

Vie Dune Famille Juive 1891 194

La Croix et les Juifs (1880-1899) The Magazine of Christian Literature Quarterly Journal Periodical Articles on Religion, 1890-1899 Journal of the Chemical Society Journal of the Chemical Society Marxism and National Identity Jahrbücher für Philologie und Paedagogik Quarterly Journal of the Chemical Society of London Bibliotheca philologica oder vierteljährliche systematisch geordnete Übersicht der auf dem Gebiete der classischen Philologie und Alterthumswissenschaft, sowie der Neuphilologie in Deutschland und dem Auslande neu erschienenen Schriften und Zeitschriften-Aufsätze Deutsches Industrie- und Handels-Adressbuch Bibliotheca philologica oder vierteljährliche systematisch geordnete Übersicht der auf dem Gebiete der classischen Philologie und Alterthumswissenschaft, sowie der Neuphilologie in Deutschland und dem Auslande neu erschienenen Schriften und Zeitschriften-Aufsätze Second Catalogue of the Library of the Peabody Institute of the City of Baltimore Biographisches Handbuch der Rabbiner Judentum, Antisemitismus und deutschsprachige Literatur vom 18. Jahrhundert bis zum Ersten Weltkrieg Bibliotheca philologica Biographisch-bibliographisches Kirchenlexikon Berliner Börsen-Courier Histoire des Juifs sépharades Rivals and Conspirators Pierre Sorlin Chemical Society (Great Britain) Ernest Cushing Richardson Chemical Society (Great Britain) Chemical Society (Great Britain) Robert Stuart Chemical Society (Great Britain) N. H. Morison Carsten Wilke Hans Otto Horch Friedrich Wilhelm Bautz Esther Benbassa Fae Brauer

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cette france que nous avons devant nous cette france qui nous arrache nos larmes c est la france enjuivée ainsi débutait un article intitulé À l école du juif paru en 1887 dans le plus populaire des journaux catholiques de l époque la croix fondée par les assumptionnistes en 1883 la croix de même que le pèlerin créé dix ans plus tôt a répandu l antisémitisme dans la france chrétienne jusqu en 1900 date à laquelle les assumptionnistes durent quitter le pays son rédacteur en chef ses rédacteurs n étaient ni des théologiens ni des doctrinaires ils exprimaient le sentiment antisémite de leur énorme public ouvriers du nord opprimés par le capital paysans pris de crainte devant l usurier petits commerçants menacés par les grands magasins rentiers affolés par la bourse À ce sentiment collectif nourri par le krach de l union générale le scandale de panama des prêtres soucieux de défendre la france chrétienne traditionnelle contre le monde moderne athée donnèrent une résonance nouvelle et une justification religieuse on leur reprochera à jamais d avoir contribué à transformer la méfiance à l égard des juifs en haine mais furent ils seuls coupables ils ne furent publiquement désavoués ni par la hiérarchie catholique française ni par le pape léon xiii et aujourd hui encore beaucoup de chrétiens et d athées accueilleraient volontiers les leçons du père bailly c est à un examen de conscience impitoyable que pierre sorlin invite tous les hommes d aujourd hui

provides the first sustained analysis of the collision between marxism and nationalism in france at the time of the dreyfus affair

die beiträge des zweiten symposiums beziehen sich vorwiegend auf den zeitraum von 1848 49 bis 1914 18 geprägt durch die enttäuschung über die fehlgeschlagene bürgerliche revolution und bestimmt vom unbehagen über spezifische innen und außenpolitische entwicklungen in mitteleuropa erweist er sich als inkubationszeit eines politisch funktionalisierten antisemitismus der sich im deutschen kaiserreich wie in der doppelmonarchie seit der mitte der 1870er jahre ausbreitete dieser rasch erstarkende antisemitismus schlug sich in der literatur ebenso nieder wie die verschiedenen jüdischen reaktionen auf die antisemitische agitation ideologie bewegung assimilation identitätskrise sozialistische und zionistische lösungsprogramme

l histoire des juifs dans la péninsule ibérique sous les régimes musulman et chrétien figure dans les pages glorieuses de l épanouissement culturel au moyen age en europe en 1492 après l édit d expulsion les séfarades se dispersent autour du bassin méditerranéen en particulier sur les terres d islam les auteurs proposent ici une synthèse sur cette diaspora de l espagne aux balkans

once the state run salon in paris closed an array of independent salons mushroomed starting with the french artists salon and women s salon in 1881 followed by the

independent artists salon national salon of fine arts and autumn salon offering an unparalleled choice of art identities and alliances together with undreamed of opportunities for sales commissions prizes and art criticism these great salons guaranteed the centripetal and centrifugal power of paris as the modern art centre lured by the prospect of being exhibited annually in salons the size of biennales today a huge number and national diversity of artists from the australians rupert bunny to the spaniards pablo picasso and juan gris flocked to paris yet by no means were these salons equal in power nor did they work consensually to forge this modern art centre formed on the basis of their different cultural politics constantly they rivalled one another for state acquisitions and commissions exhibition places and spaces awards and every other means of enhancing their legitimacy by no means were the avant garde salons those that most succeeded instead as this cultural political history demonstrates the french artists and national fine art salons were the most successful with the genderist french artists salon being the most powerful and official despite the renown today of neo impressionism art nouveau fauvism cubism and orphism the most powerful artists in this modern art centre were not sonia delaunay Émile gallé paul signac henri matisse or even picasso but such academicians as léon bonnat william bouguereau fernand cormon edouard detaille gabriel ferrier jean paul laurens luc oliver merson and aimé morot who exhibited at the official salon supported by the machinery of the state in its exposure of the rivalry conflict and struggle between the salons and their artists this is an unprecedented history of dissension it also exposes how just below the welcoming internationalist veneer of this modern art centre intense persecutionist paranoia lay festering whenever france's civilizing mission seemed culturally commercially or colonially threatened it erupted in waves of nationalist xenophobia turning artistic rivalry into bitter enmity in exposing how rivals became transmuted into conspirators ultimately this book reveals a paradox resonant in histories that celebrate the international triumph of french modern art that this magnetic centre which began by welcoming international modernists ended by attacking them for undermining its cultural supremacy contaminating its civilizing mission and politically persecuting the very modernist culture for which it has received historical renown

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