

## **Citation in Response to student question about direct language with reference to Jews in Bram Stoker's *Dracula*.**

Source: Klinger, Leslie (ed). 2008. **The New Annotated Dracula, Bram Stoker**. ISBN: 978-0-393-06450-6.

Page 466: “ We [Jonathan Harker, Dr. Van Helsing and Dr. Seward] found Hildesheim in his office, a Hebrew of rather Adelphi Theater type [ annotation: ‘That is, a caricature’] with a nose like a sheep, and a fez. His arguments were pointed with specie—we doing the punctuation—and with a little bargaining he told us what he knew.”

I include below comments with links for further reference.

KB

### **Anti-Semitism in Bram Stoker's *Dracula***

Posted on [February 25, 2015](#) by [Charlotte Hansen](#)

Though it only explicitly expresses so once, Bram Stoker's *Dracula* is an anti-Semitic text. When meeting Hildesheim, Stoker describes him as “a Hebrew of rather the Adelphi Theatre type, with a nose like a sheep, and a fez” (Stoker 302). By describing the man this way, as well as noting how easy it was to bribe him, Stoker relies on age-old Jewish stereotypes. Though brief, this comment really resonated with me, and encouraged me to explore the concept of anti-Semitism in *Dracula* further.

As well as this blatant anti-Semitic remark, Stoker integrates much contempt for Jews into his novel. First, he compares Dracula to Hildesheim (and all stereotypical Jews) by describing his large nose, pointed ears, and prominent eyebrows. He uses the word “aquiline” to describe Dracula's nose, which is a very clear reference to the Jewish stereotype of hooked noses. Stoker writes of Dracula's “hair growing scantily around the temples, but profusely elsewhere. His eyebrows were very massive, almost meeting over the nose, and with bushy hair that seemed to curl in its own profusion” (Stoker 23). Dracula is repeatedly portrayed as an alien presence, whose ultimate intent is to undermine the way of life of the British characters. In writing this invasion narrative, Stoker echoes many contemporary worries about Jews at this time. As written in the footnotes, “Jewish emigration swelled” in the 1890s, leading to much fear about disruption of the Western status quo.

Though Dracula is never specifically described as Jewish, we know nothing of his background. He is ambiguous, an outsider. His presence in the novel echoes the Victorian British fear that their power would be undermined imminently. So, in portraying Dracula this way, Stoker reveals

his anti-Semitic fear that the influx of Jewish emigration would disturb all semblance of order in Western Europe.

<https://blogs.commonsgorgetown.edu/engl-090-02-spring2015/2015/02/25/anti-semitism-in-bram-stokers-dracula/>

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## **Anti-Semitism in Bram Stoker's Dracula:**

NOVEMBER 14, 2018 / [BLATTL](#) / COMMENTS OFF ON ANTI-SEMITISM IN BRAM STOKER'S DRACULA:

there are other instances that suggest Dracula's representation of the Jewish stereotypes. For example, while Jonathan Harker goes to Whitby to find out that Dracula has shipped fifty boxes "of common earth" to London, he asks one of the carrier's men about the cargo. The man remarks, "... There was dust that thick in the place you might have slept on it without 'urtin' of yer bones; an' the place was that neglected that yer might 'ave smelled ole Jerusalem in it" (Stoker 243). According to the carrier's man, the house smelled of Jerusalem, implying that the old, repulsive smell is associated with Jewishness.

There are also stereotypical Jewish references near the end of the novel when Jonathan, Dr. Van Helsing, and Dr. Seward attempt to track down Dracula's one remaining box. Jonathan finds out that the box was received, upon request, by a Jewish man named Immanuel Hildesheim. Jonathan reports: "We found Hildesheim in his office, a Hebrew of rather the Adelphi Theatre type, with a nose like a sheep, and a fez. His arguments were pointed with specie... and with a little bargaining he told us what he knew" (Stoker 371). There are many anti-semitic implications in this passage. It is noteworthy that it is specifically a Jew who helps Dracula retrieve the box, as it implies that a Jew would act as an ally for Dracula and his evil plans. Furthermore, Hildesheim exhibits Jewish stereotypes: his nose "like a sheep" and his particular interest in money were common anti-semitic beliefs. This further suggests that Jews were viewed as a threat to the Victorian English society, as the Jewish stereotypes are present throughout the novel.

<http://blogs.dickinson.edu/secretlives/2018/11/14/anti-semitism-in-bram-stokers-dracula/>