

**ANTISEMITIC  
PROPAGANDA**  
*An Annotated Bibliography  
and Research Guide*

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Foreword by  
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**GARLAND PUBLISHING, INC. • NEW YORK & LONDON**  
1982

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## FOREWORD

### Index of Hatred 1871–1981

A number of nineteenth-century British Prime Ministers had their nights disturbed by the so-called Eastern Question. It was a political problem which arose out of the instability of Turkey, and in 1875–6 the issue surfaced in significant form when the subject nations of Southeastern Europe rose against Turkish rule. The Turks responded to the threat and it was not long before atrocities were being reported from the Bulgarian provinces. As these became known, Russia was given the pretext to attack Turkey in order to safeguard the Balkan Christians—and, at the same time, extend Russian influence in this part of the world.

With the onset of the Russo-Turkish War in 1877 Britain had to decide whether to prop up Turkey or to express sympathy with the persecuted Christians. It was an incident that provoked a great debate in political circles. Disraeli, the Prime Minister, favored a policy of supporting Turkey. Gladstone, however, the leader of the opposition, came out in favor of the Christians and in so doing transformed a political difference into a moral crusade. This was one dimension of the ensuing debate. There was another, however. As it progressed, references were made to Disraeli as “this Semite,” a man whose vindictiveness was “truly Oriental” and who was leading the country astray by his “Hebrew flashiness.”<sup>1</sup> In short, the debate generated a strain of antisemitism. Indeed, it provided the first major instance of this in Britain in the last quarter of the nineteenth century, a time when such hostility was to become increasingly evident. Consequently, it is appropriate that the first item from Britain in Robert Singerman’s bibliography of antisemitism should be Sir John Sinclair’s *A Defence of Russia and the Christians of Turkey*,

which portrayed the Jews as rapacious, usurious, Christ-killers, and specifically attacked the Turcophile Jewish financiers who were allegedly maneuvering to ensnare Britain in a war with Russia.<sup>2</sup>

In America, where in the 1870s "a remarkable number" of German-Jewish immigrants were rising from rags to riches, anti-semitism was also evident. "It seems highly unlikely," we have been told in a reference to the German-Jews, "that in any other immigrant group so many men have ever advanced so rapidly." Furthermore, many of these individuals were characterized by their "assertive manners and aggressive personalities." The result was that "a new stereotype of the Jews as rude, ostentatious parvenus" took shape: an image which distorted reality while reflecting it.<sup>3</sup> These rich Jews, their enemies suggested, had to be smoothed into civilization; they were hard nuggets that had to be refined. In line with this, in 1879, one year after the well-known banker Joseph Seligman had been turned away from the Grand Union Hotel in Saratoga Springs, Allan McBoden's pamphlet *An Appeal to the Jews, to Stimulate Them to Obtain a Higher State of Civilization; and other Miscellaneous Matter for the Advancement of Moral Discipline* was published.<sup>4</sup> Like Sinclair's work it was a tract for the times.

From these early examples Robert Singerman takes us year by year, down to 1981, through a catalogue of antisemitic publications. The list covers items in the English language and is drawn mainly from work published in the United States and Britain. Australia and South Africa also provide a number of entries. In addition, reference is made to German material from the Nazi epoch which was published initially in English or in English translation, and translations of later Soviet sources also appear. So does Roger Peyrefitte's *The Jews (Les Juifs)*.<sup>5</sup> Finally, a number of works which reflect the recent trend in Muslim anti-semitism are also included. In short, it is a wide-ranging collection. No attempt is made, however, to list every item which attacks Jews from 1871 to 1981. This has often been done *incidentally*—one thinks of the way in which antisemitic stereotypes have been woven into works with a wider or different theme—and such a list would assume immense proportions. As a result, the antisemitic publications presented here are those which are

specifically concerned with the fear and horror of a perceived Jewish assault on society and represent a defense against such alleged developments. It is for the most part a study in extreme, ideological antisemitism. As it is, there are 1437 items.

If we consider the countries which provide a large number of items—the United States and Britain—it is transparent that during the last hundred years antisemitism has been a constant feature of both societies. It is true, of course, that in neither country in the years between 1880 and 1914 did it assume the significance it did in Tsarist Russia. In Russia the assassination of Alexander II in 1881 unleashed an organized assault on the Jewish community which showed little sign of abating in the years down to the Great War. In 1882 the May Laws restricted Jewish mobility within the Pale of Settlement and placed hindrances on the movement of Jews outside it. Following this, the expulsion of the community from Moscow in 1891, the pogroms at Kishineff in 1903, and the prolonged Beilis trial, which levelled the ancient charge of ritual murder against the Jews, are only a number of the more significant episodes of the history of antisemitism in Russia in the decaying Empire of the Tsar.

All of this should be set against a background when Russia was undergoing a rapid process of industrial growth, albeit from a low base, a development which itself posed problems for the long-term continuation of Tsarist rule, rooted as it was in an agrarian rather than an industrial structure. This, and the specific shocks which the government had to face, such as the defeat by Japan in the Russo-Japanese War of 1904–5 and the warning shots of the 1905 Revolution, led to the adoption of defensive postures and reactions within the Russian bureaucracy. In such circumstances Harold Frederic, a perceptive observer of the Russian scene, remarked that all minorities whose interests were regarded as conflicting with those of the Tsarist state were placed under close scrutiny and most of these groups found themselves coming under attack. For Jews, whose interests conflicted at many points with those prevailing in Petersburg, there was "no close season."<sup>6</sup> Persecution and anxiety were constant.

It was in such an atmosphere that the Russian authorities produced *The Protocols of the Elders of Zion*. This remarkably

dense, almost unreadable document, based upon Maurice Joly's *Dialogue aux enfers entre Machiavel et Montesquieu*, which had appeared as an attack upon Napoleonic authoritarianism in 1864, was probably put together by the *Okhrana* in Paris in the 1890s and first appeared in Russia in 1903. Henceforth, whereas medieval opponents of Jews could rationalize this hostility by labelling their Jewish enemies as Christ-killers or the murderers of Christian children, later antisemites had the additional weapon of *The Protocols*, which warned of a Jewish conspiracy to feed off Liberalism in order to bring in the Jewish domination of the world. Both sets of rationalizations were used to justify hostility towards the Jews in Russia and to extend the basis of that opposition.

The Revolution in 1917 resulted in the flight from Russia of many who opposed the Bolsheviks, and this exodus was a major source through which the message of *The Protocols* was spread. It was particularly important in transporting it to Germany, where the work assumed considerable importance. Here, after 1933, a regime which had committed antisemites at influential points in its hierarchy held power, and the Reich, designed to last for a thousand years, was to become the transient powerhouse of anti-Semitism in the early twentieth century. This hostility did not develop overnight. There was on the one hand a long tradition of anti-Semitism in Germany. But there were also more immediate influences. One of these was the threat of Bolshevism after 1917. Jews were associated with this development partly because of the involvement of some Jews in the opposition parties in Tsarist Russia but also because of the message of Jewish internationalism contained in *The Protocols*. Both these emphases were present in the extreme nationalist parties which lumped together Jews and Bolshevism. The other development which had implications for the Jewish minority was the chronic economic instability which gripped the country after the First World War and again after 1929. Ever since their emancipation in 1869 some Jews had posed a potential or actual threat to sections of the German middle class, and this proved a further breeding ground for hostility as the inter-war economic problems began to bite. It was against this background that Nazi anti-Semitism could grow and committed antisemites could ex-

pand their influence. Once under way the process fed upon itself as it had in Tsarist Russia. In the case of Hitlerite Germany, of course, another significant dimension developed. With the message of *The Protocols* firmly rooted in the National Socialist system, with the German push into Eastern Europe in the Second World War, which took them into the heartland of Jewry, and with the increasing administrative and technological expertise which Germany possessed over Tsarist Russia, the way was open for "the final solution" of the Jewish Question.

Compared with the expressions of anti-Semitism which arose in Tsarist Russia and Hitlerite Germany, the hostility manifested in America and Britain during these years might seem anemic and puny. Moreover, if we come closer to the present, during the years since the Second World War the revival of anti-Semitism in the Soviet Union, which has drawn upon the long tradition of Jew-hatred in Russian society, has also dwarfed its manifestation in the Western democracies.

In short, at no point between 1877 and the present has anti-Semitism in the United States and Britain assumed dominant proportions. But this does not mean that in these countries it is devoid of historical significance. We can in fact share and extend the sentiment presented by Gisela Lebzelter at the beginning of her recent book, *Political Anti-Semitism in England 1918-1939*, where, after discussing the holocaust and the interest which it has generated among historians and sociologists, she makes the point that one cannot reduce the subject of anti-Semitism to its German variant alone if one wants to assess its significance in modern history. "Difficult as it may be," she continues, "one has to abstract from the event of the 'final solution' and look at the potentials that lay buried in the ideology as such. Once its inherent dimensions have become intelligible, its impact upon different societies at various times can be discussed and it becomes possible to expose its social and political function at certain historical junctures." And, since she was particularly concerned with England, she affirmed, "An analysis of anti-Semitism in England, where it was of limited importance, should therefore be regarded as an attempt to comprehend the nature and dynamics of anti-Semitism from a theoretical angle."<sup>7</sup> In other words, we need more than those case studies drawn from soci-

eties where antisemitism has been of obvious major historical significance if we are to grasp its essential and complex character.

If, after stressing that, we consider the items which Robert Singerman has located, concentrating still for the most part on the United States and Britain, it becomes clear that among the ideological antisemites, the hard core of haters, with whom this survey is mainly concerned, there is a tradition of antisemitism, even if it has remained at a subcultural level. This is evident, for example, in the continuity of images and stereotypes. We are in a world where Jews are regarded as the antipodes of civilization, where they control the transmission of information, which gives them power to distort history to suit themselves, where they are plotting to secure international control. We are in a world where there is a continuity of emphasis on specific Jews and Jewish interests who are allegedly ordering society in the Jewish interest; the Rothschilds come to mind immediately. We are in a world where the hatred of Jews assumes the form of a personal monomania. We are in a world where this hostility is expressed through texts which keep alive old and new revelations about "how the world really works." In this process the reprinting of material is of considerable significance and deserves some extended comment.<sup>8</sup>

Towards the beginning of the bibliography we encounter Osman Bey, "an international crook of Jewish origin whose real name was Millinger [sic] but who preferred the names of Osman Bey or Kibridli-Zade."<sup>9</sup> Antisemitism was to him a means of making a living, and it led him to write the earliest full exposé of the "International Jewish Conspiracy" in the English language, *The Conquest of the World by the Jews*, which was published in St. Louis in 1878. The same book was reprinted almost a hundred years later in Hollywood, and this has been the case with the work of many others.

If we move on ten years we find another source of inspiration for later antisemites. Some of the most virulent hostility in late nineteenth-century America came from Telemachus T. Timayenis, "self styled teacher and professor, linguist, publisher, editor and businessman; controversial figure in Boston's Greek community, one time 'confidant' of John D. Rockefeller

and anti-semite. . . ."<sup>10</sup> In 1888 Timayenis wrote *The American Jew: An Exposé of his Career*. It was reprinted in 1966. His other book of that year, *The Original Mr. Jacobs: A Startling Exposé* was re-issued in the 1960s.

Ten years later still, Sir Richard Burton's reflections on ritual murder by Jews were presented in *The Jew, The Gypsy and El Islam*. Before it was published in London it created a considerable stir in the political *couloirs* of the Anglo-Jewish community, and successful efforts were made to prevent an unabridged edition of the book getting off the press. With Burton's name behind it even the abridged version was a godsend to antisemites and it still exercises an undoubted appeal to those Christian organizations that are so important in promoting contemporary American antisemitism; hence the reprint of the 1970s.<sup>11</sup> Wherever possible, in fact, the work of "big" names, those who have achieved distinction outside the subculture of antisemitism, are ripe targets for the reprint specialists. Hence the multiple reprintings and adaptations of *The International Jew*, a notorious production commissioned by Henry Ford in 1920. In this case it has been kept alive in Britain, with new editions appearing there in 1937 and 1949.<sup>12</sup>

In a similar vein, *The Cause of World Unrest*, which provided an important step in the elucidation of the belief in a Jewish conspiracy, was originally published in London in 1920. With such a theme and with an introduction by H.A. Gwynne, the editor of the respectable and influential *Morning Post*, it comes as no surprise that it was reissued by the Noontide Press in California in 1978.<sup>13</sup> Shortly afterwards, in 1921, Victor Marsden's version of *The Protocols*, which soon established itself as one of the most durable English translations, was brought out by The Britons, who have kept it in print ever since.<sup>14</sup> And, if we keep in 1921 and persist with the idea of a Jewish conspiracy, Boris Brasol's *The World at the Cross Roads*, which originally appeared in Boston, was reissued in 1970 by the Christian Book Club of America based at Hawthorne, California.<sup>15</sup>

Among English antisemites of the early twentieth century Nesta Webster's work has been particularly sought after. Her *World Revolution: The Plot against Civilization*, which appeared in 1921, was reprinted in 1964 and again in 1971. *Boche and Bol-*

*shevik*, a 1923 publication, was re-issued by a New York house, and a more substantial work, *Secret Societies and Subversive Movements*, which was published originally by the Boswell Publishing Company in 1924, was brought out in an eighth edition by The Britons in 1964 and in a ninth by the Christian Book Club of America in 1967. Another major publication, *The Origin and Progress of the World Revolution*, which she wrote in or around 1932, was reprinted over forty years later by the Sons of Liberty at Metairie in Louisiana. Finally, to drive home the point, *Germany and England*, also published by Boswell in 1938, was re-issued by the same American organization in the 1970s.<sup>16</sup> Arnold Leese, founder and stout personification of the Imperial Fascist League and one of the most extreme antisemites of his day, has also had a great deal of his work kept in circulation.<sup>17</sup> So has William Joyce. In particular, considerable weight has been attached to Joyce's *Twilight over England*, which was first published in 1940 by the Internationaler Verlag in Berlin. The English translation of this appeared in The Hague in 1942 and was reprinted in 1978 or 1979 by the Sons of Liberty, who proceeded to provide it with an original introduction.<sup>18</sup>

We need to recognize and be aware of this activity. For the most part it involves the reprinting of work for which there is no existing copyright. Consequently, there is no question of royalties, and this has another implication. If it is the case that the reproduction of antisemitica helps to ensure that a tradition of Jew-hatred is kept alive, it is also, almost certainly, a profitable form of activity for those who engage in it. The reprints are a business operation; the organizations that carry out the production and distribution are ideological entrepreneurs.

With so much being injected from the past into the present, with the creation of historical continuity through the re-issue of major antisemitic works, there might be a temptation to assume that the ideology is static, frozen, or congealed. This view should be resisted. If one looks closely, one can detect new themes sprouting through the well-known ground covering. A number of developments underline this tendency.

After 1917 the theme of the Bolshevik Revolution as a Jewish Revolution and the image of Jews as "The Gravediggers of Russia" began to circulate, and this has continued to exert a major influence in the antisemitic subculture.<sup>19</sup> A later continuation of

the theme was apparent in America during the Red Scare which developed after the Second World War. In such a cold, jittery atmosphere the fact that some Jews were known to be sympathetic towards Communism led to the stigmatizing of the whole community.<sup>20</sup> There is nothing special about this reaction in the United States. Since 1917 in almost every country certain groups have been prepared to refer to Jews and Communists as if they were synonymous and to discuss Communism in terms of Jewish Bolshevism.

Fresh emphases have also become built into the antisemitic case regarding the role of Jews in the media. In the late nineteenth century this strain of hostility centered around a Jewish involvement in the world's press. In the course of the twentieth century, as the means of communication became more varied, it was argued that there had been an extension of "Jew power" into these new areas. Consequently, in addition to their influence in newspapers, Jews were attacked for their role in Hollywood, where many emigrants from the Russian Pale had gathered. Through their influence here, it was alleged, they "pushed" Jewish values and Jewish interests. To this, more recently, have been added allegations concerning the nature of their influence over television. In the wake of this development, it is contended, they had a conduit into the family through which they could pollute and dominate society.<sup>21</sup>

Technical developments of a different kind have also been incorporated into the antisemitic canon. Eustace Clarence Mullins, for example, obsessed with biological racism, could reduce Jonas Salk's development of the polio vaccine to a very simple formula: "Jews Mass Poison American Children."<sup>22</sup> In keeping with this rejection of the new sciences, a variant upon the fear of modernism which has played a major part in antisemitism over the last hundred years, developments such as fluoridation have also been regarded as a Jewish plot. In *The Age of Treason*, for example, published in 1957, it was described as one of *The Carefully and Deliberately Planned Methods Developed by the Vicious Element of Humanity for the Mental Deterioration and Moral Debasement of the Mass as a Means to Their Enslavement*;<sup>23</sup> this is a good example of the extent to which fanatical antisemitism can spread itself.

Social changes have also provided more grist to the mill of

antisemitism. As the segregated system of Black-white relations in America came under attack after the Second World War, as pressure built up in 1954-5 for the repeal of the legislation which enshrined this doctrine, and as the Civil Rights movement began to gather its forward momentum, it was possible to detect the involvement of some Jews on the side of the Blacks. There was no great mystery or conspiracy here: it was a reflection of the liberalism which has been traditionally strong among Jews. But it was turned against the Jewish community. Gerald L.K. Smith, for example, the veteran campaigner against the Jewish Menace, alleged in *White Man, Awaken!!* that Jews were seeking the destruction of white, Christian civilization through the forced interbreeding of whites and Negroes.<sup>24</sup> This powerful mixture of sex and racism was merely an attempt to discredit the Civil Rights movement by categorizing it as a vehicle for Jewish interests.<sup>25</sup> Furthermore, with even greater extravagance, there were those who were prepared to place the responsibility for the very existence of a Black population in America on the Jews. In such circles it was claimed that the Jews had dominated the slave trade.<sup>26</sup>

There are two additional themes of particular importance in recent antisemitism in America and Britain which we ought to note. First of all, after the establishment of Israel, an Arab opposition to the Jewish state which had Israeli imperialism as its central theme began to emerge. Once under way, however, like a rolling stone it picked up other strands until a full-fledged form of antisemitism developed. This became particularly significant when it was supplemented by the Soviet opposition to Zionism and the State of Israel. This development has brought together some strange bedfellows who lie uneasily together. But it is a significant trend, and one which has led not only to assaults upon the Jewish case in the Middle East. It has also helped to release antisemitism among Muslims elsewhere. Furthermore, Arab material, deriving originally from the Middle East context, has been exploited by other antisemites in their own countries.<sup>27</sup>

The other major theme, which has gathered pace in recent years, has been concerned to justify or play down the history of "the final solution." The attempted mass extermination of Jewry by the National Socialists was clearly a major albatross which

hung around the political neck of the antisemites after 1945, and it is hardly surprising that a revisionist interpretation of events has been attempted. The crude, immediate postwar defense by figures such as Arnold Leese, who argued that there was an attempt to exterminate the Jews and the only problem with the policy was that it was unsuccessful, was too much of a public liability, whatever might be said in private.

Consequently, in the overtly antisemitic literature two kinds of argument have been developed. First of all, it has been put about that Jews themselves had at times engaged in violent or genocidal policies. The reasoning at work here, was, on the one hand, that Jewish atrocities cancelled out the Final Solution and, on the other, that because of their past actions, arising out of their inherent nature, the Jews deserved their fate. This particular point of view was expressed in South Africa as early as 1948,<sup>28</sup> and a similar position was adopted in a pamphlet called *Who is the Real Enemy?*, published a few years later by the National Renaissance Party in New York, in which it was claimed that two hundred million human beings had been the victims of "savage massacres" perpetrated by the Jews.<sup>29</sup>

The other form of defense has been to suggest that the death of six million Jews at the hands of the Germans was a "satanic lie."<sup>30</sup> Once again, South Africa was fast off the mark. In 1949 Johan Schoeman in *Goering's Last Letter!* argued that the claim was a pretense advanced to justify the Nuremberg Trials.<sup>31</sup> From this point there has been a more or less constant stream of literature which has been concerned to reduce the significance of the fate that befell European Jewry and to suggest that certain claims put forward concerning the extermination program were fraudulent. Significant items in this revisionist tradition include: Louis Marschalko, *The World Conquerors: The Real War Criminals* (1958), a translation from the Hungarian; *The Myth of the Six Million*, published by Noontide Press in Los Angeles in 1969; Richard E. Harwood (pseudonym of Richard Verrall?), *Did Six Million Really Die?*, which appeared under the imprint of the Historical Review Press at Richmond, Surrey, in 1979; Arthur R. Butz, *The Hoax of the Twentieth Century* (1975), also launched by the Historical Review Press; Paul Rassinier, *Drama of the European Jews* (1975?), a translation from the French, published by



Steppingstones Publications of Silver Spring, Maryland; *The Six Million Reconsidered. Is the "Nazi Holocaust" Story a Zionist Propaganda Ploy? Volume 1 In an Examination of the Jewish Genocide Claim Versus the Disaster of the Twentieth Century* compiled by the Committee for Truth in History in 1977; Richard E. Harwood, *Nuremberg and Other War Crimes Trials: A New Look* (1978), a sequel to *Did Six Million Really Die?* and likewise published by the Historical Review Press; Paul Rassinier, *Debunking the Genocide Myth: A Study of the Nazi Concentration Camps and the Alleged Extermination of European Jewry*, a translation from the French, which came out under the imprint of the Noontide Press of Los Angeles in 1978; Ditlieb Felderer, *Anne Frank's Diary—A Hoax* (1979), a Swedish work, published in translation at Torrance, California, by the Institute for Historical Review, in which it is claimed that the diary is a forgery aimed at perpetuating the myth of the six million; Paul Rassinier, *The Real Eichmann Trial* (1979), Rassinier's last work made available in England by the Historical Review Press; and finally Udo Walendy, *Forged War Crimes Malign the German Nation* (1979), which is especially concerned with an analysis of allegedly fraudulent atrocity photographs.<sup>32</sup>

All this literature emanates from well-known, overt, anti-semitic circles. But the lists on which they appear are not closed to outsiders. There is always room to publicize the work of other writers, such as *Hitler's War* by David Irving, useful because of its claim that there is no written evidence to suggest that Hitler ever ordered the extermination program, *The Thirteenth Tribe* by Arthur Koestler, in which, the blurb says, "A Jew correctly traces the origins of his people to Khazakhstan, not Palestine, and in so doing destroys any shred of ethnic claim that Zionists might have for Palestine"; and, finally, an old work, *Falsehood in Wartime*, by Arthur Ponsonby, which was published originally in 1929 as a critique of the atrocity stories which circulated in the First World War.<sup>33</sup>

To recapitulate: The Singerman bibliography indicates that there is an important subculture of ideological antisemitism in the United States and Britain. Themes and images constantly reappear and old works are reprinted. But they are also augmented by other developments as they occur, some of which

will become cemented into the old traditions. Antisemitic ideology is therefore an interacting combination of the past and the present. And it would be a great mistake to underestimate the persistence of even the very remote past. The emphasis on religious themes, which stretches back beyond 1870, remains a constant feature of the literature, even if more recent secular developments have been taken on board by the religious groups, such as the New Christian Crusade Church, which have played a leading role in the reprinting of antisemitic literature. A great deal—although not all—of this reprinted material derives originally from a European context, and in Britain it is through organizations such as B.P. Publications, The Britons Library, and the Historical Review Press that it filters back and becomes distributed, particularly among extreme nationalist and neo-Nazi circles. This gives an international dimension to the ideology we have been considering, and it would be unwise to underrate the importance of American reprint material in feeding extreme antisemitism elsewhere. At the very least it gives added sustenance to Europe's home-grown activity.

Reading through the entire annotated list is a depressing experience. One is reminded of the jibe that it is easier to read the London Telephone Directory than to get through *Das Kapital*. Sometimes comment of this kind can be little more than an excuse for avoiding intellectual effort. But in this case I have sympathy with the sentiment, particularly in relation to some of the texts. It requires too much of a leap in my imagination to believe that Hitler was a Jew and a tool of the Kremlin.<sup>34</sup> Or to take in a picture of America being destroyed by drugs, rock music, pornography, the "Hippie" movement, student radicalism, and a marked disrespect for patriotism and authority, all of which owed their instigation to Jews and represented a Jewish assault upon God's Citadel.<sup>35</sup> Or to believe in a Talmud which says: "The temple can accept money given by a man to a harlot to associate with his dog."<sup>36</sup> In this kind of literature we are moving with a fantasy world, where the image of the Jew bears little or no relation to reality. But it is precisely such sources that represent "the deadliest kind of anti-semitism."<sup>37</sup> We need to recognize that there are anxious, insecure, or disturbed personalities who need to hate in order to survive, and the

antisemites among their number have created their own strange fantasy land, which is simultaneously an expression of their hatred and a breeding ground for an extension of this hostility. Although small in number, such individuals and the groups they have formed have at times played a central role in the history of antisemitism. They have had an historical importance which transcends any reference to them individually or collectively as "cranks," and their work looms large in the following pages.

In order to understand the rounded, intricate complexity of antisemitism, however, we need to do more than concentrate on the individual psyche. We need to "find a meaningful balance between the ideas in men's heads and the world outside."<sup>38</sup> If we start from this point, it is quite clear that certain social events and developments have assumed an importance in triggering anti-semitism; the growth of finance capitalism, war, revolution, the struggle for civil rights, are just a few of these. It is around these developments particularly that extreme antisemites, working out their personality frustrations, have spun their fantasies to account for and justify their hostility towards Jews, as they have perceived a clash of interests, competition for scarce resources, or a conflict of cultures between Jews and themselves. In the course of this they have created new patterns of antisemitic thought which, we might emphasize yet again, are in the process of constant creation. They have also led others who have believed themselves to be in conflict with Jews to share, in varying degrees, their interpretation of the world.

Whichever aspect of antisemitism we concentrate upon, whether its extreme ideological manifestations or its more amorphous, less ideologically based forms, we cannot ignore the past. We cannot cast aside its expressions of hatred as if they had fallen on stony ground. What happened yesterday, what was written yesterday, can be used today and tomorrow. An indication of our inheritance and the contribution of our own age to the dark corpus of antisemitic literature is contained in the following pages; it is a thorough and valuable catalogue and an important reference point for all future researchers.

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