perception emerged within a broader racial worldview based on notions of inequality of races and the superiority of the white race over other races. Beginning in the late eighteenth century, German philosophers, including Johann Fichte and Georg Friedrich Hegel, espoused ideas of German superiority and nationalism which set the tone and direction of German anti-Semitism. By the third quarter of nineteenth century, traditional blood accusations leveled against Jews merged with new pseudo-scientific theories of Charles Darwin Darwinism; Herbert Spencer Social Darwinism and Frederic Nietzsche will to power; death of God; master-slave mentality; herd instinct; ascendancy of a master race, herrenrasse and a superman ubermensch, existence of subhuman life forms untermenschen. In 1879, Adolf Stoecker, a court chaplain, founded the anti-Semitic German Christian Social Party which advocated that Jews be strongly encouraged to convert to Christianity. In 1880, petitions signed by some German citizens demanded that Jews be banned from attending public schools and universities and from holding public office. In 1881, pogroms broke out across Russia following the assassination of Czar Alexander II for which Jews were wrongfully blamed. In 1890, Heinrich von Treitschke, an influential German nationalist historian, published a series of articles that drew attention to what would become a fateful phrase: Only races with superior qualities could win this struggle characterized by force and warfare. For anti-Semites, Jews were a lower and racially defective life form, albeit immensely powerful and dangerous. Citizens of this new Germany would be members of the Aryan master race, genetically healthy, socially useful and politically reliable. And because Jews represented everything diametrically opposed to this vision of a new Germany, their elimination was essential. The Catholic Press As modern anti-Semitism began to take shape in the latter third of the nineteenth century the Church was a major player. To these publications, Pius gave the task of combating the forces of liberalism. To counter this influence, Pius IX ordered the Catholic press to redouble its efforts to promote church positions. Perpetuating traditional myths against Jews, the articles purported to explain why recent pogroms had occurred in Germany. In one article, the author wrote that it was because Jews were obligated to hate non-Jews that Christians despised them. These special laws, the author asserted, would actually benefit Jews, for only by restoring restrictions on them removed by emancipation would violence against them be prevented. Another article attempted to prove that ritual murder was an integral part of the ritual for Purim rather than the one for Passover, concluding: Giuseppe Oreglia SJ wrote in an article: Every single one of these elements of modern anti-Semitism was not only embraced by the Church but actively promulgated by official and unofficial Church organs. Owen Chadwick, author of *A History of the Popes: Between and*, a second wave of pogroms swept Poland and the Ukraine. Adopting an extreme version of anti-Semitism, Nazi propaganda depicted Jews not only as an inferior race but as a demonic one, whose threat could only be eradicated by complete elimination from the Greater Third Reich, envisioned to encompass all of Europe including Great Britain. Admittedly, Nazi racist ideology differed from previous anti-Jewish tradition, but Hitler needed to build on that tradition in order for his virulent brand of racism to gain popular acceptance. Anti-Judaism based on religion, not only spawned anti-Semitism based on race, but spawned Nazi anti-Semitism. It should be noted, however, that the Holy See disputes the premise that anti-Judaism spawned anti-Semitism.

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Chapter 7 : Anti-Judaism - Wikipedia

Papal Anti-Judaism in theory and practice over the millenia --Anti-Judaism in the church: from the French Revolution to the mid-nineteenth century --Pio Nono and the Jews: from "reform" to "reaction," --Anti-Judaism in an age of anti-Semitism, --Pius XI and the Jews in an age of dictators, --The "silence" of Pius.

Those definitions are below. Anti-Judaism is a dislike of Judaism based on zero-sum relationships: We Christians, Muslims, seculars are better because you are worse; we are right e. At its mildest, anti-Judaism, like any other dislike of a religion or tradition, is a common phenomenon that it is hard to get too indignant about. At its worst, however, anti-Judaism is a compulsive discourse of superiority that needs to see and feel the domination over Jews in order to be satisfied, a religious imperialism. Jew-hating often serves as a form of scape-goating drug that cuts the pain of suffering by making Jews feel even more pain , inflicted by the very people who suffer at the hands of those who manufacture and feed them their Jew-hatred. In the world of hierarchy where everyone gets dumped on by those above, and dumps on those below, having someone for everyone to dump on becomes a psychological and social necessity. Such beliefs involve a whole range of phobic fantasies of child-sacrifice, blood rituals, and international conspiracies to enslave mankind in order to justify the defensive genocidal impulses. The potential for violence in anti-Semitism is both constant and profound. Unlike the milder forms of anti-Judaism, which still see Jews a human beings, however disliked or despised, anti-Semitism tends to see Jews as at once super-human maintaining vast conspiracies over millennia, supernatural figures of evil like the devil, the Antichrist, the Dajjal , and sub-human vermin, bacteria, apes, pigs. And anti-Semitism has strong tendencies towards genocidal violence. The widespread acceptance of this argument among otherwise intelligent and educated Westerners including many academics , is a sign of the auto-stupefaction to which politically correct thinking sentences us. Despite many questions raised about the advisability or legitimacy of Zionism during its first half century, by Jews as well as Gentiles, after Europe slaughtered millions of Jews and the other nations of the world stood by, few people deny the justifiable claim of Jews to be able to defend themselves. Anti-Zionism, however, argues that the Jews should not have a state, and that the current one is illegitimate, partly as a result of its displacement of the Arabs who lived there in , partly as a result of its constant current aggressions against its neighbors. Were one not to check reality, one would assume that anti-Zionism represented a post-Holocaust form of anti-Semitism articulated by right-wing fascist ideologues hostile to egalitarian experiments in sovereignty and eager to continue their assault on the Jews. It is the double to quadruple standards by which Israel is held to the highest standards and found fatally wanting, and the Palestinians are held to the lowest standards, and found worthy. It does seem odd though to invoke such pacifist, secular, and universalist notions in a conflict where violent displacement and religious fanaticism is the very currency of anti-Zionist Arab discourse. In any case, these arguments are not necessarily either anti-Jewish or anti-Semitic as defined above. The line between legitimate criticism however Zionists might find it misguided and anti-Zionism gets crossed when the critic holds Israel to such high standards that no country, certainly not one at war, could meet them, and conversely holds the Palestinians and other Arab states to such low standards that they encourage the most immoral kinds of behavior suicide terrorism. While, strictly speaking, not all anti-Semitism is anti-Zionist e. In Europe today, most Christian and post-Christian anti-Zionists seem to be motivated more by anti-Jewish prejudice than anti-Semitism, although their harsh attitude towards Israel has begun to spill over into the more virulent kinds of hate. In any case, their hostility to Zionism enables, even fuels, the most virulent Arab anti-Semitic anti-Zionism. Hostility to Jews of both kinds discussed here go back millennia, and the historian can draw from a relatively broad range of examples from which to make generalizations. The evidence suggests that the Jews, while often the first victim, are rarely the last. What starts with the Jews does not end with them. With a formal zero-sum relationship with Jews as a public statement, most other social relations end up forced into such hierarchical structures. With a paranoid attitude comes self-destructive behavior for all involved.

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However tasty Judeophobia might be in the mouth, it turns bitter in the stomach.

Chapter 8 : From anti-Judaism to antisemitism: The Enlightenment - Blogs - Jerusalem Post

Suggested below are some guidelines for thinking about these complicated issues from a medievalist who, following Gavin Langmuir, distinguishes between anti-Judaism and anti-Semitism in a significantly different manner from modernists (who emphasize the question of race).

Christopher Smith, review of *Anti-Judaism: The Western Tradition*, review no. At pages and 13 chapters covering more than years, it is thorough without being exhaustive. Take for instance the war of words between the fourth-century Christian theologians St Jerome and St Augustine. Neither of them knew or had any actual contact with Jews, but their debates on the dangers of Judaism remained seminal guidelines for generations of Christian theologians pp. Nirenberg focuses rather on how certain aspects of Christian teaching and culture used criticism of Jews and Judaism to make sense of their own religion and society. It is not a history of anti-Semitism, and Nirenberg differs from Robert Wistrich antithetically. Ancient civilisations, medieval kingdoms and modern industrial states each developed discourses on the Jewish threat that society could be defined against. For Nirenberg, the barbarism of the Holocaust is the conceivable product of the encoded threat of Judaism in western thought, but was not made inevitable by it. Previous historical instances of anti-Judaism did not create the anti-Semitic ideologies of the 20th century, but they did build on each other to create the cultural and political conditions for them to occur pp. Nirenberg buttresses this argument with reference to influential thinkers from each era. With a book this ambitious, however, a wide ranging and generous smattering of primary source material drawn from lesser known thinkers is expected. Second-century writers such as Justin Martyr pp. It is hard to avoid the impression that *Anti-Judaism: His work Communities of Violence: The Montcluse massacre* of was more relevant for understanding socio-economic relations between Jews and their Aragonese overlords than explaining the Holocaust, for example. With *Anti-Judaism*, his work takes in 3, years of historical thought from the Ancient Egyptians to Nazi Germany on a subject almost impossibly vast: In *Anti-Judaism*, Nirenberg allows for a continuation of trends in the development of a shared concept of anti-Judaism built on and progressed over the periods covered in his book. Nirenberg would not consider this a determinist argument: This leads to dead ends as often as open doors. It is a history of how ideas on Judaism drove forward key concepts of Western thought concerning Christian and Muslim society, but that this tradition was not what inherently drove Western civilisation towards the Final Solution. This is perhaps an unsettling conclusion: The great focus of the book is on the Christian history of thinking about Judaism, but the influence of pagan writers and concepts from antiquity were instrumental to the guidance of the early Church on Jewish subjects. Nirenberg shows how Egyptian anti-Judaism had a powerful influence on the two powers that bequeathed the West its political and cultural heritage: By lobbying for the exclusion of Jews from the privileges of citizenship, Nirenberg asserts that Greeks in Alexandria were in effect defending their own sovereign rights, and by the act of anti-Jewish violence were hypostatizing political and theoretical criticism of the imperial power of Rome onto a powerless minority. Roman generals and governors used Egyptian histories to draw their own conclusions about how to deal with the perpetual rebelliousness of the state of Judea. However, unlike for the Egyptians and Greeks, the Jews mattered little to how Romans thought of themselves. Nirenberg leaves this unexplained but it perhaps resulted from a lack of physical threat from Jews in Roman historical origins p. It was within the framework of the Greek cultural world although deeply within the political sphere and territory of the Roman Empire that the early Christian Church developed a contrary attitude towards Judaism which Nirenberg discusses in chapters two and three. This marked a crucial phase in early Christian history. As the Church became increasingly a Gentile movement independent of Jews, they became the medium for which Christians condemned bad practice. Nirenberg focuses on the continuation of this theme in the medieval period, which became increasingly politicised chapters four to six. Jews “barred from communal economic activities and guild membership” often found employment as money lenders or tax collectors with tacit sovereign approval. Despite not usually predominating in either

professions, Jews became associated with them and therefore with sovereign and fiscal power. As a De Montfort supporter, the 13th-century CE theologian Robert Grosseteste, stated, toleration should not extend to princely protection and favour: Such powerful anti-Judaist sentiment contributed to the mass expulsion or forced conversions of Jewish populations by European monarchs. Vast tracts of Europe became Jew-free zones. Paradoxically, Nirenberg shows how this widened the scope and range of anti-Judaism in the West. The line between Jews and non-Jews suddenly became blurred. This was true also of the world of the Reformation as Nirenberg relates in chapter seven. Only by throwing off the shackles of Judaism could Christianity become the true universal religion of humanity, by separating religious institutions and observance from the mechanisms of state. Here again then, Nirenberg shows political thinkers using Judaism to characterise their opponents and conceptualise the evils they observed in their society. He shows how German philosophers from Hegel " to Schopenhauer " saw the remnants of Jewish law as the principle barrier to the freedom of the individual and human spirit pp. Marx, Sombart and Weber remain towering figures within the modern social sciences, and Nirenberg shows how all of them developed their theories to some degree by thinking about Judaism. Ultimately, Nirenberg seeks to show how each era of anti-Judaism to differing degrees built upon one another to develop the 20th-century political and cultural framework in which the Holocaust was realisable, if not inevitable. His is a history of anti-Judaism, but not particularly a history of interaction between Jews and non-Jews. It seeks to ask why so many people through history have thought negatively about Judaism. Nirenberg no doubt would argue that this is not for him to provide; his focus is anti-Judaism and its relevance to Western thought, not the history of philosemitism. However, some acknowledgement of tolerance and co-existence between Jews and non-Jews would provide a useful counterbalance to the relentless pursuit of evidence of anti-Judaism which occasionally feels laboured. This book is primarily a history of thought not a social history. Given this, Nirenberg is occasionally too quick to inflate the societal importance of the ideas he discusses. Broad socio-economic, cultural and political developments are summarised and dogmatic doctrinal debates between scholars indulged. For instance, was the rhetoric and nature of anti-Semitism in 19th- and early 20th-century German towns and villages influenced by the anti-Judaism of Heidegger, Marx and Sombert? Was support for the Third Reich a product of this continually evolving process of self-perlustration-by-Judaism? A particularly nasty anti-Jewish incident occurred in September in Bethnal Green; Jewish businesses were looted and vandalised, and hundreds of immigrant Jews subjected to violent attacks in the streets. In determining the motivation driving the English crowd to violence against their Jewish neighbours, documentary analysis has uncovered several key determinants. But was this focus on their supposed fiscal avarice a further example of an historic in-grained anti-Semitic discourse of Jews as money grabbers? A link perhaps from the time of the expulsion under Edward I, which has animated English perceptions of Jews ever since, from Shakespeare to Lord Northcliffe? Was it the legacy of the development of the ideology of anti-Judaism? If only such developments could be explained so simply. The Bethnal Green disturbances in were the product of a diverse and overlapping set of factors, the chief amongst which was a seemingly indiscriminate economic xenophobia on the part of the East End working class that spared few newcomers, be they French, Irish, Jewish, or Bangladeshi for that matter. In any case Nirenberg does not attempt to answer such questions; his is a history of ideas not a history of peoples. Besides, if Nirenberg had attempted this, his book would take on a length that would necessarily negate the punchy pace and direction that makes it such a delight to read. This book represents a scholarly feat few writers could hope to match, engagingly tracking the history of how influential thinkers " from ancient Egyptian historians to Weimer Republic philosophers " negatively interpreted Judaism to better understand their own religions and society. But the focus on high philosophical thought, the broad sweeps through major societal transformations, and the brevity of analysis on how anti-Judaism influenced communal interaction between Jews and non-Jews will trouble some historians, perhaps even a young David Nirenberg. Notes This rises to pages with notes and index. Back to 1 R. Back to 2 D. Nirenberg, *Communities of Violence*: Back to 5 The author does not wish to reply.

Chapter 9 : Medieval anti-Semitism

The terms "anti-Judaism" (the Christian aversion toward the Jewish religion) and "anti-Semitism" (aversion toward the Jews as a racial group) are omnipresent in the controversies over the churches' responsibility with regard to the extermination of the Jews, as well as in debates related to the Passion of Oberammergau.

He is currently authoring a special pastor-to-pastor letter to graduates of our BFP Pastors Forum, a one-day course on Israel and the Hebraic roots of Christianity. Anti-Semitism is a special kind of hatred, because it spans time, location, and culture. Could it be that it is not just a natural phenomenon, but has a supernatural source in the struggle between good and evil? In this Israel Teaching Letter, I will discuss anti-Semitism as having two distinct, yet intricately connected, levels of existence. The discussion will examine how these levels manifest themselves and how they have had an impact on the Jewish people and, also, on the Church. So exactly what is anti-Semitism? The answer comes in many forms and yet, as believers in the God of the Bible, it is important that we grasp hold of the fundamentals of the problem. This leads us to explore the reason why anti-Semitism exists—a question that has occupied Jewish thinking from time immemorial. As a believer, it is my view that anti-Semitism has its source close to the source of evil. To facilitate our understanding, evil must be demystified and personified. God has an enemy and he has a name. Bad Socialization or Demonic? Psychologists tell us that humans have two parallel levels of mental existence—conscious and subconscious. These levels constantly interact and affect each other. While they are independent of one another, in reality they are integrated and interdependent. The first level is the lower level, the invisible, spiritual, or metaphysical level, where we find the source, the bubbling cauldron of hatred that spews forth the fumes and toxic gases fueling the flames of antagonism toward the Jewish people. The second level is the upper level, which is the manifested, physical expression of anti-Semitism. At this level, we have what we call history—a stage upon which actors come and go, play their scenes, and deliver their lines. Change and variety is the hallmark of this level, but the underlying theme is always the same. The upper level has frequent changes in actors, scenes, and costumes, while on the lower level, the nature of the evil that fuels the upper level is unchanging through time. If one can imagine that only the thinnest of ceilings separates these two levels of anti-Semitism, then it is no surprise that the levels interact and reinforce each other in their wickedness. The Lower Level Let us first pay attention to the level at which we find the source of the hatred—one could say, the engine room of this timeless evil. Anti-Semitism is an idea, a vision in the eye of Satan. One could argue it is an obsession of his. At the heart of this idea is the total destruction of the Jews. Less specifically, but just as important, is the total destruction of those who have attached themselves to that line, either by faith or, if one would allow, by the intervening hand of God. This refers to the non-Jews grafted into the commonwealth of Israel by the grace of God. God chose the Jewish people for three things: The Church was called to take this redemptive message to the whole world. Just as God, by the Holy Spirit, is at work to redeem the world from spiritual death and hell, so Satan is at work to frustrate the purposes of God. This is a spiritual battle that has been going on ever since the Garden of Eden. As with all such battles, the enemy has built strongholds of deception, lies, and death to hold the minds and souls of humanity captive to his work. One such stronghold is anti-Semitism, which is why I refer to it as an idea in the mind of evil. The elements that make up this idea are simple and can be expressed as follows: ONE Satan must destroy the Jews. He will teach us His ways, so that we may walk in His paths. However, the truth is that he cannot survive, as his destruction is assured. Have You come here to torment us before the time? It is my view that Satan has purposed to destroy the people through whom God has granted salvation and the knowledge of Himself to the world. The Jew stands first in line in the redemptive good news of God. The spiritual world has exploited the history of mankind throughout time. This includes the natural development of societies, cultures, and philosophies, which have held sway over humanity through the ages. The sheer antiquity of anti-Semitism leads one to conclude that it is not the product of one irritated culture, religion, or social class. Every society

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that has persecuted the Jews has had what they considered a just reason. The origins, however, lie beyond the vision and scope of historians, sociologists, or educators—although these disciplines are critical for the study and analysis of the phenomenon. The Nature of Evil The Bible gives us limited but sufficient insight into the nature of evil, Satan, and demons. The Lord who has chosen Jerusalem rebuke you! Is this not a brand plucked from the fire? He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. Clearly, the Bible reveals that evil exists, and has life and a distinct purpose. That purpose is to destroy or—if that is impossible—to marginalize or neutralize the works of God on the earth. This is to be achieved by any means, using whatever willing agent society, political movement, religion, or cause is available and with total dedication to the intended end. Anti-Semitism, anti-Jewishness, anti-Judaism, anti-Zionism, or just old-fashioned Judaeophobia can be said to be primary manifestations of evil. The names have changed, but the intent remains as deadly as ever. The Upper Level At this level, anti-Semitism is visible; it can be measured and observed. It is evil manifested in the flesh, mind, and policies of the Church, mosque, and state. If the first level of anti-Semitism is that which occupies the intercessor, preacher, and Bible teacher, then the second level is that which occupies the historian, educator, and sociologist. Anti-Jewish policies and pogroms can be traced back to the earliest days of recorded history, well before the Christian era began. Christianity, however, does, rather tragically, hold the longest record for being a channel for anti-Semitism, having held sway as the dominant religion in many countries of the world for nearly two millennia. One of the earliest recorded cases of anti-Jewish activity dates back to BC. This is recorded in Esther 3: Another incident is reported to have occurred in BC in Elephantine Egypt. A local pagan priest of the Egyptian god Chnum led an attack on local Jews because they sacrificed lambs, which were holy to the Egyptians. These cases reveal two of the most commonly recurring justifications for attacking the Jewish people: In short, somewhere along the road of life, Jews have always found themselves at odds with the culture and worldview of the Diaspora cultures into which God had sent them. Satan has never been fastidious about who does his bidding. They die in the end anyway. The word anti-Semitism has gone through a number of revisions since it first began to be used in the latter part of the s. Before that time, historians tell us, there was only anti-Judaism or anti-Jewishness. The simple distinction is that, prior to the s, any anti-Jewish thought, act, or sentiment was, insofar as European history was concerned, primarily built upon religious sentiment, i. Yet in the late 19th century, important developments took place in Europe that were to affect profoundly Christianity and, in fact, the entire European and Western world. Secularism, in various guises, had emerged as the new religion. A close ally of secularism was Darwin-ism, which had emerged to leave the newly emancipated European as creator of his own destiny. Science was the new messiah. A cold and cynical theology was the product of the new learning: God explained away, God in a test tube, God in a casket. With no more mystery, no more faith, God had become expendable. What was to become of the Jew in such a Europe? The Jew was perceived as a residue from an ancient and increasingly irrelevant age. Despite all that passed as benefits of this new world, hatred of the Jew remained as an ingrained part of the collective psyche of many Roman Catholic and Protestant Europeans, whose influence powerfully affected United States society and politics, including foreign policy. Historically, that hatred had been built upon centuries of Christian anti-Jewish bias. But in the new world order of that time, Christianity itself was under increasing scrutiny for relevance. Its days were numbered. Many European Jews hoped that the decline of Christianity, together with the new era of secularism, science, and learning, would also be the end of anti-Jewishness. After all, they reasoned, many Jews were among the leading intellectuals and scientists of the new day. Anti-Semitism was part of the now fading Christian worldview and had no place in a modern, scientific age. So the reasoning went. The hope was that now they could live as citizens, as good Frenchmen or Germans, with rights and protection under law—no longer as inferior Jews in Christian Europe. They had, in all fairness, every good reason to have real hope in this new day. The truth, however, was that the decline of Christianity resulted in increased hostility toward Jews. Once anti-Semitism condemned the Jew merely for being a Jew irrespective of what he believed, he had no hope of escape. Hatred, then, does not die so easily. Like a chameleon, it changes color and adapts to any new environment.

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Anti-Semitism was coined as a secular word, in keeping with a scientific age, to describe an ancient, religious sentiment. It was intended to be a modern word, aimed at providing Jew-haters with a nonreligious word to express what for centuries had been known as anti-Jewishness or anti-Judaism. At the turn of the 20th century, it was considered somewhat backward to base any prejudice on grounds of religion. The new prejudice had to be scientifically based to be acceptable. It is interesting to note that the new nonreligious anti-Semitism of the 20th century was the product of the European intelligentsia and not the street thug. It was the scientists, thinkers, philosophers, playwrights, and journalists who formulated the most dangerous kind of anti-Semitism—the kind that ended in the Holocaust.