

ISRAEL AND THE NATIONS

BY

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INTRODUCTION.

The late minister of the Vienna Jewish Congregation, Dr. Adolf Jellinek, addressed to me on August 11th 1893 the following open letter:

My articles dealing with Jewish apologetics which first appeared in the "Österreichische Wochenschrift", and then as a reprint have been translated into Italian by Professor Vittorio Castiglione in Trieste, and published in the "Corriere Israelitico".

It is imperative for us to insist on the importance of Jewish apologetics, as the anti-Semitic movement both in Germany and Austria goes on doing no end of harm, particularly since His Excellency Ahlwardt has become the dictator of the anti-Semitic rabble.

That is why I publicly apply to you, dear Dr. Bloch, the Hercules of the anti-Semitic Augean stable, to work up the subject-matter of Jewish apologetics into literary shape, at least insofar as the disgraceful present is concerned. The anti-Semitic onslaughts on Judaism and its defence should be the subject, and the anti-Semitic leaders should be exposed in all their wretched nakedness.

Every Jewish minister, particularly those in small congregations, ought to be in a position without much trouble to refute anti-Semitic slanders, and this would be possible only if there is a work at hand to give him the necessary information with which to take up the inglorious fight.

Such an apologetic work dealing chiefly with the present ought to have a very large circulation.

Dr. Bloch is in possession of the necessary literary ability; he is well versed in the tactics and strategy of warfare. Let us hope that he will not be lacking in ammunition or material means.

Professional business prevented me from following up this suggestion. Not before my present stay in New York (1920-21) did I find the leisure to take up the task outlined by Jellinek, namely to put together all the arguments of modern Jew-

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baiting based upon religion and religious writings, all the slanders circulated against the Talmud, the Shulchan Aruch, and other literary monuments of Judaism, all the innumerable textual falsifications, perpetrated against them, and to explain their nature and origin.

He who makes a study of the phenomenon of anti-Jewish feeling in all countries finds himself first of all called upon to look for the causes of this phenomenon, to discover its hidden sources. At the very outset we must beware of false conclusions. The hate against the Jews is the feeling of antipathy against the Jews, their aspirations, and doings. How is this hate excited? Apparently by ugly and odious peculiarities. The Jews are hated—consequently they are worthy of hate. This conclusion, which I am sorry to say is often heard from Jewish mouths, is a popular fallacy. From the persecution of witches, a wise man wrote, I can draw no conclusions concerning the peculiarities of witches; all it can do is to help us to understand the times and nations in which such persecutions took place. If a young man extols in verse the beauty of his lady, I may draw the conclusion that he is in love or thinks that he is, but certainly not that she is really a beauty. In other words, a feeling is an index to an emotion but it does not reveal the peculiarities of the person or thing which excited the emotional state. In a speech made in the Austrian Parliament on February 11th 1890 in which I passed, in review the social phenomena produced by anti-Semitism I gave this idea another and more drastic shape. I quote from the shorthand minutes:

Gentlemen, in dealing with us [Jews], all ideas of right and wrong, of virtue and vice are turned into the reverse of what they are. One would think that virtue and vice would be generally accepted concepts as unmistakable and as uniformly current as the coin of the realm. But, no. That which is virtue in everybody else, when noticed in the Jews becomes a vice (Cries: Hear, hear!) You think this an exaggeration on my part? Gentlemen, the aspiration towards culture is acknowledged to be a virtue; nations sympathizing with public instruction and a high level of scholastic efficiency are greatly praised; you praise the paterfamilias who spends his last on giving his children a higher education. In the Jews, on the contrary, it is considered a crime: we are accused of sending a disproportionate number of children to school. The hon-

ourable member Turck has made it his particular care to find out how many Jewish children attend elementary schools, how many secondary schools, how many universities. You see, what is a virtue in Christians, in Jews becomes a vice. If you were consistent at least in this, that the yearning for education is a vice in the Jews! But, no. Our accusers say that in Galicia Jewish children keep away from school. This is also a vice (Loud laughter). That is why I am not of the opinion of the honourable member Dr. Zucker who gives us the advice to be more reserved, to spend less (Cry: It would do no harm!). Yes, it might do no harm, but it would do no good either. Nothing can help the Jew. He will never give satisfaction no matter what he does. If he spends too much, he is ostentatious¹, a spendthrift; if he spends too little, he

(1) A propos of a collection made for the “Bazar de Charité” on behalf of orphan asylums, establishments for the aged, the sick and the destitute, M. Cassagnac wrote in *L’Autorité*:

“It is generally remarked that nearly all donations exceeding 2000 fcs. were given by Jews. This noisy generosity is felt by public opinion (sic!) as undignified intrusion and is not looked upon as the Jewish donors evidently flattered themselves.”

A few years ago I read in a newspaper the following complaint of a Jewish woman. She wished to buy some fruit in the market, and asked a Christian saleswoman the price. “Fifty heller a pound,” was the reply. “That is too dear, can’t you let me have it for forty?” said the Jewess. At this the fruit dealer flew into a rage. “You dirty Jew,” she cried, “you Jews are always bargaining! You would like to take everything from us for nothing!” Frightened, the Jewess went away and went to another woman who carried the same kind of fruit. To the question as to the price, she received the answer “Fifty heller”. Taught by her recent experience, she paid, without bargaining, the high price. At this, a “Christian” woman who was standing near cried out: “Those damned Jews make everything dear for us all. They get rich from us and are thus able to pay the highest prices without bargaining, so that we have to be content with inferior fruit!”

The *Bohemia*, a Prague newspaper, published the following story. In a first-class railway carriage, three Czech government officials, a director and two inspectors appeared to have no end of important matters to talk about. They talk of this and that, and finally come to the subject of valuta (foreign exchange). “Tell me, gentlemen,” broke in the State Railway Director, “just what is this valuta? I did study about it once, but I have already forgotten. What is the basis of this valuta—the dollar or what? I am not clear about it, but you as inspector of accounts will surely know.” Before the one addressed could answer, the third gentleman spoke up in order not to outdo his superior, and said that he really did not know what valuta was, and the inspector of accounts, an auditor by profession, gave this brilliant explanation of the mean

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is called stingy, a miser. If he keeps aloof from political life, he is lacking in public spirit; if he takes part in political life, he is an impertinent intruder (Laughter). If he joins the government, you say, Of course, the Jew is always on the side of the powers that be (Loud laughter) if he joins the opposition he is an element of dissatisfaction in political life. (Renewed laughter.) In a Vienna meeting the discovery was made that Czech nationalism was an invention of the Jews. (Resounding laughter.)

Whatever happens in the theatre of the world, whatever the nature of the political or social event, it is always the Jews that are responsible for the real or supposed mischief.

Why did the duke of Orleans (Philippe Egalité) leave Louis XVI. to his fate? It was the Jews who incited him to high treason, to all his atrocities. So says Hermann Scharf-Scharffenstein in his book, *The Secret Doings and the Power of Judaism*. 2nd edition. Stuttgart 1872, p. 2. It was the Jews who brought the unhappy queen Marie Antoinette to the scaffold; it was at the instigation of the Jews that Napoleon III. declared war on Germany (*ibid.* p. 96).

The Russo-Japanese war—the Jews brought it about in order to drive the poor Czar into a corner. The strikes in the various countries—the Jews lead them; they are at the bottom of everything; they can do anything. They make revolutions, they overthrow dynasties and ministries, they appoint the governments all over the world at their pleasure.

All the laws of morality, even regard for decency and good manners, are in abeyance where Jews are concerned.

If Mr. Ford in Detroit were charged with having circulated counterfeit bills he would be indignant that he should be supposed capable of such an infamy; the proof that he circulates counterfeit documents and protocols (of the supposed Wise Men of Zion) leaves him unconcerned: it is only Jews who are hit by it.

ing of valuta: “Really, I also do not know. But what can it be? Valuta, that is something the Jews use. According to the needs of their business, they make the valuta.” Settled, and not one of the three gentlemen bothered his well-paid precious head-piece about valuta, a word which they probably imagined to be connected with some Esperanto currency.

In 1875, the Vienna engineer Siegfried Markus manufactured the first automobile, but owing to lack of means he did not succeed;¹ Henry Ford who, thanks to this invention, makes hundreds of millions, tells the fairy tale of Jewish world power and Jewish exploitation. In preparing the soil for pogroms, the notorious Russian Ochrana invented and circulated on an extensive scale among the Russian population a fictitious speech of a grandrabbi, made in a secret meeting in the Jewish cemetery of Prague, summoning the Jews to a war of extermination against the Christians.

This cock and bull story was taken from a chapter of the shilling shocker "Biarritz" from the pen of Herman Goedsche who wrote novels under the pseudonym "John Raedcliffe" and as a witness in a sensational political trial was badly exposed; and although the origin of these lies had been proved up to the hilt they occur again and again in incendiary writings of all sorts also in Austria and Germany; this literary piece of knavery came up again and again, newly varnished, and emerged at last from the poisonous kitchen of the Petrograd Ochrana, mixed with some fragments of a libel directed against Napoleon III., as the Protocols of a Zionist congress, revealing secret plans of the Wise Men of Zion to deceive the Czar, to poison the public opinion of all countries.

Or, again: A fictitious speech of the late Sir Moses Montefiore at a meeting of rabbis in Cracow is fabricated where a scheme is reported to have been hatched of seizing the press of the whole world as a means of power, although Montefiore was never in Cracow, and a meeting of rabbis never took place in Cracow before 1908, when Sir Moses Montefiore had been dead for a long time. The lie is concocted that Adolphe Crémieux, as French minister in 1871, had put a price of one million francs on the head of the old Emperor William I. Al-

(1) Siegfried Markus was one of the first to employ the Four-Tact-Petrol-Motor. This motor was to be seen at the Vienna World Exhibition in 1873, and its description may be read in the Catalogue of this Exhibition. The car in which Markus drove some of his friends through the streets of Vienna is still on view at the Car Manufacturer's Lohner in Vienna.

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though the daughter of Crémieux denied this slander with great energy, the circulation of this lie goes on. In proof of a conspiracy of the Jews against the Christian states, an anti-Semitic hackwriter concocts and circulates a manifesto of the Alliance Israélite Universelle, signed by Adolphe Crémieux, containing the brilliant words. "The day is no longer far off when the riches of the earth will belong exclusively to the Jews", and although as early as 1883 this literary product was publicly exposed as a fiction and a lie it is nevertheless circulated again and again.

What even high ecclesiastic circles consider morally admissible where Jews are concerned is indicated by something that happened toward the end of the past century in Galicia.

In the eighties, a new manifesto of the Alliance Israélite Universelle was fabricated and put in circulation, summoning the Jews to get hold of Galicia, to oust the Christians from their positions, to seize the whole of the soil and thus to bring the country under Jewish domination. For the carrying out of this scheme of wresting Galicia from the hands of the Christians, great collections of sums were alleged to have begun; Baron de Hirsch, the Rothschilds, Bleichröder, Mendelssohn, and others were reported to have contributed large sums and the collection was said to be going on. The content of this literary concoction was so absurd and preposterous as to pander to the stupidity of the lowest and most ignorant classes. The directors of the "Alliance" were not slow to enlighten the public as to the true nature of this libel. But a few years later, the rag was again put in circulation, whereupon the "Alliance" again branded the anti-Semitic booklet as a forgery. The effect of the protest was of a short duration, however, for two years later the "Alliance" saw itself compelled for a third time to protest against the slander. Presently an unheard-of thing happened. In order to protect and immunize this anti-Semitic fabrication against the protests of the "Alliance Israélite Universelle" it was smuggled into a prayer book for Catholics which, was provided with the *Imprimatur* of Dunajewski the Prince Archbishop of Cracow. That happened in 1890 and it was only made possible because Father Chotkowski (the man was a professor

and once had even been the Rector of the Gracow University and a Member of Parliament) had censored and recommended the book to the archiepiscopal consistory. The lying Appeal is quoted and a special prayer inserted that God may have mercy on Poland and may not deliver her into the hand of her enemies who conspired to bring about her ruin.—

And not only the moral laws, but the laws of logic, too, lose their validity with regard to the Jews.

The anti-Semites represent the Jews as so shrewd, so crafty, so artful and so superior in worldly wisdom to the Christian nations as to get the better of the whole world. At the same time they are credited with the crudest superstitions; the most infantile fables, the most stupid fairy tales circulated about them find ready belief. That the various charges against them are mutually contradictory is altogether lost sight of. Thus, for example, the Jews are to blame for the prolongation of the war, but at the same time they are at the bottom of the weakening of the war-spirit and of undermining of the will to resist.

They are blamed for being traders, not farmers; but no sooner has a Jew acquired a few acres than there rises the outcry, "The Jew ousts the native from his paternal estate", and nationalist associations warn the public against selling any land to Jews.

Here they are denounced to the labor classes of the world as the exponents of capitalism, there they are represented as most dangerous communists, the sworn enemies of bourgeois society; here they are called narrow-minded particularists, there they are the props of the "International". In Poland they are murdered as Germanizers; in Germany ill-used as "sympathizers with France", in France as "German spies".

The Parisian Drumont incited the masses against the Jews by means of the catchword that they were German hirelings, "spies of Bismarck", the sworn enemies of the French Republic, spreading the German language and serving German interests. At the same time, the Berlin "Kreuzzeitung", the organ of the Prussian gentry, accused them as "French spies":

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Many of them, choosing to remain French subjects, settled beyond the Vosges in Nancy, Epinal, Remiremont, etc. from where they kept up lively and perhaps not always unpolitical relations with their relations and coreligionists in Alsace-Lorraine.

As then, so to-day. “L’Action Française”, the paper of the anti-Semitic royalists in France, declares in a leading article:

The chief of the German spies is the Jew Max Nordau. During the war he was entrusted with the German propaganda in Spain. In January 1921, the German General Staff, which, in defiance of the Treaty of Versailles, is still at work, ordered him back to Paris. So that he could take up again the threads of German espionage. Nordau had the effrontery to pitch his old camp in the rue Henner. He plies his dangerous trade under the cloak of the Zionist propaganda.

The Hammer, organ of Theodor Fritsch of Leipzig, also pretends to see in the occupation by France of the Ruhr region of Germany a scurvy trick of the Jews. In that paper, we read:

“What object are the Jewish masters of France pursuing in this undertaking? Germany is the country which will overthrow the Jewish domination ... So Jewry faces a catastrophe, and the Ruhr invasion is its last means of salvation.”

In the French Parliament, Léon Daudet made himself the mouth piece of these charges against Max Nordau.

Concurrently with this, General Ludendorff, in his book “Warfare and Politics” wrote: “Hand in hand with France and England the supreme directory of the Jewish people did its work.” And in a footnote he added: “The question of the supreme directory of the Jewish people in its Dispersion is for the other nations still an obscure matter”.

At one time they are reported to Governments as “revolutionaries” who had suborned Kossuth and Mazzini and undermined Russia, and on the other hand they were, when the moment required it, represented to German jingoism as agents of the Czar. For a while the Jews were the only enemies of the Czar who persecuted him with “infernal hate”; but when in 1891 a Russian loan was successfully placed by European financiers, against the wishes of the Prussian Governments, the

“Kreuzzeitung” declared that “International Jewry had placed itself at the service of the Czar.”¹

The identity of Judaism and Bolshevism is no less than a dogma with Jew-baiters. But when it is convenient the Jews are maligned as being the most uncompromising opponents of Lenin and Trotzky. The Vienna “Reichspost” (Evening Edition of Nov. 29, 1917) wrote that “there were only a few Jewish Bolshevik Leaders”, while “the Congress of Jewry in Odesa had passed a resolution to put up “patriotic” (nationalistic) candidates only for the Constitutional Assembly. “The resolution of the Jews in the Preliminary Parliament was brief: Three cheers for a free, regenerated, happy Russia! The Russian Jews side with the jingoes and those who would continue the War.” In other words: The Jews of the Central States were made responsible for the Russian Jews being opponents of Lenin.

(1) While in the Austrian Parliament (session of June 20, 1891) a Czech member, the vicar Francis Weber, made an anti-Semitic speech because the Jews bought no Russian State Bonds and did not support the Russian loan (“Israel”, he exclaimed, “ranges itself already on the side of the potentates of the world, and the House of the Rothschilds is spoken and written of as being at grips with the House of the Romanoffs”), the Berlin “Kreuzzeitung” in face of the Russian loan having been a success in Paris, went as far as to say that the issue of the Russian loan of 1884 had been exclusively the work of international Jewry, a blow of Semitism aimed against the Teutonism.

The members of the Prussian Association of Maritime Merchants who had participated in the issue of the Russian loan published the following notice:

“As the allegations of the ‘Kreuzzeitung’ that participation in the Russian loan is a matter of international Jewry might lead to doubts as regards our creed, we declare that every single member of our Board who took part in the issue of the Russian loan can prove that he belongs to the Christian persuasion. We did not, however, hesitate to take part in that issue because, as far as we know, no Christian dogma forbids a believing Christian to buy Russian Loan Bonds. It is scarcely to be assumed the Jewish faith commands or recommends the acquisition of the said bonds; but the answer to this problem we must leave to more competent judges. We do not flatter ourselves that our declaration will have any effect on the future utterances of the ‘Kreuzzeitung’, but we should like to prevent any mistakes arising out of the allegations of the ‘Kreuzzeitung’ as to the connection between Russian Loan Bonds and Judaism insofar as our religious belief is concerned.”

This sarcastic reply made people laugh; otherwise it had little effect.

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When William II. put the Bill of the Construction of a Midland Canal before the Prussian Parliament the Vienna clerical, "Reichspost", the organ of the agrarian opponents of the canal scheme, indignantly exclaimed:

"The Jews from Galicia are not competent to decide whether a Midland Canal is useful or no."

As if the Kaiser had been under the thumb of Galician Jews!

The pope, as we all know, is elected by the cardinals of the Catholic Church, who, during the election, are cut off from all publicity. When Leo XIII died his Secretary of State Rampolla had the best chances of being elected his successor. But when the Emperor Francis Joseph, through Cardinal Puzyna, protested against his candidacy and the Holy College of Cardinals, in consideration of this protest, elected Sarto who, as Pope Pius X., became the head of the Catholic Church, Ernest Schneider, the Vienna member of parliament said in Vienna meetings: "Jewry was opposed to this clear-eyed man of realistic judgment; so he was sacrificed because some Polish Jews objected to his becoming pope."

This speech was reproduced in all anti-Semitic and Catholic papers without any comment. The statement that a few "Polish Jews" had decided the election of the Supreme Head of the Catholic Church was received in silence. And the audience, consisting of Catholic anti-Semites mixed with anti-Semitic Catholics cheered the orator. The pathological condition of the speaker found a corresponding mentality in the mob.

On occasion of the Giordano Bruno commemoration, Giacomö Sacerdoti, a Jewish member of the Provincial Council of Modena, had protested against two delegates being sent to Rome. He declared that, although he was a Jew, considering the nature of the commemoration he could not take part in the demonstration. This protest made an excellent impression in the Vatican which was reflected in the official papal organ "Osservatore Romano". It said: "This Israelite voiced his conviction freely and thus gave many - vociferous and unprincipled Christians a well-deserved lesson."

This did not prevent the Vienna "Vaterland" from publish-

ing an incendiary article against the Jews as if it had been they who had arranged the commemoration.

The same conservative-feudal paper had a Berlin article (March 2, 1892) with this jewe of a proposition:

“Anti-Semitism is altogether an invention of the Jewish writers.”

In Russia it was an often perpetrated joke to accuse the Jews of having provoked the massacres in order to put the good Russians in the wrong. Similar jokes are reported from antiquity. The Alexandrian delegates contended, before Trajan, that the Greeks who had been punished under Claudius for baiting the Jews were innocent, that it was the Jews who had arranged the riots and wounded their co-religionists in order to throw suspicion on the Greeks (Wilken, *A Document concerning Trajan's Jewish War. Hermes* 1892, p. 464).

While two thirds of the Jewish people languish in poverty and distress, merciless hate talks of Jewish riches. More than that, 30 years ago, the well-known economist Leroy-Beaulieu, the author of *L'empire des Tsars et les Russes* wrote in the *Journal des Débats* (Aug. 1890):

The fate of the Russian is anything but enviable. Of all nationalities of vast Russia I found none more pitiable than those thin Jews in gabardines and long boots hurrying along streets and roads to earn a penny. It is fashionable at present to speak of elevating the masses and equalization of the social contrasts; I am justified in saying than in Europe no class is poorer, that none has more trouble to earn a piece of rye bread than nine tenths of the Russian Jews.

True, indeed, Jewish pauperism does not reek of gin. However poor, the Jew leads a decent family life, the whole week through, he eats nothing but dry bread in order to clothe his wife and children decourously, particularly to give the children an education, and when on Saturday or Sunday he makes some show with his family you must be a proficient student of physiognomy to read from his face the privations that such people go through. Outsiders take this shadow of prosperity for the

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real thing and think that Jewry hoards the treasures of the world, that one Jew may have more than another, but that every one of them has his share.

During the past decades the misery of the Jewish masses has increased to a shocking degree so that the well-to-do minority must exert all its energy to save a part at least from ruin. Henry Ford, however, one of the greatest capitalists of America, summons the mob to fight against Jewish capitalism although he had no need to be told (as he was) by a distinguished Christian and American that Rockefeller could easily buy up all the riches of the Jews in America, and Rockefeller is no Jew; that in America 1000 Christian millionaires and multi-millionaires might be enumerated—Rockefeller at the head and Ford close at his heels—with whose fortunes the money of all the Jews of the globe could be bought.

Nothing is too absurd, too preposterous to be told of the Jews.

The organ of the court preacher “Das Volk” (The People) proved that the Jews were to blame for the many throat and lung diseases. The thing is very simple.

The Jews dominate the fashions as they do everything, and as they are (by the way) very sensual they compel the poor Germans to wear close fitting and deeply cut garments whereby they squeeze their lungs and expose their throats.

And the Jews spread diseases also in other ways.

“The cookery books, mostly compiled by Jewesses such as Henriette Davidis, etc. systematically ruin the stomachs and health of the Germans.”

Unfortunately the paper had to retract its allegation and to state that Henriette Davidis was not a Jewess but the scion of an old family of Lutheran pastors.

As a compensation the discovery was made that the Jews were the carriers of cattle diseases:

“We have come to a pretty pass! Here in Merkers (Thuringia) and in many other places the hoof and mouth disease has made its appearance. As always it was a Jew who imported it.”¹

(1) In 1807 a great cattle disease raged in Flatow (Posen). Of course the Jews were to blame and from the order reprinted below of the then official of Flatow,

When in Mönchstein near Basel a terrible railway disaster occurred, people were ready at once to search for a Jewish scapegoat. It was found in the well-known engineer Eiffel who had constructed the bridge and who, accordingly, was made out to be a Jew. But Eiffel was neither a Jew nor of Jewish descent.

In St. Peter Corstec (Croatia) the alleged appearance of a miraculous child in the woods led to excesses of fanaticism and to acts of resistance to the authorities who took measures to put an end to the swindle. At once, anti-Semitic papers spread rumours among the peasantry that it was the Jews who had instigated the authorities to interfere.¹

When, near Komorn, some miracle-monger pretended to have seen the effigy of the Virgin Mary with the Saviour in the bottom of a well, the German nationalists said it was the Jews who had spread the rumour in the horse-fair of Komorn. In Croatia, the Jews were abused for not believing in the miracle; in Hungary they were charged with having invented a miracle.²

later on mayor of the town, it will be seen how successfully the disease was conquered by Jew-baiting. The order which was circulated for miles around reads literally: "As the death of cattle is still spreading owing to the Jews daring criminally to skin the dead beasts and to buy the skins, all the elders of villages are warned that they will be held responsible for tolerating any Jew in the village unless he has a license from the authorities; if a Jew shows himself, he must be arrested and handed over to me for corporal punishment. An inhabitant who omits to arrest a Jew must in his turn be arrested and handed over to the authorities for punishment."

Flatow, Nov. 12, 1807.

Münzer.

(1) During the world war the chief commanders of the Central Powers, Ludendorff and Conrad, requisitioned zinc and brass; even pieces of machinery and organ pipes. Also church bells were melted. Of course it was the Jews who did all this. *The Tyrolese Advertiser* ("Tiroler Anzeiger") wrote on Sept. 3, 1915: "In neighbouring Bavaria, the tin covers of beer glasses were commandeered; so the churches were not robbed of the organ pipes. Why do they not commandeer the covers of beer glasses in Austria where there is no longer any beer to be had? Answer: It is a test of how much more the Gentiles will stand from the Chosen People. Bishops, Members of Parliament, take notice!"

(2) That in a particularly heavy sea the sailors threw the Prophet Jonah into the waves as being the cause of the storm, we know from the Bible. But from

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The doctrine of the periodical recurrence of similar events appears credible when in face of such strange happenings in our own time we remember the proceedings of the Roman rabble against the early Christians:

“The heathens make it their grievance that Christians dominate the State and that they are everywhere.

“For every sentence pronounced, for every damage done the Christians are blamed. When the Tiber overflows its banks, when the Nile fails so rise, in times of drought, earthquakes, famine, plague—the cry arises: Throw the Christians to the lions! None clamour so much for the punishment of the Christians as the mob which rejoices at executions; and governors who persecute Christians are popular. During the performances in the circus the mob vociferously demands lions against the Christians. They are dogged, informed against, surprised at their meetings. The curiosity of the fellow-lodgers penetrates through every cranny. The Christians are stoned, their houses burnt. Not even dead Christians are spared. They are torn from the rest of their graves and from the refuge of death. The Christian in prison is at least safe from the rage of the mob (Tertullian, quoted by K. J. Neumann. *The Roman State and the Universal Church to the time of Diocletian*. I, 140).

English moralists are the founders of the theory according to which there are persons who are morally diseased, who are sufferers from “moral insanity”. Similarly we are inclined to assume a sort of “political insanity” the outstanding characteristic of which would be not hereditary transmission but the liability to infection, the endemic nature. It is not a fanciful playing with words nor an arbitrary simile to compare the spreading of certain political fallacies, the infectious nature of certain mental epidemics with the spreading of certain physical diseases. The spoken and written word, as the agent of all intellectual progress, may be misused for inculcating prejudices and feelings of hate, envy, aggressiveness and quarrelsomeness.

a traveller's report we learn that, in the 15th century, during a dead calm, Christian travellers threw their Jewish fellow-travellers into the sea as responsible for the inconvenience. (*Le voyage de la saencte Cyte Hierusalem année 1480*. Paris 1882.)

ness. And as in physical and mental diseases the outbreak takes place at the time when the lines of internal disposition (e. g. weak lungs) and of the external cause (e. g. a cold) meet, so in cases of "political insanity" the prevailing tendency (e. g. racial or class hate) breaks out at a certain juncture, e. g. in times of political tension and of feeling running high when nerves are overstrained. It afterwards takes the shape of an obsession, proof against and inaccessible to arguments of logic, considerations of morals, practical experience.

In its inception, political insanity can be overcome by earnest contradiction only. Weakness and yielding will not impress a man who is liable to political insanity. Flattery and humoring will not bring him to his senses. Such a proceeding also with regard to popular opinions only tends to confirm a quidnunc in his madness, disheartening at the same time the sane-minded. If authoritative, powerful, leading men do not find the courage to oppose error frankly and unmistakably, the man in the street who likes to swim with the stream will certainly not feel called upon to do it. And in this atmosphere of cowardly yielding and false love of popularity, the germ of mental disease swells and grows and becomes an ineradicable ailment, incurably dangerous because the timely treatment had been delayed.

The mental disease then spreads owing to the remarkable interaction of leaders and led. They outdo each other; the young among the followers try to supplant the leaders by constantly growing radicalism. And the leaders yield because they do not want to be supplanted; in this race, absurdity is carried to the point of frenzy.

The philosopher Carneri says in his "*Book of Peace*" (published by the leaders of the League of Peace): "There will be no peace as long as anti-Semitism can carry its head high as at present ... There will always be a number of half-human beings who, consumed by envy and covetousness, will see in every industrious worker an inconvenient rival whom they would like best to plunder, and, if this is impossible, to keep down by all varieties of racial hate and religious intolerance. But these half-humans become a power only through the

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number of the unconcerned who, while they have nothing in common with them, yet become their passive allies. ... This makes a peaceable State an impossibility, and only peaceable States are able to secure the world's peace."

A notable priest, Dr. Schöpf, member of the Consistory, professor in the theological faculty of Salzburg, wrote in the Vienna Almanac of G. von Suttner (1896) under the title "Causes of Anti-Judaism":

"Anti-Judaism, called anti-Semitism, is no doubt a sort of mental derangement. In every illness we must look to find out the causes which may be gathered from the facts. The same applies to the disease of anti-Judaism which is infectious to a degree. The cure depends, as in every disease, in the first instance on doing away with the causes. Now, it is a remarkable fact that people, in every other respect good and charitable, are liable to be ensnared by anti-Semitism; this I noticed innumerable times in my own profession. How are we to account for that? By tradition which for centuries has been grafted in youthful minds. Into the heart of the very child the poison of loathing and hate is dropped. The Jew is presented to the little ones as the bogeyman, as the personification of the prince of darkness who is intent on the ruin of his fellow-men. Bloodcurdling stories are told them of blood-sucking and child-murder. Granny takes her grandchild to the 'Jews' Stone' above Hall (lower Inn-valley) and points out the grim visages so that the little one is overcome with horror and never gets rid of the bugaboo any more. The Jews in the pictures of the Passion of our Lord with their grotesquely distorted faces are shown to him so as to make him doubt at last whether the Israelites are human at all. Add to this a very important moment. On Good-Friday we have a prayer for the perfidi Judaei that the Lord may have mercy on their perfidia Judaica. What is the pious priest to think in saying these words? He must and does think that the church abhors the Jews as a perfida gens and so the pious man will become an anti-Semite despite himself.

On every Friday of the week a prayer is said in all churches beginning with the words, 'There was darkness when the

Jews crucified our Lord Jesus'. Thus, old and young pray firmly convinced that it was the wicked Jews who nailed the Saviour to the cross. Now it is true that the Jews of that time clamoured for the death of our Lord, but the sentence of death, the procession to the place of execution and the crucifixion was the business of the Romans who exclusively possessed the *ius gladii* (the right of the sword). This is an established fact, whether the letter of Pontius Pilate addressed to the Emperor Tiberius be genuine or no. But this is not in the mind of the people who pray, nor do they remember that the crucifixion took place 1800 years ago, that therefore the Jews of to-day cannot in fairness be made responsible for what their ancestors did. I look upon this as the principal cause of the disease of the animosity, and am convinced that its removal is the first and most essential condition of the cure. That is why I emphatically insist on my often repeated contention that only by the intervention of ecclesiastical authority may the principal source of anti-Semitism be stopped; for the disease can only be removed in the same way by which it came. If the Pope frankly and firmly defined the thing as a disease, all fair-minded people, especially the clergy, would look up and externally and internally applaud their Head. Then the journeys and travels of a Rampolla would be superfluous, as religious questions—and such a one is anti-Semitism in spite of the protests of Fritsch and his associates—cannot be dealt with along the same lines as secular politics.”

Now, the anti-Semites deny that their hate of the Jews springs from denominational instincts; they are indignant at being charged with religious intolerance. Particularly the very first authors of this agitation in Germany, the leaders of the so-called Berlin movement in the latter half of the nineteenth century, protested against such an insinuation. But the movement would never have attained its strength, it would hardly have got beyond the boundary line of Berlin if Professor Rohling had not fertilized the soil in Germany. Rohling's insidious agitation from Münster, according to the evidence of the late professor Franz Delitzsch in Leipsic, contributed more to the spreading of the anti-Semitic poison in the German nation than

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all the incendiary anti-Semitic meetings taken together. This inflammatory book, "The Talmudic Jew", went through seventeen editions, and, in a court trial the editor of the Catholic *Westphalian Courier* testified that the number of gratis copies of the Talmudic Jews in Westphalia was 38,000. When the reactionary leaders in Austria began a movement to overthrow a newly established liberal ministry, they soon perceived that anti-Semitism alone had ever proved to be sufficiently effectual to arouse the popular passions, to direct them toward a desired object and to utilize them for reactionary purposes, and so Professor Rohling, on being recommended from high quarters, was appointed professor in Prague, started their propaganda, and a wholesale distribution of his incendiary writings in Austrian provinces began. It was ascertained from the records of a trial before a court in Prague that in the German speaking provinces of Austria alone his newspaper articles against the Talmud and the *Shulchan Aruch* in book form reached the number of 200,000 copies, while of his book "Polemics and the Human Sacrifice of Rabbinism" 175,000 copies were made accessible to the public.

Rohling's incendiary articles in the Vienna daily "Tribüne" made me feel that it was imperative upon me to reply with utmost frankness and led to what was to me an experience of lasting effect, namely the action for libel which ended with his crushing defeat.

His slanders clothed in the garb of sham learning were a danger to the community at large. His virulent writings, calculated to inflame the masses, bristle with quotations from the Talmud and other Jewish works so as to foster the belief in the unenlightened reader that he had before him a genuine expert. The regular references seemed to guarantee the statements as safe. In fact, it was by no means an easy task to verify the quotations.¹ Besides, he used the quackish trick of de-

(1) As a matter of fact, Rohling got his learning out of Johann Andreas Eisenmenger's (1654-1704) "Judaism Discovered". On looking closely we see, however, that the Prague professor was not even able to understand Eisenmenger's German translations, still less to check the original quotations. Johann David Michaelis (1717-1791) avowedly disliked the Jews, but referring to

claring in every new edition of his books that “he was ready to pay the round sum of 1000 Talers if Judah managed to get a verdict from the German Association of Orientalists that his quotations were fictitious and untrue”. He knew perfectly well that the German Association of Orientalists was composed of Sanskrit scholars, Egyptologists, Islamists, Sinologists, Arabists, etc. and only to a very small extent of scholars who had specialized on the Talmud. The pompous appeal to the German Association of Orientalists as umpire was, therefore, simply buncombe. Consistently with his method of bluffing the many, he emphatically and repeatedly emphasized that he was appointed by His Imperial and Royal Majesty the Emperor Francis Joseph professor of Hebrew Antiquities, and that, therefore, he was an infallible authority on all questions connected therewith. Now try and imagine yourself in the place of the Vienna Jews. Rohling had asserted “that the Jew was authorized by his religion to exploit non-Jews in every way, to ruin them in body and mind, to destroy their lives, honour, and property, either by open force or clandestinely by cunning”, and on the strength of this he had called on the powers that be “not to look on quietly any longer, but either to do away with such a people or to expel it”. An anti-Semitic mob ready to carry out this suggestion was not far to seek. What might not happen in such a state of affairs! Panic spread among the Jews.¹

Eisenmenger’s book he says: “I think Eisenmenger’s work to be scholarly, compiled with great industry and reading, and I often find it instructive as a book of reference; but it is extremely antagonistic and unjust, and if anybody wrote anything like it against one of the three religions acknowledged in the Roman Empire it would be considered a libel ...” (*Oriental and Exegetical Library*. Part 15, P. 117).

(1) The Vienna writer, Clothilde Benedikt, relates in one of her Reminiscences: “When a child I remember being in the train between Baden and Vienna with my father, the professor M. Benedikt, the well-known neurologist. In the same compartment were David von Gutmann, the captain of industry, Siegwart Friedmann, the actor, and his brother, the Hungarian member of parliament. All the gentlemen were distracted over their morning papers. I remember only such exclamations as, “Horrible!”, “The mad old book!”, etc. “If the Talmud really contains this”, Friedmann cried, “every decent Jew

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It was then that I made up my mind to grapple with the author of these incendiary writings. I wrote a long article in a very popular Vienna paper. It had a sensational success. Over 100,000 copies were rapidly sold, a second and third edition had to be issued to satisfy the enormous demand. The article was reprinted again and again¹, and was translated into Hungarian, Polish, Czech, Italian. I proved that the gentleman “who had been appointed professor of Hebrew Antiquities by His Majesty the Emperor” had not the slightest qualification for such a chair. I proved by incontrovertible evidence that he was neither morally nor scientifically fit to criticize the Talmud; that his quotations from the *Talmud*, the *Shulchan Aruch*, and the *Zohar* were egregious falsifications, and in part sheer fictions; that he gave out Biblical passages as Talmudic texts, that he did not know the Church Fathers, that he slandered the Talmud on account of utterances which are literally to be read in the Fathers, and that he made it his practice to offer himself to the law courts as false witness on the strength of his official position.

By its popular style, the article convinced also the Christian readers that these grave charges against the professor were founded on facts.

The sensation created by my Answer to Rohling in the public opinion was reflected in hundreds on hundreds of telegrams and letters from all congregations of Austria-Hungary to the then young and absolutely obscure author. There came also letters from Christians—noblemen, professors in home and foreign universities. Many an artistically decorated address of thanks was handed me by deputations or delivered by post. Some of these letters deserve reprinting as historical documents.

Ostrau (Moravia) the President of the Congregation, Berthold Schwarz:

ought to get himself baptized”.—“How can you doubt it?” my father said in broken accents. “Can you imagine a Prague professor lying publicly?”

(1) Also reprinted in “Records and Reports in the Lawsuit Rohling v. Bloch.” Vienna 1890. Vol. I.

You have deserved of Judaism more than for a hundred sermons from the pulpit. You have done us a service of love greater than perhaps you yourself or the men in the capital can imagine. In the big and protected palaces the howling of the storm is not heard, and the danger is not guessed to which a puff of wind exposes the struggling habitations in the country. Your performance is an auspicious event. May the God of Israel reward you!

Eperies (Hungary), District President Leo Hollander:

Treble thanks for your manly feat. You have done us an inestimable service in a grave crisis. You have wiped away a shame put upon us, you have restored our honour, and I tremble at the thought that such an achievement might be rewarded with mean ungratefulness.

Frankfort on Main. Gustav Meyer, Director of the German Commercial Association: At last a man, upright and single-minded, equipped with rich learning and manly courage to whom we may look up with pride.

Hanover. Geheimer Sanitätsrat Dr. Cohen: Cordial and sincere thanks for your most valuable article which is an honour both to the author and to Judaism and warms every Jewish heart.

Of the many letters addressed to me by distinguished experts I reprint two.

Erlangen. Dr. Koehler, Professor of Theology and Hebrew Antiquities in that university, and author of the Annual Reports of the German Association of Orientalists, wrote (Jan. 28, 1883):

By your article and Dr. Delitzsch's polemics, Rohling has been placed in such a light that he would do best to go into retirement altogether. I should think he would feel remorse at last on account of his dishonesty and his savage fanaticism.

Jena. Dr. Karl Siegfried, Professor of Hebrew Antiquities, Member of the Association of German Orientalists: "Indeed, it was a most unsavory business to have to deal with a man for whom the laws of morality do not exist, but it had to be done".

These crushing verdicts did not prevent Rohling from going on with his mischief-making. Wherever a Jew was a de-

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defendant in a law court he offered himself as an “expert” ready to give evidence that Jews are allowed to commit any crime against Christians. At last, unasked and uncalled, he intruded himself on the courts on the occasion of the ritual murder trial of Tisza Eszlar, offering to take an oath that it was an extremely sacred ceremony with the Jews to shed the blood of a non-Jewish virgin, that this blood was very acceptable to Heaven and procured to the Jews the mercy of God.

There was nothing left but to brand the man publicly and thus to compel him to appeal to the law, and to produce his quotations, his arguments, his whole learning before the law. This I did in a series of articles in the *Wiener Morgenpost* (July 1-4, 1883). There I said among other things:

“He repeatedly took a solemn oath on his fictitious quotations from the Talmud. An Imperial Royal professor with repeated perjuries to his discredit is unique even in the chequered history of Austria’s universities ...”

“At last a tribunal must be found before which habitual falsehood past shame and conscience shall be brought to account in accordance with truth and law.”

“If, however, falsehood prostitutes itself in its shamelessness and fraud struts about in its barbaric nakedness it must be called by its name and recalled to decency.”

“But the professor is ever ready and agog to take oaths, particularly then when he makes false assertions.”

“The Professor of Hebrew Antiquities in Prague practises falsehood as a profession.”

“Against this threatening danger of perjury on demand we must protect ourselves.”

Then the man was made to understand also officially that prevarication was no longer possible and that in face of such charges nothing was left him “the professor appointed by His Majesty” but to appeal to the law. Thus compelled by necessity, not voluntarily, Rohling brought in an action for libel in the Vienna Law Court, and he boasted that he did it with the greatest pleasure because he would have an opportunity to prove to the world that which till then he had only confirmed

by oath and that he would be in a position to substantiate before such a reverberating tribunal as the capital of Austria his accusations against the religious writings of the Jews.

As, in the meantime, I had become a member of the Austrian Parliament, it had to give its consent to my being accused, which it did at my request. I declared at court that I was ready to prove the truth of all the charges I had brought against the professor and requested the Law Court to appoint official experts who were to examine and to elucidate all the passages concerned.

The Vienna Law Court applied both to the German Association of Orientalists and to the then Rector of the Vienna University, Hofrat Zschokke, professor of Catholic Theology, to recommend experts authorized to translate old Hebrew texts from Talmudic and Rabbinical literature. In accordance with the suggestions of these two gentlemen, the court appointed

Professor Theodor Nöldeke of the University of Strasbourg
(proposed by the German Association of Orientalists)
and

Professor August Wünsche in Dresden
(proposed by Hofrat Zschokke)

who were specially sworn in by the Law Courts in Strasbourg and Dresden respectively.

Now it was my task to put together the enormous mass of evidence which was to prove

(1) that Rohling had tampered with the passages which he made to serve as evidence for his assertions;

(2) that he quoted writings which do not exist.

I picked out over 400 texts from the Talmudic-Rabbinical literature from the 2d to the 18th century, some of which were those to which Rohling referred as corroborating his statements, some which served to give an insight into the inner meaning of the Jewish views of religion, morals, and law as they had developed in the course of the centuries in various circumstances.

In this collection not only all the quotations of Rohling's in his writings (The Talmudic Jews;—My Answer to the Rab-

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bis;—Polemics and the Human Sacrifice of Rabbinism), but also those from the “Jewish Mirror” of Dr. Justus of whom Rohling had said,

“Dr. Justus is not identical with myself, but his cause is my cause. The texts quoted by him are taken directly from the sources.”

This mass of texts which in print filled 80 columns in folio were arranged by me in groups according to the subject-matter. Each text was provided with a number, and special questions were inserted. My commentary, addressed to the Law Court, had in print 42 columns in folio.

The Law Court transmitted the whole to Rohling (Jan. 1885) giving him leave to put on his behalf as many supplementary questions as he chose. Rohling did not make any use of this permission.

Thereupon all these papers went to the experts.

As I had quoted for the sake of my arguments many passages from the Fathers and early Christian Theologians, the well-known Vienna patristic scholar professor Pius Knoell, at the suggestion of the Vienna university authorities, was appointed as expert, sworn, and entrusted with the translations. For the writings of Agobardus of Lyons, professor Franz Weihrich was elected and sworn. For the Italian book of Paolo Medici quoted by Rohling, the Vienna notary public and official interpreter Dr. Leone Roncali was appointed.

At the end of June 1885, the Report reached the Vienna Law Court. It comprised 190 sheets. Copies were made and transmitted to both parties. The translations of the experts exposed Rohling's lies and falsifications in their whole wickedness: not one of his assertions held. All of them, all, with no exception whatever, melted like snow in the sun. The trial was looked forward to with extreme eagerness on all hands. Already the term was fixed: on the 18th of November the *cause célèbre* was to begin. Presently, a surprising thing happened: immediately before the public trial, Rohling withdrew his charge. He forestalled the verdict of the Court by speaking his own verdict. Without even the attempt at vindication, he pocketed the ignominious charge of having sworn false oaths before law

courts. By this act of suicidal cowardice he was branded, and with the stigm of perjury on his brow he could no longer remain lecturer in the university of Prague. He was sentenced by the Court to pay all the costs, and the minister of public instruction pensioned him off. The Opinion of Nöldeke and Wünsche with its translation and discussion of 400 passages of Rabbinical literature lays bare the roots of the vast and complex growth of Jewish Law and Jewish Morals. It is a thousand pities that this illuminating work has so far remained in manuscript, for there is an enormous demand on the part of the public for information about Jewish literature, and the worst type of literary hack thrives on this demand. The output of worthless and pestilential books on Judaism is incredibly great, and in certain circles the craving for this kind of literature is apparently insatiable. When a Mr. *Stephen Marugg* in Switzerland advertized a translation of the *Shulchan Aruch* by *J. Pavly*, there were in Austria among the subscribers—Princes *Alfred, Alois, Francis, and Henry Liechtenstein*, Countess *Clotilde Clam-Gallas*, Countess *Fünfkirchen-Liechtenstein*, Countess *Bloome*, *Berthold and Rudolf Khevenhüller*, *Zdenko Kinsky*, *Markgraf Alfons Pallavicini*, *Baron Drasche* ...

The Vienna "Vaterland", since defunct, the organ of Feudalism in Austria, had the following paragraph:—

"This publication begins to excite the greatest nervousness in Jewish quarters. The 'Osservatore Cattolico' learns that the Chief-Rabbis of Berlin, Hamburg, Amsterdam, Copenhagen, Lemberg, and Cracow proclaim it a sin for Jews to subscribe to this work."

The same Roman paper reported that the Jewish law commanded simply to put the authors of such indiscreet translations out of the way.

A few years later, the "Vaterland" had to eat humble pie and to warn against "a gang of blackguards", first of all against the learned, the excellent Mr. Pavly. This worthy had pocketed the money of the subscribers and had discontinued the work. The public had been gulled into the belief that the *Shulchan Aruch* was "a secret book of the Jews" anxiously guarded from

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alien eyes. As a matter of fact, this book had been translated into German by H. G. F. Löwe as early as 1837.

The hunger for “revelations” is constantly sharpened by the anti-Semitic parties, and the enormous circulation of such books as Rohling’s *“Talmudic Jew”*, Briman’s (Justus) *“Jewish Mirror”*, Dinter’s *“Rays from the Talmud”* proves that the attraction of these stale, endlessly repeated forgeries and distortions is imperishable.

That is why I made the Opinion of Nöldeke and Wünsche the groundwork of this book. Nobody will be brazen enough to challenge the integrity, impartiality, and competence of these world-famous scholars.

As this work was not planned as a controversial weapon, but as a book of information and reference for all those who are in quest of enlightenment—jurists, theologians, publicists—the provisions of Canonical Law, the enunciations of the Church Fathers, and the maxims of Moral Theology are often quoted for comparative purposes.

Now and again I thought it appropriate to draw the attention of my readers to the question of how the religious commandments among Jews and Christians respectively are reflected in the conduct of life. There is no need to justify this comparison, odious as it may appear to many, in face of the anti-Jewish propaganda.

Thus the suggestion which Adolf Jellinek threw out in 1893 is carried out at last—late, but not too late—in this Hand-book of Jewish Apologetics.