

The Science of Anti-Semitism

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[Picture of A.C. Cuza]

“Another horrible pairing of words: *the science of anti-Semitism*. How can anti-Semitism be a science?” will ask themselves indignantly the scientists with their *rocks*, those with their *seals*, the mathematicians with their *x*'s, the philologists with their *suffixes*, the scientists with their pretended “fixed” *ideas of culture*.

Anti-Semitism? For these scientists it is only a savagery, a blind manifestation of brutal instincts, vestiges of prehistoric times, the shame of our civilization which both science and the enlightened conscience of man, free of preconceptions and passion, condemn.

This is the atmosphere created particularly by the Jews - and which those Judaized nurture - around anti-Semitism, fooling the naive or exploiting the naivete of the stupid with pretensions that they too be “on a par with modern civilization.” And who does not want to be?

For example, there is this interesting case of a Judaized individual, himself half Jewish, speaking several years earlier with the air of a terrific scientist about our anti-Semitism, which was then,

as it is today, unchanged. And here is what this author, *nomen-odiosum*, tells us in *Viata Romaneasca* ("The Romanian Life"), second year, No. 11 of November 1907, pp. 186, 204-207- a traitor then of national thought as he was later a traitor of our national action during the war:

"I want to talk about the Jewish question... totally denatured by the vulgar and ferocious Judeophagy of our anti-Semites, who thus... compromise us before the civilized world...

"With rusted weapons dug out from the arsenal of medieval persecutions, with hatred propaganda, with impassioned incitement to excesses, with the stirring of bestial instincts in popular masses... one can only compromise a just cause-but the cause of anti-Semitism is not a just one...

"But, to give this conflict... a *false* air of persecuting a race, of religious persecution, in a word, of anti-Semitism, can serve only the enemy's cause, only too glad to exploit the divagations of some maniacs... anti-Semitic scandalmongers, prematurely places on the order of the day the entire question...

"No people, let alone our own, can fence itself in ad infinitum free of repercussions, against modern ideas, nor against external political action...

(These dots are those of the author. That is, they are not suspensive, but threatening, seemingly containing a fantastic political provision. Ed. [i.e. Cuza, Tr.].

"Therefore, to place our question in the realm of anti-Semitism, of racial hatred, means for us being led to a shameful and fatal defeat... Asiatic urgings... violent demagoguery, unhealthy agitation... an endeavor of speculating dark passions

(The last dots, again, are those of the author's, portending the same threat for such horrible crimes like those of anti-Semitism. Ed. [i.e. Cuza, Tr.]

I quoted this *typical concept*, typical of all who sold themselves to the Jews. And one sees what it comes down to: clichés ("the civilized world," "modern ideas"), but particularly to slander ("vulgar and ferocious Judeophagy," "rusty weapons," "bestial instincts," "divagations of some maniacs," "anti- Semitic scandalmongers," "Asiatic urgings," "dark passions").

We find such "appreciations" not only coming from the vulgar Jew lovers but sometimes even from some otherwise distinguished representatives of culture in other fields. Thus, for instance, the eminent jurist, university professor, orator, man of politics, former minister of public instruction, Mr. A.C. Arion, levelled at me because of my anti-Semitism, in the full session of the Chamber of Deputies the apostrophe-we can say 'famous' coming from such a man calling me *the caveman*.

As for the Jews, their explanation of anti-Semitism is more characteristic yet. In addition to the usual cliché, "with hatred and savagery" - naturally *with no motive*, they do not care to discuss motives - according to them, anti-Semitism is a *madness*, an intellectual degeneration, an affliction of the spirit. This is how we are considered by one of the most distinguished modern 'intellectuals' of the Jews, Dr. K. Lippe, of illustrious origin as great-grandson of the famous commentator of the Talmud in the Middle Ages Rasi, who said *tob sebegaim barog* ('kill the

best of the Goyim’).

Dr. K. Lippe, M.D. came our way from Galitia and settled down in Iasi where he served time for having killed a woman while performing an abortion on her, even authored a special work in German entitled: *Symptoms of the mental illness - anti-Semitism* (1887).

And as proof that the arguments used by the parasitic Jews against anti-Semitism are very poor, just as are those of the Judaized, and always the same, here is what *Curierul Israelit* (“The Israelite Courier”), official organ of the Union of Naturalized Jews says in the editorial of its issue of this Friday, September 15, 1922, under the title-to us who write at the *Apararea Nationala* (“The National Defense”), slanderous – “A band of rascals”:

“There exists with these anti-Semites a state of intellectual degeneration that reached the perversity of the senses, some kind of mental sadism by which those touched are pushed to lies and calumnies.”

As you can see, this is a very simple explanation as well as an extremely naive one: all that is said against the Jews is lies and calumnies due to a specific intellectual degeneration.

The definition of anti-Semitism - according to Jews and those Judaized - is, then, summed up in these two words, *savagery and madness*, naturally, of the “anti-Semites.” As for the Jews as a social phenomenon, they do not even enter into this “explanation.” As if they did not exist.

It was this savagery and madness that compelled all peoples of all time, Egyptians, Persians, Romans, Arabs, as well as the modern nations up to this day, to consider Jews as a national menace and take measures against them.

It was this *savagery and madness* which darkened the understanding of the most prominent representatives of the culture of all nations, such as Cicero, Seneca, Tacitus, Mohamed, Martin Luther, Giordano Bruno, Frederick the Great, Voltaire, Josef II, Napoleon I, Goethe, Herder, Immanuel Kant, Fichte, Schopenhauer, Charles Fournier, Ludwig Feuerbach, Richard Wagner, Bismarck, Rudolf Virchow, Theodor Billroth, Eugen Dfhring-and countless others in all fields to come out against the Jews.

Savagery and madness, finally, explains the anti-Semitism of the most distinguished representatives of our culture, such as Simion Barnutiu, B.P. Hajdau, Vasile Alecsandri, Vasile Conta, Mihail Eminescu.

Savage and mad: all these, Civilized and well-behaved: those Judaized, And the Jews: nonexistent.

And the venality of those Judaized is incapable of explaining anti-Semitism as a social phenomenon, we will call it *the anti-Semitic theory*.

According to this theory of ours, in the make-up of anti-Semitism we must distinguish three stages: instinct, consciousness, science.

Instinct always made the crowd, firstly preoccupied by its immediate material interests, oppose Jewish parasitism through popular movements, often times general and bloody, as it was among many others all over, e.g., the terrible movement of the Cossacks in the Ukraine led by Bogdan Hmelnischy in which over 250,000 Jews perished in 1649.

Consciousness of the Jewish menace is awakened gradually, first in the educated classes. Then it spreads and penetrates the masses. The former group unites with the people in supporting their demands. The latter thus become progressively aware themselves.

Science begins with partial researches, until it reaches - only in our day – the determination of its objective, namely, studying Judaism as a social phenomenon, lifted out from the medium in which it seeks to hide, concluding that it is a human problem, in fact the biggest, whose solution must be found.

We could say, by virtue of the conclusions reached by partial studies so far, that they form *the anti-Semitism of science*. This is the basis, which is not to be confused with *the science of anti-Semitism*. What distinguishes them is their different objectives. And here is the definition as determined by its objective, of this science, which clearly demonstrates it to be a true science with its own domain:

The science of anti-Semitism has as its object Judaism as a social problem, being thus, necessarily, the synthesis of all sciences that can contribute to its solution.

Which sciences these are, that through their partial studies contribute to the knowledge of Judaism, we already have seen. And this is the way in which the science of anti-Semitism uses their findings in order to arrive at a solution:

History establishes that from the earliest times the Jews have been a people wandering among others, nomadic, country-less. The science of anti-Semitism establishes that this nomadism is contrary to the well-being of agricultural, sedentary peoples and cannot be tolerated.

Anthropology establishes that Jews are a mixture of unrelated races, differing among themselves, as the Semitic, Aryan, Negro, Mongolian. The science of anti-Semitism explains the sterility of the Jewish nation in the domain of culture, as a result of this mongrelization and shows that this mongrel cannot contribute anything to the culture of other nations, which they only falsify, denaturing their characteristics.

Theology establishes that the Jewish religion is an exclusivist religion, based on the special covenant made between their God, Yahweh, and the Jews considered as a chosen, sacred (*am codes*) people, apart from other peoples.

The science of anti-Semitism rigorously deduces that such a concept excludes the possibility of any peaceful cooperation or any assimilation with the Jews.

Politics establishes that everywhere, within the other nations, Jews have their unique social

organization, constituting a state within the state. The science of anti-Semitism concludes' that Jews are an anarchic element, dangerous to the existence of all states.

Political Economy establishes that Jews have lived in all times, even in Palestine, as a superimposed people over other nations, exploiting their labour, themselves not being direct producers. The science of anti-Semitism says that any people has the right to defend its productive labor from exploitation by Jews, who cannot be tolerated living like parasites, jeopardizing peoples' existence.

Philosophy establishes that Judaism's concept of life is an anachronism contrary to human advancement. The science of anti-Semitism imposes, as a duty toward civilization, that this cultural monstrosity be eliminated by the united efforts of all nations.

The science of anti-Semitism bases its conclusions on what various, but differing, special sciences objectively established - all of which lead necessarily to the same conclusion:

The elimination of Jews from the midst of other people putting an end to their unnatural, parasitic existence that is due to an anachronistic concept opposed to the civilization and peace of all nations who can no longer tolerate it.

This anti-Semitic theory differs, as one can see, from *the Jewish theory* and that of the Judaized which reduced anti-Semitism to the two individual expressions - that in fact, the minute they are manifested *en masse* become themselves a social problem: *savagery and hatred* – and explains this as well.

The instinct of anti-Semitism can sometimes be accompanied by savagery and hatred. For instinct is blind - so they say - though it is essential in defending life.

The consciousness of anti-Semitism is added, however, to the instinct, enforcing its urges, no matter how "savage." For, in order to be "civilized" - one must first exist.

The science of anti-Semitism finally comes to explain this phenomenon, enlightening further the consciousness of people, fully satisfying their instinct and its violent eruptions thus legitimized by revealing their cause-the parasitism of the Jews. Thus it gives us *the formula of the scientific solution* for the problem of Judaism, which in order to realize we have only to *apply*.

Modern anti-Semitism then, pools *all energies*: the energy of instinct, conscience, science, of fully revealed truth, forming a formidable social force, certainly capable of solving the greatest problem of civilization of our times, which is the Jewish problem. And what do the Jews and the Judaized put up against this great power, seeking to prolong the condemned existence of their parasitism? We have seen: cliches, slander and whims.

"The vulgar Judeophagy of our anti-Semites..." "they compromise us in the eyes of the civilized world...", *"Rusty weapons, dug out of the arsenal of medieval persecutions..."*, *"The stirring up of bestial instincts in the popular masses..."*, *"Asiatic urges..."*, *"madness..."*, *"mental sadism..."*

These are *all the arguments* they oppose to our anti-Semitism, for they have no others, thinking they can do away with it by their *stupidities*.

While within all the nations revolted by the nomadic Judah's parasitism *revenging energies* boil...

A.C. Cuza, *Apararea Nationala*
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