

ANTISEMITISM

THE FELIX POSEN BIBLIOGRAPHIC PROJECT ON ANTISEMITISM

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Wolfson, Manuel Zkorenblut*

*This volume is dedicated to Lily Fogel (1949–2001).
Blessed be her memory.*

The Vidal Sassoon International Center
for the Study of Antisemitism
The Hebrew University of Jerusalem

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An Annotated Bibliography

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CONTENTS

Preface	xi
List of Periodicals and Collections	xv
BIBLIOGRAPHIES AND REFERENCE WORKS	1
ANTISEMITISM THROUGHOUT THE AGES	
General	3
By Country	
Austria	17
France	17
Germany	19
Great Britain	24
Islamic World	25
Italy	26
Lithuania	26
Portugal	26
Romania	27
The Ancient Period	29
The Medieval Period	36
The Early Modern Period (1493-1788)	53
The Modern Period (1789-1998)	
General	60
By Country	
Algeria	76
Austria	77
Croatia	78

France	79
Germany	79
Greece	85
Hungary	85
Ireland	86
Italy	86
Latvia	87
Netherlands	87
Poland	88
Romania	88
Russia, USSR, CIS	89
South Africa	91
Switzerland	91
Ukraine	93
USA	93
1789-1918	
General	95
Europe	
General	96
Austria	97
Czech Lands	99
France	100
Germany	102
Great Britain	107
Ireland	108
Italy	109
Lithuania	110
Poland	111
Romania	111
Russia	112
Switzerland	116
Islamic World	
Syria	116

1919-1945	
General	118
Europe	
General	130
Austria	194
Belarus	196
Belgium	204
Croatia	206
Czechoslovakia	206
Denmark	209
Estonia	210
France	210
Germany	218
Great Britain	257
Greece	258
Hungary	259
Italy	264
Lithuania	267
Netherlands	272
Poland	274
Portugal	291
Romania	292
Scandinavia	298
Slovakia	299
Spain	301
Sweden	302
Switzerland	303
Ukraine	304
USSR	310
Yugoslavia	312
Islamic World	
Egypt	313
Morocco	313
Latin America	
Argentina	314
Brazil	314

North America	
Canada	315
USA	316
1945-1990	
General	319
Responses to the Holocaust	319
Nazi War Criminals and War Crimes Trials	331
Neo-Nazism and Holocaust Denial	335
Anti-Zionism and Anti-Israel	335
Christian-Jewish Relations	336
Australia	339
Europe	
General	339
Austria	340
Belarus	341
Belgium	341
France	341
Germany	342
Hungary	350
Italy	351
Netherlands	351
Poland	352
Ukraine	356
USSR	357
Far East	
Japan	360
Islamic World	
Iraq	360
Morocco	361
Israel	361
Latin America	
Argentina	367
North America	
Canada	367
USA	368

1991-1998	
General	372
Responses to the Holocaust	373
Neo-Nazism and Holocaust Denial	389
Christian-Jewish Relations	390
Africa	
South Africa	392
Australia	393
Europe	
General	393
Baltic States	395
Belgium	395
Commonwealth of Independent States	395
France	396
Germany	397
Great Britian	405
Hungary	406
Lithuania	406
Poland	407
Romania	409
Russia	409
Slovakia	411
Ukraine	412
Yugoslavia	413
Islamic World	
General	413
Egypt	413
Israel	414
Latin America	
Argentina	417
North America	
Canada	418
USA	420

ANTISEMITISM IN LITERATURE AND IN THE ARTS	423
Author Index	452
Subject Index	476

PREFACE

The Vidal Sassoon International Center for the Study of Antisemitism of the Hebrew University of Jerusalem, established by an international group of scholars in 1982, is an interdisciplinary research center which engages in research on antisemitism throughout the ages. The Felix Posen Bibliographic Project of the Center comprises a current on-line data base accessible through the Israel University Inter-Library Network, and printed volumes of the bibliography.

The present edition of the bibliography includes works about antisemitism — books, dissertations, masters' theses, and articles from periodicals and collections — published in 1998, with supplementary material from 1995-1997 not published in the previous volumes. Material from 1996-1998 not entered now (ca. 1,200 items) will appear in the forthcoming volume. The bibliography does not include newspaper articles, reviews, audio-visual material, and works of fiction, nor does it cover antisemitic publications (except for critical editions published for scholastic purposes, which include a scholarly introduction — e.g. the diaries of Joseph Goebbels, the speeches of Adolf Hitler).

For the purpose of this bibliography, antisemitism is defined as antagonism toward Jews and Judaism as expressed in writings (e.g. the New Testament, polemical literature, works of fiction), in the visual arts (e.g. art, caricatures, films), and in actions (e.g. massacres and pogroms, discriminatory legislation, the Holocaust). Works are included which deal with philosemitism and Jewish responses to antisemitism. In borderline cases (e.g. dealing with Christian-Jewish

relations, anti-Israel and anti-Zionism, works of fiction and films), books and articles are listed when the author of the work relates to the subject of antisemitism.

From 1988 the project has been listing all the publications dealing with the Holocaust period (1933-1945) — i.e. works on the Jewish experience (memoirs, memorial books, etc.) as well as works on antisemitic ideology, policy, and attitudes. Material on the postwar experience of Holocaust survivors is not listed.

In regard to Soviet Jewry, works are included that deal with Soviet ideology and policy toward the Jews but not with the Jewish experience as such.

In regard to anti-Zionism, works are included that describe anti-Zionism as antisemitism, particularly those that discuss antisemitic accusations vaunted against Zionism and Israel, such as the "world Jewish conspiracy," Zionist collaboration with Nazis, the "Zionism equals racism" formula, and the comparison of Israelis with Nazis.

In regard to the Arab-Israeli conflict, works are included that deal with antisemitism in the Arab world but not with the political conflict between the State of Israel and its Arab neighbors.

The listings were compiled mainly from the holdings of the Jewish National and University Library in Jerusalem, which receives the majority of works on Jewish subjects published throughout the world. The works listed come from a diverse range of disciplines — history, psychology, sociology, anthropology, literature, art.

The bibliography is multilingual, containing works in the European languages, Hebrew, and Yiddish, and in other languages as they come to our attention. An English translation of the title is given in brackets for languages other than French, German, Italian, and Spanish.

The format of each entry follows the rules of the *Chicago Manual of Style*, with slight modification.

Each item is listed only once — a work dealing with two or more of the chronological or geographical subdivisions is listed in the appropriate "General" section. The detailed subject index at the end of the volume compensates for the "general" classifications.

The geographical chapter divisions are according to present-day boundaries, but exceptions have been made in the case of the former Czechoslovakia and USSR, which are still given as headings for items dealing with those countries in general.

In the subject index, names of rulers (kings, queens, emperors) are given in the original language (e.g. Enrique, Heinrich, Wilhelm). Names of places are divided — countries and capital cities are given in English, while villages, towns, and cities are given in the original language. Geographical locations are listed according to present-day boundaries (e.g. items on Breslau will be entered under Wrocław and in the chapter for Poland). Cross-references are given in such cases.

Authors of memoirs and autobiographies are listed in both the author and subject indexes.

Items which are a translation or a revised version of a work published previously are accompanied by a note stating where and when the original version appeared. If it was published in 1984 or after (when this bibliography began), the abstract for that item will be found in the appropriate volume of the bibliography. If it was not listed earlier, the abstract will accompany the later edition or translation.

The annotation expresses the view of the author(s) of the work described and not those of the annotator. The length of the annotation does not indicate the importance of a particular work.

The Bibliographic Project on Antisemitism is accessible via the internet: [HTTP://SICSA.HUJI.AC.IL](http://SICSA.HUJI.AC.IL)

and via telnet: [HAR2.HUJI.AC.IL](telnet://HAR2.HUJI.AC.IL) — username: SICSA — no password is necessary.

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The Vidal Sassoon International Center for the Study of Antisemitism wishes to thank the administration and the staff of the Jewish National and University Library for their support and cooperation, without which this volume could not have been produced, and especially Prof. Sara Japhet, director of the JNUL and Dr. Jonathan Yoel, Assistant Director of the JNUL.

Jerusalem
July 2001 — Av 5761

S.S.C.

LIST OF PERIODICALS AND COLLECTIONS

- 1096 - der erste Kreuzzug und die Verfolgung der Juden in deutschen Staedten, eds. Dieter Bach, Hans-Joachim Barkenings. Muelheim an der Ruhr: Evangelische Akademie, 1996 (no. 96)
- 1999: Zeitschrift fuer Sozialgeschichte des 20. und 21. Jahrhunderts. Bern: Peter Lang
- Acuerdos del estado español con confesiones religiosas minoritarias: Actas del VII Congreso... Barcelona, 1994, eds. Víctor Reina, Maria Angeles Félix Ballesta. Madrid: Marcial Pons, Ediciones Jurídicas y Sociales, 1996 (nos. 131, 136)
- African Americans and Jews in the Twentieth Century: Studies in Convergence and Conflict, eds. Vincent P. Franklin et al. Columbia, MO: University of Missouri Press, 1998 (no. 235)
- Alei-Siah. Bnei-Berak: Hakibbutz Hameuchad; Brit Hatenuah Hakibbutzit
- Allemands, Juifs et Tchèques à Prague = Deutsche, Juden und Tschechen in Prag, 1890-1924: Actes du colloque international de Montpellier, decembre 1994, eds. Maurice Godé et al. Montpellier: Université Paul Valéry, 1996 (no. 170)
- Alpayim: Ktav et rav-tehumi le-yyun, hagut ve-sifrut. Tel-Aviv: Am Oved
- American Anthropologist. Arlington, VA: American Anthropological Association
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- American Journal of Economics and Sociology. Great Barrington, MA: American Journal of Economics and Sociology
- Analyses et réflexions sur... Georges Perec, "W ou le souvenir d'enfance": L'humain et l'inhumain. Paris: Ellipses; Edition Marketing, 1997 (no. 1146)
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- Antisemitism and Xenophobia in Germany after Unification, eds. Hermann Kurthen et al. New York: Oxford University Press, 1997 (no. 1087)
- Antisemitism Research. The Hague: Center for Information and Documentation on Israel
- Antisemitismus in der Schweiz, 1848-1960, ed. Aram Mattioli. Zuerich: Orell Fuessli Verlag, 1998 (no. 231)
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- Atzma'ut: 50 ha-shanim ha-rishonot: Kovetz mehkarim bein-tehumi, ed. Anita Shapira. Jerusalem: Zalman Shazar Center for Jewish History, 1998 (nos. 997, 1000)
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- Auschwitz: Versuche einer Annaeherung, eds. Charlotte Kohn-Ley, Michael Ley. Wien: Verlag fuer Gesellschaftskritik, 1996 (no. 60)
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- Bishvil ha-Zikaron. Jerusalem: Yad Vashem
- Biuletyn Głównej Komisji Badania Zbrodni Przeciwko Narodowi Polskiemu Instytutu Pamięci Narodowej. Warszawa
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- 0003 Raccontare la Shoah: *Indicazioni bibliografiche per ragazzi dai 10 ai 14 ad uso di educatori, insegnanti e genitori*. Carpi: S & L, [1996?]. 28 pp.

A bibliography of Italian books on the Holocaust and World War II, containing memoirs and works of fiction, by Jews and non-Jews, for children aged 10-14. *MZ*

- 0004 Renz, Werner: *Vernichtungskrieg: Verbrechen der Wehrmacht 1941 bis 1944 und Holocaust: Auswahl-Bibliographie*. Frankfurt a.M.: Fritz Bauer Institut, 1997. 34 pp.

Many of the items on the Wehrmacht (pp. 6-23) refer to its role in the extermination of Jews. Pp. 23-31 list a selection of other publications on the Holocaust. *RW*

- 0005 Rosen, Janice: Holocaust Testimonies and Related Resources in Canadian Archival Repositories. *Canadian Jewish Studies* 4-5 (1996-1997) 163- 175.

An inventory of the main Canadian sites for Holocaust research. The Holocaust testimonies and memoirs are located in academic libraries, communal archives, institutions specializing in the Holocaust and other

institutions. Information, including contact personnel, hours, and addresses, as well as the resources contained at each location are given for nine Canadian institutions and two in the U.S. *YC*

0006 Syren, Christine: *Shoah: Une bibliographie*. Dijon: CRDP, [1998?]. 63 pp.

A selected bibliography of books on the Holocaust published in French (originals and translations) in the 1980s-90s, partially annotated. Mainly intended for students. The bibliography is also accessible on the Internet. *SSC*

ANTISEMITISM THROUGHOUT THE AGES

GENERAL

- 0007 Adato, Sasson: *A l'ombre de la croix: Etude sur l'origine de l'antisémitisme*. Paris: Wern, 1997. 524 pp.

Traces the history of antisemitism from its roots in Christian theology through its culmination in the Shoah. Justifies his thesis that Christian antisemitism throughout the ages led to the Shoah using written documents and visual material (i.e. woodcuts, paintings, sculptures). Using Jewish biblical exegesis and linguistic analysis of Hebrew terminology, refutes the arguments of the Church which attempted to relegate the Jews to inferior status based on Scripture. *TS*

- 0008 Bader-Saye, Scott Christopher: *Aristotle or Abraham? Church, Israel, and the Politics of Election*. Diss. — Duke University, Durham, NC, 1997. 408 pp. Unseen.

The 20th century has inaugurated two crucial shifts in the Church's self-understanding. First, the remnants of Christendom have dissolved, leaving a disestablished Church in the West seeking to envision new models of ecclesial faithfulness. Second, in the wake of the Holocaust, Christians have widely repudiated the traditional posture of supersessionism toward the Jews. These two transformations have opened the possibility for renewing ecclesial identity by recovering the significance of the Church's participation in Israel's election. Sets this project over against an alternative theological proposal grounded in Aristotle. Suggests that it is not through Aristotle but through Abraham that the Church will be able to envision and incarnate a faithful alternative to the voluntarism and violence of modernity. Traces the history of Christian rejection of the Jews and the concomitant turn to the politics of Rome and Christendom. Converses with the tradition on themes of election, Israel, and the Trinity, noting the contemporary importance of post-Holocaust theology and the renewed attention to the Trinity. Gives a theological reading of the New Testament that suggests an alternative way of viewing the Church's covenantal relation to Israel.

- 0009 Barnavi, Elie, ed.: *Atlas univerzálních dějin židovského národa* [A Universal Atlas of the Jewish People]. Praha: Victoria, 1995. 280 pp. Unseen. Originally published as "Histoire universelle des Juifs, de la

genèse à la fin du XXe siècle" (Paris: Hachette, 1992). For antisemitism, see the index.

- 0010 Benbassa, Esther, ed.: *Mémoires juives d'Espagne et du Portugal*. Paris: Publisud, 1996. 365 pp.

Papers presented at an international conference held in Paris and Geneva in December 1992 to commemorate 500 years since the expulsion of the Jews from Spain. They deal, largely, with the transmission of Jewish tradition and cultural memory in the Sephardic communities of the diaspora. The following papers deal with antisemitism: Escamilla-Colin, Michèle: Effet et cause: L'Inquisition (1391-1492) (23-37); Melammed, Renée Levine: Hommes et femmes: Leur rôle respectif dans la perpétuation de l'identité juive au sein de la société "conversa" [Discusses, also, specific cases of persecution of Conversos in Spain.] (39-50); Avni, Haim: L'Espagne, le Portugal et les Juifs sépharades au XXe siècle: Proposition pour une étude comparée (309-333). *TS*

- 0011 Benz, Wolfgang; Bergmann, Werner, eds.: *Vorurteil und Voelkermord: Entwicklungslinien des Antisemitismus*. Freiburg i.Br.: Herder, 1997. 439 pp.

A collection of articles, most of them published previously. Contents: Benz, Wolfgang; Bergmann, Werner: Einleitung: Antisemitismus: Vorgeschichte des Voelkermords? (10-31); Graus, František: Judenfeindschaft im Mittelalter [Appeared in "Antisemitismus: Von der Judenfeindschaft zum Holocaust" (1984).] (35-60); Pietschmann, Horst: Die Vertreibung der Juden aus Spanien im Jahre 1492 [Appeared in "Aus Politik und Zeitgeschichte" 37 (4 Sept 1992).] (61-89); Baer, Wolfram: Zwischen Vertreibung und Wiederansiedlung: Die Reichsstadt Augsburg und die Juden vom 15. bis zum 18. Jahrhundert [Appeared in "Judengemeinden in Schwaben im Kontext des Alten Reiches" (1995).] (90-113); Ruerup, Reinhard: Judenemanzipation und buergerliche Gesellschaft in Deutschland [Appeared in his "Emanzipation und Antisemitismus" (1975).] (117-158); Rohrbacher, Stefan: Sozialer Protest und antijuedische Ausschreitungen im 19. Jahrhundert [Appeared in "Sozialwissenschaftliche Informationen" 18 (1989).] (159-174); Jochmann, Werner: Struktur und Funktion des deutschen Antisemitismus 1878-1914 [Appeared in "Antisemitismus: Von der Judenfeindschaft zum Holocaust" (1984).] (177-218); Hoffmann, Christhard: Geschichte und Ideologie: Der Berliner Antisemitismusstreit 1879/81 [Based on an article which appeared in "Geschichte in Wissenschaft und Unterricht" 46 (1995) and on a lecture delivered in Munich in September 1996.] (219-251); Roehl, John Charles Gerald: Kaiser Wilhelm II. und der deutsche Antisemitismus [Appeared in his "Kaiser, Hof und Staat: Wilhelm II. und die deutsche Politik," 2nd ed. (1995).] (252-285); Berding, Helmut: Der Aufstieg des Antisemitismus im

Ersten Weltkrieg [Appeared in his "Moderner Antisemitismus in Deutschland"(1988).] (286-303); Losemann, Volker: Rassenideologien und antisemitische Publizistik in Deutschland im 19. und 20. Jahrhundert [Appeared in "Judentum und Antisemitismus von der Antike bis zur Gegenwart" (1984).] (304-337); Winkler, Heinrich August: Die deutsche Gesellschaft der Weimarer Republik und der Antisemitismus: Juden als "Blitzableiter" [Appeared in "Antisemitismus: Erscheinungsformen der Judenfeindschaft gestern und heute" (1991).] (341-362); Benz, Wolfgang: Die Juden im Dritten Reich [Appeared in "Deutschland 1933-1945" (Bonn: Bundeszentrale fuer politische Bildung, 1992).] (365-394); Bergmann, Werner; Erb, Rainer: Antisemitismus in Deutschland 1945-1996 [Combines articles that appeared in "Antisemitismus in Deutschland" (1995) and in the "Jahrbuch fuer Antisemitismusforschung" 1 (1992).] (397-434). *RW*

- 0012 Beuys, Barbara: *Heimat und Hoelle: Juedisches Leben in Europa durch zwei Jahrtausende: Religion, Geschichte, Kultur*. Reinbek bei Hamburg: Rowohlt, 1996. 781 pp.

Surveys the history of Jewish life in Europe from the ancient period until the Holocaust. States that for 2,000 years Europe was for the Jews both a homeland and a hell. Deals with the antisemitism of the Early Church. Relates events that occurred under the influence of the Church during the medieval period — e.g. the Crusades, blood libels, accusations of blasphemy and well-poisoning. Describes pogroms, persecutions, and expulsions, especially in Germany, but also in France and England. Discusses the deception of the "emancipation," the rise of the Nazi regime, and the annihilation of European Jewry. Deals also with events in Spain: Christian- Jewish disputations, pogroms, the Inquisition, forced conversions, and expulsion. *ID*

- 0013 Borrely, André; Cros, Jean-Michel; Murat, Pierre: *Les apports du judaïsme, du christianisme et de l'islam à la pensée occidentale*. Ed.: Jean Picano. Paris: Ellipses, 1996. 160 pp.

A textbook intended for use in commercial colleges and institutes of political science. Examines the contributions of each of the three monotheistic religions to Western civilization. Pp. 19-32 trace the sources of Christian anti-Judaism: the concept of the Jews as the Chosen People, and the influence of this idea on theological antisemitism. Surveys antisemitism in the medieval period, the Reformation, and from the French Revolution to the present. *TS*

- 0014 Carlebach, Elisheva; Efron, John Maurice; Myers, David Nathan, eds.: *Jewish History and Jewish Memory: Essays in Honor of Yosef Hayim Yerushalmi*. Hanover, NH: University Press of New England; Brandeis University Press, 1998. xv, 462 pp.

Partial contents: Carlebach, Elisheva: Between History and Myth: The Regensburg Expulsion in Josel of Rosheim's "Sefer ha-miknah" (40-53); Chazan, Robert: The Mainz Anonymous: Historiographic Perspectives [On the First Crusade.] (54-69); Fram, Edward: Creating a Tale of Martyrdom in Tulczyn, 1648 [On the works of Nathan Nata Hannover, Meir ben Shmuel, Shabbetai ben Meir, and Gabriel Shusburg.] (89-112); Efron, John Maurice: Interminably Maligned: The Conventional Lies about Jewish Doctors [From the Middle Ages to the 20th century, with a focus on Germany in the early modern period.] (296-310); Endelman, Todd M.: Memories of Jewishness: Jewish Converts and Their Jewish Pasts [Deals with Jews who converted in the 19th-20th centuries due to conviction or a desire to improve their lives, but it did not prevent their suffering from antisemitism.] (311-329); Vidal-Naquet, Pierre: Auschwitz and Atlantis: Comments on a Story by Georges Perec [On his "W ou le souvenir d'enfance".] (378-386). *DR*

- 0015 Chasseguet-Smirgel, Janine: Der heilige Gral: Das Thema des Blutes im Antisemitismus. *Zeitschrift fuer Psychoanalytische Theorie und Praxis* 13, 1 (1998) 11-21. Unseen.
- 0016 Dubnow, Simon: *Kratkaya istoriya yevreyev* [A Concise History of the Jews]. Moskva: Svarog, 1996. 447 pp. A reprint of the three parts of this work, originally published separately in 1911-12.

A history of the Jewish people from ancient times until the French Revolution, with a final chapter giving a brief review of events in the 19th century. In relation to antisemitism, discusses the deterioration of the situation of the Jews under Roman rule, especially in the Christian period, the pogroms of the First Crusade, the persecution of Jews in Europe after 1096, and the expulsions of the Jews from various European cities and states in the 13th-15th centuries. Dwells on the pogroms in Poland and Ukraine in 1648-58, which started with Chmielnicki's insurrection. *DR*

- 0017 Eakin, Frank Edwin, Jr.: *What Price Prejudice? Christian Antisemitism in America*. Mahwah, NJ: Paulist Press, 1998. x, 208 pp.

Chs. 1-3 (pp. 9-73) deal with Christian antisemitism in the ancient and medieval periods. Chs. 4-7 (pp. 74-133) deal with antisemitism in the USA, from the colonial period to the present. Antisemitism has existed in the Western world throughout the centuries. The Christian Churches, along with other factors, bear responsibility for antisemitism, because, through

the ages, Christianity regarded the Scriptures as its exclusive property and developed a theology of contempt toward the Jews. Antisemitism is a Christian problem, not a Jewish one. States that the price of prejudice was very high for Christians, because when Christianity began to preach contempt and hatred instead of love, it ceased to be Christianity. In the 1970s-90s, many Churches in the U.S. made statements on the relationship of Christianity to Judaism; examines the statement adopted by the Presbyterian Church in 1987 as a model. Suggests measures for the improvement of Christian-Jewish relations. Pp. 134-163 contain the texts of three Church statements: by the Presbyterian Church in 1987, by the Episcopal Church in 1988, and by the Evangelical Lutheran Church in America in 1994. *DR*

- 0018 Elihai, Yohanan: *Ebrei e cristiani, dal pregiudizio al dialogo*. Trans.: Carla Turati. Magnano: Edizioni Qiqajon, 1995. 134 pp. Originally published as "Juifs et chrétiens d'hier à demain" (Paris: Cerf, 1990).
- 0019 Falk, Avner: *A Psychoanalytic History of the Jews*. Madison, NJ: Fairleigh Dickinson University Press; London: Associated University Presses, 1996. 850 pp.

A psychoanalytic analysis of events in Jewish history. Ch. 30 (pp. 429-443), "Crusaders and Kabbalists," discusses Christian demonization of Jews, and the Crusader massacres which resulted in an increase in kabbalistic activity. Ch. 34 (pp. 485-506), "Disputations and Inquisitions," and ch. 35 (pp. 507-518), "Inquisitors and Messiahs," discuss the disputations and Inquisition in the 13th-15th centuries. Ch. 44 (pp. 632-653), "German Light, Russian Darkness," discusses, inter alia, the Damascus affair of 1840, antisemitism in Central Europe in the late 19th century, and anti-Jewish legislation and pogroms in Russia in the 19th and early 20th centuries. Ch. 49 (pp. 703-721), "Holocaust," discusses Nazi ideology, psychoanalytic studies of Hitler and Nazism, Holocaust historiography and denial, and Israeli ambivalence about the Holocaust. *RE*

- 0020 Hawkins, Yisrayl: *Can We Avoid the Next Holocaust?* Abilene, TX: Books-A-HOY, 1996. [6], 327 pp.

A religious-mystical work describing the sufferings of the Jews throughout their history, examining why all these sufferings have taken place and what the Jews need to do to prevent it from happening again. States that evil plans are being devised at this very time to either take over or destroy the nation of Israyl. Claims that the cause of Jewish suffering is that the Jews became like the other nations, peoples, and cultures with whom they had contact and did not remain faithful to their God and did not call him by his proper name, the Tetragrammaton. Ch. 3 (pp. 178-277) chronicles the persecution of the Jews throughout the ages. Pp. 196-236 deal with the

Holocaust. Describes, also, postwar antisemitism in Europe and the USA.
REK

- 0021 Heil, Johannes: Antisemitismus, juedische Geschichte und juedische Studien. *Jahrbuch fuer Antisemitismusforschung* 7 (1998) 121-139.

Argues that the history of antisemitism is not an unchanging continuity but must be studied in the context of non-Jewish society in a particular locality and period. It has connections to Jewish studies but is not part of them, in spite of the "lachrymose" view of Jewish history or the inclusion of courses on antisemitism in some departments of Judaica in German universities. RW

- 0022 Heil, Johannes; Wacker, Bernd, eds.: *Shylock? Zinsverbot und Geldverleih in juedischer und christlicher Tradition*. Muenchen: Wilhelm Fink Verlag, 1997. 304 pp.

Partial contents: Heil, Johannes: Das Geld und das Gold des Kalbes: Momente der Exodusdeutung zwischen Patristik und Neuzeit [Deals with Christian antisemitic exegesis on the Golden Calf episode.] (35-58); Burgard, Friedhelm: Christlicher und juedischer Geldhandel im Vergleich: Das Beispiel der geistlichen Herrschaft Trier [In the late Middle Ages.] (59-80); Steinbach, Marion: Juedische Bankiers im Venedig der Renaissance: Eine Symbiose gemaess den Maximen der Staatsraeson (81-100); Blaschke, Olaf R.: Antikapitalismus und Antisemitismus: Die Wirtschaftsmentalitaet der Katholiken im Wilhelminischen Deutschland (113-146); Backhaus, Fritz: Die Rothschilds und das Geld: Bilder und Legenden (147-170); Schmidt, Michael: Hinter den Spiegeln: Mergels Uhr und Aarons Risiko: Aufsatz ohne Untertitel [Discusses the history of the antisemitic usury accusation against the Jews and the plot of Annette von Droste-Huelshoff's "Die Judenbueche."] (171-191); Tyrell, Hartmann: Kapitalismus, Zins und Religion bei Werner Sombart und Max Weber: Ein Rueckblick (193-217); Meyer zu Uptrup, Wolfram: Weltwirtschaft und Weltherrschaft: Eine Skizze aus den Quellen zu einem Aspekt des Antisemitismus in der NSDAP-Propaganda (219-233); Rohrbacher, Stefan: Ueber das Fortwuchern von Stereotypvorstellungen in der Geschichtswissenschaft [In German historiography of the 19th-early 20th centuries.] (235-252); Wetzell, Juliane: Neue Gemeinden — alte Bilder: Von den Schwierigkeiten der Deutung juedischer Nachkriegsgeschichte in Deutschland (253-260); Bayerdoerfer, Hans-Peter: "Shylock" auf der deutschen Buehne nach der Shoah (261-280). ID

- 0023 Henze, Dagmar; Janssen, Claudia; Mueller, Stefanie; Wehn, Beate: *Antijudaismus im Neuen Testament? Grundlagen fuer die Arbeit mit biblischen Texten*. Guetersloh: Chr. Kaiser, 1997. 175 pp.

Discusses anti-Jewish stereotypes in texts of the New Testament. Argues that anti-Jewish prejudices are still strongly rooted in the minds of persons committed to Christian-Jewish dialogue. In general, even today, Judaism is perceived as an inferior religion of legal righteousness which has been replaced by Christianity. Surveys the history of anti-Judaism and presents information on major Jewish concepts (e.g. the Hebrew Bible, the name of God, Torah, Halakhah, Messiah). Pp. 57-163 propose a different understanding of specific New Testament texts, interpreted in their appropriate context. *ID*

- 0024 Karfreitag und Antisemitismus: Paneldiskussion. *Internationales Theodor Herzl Symposium (2nd, Vienna, 1997): Der Bericht*. Wien: Ideenagentur Austria, 1997. Pp. 55-82.

The participants were Kurt Schubert, Gerhard Bodendorfer, Ernst Ludwig Ehrlich, Albert H. Friedlander, Christine Gleixner, and Ulrich Trinks, with Erhard Busek as moderator. In his introductory lecture, Schubert argues that the hostility between Christianity and Judaism paradoxically stems from their common roots, and points to the expropriation of the Hebrew Bible by Christian typological interpretation. Others discuss the deicide accusation and the anti-Jewish Good Friday liturgy and its amendment since Vatican Council II. Pp. 82-86 contain audience reactions. *RW*

- 0025 Lewin, Helena, ed.: *Judaísmo — memória e identidade. Vol. 1-2*. Rio de Janeiro: Universidade do Estado do Rio de Janeiro, 1997. 300; 284 pp.

Papers delivered at the 1st Encontro Brasileiro de Estudos Judaicos, Rio de Janeiro, October 1994. Partial contents: Vol. I: Santos, Suzana: A perseguição inquisitorial contra uma família cristã-nova (os Nunes de Miranda, Bahia, século XVIII) (37-42); Carollo, Denise Helena: A perseguição inquisitorial como arma política (43-46). Vol. II: Novinsky, Anita Waingort: Anti-semitismo em Portugal e no Brasil (203-211); Carneiro, Maria Luiza Tucci: A retórica da intolerância (213-228); Blikstein, Izidoro: Realidade e linguagem: Semiótica das narrativas dos sobreviventes do Holocausto (229-235); Kuperman, Diane: Amnésia histórica: Uma estratégia política de dominação (237-246); Weyrauch, Cléia Schiavo: Nazismo, modernidade e exclusão (247-255); Nazário, Luiz: O "judeu" no cinema nazista (257-275); Sidel, Rochelle Genia: A comemoração do Holocausto: Do esquecimento a Hollywood [On Holocaust commemoration in the U.S.] (277-284). *MZ*

- 0026 Ley, Michael; Schoeps, Julius Hans, eds.: *Der Nationalsozialismus als politische Religion*. Bodenheim b. Mainz: Philo Verlagsgesellschaft, 1997. 280 pp.

Based on papers delivered at a conference in Vienna, May 1995. Partial contents: Ley, Michael: Apokalyptische Bewegungen in der Moderne [Traces the continuity of eschatological ideology from Luther through the German Romantics and the "voelkisch" movement to the Nazis, in all of which the Jews were the Antichrist, the Devil, the arch-enemy.] (12-29); Vondung, Klaus: Die Apokalypse des Nationalsozialismus (33-52); Riedl, Joachim: Der lange Schatten des Kreuzes: Von Golgotha zur Svastika [Appeared in "Das Juedische Echo" 44 (1995).] (53-73); Wagner, Gottfried: Vom Erloesungswahn Wagners im Lohengrin und Parsifal (91-106); Wagner, Nike: Gralsplatz Wien [Discusses salvation ideologies in turn-of-the-century Vienna, in which antisemitism played a central part; Jews such as Weininger and Kraus, and, in reaction, Herzl, were involved in their development.] (209-228); Schoeps, Julius Hans: Erloesungswahn und Vernichtungswille: Die sogenannte "Endloesung der Judenfrage" als Vision und Programm des Nationalsozialismus (262-271). *RW*

- 0027 Limor, Ora: A Rejected People. *The Illustrated History of the Jewish People*, ed. Nicholas de Lange. Toronto: Key Porter Books, 1997. Pp. 87-139.

A historical essay on Jewish-Christian relations from the beginning of Christianity, and on Jewish life under Christian rule in the medieval and early modern periods. Judaism and Christianity were sister religions, but were forced to part ways at an early stage. The riots during the First Crusade triggered the deterioration of Jewish-Christian relations. In the 12th-13th centuries, Christian Europe began to marginalize and persecute the Jews. Dwells on blood libels, disputations, expulsions, and other anti-Jewish prejudices in medieval Europe. The Reformation did not improve the situation of the Jews. *DR*

- 0028 MacDonald, Kevin: *Separation and Its Discontents: Toward an Evolutionary Theory of Anti-Semitism*. Westport, CT: Praeger, 1998. x, 326 pp.

Based on the premises of social identity theory, presents a history of antisemitism throughout the ages and in various civilizations as a bilateral conflict where both Jews and non-Jews developed and maintained prejudices against one another and a double standard of behavior vis-à-vis the respective in-group and out-group. Rejects the widespread opinion that antisemitism is a Western phenomenon contingent on some particular aspects of Christianity. Antisemitism has existed in all the times and places where Jews have lived, with common themes throughout. Contends that the main idea of Judaism is cultural and genetic separatism, and that this tendency provokes antisemitic reactions; the latter may be reinforced by Jewish-Gentile competition for social resources. Examines the emergence of antisemitic reactions in the Roman Empire, in medieval Europe (mainly

Spain), and in Germany from the late 18th century to the Nazi period. Analyzes typical Jewish reactions to antisemitism. Supports his viewpoint with citations from contemporary Jewish authors. *DR*

0029

מנדאל, אברהם: מסים ונפלאות: זוטות היסטוריות מתחום המסים ברחבי תבל. ירושלים: המוזיאון למסים, 1998. 80 עמ'.

[Mande'el, Avraham: *Taxes and Wonders: Historical Tidbits on Taxation throughout the World*. Jerusalem: Museum of Taxes, 1998. 80 pp.]

Contains 70 short items excerpted from various sources, written by different authors, referring, in particular, to special taxes placed upon Jews from the Middle Ages through the 19th century, in Europe and in Islamic countries. *SSC*

0030

ממי, אלבר: הגזענות. תרגום: נורית פלד-אלחנן. ירושלים: כרמל, 1998. 172 עמ'.

[Memmi, Albert: *Racism*. Trans.: Nurit Peled-Elhanan. Jerusalem: Carmel, 1998. 172 pp.] Originally published as "Le racisme" (Paris: Gallimard, 1982). See the abstract for the Italian edition: "Il razzismo" (Genova: Costa & Nolan, 1989).

0031 Nagy, Antal Mihály: *Örök szövetség: Válogatott tanulmányok a zsidóság és a keresztyénségkapcsolatának témaköréből* [Eternal Covenant: Selected Essays on the Subject of Jewish-Christian Relations]. Budapest: Magyarországi Református Egyház Kálvin János Kiadó, 1995. 214 pp.

An explanation of God's eternal covenant which binds Christians and Jews. Describes various antisemitic trends throughout history and the use of anti-Jewish passages in the New Testament to justify them. Condemns the antisemitic attitude of the Churches, and of the Hungarian Reformed Church in particular. Nagy, a Protestant theologian, calls for peaceful coexistence of Christians and Jews. *MA*

0032 Novinsky, Anita Waingort; Kuperman, Diane, eds.: *Ibéria Judaica: Roteiros da memória* [Iberian Jewry: Paths of Memory]. São Paulo: EDUSP (Editora da Universidade de São Paulo), 1996. 719 pp.

Papers presented at the Congresso Internacional América 92, São Paulo, August 1992. Partial contents: Novinsky, Anita Waingort: Inquisição, anti-semitismo e fascismo [Contentends that Joseph Marie de Maistre (1753-1821), a historian who supported the Inquisition, was a forerunner of fascist trends.] (27-32); Kriegel, Maurice: "'Questão' dos

Cristãos-Novos e expulsão dos judeus: A dupla modernidade dos processos de exclusão na Espanha do século XV [In Spanish: "Índice" 6 (1993); in French: "Xudeus e conversos na historia" (1994).] (33-58); Moreno, Humberto Baquero: Tensões e conflitos na sociedade portuguesa em vésperas de 1492 (117-139); Amiel, Charles: Os cárceres de vigia da Inquisição portuguesa (141-150); Murakawa, Clotilde de A. Azevedo: Inquisição portuguesa — vocabulário do direito penal (151-162); Contreras y Contreras, Jaime: Conversos en España — una población urbana (163-178); Coronas Tejada, Luis: Judíos y conversos en el reino de Jaén (179-195); Anaya Hernández, Luis Alberto: Los judeoconversos canarios en el primer cuarto del siglo XVI (197-210); Monteiro, Yara Nogueira: Política de Castela contra os Cristãos-Novos portugueses na América (211-232); Farinha, Maria do Carmo Jasmins Dias: O atentado ao primeiro visitador do Santo Ofício no Brasil 1592 [On Heitor Furtado de Mendonça.] (233-253); Blikstein, Izidoro: Anti-semitismo, fascismo e Holocausto: Análise semiológica do campo de concentração de Dachau (465-473); Kuperman, Diane: Anti-semitismo: O patamar ideológico [Focuses on revisionism, banalization, and denial of the Holocaust.] (475-486); Carneiro, Maria Luiza Tucci: A trajetória de um mito no Brasil: Os Protocolos dos Sábios de Sião (487-514); Cytrynowicz, Roney: A América e o anti-semitismo na visão integralista de Gustavo Barroso e de Plínio Salgado (515-525); Maio, Marcos Chor: Marcas de uma trajetória: A militância anti-semita de Gustavo Barroso (527-539); Ataíde, Graça: Imprensa anti-semita no Rio de Janeiro e Recife, séc. XX (541-558); Ferrari, Leon: Jesús y el antisemitismo cristiano [On antisemitism in the New Testament and in early Christian writings.] (559-578). *AA*

- 0033 Ostow, Mortimer: *Myth and Madness: The Psychodynamics of Antisemitism*. New Brunswick, NJ: Transaction, 1996. 191 pp.

Summarizes the findings of a study undertaken by the Psychoanalytic Research and Development Fund, based on discussions amongst a group of psychoanalysts held during the past nine years. The study includes reports on 46 patients who displayed varying degrees of antisemitism, some of whom were studied in depth. The group found that the determinants of antisemitism lay in the dynamics of the community rather than in the individual; antisemitic myths were used in transference projections, for defense, and for instinctual gratification; those who were most actively antisemitic had difficulty controlling their anger in general; and antisemitic feelings were often a result of indoctrination by parents, though political issues also played a significant role. Discusses antisemitic myths and stereotypes, especially in Christianity, throughout the ages, as well as group antisemitism, manifested in pogroms and in the Holocaust. States that members of antisemitic groups "merge their identities into the mass" in order to allay social or other anxieties; the threat of a Jewish

takeover is used to unify the group, as it was under the Nazis. Discusses, also, Nazi ideology and indoctrination. *RE*

0034 *Parcours Judaiques* 4 (1998).

This issue presents the "Actes du colloque international 'Relations entre les Juifs et les autres communautés dans les pays anglophones'," Paris, December 1996. Partial contents: Cigman, Gloria: The Absent Jew as Revenant in Late Medieval England? [On fear and hatred of the Jew, especially as expressed in literature and in religious dramas.] (13-21); Felsenstein, Frank: Cecil Roth, Anglo-Jewish Historiography and Anti-Semitism: "The Monk, and the Jew" and Its Analogues [On Roth's benign view of Anglo-Jewish history vs. antisemitic works found in his collection now at the Brotherton Library of the University of Leeds; for instance, a paper slip of anonymous verses from the late 18th century entitled "The Monk, and the Jew: A Tale."] (51-64); Lelaidier, Veronica: Jewish Children's Experience of Evacuation during the Second World War [On Jewish children from London's East End who were evacuated to the countryside, including experiences of antisemitism.] (65-74); Short, Geoffrey: Combating Anti-Semitism through Religious Education: A View from the United Kingdom [Based on a study of 234 children aged 10-14 in England, finds that it is not lack of knowledge about Judaism but inaccurate knowledge (i.e. misconceptions) which give rise to antisemitism.] (75-85); Schweitzer, Frederick Max: The Uniqueness of Anglo-Jewry [Discusses the general lack of antisemitism in Anglo-Jewish history of the 17th-20th centuries.] (87-109); Moisan, Jean-François: Fighting Anti-Semitism in Canada's Unique Context: The Example of the League for Human Rights [Surveys the history of antisemitism in Canada, and the work of B'nai B'rith's League for Human Rights in combating it for over 30 years.] (113-132); Alexandre-Garner, Corinne: Je est/hait l'Autre: La femme juive comme double et autre dans "The Avignon Quintet" de Lawrence Durrell (179-193); Katz-Roy, Ginette: The Relationships between Jews and Gentiles in D.H. Lawrence's Fiction (195-204). *SSC*

0035 Pavlát, Leo: Antisemitismus — nejsetrvalejší [sic!] zášť v dějinách lidstva [Antisemitism — Continuous Hatred in Human History]. *Židé — dějiny a kultura* [Jews — History and Culture]. Praha: Židovské Muzeum v Praze, 1997. Pp. 83-104.

Presents an overview of the religious, social, economic, and political history of antisemitism, in its various forms and manifestations in Europe, from antiquity up to the present day. *SN*

0036 Schoon, Simon: Unaufgebbar verbunden? Ueber das Verhaeltnis zwischen der Kirche und dem Volk Israel. *Kirche und Israel* 13, 2 (1998) 128-137.

Protestant synods in the Netherlands have recently called on the Churches to fill with content the "unabandonable" bond between the Church and Israel. These declarations are not likely to arouse enthusiasm among Jews, who remember centuries of hatred rather than friendly bonds. Discusses the substitution dogma, and the problem Christian theology has with the coexistence of God's unabrogated covenant with Israel and his covenant with the Church, which implies two alternate ways to salvation. *RW*

- 0037 Schottruff, Luise; Wacker, Marie-Theres, eds.: *Von der Wurzel getragen: Christlich-feministische Exegese in Auseinandersetzung mit Antijudaismus*. Leiden: E.J. Brill, 1996. viii, 283 pp.

A collection of essays that attempt to re-interpret passages from the Bible and the New Testament, as well as Jewish ritual law, to show that traditional Christian theologians erred in contrasting alleged Jewish repression of women with the supposedly more liberal approach of Christianity. Partial contents: Valtink, Eveline: *Feministisch-christliche Identitaet und Antijudaismus* (1-26); Strotmann, Angelika: *Weisheitschristologie ohne Antijudaismus? Gedanken zu einem bisher vernachlaessigten Aspekt in der Diskussion um die Weisheitschristologie im Neuen Testament* (153-175); Schottruff, Luise: *"Gesetzesfreies Heidenchristentum" — und die Frauen? Feministische Analysen und Alternativen* (227-245); Wacker, Marie-Theres: *Den/dem Anderen Raum geben: Feministisch-christliche Identitaet ohne Antijudaismus* (247-269). *RW*

- 0038 Seager, Frederic: *The Jewish Challenge, or the Vicissitudes of Judaism in the West*. Montreal: Picard, 1996. xvii, 277 pp.

A survey of Jewish history in the West. Discusses, inter alia, Christian anti-Judaism; antisemitism in the late 19th century, including the Dreyfus Affair; Russian antisemitism in the early 20th century, and the "Protocols of the Elders of Zion"; Hitler's rise to power and Nazi ideology; worldwide immigration restrictions against Jews; President Roosevelt's inaction, and antisemitism in the U.S. Mentions two results of the Nazi genocide — there has been a decline of antisemitism in the West, and the Jews have recognized the role played by Christian teaching in the Holocaust. Although there has been some reform in Christian teaching, antisemitism cannot be eradicated from Christianity. Suggests that diaspora Jews educate the masses toward a better understanding of Judaism, and that Jewish missionary activity would help combat antisemitism. *RE*

- 0039 Shain, Milton: *Antisemitism*. London: Bowerdean, 1998. 124 pp.

A popular history of Jew-hatred throughout the ages and in various countries. Dwells briefly on the definition of antisemitism and theories

explaining it — psychoanalytical and psychological, socioeconomic and political, cultural and historical. Although the language and intensity of the hostility toward Jews changed from time to time, the image of the Jew as a symbol of evil was deeply rooted in Western civilization. Distinguishes between anti-Judaism and antisemitism: the former emerged in the 3rd century BCE and was supplanted by the latter in the 16th-18th centuries. Antisemitism found new, secular arguments for the old Jew-hatred; it construed the Jew mainly in racial and biological terms. Antisemitism did not disappear after the Holocaust — in the 1960s-90s it reappeared under the guise of anti-Zionism and in other forms. *DR*

- 0040 Stegemann, Wolfgang: *Der Prozess Jesu. Internationales Theodor Herzl Symposium (2nd, Vienna, 1997): Der Bericht*. Wien: Ideenagentur Austria, 1997. Pp. 37-49.

States that the view of the Jews' collective guilt for the crucifixion of Jesus was the basis of Christian anti-Judaism. In a 1992 poll conducted in Germany, 39% of the general public, 60% of church-going Catholics, and 48% of Protestants affirmed the guilt of the Jews, apparently under the influence of Church teachings. Points out that except for Tacitus, who mentions crucifixion by the Roman governor (and not by the Jews), the only historical sources are the Gospels. These do not fit what we know about the rules of the Sanhedrin and the role of the Jews under Roman governorship. Jesus was apparently crucified for political, not religious reasons. Contends that denying Jewish complicity in the crucifixion does not detract from faith in Jesus' sacrificial death for the redemption of mankind. Pp. 50-54 contain comments from the audience. *RW*

- 0041 *Vérvádak üzenete* [The Message of Blood Libels]. Budapest: Minoritás Alapítvány, 1996. 109 pp.

Contents: Csepeli, György: Vérvád és politika [The Blood Libel and Politics] (7-11); Kende, Tamás: A vérvád az újkori Kelet-Európában: Egy előítélet működése [The Blood Libel in Modern Eastern Europe: How the Prejudice Works] (13-30); Pelle, János: Egy évezredes hisztéria utóélete: Vérvádhisztériától a vérvádperig [The Afterlife of a Thousand-Year-Old Hysteria: From the History of Blood Libels to the Trials. Focuses on the 19th-20th centuries.] (31-42); Pelle, János: Tiszaeszlár visszhangja: Vérvádhisztériák a magyar sajtóban (1882-től 1918-ig) [The Echo of Tiszaeszlár: Blood Libel Hysteria in the Hungarian Press (1882-1918)] (43-62); Ständeisky, Éva: A háború utáni vérvádak történelmi háttere [The Historical Background of the Blood Libel after the World War. Discusses the state of Hungarian society after World War II as background to the blood libels, especially that in Kunmadaras.] (63-70); Erős, Ferenc: "Gyermekijjesztő dajkamese a vér, a vád...": Adalékok a vérvád pszichológiájához ["Old Wives' Tales on Blood, on Libel...": Additional

Information on the Psychology of Blood Libels. Examines an antisemitic poem by József Erdélyi on the Tiszaeszlár blood libel.] (71-78); Görög, Veronika: Sztereotípiák és közhelyek dialektikája a folklórban: A zsidó alakja két tündérmese magyar változatában [The Dialectics of Stereotypes and Trivialities in Folklore: The Image of the Jew in the Hungarian Variation of Two Fairy Tales. From the Aarne-Thompson list of fairy tales, apparently based on stories by the brothers Grimm. Pp. 92-99 contain the texts of the stories.] (79-99); Szécsi, József: A zsidóság ábrázolásának szempontjai a keresztény hitoktatásban [Some Points on the Description of Judaism in the Christian Catechism. Relates to the New Catechism.] (101-109). *MA*

- 0042 Vetter, Dieter: *Das Judentum und seine Bibel: Gesammelte Aufsätze*. Wuerzburg: Echter; Altenberge: Oros, 1996. 530 pp.

A collection of articles published previously. The following deal with antisemitism: Wurzeln judenfeindlicher Auslegung der Hebraeischen Bibel: Kritische Anmerkungen aus Anlass des 9./10. November 1988 [Appeared in "KNA — Oekumenische Information" 46 (9 Nov 1988); 47 (16 Nov 1988).] (238-248); Relativierung des fruehchristlichen Antijudaismus als Historie? Plaedoyer fuer eine Umkehr von den boesen Wegen der Geschichte und Kirchengeschichte [Ibid. 37 (6 Sept 1989).] (249-255); Hebraeische Bibel — antisemitischer Missbrauch [Appeared in "Antisemitismus: Von religioeser Judenfeindschaft zur Rassenideologie" (1989).] (454-472). *SSC*

- 0043 Vetter, Dieter: *Die Wurzel des Oelbaums: Das Judentum*. Freiburg i. Br.: Herder, 1996. 208 pp.

Ch. 3 (pp. 38-55), "Von der Judenfeindschaft zur Judenvernichtung," traces the development from anti-Judaism to the annihilation of the Jews. Claims that antisemitism is not a result of the behavior of Jews, but stems rather from the attitudes of non-Jews. Deals with anti-Judaism in early Christian theology, and describes persecutions and pogroms in the medieval period. Examines the nature of modern antisemitism, and surveys the events leading to the rise of the Nazi regime and the murder of two-thirds of European Jewry. *ID*

- 0044 Zenger, Erich: *Die Flucht in den Hass: Vom Antijudaismus zum Antisemitismus. Juden in Deutschland, Juden in der Fremde: Ueber die politische und kulturelle Bedeutung juedischer Diaspora*, ed. Sybille Fritsch-Oppermann. Loccum: Evangelische Akademie Loccum, 1998. Pp. 41-45.

Based on a lecture held at a symposium in Loccum, December 1995, in response to a lecture by Julius H. Schoeps presented at the symposium but

not published in this collection. Discusses the fateful effects of Christian anti-Jewish theology and agrees with Schoeps that elements of this theology entered into Nazi antisemitism. The Churches, both worldwide and in Germany, have been slow to realize and confess their role in the genesis of the Holocaust. Demands a rethinking of Christian teaching, a confession of guilt, and an alliance with Jews on problems of universal human concern. *RW*

GENERAL: BY COUNTRY

Austria

- 0045 Feurstein, Michaela; Hensch, Hannah: *Juden in Wien: Geschichte und Religion: Materialien fuer den Unterricht*. Wien: Juedisches Museum, 1998.

A set of three booklets prepared by the Museum's pedagogical working group, with material and instructions for teaching in schools about Jews and Judaism — in general and in Vienna in particular. Book 1, "Volksschule" (29 pp.), contains a section "Fremdsein" (22-24) dealing with what it means to be different, and stating that the Jews were persecuted because they adhered to a different religion. Book 2, "Unter- und Mittelstufe" (72 pp.), gives more details about Jewish life and history. Several sections deal with antisemitism: "Mittelalter" (42-47), "Getto" (48-50), "Oberhoffaktoren" (51-52), "Vorurteil — Fremdsein" (61-64), "Antisemitismus" (65-71). Book 3, "Oberstufe" (41 pp.), deals with antisemitism in the sections "Vorurteil — Fremdsein" (20-23) and "Antisemitismus" (24-32). *SSC*

France

- 0046 Benbassa, Esther: *Histoire des Juifs de France*. Paris: Seuil, 1997. 377 pp.

Chronicles the major events in the history of French Jewry, from Gallo-Roman times to the present. Discusses antisemitism with regard to the Jews' status under Church jurisdiction in the early medieval period (pp. 21-29) and the late medieval period (pp. 36-51), culminating in the expulsion of 1306. Examines the origins of modern antisemitism, the Dreyfus Affair in the context of the schism it provoked in French society (pp. 210-221), the renewal of antisemitism between the two World Wars (pp. 233-236), and the Nazi occupation (pp. 251-268). *TS*

- 0047 Berg, Roger: *Histoire des Juifs à Paris, de Chilpéric à Jacques Chirac*. Paris: Cerf, 1997. 392 pp.

A history of the Jews in Paris from the 6th century to the present. Includes information on expulsions and other anti-Jewish acts in the Middle Ages. Discusses the status of the Jews during the French Revolution, the legal situation of the Jews after the Revolution, and antisemitism in the second half of the 19th century. Pp. 217-234 deal with the Dreyfus Affair. Surveys briefly the situation of the Jews in Paris in the interwar period. Pp. 261-289 describe the position of Parisian Jews under Nazi occupation. In the postwar period, mentions the beginnings of Christian-Jewish dialogue, antisemitic manifestations, and actions taken in order to commemorate the victims of the Holocaust. *HV*

- 0048 Braun, Serge: *Le dernier testament: Chronique de la communauté juive de Lauterbourg*. Strasbourg: Editions Coprur, 1997. 128 pp.

Chronicles the history of the Jewish community in the Alsatian village of Lauterbourg from its founding during the Roman period until its decline after World War II. Antisemitism was most pronounced during the medieval period (pp. 15-24), the period preceding the French Revolution (pp. 30-40), and its aftermath (pp. 50-53). The gradual decline of Lauterbourg's Jewish community (numbering 58 Jews in 1900), which commenced after World War I due to assimilation, was exacerbated by the emigration and deportation of the community following the Nazi occupation of Alsace. *TS*

- 0049 Israël, Gérard: *Provinces: Juifs, chrétiens et hérétiques: Dix-huit siècles de saga occitane*. Paris: J.C. Lattès, 1996. 333 pp.

Surveys the history of the Jews in the south of France from the Roman period through the emancipation in 1791. Deals with the medieval period and the effect of the Visigoth king's conversion to Christianity on the status of the Jews. Discusses the events leading to the expulsion of the Jews from Languedoc in 1306, the consequences of the "Black Death," and life under the anti-popes of Avignon. Traces events from the 16th century, when the alternatives were expulsion, life in ghettos, or conversion to Christianity, until the Jews were finally granted citizenship in 1791. *TS*

Germany

- 0050 Bahr, Thomas, ed.: *Beitraege zur Geschichte juedischen Lebens in Thueringen*. Jena: Verein fuer Thueringische Geschichte, 1996. 171 pp.

Partial contents: Onnasch, Martin: Die Ausweisung der Juden aus Naumburg vor 500 Jahren (21-29); Ignasiak, Detlef: Juden in Jena — eine Uebersicht vom Mittelalter bis 1945 (133-139); Franz, Peter: Beobachtungen zum Antisemitismus im 20. Jahrhundert bezogen auf die Region Apolda (141-162); Bergmann, Gerd: Schicksal der Eisenacher Juden (163-168). *ID*

- 0051 Battenberg, J. Friedrich: Antisemitismus als "kultureller Code" in der deutschen Geschichte: Anmerkungen zu Elementen einer antijuedischen Denkweise. *Der Aufklaerung zum Trotz: Antisemitismus und politische Kultur in Deutschland*, eds. Doron Kiesel, Leonore Siegele-Wenschkewitz. Frankfurt: Haag + Herchen, 1998. Pp. 15-51.

Argues against deterministic theses of an "eternal" antisemitism expressed in recent historiography. Rather, in the late 19th century elements of other social, religious, and political systems were separated out and merged into a new "cultural code." In their original contexts, these elements were not necessarily anti-Jewish. For instance, separation between Jews and Christians, allocation to Jews of a low place in the hierarchy, and the recognition of their need for protection fitted naturally into the medieval social system. Eventually, however, their function became reversed: they became signs of the Jews' inferiority and alienness, gave rise to stereotypes and demonization, and allowed rulers to exploit them. During Emancipation, the centuries-long segregation of the Jews served as argument against the possibility of their integration. Jewish solidarity, necessitated by the Jews' exclusion from non-Jewish society, gave rise to conspiracy theories. Stereotypes were now understood as immutable racial characteristics. This mixture became dangerous when it was combined with nationalism. *RW*

- 0052 Fischer, Klaus P.: *The History of an Obsession: German Judeophobia and the Holocaust*. New York: Continuum, 1998. ix, 532 pp.

A socio-psychological history of German antisemitism from the early modern period on, and of the Nazi Holocaust. The connection between antisemitism and the Holocaust is complex. Contends that Judeophobia underwent an evolution in Germany. Only that form of irrational hatred for the abstract Jew, based on racism, which emerged in the Second Empire was conducive to the Nazi Holocaust. The defeat of Germany in World War I and the subsequent economic collapse caused a "disaster syndrome," including, inter alia, a search for the "fleshly malefactor."

Jewry was seen to be the ultimate evildoer, and Hitler emerged as the "people's advocate" called to vanquish Jewry. Contends that only the top Nazi leadership, the "cabinet murderers," were motivated by eliminationist antisemitism. The factors that made "ordinary Germans" participate in the mass murder were diverse: the obedience to authority inherent in German culture, the breakdown of civilized restraints, and the growing wartime brutalization. *DR*

0053

גידל, נחום טים: היהודים בגרמניה, מתקופת הרומאים עד לרפובליקת ויימאר. ירושלים: גפן, 1997. 447 עמ'.

[Gidal, Nachum Tim: *The Jews in Germany, from Roman Times to the Weimar Republic*. Jerusalem: Gefen, 1997. 447 pp.] Originally published as "Die Juden in Deutschland, von der Roemerzeit bis zur Weimarer Republik" (Guetersloh: Bertelsmann Lexikon, 1988).

0054 Gidal, Nachum Tim: *Jews in Germany from Roman Times to the Weimar Republic*. Koeln: Koeneemann, 1998. 440 pp. Originally published as "Die Juden in Deutschland, von der Roemerzeit bis zur Weimarer Republik" (Guetersloh: Bertelsmann Lexikon, 1988).

0055 Gidal, Nachum Tim: *Les Juifs en Allemagne de l'époque romaine à la république de Weimar*. Koeln: Koeneemann, 1998. 440 pp. Originally published as "Die Juden in Deutschland, von der Roemerzeit bis zur Weimarer Republik" (Guetersloh: Bertelsmann Lexikon, 1988).

0056 Herde, Peter: *Abhandlungen zur fraenkischen und bayerischen Kirchengeschichte und zu den christlich-juedischen Beziehungen*. Wuerzburg: Schoeningh, 1996. xii, 467 pp. (Quellen und Forschungen zur Geschichte des Bistums und Hochstifts Wuerzburg, 46). Unseen.

0057 Herzig, Arno: *Juedische Geschichte in Deutschland, von den Anfaengen bis zur Gegenwart*. Muenchen: C.H. Beck, 1997. 323 pp.

Surveys Jewish history in Germany from the ancient period to the present. The 11th-14th centuries were characterized by persecutions in a religious context: pogroms in the Rhineland during the First Crusade in 1096, blood libels, and accusations of well-poisoning and Host desecration. Mentions the role of mendicant religious orders in anti-Jewish agitation. Deals with expulsion of Jews from towns in the 15th-16th centuries, due to diffusion of atrocity stories which were believed by the masses. Surveys the period of consolidation in the 17th-18th centuries, the epoch of Enlightenment, and the emancipation. Examines the new impetus of antisemitism during the Weimar Republic, the rise of the Nazi regime, gradual discrimination, and annihilation of German Jewry. *ID*

- 0058 *Juedische Landgemeinden in Franken: Beitrage zu Kultur und Geschichte. Vol. 2.* Tuechersfeld: Fraenkische Schweiz Museum, 1998. 128 pp.

A collection of essays on Jewish life in Franconia, some dealing with antisemitism. Partial contents: Erb, Rainer: Ritualmordbeschuldigungen in Franken [From the Middle Ages to the 20th century.] (51-63); Id.: Gesetzgebung und Mobilitaet: Hindernisse bei der praktischen Umsetzung des rechtlich Verbuegerten im Vormaez (93-102); Land, Kurt: Aus dem Tagebuch meines Onkels (geb. 1890): Bericht ueber die Verhaftung am 10. November 1938 (121-123); Engelbrecht, Peter: Das Konzentrations-Aussenlager Pottenstein: Zum Verhaeltnis zwischen Insassen und Bevoelkerung im Spiegel von Zeitzeugenberichten [On a sub-camp of Flossenbuerg.] (125-128). *ID*

- 0059 Keilson, Hans: Die Faszination des Hasses: Ein Verhaeltnis von Juden und Christen in Deutschland: Ein Versuch. *Vergegenwaertigungen des zerstoeerten juedischen Erbes: Franz-Rosenzweig-Gastvorlesungen, Kassel 1987-1998*, ed. Wolfdietrich Schmied-Kowarzik. Kassel: Kassel University Press, 1997. Pp. 271-284. Appeared also in "Juedische Selbstwahrnehmung" (1997). A revised version appeared in "Aus der Geschichte lernen? Chancen der Aufklaerung nach Auschwitz" (1997).

Examines various aspects of the phenomenon of scapegoating in Germany — psychological, religious, economic, and political. The Jews played the role of scapegoat in Christian society throughout history. Enumerates four conditions for the development of a scapegoat: it has to be easily distinguishable, it has to be accessible, it must not be able to hit back, and it must have already served as a scapegoat at an earlier time — enabling a slight incident to immediately arouse a strong aggressive response. States that the Jew meets all these expectations. Claims that in Christian anti-Jewish polemics, the negative feelings are not directed against a real group of Jews but against an abstract image of the Jew. Within the Christian Church, the believer can express his "forbidden" aggression against the scapegoat on a different, tolerated level. *ID*

- 0060 Kohn-Ley, Charlotte; Ley, Michael, eds.: *Auschwitz: Versuche einer Annaeherung*. Wien: Verlag fuer Gesellschaftskritik, 1996. 143 pp.

A collection of four essays, using various approaches to comprehend the Holocaust. Contents: Kohn-Ley, Charlotte: Kaddisch [Relates her reactions, as an artist, following a visit to Auschwitz. 26 sketches drawn there are reprinted in this collection.] (13-16); Luethi, Kurt: Theologische Existenz "Nach Auschwitz" (19-52); Ley, Michael: Auschwitz: Ein historischer Essay [A historical survey of anti-Judaic elements in Christian theology (Joachim di Fiore and Luther) and antisemitism in German thought (Hegel, Wagner, Lanz, and Hitler).] (55-133); Holl, Adolf: Zwischen Teufel und

Thanatos: Religion und die Gestalten des Boesen [From the Middle Ages to the 20th century, dealing also with demonization of the Jews and eugenics.] (137-142). *ID*

- 0061 Meyer, Michael A.; Brenner, Michael, eds.: *Deutsch-juedische Geschichte in der Neuzeit. Vol. 1-4.* Muenchen: C.H. Beck, 1996-1997. 390; 402; 428; 429 pp.

Following a prologue which sketches the history of the Jews in Germany and in the Austrian Empire in the Middle Ages, this work (composed of chapters by various authors) describes Jewish life from 1600 to the Holocaust: the effect of historical events; sociological and demographic characteristics; cultural, economic, and political activities; organizations; and the Jews' relations with the surrounding society, including anti-Judaism. Vol. 3, ch. 7 (pp. 193-277), "Die Wiederkehr des alten Hasses," by Peter Pulzer, describes the rise of racial antisemitism in the Wilhelmine period. Ch. 8 (pp. 249-301), "Die Reaktion auf den Antisemitismus," by Pulzer, describes Jewish reactions, including those of the Centralverein and the Zionists. Ch. 12 (pp. 356-380), "Der Erste Weltkrieg," by Pulzer, describes the collapse of the fraternalism proclaimed at the start of the war. Vol. 4 shows the tensions that existed in the Weimar period concurrently with Jewish integration in German culture. Chronicles Nazi anti-Jewish measures, and describes how Jews coped with their increasingly restricted life with the aid of Jewish communal and cultural organizations, until their emigration or, finally, deportation. Each volume has a specific title and authors. Contents: Breuer, Mordechai; Graetz, Michael: Vol. 1: Tradition und Aufklaerung, 1600-1780. 1996. — Brenner, Michael; Jersch-Wenzel, Stefi; Meyer, Michael A.: Vol. 2: Emanzipation und Akkulturation, 1780-1871. 1996. — Lowenstein, Steven M.; Mendes-Flohr, Paul Robert; Pulzer, Peter George Julius; Richarz, Monika: Vol. 3: Umstrittene Integration, 1871-1918. 1997. — Barkai, Avraham; Mendes-Flohr, Paul Robert: Vol. 4: Aufbruch und Zerstoe rung, 1918-1945. 1997. *RW*

- 0062 Meyer, Michael A.; Brenner, Michael, eds.: *German-Jewish History in Modern Times. Vol. 1-4.* Trans.: William Templer. New York: Columbia University Press, 1996-1998. xiii, 435; vii, 421; viii, 466; ix, 479 pp. Originally published as "Deutsch-juedische Geschichte in der Neuzeit" (Muenchen: Beck, 1996-1997).

Contents: Breuer, Mordechai; Graetz, Michael: Vol. 1: Tradition and Enlightenment, 1600-1780. 1996. — Brenner, Michael; Jersch-Wenzel, Stefi; Meyer, Michael A.: Vol. 2: Emancipation and Acculturation, 1780-1871. 1997. — Lowenstein, Steven M.; Mendes-Flohr, Paul Robert; Pulzer, Peter George Julius; Richarz, Monika: Vol. 3: Integration in

Dispute, 1871-1918. 1997. — Barkai, Avraham; Mendes-Flohr, Paul Robert: Vol. 4: Renewal and Destruction, 1918-1945. 1998. *RW*

- 0063 Rossmeißl, Ralf: *Juedische Heimat Roth: Begleitbuch zur gleichnamigen Ausstellung in der Kulturfabrik Roth vom 3. bis 27. Oktober 1996*. Roth: Stadt Roth, 1996. 99 pp.

The catalogue of an exhibition on the Jews of Roth (near Nuremberg). Deals with the history of the Jewish community from the first settlement in the 15th century until the Holocaust. Reports on antisemitic incidents, such as condemnation of usury and a denunciation of the Jews by a priest in 1620. In 1929 seven Jewish families lived in Roth. With the rise of the Nazi regime in 1933, the persecutions began, inflammatory articles against the Jews were published in the local paper, and by 1935 there were no Jews left in the town. Pp. 83-90 contain biographical details of 15 Holocaust victims. Five Jews managed to emigrate; the fate of three is unknown. *ID*

- 0064 Schleindl, Angelika: *Spuren der Vergangenheit: Juedisches Leben im Landkreis Cochem-Zell*. Briedel: Rhein-Mosel-Verlag, 1996. 320 pp.

Surveys the history of the Jews in the region of Cochem-Zell, Germany, from the beginning of the settlement of Jews there in the 12th century until their annihilation in the Holocaust. The 12th-14th centuries were characterized by persecutions and pogroms on the background of the Crusades, ritual murder accusations, and plague epidemics for which Jews were blamed. In 1933, 413 Jews lived in the area of Cochem-Zell; by 1938, 204 had left, some for larger German towns or neighboring countries, which were eventually occupied by the Nazis. Describes the "Kristallnacht" pogrom, the gradual increases in discrimination, and the crowding of Jews in special Jewish houses. 207 Jews were deported to concentration camps during 1942; only nine survived. *ID*

- 0065 Spormann, Doris: *Das Mahnmal am Rhein: 1. Christlich-juedischer Gottesdienst anlaesslich der Renovierung der Ruine der Wernerkapelle in Bacharach am 8. Juni 1997; 2. Christlicher Antijudaismus am Beispiel des Wernerkultes. Sachor 8, 1 (1998) 5-21.*

Pt. 1 (pp. 5-6) describes the dedication of a tablet in the Werner chapel in Bacharach to the memory of the Jewish victims of the Bacharach blood libel (1287). Pt. 2 (pp. 7-21) discusses Christian anti-Jewish doctrines and their influence, through sermons and art, on the populace in the Middle Ages. Traces the rise of the blood libel and its persistence well into the 20th century, in spite of its refutation by both the Church and secular governments. In 1287 the Jews of the Rhineland were accused of the ritual murder of a young boy, Werner, in Oberwesel; his body was found near

Bacharach. Many Jews were killed in the ensuing pogroms. In Andernach the archbishop protected them. Werner was adored as a saint; his legend was portrayed in church art, and many chapels were built in his honor. In the 1930s, the "Stuermer" revived the blood libel, including the Werner legend. The cult was abolished only after Vatican II. Pp. 28-30, "Zur Entstehungsgeschichte der Wernerkapelle und zum Thema Antisemitismus," by Peter Keber, leader of the group which initiated the memorial, summarize the Werner legend and the history of the blood libel.
RW

- 0066 Trepp, Leo: *Geschichte der deutschen Juden*. Stuttgart: W. Kohlhammer, 1996. 326 pp.

Relates the history of the Jews in Germany, their religious, cultural, intellectual, and economic life, and their contributions to Germany and the world. Includes descriptions of the Crusader pogroms; Christian anti-Jewish theology and Church policy; Lutheran anti-Judaism; expulsions from towns and cities in the 15th-16th centuries; the defense of the Jews by Josel von Rosheim and later Court Jews; the slow progress of emancipation; the antisemitism of the Romantics and the neo-Hegelians, with their idea of Jews as a foreign body in the Christian state; late 19th-century racial antisemitism; rabid antisemitism propagated by opponents of the Weimar Republic; Nazi persecutions and the Holocaust. Trepp describes his efforts, as rabbi in Oldenburg during the Nazi period, to find solutions to problems such as schooling for children expelled from public schools, and to intervene and provide moral support for persecuted Jews. Recounts his experience in Sachsenhausen after the "Kristallnacht" pogrom. *RW*

Great Britain

- 0067 Richmond, Colin: Why the University Should Not Be Named after de Montfort (or Why I Don't Drive a Volkswagen). *Patterns of Prejudice* 31, 2 (Apr 1997) 19-29.

Opposes the renaming of Leicester Polytechnic in Leicester, England, as De Montfort University, after Simon de Montfort. Montfort, who is known as a founder of the British parliament and a defender of popular liberties against royal oppression, was a bitter antisemite, responsible for the 1264 massacres and plundering of the Jews of London, Worcester, Canterbury, and elsewhere, and the destruction of the records of their loans. He was also responsible for the expulsion of the Jews from Leicester in 1231 or 1232. Suggests that Montfort acquired his antisemitism from his mother in Toulouse, France, where he was raised. Criticizes the omission of Montfort's persecution of Jews from a 1958 history of Leicestershire.

Holds that naming a university after Montfort has the effect of "normalizing" antisemitism — which should never be done. *REK*

Islamic World

0068

לצרוס-יפה, חוה, עורכת: סופרים מוסלמים על יהודים ויהדות: היהודים בקרב שכניהם המוסלמים. ירושלים: מרכז זלמן שזר לתולדות ישראל, 1996. 276 עמ'.

[Lazarus-Yafeh, Hava, ed.: *Muslim Authors on Jews and Judaism: The Jews among Their Muslim Neighbours*. Jerusalem: Zalman Shazar Center for Jewish History, 1996. 276 pp.]

תוכן חלקי: כהן, מרק ר.: האיסלאם והיהודים: מיתוס, מיתוס נגדי, היסטוריה (21-36); ג'רייס, אברהם: אבו אלעלא אלמערי והיהודים: עיון בכמה משיריו וביצירתו בפרוזה (75-82); שמש, חנה: 'אלרד עלא אבן אלנגרילה' מאת מחמד אבן חזם (83-118); פרלמן, משה: הפולמוס בין האיסלאם ליהדות בימי הביניים (119-160); מורין, ורה באש: רסאלה-י צואעק אליהוד (מסכת מכת הברק נגד היהודים) מאת מחמד באקר בן מחמד תקי אלמג'לסי (171-181); סימון, רחל: יחסי יהודים ומוסלמים בלוב במאות התשע-עשרה והעשרים (195-217); סומד, ששון: דמויות יהודים בספרות הערבית של ימינו (235-245).

Partial contents: [Cohen, Mark R.: *Islam and the Jews: Myth, Counter-Myth, History* [A revised version of his article which appeared in English in "Jerusalem Quarterly" 38 (1986) and in Hebrew in "Zmanim" 36 (1990).] (21-36); Gerjes, Ibrahim: *Abu-l-'Ala Al-Ma'arri and the Jews: An Analysis of Some of His Poems and Prose Works. On the 11th-century Syrian poet; focuses on his contention that the Jews falsified the Bible.*] (75-82); Shemesh, Hanna: *Ibn Hazm's "Al-radd 'ala Ibn al-Naghrla"* [Pp. 89-118 contain a Hebrew translation of this anti-Jewish polemical work.] (83-118); Perlmann, Moshe: *The Medieval Polemics between Islam and Judaism* [Appeared in English in "Religion in a Religious Age" (1974).] (119-160); Moreen, Vera Basch: *"Risala-yi Sawa'iq al-Yahud" ("The Treatise Lightning Bolts against the Jews") by Muhammad Baqir b. Muhammad Taqi al-Majlisi* [Appeared in English in "Die Welt des Islams" 32 (1992).] (171-181); Simon, Rachel: *Jewish-Muslim Relations in Libya in the Nineteenth and Twentieth Centuries (195-217)*; Somekh, Sasson: *The Image of Jews in Modern Arabic Literature (235-243).*] *RE*

Italy

- 0069 Moscati Benigni, Maria Luisa: *Marche: Itinerari ebraici: I luoghi, la storia, l'arte*. Venezia: Marsilio, 1996. 191 pp.

A guidebook to the Marche region in Italy, arranged alphabetically. For each town, relates briefly the history of the Jewish community. Mentions instances of persecution in the medieval and modern periods, as well as the fate of some communities in the Holocaust. The main entries are on Ancona (pp. 23-43), Pesaro (pp. 119-131), and Urbino (pp. 162-183), cities with a strong Converso population from Portugal. Describes the ghettos of these cities. *MZ*

Lithuania

0070

ליון, דב, עורך: פנקס הקהילות: אנציקלופדיה של היישובים היהודיים למן היווסדם ועד לאחר שואת מלחמת העולם השנייה: ליטא. ירושלים: יד ושם, 1996. יז, 748, [6] עמ'.

[Levin, Dov, ed.: *Pinkas Hakehillot: Encyclopaedia of Jewish Communities from Their Foundation till after the Holocaust: Lithuania*. Jerusalem: Yad Vashem, 1996. 17, 748, 6 pp.]

The introduction (pp. 1-110), by Levin, presents a survey of Lithuanian Jewish history from the late 13th through the 20th centuries. The rest of the volume lists the Jewish communities of Lithuania in alphabetical order, giving the history of each community from the time of the first Jewish settlement there until its destruction in the Holocaust. The introduction and many of the entries describe antisemitic acts, such as discrimination, persecution, ghettoization, and pogroms. Each entry contains demographic information, relates the fate of the Jewish population, and is followed by a selected bibliography. *RE*

Portugal

- 0071 Blankenstein, Heidi: Portugal: Geschichte und Gegenwart. *Tribuene* 143 (1997) 167-178.

Chronicles the history of the Jews in Portugal, especially the forced conversions under Manuel I, and the autos-da-fé against Conversos suspected of Judaizing. Also describes Portuguese asylum during the Second World War granted to Jewish refugees in transit to countries overseas. *RW*