תרגום:

And indeed, this new form of anti-Semitism offered an outlet for the anger felt by many as they witnessed the emergence of modernization. The Jews were portrayed as the epitome of despicable capitalism that aims to exploit the struggling masses, and as the embodiment of an alienated modern society that challenges the long-standing loyalties of traditional German lifestyle. Anti-Semitism thus became a crucial element in the evolving political culture by uniting all conservative forces. While the Germans toiled over their nationalist definitions in an attempt to create a national ethos and national unity, it was equally important to define those who could not be considered German citizens, those who are different and dangerous, i.e. the Jews. Racial sciences, which flourished at the time, were recruited to define characteristics of the Jewish race. The Jewish race was depicted as being stereotypically distorted. The Jews spoke a different language, displayed negative behaviors, maintained traditions and a culture that fundamentally differed from those of the German race, and had unique origins and a separate history. Jews were seen as members of a different race and a different nation. Anti-Semitism surged, and these ideas were voiced throughout all strata of society, including the academia, government, and policy makers. Provocative speeches and articles by Heinrich von Treitschke, Adolf Stoecker and Hermann Ahlwardt enraptured the masses, and particularly the university students, and escalated anti-Semitism in every sector of society. Jews were perceived as foreign and hazardous to Germany.

The evolutionary theme that appears on the pencil holder (image A) was also inspired by popular contemporary scientific theories of that time. This was the era of natural sciences in German, when science was a popular ideology. Scientific information was shared through mass media and captivated people from all wakes of society. The question of the origin of humanity and its anatomical and anthropological development were the subjects of large bodies of research on anatomy, phrenology, zoology, physiognomy and anthropology. Darwin's physiognomy and evolutionary research provided a basis for linking the animal world to humanity from a physical and behavioral perspective. Therefore, these theories are fundamental for understanding the items exhibited here.[[1]](#footnote-1) Physiognomy gained enormous popularity in the late 18th century and throughout the 19th century. Scholars such as Petrus Camper (1722-1789), Johan Casper Lavater (1741-1801) and others studied evolutionary-hierarchal development in the chain of creation and compared animals to humans from the physiognomic and behavioral perspectives.[[2]](#footnote-2) Books on physiognomy were sought out not only by scientists, but by the public as well. Endless editions were printed for adults and youth throughout the entire 19th century. They inspired authors to portray humans as animals in their stories, and became the basis for popular, humoristic culture and caricature exhibitions.[[3]](#footnote-3) Darwin's theory of evolution developed into a popular doctrine for the masses, known as popular Darwinism. Over the course of his lifetime, Charles Darwin published two revolutionary works – The Origin of Species (1859) and The Descent of Main (1871).[[4]](#footnote-4) The Origin of Species was first translated into German in 1861 and was received with immediate acclimation and popularity among both scientific and general populations. The theory was taught to the people by scholarly "liaisons" – writers and lecturers who aspired to share Darwinism with the masses in a simple, clear manner. These liaisons included Ernst Haeckel, Wilhelm Bӧlsche and many others who succeeded in drawing enormous interest in this popular form of Darwinism among people of every social standing. The masses read their works in books, journals, and newspapers, and even attended lectures in public halls and in zoos.[[5]](#footnote-5) Popular Darwinism spread to the masses like wildfire, and received unprecedented attention for a very long period of time. Darwinism found its genuine spiritual home in Germany, where the theories were applied in all wakes of German life. En route from Darwin's texts to the German public, much of the content of his theory was modified. Popular Darwinism replaced the pure biological context of Darwin's writing with broader content from diverse fields. Darwinist became an expansive philosophy known as 'Weltanschauungen'. The German masses saw Darwinism as the answer to every question, the key to life's mysteries, and the opportunity to understand the universe. This era in Germany was known as the age of the Darwinist revolution.[[6]](#footnote-6)

1. Paul Weindling, *Health, Race and German* *Politics Between National Unification and Nazism, 1870 – 1945* (Cambridge: Cambridge University Press, 1989), pp. 1- 10. [↑](#footnote-ref-1)
2. David Bindman, *From* *Ape to Apollo* (Ithaca, New York: Cornell University Press, 2002), pp. 23 – 78, 92 – 122, 202 – 223; Jurgis Baltrušiatis, *An Essay on the Legend of Forms – Aberrations* (Cambridge: The Mit Press, 1989), pp. 37 – 52; Miriam Claude Meijer, *Race and Aesthetics in the Anthropology of Petrus Camper* *(1722 – 1789)*, (Amsterdam: Ropoli, 1999), pp. 101 – 166; Lucy Hartley, *Physiognomy and the Meaning of Expression in Nineteenth Century Culture* (Cambridge: Cambridge University Press, 2001), pp. 1- 43. [↑](#footnote-ref-2)
3. Baltrušaitis, *An Essay on the Legend of Forms- Aberrations*, pp. 48, 52 [↑](#footnote-ref-3)
4. Charles Darwin, *The Origin of Species by Means of Natural Selection or the Preservation of Favored Races in the Struggle for life* (New York, 1859); Charles Darwin, *The descent of Man and Selection in Relation to Sex*, 2 vols.,(New York, 1871). [↑](#footnote-ref-4)
5. Some of the well-known authors and distributers were: Friedrich Ratzel, Carl Vogt, Ludwig Büchner, C. Bock, E.A. Rossmässler, Alfred Brehm, Otto Zacharias, Carus Sterne, Wilhelm Preyer, Arnold Dodel, Oswald Kӧhler.

   **Literature on popular Darwinism is public libraries and private homes**: Alfred Kelly, *The Descent of Darwin – The Popularization of Darwinism in Germany, 1860 – 1914* (Chapel Hill: The University of North Carolina Press, 1981), pp. 10 – 15; Rolf Engelsing, *Analphabetentum und Lektüre: Zur Sozialgeschichte des Lesens in Deutschland Zwischen Feudaler und Industrieller Gesellschaft* (Stuttgart: J.B. Metzler, 1973), p. 136.

   **Lectures in halls and zoos** - Kelly, *The Descent of Darwin*, pp. 3 – 9; Oliver Hochadel, "Darwin in the Monkey Cage- The Zoological Garden as a Medium of Evolutionary Theory," In: Dorothee Brantz (Ed.), *Beastly Natures – Animals, Humans and the Study of History* (London: University of Virginia Press, 2010), pp. 81 – 107.

   **Some of the popular newspapers that shared Darwin's theories**: Die Gartenlaube, Ausland, Kosmos, Uber land und Meer, Augsburger Nachrichten. Kelly, *The Descent of Darwin*, pp. 15 – 21; Weindling, *Helth, Race and German Politics* 1870 – 1945, p. 29. [↑](#footnote-ref-5)
6. Kelly, *The Descent of Darwin*, pp. 5 – 9, 34 – 35; Weindling, *Health, race and German politics 1870 – 1945*, p.37; Richard Weikart, *from Darwin to Hitler – Evolutionary Ethics, Eugenics, and Racism in Germany* (New York: Palgrave Macmillan, 2004), p. 12. [↑](#footnote-ref-6)