



A Short Review of a Troubled History

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Antisemitic incidents throughout 2,000 years of the history of the 'Christian' world. A short overview

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by Fritz Voll

The study of anti-Jewish incidents in history clearly shows that the arguments, accusations and actions of the antisemites of our day are not new, but old and very dangerous. The historical incidents related here are examples only taken from a variety of locations. Sometimes Jews were protected by the church against the civic authorities. At other times these authorities protected them against a raging church. And at times both the church and the civic authorities persecuted them, or both could or would not stop mob attacks, often incited by the lower

clergy against the will of the bishops. The following list of incidents is meant to create an interest in the study of the troubled Christian-Jewish relationship. It may also serve to show that the Nazi Holocaust was preceded by a long history of ill-treatment of Jews in so-called Christian countries and that the Christian church through its "teaching of contempt" (Jules Isaac) contributed in great measure to Jewish suffering.

The categories of anti-Jewish behaviour reach from hateful words to mass murder:

Hateful words

in writings, sermons, plays (especially passion plays), tales, jokes and lies about conspiracies...

Accusations

of deicide (murder of God/Christ), ritual murder, desecration of the host (of the Eucharist), conspiracies..

Threats or coercions

to extort

ransom
money, to
drive from
home, to
convert...

Restrictions

on Jewish
religious
practice,
social
interaction,
trade and
professions,
civil and
political
rights,
residence (g
hettoization),
ownership...

Force

used to
make Jews
pay higher
taxes, take
away their
children (to
raise them
as
Christians),
lootings,
vandalism,
expulsions...

Violence

in the attack
of individual
Jews and
whole comm
unities, in
beatings and
torture...

**Murder and mass
murder**

in "judicial"
hangings,
burnings,
slaughters in
riots, mob
attacks,
Crusades
and
pogroms...

**The Nazi "Final
Solution"**

to the so-

called
"Jewish
Problem" in
the
Holocaust. It
turns out to
really have
been a
Christian
problem
throughout

Common

Era

70

The
Romans
under
Titus
retaliated
against a
Jewish
uprising,
destroyed
Jerusalem and the
Temple,
enslaved
many
leaders
and
dispersed
the
Jewish
people. In
79 Titus
succeeded
Vespasian as
emperor.
Jews and
Christians
suffered
under him
and
emperor
Domitian.
88 - 97 Pope St.

Clement
blamed
the Jews
for Nero's
persecuti
on of the
Christians

113 - 116 The
second
Jewish
revolt
against
Rome
under
emperor
Trajan
was unsu

135 The third
Jewish
rebellion
against
Rome
was
crushed
and its
leader,
Bar
Kochba,
whom
many
Jews had
accepted
to be the
Messiah,
was
killed.

Rabbi
Akiba
was
tortured
and killed
as well.

200 When
emperor
Severus
created
laws
forbidding
heathens,
under
penalty of
severe pu

nishment,
to
embrace
Judaism,
the
Bishop of
Alexandria,
Origen,
wrote:
"We may
thus
assert in
utter confidence
that the
Jews will
not return
to their
earlier
situation,
for they
have committed
the most
abominable
of crimes,
in forming
the conspiracy
against
the Savior
of the
human
race ...
Hence
the city
where
Jesus
suffered
was necessarily
destroyed,
the
Jewish
nation
was
driven
from its
country,
and
another
people
[meaning
the

church]
was
called by
God to
the
blessed
election."
300 Eusebius,
Bishop of
Caesaria,
claimed
that Jews
in every c
ommunity
crucified
a
Christian
at their
Purim
festival as
a
rejection
of Jesus.
He used
the
charge of
ritual
murder
made by
the
pagans D
emocritus
and
Apion,
which the
Romans
had first
made
against
the early
Christians
. Eusebius
made a
distinction
between
Hebrews
who were
good men
in the Old
Testamen
t and
Jews
whom he

306 characteri
zed as
evil.
The
church
Synod of
Elvira
(Spain)
banned
all comm
unity
contacts
between
Christians
and the
"evil"
Hebrews
and
stated
that
Christians
could not
marry
Jews.

324 When Co
nstantine
became
emperor
he
claimed
to be a
Christian
and urged
his
subjects
to convert
to Christia
nity. He
reenacted
the laws
of his pre
decessor
s
forbidding
Jews to
live in Jer
usalem
and to
engage in
any prose
lytizing
activity.

325 The
church

Council of
Nicea,
called by
Constanti
ne, to
settle a th
eological
controver
sy concer
ning the
nature of
Christ,
continued
efforts to
separate
Christianit
y from
Judaism
by
deciding
that
Easter
should no
longer be
determine
d by the
Jewish
Passover
(pesach):
"For it is u
nbecomin
g beyond
measure
that on
this
holiest of
festivals
we should
follow the
customs
of the
Jews. He
nceforth
let us
have
nothing in
common
with this
odious

337 Emperor
Constanti
us
declared:

"Let my
will be
religion
and the
law of the
church!"
One of
his first
acts was
to prohibit
under pun
ishment
of death
the
marriage
between
a Jew
and a
Christian
woman.

367 - 376 St. Hilary
of Poitiers
wrote and
spoke of
the Jews
as a
perverse
people
forever
accursed
by God.
St.
Ephroem
refers in
his hymns
to synago
gues as w
horehous
es.

379 - 395 Emperor
Theodosi
us
protected
the Jews
from the
church"s
persecuti
ons of
heretics.
Chrysosto
m and
Ambrose
of Milan -
both

sainted -
wanted to
include
Jews in
this perse-
cution. Ch-
rysostom:
"The
Jews are
the most
worthless
of all
men...
They are
perfidious
murderer-
s of
Christ.
They
worship
the devil,
their
religion is
a sicknes-
s..."
Ambrose
reprimand-
ed the
emperor
for
rebuilding
a synago-
gue and
offered to
burn it
down
himself.
St.
Gregory
of Nyssa
characteri-
zed Jews
as
assassins
of the
prophets,
companio-
ns of the
devil, a
race of
vipers, a
sanhedrin
of
demons,

enemies
of all that
is
beautiful,
hogs and
goats in
their lewd
grossnes
s."

The
church
Council of
Laodicea
forbade
Christians
to respect
the
Jewish
Sabbath.

395 - 408 Christian
fanaticism
was
resisted
by the
Byzantine
Emperor
Arcadius.
He did
not allow
the destru
ction of sy
nagogues
. St. Epip
honius ch
aracterize
d Jews as
dishonest
and
indolent.

408 - 450 Theodosi
us II
forbade
Jews to
build new
synagogu
es.

415 St. Cyril,
the
Bishop of
Alexandri
a, incited
a mob
against
the Jews

and had
them
expelled.
Bishop
Severus
burned a
synagogu
e and
incited
people to
attack
and
harass
Jews in
the
streets.
Many
Jews
converted
to Christia
nity out of
fear.
St. Augus
tine,
Bishop of
Hippo:
"The true
image of
the
Hebrew is
Judas
Iscariot,
who sells
the Lord
for silver.
The Jew
can never
understan
d the
Scriptures
and
forever
will bear
the guilt
for the
death of

418 Bishop
Severus
of
Majorca
forced
Jews to
convert.

Violent street fighting broke out with a mob incited by the bishop. The synagogue was burnt. Finally the leaders of the Jewish community gave in and 540 Jews were converted. St. Jerome, who had studied with Jewish scholars in Palestine and translated the Bible into Latin (the Vulgate), wrote about the synagogue: "If you call it a brothel, a den of vice, the Devil's refuge, Satan's fortress, a place to deprave the soul,

an abyss
of every c
onceivabl
e disaster
or
whatever
you will,
you are
still
saying
less than
it deserve
s."

489

A
Christian
mob set
fire to the
synagogu
es in
Antioch
and threw
the
bodies of
slain
Jews into
the fire.

506

A
Christian
mob
attacked
and
destroyed
the synag
ogue at
Daphne
near
Antioch.
The congr
egation
was slaug
htered.

519

The
Christian
populatio
n of
Ravenna
attacked
Jews and
burnt the
synagogu
e.

528

Under
emperor
Justinian

Roman Law was systematized and codified as Corpus Iuris Civilis also known as the Justinian Code. Church Law and doctrine became state policy. Jews were not permitted to testify against Christians. They could not celebrate Passover before Easter and were allowed only a prescribed version of Scripture in their synagogues and were prohibited to use prayers that were seen as anti-trinitarian. The church Synod of Clarendon decreed that Jews

535

could not hold public office or have authority over Christians.

538 Jews were (again) forbidden to have Christian servants or slaves, which effectively excluded them from agriculture. The Third and Fourth Councils of Orleans forbade Jews to appear in public during the Passion and Easter periods.

554 Bishop Avitus of Aversa tried to convert the Jews with no result. Then he incited a mob which destroyed the synagogues. The Jews had to choose

between
baptism
and
expulsion.
One Jew
converted
. During
the proce
ssion
after his
baptism a
Jews
sprinkled
him with
rancid oil.
That
enraged
the mob
and many
Jews
were
killed. 500
Jews
allowed th
emselves
to be
baptized.
The rest
fled to Ma

561 The
Bishop of
Uzes in
France
forced the
Jews in
his
diocese
to decide
between
baptism
and
expulsion.

582 John of
Ephesus
turned
seven
Jewish sy
nagogues
into
churches.
Under
king
Chilperic

of Merovingia all Jews in his kingdom had to choose between conversion or having their eyes torn out.

589 The king of Visigoth Spain, Recared, ordered children born of mixed marriages to be forcibly baptized.

612 - 621 The Spanish king Sisebut severely restricted the rights of Jews in his kingdom. They were not allowed to own or work the land or operate certain trades. Later he issued an ultimatum to all Jews: convert or be exiled.

628 - 629 Emperor Heraclius

ordered
the forced
conversion
of all
Jews in
his
empire
and
renewed
the
Hadrian
and Constantine
codes
that
barred
Jews
from Jerusalem.

Dagobert,
the Merovingian
king,
followed
the
example
of
Heraclius
and
forced the
Jews in
his
kingdom
under the
threat of
death to
convert to
Christianity.

633

The Third
Council of
Toledo
decided
against
forcible conversions.
However,
Jews who
had in the
past been
forcibly
converted
were not

allowed to return to Judaism and had to separate from the Jewish communities. Jewish children were taken from their parents and raised in monasteries.

Neither Jews nor converts to Christianity were allowed to hold public office.

The Council was chaired by Isodore, Bishop of Hispalis (Seville).

638

The Fourth Council of Toledo decreed that Jewish children baptized as Christians were not to be returned to their blood parents.

Converts had to be strictly supervised by church authorities. Jews had to swear that they had given up Jewish law and practice. Penalties ranged from flogging, loss of limb, confiscation of property to burning at the stake. The Bishops of Seville and Toledo, Isidore and Julian wrote polemical papers against

638 - 642 Non-Catholics were expelled from Visigoth Spain.

653 The Eighth Council of Toledo agreed with king Recceswinth of Spain

who
appeared
before the
Council,
called
Judaism
a
pollution
of his
country
and
asked for
removal
of all unb
elievers.
Jews had
to sign an
oath
(placitum)
that made
the
practice
of
Judaism
almost im
possible.
Violations
were
punished
by
burning or
stoning.

655

The Ninth
Council of
Toledo
ordered
converted
Jews to
spend all
Jewish
and
Christian
holy days
in the
presence
of a
bishop.

681

King
Erwig of
Spain
forbade
practicing
Jews to
enter

seaports.
All Jews
were
ordered
to be
baptized.
Converts
hat to
listen to
Christian
sermons
and were
not
allowed to
follow
dietary
laws.
The
Twelfth
Council of
Toledo
confirmed
the orders
of the
king and
decreed
to burn
the
Talmud
and other
Jewish
literature.
The
Trulanic
Synod (Q
uinisext)
of the
Eastern
empire
prohibited
Christians
attendanc
e of
Jewish
feasts,
friendly
relations
with Jews
and
patronage
of Jewish
physician
s.

692

693 - 694 The

Sixteenth
and Seve
nteenth
Councils
of Toledo,
chaired
by king
Egica and
the
successor
of Bishop
Julian,
Felix,
again
severely
restricted
the rights
of Jews
and
charged
them with
undermini
ng the
church,
massacre
of
Catholics,
plotting
with the
Moors
and destr
uction of
the
country.
Jews
were
declared
slaves,
their
property
was confi
scated
and their
children
forcibly
raised in
Catholic
families
or monast
eries.
Judaism
was
outlawed
in the

722

empire of
Leo III
and Jews
were
forcibly
baptized.
Some
burned to
death in
their syna

829 The Arch
bishop of
Lyon, St.
Agobard,
wrote in
his
Epistles
that Jews
were born
gogues.
slaves.

and that
they were
stealing
Christian
children
to sell
them to
the
Arabs.

845 The
bishops
of Lyon,
Rheims,
Sens and
Bourges
called the
Council of
Meaux to
renew ant
i-Jewish r
estrictions
. Emperor
Charles
the Bald
refused to
implemen
t them in
the
council of
Paris
(846).

855 Louis II,
king of

Italy,
expelled
the Jews
effective
October
1, 855.
In
sermons
during the
Easter
season
the
people in
Beziers
were enc
ouraged
to
revenge
the
crucifixion
of Jesus.
The
nobility of
Toulouse
had for
some
years the
privilege
of publicly
boxing
the ears
of the
president
of the
Jewish co
mmunity
on Good
Fridays.
Later this
was
changed
to an
annual
payment
the Jews
had to
make.

1009 -
1012 As a
result of
the destru
ction by
Muslims
of the
Holy

Sepulcher
in Jerusalem
Jewish communities
were attacked
by mobs in
Orleans,
Rouen,
Limoges
and
Rome.
Jews who
refused conversion
were expelled
from
Mainz
under
emperor
Henry II
in the first
serious persecution
in
Germany.
Rome
was
struck by
an earthquake and
a
hurricane
on Good
Friday. A
number of
Jews
were
arrested
and
accused
of having
put a nail
through a
host the
day
before,
thereby
causing
the
natural

1021

disaster.
Under
torture
they conf
essed to
host dese
cration
and were
burned to
death.
Host dese
cration
became a
widespre
ad
charge. It
was often
made
worse by
rumors
that the
host had
bled. To
the unedu
cated and
superstiti
ous
masses it
confirmed
the
dogma of
the
Eucharist.
When
soldiers
on their
marches
attacked
Jewish co
mmunitie
s during
the war to
oust the
Saracen
from
Spain,
Pope
Alexander
II warned
the
French
leaders of
the
armies

1063

1078 not to harm the Jews. Pope Gregory VII decreed that Jews could not hold office or be superiors to Christians. In 1081 Alfonso VI of Toledo, Spain, was reprimanded by the Pope for appointing Jews to offices of the state. Jews had to pay extra taxes to support the

1095 - 1096 Pope Urban II called for a Crusade against the Turks. The Duke of Lorraine tried to gather an army for the Crusade. To collect money he spread the rumor

that he would kill the Jews to avenge the death of Christ. The Jews of the Rhineland paid him 500 pieces of silver as ransom. Emperor Henry IV ordered the knights of his empire not to attack the Jews. Crusaders slaughtered Jews of Rouen and other cities in Lorraine. Jewish communities in Germany supplied the army of Peter the Hermit thereby trying to avoid the attacks of the Crusaders. An estimated 10,000 Jews were massacred in France

and
Germany.
Emich of
Leisinger
with his
band of th
ousands
of Crusad
ers
ignored
the order
of the
emperor
and
began a
terror
campaign
against
the Jews.
In Speir
he killed
twelve.
The rest
of the co
mmunity
was
protected
by the
Bishop of
Speir who
punished
some of
the murde
rers by
cutting
their
hands off.
Count
Emich
then
moved
his band
to
Worms,
where
500 Jews
were
murdered
in spite of
having
paid
protection
money.
The

Bishop of Worms could not protect the Jews in his diocese. The Archbishop of Mainz (Mayence) and civil authorities gave sanctuary to Jews and closed the gates of the city to Count Emich. His soldiers forced the gates open and killed 1,000 Jews. The Jews of Cologne had fled, only two were killed and the synagogue was burned. When the bands moved down through the Rhine Valley an estimated 12,000 Jews were murdered in the cities

along the
Rhine
River.
Bands of
troops
moved
through
the
Moselle
Valley
killing
Jews on
their way.
The
Jewish co
mmunity
of Treves
was given
protection
by the
Bishop
under
condition
of conver
sion.
Many
were
baptized,
others co
mmitted
suicide.
The Crus
aders of
William
the
Carpenter
executed
others.
The
knight
Volkmar
arrived in
Hungary
with
10,000
men to
join the
army of
Peter the
Hermit.
He
attacked
the
Jewish co

community
in
Prague.
Bishop
Cosmos
and city
leaders
tried in
vain to
stop the
slaughters.
When he
tried to
attack the
Jews in
Nitra, the
Hungarians
came
to their
defense
and
defeated
the Crusaders.
Gottschalk, a
knight in
the army
of Peter
the
Hermit,
led the
section
under his
command
to
massacre
the
Jewish
community
of
Ratisbon.
The Crusaders
under
Godfrey
of
Bouillon
conquered
Jerusalem.
He
massacred
the
Muslims
and drove

1099

Jews, Ra
bbanites
and
Karaites
into a syn
agogue
and
burned
them
alive.

1100 The first
pogroms
against
the Jews
in Kiev. In
several
riots the
mobs
looted
homes
and
plundered
the
Jewish
section.

1120 Pope
Urban II
stated
that Jews
should be
tolerated.
In his call
for the
Crusade
he spoke
favorably
about the
Jews.
Though
the
Crusades
were
directed
against
the
Muslims
in the
Holy
Land, the
gathering
bands of
Crusader
s
marching

through
the
country
brought
untold
suffering
to Jews
who
together
with
Muslims
were
seen as
the
enemies
of Christia
nity.

1140

The
Cistercian
monk
Rudolf
enflamed
people
against
the Jews
in France
and
Germany.
Massacre
s
occurred
in
Cologne,
Mainz,
Worms,
Spier and
Strasbour
g. The Ar
chbishop
of Mainz
and
Cologne
urged
Bernard
of
Clairvaux
to silence
Rudolf
and to
order the
people
not to
molest
Jews.

When this had no effect, Bernard finally came to Germany and ordered Rudolf back into the monastery. Though Bernard opposed the killing of Jews he also demonized them and called for the Second

1144

The first recorded charge of ritual murder against Jews occurred in Norwich, England. Jewish leaders were killed. Peter the Venerable of Cluny tried to turn Louis VII of France against the Jews. He wanted them to finance the Crusa

- 1146 des.
The preaching of the monk Rudolf continued to have effect in mob attacks, massacres and forced baptisms all over the Rhine Valley. Simon the Pious of Treves and a Jewish woman in Speir were killed when they refused to be baptized, in spite of attempts of civil and church authorities to protect the Jews.
- 1147 Crusaders in Germany murdered 20 Jews in Wurzburg. In Belitz all Jews were burned. 150 Jews were murdered

- in
Bohemia.
Attacks
on Jewish
communit
ies also in
France.
- 1171 Charge of
ritual
murder in
Blois,
France.
The entire
Jewish co
mmunity
of 34 men
and 17
women
were
tortured
and
burned.
- 1181 Ritual
murder
charge at
Bury St.
Edmund,
England.
1183 the
same in
Bristol.
1192 in W
inchester.
- 1188 When
Richard I
was
crowned,
mobs
attacked
the
Jewish co
mmunitie
s in
London
and York.
Richard
punished
the
rioters.
Jews who
had been
forcibly
baptized
were

1190 allowed to return to their faith. King Richard was able to protect the Jews as long as he was in the country. When he left for a new Crusade, the assembled Crusaders in England attacked Jewish communities. The Jewish quarters of the Port of Lynn in Norfolk were burned and the Jews were slaughtered. Norwich Jews took refuge in the royal castle. 1,500 Jews were murdered in York. The Jewish community at Stamford was pillaged

and those
who did
not reach
the castle
were

1191 In France
the town
of Bray
was surro
killed by
und by
king
Philip.
Jews had
the
choice
between
baptism
and
death.
The com
munity co
mmitted
suicide.
Philip
burned
100.
Children
under 13
were
spared.

1194 The Jews
of London
had to
pay three
times the
amount
that
Christian
citizens
had to
pay
toward
the
ransom of
Richard I.

1195 A priest,
Fulk of
Neully,
who
wanted to
reform
the
church,

preached
all over
France
against
usury and
urged
usurers to
give their
earnings
back to
the poor.

Mobs
used his
sermons
to attack
Jews, and
Barons
used
them as
an
excuse to
expel
Jews
from their
realms of
authority
and
confiscate
Jewish
property.

1209

During
the
Crusade
against
the Albige
nsians (c
onsidered
a
Christian
heresy)
20,000
people
including
the
Jewish co
mmunity
were mas
sacred
when the
city of
Bezziers
was
stormed.

1215

The

Fourth Lateran Council, which was presided over by Pope Innocent III, ordered Jews to wear a distinctive yellow badge in the form of a ring. This was the first time in the West that Jews were required to distinguish themselves from the rest of the population by their clothing. (The Code of Omar had decreed this before in Muslim countries). Jews were not allowed to wear their best clothes on Sunday or walk in public on special days such as Easter.

1218 King Henry II made this Conciliar decree into a secular one and ordered all Jews in England to wear a badge on their outer clothing at all times to distinguish them from Christians

1222 During the Council of Canterbury the English bishops issued an injunction forbidding Christians under pain of ex-communication to sell provisions to Jews. To counteract this, the king's justiciar, Hubert de Burgh issued an order forbidding the king's subjects, under pain of imprisonment

nt, to
refuse to
provide
Jews with
the neces
sities of

1231 Pope
Gregory
IX establi
shed the
Inquisition
to counter
act many
Christian
heresies
that had
sprang up
due to
greater
freedoms
in the
rebirth of
European
countries.
They chal
lenged
the
authority
of the
Roman
Church.
The
Inquisition
was to
root out
heresies
before
they
spread to
the
masses.
Tribunals
compose
d mostly
of monks
served as
police, pr
osecution
, judge
and jury.
Secular a
uthorities
carried

out the
torture
and
burning at
the stake
of unrepe
nant
heretics,
because
the Inquis
itors were
to avoid
the
shedding
of blood.
Jews
were, of
course,
especially
vulnerabl
e to
attacks
during
these
purges.

1232

Pope
Gregory
IX compla
ined to
the
bishops in
Germany
that the
Jews
there
were
treated
too well.
He
forbade
friendly
relations
between
Christians
and Jews.

1235

The
Bishop of
Lincoln
stated
that Jews
were to
be in
captivity
to the

princes of
the earth.
They
have the
brand of
Cain and
are conde
mned to
wander
the face
of the
earth. But
they were
to have
the
privilege
of Cain
also.
They
should
not be
killed.

1236

Jewish co
mmunitie
s in
Anjou,
Poitou,
Bordeaux
and Ango
uleme
were
attacked
by Crusa
ders. 500
Jews
chose co
nversion
and over
3,000
were mas
sacred.
Pope
Gregory
IX, who
originally
had
called the
Crusade,
was
outraged
about this
brutality
and
criticized

the clergy
for not pr
eventing
it.

1239 -
1242

By order
of Pope
Gregory
IX all
copies of
the
Talmud
were to
be turned
over to
the orders
of the Fra
nciscans
and Domi
nicans for
examinati
on.

It seems
that the
papal
decree
was
carried
out only
in France.

Jewish
books
and the
Talmud
were also
seized in
England
and book
burnings
took
place. In
Paris 24
cartloads
of Talmud
copies
were
burned.

Pope
Innocent
IV
stopped
the confis
cations
and
ordered

the
Talmud
copies to
be
returned,
though
not
without
first expu
nging the
passages
that
seemed o
bjectiona
ble to the

1244 Jews in
London
were
accused
of ritual
murder
and
assessed
a high
amount of
money as
punishme
nt.

1247 When the
church.
murder
charge
became
more wid
espread
and
caused
many
atrocities,
Pope
Innocent
IV
ordered
an investi
gation of
the
charge
that
proved it
to be an a
nti-Jewish
invention.

1255 The dead

body of
Little St.
Hugh of
Lincoln
was discovered in a
cesspool
near the
house of
a Jew.
Under
torture he
confessed that
Hugh had
been
murdered
for a
ritual.
King
Henry III
ordered
his
hanging
after he
was
dragged
alive
through
the
streets
tied to a
horse.
100 Jews
were
brought to
London
for trial.
18 were
hanged
without
trial. 79
others
were
convicted
and
hanged, 2
were
pardoned
and one
was
acquitted.

1261 -
1264 Canterbury

students,
priests
and
monks
attacked
the
Jewish
quarter.
Mobs
sacked
the
Jewish
section of
London in
1262 and
1264.

1263 A disputat
ion was
held at Ba
rcelona,
Spain,
before
King
James I,
nobility,
bishops
and
leading
monks.
Rabbi
Moses
ben
Nachman
had to
defend
the
Talmud
against a
converted
Jew,
Pablo
Christiani,
who tried
to prove
Christianit
y"s
efficacy
from the
Talmud.
King
James
ordered
the Jews
to erase

1267 passages from the Talmud that were objectionable to Christians. The Synod of Vienna decreed that Christians were forbidden to attend Jewish ceremonies. Learned Jews were forbidden to dispute with simple Christians. Jews had to wear horned hats, called pileum cornutum. People actually believed that Jews had horns which they were hiding under these hats and that they were children of the devil. Thomas Aquinas (1226-1274) said that Jews

- could not be treated as neighbours but should live in perpetual servitude.
- 1270 Jews were massacred in Germany: Weissenberg, Magdeburg, Sinzig, Erfurt and other cities. In Sinzig the community was locked in the synagogue on the Sabbath and burned
- 1272 The main synagogue in London was closed. The reason given was that the chanting disturbed the devotion of the monks in the neighborhood. Jews had to gather in private homes but even that was

restricted
by order
of the
Bishop of
London.
1275 The
Statutum
Judeismo
was
passed in
England
under
King
Edward I.
The law
forbade
Jews to
charge
interest,
restricted
the areas
where
they
could live,
ordered
all Jews
from the
age of
seven to
wear the
badge
and
required
those
above the
age of
twelve to
pay an
annual
poll tax at
Easter.
But the
law also
allowed
Jews, for
the first
time, to
lease
land for
farming
and
become
merchant
s and

- 1278 artisans.
Edward I charged Jews with coin clipping. House-to-house searches took place throughout England and 680 Jews were thrown into the Tower of London. Many were hanged and their property seized by the crown.
- 1280 In Poland civic authorities attempted to attract Jews by establishing Jewish life on a rational basis. But the church insisted that Jews be isolated from the rest of the population. The Synod of Buda introduced the

- Jewish badge.
In Spain Jews were forced to listen to conversion sermons of the monks in their own synagogues.
Fanatical mobs attacked Jews against the orders of civic authorities.
- 1281 Most Spanish Jews were arrested in their synagogues on a Sabbath in January, but released again on promise to pay a huge amount of ransom money.
- 1282 The Archbishop of Canterbury closed all synagogues in his diocese.
- 1283 - 1285 Ten Jews were murdered by a mob

in Mainz
after they
had been
charged
with ritual
murder.
26 Jews
were
killed as a
result of a
ritual
murder
charge in
Bacharach.
40 Jews
were
murdered
after a
ritual
murder
charge in
Oberwelle
l.
In Munich
180 Jews
were
burned
alive in
the synag
ogue after
a ritual
murder

1290 On July
18 King
Edward I
in Council
ordered
all Jews
in
England
under
pain of
death to
leave the
country
by the
first of No
vember.

1298 Severe p
ersecutio
ns took
place in F

ranconia,
Bavaria
and
Austria. A
German
nobleman
by the
name of
Rindfleisc
h (he was
called the
Judenschl
ächter)
gathered
a small
army and
began to
slaughter
Jews
from city
to city. In
about six
months
he burned
and mass
acred an
estimated
100,000
Jews in
140 com
munities
including
Wurzburg
,
Ratisbon,
Nurember
g, Augsbu
rg,
Heilbronn
and Rotti
ngen.
Under
Philip IV
(le Bel) all
Jews of
his realm,
approxim
ately
100,000,
were impr
isoned on
July 22.
They
were told

1306

to leave
the
country
within one
month.
They
could only
take the
clothes
on their
backs
and
provisions
for one
day. Their
property
left
behind
was used
by Philip
to
replenish
the royal
treasury,
which had
been exhausted
through
his feud
with the
Pope and
his war
against
the
Flemish.

1308

The
Bishop of
Strasbourg,
John of
Dirpheim,
demanded
the
Jews of
Sulzmatt
and
Rufach
on the
charge of
host desecration.
They
were
burned
alive.

- 1315 King Louis X called back the Jews who had been expelled from France. They in turn set conditions which were met. But again they had to wear badges.
- 1320 Pope John XII ordered the Inquisition in Toulouse. There and in Perpignan the Talmud was burned. During the Crusade of the Shepherds 40,000 shepherds and peasants marched from Agen to Toulouse and killed any Jew who was not willing to be baptized. In Verdun 500 Jews had fled

to a
tower.
When
they were
besieged
they com
mitted
suicide.

120
Jewish co
mmunitie
s in
southern
France
and
northern
Spain
were
wiped
out.

1328
Thousand
s of Jews
were
murdered
by mobs
around
Estella
when a
monk
preached
inflaming
anti-
Jewish
sermons.

1338
Bishop
John of
Dirpheim
caused
the
massacre
of Jews in
Strasbour
g on the a
nniversar
y of the C
onversion
of St.

1348
When the
plague
raged in
Europe
Jews in
Spain

were
charged
with
planning
to poison
the wells
of Christians. In
France,
Spain and
Switzerland
and Jews
were
murdered
because
people
believed
they had
poisoned
the wells
or
intended
to do so.
In September
Pope
Clement
VI issued
a papal
bull
declaring
the Jews
innocent
of the
charge of
causing
the
plague.
He urged
the clergy
to protect
the Jews
and even
excommunicated
murderers.
But the
mobs
could not
be
stopped.
10,000
Jews
were

murdered
by mobs
in the
cities
bordering
Germany
in spite of
the royal
protection
given to
them by
King
Casimir.

The
mayor of
Strasbourg,
Conrad
of Wintertur,
together
with other
authorities
defended
the Jews
against
mob
attacks
and the
accusations
of the
bishop.

The
Councils
of other
cities tried
the same.

1349

The
Jewish
community
of Basle
was
burned to
death in a
specially
built
structure.
2,000
Jews
perished
in Strasbourg.
In
Worms
400 Jews

were
burned. In
Oppenhei
m the
Jews
burned th
emselves
in fear of
torture.
The same
happened
in
Frankfurt.
In Mainz
6,000
Jews
were
burned to
death
when a
mob set
fire to
their
houses.
In Erfurt
the
Jewish co
mmunity
of 3,000
was slaug
htered
and in
Breslau
all Jews
perished.
In Vienna
the Jews
committe
d suicide
on the
advice of
their rabbi
to avoid
torture.
The
Jewish co
mmunitie
s of Augs
burg,
Wurzburg
and
Munich
were dest
royed.

Jews were expelled from Heilbronn. The Jews of Nuremberg who had not fled were burned to death in a place that since is known as Judenbühl. The Jews of Königsberg were murdered. In Brussels approximately 500 Jews died in a massacre.

1354

12,000 Jews were murdered in Toledo

1357

When the plague returned a second time in Franconia, the Jews again were blamed of poisoning the wells. The plague, also called the Black Death, killed thousands. During this time

the myth of an international Jewish conspiracy was invented that in spite of its absurdities is still believed by many, even

1366 - 1369 While the Spanish civil war raged between King Pedro and Henry of Trastámara many Jews were killed by mercenaries employed by both sides.

1384 The Jews in Nordlingen were attacked and massacred.

1389 Mobs attacked and murdered thousands of Jews in Prague.

1391 The Inquisition turned against the Jews who had

converted to Christianity. In many cases they secretly continued to practice Judaism and were therefore considered heretics. Throughout the Inquisition an estimated number of 50,000 Jews were killed and another 160,000 forcibly baptized. In many cities in Spain synagogues and mosques were turned into churches and Jewish communities suffered terrible persecution. After 300 Jews were killed or committed suicide in Barcelona, 11,000

Jews
allowed themselves
to be
baptized.

1399 In Posen,
Poland, a
rabbi and
13 elders
of the
Jewish community
were
slowly
burned to
death on
the
charge of
stabbing
the host
and
throwing
it into a
pit.
Rumors
had
circulated
that the
host had
bled,
which, of
course,
confirmed
the
dogma of
the
Eucharist.

1407 The fiery
sermons
of the
monk and
reformer
Vincent
Ferrer
caused
oppressive
actions
against
the Jews
of Spain
and mob
attacks.
He is
credited

- with
20,000
forced
baptisms
in Castille
and
Aragon.
- 1413 -
1415 Don
Ferdinand
of Aragon
convened
disputatio
ns in
Tortosa.
They
were
supposed
to make it
easier for
Jews to
convert to
Christianit
y. The
leading
Jews of
Aragon
were
forced to
debate
with a
converted
Jew,
Geronimo
de Sante
Fe. The di
sputation
s lasted
for one
year and
nine
months
with
negative
results for
the
Jewish co
mmunitie
- 1419 Pope
Martin V
and the
Spanish
kings
restored

Jewish rights. Synagogues and Talmud copies were returned to them.

1422

The Crusade against the Hussites in Bohemia and Moravia caused much harm to Jewish communities. On their march to Prague the army of the German emperor Sigismund with Dutch mercenaries destroyed Jewish communities along the Rhine River, in Thuringia and Bavaria, all to avenge the insulted God of the Christians.

1427 -
1429

A bull issued by Pope

Martin V forbade sea captains to transport Jews to the Holy Land. He also, in another bull, urged the protection of the Jews and established community rights, among them allowing Jews to study at universities.

1431

A ritual murder charge led to the destruction of the southern German Jewish communities of Ravensburg, Ulm, and Lindau.

1432

Jews were expelled from Saxony.

1434

The Council of Basle, presided over by Pope Eugenius

IV
revoked
the
freedoms
Martin V
had bestowed.
Jews
were to
live in
separate
quarters
of the
cities,
attend conversion
sermons
and were
not
permitted
to attend
universities.

1443 Jews in
Venice
had to
wear the
yellow
badge.

1451 Pope
Nicholas
V in a bull
confirmed
the old ex-
clusions
of Jews
from
Christian
society
and all
honorable
walks of
life. John
of Capistrano
was appointed
by the
Pope to
lead the
Inquisition
of the
Jews. In
his
sermons

he repeated the charges of ritual murder and host desecration which led to persecutions in Breslau under King Ladislav of Silesia. 1454 When the Polish army was defeated by the Teutonic Order and the Prussians, the clergy, who had been stirred by Capistranos sermons in Poland, blamed the royal leniency toward the Jews for the calamity. Jewish rights were withdrawn and mobs attacked Jewish communities. 1457 Polish troops on march to the Crusade

against
the Turks
attacked
the Jews
of Cracow
and killed

1492 All Jews
were
expelled
from
Catholic
Spain.

1500 - 1530 The Domi
nicans
baptized
many
Jews.
These
converts,
however,
were not
much
safer from
mob
attacks.
Some of
the
converts
wrote
extremely
hostile an
ti-Jewish
volumes,
intending
to cause
damage
to Jewry:
Victor of
Carben
1505,
John Pfeff
erkorn
(four
vitriolic
pieces)
1505-09,
Anthony
Margharit
a 1530.
The Domi
nicans
also reno
unced the

- study of the Hebrew language.
- 1509 Emperor Maximilian authorized John Pfefferkorn to destroy everything that was blasphemous or hostile to Christianity. He began in Frankfurt, Main, where he searched Jewish homes and synagogues and confiscated more than 1,500 manuscripts.
- 1517 At the time of the Reformation the Pope issued a bull, "Cum nimis absurdum". It is recognized as the most devastating Christian anti-Jewish document ever written. It required Jews to

wear
badges of
shame,
live in
ghettos,
and sell
any
property
outside
the ghetto
walls.

1521 -
1523

In "The Magnificat" and in his treatise "That Jesus Christ was born a Jew," Martin Luther reacted against the harsh treatment of Jews, hoping they would eventually convert. The Reformation contributed to more freedom for Jews. In Protestant countries they enjoyed greater tolerance and fewer restrictions and were able to develop a more dynamic culture

than in
Catholic
countries.
However,
Jews
continued
to live pre
carious
lives ever
ywhere.

In
Catholic
countries
ghettoizat
ion
became
the norm.

Jewish
culture
was
stifled
and the
new stere
otype of
the ghetto
Jew was
added to
the many
already in
existence.

1541

John Eck,
the
Roman
Catholic p
olemistic,
wrote a
treatise
against
David
Gans, a
Jew.

Gans
expected
Protestan
tism to be
more
tolerant of
Judaism.

Eck"s
pamphlet,
"Refutatio
n of a
Jewish
Book",

renews all
the
ancient
charges:
ritual
killing of
infants,
host dese
cratation
etc. In
addition
he called
Germany"
s Protesta
nts
"toadies
and
lovers of

1543 This accu
sation
may have
contribute
d to
Luther"s
change of
attitude
towards
the Jews.
He leaked
a series
of tracts,
entitled
"On the
Jews and
their lies,
On Shem
Hamphor
as":
"Their syn
agogues
should be
set on
fire... their
houses
should
likewise
be broken
down and
destroyed
... Let
them earn
their
bread by

the sweat
of their
noses, as
is
enjoined
upon
Adam's
children."
He
reverted
to a
medieval
position
sensing
the
danger of
Eck's
attack
against Pr
otestantis
m and
believing
Eck's
stories
that the
Jews
killed
children
for their
rituals. In
a tract,
"On the
last words
of David",
he moder
ated his
position,
but
followed
the
tradition
of interpre
ting the
Old Testa
ment in C
hristologic
al terms.
These pa
mphlets
proved
unpopular
and
would
have

been forgotten, if the Nazis had not resurrected them in the Munich Edition (first vol.3, 1934). Some famous men at the time of the Reformation who were sympathetic towards Jews were John Brenz (1499 - 1570), the Swabian Reformer and the theologians Andrew Osiander (1498 - 1552) and Matthias Flacius (1520 - 1575).
In Geneva Theodore Beza published a book on "Why heretics should be punished by the magistrates." This was

1554

a
rejoinder
to
Sebastian
Castellio"
s
eloquent
plea for
religious
freedom.
Castellio
had been
removed
from
Geneva
by the
Reformer
John
Calvin
because
he
doubted
that the
Songs of
Songs
belonged
into the S
criptures.

1580 -
1620

The
Republic
of the
Seven Ne
therlands
(Holland)
became
very
tolerant of
Jews. It
became a
haven for
Jews
fleeing
the Inquis
ition.
There Ca
stellio"s a
rguments
for
religious
freedom
won out
over the
influence
of Beza.

- 1582 When the Netherlands came under the rule of Charles V of Spain, the Jews were expelled. In the "Scots Confession" ch.18 Reformer John Knox upheld the original Calvinist tenet of intolerance, distinguishing "the Harlot" (Rome) and "the filthy synagogues" from "the true Kirk".
- 1622 King Christian IV of Denmark and others invited Jews to reside in their lands, when the Thirty Year War raged in central
- 1646 - 1647 "The Westminster Confession", by act of the

Scottish parliament, superseded the Scots Confession, defining the church in universal terms with no anti-Roman or antisemitic defamations in its chapter on the church.

1648 -
1649

During the rebellion of the Cossacks and Russian peasants in Poland, Ukraine, White Russia and Lithuania the most cruel tortures were invented for the Jews. Thousands died under prolonged brutality. Children were not spared. There are reports of rapes and gruesome slaughter

s, of
people
being
slowly
killed with
spears, of
women
being slit
open and
live cats
sewed up
in them...

The city
of
Hamburg
expelled
its Jews.

1654 On September 22
Peter Stuyvesant
sent an anti-
Semitic
letter
home
from the
Colonies
in the
New
World to
the West
India Company,
which
indicates
that the
Jews
here were
in trouble
too. The
Puritans
in New
England
saw Jews
as
challenge
to
Christian
evangelism.

1656 Oliver
Cromwell
allowed

Jews to resettle in England, supposedly as reward for Jewish "Intelligence rs" (old English for "spies") which are said to have enabled Cromwell to avert the projected invasion of England planned at Brussels early in 1656 between Charles II. and the Spanish government.

1718

Charles XIII of Sweden opened the country to Jewish immigration. However, economic and travel restrictions were imposed.

1744

Jews were expelled from Bohemia and 1745

from
Moravia
under
Empress
Maria
Theresa.
1753 Under the
Empress
Elizabeth
Petrovna
about
35,000
Jews
were
expelled
from
Russia.
1768 Russia"s
expansio
n and the
defeat of
Poland co
nfronted
the
Russians
with large
establishe
d Jewish
communit
ies, who
had
previously
not been
under
their rule.
Czarina
Catherine
II, the
Great, est
ablished
a territory,
the so-
called
Pale of S
ettlement.
It was to
prevent
the
Jewish po
pulation
from influ
encing
Russian
society

and to be
a buffer
between
Russia
and its
western n
eighbours
. Jews
needed
special
permits to
travel
outside
the Pale.
Persecuti
ons of
Jews
continued
violently
in Poland,
Lithuania
and
Russia,
were
Jews had
fled from
Crusader
s and the
Inquisition
in
western
Europe.
1791 Jews
were
given citiz
enship in
France.
The age
of the Enli
ghtenmen
t (or
reason)
produced
a rationali
sm that
was
applied to
social and
economic
issues.
The
narrowing
sense of
nationhoo

- d brought trouble to the Jews again, because they were living across many nations.
- 1796 The Netherlands granted Jews full equality and citizenship.
- 1808 - 1810 Czar Alexander I wanted to integrate Jews into Russian society and ordered them to leave the villages where they resided. A ship. An estimated 500,000 Jews left the countryside and flooded into the cities, where thousands starved, froze to death or died of disease. Fear of an epidemic brought about the cancellation

on of the
law.
1814 - Jews in
1820 Denmark
were
granted
almost
complete
emancipa
tion.
German
cities still
regularly
expelled
Jews:
Lübeck,
Bremen,
Würzburg
and many
towns in
Franconia
, Swabia
and
Bavaria.
The so-
called
HEP!
HEP! riots
(a Crusad
er"s
shout: Hie
rosolyma
est
Perdita -
Jerusale
m is lost)
took
place in
Frankfurt,
Darmstad
t,
Beyreuth,
Karlsruhe
, Dusseld
orf, Heide
lberg,
Wurzberg
and even
in Copen
hagen.
1821 Thousand
s of Jews
fled
Greece

- 1844 after anti-Jewish riots. Karl Marx (a Jew) published his treatise "On the Jewish Question", *Zur Judenfrage*, repeating the old stereotypes Christians had used.
- 1845 The French socialist, Alphonse Toussene I, published his anti-Semitic attack "The Jews, King of the Time", *Les Juifs Rois de l'epoque*.
- 1848 The revolution brought the emancipation of the Jews, but already in 1851 the constitutions of Prussia and Austria included again anti-Jewish restrictions.
- 1850 Riot

- 1855 against
Jews in
New York
City led
by three
Irish polic
emen.
Comte de
Gobineau
published
his
"Essay on
the
Inequality
of the
Human
Races",
*Essai sur
l'inegalite
des races
humaines*
. Modern
antisemiti
sm has
used this
heavily.
- 1868 Hermann
Gödsche
published
his novel
"Biarritz"
under the
pseudonu
m of Sir
John
Ratcliffe.
A chapter
entitled
"In the
Jewish
Cemetery
in
Prague"
he
descibed
a secret
midnight
meeting
of represe
ntatives
of the 12
tribes of
Israel
receiving

directions from the Devil how to dominate the world. In 1872 only this chapter was reprinted as a pamphlet in St. Petersburg, Russia, with a statement saying that although the story was fiction, it was based on fact. The pamphlet was reprinted later in Moscow, Odessa and

1869 Jews received equal citizen status in Germany.

1870 The Ghetto in Rome was formally abolished - against the wishes of Pope Pius IX - and Jews became

- 1871 equal citizens in the kingdom of Italy. Father August Rohling of Prague published his pamphlet "The Talmud Jew", *Der Talmudju de*. It was a vicious antisemitic attack widely circulated among Catholics.
- 1873 Wilhelm Marr published his pamphlet "Jewry's Victory over Teutonism", *Der Sieg des Judentums über das Germanentum*. Here the term "antisemitism" was used for the first time.
- 1875 Bismarck's Kulturkampf against the Catholics in Germany was inter

preted by Catholics as being influenced by Jewish capital as revenge for the Roman persecution of the Jews.

1878 Adolph Stoecker, the founder of the Christian Socialist Workers Party in Germany, was committed to antisemitism.

More than 100,000 Rumanian Jews immigrated to the United States to avoid starvation because of discriminatory laws in their country.

1879 Professor Heinrich von Treitschke at the University of Berlin made himself a name in the world not only

as a
historian
but also
as a
modern antisemite.
In a
collection
of essays,
"A Word
about our
Jewry",
*Ein Wort
über
unser Jud
entum*, he
stated, for
example,
that antisemitism is
"a natural
reaction
of the
German
national
feeling
against a
foreign
element
which had
usurped
too large
a place in
our life."

1881 A petition
with
250,000 signatures
was
submitted
to
Bismarck
by the
Berlin Movement
calling for
severe restrictions
on Jewish
life in
Germany.
The first
of many
severe

pogroms
against
the Jews
were
initiated
by the
Sacred
League in
Russia,
consisting
of 300
army
officers.

The
pogroms
caused
one of the
major emi
grations
in Jewish
history.

Eugen
Duhring
published
his "The
Jewish
Question
as a
Problem
of Race,
Custom
and
Culture,"
*Die Juden
frage als
Rassen-,
Sitten-
und Kultu
rfrage:*

"The
origin of
the
general
contempt
felt for the
Jewish
race lies
in its
absolute
inferiority
in all intell
ectual
fields.
Jews

show a
lack of
scientific
spirit, a
feeble
grasp of p
hilosophy,
an
inability to
create in
mathemat
ics, art,
and even
music.
Fidelity
and
reverence
with
respect to
anything
great and
noble are
alien to
them. The
refore,
the race
is inferior
and depra
ved... The
duty of
the
Nordic
peoples is
to extermi
nate such
parasitic
races as
we exter
minate
snakes
and
beasts of
prey."
Berlin Mo
vement
rallies
ended in
riots of
bands
moving
through
streets
shouting
"Juden

raus!",
attacking
Jews or "
Jewish-
looking"
people,
smashing
windows
of Jewish
businesses

1882 Father E.
A.
Chabauty
published
"The
Jews our
Master",
*Les Juifs,
nos
Maîtres!*,
about
Christian
nations
being
attacked
by a
Jewish co
nspiracy.

1886 The
German
Antisemiti
c Alliance
was
formed by
rightwing
parties.
Edouard-
Adolphe
Drumont
published
his "The
Jews of
France",
*La France
Juive*, a
violently a
ntisemitic
work
widely cir
culated.

1887 Otto
Boeckel,
one of the

leaders of the German Antisemitic Alliance was elected to the German Reichstag in Berlin. Karl Lügner, a leftist politician, made his antisemitism public. He became a major leader of Austrian antisemitism. In Mein Kampf Hitler attributes his antisemitism to Lügner's influence.

1889

Max Liebermann von Sonnenberg who had been a leader in the Berlin Movement founded the German Social Antisemitic Party, *Deutsch-Soziale Antisemitische Partei*, in Bochum,

Westpahlia

a.

The first antisemitic newspaper in Hungary appeared in Pressburg.

1890 and Four
after million

Jews fled to Western Europe and America due to persecutions in Eastern Europe.

But here too - in the Land of the Free - Jews were restricted and suffered the old accusations. Zionism developed in Europe.

Hermann Ahlwardt published his "The Aryan Peoples' Battle of Despair Against Jewry", *Der Verzweiflungskampf der Arischen Völker mit dem Jude*

ntum,
depicting
Jewry as
an
octopus c
ontrolling
every
sector of
the
German
nation.
Antisemiti
c parties
gained
five seats
in the
German
Reichstag

1892

.
Edouard
Drumont
founded
the
French ne
wspaper
La Libre
Parole to
populariz
e his antis
emitism.

1893

Antisemiti
c parties
won
sixteen
seats in
the
German
Reichstag

.
Theodor
Fritsch
published
his "Antis
emitism C
hatechis
m" in

1894

The trial
and court-
martial of
the
French
officer
Alfred

Dreyfus
(a Jew)
for
treason
was later
proven to
have
been
caused
by high-
ranking a
ntisemitic
army
officers
and
people in
the war
ministry
who
forged do
cuments.
The
Dreyfus
Affair
caused a
ntisemitic
riots in
France.

1899

Houston
Stewart C
hamberlai
n
published
his work
"The Fou
ndations
of the Nin
eteenth
Century".
He
carried G
obineau"s
racial
theory to
its logical
conclusio
n proclai
ming
Germans
as the
master
race and
urging a
crusade

1900 - 1910
against all
Jews.
Hundreds
of
pogroms
against
the Jews
were
initiated
and
supported
by the
Czar's
Black
Hundreds
in Russia
and
Ukraine.
A short
version of
the
"Protocols
of the
Learned
Elders of
Zion" was
published
by Pavola
ckai Krus
hevan in
his newsp
aper
Znamya
in St. Pet
ersburg.
The acce
ptance of
this
forgery by
the
Czar's
secret
police
even by
Christians
here and
later in
other
countries
proved
how
Christian
anti-
Judaism

had predi
spositione
d the
people to
believe
the
weirdest
antisemiti
c propaga
nda. S. A.
Nilus
published
the whole
text of the
Protocols
in the
third
edition of
his book,
"The
Great in
the
Small", in
St. Peters
burg. G.
Butmi
published
his
version of
the
Protocols,
"The
Enemies
of the
Human
Race", in
St. Peters
burg (four
editions in
two years
) .(See
also 1917
and
1937).

1911

Werner
Sombart
published
his book,
"The Jew
and
Modern C
apitalism"
. He
claimed

that
Judaism
and
capitalism
are
practically
synonym
ous. He
stated: "In
tellectual
interests
and intell
ectual
skill are
more
strongly d
eveloped
in him
[the Jew]
than
physical
(manual)
powers.
(Compare
1881
where
Duhring
had
stated the
exact
opposite).

1914

Anti-
Jewish
laws were
abolished
so that
Jews
could
fight for
Holy
Mother
Russia in
WW I.

1915

Grand
Duke
Sergei, C
ommande
r-in-Chief
of the
Russian
armies
decreed
the
relocation

of all
Jews
from the
Pale
fearing
they
would
side with
the
Germans.
600,000
were
forcibly tr
ansported
to the
interior of
Russia.
About
100,000
of them
died from
exposure
and starv

1918 - 1920 Up to
200,000
Jews
suffered
violent
death
during
Russia"s
fratricidal
civil war
and the R
usso-
Polish
war in
1920. It
was
mainly in
Ukraine,
but there
was also
mass
murder of
Jews in
Minsk,
Pinsk and
Vilna by
the Polish
army (doc
umented
by the US

government) and in Yekaterinburg, Siberia. In July 1919 over 2,000 Jews were slaughtered by the "White" army under Admiral Kolchak. Jews were accused by the Bolsheviks of being capitalists and opposed to them, and by Whites to be Reds and Communists. They suffered more by the Whites, though, who made no difference between them and the Reds. Lenin outlawed pogroms, but the better treatment Jews received from the Reds

gave
Whites
more
"proof"
that Jews
were com
munists.
Terrible
tortures
and slaug
hters of
Jews
happened
in Ukraine
under
General
Denikin
whose
White
army in
South
Russia
was
armed
and
financed
mainly by
the Allies,
chiefly the
British.
In the
Balfour D
eclaration
the British
Foreign
Secretary
declared
Palestine
to be the
"national
home" for
the Jews.
The Arab
nations
protested.
The
"Protocols
of the
Learned
Elders of
Zion" was
first
published
in

England.
In riots in
Berlin and
Munich
Jews
were
blamed
for
Germany
losing the
war.

1920 - Gottfried
1921 zer Beek
(Ludwig
Müller)
published
the
Protocols
in
German.
It reached
six
editions.
Müller's
version
became
the official
version of
the Nazis
in 1929.
The
Protocols
were also
published
in France,
the
United
States
and
Poland.
The
"Return to
Normalcy
" revived
the Ku
Klux Klan
in the
United
States
and restri
ctions of
all sorts
were
imposed

on people
of
"Hebrew
descent".
Hitler
made his
first
important
speech
against
the Jews
on Aug.
13, urging
to take
away all
their
rights.
Approxim
ately
1,450,000
Jews had
immigrate
d to the
United
States
over a
period of
about 30
years. To
stem the i
mmigratio
n
President
Harding
and the
Congress
rewrote
the laws
limiting im
migration
by
nationality
per year
to three
percent of
the
number of
people of
that
nationality
already in
the U.S.
as of the
1910

census.
Another
severe
restriction
of immigr
ation was
legislated
in 1924.

1925

Hitler
published
his Mein
Kampf:
"If, with
the help
of his
Marxist
creed, the
Jew is
victorious
over the
other
peoples
of the
world, his
crown will
be the
funeral
wreath of
humanity.
..Today I
believe
that I am
acting in
accordan
ce with
the will of
the
Almighty
Creator:
by
defending
myself
against
the Jew, I
am
fighting
for the
work of
the Lord."

1926 -
1933

Pogroms
continued
in the
USSR,
Poland,

- Rumania,
Hungary,
Greece
and
Mexico.
In
Germany
Jewish ce
meteries
and syna
gogues
were des
ecrated.
- 1933 Hitler
came to
power in
Germany.
Jews
were
barred
from civil
service,
legal prof
essions
and unive
rsities,
were not
allowed to
teach in
schools
and could
not be
editors of
newspap
ers.
- 1934 Anti-
Jewish
groups
formed th
roughout
Canada.
Antisemiti
sm was
blatent in
many ma
gazines
and news
papers.
- 1935 Jews lost
their citize
nship in
Germany.
- 1936 Palestinia
ns

rebelled against Zionism and the British decision to offer the Jews Arab lands. By 1939 half a million Jews were settled in Palestine. The British tried to block the flow of immigration and to deal with Jewish paramilitary organizations. In the Stalin purges in the USSR many Jews lost their lives. Cardinal Hlud, the Primate of Poland, in a pastoral letter urged Catholics to boycott Jewish businesses.

1937

The Concentration Camps of Sachsenhausen, Buchenwald

und Licht
enburg
were esta
blished in
Germany.
All Jewish
teachers
lost their
jobs in
Italy.
Jewish
children
were segr
egated.
The
Protocols
were
published
in Italian
and
widely cir

1938

During
the night
of Novem
ber 9-10
some
7,000
Jewish
shops
and busin
esses
were
looted,
most syn
agogues
burned
and 91
Jews
killed in
Germany.
About
30,000
richer
Jews
were
taken to c
oncentrati
on
camps.
Later
most of
them
were

freed and
given emi
gration
papers
after all
their poss
essions
had been
confiscate
d. A few h
undred-
thousand
Jews
were able
to
emigrate
from
Germany,
Austria,
Bohemia
and
Moravia
by turning
all they
had over
to the
Nazis.
Jews
were
barred
from
public life,
from
schools
and unive
rsities.
They had
to wear
yellow
badges in
the form
of the
Star of
David on
their
clothing
at all
times.
They
were
accused
of every
evil under
the sun

and
always in
fear of
being
beaten up
or even
killed on
the
streets.

1939 -
1941

The
beginning
of WW II
brought a
change
from emig
ration
policies to
extermina
tion. Thou
sands of
Jews
were
rounded
up by the
SS (Einsa
tzkomma
ndos)
behind
the advan
cing
German
front and
shot or
brought to
Concentr
ation
Camps in
Poland.
The
Gestapo
(Geheime
Staatspoli
zei)
rounded
up Jews,
Gipsys, J
ehovah"s
Witnesse
s, Comm
unists, ho
mosexual
s and
others
and put

1942 them into camps. On Jan. 20 a conference of sixteen high-ranking Nazi officials in Berlin-Wannsee planned the "final solution", the complete extermination of European Jewry.

1942 - 1945 Almost six million Jews, among them about one million children, were killed in special extermination camps, all situated in Poland, which was occupied by the German army. The most prominent of these camps was Auschwitz. "Holocaust" is a biblical term which means

burnt offering.
The Jewish people refer to this most devastating event in their history as the Sho"ah. Many churches in Germany supported Hitler as a national hero. Some resisted him. But Christianity as a whole failed miserably in resisting the evil done to the Jews and other minorities. And when Jewish refugees knocked on the doors of the nations opposed to the Nazis, they were rejected. All over the western world the

churches
were
rather
silent
when the
Jews
needed
help and
were
eventually
slaughter
ed. The
Holocaust
is,
therefore,
also the c
ulminatio
n of the
Christian
anti-
Judaism
of the
centuries.
Their own
anti-
Jewish
teaching
paralyzed
Christians
to act app
ropriately,
when
secular,
pagan
and anti-
Christian
forces
took over
the
language
of the anti-
Judaism
of the
Christian
Church
and
brought it
to its
deadly co
nclusion.

In the
beginning
was the a

anti-Judaic
word - in
the end
the Final
Solution.

See also: Paul
E. Grosser and
Edwin G.
Halperin, Anti-
Semitism: The
Causes and
Effects of a
Prejudice.
Secaucus, NJ:
Citadel Press,
1979 (1976) /
Don Mills,
Ontario:
George J.
McLeod Ltd.
and

bibliography.