

THEOLOGICAL AND CULTURAL ANTI-SEMITISM MANIFESTING INTO POLITICAL ANTI-SEMITISM

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The Lord appeared to Solomon at night and said to him I have heard your prayer and I have chosen this place to be a Temple of offering for Me. If I ever restrain the heavens so that there will be no rain, or if I ever command locusts to devour the land, or if I ever send a pestilence among My people, and My people, upon whom My Name is proclaimed, humble themselves and pray and seek My presence and repent of their evil ways – I will hear from Heaven and forgive their sin and heal their land. 2 Chronicles 7:12-14.

Political anti-Semitism represents the ideological weapon used by totalitarian movements and pseudo-religious systems.¹ Norman Cohn in *Warrant for Genocide: The Myth of the Jewish World-Conspiracy and the Protocols of the Elders of Zion* wrote that during the Nazi years “the drive to exterminate the Jews sprang from demonological superstitions inherited from the Middle Ages.”² The myth of the Jewish world-conspiracy developed out of demonology and inspired the pathological fantasy of the *Protocols of the Elders of Zion*, which was used to stir up the massacres of Jews during the Russian civil war and then was adopted by Nazi ideology and later by Islamic theology.³ Most people see anti-Semitism only as political and cultural anti-Semitism, whereas the hidden, most deeply rooted and most dangerous source of the evil has been theological anti-Semitism stemming historically from Christian dogma and adopted by and intensified with Islamic theology.⁴

During the 1946 Nuremberg trials, Julius Streicher claimed he invented nothing anti-Semitic that was not previously asserted by Martin Luther.⁵ The princes of three Prussian provinces drove out the Jews following Luther’s advice and his advice foreshadowed the Protestant German-Christians of the Nazi movement.⁶

Drawing upon the paganism of the medieval Christian Church, Martin Luther outlined the actions to be taken against the Jews in his pamphlet entitled *Concerning the Jews and Their Lies* (47:267)(1543): (1) burn all synagogues, (2) destroy Jewish dwellings, (3) confiscate the Jews’ holy books, (4) forbid rabbis to teach, (5) forbid Jews to travel, (6) forbid Jews to charge interest on loans to non-Jews and confiscate Jewish property, (7) force Jews to do physical labor and (8) expel the Jews from provinces where Christians live.⁷ Luther preached to the German princes and nobles to drive out the Jews, the “storm troops of the Antichrist,” from Germany similar to their banishment from Spain and France.⁸

Luther’s document *Concerning the Jews and Their Lies* was exhibited in a glass case in Nuremberg during Nazi party rallies.⁹ The Nazis made public after four centuries Luther’s anti-Semitic writings.¹⁰ Death was Luther’s final solution to the Jewish problem.¹¹ Luther’s pamphlet stated that:

We are at fault in not avenging all this innocent blood of our Lord and of the Christians which they [the Jews] shed for three hundred years after the destruction of Jerusalem, and the blood of the children they [the Jews] have shed since then (which still shines forth from their eyes and their skins). We are at fault in not slaying them.

[Our rulers] must act like a good physician who, when gangrene has set in, proceeds without mercy to cut, saw, and burn flesh, veins, bone and marrow.¹²

Luther's theological teachings on the Jews influenced most of the important theological works of the seventeenth and eighteenth centuries in Europe, which portrayed Jewish persecution as a living and eternal testimony to the victory of Christianity.¹³ The words of Martin Luther, concerning the Jews, were not renounced by the Evangelical Lutheran Church in America until 1994.

Many German Jews immigrated to Poland in the late 15th century, escaping the persecution in Western Europe.¹⁴ However, over the centuries in Poland with legal restrictions against owning land and other limitations forcing Jewish segregation, the Jews became the "other," the killers of Christ, the exploitive urban capitalists and after 1920 the "Communist threat."¹⁵

Catherine the Great invited German Jews to come to Russia during the 18th century and offered religious freedom and economic stability, but they were later confined to the "Pale of Settlement" which she established later in 1791.¹⁶ When Czar Alexander II, who inaugurated an era of liberalism in Russia, was assassinated by revolutionaries, Jews were blamed and Czar Alexander III pursued anti-Jewish persecutions.¹⁷ Jews, who were cashiers, clerks, correspondence chiefs and bookkeepers in banks, heads of business departments and manufacturers, were driven out of Moscow to the Pale of Settlement into a state of destitution.¹⁸ By the 1890's, Russian Jews without jobs had increased by nearly 30 to 40 percent of the people within the Pale.¹⁹

In 1881, Constantine Pobyedonostsev, chief adviser to Czar Alexander III, offered his "solution" to the Jewish problem as having one-third of the Jews to emigrate, one-third to convert and one-third to die of hunger in the Pale.²⁰ After the 1881 pogroms, the ultimate purpose of Russian policy was the total elimination of the Jews.²¹ Both Alexander III and his son Nicholas II were fanatical anti-Semites with the objective of clearing Russia of the Jews.²² From 1881 to 1930, the Czarist government's anti-Semitic programs drove the mass emigration from Eastern Europe of over 4,000,000 Jews to Western Europe, the United States and especially to the urban centers of Germany and Austria.²³

The *Protocols of the Elders of Zion*, a forgery created by the czarist secret police, alleged secret plans of a mythical international Jewish conspiracy for world domination.²⁴ By 1905, the revolutionary movement in Russia so threatened the czarist government that anti-Semitic propaganda, such as *The Protocols*, was used to rally the masses against the liberals and the revolutionaries.²⁵

The *Protocols* were fabricated by Russians in Paris working as agents of the *Okhrana* (the czarist secret police) under the direction of the head of the organization, Pyotr Ivanovich Rachkovsky²⁶ between 1898 and 1903.²⁷ Rachkovsky was in charge of the *Okhrana* outside of Russia and was known for his notorious forgeries.²⁸ In 1892, *Anarchie et Nihilisme* was published in Paris under the pseudonym of Jehan-Préval, which certainly involved Rachkovsky.²⁹ The *Anarchie*, including earlier forgeries of Rachkovsky, sketched out the outline of the future *Protocols* and alleged that after the French Revolution the Jews became “the absolute master of the situation in Europe . . . governing by discreet means both monarchies and republics.”³⁰ Thus, the beginning use of political anti-Semitism was being employed to achieve a political result, which the Nazis raised to an even higher level of evil, and this political anti-Semitism has passed now with greater intensity to the Muslim world.

In 1905, Rachkovsky as Assistant Director of the Department of Police established the anti-Semitic Union of the Russian People whose members disseminated copies of the *Protocols* and organized armed bands to massacre Jews.³¹ The secret police organized pogroms in Gomel and Kiev during 1905. Before Rachkovsky’s death in 1911, he enlisted the aid of Sergei Nilus in the St. Petersburg court.³² The first Russian edition of the *Protocols* in 1905 was edited by this apocalyptic Russian Orthodox mystic, Sergei Nilus, who claimed that the Jews were instruments of the Antichrist in a secret conspiracy to overthrow the existing political system in Russia.³³

The Czar’s secret police wanted to frighten the Czar into violence by persuading him that the Jews of the world had devised a secret conspiracy to achieve domination over Russia and then the world.³⁴ This plan of the Czar’s secret police was the first attempt at a counter-revolution against the democratic and socialist revolution of the 19th century by fusing the passion of the people with state power.³⁵ Through this conspiracy, Russia became the spiritual mother of fascism, which turned into communism.³⁶ Every fascist movement attempts to combine both the “people on the street” and state power to its agenda.³⁷

The *Protocols* borrowed from a fictional 1876 pamphlet in Moscow entitled *In the Jewish Cemetery in Czech Prague, the Jews Sovereigns of the World* and later published as *The Rabbi’s Speech*, itself a reworking of the German novel *Biarritz* (1868) written by Herman Gödsche, which all portray the leaders of world Jewry plotting to overthrow the Christian religion.³⁸ The original text plagiarized by the *Protocols* had nothing to do with the Jews, but was based upon a brochure called *The Dialogue in Hell between Montesquieu and Machiavelli* written in 1864 by a French critic of Napoleon III, Maurice Joly, satirizing Napoleon’s dream of world conquest, and merged with the novel, *Biarritz*, written by the German anti-Semitic Gödsche under the pseudonym Sir John Retcliffe, posing as an English diplomat.³⁹

Joly’s pamphlet presented the case for liberalism against despotism, which was forbidden criticism against the régime of Napoleon III.⁴⁰ The French pamphlet printed in Belgium was banned in France and seized by French police at the border.⁴¹ After Joly’s arrest and sentencing to 15 months in prison, his unfortunate career ended with suicide

in 1879.⁴² It is ironic that a pamphlet arguing in the defense of liberalism provided the basis for the plagiarized *Protocols* supporting 20th century totalitarianism.⁴³

The novel *Biarritz* visualized mysterious bearded members from the twelve tribes of Israel, scheming Jewish world domination from an ancient cemetery in Prague.⁴⁴ The czarist's forgers changed Joly's tract targeting Napoleon's desire for conquest to world conquest by world Jewry or the "learned Elders of Zion."⁴⁵ The *Protocols* allegedly contained the secret protocols of the first World Zionist Congress in Basel in 1897 under the leadership of Theodor Herzl.⁴⁶ However, the entire proceedings of the Congress were held in public and Basel was overflowing with journalists who would not have overlooked any meetings.⁴⁷

The myth of world-conspiracies can be traced earlier to Abbé Barruel, a French Jesuit, who published in 1797 *Mémoire pour servir à l'histoire du Jacobinisme*, claiming that the French Revolution occurred because of the conspiracies of secret societies such as the Freemasons, the Bavarian *Illuminati* and Reading Societies.⁴⁸ In 1806, Barruel received from Florence a letter from an unknown army officer called J.B. Simonini, claiming to have evidence of the Jewish control of the Freemasons and their preparing the way for the Antichrist and Jewish world domination.⁴⁹

The Simonini letter was a fabrication by the French political police under Fouché with the intent of influencing Napoleon against the Jews.⁵⁰ Over time the myth of a link between the Freemasons and the Jews grew into the Judeo-Masonic conspiracy that was used later by Hitler, even though the Freemasons and the *Illuminati* were hostile to the Jews during the 18th century and persons of Jewish descent never played any significant part in these organizations.⁵¹ Later, in Germany the myth of the Judeo-Masonic conspiracy expanded into the myth of the Judeo-Masonic-Communist conspiracy.

As a Republic in 1789, France with a sizable Jewish population emancipated under the Enlightenment movement the Jews by treating them as French citizens first and Jews only in their private lives.⁵² The beginning emancipation of the Jews began with Clermont de Tonnerre's statement in 1789 before the French Revolution's National Assembly that "everything must be refused to the Jews as a nation; everything must be granted to them as individuals."⁵³ Jews were recognized only as individuals not as a state within a state.⁵⁴ However, it was the seed of the eventual demise of Judaism for the Jews were rejected as a people who dwell apart as the witnesses to the Covenant of *Torah* and relegated to the sameness as everyone else.⁵⁵ Napoleon placed Judaism on the same administrative level as the Catholic and Protestant churches, as one of the three recognized "cults" of France.⁵⁶

Jewish liberation and assimilation began with the Napoleonic period with Napoleon's soldiers destroying the ghetto walls and freeing the Jewish inhabitants in Italy, the German principalities and throughout Europe.⁵⁷ Napoleon gave Jews freedom of worship, the right to own land and practice trades.⁵⁸ However, German intellectuals rejected Napoleon's Enlightenment altering the historical Christian hostility toward

Judaism and the Jews as reflected by the philosophers of German Idealism: Immanuel Kant, Georg Wilhelm Hegel and Johann Gottlieb Fichte.⁵⁹

The Enlightenment in Europe, which questioned the authority of the Church, brought emancipation to the Jews and benefits to a university-educated, upwardly-mobile class.⁶⁰ However, Alphonse Toussenel in France published in 1845 *Les Juifs, rois de l'époque (The Jews, the Kings of the Age)*, which alleged that the Jews were becoming a power threatening the Christian world and secretly plotting world control.⁶¹ Other forms of this work appeared in most other European languages.⁶²

Within a year of Gódsche's *The Rabbi's Speech*, Gougenot des Mousseaux published in 1869 the bible of modern anti-Semitism in *Le Juif, le judaïsme et la judaïsation des peuples chrétiens* by reviving into the late 19th century from the Middle Ages the image of the Jews as agents of Satan and by claiming that Kabbalah study was a secret demonic religion established by the Devil at the beginning of the world.⁶³ Mousseaux's book fantasized about a future Jewish king, the Antichrist, to rule the world and to destroy Christianity.⁶⁴ The book provided inspiration for the *Protocols* and revived and modernized the mythical connection between the Jewish world-conspiracy and the apocalyptic prophecy from the Christian interpretations in Revelations of the Antichrist.⁶⁵

In 1881, Abbé Chabauty, *curé* of Saint-André at Mirebeau in Poitou published *Les Francs-Maçons et les Juifs: Sixième Age de l' Eglise d' après l' Apocalypse*, in which he wrote that Satan through the Judeo-Masonic conspiracy was preparing for the Jewish Antichrist and Jewish world domination.⁶⁶ During this time, there was a raging conflict between Freemasonry and the Roman Catholic Church, since the Freemasons were progressive republican and anti-clerical in their attacks on the temporal powers of the Pope.⁶⁷ Freemasons were portrayed as devil-worshippers and agents of Satan by the Catholics supporting the Papal State.⁶⁸ The struggle against the imaginary Judeo-Masonic conspiracy is carried forward into the *Protocols* as a religious battle between heaven and the Satanic forces as prophesized in the Book of Revelation.⁶⁹

Later, the Dreyfus Affair exposed political anti-Semitism in France and influenced Dr. Theodore Herzl, the father of modern Zionism, to realize the need for a Jewish homeland to counter anti-Semitism.⁷⁰ Anti-Jewish riots occurred in French-ruled Algeria and the accusations of Jewish international conspiracy emerged with the identification of Dreyfus and the Jews as the "descendants of Judas" intent on betraying the French nation like that of Jesus.⁷¹

In 1894, Dr. Herzl went to Paris as the correspondent of the Viennese *Neue Freie Presse* and reported on the Dreyfus trial.⁷² With mobs outside the École Militaire in Paris yelling death to the Jews, Herzl wrote:

. . . the Dreyfus case contains more than a miscarriage of justice, it contains the wish of the vast majority in France to damn one Jew and through him all Jews . . . in Republican, modern, civilized France, one hundred years after the Declaration of the Rights of Man .

. . .⁷³

Although Herzl had no knowledge of Jewish culture or tradition and was financially comfortable and fully assimilated into Viennese society, Herzl realized that the grant of formal citizenship to the Jews did not lead to inherent acceptance in general society, but an invisible yet tangible wall of a new ghetto surrounded the Jew, in which external forces would forever block full Jewish emancipation.⁷⁴ Following the Dreyfus case, Herzl in 1896 published *Der Judenstaat* (The Jewish State), creating the framework for political Zionism with Jewish statehood in an independent territory as the only solution to anti-Semitism.⁷⁵

Alfred Dreyfus, a Jewish artillery officer on the French general staff, was falsely accused of selling military secrets to Germany.⁷⁶ Forged evidence and anti-Semitic propaganda resulted in his court-martial and sentence to life imprisonment on Devil's Island off French Guyana.⁷⁷

The Catholic cleric, Abbé Cros, announced that Dreyfus should be “trampled on morning and night . . . and should have his nose bashed in.”⁷⁸ The Jesuit monthly *La Civiltà Cattolica* wrote that the “Jew was created by God to act the traitor everywhere,” and that France must rescind the 1791 Act extending French citizenship to the Jews.⁷⁹ *La Civiltà Cattolica* published statements that the rise of French anti-Semitism must be blamed on the “detestable provocations of Judaism” and the Dreyfus affair on the treacherous character of the “deicidal people.”⁸⁰

After the original forgery had been proven and the forger, Major Joseph Henry, had committed suicide in jail, Dreyfus was still retried and reconvicted.⁸¹ Dreyfus received a presidential pardon in 1899 and in 1906 the high court finally exonerated him and he regained his military commission.⁸²

During the late 19th century, the French Catholic, Édouard Drumont, described Jewish ritual murder against a mystical and pagan background in which “[i]n the ghetto it is not the God of Moses who is really worshipped, but the horrible Phoenician Moloch, who demands sacrifices of children and virgins.”⁸³ During the 19th century, there were twelve ritual murder claims in Austria and Hungary, such as in Tisza-Eszlar, Hungary in 1882 and Polná, Bohemia in 1899.⁸⁴

France's most popular Catholic newspaper in the late 19th century, *La Croix*, wrote continually on blood libel and proclaimed that the Jews were a separate and dangerous race of parasites and were destroying the Christian foundations of France.⁸⁵ The Christian Democratic Congress in Lyon in the mid-1890's demanded an economic boycott of Jews and their exclusion from the judiciary, the army and politics.⁸⁶

In September 1913, Mendel Beiliss, an employee in a Kiev brick factory, was brought to trial on the charge of murdering a Christian boy for his blood to be used for Jewish ritual purposes, a Blood Accusation in the face of 20th century enlightenment.⁸⁷ The Beiliss case was created by Russian governmental authorities with the purpose of inflaming the populace against the Jews and with the goal of strengthening the

autocracy and crushing the liberalism being revived after the 1905 revolution by the creation of Russia's first national parliament, the Duma.⁸⁸

Various anti-Semitic organizations, such as the Union of the Russian People, the Association of the Archangel Michael and the Double-Headed Eagle, and right-wing periodicals tried to create a Jewish ritual murder of a 13 year old boy.⁸⁹ In the Beiliss trial, the conspiracy with the judge and the prosecution team presented a case on the Jewish practice of ritual murder and the generally noxious character of the Jewish people, hoping to create another pogrom with the accusation of Blood Libel. Nevertheless, the jury found Beiliss not guilty. The evidence pointed to the murder being committed by a gang of criminals with the motive to provoke a pogrom and its usual mass looting and to the murder being committed in the apartment of the mother of the child's friend, who was involved in the trafficking of stolen goods.⁹⁰ Nonetheless, the Russian reactionaries, who had made possible the Beiliss case, were successful in launching the *Protocols*.⁹¹

During the Russian civil war (1918-1920), over 60,000 Jews were massacred in the Ukraine by White "counterrevolutionaries" who used the *Protocols* to incite massive pogroms.⁹² The White Russians claimed that Bolshevism was a Jewish conspiracy to seize power by destroying landownership, the Romanov dynasty, Christianity and Russian national traditions.⁹³ From 1919 to 1921, over 100,000 Jewish civilians were murdered by the Soviet and Ukrainian armies during the Polish-Russian War.⁹⁴

Later, the Russian-created fantasies of Judeo-Bolshevism were embraced by the conservatives, monarchists and nationalists in the German Weimar Republic and incorporated throughout Hitler's *Mein Kampf* (1924).⁹⁵ White Russian émigrés from Russia, the Ukraine and the Baltic region who brought the *Protocols* with them to Germany greatly influenced Hitler to incorporate the nationalistic Russian religiously inspired apocalyptic struggle into a German *völkisch* struggle against the demonic Jewish world conspiracy.⁹⁶ In 1919, the Russian anti-Semites Pyotr Nikolaevich Shabelsky-Bork and Fyodor Vinberg settled in Berlin, promoting the *Protocols*.⁹⁷ Shabelsky-Bork wrote the anti-Semitic and anti-Masonic book called *The Satanists of the Twentieth Century*.⁹⁸ Upon Vinberg's arrival in Germany, he established contact with Ludwig Müller, who later published the first German translation of the *Protocols*.⁹⁹ Ludwig Müller published the *Protocols* in German with many editions.¹⁰⁰

The Baltic German architect Alfred Rosenberg and later the chief ideologue of the Nazi Party studied in Moscow and in 1918 left Russia with the message of the Russian Antichrist, the *Protocols*.¹⁰¹ Rosenberg joined Rudolf Hess and Dietrich Eckart at the Thule Society in Bavaria, named after the legendary kingdom of Nordic mythology and of the mythical homeland of the German race.¹⁰² Rosenberg became an important contributor to future Nazi ideology, producing many articles and pamphlets on the world-conspiracy of the Jews, and was greatly influenced by Vinberg.¹⁰³

Rosenberg provided the link between Vinberg's views of Bolshevism as a Jewish conspiracy and reinterpreting it as a *völkisch*-racist ideology.¹⁰⁴ Large sections of

Rosenberg's *Myth of the Twentieth Century* published in 1930 were taken from Vinberg's writings.¹⁰⁵ The three books that represented the sacred scriptures of Nazism, selling in the millions, were Hitler's *Mein Kampf*, Rosenberg's *Myth of the Twentieth Century* and the *Protocols*.¹⁰⁶

Ernst Rohm founded the Germany Workers' Party, which later became the National Socialist German Workers' Party ("NSDAP", the Nazi Party) that Hitler joined in 1919.¹⁰⁷ Dietrich Eckart, the recognized spiritual leader of the party, introduced Alfred Rosenberg to the party in 1920 and by 1921 Hitler believed that he would become the "king" and "ruler" of the world prophesied in the *Protocols*.¹⁰⁸

Since the first German editors of the *Protocols* claimed that the Jews instigated World War I, Hitler prophetically blamed world Jewry for any future outbreak of world war.¹⁰⁹ Similar to the Russian apocalyptic struggle, Hitler in destroying the Jews was "acting according to the purposes of the almighty Creator . . . fighting the Lord's battle!"¹¹⁰

The *Protocols* achieved worldwide distribution through Henry Ford's popularization of *The International Jew*.¹¹¹ Ford, serializing the forgery for seven years in his weekly newspaper, *The Dearborn Independent*, helped to spread this "warrant for genocide,"¹¹² which had a circulation of over 300,000. Ford, embracing the *Protocols*, fantasized that the Jews controlled high finance, promoted world revolution and had seized power in Germany, France, England, and the Soviet Union and threatened the United States.¹¹³

Hitler was so impressed by Ford's newspaper that he had it widely distributed in German translation and had a portrait of Ford in his private office.¹¹⁴ In the first edition of *Mein Kampf*, Hitler in a tribute to Ford declared that "only a single great man, Ford," was able to stand up to Jewish economic power.¹¹⁵ When Hitler heard in 1923 that Ford might run for President of the United States, he remarked "I wish that I could send some of my shock troops to Chicago and other big American cities to help in the elections . . . We look to Heinrich Ford as the leader of the growing Fascist movement in America . . . We have just had his anti-Jewish articles translated and published. The Book [*The International Jew*] is being circulated in millions throughout Germany."¹¹⁶

Dr. Edward A. Rumely, who was a member of the German propaganda ring in the United States during the First World War, was a close friend to Henry Ford and had the German Dr. August Müller placed on the staff of *The Dearborn Independent*.¹¹⁷ Müller wrote most of *The International Jew* along with the Russian Boris Braso, a fanatical anti-Semitic Nazi.¹¹⁸

The *Protocols* first appeared in German in 1920 and by the end of 1920s over 120,000 copies had been sold.¹¹⁹ The later German editions linked Zionism to the "Elders of Zion," as the major political arm of world Jewry and a visible part of the hidden Jewish "world-government."¹²⁰ In 1923, the Nazi theorist Alfred Rosenberg published *The Protocols of the Elders of Zion and Jewish World Policy*.¹²¹

During the Russian civil war in 1920, White Russian officers exposed Japan to the *Protocols*, which influenced Japanese leaders until the end of the Pacific war in 1945.¹²² The leading *Protocols* proponent in postwar Japan, Uno Masami was a Christian Protestant fundamentalist and mixed anti-Jewish conspiracy theory with Japanese racial intolerance and ethnic nationalism.¹²³

The first Polish edition of the *Protocols* appeared in early 1920, which was received with considerable impact in the new state with a well-established tradition of anti-Semitism.¹²⁴ The Roman Catholic clergy, fearing invasion by the Red Army, propagated the myth of the Jewish-Bolshevik conspiracy even though the overwhelming Jewish population opposed Bolshevism.¹²⁵

The German composer Richard Wagner greatly influenced educated Germans and his pamphlet *Jewry in Music*, which was published in 1850 and in 1869, was an attack on the Jewish influence in art and music and its damage to German culture.¹²⁶ Wagner claimed that the Jews represented the “evil conscience of our modern civilization” and “the plastic demon of the decline of mankind,” which was repeated by the Nazis.¹²⁷

Wagner provided the linkage between the Christian Judeophobic fantasies and the “redemptive” anti-Semitism of Nazism through the salvation of Germany with the destruction of the Jews.¹²⁸ Hitler claimed that “whoever wants to understand National Socialism must know Wagner.”¹²⁹ Under the influence of the German philosopher Arthur Schopenhauer, Wagner wanted an Aryan Christianity released from the clutches of Judaism and wrote in 1881 to his benefactor, King Ludwig II of Bavaria that

*I hold the Jewish race to be the born enemy of pure humanity and everything noble in it. It is certain that it is ruining us Germans and I am perhaps the last German who knows how to hold himself upright in the face of Judaism, which already rules everything.*¹³⁰

A wave of anti-Semitism erupted with the economic depression that followed the Franco-Prussian War for which the Jews were blamed.¹³¹ In 1879, the Berlin historian Heinrich von Treitschke invented the vicious phrase *Die Juden sind Unser Unglück* (The Jews are our misfortune), which became a popular slogan repeated during the Nazi period.¹³² Treitschke helped develop the beginnings of political anti-Semitism.¹³³ Treitschke complained that “year after year there pours a host of ambitious pants-selling youngsters, whose children will someday control . . . the stock exchanges and the newspapers.”¹³⁴

In the late 19th century, industrialized Germany experienced mass unemployment, which triggered large emigration out of Germany with 3.5 percent of the population, 1,678,202 people, migrating to the United States between 1871 and 1885.¹³⁵ During the 19th and early 20th century, it is estimated that over 6 million people emigrated from Germany and 5.2 million from Austria-Hungary.¹³⁶ German sentiment from the general population feared that the Jews of Eastern Europe, representing a

large population group, might immigrant to Germany and Austria and would replace the emigrating population.¹³⁷

In *Mein Kampf*, Hitler's solution was *Lebensraum* in the east to absorb Germany's population surplus, since emigration to the United States cuts off future human resources for Germany.¹³⁸ An important motive for the annihilation of the Eastern European Jewry by the National Socialists was to provide *Lebensraum* in the East and to prevent Jewish immigration to Germany, which would compete with the local German population.¹³⁹

The 19th century German anti-Semitic movements idealized the simple agrarian life of the Teutonic *Volk*, denouncing finance capitalism as unproductive, parasitical and Jewish, and these ideas were embodied in the Nazi ideology of "blood and soil."¹⁴⁰ After the 1873 Berlin stock exchange crash, the racial anti-Semitic pamphlet, *Der Sieg des Judenthums über das Germanenthum von nicht confessionellen Standpunkt (The Victory of Jewry over Germanism, Considered from a Nonreligious Point of View)* by the German journalist, Wilhelm Marr, linked race to the "Jewish question" and unless the Jews were stopped, they would destroy Germany.¹⁴¹ Marr's pamphlet charged that Jewish assimilation was the cause of Germany's problems.¹⁴² Marr's book invented the euphemism "anti-Semitism," which provided an academic-sounding term to disguise bigotry and hatred.¹⁴³

Although Otto von Bismarck declared the Jews "enemies of the Reich" in the 1870s, Bismarck's German Reich brought some political and cultural equality for the Jews, but Jews were prohibited from government service, senior academic positions and military commissions.¹⁴⁴ Jews could participate in the economy in finance and manufacturing and in the professions of law and medicine.¹⁴⁵ The Weimar Republic did open up areas of government service and professorships in the universities to the Jews, who occupied still a de facto second-class status.¹⁴⁶

In the late 19th century, a large volume of anti-Semitic literature emerged, which projected the Jews as a race that threatened German cultural, biological and national purity and that was incapable of becoming German.¹⁴⁷ When elections commenced in the 1870s, the Evangelical clergy supported the German Conservative party, which embraced a platform of anti-Semitism and the unity of throne and altar against all democratic institutions.¹⁴⁸

Theodor Fritsch (1852-1933) founded the Hammer Publishing House for anti-Semitic literature in 1883 and whose *Handbook on the Jewish Question* went through more than 40 editions and was highly praised by the Nazis.¹⁴⁹ Fritsch's *Handbook* proclaimed the myth of the Jewish secret societies and the Jewish world-conspiracy.¹⁵⁰ In 1893, Fritsch wrote the popular *Ten Commandments for an Antisemite*, which warned Germans against having social, sexual, business, and professional relations with Jews or reading Jewish writings.¹⁵¹ In the late 1880s, Fritsch helped form anti-Semitic political parties that would later solidify into the Nazi Party and Fritsch became the spiritual leader of the Nazis.¹⁵²

During the beginning of the 1900s in Germany, the writings of Stahelin, Wilcken and Willrich contended that anti-Semitism was something, which inevitably accompanied the Jew wherever he wandered because of his own racial and unalterable characteristics.¹⁵³ Prior to 1914, Paul de Lagarde [his real name was Paul Bötticher] wrote about the need for a Germanic and de-Judaized Christianity while denouncing the evils of Western liberalism, capitalism and parliamentarism.¹⁵⁴ Lagarde in his essay in 1873 “On the Relationship of the German State to Theology, Church and Religion” argued that Catholicism and Protestantism is a distortion of the true gospel by the Jew Paul with his Jewish view of history, Jewish theology and the Old Testament.¹⁵⁵

Eugen Dühring demanded that Jews should be returned to the ghettos and the German race only could fulfill its destiny by throwing off the yoke of Semitic Judeo-Christianity.¹⁵⁶ In 1881, Dühring, a lecturer in economics and philosophy at Berlin University, published *Die Judenfrage als Rassen-, Sitten- und Kulturfrage* (The Jewish Question as a Question of Race, Morals and Civilization), which stated that the Jews were “irremediably evil” and the source of the evil was not just in their religion but in their very blood.¹⁵⁷

In 1874, Adolf Stoecker, a Lutheran pastor, became Kaiser Wilhelm I’s court chaplain in Berlin and promoted the danger of Jewish control of Germany, recommending a quota system to limit the number of Jews in many professions and universities.¹⁵⁸ After leaving the Kaiser’s court, Stoecker organized the Christian Socialists, an anti-Semitic party, and served in the Reichstag while attempting to link the German Lutheran church to an anti-Semitic agenda.¹⁵⁹ Stoecker and others were behind the Union of German Students, an anti-Semitic society organized in 1881, which was represented at the major universities and, with many theological student members, disseminated anti-Semitic church dogma into the 20th century.¹⁶⁰

In Austria, Kurt Lueger, a Catholic politician, was the mayor of Vienna between 1897 and 1910 and organized the Christian Social Party in Austria, an anti-Semitic party.¹⁶¹ Lueger and his party influenced Hitler when he lived in Vienna between 1908 and 1913.¹⁶²

In 1918, Artur Dinter with his successful contemporary novel *The Sin against the Blood* and the Munich author Dietrich Eckart with his periodical *Plain Speaking* promoted the anti-Semitic ideology of the *völkisch* movement, the German Volk, which helped pave the way for the National Socialists, a *völkisch* movement that became a political party.¹⁶³ The *völkisch* movement preached a Jewish world conspiracy which was trying to annihilate Aryan humanity and Germany’s mission was the struggle against the Jewish world-enemy.¹⁶⁴

The National Socialist German Workers Party (the Nazi Party) was founded in Munich in 1919.¹⁶⁵ After 1919, the Nazi Party and other right-wing groups in Germany propagated the myth of a Jewish-Bolshevik conspiracy to destroy Germany and

Western Christian civilization, which became a “justification” lurking behind the Holocaust.¹⁶⁶ In *Mein Kampf*, Hitler wrote in 1924:

*[i]f, 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 . . . Hence today I believe that I am acting in accordance with the will of the Almighty Creator: by defending myself against the Jew, I am fighting for the work of the Lord.*¹⁶⁷

President von Hindenburg invited Adolf Hitler to assume the Reich chancellorship of a coalition government on January 30, 1933.¹⁶⁸ The political elites believed that they could control Hitler and, like the average coalition government since 1918, Hitler and his government would be gone in less than nine months.¹⁶⁹

On March 27, 1933 in reaction to Hitler’s anti-Semitic attacks on German Jews, Rabbi Stephen Wise lead an anti-Nazi rally in Madison Square Garden with 20,000 people inside, 35,000 people outside, over 2 million Jews and non-Jews participating nationwide and hundreds of thousands throughout Europe.¹⁷⁰ Rabbi Wise was expecting some diplomatic action from President Roosevelt and the State Department, but he received only silence and diplomatic stalling in hopes of the anger would disappear.¹⁷¹ After the Madison Square Garden rally, Hitler and Goebbels held Germany’s Jews responsible for the foreign agitation and the anti-German boycott and responded by announcing a April 1st anti-Jewish boycott (April First pogrom), unless the Jewish leaders call off the worldwide anti-German boycott.¹⁷²

After the April First pogrom throughout Germany, the world woke up to Jewish refugees, who were purged from every commercial and professional field and became victims of directed and random street violence.¹⁷³ As the Third Reich was drafting the Nuremberg Laws to legitimize Jewish destruction, the first concentration camp was being constructed in Dachau.¹⁷⁴ Within two weeks of April First, more than 10,000 German-Jewish refugees streamed across the borders, straining the charitable organizations in other countries.¹⁷⁵

In the United States, there were evangelical fundamentalist pastors such as Gerald L.K. Smith and Gerald Winrod who preached anti-Semitism in the 1930’s.¹⁷⁶ Smith, an ordained minister of the Disciples of Christ denomination, served as a minister in Shreveport with a radio broadcast spreading anti-Semitism and racism. Later, he was a leader of the Share Our Wealth movement and a member of William Dudley Pelley’s pro-Nazi Silver Shirts patterned after Hitler’s Brown Shirts. In 1942, he published and wrote the monthly *The Cross and the Flag*, a rabidly anti-Semitic publication with over 25,000 subscribers, which helped raise money for his 1942 US Senate campaign in Michigan.

Gerald Winrod, a Baptist preacher nicknamed “The Jayhawk Nazi” from Kansas, published a monthly called *The Defender*, which by 1937 had a circulation of 100,000 and reproduced Nazi anti-Semitic materials. Winrod proclaimed the veracity of the *Protocols* and that Hitler will save the world from international Jewish communism. He advocated that communism is Jewish based upon the research of Henry Ford, revealing

the connection between communism and Judaism. During the 1920's and 1930's, the *Protocols* were used as "evidence" of a Jewish conspiracy in many articles published in the *Chicago Tribune*, alleging that communism was linked to the Jewish conspiracy for world domination.¹⁷⁷

During the 1930's, Father Charles C. Coughlin's anti-Semitic broadcasts on CBS radio, the Catholic radio priest from Michigan, had millions of nationwide followers across America and his journal, *Social Justice*, was a source of anti-Semitic propaganda direct from Joseph Goebbels.¹⁷⁸ The foundation of Coughlin's Catholic Americanism was a combination of historic anti-Judaism and anti-Semitism, which considered Judaism as an illegitimate religion superseded by Catholicism, was suspicious of a wealthy Jewish economic conspiracy against non-Jews and was certain of Jewish control of global communism.¹⁷⁹ The core of his broadcast was that Nazism arose as a reaction to Jewish-dominated communism and the Nazis were justified in their persecution against the communist "atheistic" Jews, who appropriated Christian property, and wealthy Jewish bankers, who financed the Russian Revolution and Communism.¹⁸⁰

In the summer of 1938 when Hitler was planning to take the Sudetenland and then overrun Czechoslovakia, the *Social Justice* printed a series of articles by the leading propagandist for Nazi Germany, George S. Viereck and followed up by the printing of the *Protocols*.¹⁸¹ By November 1938, Coughlin was preaching from the *Protocols* in his Sunday broadcasts to an audience of around 3.5 million and convincing many Roman Catholics that he was the voice of the Church with over 2,000 churches selling copies of the *Social Justice*.¹⁸² When *Social Justice* accused the Jews of starting the war in March 1942, the Archbishop of Detroit finally suppressed the journal and imposed silence on Coughlin.¹⁸³

Three weeks after the 1938 *Kristallnacht* pogrom in Germany, Coughlin preached to his estimated 30 million radio listeners that:

*If Jews persist in supporting communism directly or indirectly, that will be regrettable. By their failure to use the press, the radio and the banking house, where they stand so prominently, to fight communism as vigorously as they fight Nazism, the Jews invite the charge of being supporters of communism.*¹⁸⁴

Speaking at a rally during 1938 in the Bronx, New York, Coughlin gave the Nazi salute and yelled "When we get through with the Jews in America, they'll think the treatment they received in Germany was nothing."

In 1941, Democratic congressman John E. Rankin of Mississippi blamed "Wall Street and a little group of our international Jewish brethren" of trying to precipitate a war and complained that "white Gentiles" were being persecuted in the United States.¹⁸⁵ Senator Theodore G. Bilbo of Mississippi wrote to Leonard E. Golditch of New York, secretary of the National Committee to Combat Anti-Semitism:

*If Jews of your type don't quit sponsoring and fraternizing with the negro [sic] race you are going to arouse so much opposition to all of you that they will get a very strong invitation to pack up and resettle in Palestine . . . There are just a few of you New York Jew "kikes" . . . socializing with the negroes [sic] for selfish and political reasons . . . You had better stop and think.*¹⁸⁶

The aviator Charles Lindbergh saw Jews as a political threat to America and in his diary wrote:

*We must limit to a reasonable amount the Jewish influence . . . Whenever the Jewish percentage of total population becomes too high, a reaction seems to invariably occur. It is too bad because a few Jews of the right type are, I believe, an asset to any country.*¹⁸⁷

Lindbergh expressed his admiration for Hitler's Germany and opposed American entry into the European war, while Goebbels considered him "a splendid fellow" and "of great use to us, above all because we take no notice at all of his activities in our press. That way he is much more independent and does not have to confront the objection that he is a member of a fifth column."¹⁸⁸

Dr. James Parkes in the concluding paragraph of *The Conflict of the Church and the Synagogue: A Study in the Origins of Antisemitism* wrote:

*But the Christian public as a whole, the great and overwhelming majority of the hundreds of millions of nominal Christians in the world, still believe that 'the Jews' killed Jesus, that they are a people rejected by their God, that all the beauty of their Bible belongs to the Christian Church and not to those by whom it was written; and if on this ground, so carefully prepared, modern antisemites have reared a structure of racial and economic propaganda, the final responsibility still rests with those who prepared the soil, created the deformation of the people, and so made these ineptitudes credible.*¹⁸⁹

In explaining the predominance of anti-Semitism in the world, the Reverend Edward H. Flannery, National Conference of Catholic Bishops, stated that "[i]t was Judaism that brought the concept of a God-given universal moral law into the world;" willingly or not, "the Jew carries the burden of God in history [and] for this has never been forgiven."¹⁹⁰ The world to which the Jews have introduced God and His Moral commandments has resulted in the hatred of the Jew as the "greatest hatred in human history."¹⁹¹ Father Flannery has called anti-Semitism the world's "oldest social pathology."¹⁹²

Judaism and its moral values account for the quality of life existing for Jews, which have made Jews, seem as if they really were chosen (on a material basis versus a spiritual basis) and have provoked envy as a cause of resentment.¹⁹³ The moral values in the Bible were set out by God, not for God's purposes but for man's benefit, so man could receive the goodness flowing from a meaningful quality of life. By acceptance of the Torah, the Jews who "dwell alone" bear witness as they walk through history towards the final Messianic redemption.¹⁹⁴ The French Catholic theologian Jacques Maritain, linking the messianic Jewish role in history to the prolonged existence of anti-Semitism wrote in 1939 that:

*Israel . . . is to be found at the very heart of the world's structure, stimulating it, exasperating it, moving it. Like an alien body, like an activating ferment injected into the mass, it gives the world no peace, it bars slumber, it teaches the world to be discontented and restless, as long as the world has not God, it stimulates the movement of history . . . It is the vocation of Israel which the world hates.*¹⁹⁵

¹ Yaakov Astor, *The Hidden Hand, Uncovering Divine Providence in Major Events of the 20th Century*, (1st ed. 2007), pp. 53-54.

² Norman Cohn, *Warrant for Genocide: The Myth of the Jewish World-Conspiracy and the Protocols of the Elders of Zion*, (1st ed. 1967), p. 15.

³ *Ibid.*, p. 17.

⁴ Franklin H. Littell, *The Crucifixion of the Jews: the Failure of Christians to Understand the Jewish Experience*, (1st ed. 1975), p. 82.

⁵ Wistrich, *A Lethal Obsession: Anti-Semitism from Antiquity to the Global Jihad*, (1st ed. 2010), p. 94.

⁶ John Weiss, *Ideology of Death, Why the Holocaust Happened in Germany*, (1st ed. 1996), p. 24.

⁷ Dennis Prager and Joseph Telushkin, *Why the Jews? The Reason for Antisemitism*, (2nd ed. 2003), p. 91. See Franklin Sherman, trans., *Luther's Works*. Philadelphia: Fortress Press, 1971.

⁸ Wistrich, *A Lethal Obsession: Anti-Semitism from Antiquity to the Global Jihad*, p. 94.

⁹ Weiss, p. 34.

¹⁰ Jocelyn Hellig, *The Holocaust and Antisemitism, A Short History*, (1st ed. 2003), p. 216

¹¹ *Ibid.*, p. 23.

¹² Kevin P. Spicer, ed., *Antisemitism, Christian Ambivalence, and the Holocaust*, (1st ed. 2007), p. 307.

¹³ *Ibid.*, p. 10.

¹⁴ Allan Levine, *Fugitives of the Forest: The Heroic Story of Jewish Resistance and Survival During the Second World War*, (1st Lyons Press ed. 2009), p. xxii.

¹⁵ *Ibid.*, p. xxiv-xxv.

¹⁶ *Ibid.*, p. xxii-xxiii.

¹⁷ Vincent J. Cannato, *American Passage: The History of Ellis Island*, (1st ed. 2009), p. 66.

¹⁸ *Ibid.*

¹⁹ *Ibid.*, p. 67.

²⁰ Lucy S. Dawidowicz, *The War Against the Jews, 1933-1945*, (Bantam trade ed. 1986), p. xxxvi.

²¹ Marcia Sachs Littell, *Holocaust Education: A Resource Book for Teachers and Professional Leaders*, (1st ed. 1985), p. 61.

²² Norman Cohn, p. 52.

²³ Marcia Sachs Littell, p. 62.

²⁴ Dawidowicz, p. 16.

²⁵ Hellig, p. 283.

²⁶ The Okhrana was established under the Minister of the Interior in 1881 after the assassination of Alexander II and the secret police had branches throughout the major Russian towns and a foreign service located in Paris. Norman Cohn, pp. 77-78.

²⁷ Wistrich, *A Lethal Obsession: Anti-Semitism from Antiquity to the Global Jihad*, p. 28.

²⁸ Norman Cohn, p. 78.

²⁹ *Ibid.*, p. 81.

³⁰ *Ibid.*

³¹ *Ibid.*, p. 82.

³² *Ibid.*, p. 83.

³³ Wistrich, *A Lethal Obsession: Anti-Semitism from Antiquity to the Global Jihad*, p. 28.

³⁴ Konrad Heiden, *Der Fuehrer: Hitler's Rise to Power*, (1st ed. 1944), pp. 7-8.

³⁵ *Ibid.*, p. 10.

³⁶ *Ibid.*

³⁷ *Ibid.*

³⁸ Jeremy Cohen, *Christ Killers: The Jews and the Passion From the Bible to the Big Screen*, (1st ed. 2007), p. 140; Anthony Julius, *Trials of the Diaspora: A History of Anti-Semitism in England*, (1st ed. 2010), p. 55.

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- ³⁹ Hellig, p. 283; Julius, p. 55.
- ⁴⁰ Norman Cohn, p. 73.
- ⁴¹ *Ibid.*
- ⁴² *Ibid.*
- ⁴³ *Ibid.*, p. 74.
- ⁴⁴ Wistrich, *A Lethal Obsession: Anti-Semitism from Antiquity to the Global Jihad*, p. 155.
- ⁴⁵ *Ibid.*, p. 154.
- ⁴⁶ *Ibid.*
- ⁴⁷ Norman Cohn, p. 69.
- ⁴⁸ *Ibid.* p. 25.
- ⁴⁹ *Ibid.*, p. 27.
- ⁵⁰ *Ibid.*
- ⁵¹ *Ibid.*, pp. 28-29.
- ⁵² David Bellos, *The Journal of Hélène Berr*, (1st ed. 2008), p. 277.
- ⁵³ David Patterson, *Emil L. Fackenheim: A Jewish Philosopher's Response to the Holocaust*, (1st ed. 2008), p. 10.
- ⁵⁴ Bellos, p. 278
- ⁵⁵ Patterson, *Emil L. Fackenheim: A Jewish Philosopher's Response to the Holocaust*, p. 52.
- ⁵⁶ Bellos, p. 278.
- ⁵⁷ Weiss, p. 59.
- ⁵⁸ *Ibid.*, p. 64.
- ⁵⁹ *Ibid.*, pp. 64-65.
- ⁶⁰ Philippe Burrin, *Nazi Anti-Semitism: From Prejudice to the Holocaust*, (1st English ed. 2005), pp. 19-21.
- ⁶¹ *Ibid.*, pp. 21-22.
- ⁶² *Ibid.*
- ⁶³ Norman Cohn, p. 41.
- ⁶⁴ *Ibid.*, p. 43.
- ⁶⁵ *Ibid.*
- ⁶⁶ *Ibid.*, p. 45.
- ⁶⁷ *Ibid.*, p. 44.
- ⁶⁸ *Ibid.*
- ⁶⁹ *Ibid.*, p. 49.
- ⁷⁰ Cohen, p. 137.
- ⁷¹ *Ibid.*, p. 138.
- ⁷² James Parkes, *The Conflict of the Church and the Synagogue: A Study in the origins of antisemitism*, (1st ed. 1934), p. 270.
- ⁷³ Yaacov Herzog, *A People That Dwells Alone*, (1st American ed. 1975), p. 177.
- ⁷⁴ *Ibid.*
- ⁷⁵ *Ibid.*
- ⁷⁶ Cohen, p. 137.
- ⁷⁷ *Ibid.*
- ⁷⁸ John Cornwell, *Hitler's Pope, the Secret History of Pius XII*, (Penguin ed. 2008), p. 45.
- ⁷⁹ *Ibid.*
- ⁸⁰ Wistrich, *A Lethal Obsession: Anti-Semitism from Antiquity to the Global Jihad*, pp. 96-97.
- ⁸¹ Cohen, pp. 137-138.
- ⁸² *Ibid.*, p. 137.
- ⁸³ Wistrich, *A Lethal Obsession: Anti-Semitism from Antiquity to the Global Jihad*, p. 95.
- ⁸⁴ *Ibid.*
- ⁸⁵ *Ibid.*, p. 96.
- ⁸⁶ *Ibid.*
- ⁸⁷ Maurice Samuel, *Blood Accusation: The Strange History of the Beiliss Case*. (1st ed. 1966), pp. 1-2.
- ⁸⁸ *Ibid.*, p. 7.
- ⁸⁹ *Ibid.*, pp. 19, 31.
- ⁹⁰ *Ibid.*, p. 25.
- ⁹¹ *Ibid.*, p. 259.
- ⁹² Wistrich, *A Lethal Obsession: Anti-Semitism from Antiquity to the Global Jihad*, p. 156.

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- ⁹⁴ Edwin Black, *The Transfer Agreement: The Dramatic Story of the Pact Between the Third Reich and Jewish Palestine*, (2nd ed. 1999), p.72.
- ⁹⁵ Wistrich, *A Lethal Obsession: Anti-Semitism from Antiquity to the Global Jihad*, pp. 156-157.
- ⁹⁶ *Ibid.*
- ⁹⁷ Norman Cohn, p. 127.
- ⁹⁸ *Ibid.*
- ⁹⁹ *Ibid.*, p. 128.
- ¹⁰⁰ Heiden, p. 19.
- ¹⁰¹ Wistrich, *A Lethal Obsession: Anti-Semitism from Antiquity to the Global Jihad*, p. 156; Konrad Heiden, *Der Fuehrer: Hitler's Rise to Power*, (1st ed. 1944), p. 18.
- ¹⁰² Heiden, p. 19.
- ¹⁰³ Norman Cohn, p. 195.
- ¹⁰⁴ *Ibid.*, pp. 194-195.
- ¹⁰⁵ *Ibid.*, p. 195.
- ¹⁰⁶ *Ibid.*, p. 217.
- ¹⁰⁷ Heiden, pp. 30, 89.
- ¹⁰⁸ *Ibid.*, pp. 99-100.
- ¹⁰⁹ Wistrich, *A Lethal Obsession: Anti-Semitism from Antiquity to the Global Jihad*, p. 157.
- ¹¹⁰ *Ibid.*
- ¹¹¹ Hellig, p. 25.
- ¹¹² *Ibid.* See Deborah E. Lipstadt, *Denying the Holocaust: The Growing Assault on Truth and Memory*, (1st ed. 1993), p. 37.
- ¹¹³ Wistrich, *A Lethal Obsession: Anti-Semitism from Antiquity to the Global Jihad*, p. 159.
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- ¹¹⁶ Norman Cohn, p. 162
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- ¹¹⁸ *Ibid.*, p. 161.
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- ¹²⁰ Robert S. Wistrich, *Hitler and the Holocaust*, (1st ed. 2001), p. 28.
- ¹²¹ Julius, p. 57.
- ¹²² Wistrich, *A Lethal Obsession: Anti-Semitism from Antiquity to the Global Jihad*, p. 158.
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- ¹²⁴ Norman Cohn, p. 164.
- ¹²⁵ *Ibid.*
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- ¹²⁷ Wistrich, *Hitler and the Holocaust*, p. 37.
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- ¹³¹ Hellig, pp. 278-279.
- ¹³² Wistrich, *A Lethal Obsession: Anti-Semitism from Antiquity to the Global Jihad*, p. 236.
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- ¹³⁴ Marcia Sachs Littell, p. 63.
- ¹³⁵ *Ibid.*, p. 62.
- ¹³⁶ *Ibid.*
- ¹³⁷ *Ibid.*, p. 63.
- ¹³⁸ *Ibid.*
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- ¹⁴⁰ Weiss, p. 27.
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- ¹⁴⁷ Hellig, p. 278.
- ¹⁴⁸ Weiss, p. 34.
- ¹⁴⁹ Wistrich, *Hitler and the Holocaust*, p. 17.
- ¹⁵⁰ Norman Cohn, p. 40.
- ¹⁵¹ Wistrich, *Hitler and the Holocaust*, p. 17.
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- ¹⁵³ Parkes, *The Conflict of the Church and the Synagogue: A Study in the Origins of Antisemitism*, pp. 1-2.
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- ¹⁵⁷ Norman Cohn, p. 171.
- ¹⁵⁸ Rudin, pp. 84-85.
- ¹⁵⁹ *Ibid.*, p. 85.
- ¹⁶⁰ Black, *The Transfer Agreement*, p. 171.
- ¹⁶¹ Rudin, p. 85.
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- ¹⁶³ Scholder, vol. I, pp. 74, 76.
- ¹⁶⁴ *Ibid.*, pp. 76-77.
- ¹⁶⁵ Wistrich, *Hitler and the Holocaust*, p. 34.
- ¹⁶⁶ *Ibid.*, p. 19.
- ¹⁶⁷ *Ibid.*, p. 39.
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- ¹⁶⁹ *Ibid.*
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- ¹⁷¹ *Ibid.*, p. 46.
- ¹⁷² *Ibid.*, p. 48.
- ¹⁷³ *Ibid.*, p. 71.
- ¹⁷⁴ *Ibid.*
- ¹⁷⁵ *Ibid.*
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