

AcN

2538

**SERVANTS OF INDIA SOCIETY'S LIBRARY  
PUNE 411 004  
FOR INTERNAL CIRCULATION**

To be returned on or before the last date stamped below.

**10 SEP 2007**

Dhananjayrao Gadgil Library



GIPE-PUNE-002538

ISRAEL

AMONG THE NATIONS

A STUDY OF  
THE JEWS AND ANTISEMITISM

BY

ANATOLE LEROY-BEAULIEU

TRANSLATED BY

FRANCES HELLMAN

---

AUTHORISED EDITION FOR THE UNITED STATES  
AND EUROPE

---

LONDON : WILLIAM HEINEMANN  
NEW YORK : G. P. PUTNAM'S SONS

1895

[*All Rights Reserved*]

Y 73(95)

C5

2538

COPYRIGHT, 1895

BY

G. P. PUTNAM'S SONS

Entered at Stationer's Hall, London

The Knickerbocker Press, New Rochelle, N. Y.

## CONTENTS.

---

	PAGE
INTRODUCTION TO THE ENGLISH VERSION . . . . .	xi
PREFACE . . . . .	xvii

### CHAPTER I.

NUMBER AND DISTRIBUTION OF THE JEWS IN DIFFERENT COUNTRIES . . . . .	I
Their Emancipation by the French Revolution—A Large Number are still Subject to Special Laws—The Centre of Gravity of Israel—How the Historic Currents of Jewish Migrations have been Turned back—Revival of Hatred against the Jews—Antisemitism—The Three Principal Aspects of the Jewish Question.	

### CHAPTER II.

THE OLDEST GRIEVANCE AGAINST THE JEWS, THE RELIGIOUS GRIEVANCE . . . . .	I 3
I. Accusations Brought against Judaism and the Tal- mud—Characteristics of Judaism—Its Moral Code— The Talmud; its Origin, its Authority—The Mishna and the Gemara—The Halakha and the Haggada— The Hatred of the <i>Goyim</i> and the Two Moral Codes of the Jew—What the Talmud has been to Judaism—II. Legends and Superstitions Hostile to the Jews— Ritualistic Murder.	

## CHAPTER III.

THE JEWS, CHRISTIANITY, AND MODERN IDEAS . . . . . PAGE 43

I. In a Sense, Antisemitism is the Counterpart of Anticlericalism—Antisemitism is Another *Kulturkampf*—II. What Share have the Jews in the Evolution of Modern Society?—Are they the Main Factors in the De-christianising of Nations?—The Jew, Hebraism, and the Revolution—As Regards Social Tendencies the Modern Jew is Receptive, not Originative—III. The Conservative Spirit of the Great Jewish Communities—The Modern Spirit Insinuates itself into them from the Outside—The Jew is De-judaising himself at the Same Time that the Christian is De-christianising himself—In what Respect our Civilisation is a Peril to Judaism—For this Reason it is Impossible that Modern Society should be Judaised.

## CHAPTER IV.

THE JEWS AND THE NATIONAL GRIEVANCE—  
ARYANS AND SEMITES . . . . . 72

I. Israel Threatens to De-nationalise the Modern Nations—Why did the Antisemitic Movement Originate in the New German Empire?—The Jew Regarded as a Stranger—Antiquity of this Grievance—II. Why did the Jews, after their Dispersion, still Continue to Form a People?—Analogous Instances—Identification of Religion and Nationality in the East—III. Can Race and Nationality be Regarded as Identical in the West?—Are Any Modern Races of Unmixed Blood?—Are the Semites the only Non-Aryan Element among us?—What do we Mean by Semitic Race—IV. Of the Antagonism between the Aryan and the Semitic Spirit—What the Difference between them Amounts to—Has a Christian the Right to Look upon the Semites as an Inferior Race?

*Contents.*

v

CHAPTER V.

	PAGE
ARE THE JEWS PURE SEMITES . . . . .	100

I. Israel's Blood does not Seem to be Free from All Admixture—Proselytes in Olden Times—Their Importance, their Diffusion—Other Converts: The Khazars—The Fear of Conversion to Judaism as One of the Causes of the Restriction of the Jews—Judaising Sects—II. The Semitic Type—It is not Equally Pronounced in All Jews; there are at least Several Sub-Types—Karaites and Samaritans—Jews by Religion who do not Appear to be Jews by Race—Sephardim and Askenazim: How and Why they Differ—The Modern Jew is the Artificial Product of the System of Sequestration.

CHAPTER VI.

THE JEW IS THE PRODUCT OF HIS TRADITION AND HIS LAW . . . . .	123
--	-----

I. The Influence of the Jewish Law and Observances on the Race—Judaism is as much a Religion of the Body as of the Soul—Ceremonial Rules and Legal Cleanness—II. How the Talmud, as well as the Ghetto, Tended to Strengthen the Tribal Spirit—In what Manner their Rites Isolated the Jews from the Gentiles—In Order to Become a Modern Man, the Jew must "De-Rabbinise" Himself—III. Gradual Transformation of Judaism—How it Emancipated Itself, Little by Little, from Talmudic Formalism—Conditions and Difficulties of this Religious Evolution—IV. An Analogous Transformation is Taking Place in the Jewish Life and Family.

CHAPTER VII.

PHYSIOLOGY OF THE JEW . . . . .	148
---------------------------------	-----

I. External Appearance of the Race—The Kind of Selection that has Produced it—Demography of the

	PAGE
<p>Jews—Their Longevity—Their Fecundity—Birth- and Death-Rates—To what is the Superiority of the Israelites to be Ascribed—II. Alleged Immunities of the Jews—The <i>Shekhitah</i> and the Dietary Laws—Moses and M. Pasteur—Vitality of the Race and the Causes of its Apparent Deterioration—Poor Physique of a Large Portion of the Jewish Race—III. Maladies and Infirmities Ascribed to the Jews—Disproportionate Development of their Nervous System—Causes and Effects of their Nervosity—Frequent Lack of Balance between their Psychic and Muscular Functions—Precocity of the Jews; its Causes—Israel's Civilisation the most Ancient of all.</p>	

#### CHAPTER VIII.

#### PSYCHOLOGY OF THE JEW . . . . . 176

I. His Intelligence—His Ruling Faculty, the Faculty of Adaptation and Assimilation—Qualities Inherited from his Two Ancestors, the Money-Changer and the Rabbi—The Lucidity, Precision, and Pliancy of his Mind—How Study has ever been Honoured by the Jews—With them Education was Compulsory—The Gymnastic of the Talmud—II. The Jew's Character—Why his Soul is often Inferior to his Intellect—How, from a Moral Point of View, his Extreme Suppleness Becomes a Defect—Age-long Debasement of the Jew—How his Conscience sometimes Became Warped—Why the Sense of Honour is more rarely Found in him—The Education Given him by the Centuries—Frequent Retention of the Impress of his Ancestors' Occupations—His Family Virtues—His Good and Bad Qualities are alike largely Contributory to his Successes—III. As Regards Character also, the Jew is Tending towards a Transformation—Parvenu Traits among the Jews—The Degradation of the Race by no Means Irretrievable.

*Contents.*

vii

---

CHAPTER IX.

	PAGE
JEWISH GENIUS . . . . .	225

I. Is there still a Jewish National Genius?—Where is it to be Found?—The Relatively Large Number of Jews who have Distinguished themselves in Art, Science, and Literature—II. For which Arts and Sciences have they Shown the Greatest Aptitude?—Whence do these Aptitudes Seem to Come?—III. Is the Jew, the Semite, always Lacking in Originality?—The Ancient Hebrews, the Modern Jews, and the Inventive Faculty—Jewish Poets and Artists—Jewish Music—Qualities and Faculties most frequently Encountered in the Jews—Spirit of Combination—Jewish Irony—Quickness to Comprehend and Assimilate the Distinctive Aptitudes of Different Nationalities.

CHAPTER X.

THE JEWISH SPIRIT . . . . .	263
-----------------------------	-----

I. Is There a Jewish Spirit Radically Different from Ours?—What we Understand by Jewish Spirit is, in Most Cases, not Distinctively Jewish—Where are the Signs of the Jewish Spirit in French Arts and Letters?—*Grœculi et Judaiculi*—The Jews and the French Operette—The Jews and Pornography—II. Jewish Writers in Germany—The Jewish Woman—In Germany and Throughout Europe there have been Disintegrating Forces Other than that of the Jewish Spirit—III. The Lowering of our Ideals—Are the Jews Really to Blame for it?—Is the Semite Incapable of Ideals?—The Jew and the Jewess in Art, Fiction, and Life—IV. In what Respect the Jewish Ideal Differs from Ours—It is Neither Chivalrous nor Mystical—A Humanitarian, Earthly Ideal—The Messianic Conception—How it is Interpreted by Modern Jews—The Jewish and the Christian Spirit, the Semitic and the Aryan Ideal.



## CHAPTER XI.

	PAGE
THE DURATION AND THE SIGNS OF JEWISH PARTICULARISM . . . . .	301

I. Reasons for the Persistence of Israel's Particularism—The Spirit of Clanship and Religious Minorities—II. The Jewish Garb; Is There a National Jewish Garb?—Polish Jews, Oriental Jews—Was it Always the Jew who Wished to Distinguish Himself from the Gentiles by his Dress?—The Yellow Wheel of the Middle Ages—III. Language and Dialects of the Jews—Why Does the Jew Frequently Speak a Different Language from that of his Christian Neighbours?—The "Jargon" or Jewish-German and Jewish-Spanish—IV. Jewish Names—Family Names and First Names—Askenazim and Sephardim—How, in this Respect also, They are Endeavouring to Nationalise Themselves.

## CHAPTER XII.

THE NATIONALISATION OF THE JEW . . . . .	330
--	-----

I. The almost Universal Tendency of the Jews to Nationalise themselves—In which States is their Assimilation most Complete?—The Necessity of Distinguishing, in the Same Country, between the Indigenous Jews and the Emigrants—The Patriotism of the Jews—Only the Emancipated Jews can be Patriotic—The Naturalisation of Strangers—How, in France, it has Become an Advantage not to be of Native Stock—II. Can the Jews still Form a People and a State?—The Persistence of National Aspiration in Israel—The Connection between the Religion of the Jews and their Faith in the Re-establishment of Judæa—The Ritual and the Reunion of the Dispersed—"Next Year in Jerusalem"—III. What it is that, in Certain Countries, Leads the Jews back to their Exclusiveness—Is it possible to Re-establish a Jewish State in Palestine?—How, even if it were Possible, such a State could In-

*Contents.*

ix

---

clude only a Small Minority of the Jews—The Great Current of Jewish Migration Flows towards the West, and not towards the East—Instead of Drawing Closer together, the Jews are, more than ever, Becoming Dispersed over the face of the Globe—How this Facilitates their Nationalisation.

PAGE

CHAPTER XIII.

THE COSMOPOLITANISM AND THE FRATERNISATION OF THE ISRAELITES . . . . . 358

I. Reasons for the Persistent Solidarity of the Jews—The Psychology of Religious Minorities Reverted to again—The Spirit of Solidarity often Survives the Jewish Faith—All great Religions are, in a Certain Sense, Cosmopolitan—Anticlericalism and Antisemitism again Compared—The International Organisation which Modern Peoples have Cause to Fear.—II. Is it True that the Jews Try to Separate the Nations?—Judaism and Human Brotherhood—The Spirit of Judah is a Spirit of Peace—The Messianic Dogma Reverted to again—The New Jerusalem—On this Point, the Spirit of Israel is in Accord alike with the Modern and with the Christian Spirit.

INDEX . . . . . 377

## INTRODUCTION TO THE ENGLISH VERSION.

OUR age will constitute a critical, a supreme epoch in the long history of Israel. To-day the prophecies of the seers are at last approaching their fulfilment, and Israel is really being scattered to the ends of the earth. We are witnessing a new *diaspora*, the great and final dispersal.

The tree of Israel, the ancient vine of Judah, transplanted to the Sarmatian plains, has again been rudely shaken by the blast of persecution; its branches have fallen and its seeds have blown afar, over the hills and across the deserts and oceans.

As in earlier times, the wrath of their persecutors is forcing Jews and Judaism into countries where the Sabbath-lamp has never yet been lighted. The spectacle witnessed during the Renaissance and at the end of the fifteenth century, in consequence of the edicts of Isabella of Castile—the exodus of a people driven forth without means of existence, from the land of its ancestors because it clung to the faith of its fathers,—this spectacle disgraces the closing years of our nineteenth century, in consequence of the ukases of a Russian Czar.

What will be the verdict of history as to the effects upon Judaism of the harsh policy of Alexander III.? Possibly in years to come, when the tears of her exiles and their present sufferings shall be forgotten, the historians of Israel may affirm that the Russian autocrat

contributed, more than any other man, to the expansion and renovation of Judaism.

The Jews who are driven from the Slavic soil by the law or by their own poverty, are forced to begin a new life under kindlier skies and in freer lands. They are torn from the old Jewries where, closely herded together, they had barely air enough to breathe; and this painful expatriation may well prove of equal benefit to their souls and their bodies.

The majority of these exiles have gone to America, and especially to the United States. To their brethren already established between the Atlantic and the Pacific this sudden influx of a whole people, in the main poor and ignorant, who demand from them shelter and support, must indeed prove a very heavy burden. The Jews of the United States have been confronted here with an enormous task, to which, however, they have shown themselves equal. Fortunately, the most trying years seem to be over. The accession of the young emperor, Nicholas II., to the throne of Russia gives rise to the hope of some mitigation of those antiquated laws which, under Alexander III., had furnished official intolerance with the means of hypocritical persecution. The stream of emigration, whose volume is already lessening, will probably slacken. It will not wholly cease, for free America will long continue to attract the victims of persecution.

I, for one, do not believe that the United States ought to view this Jewish immigration with any disquietude; I cannot see what there is to fear from it. Among all the races and nations that have furnished the United States with colonists and have thus helped to advance its marvellous growth, I can find none more intelligent or more industrious; nor can I find any that

is more capable of assimilating American civilisation and of introducing into it a useful competition.

I am told that one of the charges brought against the Jews of America is that they frequently manifest leanings toward socialism; or rather toward anarchism. This may be the case with many Russian and Roumanian Jews,—we have some in Paris who show such tendencies,—but the fact is due less to the racial character of the Jews than to the conditions under which they have long been forced to live in Europe, and to which they are still subjected in Russia and Roumania. If Lassalle and Karl Marx were the prophets of German socialism, one of the causes of their revolt against the old social order lay in the sort of life which that order imposed upon the sons of Israel, even in Germany. This is still more evident in the case of the Jews who have been infected in Russia by the germs of nihilism and anarchy. The Jew of the old secluded Jewry is—as I have shown in this book—essentially conservative. If, in the past twenty or twenty-five years, a certain number of young Jews and Jewesses have joined the ranks of the nihilists, if some of them have been concerned in the conspiracies against the person or the authority of Alexander II. and Alexander III., this is due to the social conditions imposed on the Jews by the Russian laws. This I think I have conclusively proved, both in my present volume and in my larger work: *The Empire of the Tsars*.

Only the most systematic vexations and humiliations could have aroused the children of Abraham to this spirit of revolt, to these political conspiracies, so opposed to Jewish ideas and traditions. A further proof of this, which ought to appeal to the most furious An-

tisemites, is that in Russia conspiracy can lead to nothing, as yet, but transportation or the gallows.

Moreover, I have often noticed that all the Israelites implicated in political trials were what I call "de-judaised" Jews—that is to say, Jews who have renounced the beliefs and practices of Judaism. It was Christian contagion that gave the Jews their revolutionary ideas.

Some of the Jewish emigrants from Russia and other parts of Europe have been obviously degraded and corrupted by centuries of oppression. Many years—perhaps one or two generations—will be needed to raise their moral plane, to imbue them with a sense of honour and dignity. It is a great mistake to believe that this moral uplifting can be facilitated by detaching them from their religion. On the contrary, the least praiseworthy Jews that I have met have generally been "de-judaised" Jews, those who had ceased to observe the Mosaic law. The Jew—such, at least, is my opinion—stands in even greater need of religious support than the Christian; and, as a rule, he can find that support only in the faith of his fathers. There are, indeed, Israelites who become converts to Christianity. But, in order to be morally efficacious, such conversion should be genuine and disinterested. Its object should be to find favour, not in the eyes of society or of man, but of God. Now, it is well known that such true conversions are rare, and this accounts for the fact that the baptised Jews are often the least commendable.

I must confess that, in many cases, the Christian missionaries are to blame. They are too often satisfied with purely external, nominal conversions, and, for the winning of souls, they too often employ means that are neither holy nor honest. I have been told that there are

missionaries—mainly of the Protestant faith—in London, New York, and the East, who angle for Jewish souls with the coarse bait of worldly benefits, taking unfair advantage of the poverty, abandonment, and loneliness of immigrants driven out of their country by want or persecution, to lead them to the Christian font. These conversions by seduction, if I may venture so to call them, are not a whit less odious than conversions by force. Such proselytising is unworthy of the Christian ministry and is a disgrace to the churches that encourage it. It can result only in making bad Christians and in educating bad citizens.

I need say little, in addressing my English-speaking readers, of the fear entertained by some persons that the Jewish new-comers are likely to monopolise the national wealth. Although such apprehensions are quite common among the simple souls of the old world, I do not imagine that they have crossed the channel or the Atlantic. Englishmen and Americans have too much faith in themselves to share such visionary fears. However great may be the commercial talents of the Jews, the Anglo-Saxons feel themselves by no means inferior to them; and when it comes to "making money," the Yankee does not fear the competition of the Semite.

Nor do I believe that, in extending hospitality to the sons of Israel, the United States, or Australia, or even old England herself, has reason to apprehend what German Antisemites call the "judaising" of modern society.

This expression is often used in Europe to indicate the growing ascendancy of material interests and the encroachments of the mercantile spirit. I do not think that the Jew can be held responsible for this tendency,

and I shall attempt to show this in my forthcoming work : *Le Règne de l'Argent*. What the Antisemites call the "judaising" of society might, as I have taken the liberty of asserting, be more correctly called the "Americanising" of morals. I trust that this remark will not bring down upon me the resentment of my American readers. That would be unfair, for I am, in many respects, a sincere admirer of their great Republic. If I have ventured to speak of the "Americanising" of modern society, it is simply because the typical characteristics of democratic industrial society were first revealed in the United States, and have there been developed on a larger scale than in any other country. This form of social organisation, new to history, is gradually becoming dominant in all parts of the old world, as well as in the new. If it has its advantages, it has also its faults, which we are all in duty bound to strive to correct. The ascendancy of material interests, the greed for money, the frantic race for wealth, are the most deplorable characteristics of our modern industrial and democratic society. These are not social characteristics ; they are peculiar neither to the Yankee nor to the Jew, although they sometimes seem to be most pronounced in the Jew and the Yankee. They are the result of our social conditions, and it is not by proscribing any particular race or any particular faith, but only by appealing to moral forces and by bringing all such forces to their highest development that our modern democracies can escape from the practical materialism that threatens to engulf them.

A. L. B.

PARIS, June, 1895.



## PREFACE.

THE author of this book is a Christian and a Frenchman. As a Christian he is one of those who believe that a spirit of intolerance is repugnant to Christianity, and nothing appears to him less consistent with the Gospel than race-hatred. Be it a war of races or a war of classes, popular jealousy can never screen itself behind the robe of Christ. Be it Aryan or Semitic, a nation should never purchase its salvation at the cost of another's rights.

As a Frenchman, the author is one of those who are convinced that France ought to remain true to her traditions of justice and liberty. They are the only glory and the only wealth which the fortunes of war cannot wrest from her. The more severe the trials that she has undergone, the more menacing the dangers that await her, the more essential is it to her honour that she should remain herself and not belie, in the eyes of the nations, those great ideas which she was the first to proclaim. To abjure them would be not only an act of apostasy, but a forfeiture of her place in history. A France that should stoop, more than a century after 1789, to abridge religious and civil liberty and to establish among her inhabitants distinctions based upon name or birth, would no longer be the France that the world has thus far known.

The inheritance of the Revolution, which we have come to regard with so much reverence, may possibly

include rash postulates and exaggerated inferences that tend to intoxicate, almost to madness, a people infatuated with its title of sovereign ; but surely neither religious liberty nor civil equality is likely to produce such effects ; neither the one nor the other can have any tendency to turn the people's heads ; and, after having been the first to preach these principles to Europe, France will not disavow them now, when, thanks to our propaganda or our example, they have conquered almost all the countries of both hemispheres. On others be the shame of such a recantation !

Antisemitism is consistent with neither the principles nor the genius of our nation. It came to us from the outside, from countries which have neither our spirit nor our traditions. It came to us from across the Rhine, from old Germany, always ready for religious quarrels, and always imbued with the spirit of caste ; from new Germany, all inflated with race-pride and scornful of whatever is not Teutonic.

Antisemitism may be traced also to Russia, to that huge and shapeless Russia, which, with its steppes and forests, has remained isolated from the great currents of modern life ; to holy, Orthodox Russia, half Oriental, half Asiatic, which endeavours to find its national unity in its religious unity, and which regards the Catholic and the Lutheran with little more favour than the Israelite ; to that autocratic Russia, which differs from us in all its institutions, as well as in all its conditions, be they economic, political, religious, or social. Whatever sympathy we may feel with the Slavonic mind or the Russian spirit, the Russians, who have so often emulated us, would be greatly astonished to see us copying them ; as well might one propose to the Czar to model

the government of his moujiks and cossacks on that of the French Republic.

Men of my age, who have grown up under the Second Empire and in the worship of liberty—it was fashionable then among the young,—have witnessed many distressing sights. How often was the lie given to our youthful faith in right and justice! How many truths which we thought established for ever were again called into question by the selfish passions or the ignorant claims of new generations! How many of the conquests won by reason and liberty were we unable to maintain against the encroachments of power or the delusions of political sophistry! Popular rights trodden underfoot in the name of the principle of nationality, everywhere heralded as a principle of emancipation; European states transformed, for half a century, into entrenched camps and separated once more from each other by custom-house barriers and ramparts of prejudice almost as high as the Wall of China; freedom of thought and religious toleration cynically overridden or hypocritically evaded by those very political parties that professed to be their champions; laws passed to the detriment of special persons; decrees of exile or confiscation, promulgated in the name of liberty, within so-called free countries and by self-styled liberals; appeals to secular power, demands for legal restriction, for paternalism, addressed to the government by all manner of clashing interests and passions. And all this, not only in Eastern Russia, buried neck-deep in the Middle Ages or rather in the *ancien régime*, but in the West, in France, in Germany, among nations said to be the most advanced of ancient Europe. Oh, how old she is, this ancient Europe, and how difficult it is

for her to slough her skin and regain her youth ! What an effort it is for her to strip off her old prejudices and practices and clothe herself in the spirit of a new age !

And this new age, the age that we have so ardently invoked, what will it bring us and how will it fulfil its boastful promises ? To judge by the methods and the teachings extolled by those who proclaim themselves its representatives, this new age is in great danger of reviving the worst practices of the past. Men who boast of being the pioneers of the future openly praise deeds of absolutism, and smile sanctimoniously at legal brutalities borrowed from the *ancien régime* by the jurists of the Revolution. Visions of the future and mediæval prejudices ; Utopias conceived by dreamers deluded with misty ideals and belated memories of a superannuated past ; unceasing race-competition and ever-recurring class-jealousies,—all these have become confused and entangled in the minds of the learned as well as in those of the masses. And something of all this is contained in Antisemitism ; something of the old and of the new, of the far-off Middle Ages and of visionary socialism, of reactionary instincts and of revolutionary passions ; and it is because of this that Antisemitism finds an echo in such different quarters, from the drawing-rooms of society to the grog-shop of the working-man.

Let us confess it once again : we have presumed too much on reason, and relied too confidently on civilisation. This brilliant civilisation, which inspired our idlers with such ludicrous pride, is often shallow and unsound, even in the most advanced countries of the continent. In our proudest capitals it is barely thicker than a light veneer, underneath whose surface, if we scratch it ever so little, we shall find all the ignorance

and savagery of the ages that we deem barbarous. Thus, in Paris, Vienna, and Berlin, the close of our century suffers the disgrace of seeing measures of proscription and confiscation advocated by people who are really good-natured and ordinarily harmless.

It must not be inferred from what has been said that the complaints of the Antisemites are wholly imaginary. By no means. Whether they attack our private or our public morals and customs, many of their complaints are but too well founded. Abroad, as well as at home, and most especially, perhaps, in our republican France, they are right, these noisy Antisemites, in loudly denouncing certain governmental methods, certain practices which seem about to take root in the life of modern nations. Antisemitism may have been, in its time, a protest, on the part of public conscience, against culpable concessions of men in office, against the venality of politicians, and the domination, at once mysterious and contemptuous, of stock-jobbing interlopers. Despite its excesses and outrages, Antisemitism is within its rightful province when it assails the worship of money, the scandalous barter of political influences, and the shameless exploitation of the people by the men whom they have elected; or, again, when it unmasks the hypocritical intolerance of inconsistent free-thinkers, who have erected irreligion and corruption into a method of government.

Modern society is ailing indeed, more ailing than the most honest Antisemite imagines. The error of Antisemitism lies in its misapprehension of the origin and the seat of the evil. It sees, or is willing to see, but one of the symptoms, and it calls this symptom the cause of the disease. Antisemitism is essentially "simple-minded," in the literal sense of the word. It

fails to grasp the complexity of social phenomena. But this failure, which should prove its ruin, is largely the cause of its success with the masses, who in their simplicity are always carried away by that which they deem simple.

Even if the Jews had all the vices and all the power which the hatred of their enemies sees fit to ascribe to them, it were none the less childish to discover in a handful of Semitics the source of the evils that afflict modern society.

It is not true that, in order to restore it to health, we need but to eliminate the Semite, as the surgeon's knife eradicates a cyst or a malignant excrescence. The extent and gravity of the evil are of a different nature. The evil is in ourselves, in our blood, in the very marrow of our bones. To cure us, it will not be enough to remove a foreign body from our flesh. Though every Jew be banished from French soil, though Israel be swept from the face of Europe, France would be not one whit more healthy, nor Europe in any better state. The first condition of a cure is a knowledge of the nature of one's malady. Now, Antisemitism deceives us; it blinds us to our condition by trying to make us believe that the cause of the evil is external, instead of internal. There is no more dangerous error. We are afflicted with an internal trouble, due to our constitution and our entire mode of living; and the Antisemites insist upon telling us, over and over again, that it is but a superficial ailment, brought on by chance, and foreign to our race and our blood. Even when they boast of exposing our secret wounds, they misconstrue their nature; consequently, instead of furnishing a cure for them, they are in great danger of inflaming them still more.

Such will be, I doubt not, the feeling of every reader who is sufficiently thoughtful and independent to base his opinions upon reflection, and not upon the antipathies of the mob. Antisemitism, even when most justified in its complaints, is mistaken as to the source of our evils. It would be easy for me to prove this conclusively, could I, in this volume, have treated of finance, capital, and the ascendancy of the stock-exchange. Unfortunately, I have been obliged, for the present, to omit a part of my subject,—that which in these days of subserviency to material interests so completely engrosses the public mind,—the money-question. I had intended at first to devote one or two chapters to it. But this money-question has assumed so prominent a place in our democratic society; it so easily takes the lead everywhere, is so complex, and so liable to give rise to confusion, that it seemed to me worthy of separate treatment. Therefore this volume will be followed by another, in which I shall attempt to define the rôle played by money among the nations of to-day. On that occasion I shall take up again some of the views set forth in my book on *Papacy, Socialism, and Democracy*. There may, perhaps, seem to be no connection between these two subjects. That is a mistake, for Antisemitism, too, is a social question. And as for myself, in studying the influence of the Jew and of modern Israel, as well as in examining the teachings of the Pope on socialism and democracy, I have always the same object in view: religious liberty and social peace. *Caritas et Pax*, such is ever my motto; and, if I mistake not, it is a Christian motto, not unbecoming a Frenchman.

A. L. B.

PARIS, April, 1893.

## GLOSSARY OF HEBREW WORDS.

---

- Amora'im** = the authorities given in the Ghemara.  
**Apicoresim** = epicureans ; also infidels and sceptics.  
**Askenazim** = German Jews as contrasted with Spanish Jews.  
**Bar-Cocheba** = "Son of a Star," a pseudo-Messiah ; led the last great but unsuccessful war of the Jews against Rome under Hadrian, A.D. 132-135.  
**Beni- or Bnai-Israel** = Sons of Israel ; also a Jewish tribe in India, remnant of an ancient Israelitish colony, and having retained or adopted many pagan rites.  
**Chanuka** = Feast of the Maccabees.  
**Cohanim** = Priests of the Synagogue.  
**Gher** = a proselyte.  
**Gof** = a Christian.  
**Go'im** = plural of *Go'i*.  
**Golouss or Golus** = exile.  
**Hakham** = "The Wise" ; also name for rabbi or teacher in Eastern communities.  
**Halakha** = single decisions of the codified, but originally oral, portion of the Rabbinical Law.  
**Halakhot** = plural of *Halakha*.  
**Halukka** = distribution of relief money among poor Jews, especially in the Holy Land.  
**Hassidim** = "The Pious Ones" ; also a mystic sect among Russian and Galician Jews, believing in miracles performed by their rabbis.  
**Hazzan** = reader or cantor.  
**Hebra** = charitable society or association.  
**Hebroth** = plural of *Hebra*.  
**Heder** = school ; narrow school-room of the Ghetto.



- Herem = excommunication, anathema.  
 Kahal = congregation, especially the Jewish community of Russia.  
 Kedeshoth = harlots, or women who worship at the shrine of Astarte.  
 Kosher = food prepared according to Jewish dietary law.  
 Maggid = Polish Jewish preacher and interpreter of the Bible.  
 Mazzoth = unleavened cakes, the only bread eaten at Passover.  
 Melamed = teacher.  
 Mitzva = divine commandment; also, religious practice.  
 Mitzvoth = plural of *Mitzva*.  
 Mohel = the one who performs the rite of circumcision.  
 Nabi = prophet.  
 Rosh-Hashanah = Jewish New-Year.  
 Sanhedrim = highest court of justice in Judæa.  
 Schächter = butcher, the same as *Schochet*.  
 Schochet = slaughterer of animals according to traditional custom.  
 Sephardim = Spanish Jews, as contrasted with German Jews.  
 Shames = sexton, or care-taker in the Synagogue.  
 Shir-Hashirim = The Song of Songs.  
 Sivan = third Jewish month.  
 Sopherim = scribes; the ancient interpreters of the written or Mosaic Law.  
 Talar = gaberline.  
 Tales, or Talet = white shawl with fringes worn in the Synagogue at morning service.  
 Talmid = pupil, student.  
 Tammouz = fourth Jewish month.  
 Tarefa = opposite of *Kosher*. Food forbidden to the Jews.  
 Tossafists = glossators of the Talmuds in eleventh to thirteenth century.  
 Tzadig, or Tzadik = a righteous one.  
 Zehar, or Zohar = the great Book of Mystic Lore, or Cabala, ascribed to Simon ben Jochai of the second century, but compiled thirteenth century B.C.

## INDEX.

---

### A

- Acta Sanctorum, 41  
 Agobard, Archbishop, 109  
 Ahasuerus, King, 78, 287; (Wandering Jew), 4, 237, 286  
 Alexandria, 38  
 Alsace, forged receipts of, 27  
*Amoraim*, 135, 184  
 Andrew (martyr), 41  
 Anticlericalism, 45, 46, 75, 363, 364  
 Antisemitic movement, 74, 75  
 Antisemitism, causes, 10, 45, 230; aspects, 11-14; growth, 12; pretended grievances, 15, 43-45, 47, 48, 72-76; antiquity of, 77, 78; consistent, 99; compared with anticlericalism, 45, 363, 364  
 Antokolsky, 235, 285  
*Apicoresim*, 273  
 Apostles, 18, 98, 102  
 Armenians, 81, 82, 303  
 Aryan, 11, 67, 87, 88, 89-94, 305  
*Askenasim*, 57, 60, 119, 120, 205, 305, 306, 314, 319, 322, 323, 331, 332  
 Asmoneans, 102, 106  
 Atavism, 11, 14, 179, 210, 257, 360  
 Auerbach, 279, 287  
*Auto-da-fé*, 27, 35, 184
- ### B
- Babylon, rabbis of, 23  
 Bamberger, 242  
*Bar-Cocheba*, 294  
 Barrabas (Jew of Malta), 215  
 Beck, Karl, 280 (note)  
 Beer, 280; Beer-Isaac, 2; W., 240  
 Benedict, Sir Julius, 254 (note)  
 Ben Ezra, Abraham, 188, 288  
*Beni-Israel*, 62, 114, 122, 134, 227  
 Bernstein, 280  
 Bible, 33, 57, 58, 227, 238, 248, 283  
 Blandia, 26  
 Börne, Ludwig, 252, 260, 276, 324  
 Brandes, George, 261  
 Bréal, 234  
 Brotherhood, human, 20, 369-371  
 Browning, R., 288
- ### C
- Cabala, 223, 292  
 Calvinist, 35  
*Carrère*, 123, 316  
 Cerf-Beer, 2, 345  
*Chanuka*, 273, 321 (note)  
 Chaucer, 37  
 Christ, 18, 97, 98  
 Christianity and Judaism, differences, 26, 133, 134; resemblances, 16, 69, 94, 297-300, 366, 369  
 Chrysostomus of Antioch, 109  
 Circumcision, 105, 106, 108, 137, 161  
*Civiltà Cattolica*, 48  
*Cohanim*, 17, 101 (note), 126, 174

Cohen, Mme. Coralie, 289, 290  
 "Colaphisation," 200  
 Condorcet, 295  
 Constituent Assembly, 2  
 Copts, 82, 303  
 Corfu, 38  
 Costa, Sir Michael, 254 (note)  
 Cowen, F., 254 (note)  
 Crémieux, 242, 268  
 Crusades, 9, 36

## D

D'Alembert, 53  
 Dalitzky, Menahen Mendel, 319  
 Damascus, 38  
 Darmesteter, Arsène, 190, 234,  
 237 (note), 317 (note), 360;  
 James, 55, 190, 234, 289, 371,  
 372  
 Darwin, 216  
 David, King, 237  
 De Barrios, Miguel, 315  
 Decalogue, 18, 19, 57  
 D'Eichthal, Gustave, 289  
 Derembourg, 234  
 Descartes, 59, 250  
 Diderot, 48, 53, 295  
 Disraeli, Benjamin, 207, 219,  
 242, 243, 244, 257, 258 (note),  
 287, 334  
 Dohm, 345  
 Druses, 82, 303

## E

Easter outbreaks against Jews,  
 36  
 Ebers, Georg, 280  
 Education, compulsory, 185  
 Eighteenth century, 53, 54  
 Eliot, George, 287, 288, 353  
 Encyclopædists, 53  
 Environment, influence of, 119,  
 143, 217, 253  
 Essenes, 125  
 Esther, Book of, 78

## F

Falachas (black Jews of Abyssinia), 113

Fould, 242  
 Franchetti, 289  
 Frank, 61  
 Franks, laws of, 23  
 Franzos, 280  
 Frederick, Emperor, 50  
 French, literature, 266, 267, 270-  
 272; operette, 268; Protestants,  
 303, 304, 316, 333, 361;  
 Revolution, 1, 2, 3, 12, 53-56

## G

Gabirol, Salomon Ibn, Rabbi,  
 189  
 Gambetta, Léon, 242-244, 262,  
 334, 340 (note)  
 Ganganelli, 39 (note), 40, 41  
 (note)  
 Germania, 47, 48  
 Ghemara, 21-23, 30, 32, 34, 59,  
 124, 130, 142, 187  
 Ghetto, 27, 121, 122, 146, 149,  
 150, 165, 258, 302, 317  
 Goethe, 279  
*Goi* or *gher* (plural *goim*), 19-21,  
 25, 26, 28, 51, 61, 66, 131, 156  
 Goldschmidt, 240  
 Golouss, 348  
 Gordon, Juda, 319  
 Goschen, 242  
 Goudchaux, 242  
 Gozlan, Léon, 258 (note)  
 Graetz, 61, 74, 141, 172, 276, 368  
 Gutzkow, 277

## H

*Haggada*, 21, 24, 188, 238  
*Hakham*, 56, 182, 183, 185, 186,  
 348  
*Halakha*, 21, 24  
*Halakhot*, 187  
 Halévy, Jehuda, 189, 237, 290,  
 318, 349; L., 234, 247, 254,  
 258 (note), 334  
 Halphen, 240  
*Halukka*, 355  
*Hara*, 123

- Hartmann, Moritz, 252 (note), 280 (note)
- Hassidim*, 40, 132, 290, 292, 345
- Hassidism*, 61
- Hassan*, 15
- Hebra*, 186
- Hebrew, language, 318-322; poetry, 237, 272, 273
- Hebroth*, 186
- Heder*, 125, 146, 186
- Heilbuth, 235
- Heine, 237, 250-253, 259, 260, 262, 276, 285, 287
- Hep! hep! (traditional cry against the Jews in Germany), 46
- Harem*, 60, 223
- Herschel, 240
- Herschell, Lord, 291 (note); Ridley, 291 (note)
- Herz, or de Lemos, Henriette, 141, 278
- Heyse, Paul, 279, 287
- Hillel, 19
- Hirsch, Baron, 7 (note)
- I
- Idealism, decline of, 281
- Intermarriage, 101, 109, 233
- Islam, 106
- Israels, Joseph, 235
- J
- Jacobi, 240
- Javeh*, 18
- Jerusalem, 349, 350, 354, 372, 373
- Jesuits, 270, 364, 365
- Jew, converted into Israelite, 135, 143; the, an agent, not a producer, 68; the, ancestors of, 173, 174, 180, 182, 185, 211; character, 191-193, 210, 221; family affections, 213, 214; idealism, 282-286, 289, 290, 292, 293; mind, 175-177, 179; receptive, not originative, 60; self-mastery, 215, 216; strength of will, 192
- Jewish, calendar, 328; con-science, 194-199; dialects, 313-317; dress, 307-313; humour, 199, 202; irony, 258, 268; mode of worship, 133; morals, 209, 275; music, 235, 236, 254, 255; names, 318 (note), 322-327; pride, 202, 204; restaurants, 132, 133; spirit, 264-266, 297; types, 112-114, 118; women, 15, 277, 278, 311
- Jews, adaptability, 9, 178, 190, 217, 234, 259, 269, 270, 337, 338; and modern science, 51; and modern thought, 52, 58, 60; as a nation, 79, 81, 82, 190, 191, 344, 352; as artists, 235; as conservatives, 62, 63; as journalists, 269-271; as musicians, 234, 254, 268; as philologists, 234; as politicians, 241; as scientists, 239, 240; canon law against, 109; centre of gravity, 8-10; cephalic indication, 114 (note); characteristics, 9, 96, 147, 150, 151, 160-163, 165, 172, 177-182, 192, 202, 238, 255; Christian influence on, 54, 59, 62, 63, 66, 67, 264, 265, 305; clannish spirit, 303, 304; converts to Christianity, 111; cosmopolitan spirit, 359, 368; creative faculty, 246-250, 267; diseases, 166-170; distribution, 5-7; early marriages, 128, 153, 164; emancipation, 1-4, 12, 340; grievances against, 14, 15, 18, 43, 44, 72, 161, 281; hygienic laws, 125-128, 157, 158; immigration (America and Europe), 8-10; in Austria, 310; Bombay, 113; England, 331, 354; France, 53, 74, 201, 206, 229, 235, 240, 316, 317, 332, 340, 354; Germany, 74-76, 206, 212, 235, 275, 312, 325, 331, 335, 336, 354; Holland, 229, 235, 315;

- Hungary, 325; Italy, 331, 354; Persia, 114; Poland, 118, 162, 309, 314, 323; Rome, 302; Roumania, 4, 6, 206, 326; Russia, 4, 5, 63, 64, 76, 84, 110, 118, 162, 164, 197, 201 (note), 206, 207, 217, 235, 309, 310, 326, 336, 337; Spain, 77; the East, 62, 67, 132, 150, 163, 175, 186, 194, 311, 321, 322, 344, 351-353, 355; United States, 7 (note), 331, 332, 343; in fiction, 286-289; in literature, 275, 278-280; increase of, 8, 111, 152, 154; indigenous and foreign, 333; insanity among, 168; "judaising," 15, 48, 54, 62, 63, 69, 71, 110; longevity, 151; migrations, 9, 10; monotheism, 94, 103, 139; national genius of, 227-246, 251, 253, 254, 256, 261; number of, 5; on the stage, 238, 239, 286; outbreaks against, 36-39, 77, 78; persecutions of, 9, 10, 36, 42, 64, 144, 145, 199, 200; precocity, 151, 171-173; purity of race, 101, 105; Reformed, 140, 141; resemblance to other nations, 258, 259; restoration of, 347-357; Spanish, 205, 237, 314, 315; subject to toll, 27; superstitions regarding, 35-42; tribal spirit, 130, 133, 134, 307; types of, 115, 242
- Joachim, J., 257 (note), 285
- Johannan, Rabbi, 26
- Josephus, 103, 104
- Joupan* (Polish jacket), 309
- Judah, 25, 29
- Judaism, a disintegrating force, 44; belief in future life, 17; code of, 18, 19, 136, 275; conversions to, 103-108; decrease in West, 15; disintegration of, 66, 141; ethics of, 16, 17, 69; influence on modern ideas, 56; on national feeling, 72; love of peace, 369; not entirely a spiritual religion, 124; sanitary practices, 17; strength in Europe, 15; Talmud no longer essential to, 30, 31, 135; threatened with extinction, 29; undergoing change, 135, 142-144
- Judengasse*, 49, 123, 144, 149, 203, 258
- Judenhetze*, 74
- Justinian, Pandects of, 23
- Juvenal, 77, 104
- K
- Kahal*, 144, 145, 364, 365
- Kahn, Gust., 267
- Karaites, 115-118
- Kedeshoth*, 271
- Khazars, 106, 117, 118
- Khosari*, 189
- Kohn, Dr., 290 (note)
- Kompert, 280, 287
- Kosher*, 17, 41, 128, 132, 146, 159, 160
- Koutais (city in Trans-Caucasia), 38
- Kreuz-Zeitung*, 48
- L
- Lasker, 45, 242
- Lassalle, Ferdinand, 219, 242-244, 276, 288, 334
- Lehman, 235
- Lemann, 290 (note)
- Lessing, 59, 60
- Levy, Emile, 235; Henry, 235; Hermann, 257 (note)
- Lewald, Fanny, 278, 287
- Liebermann, 235, 290
- Lindau, Paul, 276, 287
- Loeb, 234
- Lombroso, 11, 156 (note), 169 (note), 240 (note)
- Lucca, Pauline, 257 (note)
- Luther, 33
- Luzzatti, 242, 335

## M

Maccabees, 195, 200, 321 (note)  
*Maggid*, 186  
 Maimon, Moses ben, or Maimonides, 60, 189, 195, 370;  
 Solomon, 153, 183, 203, 208,  
 209  
 Manin, Daniel, 242 (note), 334  
 Manuel, 272  
 Marlitt, 278  
 Maronites, 82  
 Mark, Karl, 240, 276, 324, 334  
 Mazovia, cradle of the Jews, 9  
*Massoth*, 36  
*Melamed*, 146, 186  
*Mellah*, 123, 313  
 Mendelssohn, Felix, 247, 254,  
 285; Moses, 59, 60, 141, 183,  
 220, 221, 277, 279, 290, 320,  
 345  
 Mendes, Catulle, 272  
 Messiah, 203, 204, 293-297, 299,  
 345, 370  
 Messiahs, false, 61, 70, 196, 204,  
 293  
 Meyerbeer, 247, 254-256, 285  
 Middle Ages, 14, 23, 35, 36, 37,  
 41, 316  
 Mikail, Ephraim, 267  
 Minsky, 237  
 Minucius Felix, 37  
*Mishna*, 20, 22, 23, 31, 32, 59,  
 125, 130, 187  
*Mitva*, 59  
*Mitsvoth*, 126  
 Mohammedans, 81  
*Mohel*, 125  
 Montefiore, 290  
 Mordecai, 192  
 Moses, 24  
 Mosler, 235  
 Mt., Ephraim, 115; Gerizim,  
 115  
 Munck, 234

## N

*Nabi*, 57, 294  
*Nagid*, 189

Nathan der Weise, 254 (note),  
 287  
 National, feeling, 73, 80, 81, 82,  
 83; idea, the, 366, 367  
 Nationality, and race, 75, 85, 86;  
 and religion, 79-85, 346, 347,  
 365  
 Natson, 237  
 Neander, 291  
 Neo-paganism, 69, 70, 274, 279,  
 300, 366  
 New Testament, 15, 19, 69, 91  
*Niddah*, 126  
 Nietzsche, 277  
 Nineteenth century, 73  
 Nordau, Max, 276

## O

Offenbach, 268, 269  
 Old Testament, contrasted with  
 the New, 16, 17, 19, 56, 69,  
 91  
 Oppert, 234

## P

*Pans* (Polish lords), 212, 309  
 Parsees, 82, 303  
 Parvenu, the, 218  
 Passover, 36, 37  
 Paul of Tarsus, 98, 137  
*Peyse*, or *Peyes*, 310  
 Pharaoh, 78  
 Philo, 59  
 Pilpoul, system of, 187  
 Pius IX., 149, 167  
 Plato, 59  
 Pobédonostsef, 64, 65, 197  
 Poland, geographic centre of the  
 Jews, 9  
 Popes who protected Jews, 14,  
 39, 40  
 Primrose Day, 244  
 Proselytism, 86, 104-106, 140  
 Purim, Feast of, 78

## R

Rabbi, The, 182-185, 188, 189,  
 240 (note), 245

Rachel, 78 (note), 239, 262, 285  
 Raschi, 51, 316  
 Ratisbonne, 290 (note)  
 Raynal, 242  
 Reinachs, two, 234  
 Religion, What constitutes a, 136, 138  
 Renan, II, 80, 95, 97, 107, 124  
 Ricardo, 240  
 Ritualistic murder, 37-41  
 Rohling, 33  
*Rosh-Hashanah*, 328, 349  
*Rous*, 48  
 Rubinstein, Anton, 257 (note), 262, 285  
*Rue aux Juifs*, 127, 149, 258  
 Russia, 10, 63-65, 83, 84  
 Ruth, Book of, 101, 109

## S

Sabbatai, 61, 196  
 Sabbat, 35  
 Sabbatists in Russia, 110, 197  
 Sacher-Masoch, 144, 271  
 Salvador, Joseph, 372  
 Samaritans, 115  
*Sanhedrim*, 21 (note), 182  
 Sarstof, 38  
*Schächter*, 37, 132, 160  
 Schamaï, 19 (note)  
 Scherer, Wm., 251  
 Schlegel, F., 277  
*Schochet*, 43, 133, 159, 160, 215 (note)  
 Second Adventists, 35  
 Semite, 67, 71-73, 75, 77, 84, 87, 88-97, 238, 246, 247, 305  
 Semitic, conquest, 98, 99; traits, 242, 244; type, 112, 114  
*Sephardim*, 57, 60, 113 (note), 119, 120, 196, 205, 305, 306, 314, 315, 319, 322, 323, 331  
 Servetus, 35  
*Shames*, 277  
*Shema*, 348  
*Shemona Esreh*, 348  
*Sheol*, 17  
*Shir-Hashirim*, 273  
 Shylock, 213

Sibylline books, 102 (note)  
 Simon (martyr), 41; ben Johai, Rabbi, 21, 25  
 Slaves held by Jews, 108  
 Smolensky, P., 319  
 Socialism, 367  
 Solomon ben Isaac, Rabbi, 316  
*Sopherim*, 184  
 Special laws, 4  
 Spinoza, 51 (note), 59, 60, 222, 223, 240, 250, 262, 286, 290, 327  
*Spodek* (Polish cap), 309  
 St. Francis, 27  
 Stirner, 277  
 St. Louis, 35  
 Stoecker, Pastor, 44, 53, 78, 91  
 St. Polycarp, 26  
 Straus, Oscar, 58 (note)  
 St. Simonism, 292 (note)  
 St. Simonites, 125  
 St. Thomas, 31  
*Sudra*, 132  
 Sullivan, Sir A., 254 (note)  
 Summa Theologia, 31  
 Synagogue, 60, 185

## T

Tacitus, 77, 105  
*Talar*, 308, 309  
*Talet*, 15  
*Talmid*, 186  
 Talmud, 15, 17, 18, 21-26, 28-35, 58, 59, 66, 115, 124, 131, 144, 145, 158, 186-188, 347, 309  
 Talmudists, 116  
*Tanaim*, 135, 187  
*Tarefa*, 40, 159, 160  
 Tertullian, 37  
 Theology, mental training of, 187  
 Thora, 17, 18, 56, 69, 70, 124, 127, 130, 136-139, 156-158, 185, 195, 318, 348  
 Tiberias, Rabbis of, 23  
 Tisza-Eszlar (borough in Hungary), 38  
 Titus, 34

*Index.*

385

- 
- Torquemada, 74, 77, 184  
*Tossafists*, 316  
Treitschke, 53, 77, 252 (note)  
Troyes, martyrs of, 201, 317, 319  
Turgenief, 65  
*Tsadig*, or *Tsadik*, 290.
- U
- Unitarians, 138
- V
- Vogüé, de, 285  
Voltaire, 34, 48, 55, 59  
Von Ense, Rahel Varnhagen,  
278
- Weil, 234  
Wolf, Albert, 269  
Worms, 235
- X
- Xanten, 38
- Y
- Yellow wheel, The, 27, 149, 312
- Z
- Zehar*, 40  
Zola, 271, 288