

CANARDS. Table of Contents:

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1. **Introduction.** A canard in its ordinary usage is a general term for a sensational, extravagant, even an absurd report, fabrication or misrepresentation which is disseminated for the purpose of deceiving the public. In the course of history canards have been employed (1) to stir up hatred against an acknowledged enemy, (2) to furnish a credible and easily understood explanation for a natural calamity or a disastrous political situation by supplying a scapegoat, (3) to create an imaginary enemy of society for the purpose of facilitating the seizure of power by a group that seeks it, (4) by those in power to act as a lightning rod against a storm that was threatening the regime.

The canard is one of the oldest devices known in human history for arousing enmity. It has appeared at the time of practically every great war in the form of atrocity stories and to conjure up a scapegoat. It was employed by Nero at the burning of Rome, to avert a possible revolt on the part of his people, by thrusting the blame upon the Christians. For the Black Death in Central Europe (14th cent.) the simplest explanation which appeased the anger of and gave comfort to the masses was that the Jews had poisoned the wells.

In the United States the social and economic uncertainty and insecurity reflected in the late 1880's and 1890's gave rise to the anti-Catholic American Protective Association (A.P.A.), which propagated the old canard about the secondary political allegiance of Catholics and added the sensational canard that the basements of Catholic churches were caches of arms collected against the day when the Catholics would bring the Pope to rule in America. Economic distress, political tension and social upheaval were simultaneously instrumental in creating these anti-Catholic canards. In the presidential campaign of 1920 a political canard that Warren G. Harding, the Republican candidate, was of negro extraction, was invented and circularized for purely partisan purposes.

The successful activity of Christian missionaries in China caused the re-creation and the dissemination in the Far East of the old canard at one time circulated against Jews (1st cent. B.C.E.) and at another against Christians (1st cent. C.E.) that children were being kidnapped and killed for religious purposes.

Typical of the minor canards was the so-called Knights of Columbus oath, in which, it was charged, members of the order pledged themselves to enmity to the United States.

2. The Background of Anti-Jewish Canards.

a. **Peculiar Status of the Jews.** The form which anti-Jewish canards take and the frequency with which they repeat themselves are due to several principal causes: (1) A small, close-knit group living within a vastly greater community is always subject to suspicion; (2) the religion of the Jews was a veiled and mysterious set of beliefs and practices, unknown or misrepresented to the masses of the people in any country where Jews lived, up to modern times; (3) their social isolation in the ghettos, their peculiar customs, especially their Sabbath and dietary laws, set them apart; (4) among themselves, up to modern times, they spoke a language different from the vernacular, and their literature was in Hebrew; (5) their interests and relationships, both personal and commercial, extended beyond the boundaries of the city or state in which they lived; (6) they were forced to pursue unpopular and despised occupations.

b. **Economic and Political Conditions.** This anomalous position of the Jews furnished the opportunity for the fabrication of canards against them in times of political tension, economic distress, religious conflict and social unrest. The accusations of Manetho that the Jews were all atheistic arose out of the background of the decadent Ptolemaic kingdom in Egypt (3rd to 1st centuries B.C.E.) which had lost its original power and was slipping into decay. The canard that the Jews were responsible for the Black Death arose at a time when the masses were suffering from an epidemic which they did not understand and of which those who owed money to Jews took advantage. The modern canard that the Jews, as international financiers, control the stock exchanges through which they aim at the domination of world finance, was a product of the financial crash in Germany in 1873, reappeared at the Panama Canal scandals (1893), and was spread again in the United States after the debacle of 1929. The canard of the Jewish conspiracy to attain political world domination originated at the time when the Tsarist regime was threatened with revolution (1905) and has been repeated ever since in most countries of the world at times of political instability. The distressed condition

of Germany after the World War stimulated the circulation of the canard that the Jews were responsible for Germany's defeat. The rise of Communism, with the social and economic revolution it involved, brought the canard that Communism and Judaism were identical. The dread of war on the part of the people of such countries as France, Great Britain and the United States was capitalized by the Nazis and their Fascist allies in the various countries in the years 1939 and 1940 to spread the canards that the Jews were war-mongers, that the war of those years was entirely the Jews' war—a canard that even appeared in the closing moments of the 1940 presidential campaign in the United States.

3. Pattern of Anti-Jewish Canards. *a. The Charges.* Anti-Jewish canards form a pattern conditioned by certain historical situations. They are variations on three main themes: (1) That the Jews are hostile to their non-Jewish neighbors and hence may be expected to commit every possible crime against their neighbors. (2) That the Jews are aliens who can never become true citizens of the country where they live. (3) That the Jews are engaged in a world-wide conspiracy to destroy society or to seize power. Which one of these three forms happens to be the predominant one and how it is expressed depend upon the credulity of the people who are to be influenced.

Thus the Jew in ancient times is never charged with seeking to dominate the world but only with being hostile and alien; while the accusation of atheism, which was a stock canard in ancient times, disappears with the rise of the Christians to power, since Christianity itself had developed out of Judaism.

b. The Proofs. The types of proofs which the perpetrators of anti-Jewish canards have advanced in support of their fabrications fall into the following classes: (1) Assertions such as that of Haman that the Jews do not obey the laws of the king (*Esther* 3:8) or that the Jews are commanded to hate their enemies (*Matt.* 5:43). (2) Distortions of passages from Jewish literature such as Manetho's statement that the Jews were a race of lepers, based on a misreading of the Bible (*Ex.* 4:6-7), or the canard that the Jews regard the non-Jews as beasts, a distortion of a passage from the Talmud (*B.M.* 118b), or a statement that a Jew may cheat a non-Jew, which is based on an absolute inversion of a passage in the *Shulhan Aruch* (*Hoshen Mishpat* 348). (3) "Confessions" extracted by torture to force the accused to admit such charges as host desecration, ritual murder and well-poisoning. (4) Wholesale appropriation of passages which have nothing to do with the Jews and in which the word "Jew" is written in, such as *Protocols of the Elders of Zion*, which came from a French book about Napoleon III. Similarly, the Nazi philosopher, Alfred Rosenberg, took a passage referring to the ancient Etruscans, and substituted for "Etruscans" the word "Jews."

An unusual method of documenting canards was devised by Theodor Fritsch, owner of the anti-Semitic publishing house, Der Hammer-Verlag, in Leipzig. He signed his works variously as Thomas Frey, Theodor Kaempfer, Fritz Thor or F. Roderich-Stoltheim. By referring in one pamphlet to his own statement under a different pseudonym elsewhere, he served as his own, four-fold authority.

None of these proofs has ever been substantiated. In fact every time that they have been submitted to the judgment of a reputable court they have been branded as wholly baseless fabrications. The most important of such trials by courts was the libel suit of Rohling versus Bloch (Vienna, 1885), at which, on the testimony of the Christian scholars Theodor Nöldeke and August Wünsche, all of Rohling's anti-Jewish canards were so thoroughly discredited that Rohling was compelled to withdraw the suit and resign from his position at Prague University. The Beilis trial (Kiev, 1913) witnessed the collapse of the attempt to prove the blood accusation. The trial as to the authenticity of the *Protocols of the Elders of Zion* (Bern Cantonal Court, 1935) utterly demolished the contention that this document originated with Jewish elders and branded the *Protocols* as "false and obvious plagiarism" and as "incredible nonsense."

Despite repeated discrediting of canards against the Jews, these falsehoods continue to be circulated by individuals who capitalize on them and continue to be accepted by the credulous.

4. Circulation of Anti-Jewish Canards. *a. Their Makers.* Anti-Jewish canards usually can be traced to two types of originators: non-Jews and renegade Jews. Non-Jewish makers of canards generally lack knowledge of Jewish religion and literature. Their canards are either pure invention or copied blindly from canards previously in circulation. These are generally responsible for such anti-Jewish canards as rape, murder, conspiracies for world domination, vilification of Christianity or humanity in general. Frequently these canards are what is known in psychiatry as "projection of intention," that is, they are often invented as a means of vicarious self-enjoyment.

Renegade Jews usually wrench passages from their context in Jewish literature, mistranslate them, distort them or misinterpret them to answer the purposes the inventors have in view. An interesting note with regard to the quotations made by renegades in their formulation of canards is that they universally quote from the Babylonian Talmud or the *Shulhan Aruch* or other Hebrew books which form the content of instruction in the schools and the Yeshivas but *never* from the Talmud Yerushalmi, because the Talmud Yerushalmi is not generally studied except by scholars.

Makers of canards are usually motivated by desire for personal gain, either monetary or political; some have sought to blackmail Jewish communities. Thus Johann Andreas Eisenmenger (1654-1704), to whose *Entdecktes Judenthum* many current canards are traceable, approached Jewish communities in Germany and offered to suppress his work on the payment of 30,000 florins. Similarly, Boris Brasol (1920), who brought the spurious *Protocols of the Elders of Zion* to the United States, offered to suppress them if the Jews of America would pay him \$50,000. Originators, for the most part, fabricate their canards for the purpose of obtaining money for themselves from credulous Christians who are led to believe that they are enlisting in a crusade to fight a monstrous evil.

b. Genealogy of Canards. The majority of the canards in circulation at any given time can be traced to a handful of originators, since those who circulate

them, being unable to consult other sources, copy blindly from these predecessors. The anti-Jewish statements of Cicero and Tacitus, for example, are taken from Manetho, Apollonius and Apion. Again, Rohling copied from Eisenmenger, the American Christian Frontists and Christian Mobilizers copied from both, the Nazi philosophers copied from every source, particularly the *Protocols of the Elders of Zion*, which in itself is derived from a French political pamphlet aimed against Napoleon III. A still more recent example is that of the Benjamin Franklin "prophecy" myth, which was exploded by the historian Charles A. Beard. William Dudley Pelley perpetrated this forgery in the United States in 1934. *Weltdienst*, a German news service, carried it to France, Switzerland, England and Germany where Streicher reported it in *Der Stürmer* as his own discovery. Robert F. Edmondson, the American anti-Semitic pamphleteer, then circulated it in the United States.

The same works are repeatedly used as source material for the contemporaries who circulate anti-Jewish canards. These include, chiefly, the *Protocols*, Eisenmenger's *Entdecktes Judentum*, Alfred Rosenberg's *Myth of the Twentieth Century*, Rohling's writings, Aaron (or Ahren) Briman's (Dr. Justus') *Talmudic Wisdom*, the writings of Arthur Dinter, Brafman's *Kniga Kahal* (Book of the Kahal), *The International Jew*, *Mein Kampf*, various issues of *Der Stürmer*, *Social Justice*, *Liberation* (published by William Dudley Pelley), a Canadian pamphlet called *The Key*, and a pamphlet distributed by the Nationalist Press Association (New York), *Why Are Jews Persecuted for Their Religion?*

5. Anti-Jewish Canards as a Weapon in World Politics. With the rise of organized anti-Semitism during the last part of the 19th cent. anti-Jewish canards have been employed as weapons in the game of politics. At first they were used merely locally to advance the interest of individual candidates. In Germany and Austria during the final quarter of the century, this technique developed with the organization of anti-Semitic political parties. In 1905 the Russian government expanded the employment of canards as a political program to divert the wrath of the people from the oppressive government to the Jewish scapegoat. The Nazi philosophers widened the use of the anti-Jewish canards from the local and the national to a weapon in world politics. Hitler exalts the efficacy of the brazen lie as a political weapon (*Mein Kampf*, Munich, 1933, pp. 252-53), saying:

"This follows from the very valid principle that inherent in the magnitude of the lie there is always a certain factor of credibility. For the vast masses of people are, in the innermost depths of their hearts, more easily corruptible than consciously and purposely wicked; consequently, by the very primitive nature of their dispositions, they fall prey more readily to a big lie than to a little lie, in which they are prone sometime to indulge themselves, whereas they are loath to question a big lie. Such untruth would never occur to them, nor would they believe others capable of the enormous brazenness of the most infamous distortion." (Cf. translation in Reynal and Hitchcock ed., p. 313.)

To Herman Rauschnig he said: "Anti-Semitic propaganda in all countries is an almost indispensable

medium for the extension of our political campaign. You will see how little time we shall need in order to upset the ideas and the criteria of the whole world, simply and purely by attacking Judaism" (*The Voice of Destruction*, p. 236).

6. Refutation of Anti-Jewish Canards. The task of refuting anti-Jewish canards has occupied the attention of both Jews and non-Jews. The earliest recorded rebuttal was that of Josephus against Apion (1st cent. C.E.). During the Middle Ages, when the Jews were not allowed to speak for themselves, certain Popes came to their defense, combatting the ritual murder accusation; and non-Jewish scholars, such as Johann von Reuchlin, defended the Jews against canards based on the Talmud. In modern times such Christian scholars as Strack, Nöldeke, Wünsche, Danby, Wagenseil, Kautzsch, Beard, Delitzsch, Masaryk and Travers Herford refuted individual canards and groups of them. Jewish scholars, beginning with Joseph Bloch, have openly discussed canards, have exposed their falsity, and have sought to clear up the mysteries, misunderstandings and falsifications about Jews and Judaism that serve as the basis for canards.

The problem of refutation is complicated by these factors: (1) Bare-faced lies, being sensational, can be circulated much faster than the scholarly arguments that answer them. (2) Many of the canards are couched in the form of the old American catch-question: "Have you stopped beating your wife?", where any kind of denial is a tacit admission of guilt. (3) While in common law the burden of proof is always on a party making a charge, in the case of anti-Jewish canards the Jews are expected to furnish proof against wholly unsupported charges. Thus, although no trace of the so-called "unwritten secret doctrines" has been found, Jews are expected to prove that they never have existed, a logical impossibility; similarly, Jews are expected to prove that people long dead never made statements attributed to them. (4) It is possible to impute a malicious motive to every human action. Thus, if the Jew is eager to send his children to school, he is accused of trying to monopolize the intellectual professions; if he refuses to send his children to school, he is accused of spurning modern culture. If he keeps apart from political life he is "lacking in public spirit"; if he participates in political life he is "seeking to dominate." If he supports the party in power he is "currying favor"; if he supports the opposition he is a "revolutionary."

The following tabulation presents a number of typical anti-Jewish canards, arranged according to subject, and their refutations. Special attention has been paid to answering those canards which have been industriously circulated since the inauguration of the Nazi campaign. Extensive additional refutation is to be found in the cross-references and the bibliography.

1. Canards Against the Jewish Religion. a. Ass Worship

CANARD	FACT
In ancient times, Jews were accused of worshipping the image of an ass, which was kept in the Holy of Holies.	The origin of this falsehood, which was also leveled against the early Christians, is unknown. It was amply refuted by Josephus in his <i>Against Apion</i> , and by the testimony of every

non-Jew who took the trouble to acquaint himself with the Jewish religion. Thus Antiochus Epiphanes, Pompey, Crassus and Titus all entered the Holy of Holies and were astonished to find that there was **no image whatsoever** in the shrine.

b. Atheism

CANARD

The Jews were frequently charged in ancient times with being atheists.

FACT

This canard is directly contradictory to the one preceding. It arose among the ignorant pagans who could not conceive of a people worshipping a deity who was not visibly represented. Seeing that the Jews paid no worship to the pagan gods, they concluded that they believed in no gods at all.

c. Blood Accusation. This canard raged with particular virulence during the Middle Ages and has been revived by anti-Semites in modern times. Despite the absolute prohibition of the eating of blood in all Jewish law (*Leviticus* 17:10) and the fact that all Jewish literature, such as the *Shulhan Aruch*, forbids the Jews even to eat an egg in the yolk of which there is a drop of blood, this stock charge was made against Jews every time a child was missing or killed, and inhuman tortures were applied to force them to "admit" this crime. Impartial investigations have produced numerous decrees of kings and papal bulls labeling the accusation as false, and every modern trial has resulted in the acquittal of the Jewish defendants.

A sample of the "evidence" offered for this canard is the following:

CANARD

There are blank pages in the Talmud, and when the Jewish father comes to them, he is to instruct his children as to the duty of the ritual murder of Christians.

FACT

This statement is the best proof that there are no passages whatsoever in the Talmud that command ritual murder. Furthermore, no edition of the Talmud has ever been issued with blank pages.

See also the illustration on page 5 and the article BLOOD ACCUSATION.

d. Host Desecration. The origin of this canard goes back to the natural phenomenon of a germ, *micrococcus prodigiosus*, which in multiplying on the surface of wafers such as the hosts, produced a blood-like stain. From this came the assumption that the hosts had bled when pierced by enemies, and the charge that these enemies were Jews. Tortures were applied to make the accused Jews admit this utterly false charge, which, incidentally, was abandoned after the middle of the 16th cent.

See also HOST DESECRATION.

e. Blasphemy Against Christianity

CANARD

The Talmud is full of hatred and blasphemy against Christianity.

FACT

Johann Christoph Wagenseil, a Christian professor who took pains to hunt up Jewish writings which criticized Christianity, definitely stated, "And again and again I contend that there is not a breath in the whole Mishnah to hurt or slight what is holy to the Christian" (*Tela Ignea Satanae*, vol. 1, p. 59). The Talmud is full of remarks against idolatry and idolators; but the prevailing opinion of the rabbis is that by idolators are meant only those in Palestine, and not those pagans outside of Palestine, who merely adhere to the customs of their fathers (*Hullin* 13b; *Abodah Zarah* 2a). Still less would the term apply to Christians, who are not pagans at all. Jesus is mentioned but rarely in the Talmud; there are some derogatory remarks, but on the other hand two distinguished rabbis, Eliezer ben Hyrcanus and Judah ben Nakosa, express approval of some of Jesus' teachings. The definitely hostile *Toledoth Yeshu* is the work of an individual Jew of the Middle Ages, and had little circulation and no authority whatsoever among Jews in general.

2. Canards Declaring that Jews are Enemies of Society: a. In Terms of Vilification

CANARD

The Jews are human beings, but the nations of the world are not human beings but beasts.

Reference, *Baba Metzia* 114b.

FACT

The passage in question involves a ruling by Simeon ben Yohai (2nd cent.) that the graves of non-Jews are not ritually defiling to a member of a priestly family. **It nowhere calls the non-Jews beasts.** In addition,

the opinion of Simeon is recorded merely as **the view of an individual**; it was rejected by the other teachers of his day and in later times (*Ohaloth* 18:9; *Tosafoth* to *Yebamoth* 61a).

The general Jewish view is that wherever the term "man" occurs in the Scriptures it refers to mankind in general (*Tosafoth* to *Yebamoth* 61a).

Eating with a non-Jew is like eating with a dog.

Reference, *Tosafoth* to *Yebamoth* 94b.

There is no statement in either this Talmudic passage or the *Tosafoth* that even remotely resembles this fraudulent citation.

Everything a Jew needs for his church ritual no Goy (non-Jew) is permitted to manufacture, but only a Jew, because this must be manufactured by human beings, and the Jew is not permitted to consider the Goyim as human beings.

Reference, *Shulhan Aruch*, *Orah Hayim* 14, 20, 33, 39.

The passages in *Orah Hayim* 14:1, 33:4 and 39:1 refer to the making of the Tallith and Tefillin. In order that these might be properly prepared, it was felt by the rabbis that only pious Jews should manufacture them. Some would even prohibit **pious Jewish women** from producing them, as the commandment to wear Tallith and Tefillin does not apply to women.

The passage in 20:1 expressly **permits** a Tallith to be purchased from a non-Jewish merchant. **Nowhere in any of these passages is there a word about Goyim not being human beings.**

b. Alleged Secret Doctrines

CANARD

Every Goy who studies the Talmud and every Jew who helps him in it, ought to die.

References: *Sanhedrin* 59a, *Abodah Zarah* 8-6; *Szagiga* 13.

FACT

There is no such reference in *Abodah Zarah*.

Sanhedrin 59a is an individual opinion of Johanan, and reads: "A Gentile who takes up the Torah is deserving of death." Immediately after this statement, and on the very same page,

Johanan's opinion is directly contradicted by that of Meir, who declares, "A Gentile who takes up the study of the Torah is equal to a high priest" (also given in *Baba Kamma* 38a; *Abodah Zarah* 3a). Numerous other passages indicate that the laws of the Bible and Jewish literature are to be taught to all who desire them. Indeed, thousands of Christian scholars, from the time of the Church Fathers to the present, have received instruction on Talmudic lore from Jews. The Christian scholars E. Kautzsch and Rothstein, of Halle, wrote, "There is within the whole of Judaism neither a written nor an oral tradition inaccessible to learned Christians."

The other reference is to *Hagigah* 13a, which lays down the principle that certain mystical and cosmological speculations should not be taught to anyone who has not received a previous extensive course of study. Ammi thereupon adds that they should not be taught to a non-Jew, but this is again only an individual opinion, and not authoritative.

To communicate anything to a Goy about our religious relations would be equal to the killing of all Jews, for if the Goyim knew what we teach about them they would

The whole passage is a brazen forgery. There is no such work as *Libbre David*. The closest possible Hebrew title to this alleged work is *Dibre David*, which is cited

3) Theft and Cheating

CANARD

All the property of other nations belongs to the Jewish nation, which, consequently, is entitled to seize upon it without any scruples. An orthodox Jew is not bound to observe principles of morality towards people of other tribes. He may act contrary to morality, if profitable to himself or to Jews in general.

Reference, *Shulhan Aruch, Hoshen Mishpat* 348.

Hoshen Mishpat 228:6 goes even further and forbids the deception of **either Jew or non-Jew** by making false or misleading statements in any business transaction.

Hullin 94a states: "One is forbidden to deceive (even in mind) any man, even a heathen."

To rob a heathen is considered a graver offense than robbing a Jew, because it is not only theft, but also desecration of the Name of God (*Tosefta Baba Kamma* 10:15).

At the time of *Hol Hamoed* (the middle days of the week-long festivals) the transaction of any kind of business is forbidden. But it is permitted to cheat a Goy, because cheating of Goyim at any time pleases the Lord.

Reference, *Shulhan Aruch, Orah Hayim* 539.

money that he has loaned to a Jew, and it is unnecessary to say that one may collect a debt from a non-Jew."

(539:13) "On *Hol Hamoed* one may lend money to a non-Jew who is a regular customer so as not to lose his custom; one may also make loans to non-Jews who are new accounts."

4) Rape

A Gentile girl who is three years old can be violated.

Reference, *Abodah Zarah* 37.

guard against any possible sexual contact.

According to the *Shulhan Aruch* (*Eben Ha'ezer* 16:1, 2), a Jew having sexual intercourse with a non-Jewess is to be punished by flogging.

Sanhedrin 9:2 states that the Zealots (1st and 2nd centuries) would kill a Jew who had sexual intercourse with a heathen woman, even with her consent; the Gemara states that in any case he will be subject to the curse of God (*ibid.* 82a).

A Jew may do to a non-Jewess what he can do. He may treat her as he treats a piece of meat.

Reference, *Nadarine* 20b, *Shulhan Aruch, Chaszen Hamispat* 348.

The other reference is to *Shulhan Aruch, Hoshen Mishpat* 348, a chapter dealing with the prohibition of theft from Jew and non-Jew alike, which has nothing to do with this subject.

FACT

The boldness of this falsification is seen from a literal translation of the passage in question (*Hoshen Mishpat* 348:2), which reads, "Whoever steals what is worth as much as a Perutah" (the smallest coin) "transgresses the commandment, 'You shall not steal,' and must pay back the amount stolen. **It is one and the same if he steal from Jews and Christians, great or small.**"

The entire section in question deals with what types of business are permitted during *Hol Hamoed*. While transactions that can be safely postponed are forbidden, business may be carried on if there is danger of loss. The only passages that refer to non-Jews are the following:

(539:2) "One may collect back on *Hol Hamoed* money that he has loaned to a Jew, and it is unnecessary to say that one may collect a debt from a non-Jew."

The Talmudic passage says the direct opposite, **that a Jew must not even be alone in the same room with a non-Jewish girl over the age of three**, to

guard against any possible sexual contact. According to the *Shulhan Aruch* (*Eben Ha'ezer* 16:1, 2), a Jew having sexual intercourse with a non-Jewess is to be punished by flogging. *Sanhedrin* 9:2 states that the Zealots (1st and 2nd centuries) would kill a Jew who had sexual intercourse with a heathen woman, even with her consent; the Gemara states that in any case he will be subject to the curse of God (*ibid.* 82a).

The passage to which allusion is made is *Nedarim* 20a. What it actually says is: "A man may have sexual relations with his own wife in any manner he prefers. It is the same as in eating meat; some like it salted, some roasted, some cooked, some sodden."

A Jew may violate but not marry a non-Jewish girl.

Reference, *Gad. Shas*, 2:2.

A Jew may misuse the non-Jewess in her state of unbelief.

Reference, Maimonides, *Jak. Chasaka* 2:2.

her. This regulation is based on the law in *Deuteronomy* 21:10-14.

5) In Matters of Testimony

CANARD

If a Goy wants a Jew to stand witness against a Jew in a court of law, and if the Jew could give fair evidence, he is forbidden to do it; but if a Jew wants a Jew to be witness in a similar case against a Goy, he may do it.

Reference, *Shulhan Aruch, Hoshen Mishpat* 28:3, 4.

The point in question is on the collection of a debt. Jewish law required that two witnesses certify to a debt; the Talmud, on which the passage quoted is based, therefore rules as follows (*B.K.* 113b): "A Jew who has something to depose in favor of a Goy and, according to the laws of the Goyim, testifies in his (the Goy's) favor, is excommunicated. Why? Because the Goyim, on the evidence of one person, pronounce for the payment of the money sued for. But this applies only to one witness, not to two; even in the case of one witness, it applies only before a village magistrate; in a regular law court this is not so, because the latter in the case of one witness requires that the plaintiff make an oath."

Hoshen Mishpat 28:4 expressly requires a Jew to give evidence in favor of a non-Jew who is sued by a Jew for a debt.

d. Acts Permitted Against the General Community.

1) Disobedience to Law

CANARD

A Jew is permitted to rape, cheat and perjure himself; but he must take care that he is not found out, so that Israel may not suffer.

Reference, *Shulhan Aruch, Yoreh Deah*.

Five things Canaan recommended to his sons: Love each other, love robbery, love immorality, hate your masters and never tell the truth.

Reference, *Pesachim* 113b.

2) Mass Murder

CANARD

According to the Talmud, the best among the non-Jews should be killed.

References, *Soferim* 13b, *Abodah Zarah* 26.

The full text of the statement (one of Simon ben Yohai) is given in *Soferim* 15:10 and reads: "Kill the best of the non-Jews in time of war." This statement merely expresses the general maxim that in war one kills one's enemies, irrespective of their personal character. Simon ben Yohai discusses the story of the Exodus, and concludes from it that in war the sparing of a righteous enemy only operates to aid a wicked enemy (*Mechilta Beshallah* 14:7). Hence he is concerned only with open war between Jews and non-Jews. The passage is not found in *Abodah Zarah* 26a, but in the *Tosafot* to it, which makes clear that the maxim applies only in case of actual war.

FACT

The correct passage in which these distorted references point is Maimonides, *Yad Hazakah, Hileboth Mada'im* 8:2. It states exactly the opposite of the accusation, providing that if, in the heat of warfare, a Jewish soldier violates a non-Jewess, **he must marry**

The point in question is on the collection of a debt. Jewish law required that two witnesses certify to a debt; the Talmud, on which the passage quoted is based, therefore rules as follows (*B.K.* 113b): "A Jew who has something to depose in favor of a Goy and, according to the laws of the Goyim, testifies in his (the Goy's) favor, is excommunicated. Why? Because the Goyim, on the evidence of one person, pronounce for the payment of the money sued for. But this applies only to one witness, not to two; even in the case of one witness, it applies only before a village magistrate; in a regular law court this is not so, because the latter in the case of one witness requires that the plaintiff make an oath."

Hoshen Mishpat 28:4 expressly requires a Jew to give evidence in favor of a non-Jew who is sued by a Jew for a debt.

FACT

The reference is no reference, since it is to a whole book of hundreds of pages. Needless to say, no such passage is found in it.

The implication is that Canaan is the father of the Jews. Actually he is the ancestor of the Canaanites, whom the Jews fought and enslaved, so that the whole sentence is an epitome of what Jews considered to be slave morality, in contrast to their own.

A classic instance of the canard of mass murder occurred in the period of the Black Death (1348-49) when the Jews were accused of poisoning the wells. The absurdity of this charge is evident because the Jews themselves used the very wells they were accused of poisoning. The only "proof" was confessions extracted by torture.

See BLACK DEATH.

3) Aiding Enemies of the Community

This canard bobs up again and again in various countries and under the most contradictory forms. In Poland the Jews were accused of aiding Germany; in Germany, of being sympathizers with France; in France, of being German hirelings. They were accused of being both the enemies of the Czar and the hirelings of the Czar. There is never any proof of these allegations; they are simply a convenient way of explaining national lack of success.

4) Lack of Patriotism

CANARD

When you go to war, go not as the first but as the last, so that you may return as the first.

Reference, *Pesahim* 113a.

Jews do not serve as soldiers in the countries where they live. They are unpatriotic, slackers.

FACT

This saying is given not as a law, but as a popular proverb. Compare the modern, "He who fights and runs away will live to fight another day."

The actual facts are that the Jews served in the various World War armies in far greater numbers than would be expected from the proportion they formed in

the population of the countries of the world. The 1,055,600 Jews in the Allied armies were 2.5% of the total; the 450,000 Jews in the armies of the Central Powers were 2% of the total armed forces. Jews constituted only 1% of the population of the belligerent countries.

Jews have served in the armed forces of the United States since the Revolutionary War. In the Civil War armies of the Union and Confederacy, 7,038 Jewish veterans are known by name; there undoubtedly were more. Among the officers who achieved distinction were Brevet Major General Frederic Knefler, Brigadier General Edward S. Solomon and Assistant Adjutant General Myer Asch; seven Jews received the coveted Congressional Medal of Honor, the highest award for bravery granted by the United States.

Although at the time of the World War the Jews of the United States comprised about 3% of the total population, Jews formed more than 4% of the nation's armed forces. At least 200,000 of them served; three quarters of them were in active combatant branches of their country's forces. Forty-eight per cent were in the infantry, although only 26.6% of the whole American army was infantry. 6.2% of the entire army was in the quartermaster corps; but only 5.9% of the Jews were in this relatively inactive service.

There were no more than 500,000 Jews in the British Empire—men, women, children and aliens not eligible to serve—but 50,000 Jews fought for England in the World War. Five won the Victoria Cross, 49 the Distinguished Service Order, 263 the Military Cross, 329 the Military Medal. Lieutenant-General Sir John Monash was supreme commander of the Australian forces on the Western Front.

The Jews in the German army included about 17.6% of the total German Jewish population. This figure was seven tenths of 1% less than that of the entire country, but in 1914 there was a disproportionate number of Jews over sixty years of age. The 12,000 German Jewish war casualties were in direct proportion to the total number of Jews in the German population.

In Austria-Hungary 20% of the Jewish population served in the army; the corresponding figure for the general population was only 18%.

See: CONSCRIPTION; SOLDIER, JEW AS.

3. Allegations About Non-Jewish Individuals. a. That Individuals Are Jews

Three types of non-Jews are labelled by the makers of canards as Jews: (1) very successful persons, who are called

Jews to accentuate the canard of Jewish economic domination; (2) individuals whose names are associated with crimes or with national disasters which visit suffering upon the masses; (3) great liberals and humanitarians, who are often called Jews in order to strike at the principles for which they stand by utilizing existent anti-Jewish hatred.

CANARD

Pope Pius XI is a Jew whose real name is Lippmann (*Völkischer Beobachter*).

FACT

This absurdity was broadcast when the Pope labelled anti-Semitism as unchristian and said (September, 1938), "Anti-Semitism is . . . a movement in which we cannot, we Christians, have any part whatsoever. . . . Spiritually we are all Semites."

Biographies of the Popes are available in any library.

J. P. Morgan and Company is a "Jewish banking-house." Morgan's name is Morganstern.

Morgan is the name of an old English and American family. There are no Jewish partners in the Morgan firm.

Lenin was a Kalmuck Jew.

There are no Kalmuck Jews. The Kalmucks are a Mongolian tribe. The descent of Lenin from a Russian noble family is established.

Franklin D. Roosevelt is a Jew. His real name is Rosenfeld.

The American Roosevelt family can be traced back 200 years to its non-Jewish Dutch origin.

b. Noted Individuals Who Were Anti-Jewish

Benjamin Franklin prophesied at the constitutional convention of 1789 that if Jews were not excluded from the United States, they would undermine Christianity and dominate the country.

That the "Prophecy" is anything more than a bare-faced forgery. . . . His (Franklin's) well-known liberality in matters of religious opinions would, in fact, have precluded the kind of utterances put in his mouth by this palpable forgery."

This clumsy forgery actually contains words that belong to contemporary Germany rather than to the America of the 18th cent. Charles A. Beard, the American historian, wrote: "I cannot find a single original source that gives the slightest justification for believing

4. Jewish Domination. a. Political

CANARD

Jews have "more than their share" of political and judicial offices in the United States, and are dominating the government.

FACT

This is not a canard against the Jews; it is a slander against the whole democratic structure of the United States.

Jews have held a large number of public offices in America: more than fifty Jews have sat in Congress; at one time (1933) Jews were governors of four states. But these were elective offices, and the incumbents were duly chosen by the voters to represent and serve their fellow-citizens. In no sense can this be termed "domination"; in no large city has the controlling political machine been headed by a Jew. Men who reached high places in the judiciary of the several states were almost always elected by a state-wide vote. Of the three Jews who served on the Supreme Court, two were appointed by Democratic presidents, one by a Republican. All three were approved by the popularly elected Senate of the United States. The Jews in the diplomatic service of the United States and in the cabinet were all appointed by non-Jewish presidents (both Democrats and Republicans) and approved by the Senate (very few of whose members were Jewish). Of the appointive and Civil Service employees of the federal government in Washington, about two per cent were Jewish in 1939.

It is clear that the Jews in public office represent, not any

scheme of "Jewish domination," but the will of the American electorate.

b. Journalism

CANARD

Jews control the press of the United States and thus mold public opinion to their own ends.

FACT

Save for the New York *Times*, "which must rank on any basis of real distinction as the leading American newspaper," the interest of Jews in the field is small (*Fortune*, February, 1936). The most influential factors in the newspaper world are the press services, controlled by individual non-Jews (Hearst, International News Service, Howard, United Press) or by the member newspapers themselves (Associated Press). The two Jewish-owned newspaper chains are the Lee Syndicate (Emanuel P. Adler) with papers in such cities as Davenport, Iowa, Hannibal, Mo., Madison, Wis., and Kewanee, Ill., and the Paul Block papers, including the Pittsburgh *Post-Gazette*, Toledo *Blade* and Toledo *Times*. Virtually the only newspapers in other large cities controlled by Jews are the Philadelphia *Record* and Camden *Courier-Post*, Chattanooga *Times*, Washington *Post* and New York *Post*.

Moses Montefiore delivered a speech before a meeting of rabbis in Cracow, urging them to get possession of the press of the entire world as a means of seizing power.

Moses Montefiore was never in Cracow. The first meeting of rabbis in Cracow took place in 1908, twenty-three years after Montefiore's death.

c. As Capitalists. 1) Industry

CANARD

Jews have a strangle hold on American industry and business.

FACT

"There is no basis whatever for the suggestion that Jews monopolize U. S. business and industry . . . They do not run banking . . .

They have an even more inconspicuous place in heavy industry . . . The clothing business is the spectacular and outstanding exception to the statement that Jewish industrial interests are generally in the minority . . . In retailing, though easily dominant in New York and in the northeastern cities, Jews are in a definite minority over the country. . . ." (excerpted from *Fortune*, February, 1936). According to *Harper's Magazine* (April, 1939) only two per cent of the country's leading non-financial corporations were headed by Jews.

The Jews of the United States are disproportionately wealthy and wield great power.

Of the leading American capitalist families discussed in detail by Ferdinand Lundberg (a non-Jew) in *America's 60 Families*: there were no Jewish families among

the ten wealthiest and most influential in the country; only two were included in the first twenty-five. Fifteen family groups were each assessed more than a million dollars income tax in the boom year 1924, according to Lundberg; not one of these leading money-makers was Jewish.

2) Finance

CANARD

Jews dominate American banking.

FACT

Of the 93,000 bankers and banking officials in the United States, not quite 600 (slightly less than two-thirds of 1%) were Jewish.

None of the five member banks of the New York Clearing House with the largest capitalization can be considered to be dominated by Jews (1939). Only thirty of the 420 directors of the various member banks were Jewish in 1933; this number decreased during the late 1930's.

"International Jewish bankers" control America's foreign trade.

The Jewish banking house with the greatest volume of foreign business in 1935 (Kuhn, Loeb & Co.) had exactly 2.88% of the out-

standing foreign loans. Seven non-Jewish houses, each of which was larger than Kuhn, Loeb & Co., controlled an aggregate of almost 70%.

Jews dominate English banking and finance.

In 1938 there was not a single Jew among the directors of the Bank of England and no Jewish banking house represented on its board. There were only three Jews among the 150 directors of the "Big Five" banks, and the other clearing house banks had no Jewish directors.

The Rothschilds proposed to divide the United States in the Civil War and to control it financially thereafter. Disraeli, addressing the family, said: "Under this roof are the heads of the family of Rothschild—a name famous in every capital of Europe and every division of the globe. If you like we shall divide the United States into two parts, one for you, James, and one for you, Lionel. Napoleon will do exactly and all that I shall advise him." (*Social Justice*, February 12, 1940, p. 8.)

The statement was alleged to have been quoted from John Reeves' *The Rothschilds* (1887), p. 228. The text of the book actually reads: "Under this roof are the heads of the name and family of Rothschild—a name famous in every capital in Europe and every division of the globe—a family not more regarded for its riches than esteemed for its honor, virtues, integrity and public spirit." The publishers of Reeves' book, A. C. McClurg & Co. of Chicago, in commenting on the discrepancy between the statement in *Social Justice*

and the true text, added: "The tone of this book is all of such a nature that it would be difficult to believe that in any subsequent edition or in any copies that we do not know about at the present time, an attack on the Rothschild family would be made" (see illustration opposite).

Jewish financiers had a strangle hold on Germany before the World War (Nazi canard).

Of the hundred-odd cartels which dominated the economic life of Germany before the World War, only one was even partly controlled by a Jew. Albert

Ballin, with the encouragement of the Kaiser, had negotiated an agreement between Morgan's shipping trust and the Hamburg-American and North German Lloyd lines; this saved German shipping from being crippled by competition. The other cartels were preponderantly free of Jews.

Walther Rathenau boasted that "three hundred Jewish bank directors who all know each other control the economic destiny of the Continent" (Roesicke in *Bund der Landwirte*).

Rathenau actually stated that "three hundred men who all know each other control the economic destiny of the Continent." The statement was part of a warning against the course of European finance, and the article made no reference to Jews

(*Neue Freie Presse*, December 25, 1909).

d. As Communists

CANARD

Communism is a Jewish invention.

FACT

Karl Marx was Jewish by birth, but he was baptized as a child, educated as a Protestant Christian, and was

outspokenly opposed to everything Jewish. Engels, co-author of *The Communist Manifesto*, was not Jewish, nor were Herzen, Bielinsky, Pisarev, Tchernyshevsky and Bakunin. Trotsky was Jewish, but Lenin and Stalin, both of whom towered above Trotsky in importance in the Communist party's history and ideology, were not.

The Jewish banking firm of Kuhn, Loeb & Co. financed the Bolshevik (November) Revolution in Russia (circulated by the Nazi propaganda bulletin *Welt-dienst* and by Father Coughlin).

Circulators of this canard claim to be quoting from the British White Paper *Russia No. 1, A Collection of Reports on Bolshevism in Russia* (1919) (on file in the New York Public Library and elsewhere in the United

States). Actually the name Kuhn, Loeb & Co. is nowhere mentioned in the document. Section eight, most frequently cited by the spreaders of canards, deals not with finance but with the execution of the Czar.

Attempts to connect the Jews with the establishment and financing of the Kerensky government are not canards against the Jews. The Kerensky government was the war-time ally of the United States of America; the overthrow of Czarism was hailed by Wilson, Hughes, Taft, Root and Theodore Roosevelt, and by the Vatican (March 22, 1917).

The Jews led the Communist (November) Revolution in Russia.

All three organizations of Jewish Workers in Russia declared against Bolshevism: the Bund, the Serz and the Zionist Poale-Zion. On March 15, 1918, Lenin's Commissariat for the administration of Jewish affairs issued a manifesto attacking the Jewish workers for their anti-Bolshevist attitude.

In 1917, twenty-four of the twenty-five "quasi cabinet members" of Russia were Jews (Father Charles E. Coughlin).

Frank Alfred Golder, in his *Documents of Russian History, 1914-17* (New York, 1927, p. 619), states that there were fifteen, not twenty-five, members of the Soviet of People's Commissars, which was to "govern the country until the meeting of the Constituent Assembly." One of these, Leon Trotsky, was Jewish. All the others—Lenin, Rykov, Miliutin, Shliapnikov, Ovseenko, Krylenko, Dybenko, Nogin, Lunacharski, Skvortsov, Oppokov, Teodorovich, Avilov and Stalin—were not Jews. Coughlin's list of names is traceable either to the German propaganda office or to Denis Fahey's *The Mystical Body of Christ in the Modern World*, a book which Monsignor John A. Ryan called "definitely anti-Semitic." Father Fahey obtained the list from the London anti-Semitic weekly, the *Patriot*, which copied from the unofficial journal, the *Documentation Catholique* of Paris. The *Documentation* claimed as its source the American Secret Service, but on November 28, 1938, Frank J. Wilson, Chief of the Secret Service, stated officially (Press Service document No. 15-45) that "it is quite certain that no such report was ever made by the United States Secret Service." This canard, five times repeated, is thus traced back to a source that never existed.

"Jewish Communism" brought about the rise of Fascism in Germany. "The necessity of combatting Bolshevism is one of the fundamental reasons for Jewish legislation in Germany" (Adolf Hitler, Father Coughlin and others).

In the last two German Reichstags (before the ascent to power of the Nazi party) there was not a single Jewish deputy belonging to the Communist Party.

The last free election held in Germany was in November, 1932. In that election 6,000,000 Communist votes were cast. The Jewish population in 1932 was approximately 500,000; the total Communist vote, accordingly, was twelve times as great as the total number of Jews (including children and aliens) in the Reich.

In 1935 "the central committee of the Communist Party operating in Russia consisted of fifty-nine members, among whom were fifty-six Jews" (Father Charles E. Coughlin).

Coughlin's statement is sheer assertion, as the Communist Party keeps no record of the religious origin of its members or officials. It may be stated, however, that only five of the seventy-one members of the Executive Committee in 1930 appeared to have been Jewish, that the number of Jews active in the government dwindled in the 1930's, and that in 1940 Lazar Kaganovitch was definitely the sole Jewish member of the Politbureau, supreme organ of the Communist Party.

Communism is beneficial only to the Jews of Russia. This was denied by the official Catholic newspaper of Germany, *Germania*, on January 5, 1932: "We wish to state with all possible emphasis that after thorough investigation we have arrived at the conclusion that all stories

about a preferential treatment of the Jews in Russia are either the product of abysmal ignorance or of malicious spreading of false invention."

In the 1920's about 35 per cent of the Russian Jews were reduced to the status of *lishentzy* (deprived of all rights), whereas the percentage of *lishentzy* in the non-Jewish population was less than six per cent. Zionism was considered an adjunct of British imperialism, and was proscribed.

Anti-Semitism, which had been encouraged by the Czarist regime, was immediately forbidden under the Soviets, not as an example of favoritism but merely as a government act of simple justice and decency.

5. Greed and Sacrilege

CANARD

Rabbi Wise wrote in the *Deborah*: "If the Holy Virgin only had consented to have a boy born of her also in summer, we could have had a Christmas time twice."

FACT

Dr. Joshua Bloch, chief of the Jewish Division of the New York Public Library, states:

"In 1881, in an issue of *Deborah* (German periodical of Jewish interest, published in Cincinnati), Rabbi Isaac

M. Wise, editor, printed a letter from a correspondent protesting against the sacrilegious statement, said to have been made by a vaudeville comedian on the stage. The vaudeville's jest was picked up in Germany and falsely attributed to Isaac M. Wise himself, who repudiated it publicly. It was revived by Jew-baiters in the 1920's, imputed to Rabbi Stephen S. Wise, and exploited in the annually recurring pre-Christmas 'Buy Gentile' campaign."

See also: ABODAH ZARAH; ALENU; ANTI-SEMITISM; APION; ARYANISM; BETTER UNDERSTANDING; BLOCH, JOSEPH S.; BLOOD ACCUSATION and the individual blood accusations enumerated; BROTHERHOOD OF MAN; CAPITALISM; CHRISTIANS, JUDAISM'S ATTITUDE TOWARDS; COMMUNISM; EISENMENGER, JOHANN ANDREAS; FINANCE; FRANKLIN, BENJAMIN; GENTILES; JOSEPHUS; MANETHO; PAPAL BULLS; REUCHLIN, JOHANN VON; SHULHAN ARUCH; TALMUD.

(The foregoing survey of anti-Jewish canards is a product of collaboration, each section having been written after consultation and collaboration by two or more individuals. The chief task of shaping the material into final form was performed by Isaac Landman. The editorial staff of the encyclopedia compiled the material, assisted by Joshua Bloch, Sol Bernstein, Max Eisenkramer, Solomon Landman and Max Reichler.)

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