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Jewish Scapegoats in the Middle Ages:
An Exploration into Political and Economic Factors of Anti-Semitism

This project investigates why and how the shift from a harmless attitude towards Jewish people from the creation of Christianity to an outward hatred in forms of violence against Jewish people by the Twelfth Century. My findings have so far led me to conclude that the economic decline of Europe during the Middle Ages— the Black Death and Hundred Years War for example—caused extreme monetary distress on the ruling class and consequently the Papacy. Looking for answers for why famine and an economic depression plagued Europe, the Jewish community was an easy target for the Papacy to blame for the economic and social chaos. I have found these external factors have played a larger role in the strife between the two religions more than dogmatic practices and belief systems— a seemingly nuance discovery for my research.

It is evident by examining historical Jewish relations with Rome and Christianity from previous centuries that a major change in anti-Semitism occurred around the Twelfth Century. It is also evident the church was unstable because of economic decline during the Middle Ages by studying accounts of the Protestant Reformation that argue the Reformation was a cause of the instability the church faced in previous centuries. The evidence that the Famine of 1317, Black Death, Hundred Years War, and the Papacy moving to Avignon all played a large role in the insecurity of the Catholic Church which ultimately led to the Reformation is clear. Following the foundation that Europe was financially unstable, I will work the evidence that Jewish people

were blamed for the economic crash into the argument. I will support that claim with the historical precedent of Jewish money-lenders playing important roles in European economy which made them easy target for scapegoating. This is also where I will discuss how the citizens looked to the church for answers in times of chaos which is why the public was so susceptible to church propaganda. Then I will proceed with data showing the church paid for sculptures, paintings, literature, and other types of media to propagate the Jewish scapegoat followed with primary source examples of how the contemporary media held the anti-Semitic political and economic agenda.

The secondary sources I am working with date from the 1950s to the early 2000s and I found that many of the older sources provide less nuance arguments compared to the more contemporary pieces. I might add this is because the older articles I have deal more with the history of Jewish relations with Christianity and Rome while the newer sources describe and argue more about how the field may be lacking in certain areas or how there could be more research in shaded portions of history. However, it is also important to note that all the secondary sources I am working with were published post-World War II which might explain the cause for the influx of Jewish revisionist history literature. Most of my sources come from the 1990s and early 2000s and have a poststructuralist component to them since most of authors are looking to deem certain studies valuable or not and if a study is incomplete or insufficient, these authors tend to go further into a study which is where they find the nuance. My work is attempting to link the studies in the field together and make a correlation to find a nuance discovery involving the economy's relationship to anti-Semitism. For the purpose of this prospectus I am looking primarily at the reasons for why there was a shift from harmless anti-Semitism in the Second through Fourth Century to outward acts of violence and hatred by the Twelfth Century. Although

I am also researching the effects of Papal anti-Semitism through art and literature, for this essay I will only be focusing on the links between the Jewish people to banking, the economy, plagues and how Jewish people became scapegoats for economic and social turmoil. Discussed below are the sources I find most compelling and useful in making these early-stage connections to lay foundation for future writing.

Although tension between Christianity and Judaism has always existed—dating back to the crucifixion of Jesus Christ—the tension was never a hostile one until sometime around the thirteenth Century. Jerry Daniel’s article *Anti-Semitism in the Hellenistic-Roman Period*, points out that Jewish people in the Roman period was not as hostile as what would come from Christians in later centuries.¹ Daniel explains that even though there was literature that conveys some extent of dislike towards Jewish people but the dislike was not solely around their customs and religious practices. Some of the literature scrutinizes the Jewish faith for being too exclusive and was a not good for the community that needed all members to work together. But there were also writing by Cassius Dio, Augustine, Strabo, and Tacitus praise the Jewish faith for their piety, courage, determination and calls them philosophers.² Although many of these writers also scrutinize Jewish people for some aspects of their faith, it is still crucial distinction that in Roman writers before the fifth Century tolerated the Jewish faith even and even though the faith was scrutinized, actions rarely arose from this hatred. Caesar and Augustus even proved to have a favorable liking towards Jewish people and although there was some public disliking towards Jewish people in the Empire, there was legal protection of the Jewish people from the top and a consensus that Jewish people were valiant courageous people.³ I will be using this secondary

¹ Jerry Daniel, *Anti-Semitism in the Hellenistic-Roman Period* (Atlanta: The Society Biblical Literature, 1979), pp 45-65.

² Daniel, *Anti-Semitism in the Hellenistic-Roman Period*, 47.

³ Daniel, *Anti-Semitism in the Hellenistic-Roman Period*, 48-49.

source for historical background into the origins of anti-Semitism in Rome and the extent and degree of the disliking of the faith and I will also be using the piece for its references to primary sources from Dio Cassius, Augustine, Diodorus, Tacitus, Porphyry, and Josephus to further prove that Roman-Hellenistic thinkers tolerated the Jewish faith. Those primary sources are not listed yet because they will be researched further in the future. The article paints the Roman-Jewish-relationship to be one of toleration but not one of full support. Written in the late 1970s, this article still takes a rather Empiricist view on his history; he directly quotes ancient thinkers and uses texts dating back to the Second Century to support his claims that are very much based in empirical history. The article is published by the Society of Biblical Literature which is helpful to know that his article is not only historically correct but also accepted by a major group that deals with all sorts of interpretations, history, and arguments surrounding religious studies and for his article to be grouped into biblical studies proves that it is extremely relevant to the Jewish faith and Rome's reactions towards Judaism throughout the centuries.

But one of the reasons why Jewish people were socially accepted in the early centuries was because of the role they were forced to play in the financial realm of society. Maristella Botticini wrote an article titled *A Tale of "Benevolent" Governments: Private Credit Markets, Public Finance, and the Role Jewish Lenders in Medieval and Renaissance Italy*, that provides background into how and why Jewish people were allowed to be successful money lenders and follows the regulation and taxation of Jewish lending in Italian towns from 1284 to 1500 its effects on the public and private credit market.⁴ Since Jewish people were allowed to charge interest for money lending unlike Christians, Jewish financiers were at the forefront of the banking scene in Europe and I am interested in using this economic quantitative piece to build a

⁴ Maristella Botticini, *A Tale of "Benevolent" Governments: Private Credit Markets, Public Finance, and the Role Jewish Lenders in Medieval and Renaissance Italy* (Cambridge University Press, 2000), pp 165-167.

foundation that since Jewish people were leading the financial district in the Middle Ages, they would later become easy targets for future blame when the economy crashed due to plagues, crop failures, and/or other environmental crisis that caused economic and political chaos. This article provides crucial background into why Jewish money lenders were able to create a monopoly-like empire and Botticini's studies and examples throughout the article will uphold my claims that Jewish people were slowly getting more and more stigmatized and when the economy suffered, so did Jewish people.

The shift from the top being supportive and protecting of the Jewish people to authorities blatantly reprimanding the faith derives in the instability the church⁵ faced in the later medieval ages which made Jewish people easy targets for blame. In his book, *Christianity in History*, E. Harris Harbison writes in the chapter "The Protestant Reformation" that the Catholic church's instability that Martin Luther would eventually attack was rooted in in the economic revival of the later Middle Ages.⁶ The new world offered new trade routes that opened commerce to different parts of the world which broadened the middle working class.⁷ The accumulation of wealth from new commerce played a large role in the boom of European business society and during the late Middle Ages the church gained a lot of this incoming wealth due to its presence in the economic realm of European society and since the middle class was becoming wealthier, the church's patrons had more to offer. The Church's wealth angered many but Harbison argues it was also the natural flow of medieval economics. Harbison also goes into the political aspirations of the time and how by the time of the High Middle Ages nationalism had taken to the forefront of the political sphere as power became for centralized.⁸ Although the Harbison

⁵ In this essay the term "Church" will be used as a reference to the Catholic Papacy as an institution in Rome.

⁶ E. Harris Harbison, "The Protestant Reformation" in *Christianity and History* (Princeton University Press, 1964), pp 141-156.

⁷ Harbison, "The Protestant Reformation," 142.

⁸ Harbison, *Christianity and History*, 142.

chapter says that the Reformation— I am using the Reformation as a book-end for what happened to the church when it became too unstable— was primary a religious movement, he also says it was related to politics, economics and the intellectual movements at the time. This helps prove the church was in fact not stable economically or politically before the Sixteenth Century and as Harbison deduces, there was a lot more at play under the surface of the Catholic Church which made Luther's attack in the early Sixteenth Century fatal to an already broken church. I will use this literature to further explore the end result of the church's instability which ultimately led to a devastating reformation and I will use it to prove that there were underlying issues within the Catholic Church that made it easy for a break to occur. This will also help me explain why the church was inclined to use minority groups like the Jewish people as scapegoats to blame for the instability. The article is useful since it is trying to question the normative narrative that the Protestant Reformation was only caused by one factor and the Princeton University Press book chapter takes an Annales take on this version of history as Harbison tries to take a different outlook on the Reformation. He explores side effects of the political and economic factors of the period to deduce that the Reformation was multi-caused and although he concludes it was primarily a strife over religion, his research proves crucial in discovering how the climate of the church made it easier for Luther and others to infiltrate the Church and shatter it into different factions. He draws very clear distinctions in this chapter of his examples for why the church experienced major shifts. But I am looking to trace those shifts back to deduce why the Church was unstable and hopefully make a connection to other sources that deal with political, social and economic factors that all ended in the book-end of papal instability—the Protestant Reformation. I will pair these findings with a journal by Robert B. Ekelund, Jr., Robert F. Hébert, and Robert D. Tollison titled *An Economic Analysis of the Protestant*

Reformation that further explores the economic causes of the Reformation for a more extensive search into why these shifts caused such economic chaos.⁹

Now that there is a clear book-end to the instability the church was facing in during the Twelfth through Sixteenth Centuries, I will now explore why the church was unstable economically and politically before the boom of the High Middle Ages. Christopher Dyer's Chapter "c. 1290-1350" in his book *Making a Living in the Middle Ages* provides insight to why the Church and Europe as a whole became unstable during the Middle Ages. Dyer outlines four major events during this period of time that illustrate the crisis that Europe was in: The Great Plague of 1315, the Hundred Years War starting in 1337, the Black Death in 1348, and all while the Papacy left Rome for Avignon only to return in 1377.¹⁰ When crops failed with two years of poor weather, the manors began to hoard the crops fearing a worse shortfall in the future if the poor harvests continued. The stockpiling of the cereal crops by wealthy land owners and bishops skyrocketed the prices of all products preventing serfs and the working class from being able to obtain food. The immense loss of income only furthered the economic downfall and hindered the wealthy to pay their serfs in food. Not being able to buy food and not getting paid in food proved fatal to the majority of the working class resulting in large number of deaths from 1319 to 1321.¹¹ It is also worth mentioning that this is the time period that we see an expansion of church properties through Europe. While broke desperate landowners were looking to make any money to survive, the church was also looking to buy properties and by the end of the famine the 1330s, there was an influx in church property since land prices were so low (The spread of parishes

⁹ Robert B. Ekelund Jr., Robert F. Hébert, and Robert D. Tollison, "An Economic Analysis of the Protestant Reformation" *Journal of Political Economy* (University of Chicago Press, 2002), pp 646-671.

¹⁰ Christopher Dyer, "Crisis c. 1290-c.1350" in *Making a Living in the Middle Ages* (New Haven: Yale University Press, 2002), pp 228.

¹¹ Dyer, *Making a Living in the Middle Ages*, 229.

throughout Europe will be an important idea that I will discuss later). The piece also dives into how the Black death was similar situation with crop failure but mixed with a fatal epidemic that was responsible for the deaths of nearly three million people throughout Europe causing devastating side effects to European society but also the economy for decades later.¹² This chapter is filled with specific empirical data that traces both plagues through towns, parishes, and even explores crop transactions from individual manors throughout England. The chapter's extensive data will be used in later writings, but I will be using this chapter to discuss how European society was turned on its head and the people looked to their universal authority for answers—the church. I will pair this chapter with a journal titled, *Epidemics and Famine in the Little Ice Age* by Andrew B. Appleby that similarly discuss the crop failure and the mass epidemics of the Thirteenth and Fourteenth Centuries.¹³ Both articles paint the citizens as desperate for answers and salvation which I will take further and relate to Geoffrey Chaucer's "Pardoner's Tale" in *The Canterbury Tales* which was written and set in post Black Death and deals with how citizens turned to the church for answers after such a period mass death.¹⁴ Chaucer's tale will also serve to explore how death was a widely accepted part of life post-Black Death and that the church's authority, though tainted, was still vast and extreme. Even though Chaucer's writing is very satirical of the church it still serves as proof of the extent of the church's authority over citizens in the late Fourteenth Century.

I am conducting research on extensiveness the church had over its people during and post-Black Death to make a connection to how susceptible the public was to papal ideology and how and why citizens were so inclined to believe anything the church would say. And so far, my

¹² Dyer, *Making a Living in the Middle Ages*, 233.

¹³ Andrew B. Appleby, *Epidemics and Famine in the Little Ice Age* (*The Journal of Interdisciplinary History*, 1980), pp 643-663.

¹⁴ Geoffrey Chaucer, "The Pardoner's Tale" in *The Canterbury Tales*, 1387-1400 (Harvard's Geoffrey Chaucer Website).

research has led me to deduce that the church served as a voice of ‘reason’ during the Black Death which made it easier in later centuries for the church to propagate its ideas.

In his article titled “The Black Death and the Burning of Jews,” Samuel K. Cohn Jr. explores the aftermath of the Black Death and how that led to Jewish people being accused of poisoning wells and food and were persecuted for mythological crimes, because they were easy target for the papacy to scapegoat for reasons why there was mass death and economic chaos.¹⁵ As discussed before Jewish people were often blamed for economic crashes due to their involvement in the banking sphere.¹⁶ Cohn’s revisionist article looks to better reason for why anti-Semitism changed from the birth of Christianity to more aggressive anti-Semitism in the Twelfth Century and he concludes the rapid transformation of how Jewish people are perceived is more due to external events like Black Death— a semi-nuance interpretation this history. I will use his findings to support my claims that Jewish people became scapegoats and consequently targets of violence in times of economic and social calamity.

¹⁵ Samuel K. Cohn Jr., *The Black Death and the Burning of Jews* (Oxford University Press, 2007), pp 3-5.

¹⁶ Botticini, *A Tale of “Benevolent” Governments*, 164-189.

Bibliography
(new sources are highlighted)

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Appleby, Andrew B. "Epidemics and Famine in the Little Ice Age." *The Journal of Interdisciplinary History* 10, no. 4 (1980): 643–63. <https://doi.org/10.2307/203063>.

This source is evidence to support how Europe's drastic climate change in the Middle Ages caused famine, illness, and an economic depression which ultimately led to a decay in the working class and the hoarding of supplies by the wealthy class. This will also provide more evidence to support that Europe's economic decline or surplus in the Middle Ages was based on the environment and how well crops were each season.

Allen, Jasmine. "Stained Glass as Propaganda." In *Windows for the World: Nineteenth-Century Stained Glass and the International Exhibitions, 1851–1900*, 1st ed., 152–83. Manchester University Press, 2018. <http://www.jstor.org/stable/j.ctvnb7nwj.10>

This source provides examples of propaganda in art—in this case specifically stained-glass windows—and how public areas like churches are epicenters for Papal media. This source will be useful in discussing how the church was able to cultivate a public thinking so easily through media outlets like art in churches thorough Europe.

Alexander, Jonathan J. G. "ICONOGRAPHY AND IDEOLOGY: UNCOVERING SOCIAL MEANINGS IN WESTERN MEDIEVAL CHRISTIAN ART." *Studies in Iconography* 15 (1993): 1–44. <http://www.jstor.org/stable/23923571>.

Afonso Luís, Urbano. "Chapter Thirteenth: Politics and Propaganda in the Late-Medieval Italian Mural Painting." Essay. In *Out of the Stream: Studies in Medieval and Renaissance Mural Painting*. Newcastle: Cambridge Scholars Publ, 2007.

Benbassa, Esther. *The Jews of France: A History from Antiquity to the Present*. Princeton, NJ: Princeton University Press, 1999.

Botticini, Maristella. "A Tale of 'Benevolent' Governments: Private Credit Markets, Public Finance, and the Role of Jewish Lenders in Medieval and Renaissance Italy." *The Journal of Economic History* 60, no. 1 (2000): 164–89. <http://www.jstor.org/stable/2566801>.

This source is evidence to support the historical precedent of Jewish money lenders and the vital role they played in the monetary sphere of Europe. This also provides insight to how and why it would have been so easy to blame Jewish money lenders for the economic crash post Black Death.

Coppa, Frank J. "PAPAL ANTI-JUDAISM IN THEORY AND PRACTICE OVER THE MILLENNIA." In *The Papacy, the Jews, and the Holocaust*, 1–40. Catholic University of America Press, 2006. <https://doi.org/10.2307/j.ctt284wbs.5>.

Crossley, Paul. "Medieval Architecture and Meaning: The Limits of Iconography." *The Burlington Magazine* 130, no. 1019 (1988): 116–21. <http://www.jstor.org/stable/883315>.

Cohn, Samuel K. "The Black Death and the Burning of Jews." *Past & Present*, no. 196 (2007): 3–36. <http://www.jstor.org/stable/25096679>.

This source is vital in how Jewish people were targets for violence during and post-Black Death and the evidence will provide insight into how the mindset surrounding Jewish people changed after the economic crisis post-Black death. The article also goes into other reasons, other than economically for why the Jewish people were blamed and targeted for the cause of the chaos which will be new to my research.

Cogswell, Thomas. "The Politics of Propaganda: Charles I and the People in the 1620s." *Journal of British Studies* 29, no. 3 (1990): 187–215. <http://www.jstor.org/stable/175727>.

Clark, William B. *A Medieval Book of Beasts: The Second-Family Bestiary: Commentary, Art, Text and Translation*. New York: Boydell & Brewer Ltd., 2006.

DYER, CHRISTOPHER. "Crisis, c.1290–c.1350." In *Making a Living in the Middle Ages: The People of Britain 850–1520*, 228–64. Yale University Press, 2002.

<http://www.jstor.org/stable/j.ctt5vkz35.14>.

This source describes exactly what factors went into the economic crash of the Fourteenth Century and how that affects European society. This will be a useful source in the section that deals with outside, environmental factors that went into how the church became economically unstable and why citizens looked to the church for answers.

Daniel, Jerry L. "Anti-Semitism in the Hellenistic-Roman Period." *Journal of Biblical Literature* 98, no. 1 (1979): 45–65. <https://doi.org/10.2307/3265911>.

This source is the historical background to how Ancient Rome and early Christians viewed and treated Jewish people. This source also provides some primary sources that discuss contemporary ideology on Jewish people and these sources date back as early as the Second Century that I would have to further research.

Debby, Nirit Ben-Aryeh, and Nirit Debby Ben Aryeh. "Art and Sermons: Dominicans and the Jews in Florence's Santa Maria Novella." *Church History and Religious Culture* 92, no. 2/3 (2012): 171–200. <http://www.jstor.org/stable/23923994>.

Ekelund, Jr., Robert B., Robert F. Hébert, and Robert D. Tollison. "An Economic Analysis of the Protestant Reformation." *Journal of Political Economy* 110, no. 3 (2002): 646–71.

<https://doi.org/10.1086/339721>.

This source discusses the Protestant Reformation in detail and why it was so easy for Martin Luther to collapse the Church and he roots that cause in the insatiability the Church faced a few Centuries before. I will be using the Protestant Reformation and this source to describe what the church is so afraid of and what happens when centuries of instability go left untended.

Franklin, Jill A., T. A. Heslop, and Christine Stevenson. Essay. In *Architecture and Interpretation: Essays for Eric Fernie*, 343–56. Woodbridge, UK: Boydell Press, 2012.

Fudeman, Kirsten A. "These Things I Will Remember: The Troyes Martyrdom and Collective Memory." *Prooftexts* 29, no. 1 (2009): 1–30. <https://doi.org/10.2979/pft.2009.29.1.1>.

Harbison, E. Harris. "THE PROTESTANT REFORMATION." In *Christianity and History: Essays*, 141–56. Princeton University Press, 1964.
<http://www.jstor.org/stable/j.ctt183prb9.10>.

Jenkins, Ernest E. "The Interplay of Financial and Political Conflicts Connected to Toulouse during the Late Twelfth and Early Thirteenth Centuries." *Mediterranean Studies* 17 (2008): 46–61. <http://www.jstor.org/stable/41167391>.

Jordan, William Chester. "Administering Expulsion in 1306." *Jewish Studies Quarterly* 15, no. 3 (2008): 241–50. <http://www.jstor.org/stable/40753465>.

Leader, Anne. "Michelangelo's 'Last Judgment': The Culmination of Papal Propaganda In The Sistine Chapel." *Studies in Iconography* 27 (2006): 103–56.
<http://www.jstor.org/stable/23923695>.

This source discusses how the Catholic Papacy circulated propaganda throughout churches and its influence on the public. This will provide insight into how easy it is for the church to create propaganda and how ideology from the Papacy made its way to parishes throughout Europe that affected the public's conception of ideas.

Muir, Edward. "Images of Power: Art and Pageantry in Renaissance Venice." *The American Historical Review* 84, no. 1 (1979): 16–52. <https://doi.org/10.2307/1855658>.

Middleton, Russell. "Do Christian Beliefs Cause Anti-Semitism?" *American Sociological Review* 38, no. 1 (1973): 33–52. <https://doi.org/10.2307/2094328>.

Menache, Sophia. "Faith, Myth, and Politics: The Stereotype of the Jews and Their Expulsion from England and France." *The Jewish Quarterly Review* 75, no. 4 (1985): 351–74.
<https://doi.org/10.2307/1454402>.

Martin, Therese. *Reassessing the Roles of Women as 'Makers' of Medieval Art and Architecture*. Leiden: Brill, 2015.

Owen, Aron. "The References to England in the Responsa of Rabbi Meir Ben Baruch of Rothenburg, 1215-1293." *Transactions (Jewish Historical Society of England)* 17 (1951): 73–78. <http://www.jstor.org/stable/29777895>.

Peters, Edward. "Jewish History and Gentile Memory: The Expulsion of 1492." *Jewish History* 9, no. 1 (1995): 9–34. <http://www.jstor.org/stable/20101210>.

Plesch, Véronique. "Not Only Against Jews: Antisemitic Iconography And Its Functions At La Brigue." *Studies in Iconography* 23 (2002): 137–81.
<http://Www.Jstor.Org/Stable/23925021>.

Rosenthal, Judah M. "The Talmud on Trial: The Disputation at Paris in the Year 1240." *The Jewish Quarterly Review* 47, no. 1 (1956): 58–76. <https://doi.org/10.2307/1453186>.

Rowe, Nina. "Pocket Crucifixions: Jesus, Jews, And Ownership in Fourteenth-Century Ivories." *Studies in Iconography* 32 (2011): 81–120. <http://www.jstor.org/stable/23924232>.

Schwarzfuchs, Simon R. "The Expulsion of the Jews from France (1306)." *The Jewish Quarterly Review* 57 (1967): 482–89. <https://doi.org/10.2307/1453511>.

Smith, David Norman. "The Social Construction of Enemies: Jews and the Representation of Evil." *Sociological Theory* 14, no. 3 (1996): 203–40. <https://doi.org/10.2307/3045387>.

Strickland, Debra Higgs. "Antichrist and The Jews in Medieval Art and Protestant Propaganda." *Studies in Iconography* 32 (2011): 1–50. <http://www.jstor.org/stable/23924230>.

Soyer, François. "The Dehumanization and Demonization of the Medieval Jews." In *Medieval Antisemitism?*, 45–66. Arc Humanities Press, 2019. <https://doi.org/10.2307/j.ctvpb3wk1.7>. This source provides examples of how Jewish people were seen in the Middle Ages which will be used to help describe the change of anti-Semitism. This will also provide a sense of public thinking towards Jewish people and help gauge when and where the leap towards violence towards Jewish people occurs.

Sisson, Keith, and Atria A. Larson. "Chapter 4." Essay. In *A Companion to the Medieval Papacy: Growth of an Ideology and Institution*, 85–120. Leiden: Brill, 2016.

Soules, Marshall. "Performing Propaganda." In *Media, Persuasion and Propaganda*, 222–43. Edinburgh University Press, 2015. <http://www.jstor.org/stable/10.3366/j.ctt1g09zzm.16>.

"Twelfth Ecumenical Council: Lateran IV 1215." Internet History Sourcebooks: Medieval Sourcebook. Accessed April 18, 2023. <https://sourcebooks.fordham.edu/basis/lateran4.asp>.

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"Gregory X: Letter on Jews, (1271-76) - against the Blood Libel." Internet History Sourcebooks Project. Accessed February 26, 2023. <https://sourcebooks.fordham.edu/source/g10-jews.asp>.

Monmouth, Thomas. *The Life and Miracles of St William of Norwich: By Thomas of Monmouth*. Cambridge: University press, 1896.

This primary source will be used in the examples of how anti-Semitism was propagated section of my project given that this is a mythical account of a boy who is abducted and

killed by Jewish people. This will provide insight into how Christians viewed Jewish people and why myths like these were popular in the Middle Ages.