

IS IT NOTHING TO YOU?

By Jakób Jocz

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FOREWORD

It has been my privilege on several occasions to visit Poland and to take Confirmation Services at Warsaw, Lwow and in other parts. I have had much opportunity of contact with the work of Mr. Jocz and commend this book by one who thoroughly knows his subject.

He rightly calls attention to apathy in the Christian Church on the subject of missionary effort amongst the Jews: "To the Jews first is a marching order which we have neglected. The golden age of evangelism was when a handful of converted Jews in obedience to their Lord's command went forth and proclaimed Christ as the Saviour of all mankind. Let us ask ourselves whether the slowness of the progress we are making may not be due to our neglect to use to the full what I believe to be a real power house of evangelistic effort. I have confirmed and ordained Jewish converts and have found that the old Apostolic zeal is there and they yearn to bring others to Christ.

I pray that this book may be used of God to stir up the church.

STAUNTON FULHAM,
Anglican Bishop for North and Central Europe.

PREFACE TO THE SECOND EDITION

The first edition of this small book was printed about a year ago. It was written in adverse circumstances and in a great hurry. The tales of atrocities and crimes committed by the Nazi masters against the defenceless Jews of the Continent first pressed the pen into my hand. Since then a year has passed. It has been a year of great and unforeseen events. To the millions of the Jews of Europe it brought greater humiliation and more widespread suffering. As country after country fell into the hands of Nazi Germany the story of Jewish suffering grew in horror and incredible brutality. This revised, enlarged and completely rewritten edition aims at presenting to the Christian reader a fuller and more up-to-date picture of the physical and spiritual state of Jewry. But its main object is not to give impartial, objective information, it is written with the purpose of stirring the conscience of the Christian Church and as a reminder of its obligation towards the Jewish people. I pray to God that to some measure it may achieve this end.

I owe a real debt of gratitude to the Rev. A. R. Penn, MA, for many valuable suggestions and for reading the proofs, and to my wife for patient and sympathetic help.

J. J.
LONDON,
September 1941.

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PART I

THE JEWISH SORROW

We are faced today with the grief and sorrow of millions of human beings. Whole nations are being thrown into slavery and robbed of all human rights. Multitudes of men, women, and children are subjected to humiliation and suffering at the hands of ruthless oppressors. Free and prosperous countries are being treacherously attacked and pillaged. Mothers and children are being driven from their homes and turned into destitute fugitives. Innumerable homes are being wrecked and families broken up or bereaved. Wherever we turn we find suffering and grief, sorrow and despair. Yet greater and far exceeding the suffering of other nations, is the suffering and the sorrow of the Jews. It is enough to glance at Jewish history and to view their present condition in Europe to prove that this statement is by no means an exaggeration.

From time immemorial, with the exception of the few quiet years under the reign of Solomon, Jewish history has been one long, endless tale of disaster and calamity.

FROM PHARAOH TO HADRIAN

Jewish national life began in Egyptian captivity, though it was not till after the Exodus that the several Hebrew tribes were welded into one nation. The forty years of aimless wandering through the burning sands of the desert were years of great trial and suffering in every sense. Then followed a long and fierce struggle against the nations of Canaan for supremacy in the Promised Land. This was a struggle that lasted for many years and continued right through the times of the Judges.

Scarcely was the land subdued and pacified inside when enemies from outside began to overrun the country.

As early as 97 B.C. is recorded the pillaging of the Temple in Jerusalem by Shishak, king of Egypt. Two hundred years later the Hebrew race suffered a major calamity when the Assyrians invaded the country under Phul. In 722 B.C. after a siege lasting three years, Samaria fell, the Northern Empire was brought to an end by Shalmanezar, and the ten tribes were led into captivity.¹

This was a blow from which Israel never fully recovered. Only Judea was left, with Jerusalem as its capital—a small province with a handful of people surrounded by mighty hostile neighbours on every side. Eighty years later come the second blow. The Babylonian Empire which swallowed up all the weaker nations within its reach, stretched out its greedy hands towards Jerusalem. Under Nebuchadnezzar, Judea was soon subjugated (605 B.C.), and when it attempted to free itself the capital was destroyed, the Temple burned, and the Jews led into captivity (586 B.C.).

The subsequent events in the sorrowful story of Jewish life are: the invasion of Jerusalem by Ptolemy Soter (320 B.C.); the pillaging and desecration of the Temple by Antiochus Epiphanes (170 B.C.), resulting in the fierce and heroic struggle of the Maccabees against the Syrian masters; the pillaging of the Temple by Crassus, the Roman Governor (54 B.C.?); the invasion of the Parthians (40 B.C.?); the fierce persecutions under Caligula, the mad Emperor of Rome, which resulted in riots and bloodshed (A.D. 38); and the banishment of the Jews of Rome under

Claudius (A.D. 50), while the whole Jewish nation in Palestine was groaning under the weight of the Roman yoke and the exploitations of unscrupulous governors.

The war of A.D. 68 was the last and final struggle against Rome. It lasted for about two years and ended in the fall of the capital, the destruction of the Temple (A.D. 70), and the utter ruin of Jewish life. It is recorded that about 1,100,000 Jews lost their lives in the most bloody war history has ever known. The Jewish armies, ill trained, ill armed, and ill led, had to face the irresistible legions of the Roman Empire led by the brilliant general Vespasian and later by his able son, Titus. But in face of these tremendous odds the Jews held out for many bitter months and made the enemy pay a high price for his ultimate victory.

With the fall of Jerusalem and the destruction of the Temple begins a new and tragic chapter in Israel's history, a chapter written in Jewish blood and tears.

The failure of the Jewish revolt against Rome had disastrous consequences. The nation lost not only every hope for ultimate independence but its national home and its religious centre. The holy vessels of the Temple were carried to Rome, and the markets were flooded with Jewish slaves. The leaders of the revolt and some of the finest men of the nation died a shameful death in Rome. The nation was scattered; but the cup was not yet full. In A.D. 130, under Hadrian, Jerusalem was rebuilt, yet not as the centre of Jewish life, but as a pagan city under a pagan name—Aelia Capitolina, a city consecrated to Jupiter. This caused the tragically famous rebellion of Bar-Kochba, that cost the Jews another 580,000 lives and ended in complete failure, leaving the entire nation in a state of utter despair and hopelessness.

After the Christian Church had established itself in Europe and Christianity had become the official religion of the civilized world a new paragraph in the chapter of Jewish martyrdom begins.

THE CHRISTIAN YOKE

By the edict of Milan in 313 Constantine, called "the Great," raised Christianity to be the ruling religion of the Roman Empire. With that edict the whole legal position of the Jews was changed. Henceforward the Jews as a religious minority were forced to forego their legal civil rights. Six years after the Edict of Milan, Jews were threatened with the stake if they engaged in missionary activity. Under Constantius, Constantine's son, they were prohibited from owning slaves, even if those slaves were pagan. The climax of legal discrimination was finally reached under Theodosius II (408-450), who embodied in his famous code all the anti-Jewish regulations which kept the Jews imprisoned in the dark ghettos throughout the centuries of the Middle Ages. But legal discrimination was not all.

Excluded from all social and national life, confined to an overcrowded ghetto, deprived of every honest means of livelihood, the Jew was brought down to the ugly business of money-lending and dealing in second-hand wares. The indignities went so far that only the eldest son was given permission to marry and set up a home, while the rest of the children were forced to remain in celibacy. By the Fourth Lateran Council (1215) Jews were compelled by law to wear a distinctive badge. For centuries no Jew dared show himself outside his own quarters from Maundy Thursday till Easter Sunday for fear of his life. At Toulouse it used to be an ancient custom for the Christian prince on leaving the cathedral service on Good Friday to slap the face of the leading member of the Jewish community in front of the populace.

The Jew, who gave the world the prophets and apostles, the Bible, and humanly speaking, our Lord Himself, became the most despised figure amongst men. There was not a crime in the world of which the Jews were not accused, from the desecration of the Host and the use of Christian blood for their Passover, to the poisoning of wells and so causing the Black Death. To what extent the Christian Church has forgotten its origin and despised unwittingly the source of its life is best illustrated by the opposition raised against the election of Pope Anacletus II (Cardinal Pierleoni) because of his Jewish origin. Even the saintly Bernard of Clairvaux who courageously defended the Jews in their plight during the Crusades, wrote in one of his epistles: "To the shame of Christ a man of Jewish origin has come to occupy the chair of St. Peter." . . . (!)²

THE MEDIEVAL MARTYRS

From the days of the First Crusade, when organized Jew-baiting on a large scale was first introduced, up to the ill-famed pogroms in Russia at the beginning of our own "enlightened" century, thousands of Jewish men, women, and children were martyred, lynched, and burnt. These excesses were often carried out by frantic and fanatical mobs led by priests with the cross of Christ in their hands.

During the Second and Third Crusades anti-Jewish riots spread over most parts of Europe, including the British Isles. In 1189, on the coronation day of Richard I, at the instigation of priests, Jews were massacred in London. In York 500 Jews, besieged in the castle by a blood-thirsty mob, cut each other's throats and so escaped the fury of their persecutors (1190). In 1204 Jews of both sexes were imprisoned, their eyes or teeth plucked out, and many of them inhumanly butchered. Because a Jew forced a Christian to pay him more than 2 s. per week as interest on a loan of 20 s. seven hundred Jews were slain in London in 1262. A law was passed prohibiting any Jew from possessing freehold property, and every money-lending Jew was made to wear a breastplate or to quit the country. In the end all Jews, numbering 16,511 persons in all, were driven out in 1290 and they were not to be admitted into England until the Protectorate of Cromwell.

The fate of the Jews on the Continent was even worse. 146 flourishing Jewish communities were wiped out in 1298 alone as a result of a charge of ritual murder in one single city. On the allegation that Jews were guilty of poisoning wells with a concoction of, among other oddities, spiders, frogs, lizards, Christian hearts, and consecrated Hosts, Jewish communities in some 350 places were cruelly butchered.

Dr. Leopold Zutiz, the great Jewish scholar, in his book, *Die Leiden der Juden*, gives a full account of Jewish martyrdom in the Middle Ages. The Jews were exposed to the whim or fancy of any Gentile in power and were insulted on every occasion. How mischievous and deliberate Jewish persecution was can be seen from the following instances. In February 1190 Jews under the reign of the youthful monarch Phillip Augusta, only a boy of seventeen, were arrested and charged with a fine of 15,000 Mk. for their freedom only because they were defenceless Jews—and their young monarch was in need of money!

In 1181 three Christian children suddenly disappeared. The Jewish community was instantly accused of ritual murder. Riots broke out. Jewish homes were looted. About 300 Jews lost their lives. It was afterwards discovered that the children were playing on ice of a frozen river and

were drowned as the ice gave way. Their bodies were soon recovered unscathed. About the year 1191 the King of France was duly notified that the Jews at Bray had hanged a Christian. Without further investigation the King repaired personally to the place. He surrounded the whole Jewish community and without trial burned its ninety-nine members *en masse*. But the Christian who was supposed to have been hanged turned out to be the effigy of Haman, which the Jews fastened to a tree thus commemorating on the feast of Purim their wonderful delivery through the hands of Esther

Often it was not greed but piety which inflicted bitter suffering upon the Jews. In 1217 Countess de Mountfort *ordered* all Jews of Toulouse to accept the Christian faith. All children under the age of six were taken away from their parents and immediately baptized. But the Jewish community refused to submit. Only fifty-seven Jews accepted baptism, the rest were slain or slew themselves in order to avoid apostasy from the faith of their fathers.

Sometimes it was neither piety nor greed but mere spitefulness which caused the Jews much heartbreak. The strong and numerous Gentiles delighted in bullying the defenceless and small Jewish communities in order to exhibit their strength. In the year 1288 the Jews of Paris were fined 300 livres for the crime of singing too loudly in their synagogues. It offended the sensitive Gentile ears

The depth of perversity in human nature is best seen from the following story. In the year 1386 a number of Jews after meeting at a German town called Weissenfels obtained safe conduct to repair to their several destinations. On their way they were waylaid, plundered, and then massacred by the neighbouring gentry. A certain knight who was reprimanded by the court for breach of faith defended himself with the following words: "If the enemy of my earthly master is my own enemy, the enemy of my Heavenly Master is still more so. . . ." This met with general applause on the part of the court and the knight was acquitted.

By 1255 that famous institution known as the "Holy" Inquisition was already in full activity in all the countries of Central and Western Europe, but was primarily concerned with heretics. It was not till the reign of Ferdinand the Catholic and Isabella of Spain that the Inquisition began to specialize in Jews and Marranos. Oddly enough the motto upon the banner of the Holy Office was the words *Misericordia et justitia* but the weapon of the Office was the stake for the Church argued that it is not in keeping with her vocation to cause bloodshed. . . .

St. Bernard of Clairvaux's axiom *Fides suadenda, non imponenda*,³ never became the rule of the church. Torture in order to elicit the truth was for the first time sanctioned by Pope Innocent IV in 1252 and then confirmed by several other Popes.⁴ Thousands of innocent men were broken on the wheel, tortured to death, burned on the stake in good faith that though their bodies be wasted at least their souls would be saved for heaven. This fine act of human cruelty was given the pious name of *auto-da-fé*, act of faith(!)

To the Jews the activities of the Inquisition were the source of untold suffering. Under the genius of the Grand Inquisitor, Fray Tomas Torquemada (1420-98) thousands of men and women lost their lives. Any pretext was good enough to serve as an accusation. During the fifteen years of Torquemada's activities as Grand Inquisitor about ten thousand "heretics" were sent to the stake and about a hundred thousand suffered lesser penalties. Mr. Laurie Magnus, in his book *The Jews in the Christian Era*,⁵ describing this period, quotes the following words of an eyewitness, a Christian bishop: I have seen many dragged to the font by the hair and the fathers,

clad in black, with bowed heads, accompanying their children to the altar to protest against these inhuman baptisms. I have seen still more horrible and indescribable violence done to them.

Indeed it is difficult to grasp how in face of such incriminating evidence the Roman Catholic author of the article "Inquisition" in the *Catholic Encyclopedia*, Joseph Blötzer could say: "On the whole, the Inquisition was humanely conducted" (*sic!*).

Between 1648 and 1658 it is estimated that some 100,000 Jews lost their lives as a result of massacres organized by the Ukrainian Cossacks in Eastern Europe.

THE DAWN OF A NEW DAY

At last the dark cloud of the Middle Ages begin to lift. The dawn of a new day was breaking. The first stirring of new life came with the forecasts of the French Revolution. The hope for better days ahead entered Jewish hearts when at the Federal Festival, held in the Champ de Mars, on July 14, 1790, the first anniversary of the taking of the Bastille, Baron Anarcharsis Cloots led a group of stage supers in costumes representing the human race to participate in the Festival of Freedom. Amongst that strange "Deputation of the Human Race," who came to see with their own eyes the triumph of equality and to rejoice in the newly proclaimed Rights of Man, were dressed-up Chinese, Spaniards, Austrians, Englishmen, Negroes, and even the long extinct Chaldeans were duly represented. In this motley company of disinherited men there seemed to be room enough for the outlawed Jews.

On September 27, 1791, the emancipation of the Jews in France became a legal fact. The Jewish ghettos were opened, the stigma removed, and the Jews admitted into the fellowship of European culture. The spirit of the French Revolution spread over the Continent, and under the stress of the Napoleonic wars Germany too emancipated the Jews. During the Constitutional movement of 1830, 1840, and 1860 the Jews gained more and more freedom. Even Russia followed the example of Western Europe and granted more political rights to Russian and Polish Jews. The Austrian Empire also felt the spirit of the new age and on December 29, 1867, an Emancipation Bill for all the Jews in Hungary was passed. The effect upon the Jews, who were for centuries longing for equality and freedom, was instantaneous. Encouraged by the new spirit that swept over Europe, they began to shake off the dust of the Middle Ages and inhale the fresh air of nineteenth-century enlightenment. In Germany, under the influence of Romanticism, German-Jewish relationships grew and developed. Moses Mendelssohn's home became a centre for the intellectual elite of Germany. Many Jews entered the universities and modern thought began to spread amongst the Jewish population. In Russia and Poland the new spirit brought about an amazing thirst for education amongst the millions of Jews in those countries resulting in the movement known as the Haskalah. Great hopes were attached to the future. Although very soon afterwards a new kind of anti-Semitism sprang up and leading European countries like France and Germany became the scenes of perfidious anti-Semitic activities like the Dreyfus affair and the ill-famed "Judenhetze;" Jewish faith in the triumph of right was unshakable. In spite of the "Union Générale" in France and the Antisemitic League in Germany the Jews believed that the cruel days of the Middle Ages had passed for ever.

DISILLUSIONMENT

Severe was the shock upon the Jewish masses when after the assassination of the enlightened Czar Alexander II in 1881, a new and brutal wave of anti-Semitism recurred in Russia. It began with anti-Jewish riots in Kiev. A few months later an edict against the Jews of Russia was passed. The year following brought violent attacks upon Jewish life and property in St. Petersburg. In April 1888 Jews were expelled from Odessa and Finland (then under Russian rule). In May 1891 came the expulsion from South Russia and the riots in Starodoub. Then followed a quick succession of ruthless persecutions and massacres that shocked the whole civilized world. It is enough to mention the gruesome massacre of Kishineff in April 1903 that lasted three days, and in 1906 the massacres in Bialystok and Siedice. It is estimated that between 1905 and 1909, 284 anti-Jewish riots occurred in the Russian Empire at the expense of 50,000 Jewish lives. But even this could not shake the Jewish faith in the glory of the twentieth century. They tried to overlook and forget the "pogroms" staged by a reactionary government. Nothing could quench their spirit and nothing could destroy their hope. A leading American Jew said at that time, in spite of the pogroms in Russia "The Messianic age has already begun, and very soon even countries like Russia and Rumania will do away with all hatred and persecution and enter into the fellowship of the civilized nations."

But it was the Jewish fate to be once again disillusioned and cruelly disappointed. The dawn that began with the Revolution in France and the storm and stress period in Germany never developed into the promised day; the sun of liberty never rose. Heavy clouds soon covered the horizon and spread over most countries in Europe. Enlightened and cultured Europe that still seemed to worship its high ideals and profess the dignity and glory of man staged one of the most terrible slaughters known in history. The Jewish people, loyal to the countries where they lived, took part in the Great War. Thousands of Jews, officers and men, fell in the battlefields for Germany; thousands of Jews fought heroically on the Allies' side. But doubt began to gnaw at their hearts. They began to question if their faith in the greatness of the twentieth century was justified, if their hopes set upon this age would after all come to fruition. They were soon to learn the truth.

NATIONALISM

The war was over, but scarcely had Europe finished dressing her wounds when a new wave of bestial anti-Semitism began to spread amongst the newly liberated nations. A degenerate kind of nationalism that swept over Europe after the Great War, fed chiefly on Jew-baiting, very soon reached a height of savage cruelty hitherto unknown in history.

The breeding-place of this new kind of hatred to the Jews was Germany. Germany, having lost the war and being forced to give up its most dearly cherished hopes of world domination, was in great need of a scapegoat that could be blamed for its defeat and post-war disasters. Naturally, faithful to century-long tradition, dishonest demagogues pointed to the Jews. The Jews were blamed for every national calamity. Every imaginable crime was attributed to them. National happiness was tantamount to the expulsion of every single Jew from the country. Jew-baiting and Jew hatred became the political creed of Hitler's rising party.

Although German Jewry never for one single moment believed that this obscure fanatic of Austrian origin named Adolf Hitler would ever come to power in enlightened and cultured

Germany, they nevertheless began to feel uncomfortable as anti-Jewish prejudices spread even amongst the intelligentsia of the German people.

In Eastern Europe things were not much better. The Jew had scarcely managed to recover from the shock of the fierce and bloody pogroms staged by the White Armies in the towns and villages of the Ukraine when new waves of hatred burst upon them. Poland, Rumania, and Hungary became the theatre of an organized and ruthless anti-Jewish campaign.

Twentieth-century nationalism is arrogant, intemperate, intolerant. In Germany its traditions reach back to the beginning of the nineteenth century and the struggle against the victorious Napoleonic armies. It was fanned to red-heat during the Franco-Prussian war and it reached its highest perversity in Hitlerism. German nationalism, which raised the German race to divinity, the State to a god, and German soil to an idol, feeds on hatred and oppression. The most obvious victims of German ultra-nationalism became the defenceless Jewish minority.

GERMANY

Jews settled in Germany many hundreds of years ago. The oldest and most prominent Jewish communities were those of Worms, Mayence (Mainz), and Spire.

Perhaps in no other country has Jewish persecution been so persistent and Jewish suffering so continuous as in Germany, but properly organized Jew-baiting began there with the Crusades. Since the days of Hadrian, there has been no such bloodshed as that caused by the pious Pilgrims on their way to the Holy Land. Already, while the first Crusade was being prepared, a fanatical monk arose, and in impassioned language drew attention to the infidels in their own midst: "You arm yourselves and go forth to slay the infidel Saracen, but you leave behind you greater infidels unmolested. You clamour to destroy those who do not worship Christ or believe in his holy Saints, but you spare those who actually deny both. Root out the enemies of God, the accursed Jews, then Mary will prosper you and give you the tomb of her Son."⁶ A large horde under the leadership of a blood-thirsty scoundrel called "William the Carpenter" set out to "convert" the Jews. The result of their pious attempts was wholesale slaughter of men, women, and children. The greatest suffering fell upon the Jews of the Rhineland. Whole communities were completely wiped out. Trèves, Spyer, Cologne, and Mayence were most affected. Even those bishops who tried to protect the Jews against the raging mobs could not avail much. Some of the dignitaries of the Church had a hand in the terrible bloodshed, notably the Archbishop of Mayence, Ruthard, who in conspiracy with his brother, Count Emmerich, hid about 1400 Jews in the vaults of his palace only to deliver them into the hands of their persecutors. With the exception of four, two men and two little girls, all were butchered by the Christians or died by their own hand, so as not to fall into the hands of their enemies. Uriah and Isaac and his little daughters accepted baptism, but they soon repented. Isaac killed his two children, burned his house, and then together with Uriah ended his life in the flames of the synagogue, which they both set on fire.⁷

Wherever the Crusaders passed they left behind them the ruins of Jewish homes, burned-out synagogues, and streams of Jewish blood.

The second Crusade brought similar suffering to the Jews of Germany. Against St. Bernard who endeavoured to curb the fanatical fury of the mob, stood a rival monk, Rudolf, who with tears in his eyes, implored the Crusaders to avenge the death of Jesus by slaying the "murderers

of our dear Lord" During the following Crusades the same story was repeated over again, though on a smaller scale.

The Emperor Frederick II, in spite of his enmity to the Papacy, adopted the Pope's anti-Jewish decrees. After his death, Jews were slain and burned in great numbers at Weissenberg, Magdeburg, and Erfurt. In other towns of Germany, wholesale slaughter of the Jewish population became the regular custom year after year.

In addition to these massacres, from the end of the twelfth century to the middle of the fifteenth the Jews of Germany underwent eight expulsions and the confiscation of their property. Vienna (1196), Mecklenburg (1225), Frankfort (1241), Brandenburg (1243), Nuremberg (1390), Prague (1391), Heidelberg (1391), and Ratisbon (1476).

The Jews were made responsible for every crime that occurred and for every calamity that befell the population. Whenever the dead body of a Christian was found, the Jews were charged with murder and given the choice between death and baptism. The outbreak of the Black Death in Germany was firmly believed to be due to Jewish black magic and treachery.

Such was the state of affairs till the Reformation. Luther himself, though at first favourably inclined towards the Jews, afterwards took up a very hostile attitude. At a time when he was in need of help and sympathy he defended the Jews against medieval superstitions and prejudices. In 1523 he even wrote a treatise under the arresting title *Jesus was born a Jew*. In this book he declared: "Those fools the Papists, bishops, sophists, monks, have formerly so dealt with the Jews that every good Christian would have rather been a Jew. . . . They have treated the Jews as if they were dogs, not men, and as if they were fit for nothing but to be reviled. They are blood-relations of our Lord: therefore, if we respect flesh and blood, the Jews belong to Christ more than we. . . ."8 But alas! Luther soon changed his views. The reason for the change is unknown; possibly he was disappointed with the result of his appeal to the Jews to embrace Christianity. In his pamphlet published in 1544, *Concerning the Jews and their Lies*, he denounces the Jews in the most violent terms and those who are familiar with Luther's writings know how violent his speech can be!

Luther was fully aware of the extreme plight of the Jews. At one place he speaks of them as "the most miserable people on earth. They are plagued everywhere and scattered about all countries, having no certain resting place." But Luther, who himself was pleading for freedom of conscience, was unwilling to concede that freedom to others. He could not forgive the Jews their ardent adherence to their faith, and when his efforts to convert them failed, he denounced them mercilessly as a God-forsaken people. Thus it came about that the Reformation in Germany by no means relieved the oppression of the Jews. G. F. Abbott says: "Protestant Germany, took up the tale of persecution in the sixteenth century where Catholic Germany had left off in the fifteenth. The Jews were given the alternatives of baptism or banishment in Berlin, were expelled from Bavaria in 1553, from Brandenburg in 1573, and the tragedy of oppression was carried on through the ensuing centuries."⁹

The eighteenth century, especially the immediate years which preceded the French Revolution, brought a new wave of fresh air into the stuffy life of Western Europe. The apostles of the New Age were Voltaire, Diderot, and Jean Jacques Rousseau in France, and Lessing and Mendelssohn in Germany. Long before the removal of Jewish disabilities in Germany, Mendelssohn became the centre of a circle of intellectuals consisting of Jews and Christians

which prepared the way for Jewish emancipation. After the death of Frederick the Great who, though an ardent friend of philosophy and a personal friend of Voltaire, revived all the medieval laws against the Jews, and made Jewish life in Prussia irksome and humiliating, it looked as if Jews were approaching a new age. But the promised day had not yet dawned. Even men like Goethe and Fichte, though both of opposite political views, were unfavourably disposed to full Jewish emancipation. The French armies brought temporary relief and liberty to the Jewish population of Germany, but no sooner had the Napoleonic armies left German soil than the old prohibitive laws were again enforced. Even after the German Diet had put its signature to the Pact of Vienna (June 8, 1815) pledging itself to improve the lot of the Jews, the disabilities were not removed. On the contrary, the defeat of Napoleon gave rise to intense nationalism which severely aggravated the Jewish position. "Hep, hep"¹⁰ became again the battle cry of Jew-baiters in the German towns as in the good medieval days. Even the old accusation of ritual murder cropped up again. But the day of freedom had to come in the end. In 1871 the emancipation of the Jews became a legal fact throughout the whole German empire. There was still hatred, there was still discrimination, there was still prejudice, but at least in the eyes of the law, the Jews were free. They could now study and teach at the universities, they could practice in the professions, they could participate in political and social life. But while the Jews of Germany were shaking off the age-old fetters and warming themselves in the light of their new privileges, a new monster, "scientific" anti-Semitism, was raising its head.

The Franco-Prussian war gave the impulse to a strong revival of nationalism in Germany. German nationalism of the nineteenth century, a century of scientific growth, was given a "scientific" basis; it was founded on the theory of the superiority of the "Aryan" race. This idea was first expounded in France by Count de Gobineau,¹¹ but found well-prepared ground in Germany. With true German thoroughness it was developed into a whole system of racial philosophy and given a pseudo-scientific dress. Unscrupulous politicians seized the opportunity to make capital out of the general confusion. Pastor Adolf Stocker, the leader of Christian Socialism, denounced the Jews with great conviction from the pulpit, and the historian Professor Treitschke lent his scientific name in support of the new discovery. Anti-Jewish agitation rose to a great height and lasted till the outbreak of the War in 1914. During the years preceding the Great War the "scientific" champion of anti-Semitism in Germany was the Germanised Englishman, Houston Stewart Chamberlain.

The German Jews took an active part in the great struggle between the Western Powers. Forgetting the past and hoping for a better future they fought and died as loyal citizens of the German Reich. Out of a population of about 500,000 Jews, 100,000 were in the army. No less than 1500 Jews were decorated with the Iron Cross of the First Class—the highest military distinction Germany could give. Twelve thousand Jewish soldiers fell in the battlefield for Germany¹² but no sooner was the war over than Germany forgot Jewish patriotism, Jewish loyalty, and Jewish sacrifice. The Jews were instantly blamed for all the miseries and the chaos of post-war German life. In fact, the Jews were blamed for the war itself!

In 1933 Hitler came to power. German Jews—and with them world-Jewry—hoped that Hitler would shrink from keeping his promise. But Hitler did not shrink. Worse than anything the Jews have ever experienced fell to their lot. For it should be remembered that even in the dark Middle Ages the Jews had always two ways open to escape suffering. The one was emigration,

and there still was a big and open world to go to, and the second was the acceptance of baptism. But the present situation of the Jews under the Nazi terror is of an entirely new kind. There is no way out. No Jew can become a German no matter how blue his eyes, how straight his hair, or how great his love for Germany. To be a German means to have a certain quality of blood—what quality no man knows—but it is something that no Jew can have. There is also no country to go to. A few German refugees have found a haven in different countries all over the world—but no country is ready to allow unrestricted immigration. There is still plenty of space in the world—but there is no room for the Jews.

The cultured and highly educated Jews of Germany have been degraded to second-class citizens brought down to the level of dogs and deprived of every human right. The physical suffering of the Jews under the cruel sway of the Swastika is one of the most awful records known in history. Jewish children turned out of orphanages and made to stand in a shallow river through a cold winter night, pregnant mothers driven out of nursing homes and left in the fields, men called out of their homes and shot down like dogs on the very doorsteps of their houses—these are examples of twentieth-century barbarism in Nazi Germany.

POLAND

Jews have lived in Poland for many centuries. They were first encouraged to settle in this country by the nobles, who realized the need for a middle class. The Jews were offered great privileges.

With the rise of Jewish persecutions in the West during the later Middle Ages, Poland was one of the few countries in Europe where Jews could find shelter and safety. In consequence large numbers of fugitives, especially from Germany, began to flock to Poland.

Jewish liberties in Poland were unique. There was a time when the Jews were placed on an equal footing with the nobility of the country. The penalty for injuring a Jew was the same as the penalty for injuring a nobleman. By the charter of 1264, granted by Boleslaw the Pious, the Jews were guaranteed freedom of trade and transit. In Casimir's reign (1333-70), after this wise king rightly called "the Great," had reunited the Polish provinces, the Jews enjoyed unparalleled privileges of freedom and protection. But that state of affairs did not last long. At a time when the rest of Europe was the scene of merciless Jew-baiting, a country like Poland could not for long remain unaffected. Under the reign of the Jagiellos, the position of the Jewish population greatly deteriorated. The Church looked with disfavour upon the influence and prosperity of the Jews and was pressing the Crown to take from them their privileges. The familiar accusations of ritual murder and host-desecration soon cropped up and found ready acceptance amongst the populace. In 1399 thirteen Jews were burned at the stake on a charge of having desecrated the Host. This happened in Poznan (Posen). The Jews of that city were for centuries made to pay an annual fine in order to keep alive the memory of those thirteen host-desecrators! Similar accusations were levelled against the Jews of Krakow (Cracow) and other cities. By 1496 something like the ghetto so common in the West was first introduced in Krakow, which custom soon spread to other cities.

At the time of the Counter-Reformation, Jesuit anti-Jewish propaganda made the Jewish position in Poland desperate. The Jews were not only accused of ritual murder and host-desecration but also of being responsible for the protestant heresy. In addition to the Jesuit

agitation another calamity befell the Jews. The outbreak of the first Cossack revolt in 1638 was the beginning of a period of the most horrible wholesale butchery in history. The murder of 200 Jews and the destruction of several synagogues in the same year were only a prelude to what was to follow. In 1648, when the revolt led by the blood-thirsty Chmielnicki broke out with renewed force, massacre after massacre soaked the soil with Jewish blood. Whole communities were wiped out and thousands of Jews were slain. In 1651 the Cossacks allied themselves with the Russians and carried the war into Polish territory causing terrible devastation and untold suffering to the Jewish population. At that time the whole community of Wilno was completely wiped out. To add to the distress of the country, Charles X of Sweden invaded Poland (1656). Again the Jews were singled out as special victims. Not only did the Swedes maltreat the Jews, but the Polish General Czarnicki attacked them also on the grounds that they favoured the invaders.

During the ten years of war (1648-58) and devastation the lot of the Jews was terrible. It has been estimated that no less than a quarter of a million Polish Jews were massacred during that period.

At the end of the eighteenth century, Poland was partitioned by Germany, Austria, and Russia. During the 150 years of struggle for Polish freedom on behalf of her best sons many Jews showed a fine spirit of patriotism and a real love for the country. Amongst the insurgents was many a Jewish hero. Some of those Jews distinguished themselves for conspicuous bravery. Special fame is attached to the name of Berek Joselewicz, the brave insurgent of 1795. His memory is still alive in the hearts of the Polish people. Many a song tells of his bravery and deeds. He was raised by the gallant General Kociuszko, the leader of the Insurrection, to the rank of colonel.

In the last insurrection of 1863, the Rabbis of Warsaw, Meisels and Jastrow took an active part. Many Jews died for Polish freedom. But in spite of it, anti-Semitism remained a predominant feature of Polish life. The spirit of anti-Semitism was deliberately fostered by the Czarist régime. This was one of the means that helped the Russians to keep the country enslaved. Using the Jews as a scapegoat they diverted the attention from the evils of a corrupt régime and pointed the suffering populace to the Jews as the source of all misfortunes. 1881 saw the outbreak of a pogrom in Warsaw. This, like many others, was the handiwork of the Russian police. The agents of the Czar (or his government) incited the rage of the people against the Jews and then let them vent their fury, pretending not to see the riots.

The end of the Great War found the Jews in Poland in a deplorable state. The Jewish population, mostly town-dwellers, was starved and decimated during the years of fierce fighting between the armies of Germany and Russia. But the Jews attached great hopes to the rise of a new and free Poland. The Jewish minority rights were safeguarded not only by the Polish Constitution but also by the Treaty of Versailles. Yet they were to be disappointed once again. The Bolshevik invasion of Poland released a new wave of fierce anti-Semitism ending in the death of many innocent victims. The pretext for the persecution was that the Jews were favouring Communism. After the successful end of the Polish-Bolshevik war anti-Semitism abated, but never really left the country. This was Poland's sad heritage from the Czarist past. Marshal Pilsudski's accession to power in 1926 brought relief to the Jewish masses but after his death anti-Semitism grew in strength from year to year. The anti-Jewish sentiment implanted by the

Russians, and in many cases fostered by the church, became a decisive factor in the struggle for power between the different political parties.

The years between the rise of Hitlerism in Germany and the invasion of Poland in September 1939 were years of great anxiety and fierce struggle for Polish Jewry. The Germans across the frontier soon realised that the undermining of Polish life must begin with a campaign against the Jews. They did not hesitate to sacrifice vast amounts of money and energy to this end. The wave of anti-Semitism which swept over Germany did not halt at the Polish frontiers. The Nazi motto was: *Divide et impera*. Their propaganda fell on good soil. Before long the tension between the Poles and the Jews grew daily. The Jews were being pushed out from every realm of life. It became the ambition of every Polish sphere of activity to be free of Jews. The government indulged in the same tendency. The "Jewish problem" was raised to the most vital problem facing Poland. Germany attained its end. The Poles became Jew-conscious, meanwhile losing sight of the greater dangers that were lingering in the background. The treacherous Nazis succeeded in driving a wedge of discontent and suspicion between the Polish population and the three and a half million Jews. Such was the deadly weapon which prepared the way for the German unprovoked attack on Poland.

In spite of fierce anti-Semitism and discrimination in every sphere of life during the years preceding the war the Jews remained loyal citizens of their country. The Jewish soldier fought side by side with his Polish colleague and paid with his life the price of freedom. Many Jews distinguished themselves in the war against Germany. The Jewish population of Warsaw showed a fine Spirit of heroism and self-sacrifice in the fearful days of the siege of the capital. Only recently we heard of a Jew having been executed by the Germans as the ringleader of a group of Polish snipers who were indulging in guerrilla warfare.

Poland could not stand up to the whole weight of the vast German war-machine. It fell an easy prey to the greedy hands of the Nazi bandits. Once Poland was crushed and humiliated the blood-thirsty Nazis turned their attention to the defenceless Jews.

In Nazi-occupied Poland the story of the martyrdom of the Jews reads like a bad dream. On November 30, 1939, the Nazi authorities in Chelm ordered all Jewish males between the ages of 15 and 60 to appear the next day in the marketplace at 8:30 a.m. About 2000 Jews lined up. They were surrounded with police, S.S. men, and soldiers with machine guns. A Gestapo officer delivered a short speech in which he said that as Jews were responsible for the war and all Jews were the mortal enemies of Germany, the Chelm Jews had been sentenced by the Nazi authorities to be deprived of their civil rights and expelled from the town. The sentence was to be carried out immediately, and all the assembled Jews were to march off to the Russian frontier. A few miles from Chelm the party was stopped in a wood and it was declared that because one of them tried to escape twenty were to be executed. After this was done the journey was resumed. During their four days' march the Jews were given only one loaf of bread, which had to be divided amongst thirty men. On average one Jew was shot dead every five or ten minutes of the march. From time to time the Nazis were heard to exchange notes as to the number of Jews they had accounted for. One was heard to say: "I myself have already settled seventy-six," which brought the reply: "I have killed only sixty three."

A Jew who was working in one of the demolition squads in Nowy Swiat, in Warsaw, was ordered to break the windows with his fist. This he did several times, thereby causing the blood

to flow freely from his hand. He was then forced to enter a room through the broken window and closely followed by a Nazi guard. The guard maltreated him with a steel whip and the Jew endeavoured to escape. He was caught, dragged out into the open, and made to dig a grave with his bare hands. When he had done this all the Jews in the squad were assembled and the unfortunate victim was made to stand at the opening of the grave, into which he fell after being shot by the guard. His fellow Jews were ordered to bury him with their bare hands. They were told that that would be the fate of all Jews who did not work "diligently."

According to reports an eight-foot concrete wall has been erected round the Jewish ghetto of Warsaw. Within this vast prison about 400,000 Jews are living below the starvation line. According to a decree of Dr. Frank, the Governor-General of Poland, Jews still living outside the ghetto walls may not appear in the streets between 6 p.m. and 6 a.m., while those who live inside the ghetto must be in bed between 9 p.m. and 5 a.m.

The Nazi press brought the news that, in accordance with the plan to make Krakow *judenrein*, the expulsion of the 22,000 of that most ancient Polish city has now been completed. The Jews were permitted to take with them only 50 lb. of their personal luggage. Their remaining property had to be handed over to Nazi officials. Their houses were taken over by Germans from the Reich.

According to statistics published by Jewish communities in Poland about 40,000 Jews died in Nazi-occupied territory during 1939-40. The *Jewish Chronicle*, recording this, says: "This is a vast increase in Jewish mortality and has no parallel in Polish Jewry's history."¹³

The position of Jewry in Nazi-occupied Poland is best described by a letter written from Warsaw and published in *Pravda* by Professor Grushevsky, the Soviet Ukrainian historian.¹⁴

All the sufferings of the Poles pale before those of the Jews," says the Professor. "It makes one shudder to be near those parts of Warsaw where the ghetto is situated. Last year brick walls were built across some streets and were topped with broken glass. A whole district was thus isolated, consisting of a few streets of semi-ruined houses. In December 1940, an order was issued that all Jews, or those who had a Jewish grandfather or grandmother, were to move into this district. During this removal Jewish families were robbed of everything, they were not even allowed to take a pillow with them. Thus stripped, they were driven into the cold. Now, in a few semi-ruined streets, nearly 600,000 Jews are herded in miserable shacks.

"The Germans are preventing provisions from reaching the Jews," professor Grushevsky goes on. "Bread is issued once a fortnight, in infinitesimal quantities. The people are starving, and live in appalling poverty, without water or sanitation. There is no soap or underwear; barbers will not cut the hair of Jews. The Jews, *en masse*, look appalling; dirty, starving, half-crazed with misery. The death-rate is very high and they die from undernourishment in the streets and in the doorways of houses.

"The chief prison of the Gestapo is in this quarter. Prisoners are brought here and German armed police leap out of the lorries on the way and beat the passers-by. After such a lorry has passed there are always a few bodies lying in the streets, including those of children. It is impossible to describe the mental state of these tattered, starving, tortured people. There are no schools in the ghetto and no means of paying a teacher. Thus a generation of inferior beings is growing up in conditions such as cannot fail to demoralize the young.

"Jewish children under twelve need not wear distinctive arm-bands," Professor Grushevsky continues "They are therefore always trying to sneak into the Polish quarter to get some potatoes. Before the gates of the ghetto crowds of ragged children collect, carrying a few potatoes, waiting for the attention of the German guards to be distracted so that they may slip back into the ghetto. But in the majority of cases the police beat the children with rubber truncheons, confiscate the potatoes and then themselves sell them in the ghetto at an exorbitant price."

FRANCE

Jews have been connected with France in one way or another from very early times. Herod's son Archeiaus, the ethnarch of Judaea, Samaria and Idumaea, and his brother Herod Antipas were banished to Gaul, which corresponds more or less to modern France. Jewish merchants were in ancient Gaul as early as the time of Caesar. We know that in the third century A.D. there were already Jewish settlements in places like Marseilles, Narbonne, Orleans, and Paris. In A.D. 425 Amatus, the Prefect of Gaul, was compelled by imperial decree to deprive the Jews of the right to practice law and to hold any office. In 629 Dagobart expelled the Jews from his territory, while in southern France during the reign of the Visigoths the Jews were left unmolested and were even allowed to hold important posts. In Charlemagne's reign they enjoyed legal protection and comparative freedom. In the following years the position of the Jews in France gradually deteriorated, but in spite of pressure of the Church the kings still offered protection to the Jewish communities. When Bishop Agobard (c. 825) and later his successor Amulo pressed the king to annul the economic privileges of the Jews, Louis the Pious refused to listen. But by the twelfth century the position of the Jews in France was very insecure. In 1171, on the accusation of ritual murder, thirty-one Jews were burned alive at Blois. In 1182 came the expulsion by Philip Augustus of all Jews from his domain, followed by the usual confiscation of property and cancellation of all debts. Though the same king allowed them sixteen years later to return, their position by no means improved. During the Albigensian Crusade (1209) the Jews were accused of having inspired this heresy and severe persecutions ensued. In 1236 the communities of Anjou, Poitou, and Bordeaux were attacked and outraged. The immediate result of religious disputation between R. Jehiel of Paris and baptized Jew Nicholas Donin in 1240 was the public burning of the Talmud by the Church authorities. Again, the fourteenth century brought a rapid succession of expulsions, culminating in the expulsion of 1394, when all Jews had to leave French territory. But at last the spirit of the new age prevailed, the French revolution brought emancipation to the Jews, though the opposition against extending the rights of man to the Jewish people was considerable. For "even the French public of 1789 was not yet quite ripe for so revolutionary a measure as the admission of the Jew to that equality of citizenship which it declared to be the birthright of every human being,"¹⁵ But in the end the spirit of Mirabeau and the eloquence of Godard and Talleyrand prevailed. The day of September 27, 1791, began a new era for the Jews of France. There were many repercussions of vile anti-Semitism, there was fierce agitation against the Jews, but there was no legal discrimination in France till June 1940.

June 10, 1940, initiated a new chapter of suffering for the Jews of France. This is not only a day of humiliation for the people of France, but also a day of extreme plight for the quarter of a million Jews living in that country. The words of Marshal Petain "il faut cesser le combat"

spelled defeat for the French, but it spelled bitter enslavement and degradation of the worst kind for the Jews.

Under German pressure the Vichy Government was made to introduce anti-Jewish laws similar to those of Germany and Italy. Brilliant artists, great scientists, profound scholars, have been driven out of their posts and removed from all contact with social and cultural life. Amongst those who on account of their Jewish origin have been ostracized, was the greatest French thinker of our times, the philosopher Henri Bergson. It is true that on account of his great merits and his "exceptional services" he was offered exemption from the operation of the anti-Jewish laws introduced by the Vichy government but Bergson was too great a man to be tempted with such a proposition. He flatly refused to return to the Collège de France, where he had been teaching as professor since 1900. Bergson was the first Jew to be appointed a member of the French Academy—in 1913. After a brilliant career and world-wide fame, an old man of eighty-one, he found himself an outlawed citizen. He died soon afterwards.

The restrictions introduced by the Vichy Government with regard to French-Jewish citizens closely imitate the Nuremberg laws. Jews are forbidden to hold any public office, to work in newspapers or film industries, to follow the teaching profession, or to hold the rank of officer in the army. From these restrictions only those Jews who have been decorated in the war or who have "rendered distinguished service" to France are exempted. These laws have been extended to the French empire. French officers and high officials of the Jewish faith have been dismissed from their posts in Syria and the Lebanon. Most of these men have given distinguished service to the French empire and are men of great culture. Amongst them are names like that of Colonel Alexandrei, Marshal Petain's right-hand man at Verdun and on the French staff in the Levant. Thus France, the country of liberty, the country which first proclaimed the Rights of Man, has lapsed into medieval barbarism. There is even an attempt being made to reconstruct the ghettos for the Jewish population. France has sadly recanted its heroic past and broken with its great traditions—let us hope not for long!

HOLLAND

Of all European countries the Netherlands was the most just in its treatment of the Jew. For many years the Jews of Holland have enjoyed equality and complete freedom. It is perhaps true to say that since the expulsion of the Jews from Utrecht in 1444, there was scarcely any Jewish persecution on a large scale until Hitler's bloodstained hand fell upon that free and brave country.

The Dutch Jews, about 160,000 in number, of which at least half reside in Amsterdam, were until recently the most prosperous and cultured Jews in Europe.

At a time when in the rest of Europe the Holy Office was sending men and women to the stake to be burned alive, Holland was the only country where people were allowed to worship God according to their conscience. It was to this country that the hunted Jews of Spain and Portugal came for refuge in their flight from the Holy Inquisition. It was Holland, be it said to its everlasting glory, which opened its doors to these unfortunate people, offering them safety and peace. There was a strong tie of sympathy between those hunted Jews and their Dutch hosts. As G. F. Abbott puts it: "They shared their implacable hatred of the Spanish tyrant and of Catholicism, as they shared their aptitude for trade."¹⁶

Under William of Orange, toleration and good-will towards the Jews became a political, reality in Holland. In 1593 the first contingent of persecuted pseudo-Christians or crypto-Jews, as they are usually called, landed in Amsterdam in their flight from Portugal. Soon many other Jews arrived, and such was the treatment they received that they began to regard Amsterdam as a new Jerusalem and the Netherlands as a God-sent haven of refuge. By 1615 Jews were well established in Holland and officially recognized as settlers and traders. In 1796 Holland granted to its Jewish inhabitants the full right of citizenship. But so accustomed had the Jews become to discrimination and inequality that the Jewish communities showed hostility to such an innovation. Especially those of Portuguese descent were reluctant to accept the new status. Yet the Jews soon learned to appreciate the benefit of their new rights and before long they became useful and valued members of the Netherland kingdom.

For many generations the Jews of Holland have been spared the humiliating indignities and the severe suffering of their unfortunate brethren in Eastern Europe. But this state of affairs came to a sudden and cruel end with the invasion of Holland by Hitler's armies. At present the friendly disposed Dutch, who have for several centuries lived and worked with their Jewish neighbours in perfect harmony and understanding are against their will tricked into anti-Semitism. The German masters try to compel the Dutch to differentiate between the Jew and the Aryan and to treat the former with contempt and hatred. It is true that the Dutch are resisting magnificently, but so enticing is German subtlety, and so intoxicating the venom of hatred, that we can but view the present situation in Holland with great apprehension. Streicher's *Stürmer* and Goebbel's lying propaganda are using all their devilish ingenuity to make the Dutch "Jew-minded" and there can be no doubt that many innocent Dutchmen have succumbed to the subtle agitations of Nazi propaganda.

The church in Holland has made a magnificent stand. The clergy of all churches have simultaneously denounced anti-Semitism from their pulpits to be contrary to the Law of God and the Spirit of Christ. The old tradition of tolerance is still deeply rooted in the hearts of the Dutch people. They refuse to become tools in the hands of their German oppressors. They are unwilling to lend themselves to the vile business of Jew-baiting. But the struggle is not yet over. The German propaganda machine is working at full pressure. Every possible treachery and lie is being employed to set the Dutch people against the Jewish population. The lot of the Dutch Jews is by no means better than that of their co-religionists of the other oppressed states of Europe. Perhaps it is even worse, for Polish and Rumanian Jews grew accustomed to persecution and hatred; they have never known anything else. But the Jews of Holland were accustomed to respectful treatment and dignity. The greater is their shock and the worse their lot. It is therefore very encouraging to read in the press from time to time of brave Dutch men and women who daringly defy the German masters and associate themselves with the Dutch Jews. The *Jewish Chronicle* reports¹⁷ that Dutch university students in Zandvoort "paraded in the streets with yellow armllets as a reply to the agitation of Dutch quislings that Jews in Holland should be forced to wear yellow armllets on the model of Poland and Yugoslavia." It also reports similar demonstrations at places like The Hague, Utrecht, Amsterdam, and Rotterdam. The Dean of the Faculty of Law at the University of Leyden was sent to a German concentration camp for protesting vigorously against the order to dismiss from the university the Jewish Professor, B. Meyers, a world authority on Roman law.¹⁸

A PEOPLE WITHOUT A FAITH

The spiritual anguish of these martyred Jews is even worse than their physical suffering. Whereas at the time of the medieval persecutions the bulk of the Jewish people were deeply rooted in their ancient faith and led a well organized religious life, the majority of the Jews today are to say the least, entirely indifferent towards religion. The younger generation has been brought up in complete ignorance of spiritual things and of the Old Testament. The book that was for the Jews the source of strength for centuries, is a forgotten book without any significance to a modern Jew. Jewish Youth has exchanged the faith of his fathers for the idols of our century. Today amidst the fallen cities of Europe those idols lie shattered and their former worshippers stand before the ruins brokenhearted—without faith, without light, without God.

Whither? is their heart-rending cry.

Since the time of enlightenment and the spread of rationalism Jews have rapidly moved away from the Synagogue and orthodox Judaism. In their quest for truth they have wandered from ideology to ideology and from -ism to -ism. Jews can be found in every possible camp worshipping the idols of our modern age.

ASSIMILATION

A minority like the Jewish, dispersed and hemmed in on every side by foreign culture and religion, is singularly exposed to the danger of assimilation. This is, of course, not only true of the Jews, but of any minority living in close contact with an overwhelming majority of a different culture and faith. Wherever a national or religious minority exists side by side with a majority of another faith or nation there is always "proselytism" on both sides. But while the majority can easily afford to lose individual members of its community, the minority cannot. Hence the rigid rules and artificial barriers dictated by the instinct of self-preservation on behalf of the exposed minority, as in the case of Judaism. Because of the specific position of the Jews in the world, the disadvantage of being a Jew, and the disabilities attached to it, the weaker or more ambitious members of Jewry have always tended towards assimilation.

There have always been individuals amongst the Jewish people, as amongst other minorities, who were only too ready to blot out their distinctive features and submerge themselves amongst the Gentile nations. Particularly in places where Jews are severely persecuted on national or religious grounds, the upper classes of Jewry have shown a marked tendency to avoid the stigma of being a Jew by joining the opposite camp.

Assimilative tendencies amongst the Israelites are old as the nation itself and since earliest times, these were directed according to the requirements of the circumstances. In the days of the Kingdom of Israel, especially in the reign of Hoshea (732-722 B.C.) the tendency was to conform with heathenism. In 2 Kings 17:15 we read of Israel that became vain and went *after* the nations that were roundabout him. Again, in the times of Zephaniah we hear of those who delighted themselves in "foreign apparel"¹⁹

The struggle of the Prophets against Israel's backsliding was a struggle against foreign influence which again and again asserted itself amongst the people and which threatened not only the purity of Israel's religion but his very existence.

In the times of the Maccabees the bitter struggle against Syria was in fact, the struggle of a nation that refused to give up its peculiar characteristics and to be assimilated with the invader.

The Maccabean revolt was not only directed against Antiochus Epiphanes, but with equal zeal and contempt against the Hellenising party within the Jewish camp itself. The policy of Antiochus Epiphanes seems to have been to turn Jerusalem into a Greek city, to impose upon the Jewish people Greek culture, and finally to fuse them with the Gentiles. In this effort the King of Syria seems to have enjoyed the cooperation of certain Jewish elements amongst the upper classes. How far the tendency to conform with Greek customs went is evident from the fact that the High Priest Jason (he succeeded Onias III, his brother, to the High Priestly office by bribing the King) did not hesitate to build a Greek Gymnasium in Jerusalem. This Gymnasium became a stumbling block to many Jews. The Jewish youth began to drift away from the faith of their fathers and to assume Greek ways of life.

But in no time were Jews exposed to greater danger of assimilation than in our century.

The movement towards assimilation in modern times began in the last century. Not that there were no instances or attempts on the part of individuals to merge with the native population prior to that time. But this was confined to individuals. As long as religion was an integral part of European life, the door to assimilation was change of religion. This is one of the reasons why the Jewish community could not afford to tolerate a convert to Christianity. But European life had changed completely. The characteristic feature of nineteenth-century life was no longer religion but secular culture. Rationalism abolished all religious boundaries and revolutionized the conception of the nation. This intellectual change brought to the Jews the removal of their disabilities, the breaking down of religious prejudices and final emancipation.

While the Jews were confined to the medieval ghetto they lived the life not only of a religious community but of a national entity. Within their own walls they could exercise their own laws and live according their own customs. The rabbis built up insuperable obstacles to guard the individual and the community against foreign influences of any kind, for Judaism is by its very nature separatistic and exclusive. The Church inaugurated laws which aimed at segregating the Jews from the Christians. The two communities, though living side by side, scarcely touched each other leading completely separate lives. Religious prejudice and natural enmity between Jew and Gentile kept them both apart, making any mutual approach an impossibility.

In the modern world, religion is no longer a dominant factor. Neither Jew nor Gentile is led by religious considerations in his daily actions. Religion has become to the modern man a private affair. The two potent factors which stood in the way of Jewish assimilation have thus been removed. In an age of religious slackness neither Church nor Synagogue were able to stem the tide. It was no longer necessary for a Jew to become a Christian if he wanted to teach at a university or to hold a prominent post in the State, for the State was no longer a religious but an economic-cultural unit. The emancipated Jew could now learn the language of the country of his nativity, assuming its culture, participate in its life, and regard himself a full member of its society. If he chose he could retain his connection with the Synagogue or he could break it. Judaism and Jewishness became two different words, the first designating religion, the second national consciousness. Thus it came about that for the first time in Jewish life, religion was separated from nationalism. A Jew could now be a Jew in the religious sense without being a Jew in the national sense. This was an entirely new phenomenon. Jews began to call themselves Poles, Germans, or Englishmen of the "Mosaic faith". This was quite in accordance with the

modern conception of nationality according to which, not the common tie of blood or religion, but the community of interests constitutes a nation, or as Lucien Wolf put it, the "economic Brotherhood of Man." E. Renan laid down the rule: One can be a Frenchman, an Englishman, or a German, and at the same time be a Catholic, a Protestant, or a Jew, or else be "of no creed at all." Thus Claude G. Montefiore, the Jewish scholar and founder of the liberal Jewish movement in England, made the remarkable statement that he had much more in common with the British noble or the British workman than with the newly-arrived Polish Jew, except in matters of religion. The then Chief Rabbi of England was in full agreement with Mr. Montefiore's views and explained that "since the destruction of the Temple and our dispersion we no longer constitute a nation, we are a religious community." Similar views were expressed by the conference of American Rabbis when they officially declared themselves against Zionism in 1908. "America is the Jews' Jerusalem and Washington their Zion," was their verdict.²⁰

In the years immediately preceding the Great War, assimilation of the cultured Jews of Europe and America made tremendous strides. Many thousands of men and women had severed themselves from Jewish life. Many Jews left, not only the Jewish people, but also the Synagogue, some of them to join the Church, most of them to serve the idols of the New Age. In the forefront of that movement stood the Jews of Germany. The Jews of Germany were doing their utmost to merge with the German people. They demonstrated an immense patriotism for the Fatherland, they prided themselves on their German cultural attainments, they mastered the German language to perfection and revelled in the traditions of the Reich. Professor M. Lazarus, a well-known German-Jewish philosopher, the creator of a new branch in Psychology, the Psychology of Nations, asked the question "To which nation do we belong?" and he answered it in almost the same breath: "We are Germans, nothing but Germans." Even a more "Jewish" Jew than Lazarus, the famous historian Ludwig Geiger pronounced with conviction: "The German Jew must look upon Germany alone as his fatherland, upon the German language as his mother-tongue, and the future of the nation must remain the only one upon which he bases his hopes." Thus most of the Jews of Germany threw aside all that distinguished them from the rest of the people, they intermarried with Germans and were far advanced on their way to complete dissolution. But before this could happen the rising waves of anti-Semitism in Central and Eastern Europe and finally the appearance of Nazism put a sudden stop to all assimilational dreams.

The Polish Jews have a saying, that God has purposely endowed the Jews of Germany with long noses (for the long nose is by no means a Jewish characteristic!) in order to prevent them from disappearing amongst the Gentiles, in spite of their efforts. In 1935, the ill-famed Nuremberg Jew-decrees were introduced in Germany, by which the Jews have been degraded almost to the state of outlaws. The slightest admixture of Jewish blood in a German has become almost a national crime in the eyes of the Nazi Law. Marriages have been dissolved, families parted, individuals publicly stigmatized for the "crime" of blood-relationship with Jews. No Jewish doctor may treat an "Aryan" patient, no Jewish teacher may teach an "Aryan" child, no Jewish lawyer may defend an "Aryan" client. No Jew may live under the same roof with a "pure" German. No Jew may come near a German without defiling his "Aryan" purity.

German Jews have now learned that their efforts were of no avail. No Jew can become a German, no matter how great his love for the country, no matter how great his loyalty to the people, no matter how great his merits for the Reich!

Assimilation has proved a failure. Today German Jews know it, and with them world-Jewry knows it. Jews have learned out of bitter experience that their destiny is to be a nation, if they want it or not. It is God's will that they should still persist, still exist as a peculiar people. A people without a common land, a people without a common language, a people without a common culture or even faith, and yet a people! What makes the scattered Jews of the world into a nation is the knowledge of a tragic past, fellowship in suffering in these evil days, and their faith in a great future.

Maurice Fishberg, a Jewish-American physician and anthropologist, advocating the cause of Jewish assimilation, wrote in 1911: ". . . reactions such as were witnessed in Spain and in other countries during medieval ages, are at present unlikely, it is not difficult to foresee which tendency will prevail among the Jews in the near future" (!). But "reactions as were witnessed in Spain" have re-occurred in Germany and elsewhere. Today the Jews have left the path of assimilation and are more nationally minded than ever. Disintegration of Jewish life and assimilation of the Jewish people is not to be their destiny. Assimilation is not the way of the solution of the Jewish problem.

Which is the way?

COMMUNISM

Jews have often been blamed for their ready acceptance of the communist creed. But let us look at facts.

In the first place, a nation that was kept in constant oppression throughout many centuries is obviously interested in and susceptible to social reconstruction. In the second place, it must be borne in mind that the socialist movement, out of which communism sprung, was from the very beginning associated with the ideals of freedom, justice, and equality; ideals so dear to the Jewish heart. It must not be forgotten that the Jew owes his emancipation, not to the church, but to the French revolution. We should also bear in mind that in the 'eighties of the last century, at a time when Jew-baiting became a prominent item in German home politics, and when Catholic and Lutheran clerics joined forces with the "Christian Socialists" to combat the Jews, the socialist parties were the only political bodies to denounce anti-semitic agitation and to stand up in defence of a persecuted and slandered people. The Jewish population of Czarist Russia has always associated freedom and emancipation with the establishment of a socialist state. At the beginning of the Russian revolution, an important item in the Bolshevik programme was the complete uprooting of anti-semitism as a Bourgeois invention. Bolshevism, at least in theory, abolished all racial discrimination. And be it said to the honour of Soviet Russia, that to a large measure it is still faithful to its first ideal. There is no racial discrimination against Jews in the Soviet Union.

In Eastern Europe where Marxian socialism is prevalent, many Jews, especially Jewish youth, have entered the Communist party as a reaction against the vile anti-Semitism and racial discrimination that prevailed there.

Jews have certainly played a prominent part in the socialist movements. Any attempt to disclaim it is an attempt to diverge from the truth. The prominence of Jewish names among socialist leaders, from Karl Marx and Lassalle to Trotzki and Zinovieff is only too obvious. Yet it is a deliberate disregard of the truth that Bolshevism is of Jewish making and a Jewish institution, as for instance, Hilaire Belloc seems to imply.²¹

Belloc calls the revolution in Russia a "Jewish experiment," but his book was written in 1922. He then predicted that it would not last; twenty years have elapsed since. During that time Bolshevism managed to rid itself of all its prominent Jews. Today Bolshevism is a purely "Russian experiment." John Gunther in his interesting book, *Inside Europe*²² points out that of all the leading Jews in Russia only Kaganovitch has been left in a prominent position and he is a comparative "newcomer." Gunther says: "It is frequently alleged that Russia is run by Jews. Nothing could be further from the truth."

It is indeed difficult to agree with Mr. Belloc's dictum that Communism is of Jewish make-up, and an expression of Jewish psychology. The fact that Karl Marx was of Jewish extraction does not prove much. He was baptized into the Church in his early childhood and grew up entirely under the influence of German culture. His attitude to the Jews was by no means a friendly one. His attitude to Judaism was definitely hostile. He derived his philosophy, not from the Synagogue, but from the German University, and his teacher was not the Jewish rabbi but the German Professor Hegel. Marx belongs to those completely assimilated Jews who excelled themselves in anti-Jewishness. It is indeed grotesque to call Marx a Jew.

No, it is no Jewish thing to be a Communist in the Marxian sense. Marx's materialism is completely alien to Jewish nature and Jewish philosophy. It is true that the Jew is deeply democratic and socially minded; these features he inherited from the spirit of the Bible, but to call him essentially a Bolshevik is a travesty. If there are Jewish communists, or leaders of communism who are Jews, they are the victims of century-long persecution which made them turn to the communist camp in their quest for a juster world. If there is a difference in the psychological make-up of "Europeans" and Jews (Mr. Belloc's distinction), it is not in the fact that Jews lack the sense of patriotism or property, as we are made to believe, but that Jews react more vividly to social injustice as a result of their age-long suffering.

We entirely agree with Mr. Cournos,²³ that all that is good Karl Marx's ideas is Jewish and Christian. The rest is foreign to the spirit of Judaism and to the psychology of the Jews. The Jews have been kept in slavery too long not to appreciate the blessings of freedom. Jews will therefore never submit themselves of their own free will to the tyranny of totalitarianism, from whatever quarters it may come. The price of freedom is too great a price to be paid in return for doubtful benefits. The Jews are well aware of that. Communism can only mean for the Jewish people the "loss of their spiritual Jewishness, loss of that intellectual freedom which has been the mark of the Jew, loss of that cultural entity whose most enduring spirit has been love of social justice."²⁴ Mr. Cournos is right. Neither Communism nor Fascism are Jewish ideals, nor the expression of the Jewish spirit. The Jewish attitude is clear. Jews can only say to both of them emphatically and determinedly: no!

But let it be rightly understood. The Jewish "no" is directed against Communism and Fascism, those crude forms of idolatry and human arrogance, but not against any reasonable effort towards world reconstruction and social justice. The Jew is of necessity vitally interested

in a better social order, and this not only on economic and racial grounds, but also on moral and idealistic grounds. Social justice is one of the basic principles of Judaism, as far as it has still retained something of the spirit of Moses and the Prophets. As long as Judaism still clings to the Old Testament it is of necessity democratic and social, for these are characteristic features of the Bible. Mr. C. G. Montefiore once said that the ideals of Moses and the Prophets may rightly be described with the familiar words of Liberty, Equality, and Fraternity.²⁵ These ideals are with the prophets, not the result of pure reason or vague idealism, as was the case with the doctrinaires of the French revolution, but the natural outcome of their knowledge about the holy, righteous, and just God of Israel. Perhaps herein is to be found the secret of the almost metaphysical hatred displayed by Nazi Germany towards Judaism. Not that these ideals are not to be found within the New Testament and Christianity, perhaps even more within Christianity than within Judaism. But Hitler by attacking Judaism, consciously or unconsciously, attacked the very root of Christianity, for to destroy Judaism on ideological grounds, is an indirect attempt on the very life of the Christian Church.

The Jew longs for social justice. He still believes in the ideals of Liberty, Equality, and Fraternity, but he already knows that Moscow is unable to keep its promise. Communism is a great experiment, but also a tragic failure. Today we see thousands of Jews leaving the rank and file of the Communist party, disappointed, broken-hearted idealists! Communism has failed to fulfil the hopes set upon it by thousands of young men and women. It promised much and brought little. Salvation to mankind will not come from the Communist creed. Communism of the Bolshevik kind is not a Jewish ideal, it is not the Jewish way. . .

ZIONISM

Zionism in its religious connotation is as old as the dispersion of Israel, in fact even older.

Since the Babylonian captivity, there has always been a large number of Jews living outside Palestine to whom Zion was the symbol of all that was holy and dear. Zion, which was synonymous with the Temple, was the place of longing to all Israelites of the Diaspora. The custom of turning towards Jerusalem during the time of prayer must have originated in dim antiquity, for it is already implied in 1 Kings 8:48: "and they pray unto thee towards their land, which thou gavest unto their fathers, the city which thou hast chosen and the house which I have built for thy name."²⁶

The longing for Zion finds repeated expression in the psalms, notably in Ps. 122: "I was glad when they said unto me, let us go unto the house of the Lord. . . . Pray for the peace of Jerusalem: they shall prosper that love thee. . . . For the sake of the house of the Lord our God, I will seek thy good. . ."

The memory of Zion has never been extinct, and the love for Jerusalem has never left the Jewish people since the day of its dispersion. Throughout the ages of persecution and suffering, haunted Jews have turned their longing eyes to Jerusalem and vowed with the Psalmist "Jerusalem, if I ever forget thee, withered be this my hand!" (Ps. 137:5, Moffatt). It became the custom for pious Jews to get up at midnight, sit on the floor and strew ashes on their heads as a sign of mourning after the fall of Jerusalem. The Synagogue ordained the anniversary of the fall of the temple to be a fast day equal in solemnity to the Day of Atonement.²⁷

The longer the Galut²⁸ lasted, and the more burdened Jewish life became, the deeper grew the longing for Zion and the stronger the will to return to the land of the Fathers.

Tisha be-Ab²⁹ was never only a day of religious significance in that it commemorated the loss of the most vital religious institution, the destruction of the Temple, but also a day of profound national meaning. For religion and nationalism are *ipso facto* in Judaism organically united. The two are inseparable. Round Zion were centred all the hopes and aspirations of a homeless and suffering people. According to Jewish belief, Jerusalem is one day to become the gathering place of the scattered nation. It is therefore of vital importance for the religious and national restoration of Israel. Zion was to the pious Jew more than a national symbol, it stood for the fulfilment of all promises and the realization of all hopes. It stood for the end of the long journey, the goal of all wandering, the coming of the Messianic age. The restoration of the Temple and the return to Jerusalem were closely associated with the days of the Messiah. In 1666 (A.D.), an impostor by the name of Shabbathai Zevi came to Jerusalem and proclaimed himself Messiah. He soon had a circle of devoted followers gathered round him. They firmly believed him to be the promised Messiah, for Jerusalem and the Messiah were always closely associated in the religious mind of the people.

Until the last century, the Jewish love for Zion was primarily founded on religious motives. The national importance of Zion was only secondary. But Judaism which is essentially national and in which the religious and national conceptions are inextricably related, kept alive the two hopes side by side. Zion had not only the most prominent place in the hope of the future restoration of Israel's spiritual life, but it was also regarded as the final goal for a wandering people, a national hope for the homeless Jews. It was the greatest ambition of a pious Jew throughout the long centuries of Exile, to die and to be buried in the Land of his Fathers, in Eretz Yisrael³⁰. Weary men would drag themselves hundreds of miles in order to draw their last breath in the Holy Land. Those who were less fortunate and could not undertake the last pilgrimage used to be given at least a handful of Palestinian soil in their graves. This was to be a reminder that they are being buried in foreign soil, that this is not their final resting-place, that they belong to another land.

Political, or modern Zionism is the step-child of that religious Zionism which was to the Jewish people a source of inspiration and strength throughout the ages of darkness and suffering. Political Zionism is closely related with the name of Theodor Herzl (1860-1904), a Viennese journalist, who deeply impressed by the Dreyfus affair became convinced that the Jewish problem would never be solved by emancipation.

Zionism is in direct opposition to the ideology of the assimilationists. It is based on the premiss that the Jews constitute not merely a religious community but a nation. Judaism is not just the remnant of an ancient culture, it is the religious form of a peculiar ethnic group. Max Nördau, a leading brain in the early days of Zionism, said: "The hypothesis upon which political Zionism is based is that there is a Jewish nation; whoever maintains and believes that the Jews are not a nation cannot in truth be a Zionist." With regard to the question of relationship between Zionism and Judaism, we have the statement of another prominent Zionist in the person of Norman Bentwich: "To me it seems impossible to separate religion from nationality in Judaism without destroying both. The Jewish religion is and must for ever remain national, and Jewish nationalism is and must for ever be religious."

The aim therefore of Zionism is twofold: first, the establishment of a national home in Palestine; secondly, the preservation or revival of Judaism, which since the emancipation has been rapidly losing ground.

Zionism sees the only answer to the Jewish problem in the establishment of a strong Jewish community in Palestine. The "Jewish Problem" in the eyes of Zionism is not so much the problem of a persecuted minority, but the problem of a people which is in danger of being absorbed by the nations. The greatest foe to the Jewish people is not anti-Semitism but emancipation, according to Zionist ideology. Zionists rightly draw attention to the fact that in countries where the Jews are badly treated, there they are still themselves, still Jews, but in countries where emancipation has advanced furthest, the Jews are being swallowed up by the Gentiles. The Zionist argument is that even assimilation, even conscious and premeditated assimilation, does not avail much, for the Jew cannot entirely lose his distinctive features. "The tragedy of assimilation is not that the Jew ceases to be a Jew," says Leon Simon, another fervent Zionist, "but that he remains a Jew and becomes something else at the same time. He becomes an anomaly, Jew and not-Jew in one"³¹ The Jewish problem became acute at the moment when the medieval ghettos, the home of the distinct Jewish life for many centuries, began to crumble and persecution united with European culture to break up Jewish integrity. Thus not only the Jews, but Judaism became homeless. And as "Judaism and the Jewish people are related as soul and body, and neither can exist without the other,"³² the very existence of the nation found itself in peril. It is therefore the central aim of Zionism "to create a home for the Jewish people, to transform 'the Jewish people' from an abstraction into a reality, and to make the Jewish spirit once more a living and productive force . . ." ³³ This is the Zionist aim, officially defined by the Basle Congress in 1897, in the following words: "The aim of Zionism is to create for the Jewish people a home in Palestine secured by public law."

We have already seen that Zionism is founded on the premiss that the Jewish people constitutes a nation. Now there is a second premiss on which Zionism is founded, namely, that the nation has a historical right to Palestine. Mr. Leon Simon puts it thus: "Palestine alone, of all the countries on which the Jew has set foot throughout his long history, has an abiding place in his national tradition."³⁴ The claim of Zionism to Palestine is of an historical and ideological nature. Zionists are conscious of the fact that their claim to Palestine can only be made effective on ideological and religious grounds, for the fact that twenty centuries ago, the Jews inhabited the land is not sufficient reason for the right to reclaim it today. The ultimate appeal of Zionism can therefore only be to the Bible, that most convincing and eloquent document of Israel's past and Israel's future.

There were many efforts made to facilitate Jewish settlements in different parts of the world apart from Palestine. But this is *not* Zionism. Zionism consistently and obstinately refuses to accept any territory for Jewish settlement away from Eretz Yisrael. Zionism does not merely want a home for the Jewish people, but it wants Palestine as its home. When Joseph Chamberlain made an offer of territory on behalf of his Government in East Africa, the Seventh Zionist Congress categorically refused to accept it. Only a small minority, led by Israel Zangwill, was willing to consider it. The vast majority of the Congress agreed that Palestine and Palestine only, can be the place of the re-birth of the Jewish nation. Zionism, therefore, should not be viewed as

a colonizing enterprise of world-Jewry, but rather as the expression of a nation's will to return to its home and come to its heritage.

When after the conclusion of the Great War, Palestine passed from under the rule of Turkey and was assigned by the League of Nations as mandated territory to Great Britain, there was a moment when it seemed that Zionist hopes were near realization. The British Government, which already as early as November 1917, had declared its sympathies with the Zionist aims, by the famous Balfour Declaration, seemed to hold out great possibilities to the Jewish people. But that illusion did not last long. It soon became evident that the path of Zionism would be strewn with danger and immense difficulties. Insurmountable obstacles have cropped up since the Balfour Declaration from within and without. The Zionist Organization split into many groups in violent disagreement with each other. The Arabs became more and more suspicious of Jewish intentions and began to revolt, fiercely opposing further Jewish influx until they rose in open insurrection which resulted in terrible bloodshed. Their fanaticism was fanned by German and Italian bribery. The British Government which had committed itself to Jew and Arab alike, found it almost impossible to keep its promise to both. British politicians began to look askance at the Zionist effort. British civil servants openly sided with the Arabs. But for Zionism there was no retreat. With almost superhuman tenacity, the Zionist Organization held on with tooth and nail to Eretz Yisrael.

World Jewry did not hesitate to sacrifice to the utmost life and wealth showing that it refused to be beaten. Poor Eastern Jews denied themselves their daily bread in order to pay the Shekel.³⁵ Thousands of young men and women went out as Chalutzim, pioneers, to drain the swamps, to till the soil, to construct buildings, roads and bridges. Former doctors, lawyers, and scientists, were doing manual labour of the lowest kind with willing hearts and humble minds in the hope of seeing the fruit of their sacrifice. Innumerable men and women forfeited their lives while draining malaria infested swamps. Jewish vineyards were being destroyed, Jewish homes wrecked, Jewish plantations burned to the ground by furious Arab hordes instigated and financed by the Fascist countries. But nothing could deter the Jews from their grim determination to hold on to the soil so dear to them. The Jews have staked all their future on the Zionist effort, for Palestine is their last hope.

While Jewish life was threatened by Arab mobs and Jewish property relentlessly destroyed, hunted and persecuted Jews from Germany, Austria, and the Sudetenland were knocking at the doors of Palestine pleading to be admitted into the country. And there was no stopping them. When the British authorities restricted the number of Jewish immigrants to a minimum, half-starved men and women, journeying in open boats across stormy seas would make desperate landings in remote places along the Palestine coast. For Palestine was to these wretched men the last hope, the only place of refuge in a hostile world.

The rise of Nazism and the storm of Jewish persecution on the European Continent brought a great change in the spiritual situation of Zionism. Even before the rise of Hitlerism, the Zionist movement was facing an ideological crisis. The aftermath of the Great War which involved the Jewish people of Eastern Europe in untold suffering, gave birth to the spirit of atheism, agnosticism and materialism which spread with great rapidity among the youth of the Zionist ranks. The warning prophetic voices of men like Nathan Birnbaum and Martin Buber remained unheeded. The Jewish ghetto life of Poland and Rumania was transferred to Palestine. The ideas

of a rotten European civilization and the idols of the age were brought to the Holy Land. The old idealism of the pre-war generation had died out. The young Jews of the stricken and war-ravaged countries of Europe were first and foremost seeking in Palestine a place of refuge. Zionism offered to the politically oppressed Jewish people a national home in Palestine. But Zionism actually attempted more than this. It tried to offer to cynically minded, ideologically shipwrecked Jews a new philosophy of life, a specific Jewish national ideology. As such it became a rival to Communism and a strong attraction for the Jewish masses. Zionism tended to become a substitute for traditional Judaism.

Through the influx of intellectual Jews from Germany, after the rise of Hitlerism, the cleavage between Judaism and nationalism in the Zionist ranks became even greater. Zionism at present seems to have become a national creed and has almost taken the form of a pseudo-religion. But stripped of all emotionalism and phraseology, Zionism is a purely political and secular movement which has managed to detach itself from all the spiritual values of ancient Judaism. Had political Zionism been a success, it would have taken years to discover its spiritual shallowness. But Zionism is far from being politically successful.

In spite of the great sacrifices and immense enthusiasm on the part of Jewry to establish a national home in Palestine, the task is far from accomplished as the recent publishing of the White Paper by the British Government has shown.

Zionism has failed, however, not only politically but also ideologically. It attempted to give more than it could afford and has bitterly disappointed its sincere adherents. Thoughtful Zionists are increasingly aware of that fact. Rabbi Dr Solomon Goldman, the President of the Zionist Organization in U.S.A., has frankly and openly admitted that Zionism is an ideological failure at least in the United States. But this is not only true of American Zionism but of Palestinian Zionism as well. It is not enough to settle Jews on the land and to teach them how to till the soil and how to earn in the sweat of their brow their daily bread. Man does not live by bread alone. There are eternal needs of the human soul for which Zionism has failed to provide, for which Zionism is unable to provide.

The Jewish national crisis is not only of a physical but also of a profoundly spiritual nature.

JUDAISM

The rise of Hitlerism and in the last two years, the expansion of German influence over practically the whole of the European continent, have brought about a widespread intensification of anti-Semitism and organized Jew-baiting unparalleled in history. Jewish men and women, cultured, intellectual, and half or wholly assimilated, who have long ago broken with all religious traditions, have been driven back to the Synagogue.

The Synagogue which so often sheltered the wandering Jew in many a storm has once again opened its doors to its unfaithful sons. This ancient institution which has preserved the Jews in body and mind through great trials has again become a place of refuge for many a broken-hearted Jew. "Back to the Synagogue!" has become the slogan in many Jewish quarters. In the Synagogue the Jew expects to find comfort for his weary soul and strength to persevere in these evil days.

But the way back to the Synagogue is by no means an easy one. It is a way full of denials and heart-breaking conflicts. Many ideals have to be renounced, many idols broken, many

burdens accepted. The rationalistically minded modern Jew, a disappointed and disillusioned man, who in his craving for spiritual truth and in his quest for God willingly submits himself to the discipline and the ideology of the Synagogue, does so in the hope of finding there an answer to all perplexing problems.

The suffering that has fallen upon the Jews at the present moment, has found them spiritually ill-prepared. The vague humanitarianism which for many decades has been the characteristic feature of Jewish ideology has proved insufficient in times of distress. At a time when the very foundations of life are being shaken, humanitarianism is a poor substitute for a living faith in God. That faith which the Jew so needs today he hopes to retrieve in Judaism. Thousands of Jews, especially in Germany and now in Poland and other countries, who had completely severed all connections with the Synagogue, have recently sought refuge in this ancient bastion of Jewish life. But one glance at the Synagogue, as it presents itself to us today, will suffice to convince us that the Synagogue does not meet the spiritual need of Jewry.

Judaism today is roughly divided in two big camps—Orthodox Judaism and Liberal or Reformed Judaism.

Orthodox Judaism, with its endless rules and regulations, its casuistic arguments, and its obscure and unreasonable restrictions, is an anachronism and a sheer impossibility to the modern educated mind.

Reformed Judaism, with its lofty ideals, its high ethics, and pure monotheism is a great attraction and very fascinating to distressed and ideologically shipwrecked people. But after closer examination we soon discover the weakness of Reformed Judaism. Its greatest fault is that it is more a philosophy of life and an ethical system than a religion. It lacks the vital knowledge of a personal, creative, and self-revealing God. Rationalism and humanism are offered to people who are just trying to escape from these very things.

It is true, that on the side both of orthodox and of reformed Judaism, a brave effort has been made recently to rethink and remodel its vital doctrines, and thus to make it adaptable to the requirements of a modern age. Courageous efforts have also been made for a spiritual revival within the Synagogue. At present Shalom ben Chorin and Dr. Martin Buber are striving to win Palestinian Jewry to a deeper spiritual life. Ben Chorin argues with the materialistically minded Zionists, of whom there are legion, that the Jews have actually no historical, but only a meta-historical right to Palestine—by virtue of the promise given by God to Abraham. Martin Buber, who is a profound thinker and a deeply religious man, is aiming at uniting the national ideal as upheld by Zionism with the social-religious ideal of the Kingdom of God as conceived by Judaism. Both these men feel that Zionism detached from its spiritual and religious foundation is built on sand and will not withstand the storm. But the question is whether a revival of Judaism is possible. Judaism of the old orthodox type was originally linked up with the medieval ghetto and became possible within its narrow walls. Judaism of the modernized type lacks the life-blood of true religion, a childlike faith in God. Apart from this there is a deep breach between the two schools of thought which only adds to the general confusion in Jewry and hinders spiritual life. We cannot help feeling that the late Herbert Loewe's description of "catholic" Judaism, which is supposed to make provision for the differences in outlook and which is able to include within its confines all the different schools of thought, is more a theoretical statement than a concrete

description of fact.³⁶ The actual cleavage between orthodoxy or, as Loewe puts it, "orthopraxy" and Reformed Judaism is very deep.

Sincere and thoughtful Jews are painfully aware of the deplorable spiritual state of Judaism and many of them give public expression to it.

Only recently there appeared in the Jewish press³⁷ a letter by Professor Norman Bentwich in which the whole question of Judaism was raised and which caused a very lively discussion in many Jewish quarters.³⁸

Professor Bentwich, stirred by an address delivered by Dr. J. H. Oldham on the subject "What is wrong with the world?", puts a plain but challenging question before the Jews: "Have we, as Jews, a burning religious conviction which can contribute something to the new world order that must be the outcome of the big struggle?" This searching question the Professor is forced to answer in the negative.

The following sentences from the above-mentioned letter give a fine summary of Judaism today:

"A friend remarked to me some time ago that we have several 'Ersatz' religions amongst sections of our people. There is the religious, steadfast holding to the tradition of the Agudah, with its great concern about Kashrut and other ritual. There is the strong feeling of charity and brotherhood which has roused Jewry to a great effort, during these last seven years for the help of the persecuted Jewries of Central Europe. There is the seeking for a modernization of Judaism and a closer linking with the Christian Church by the Jewish Religious Union; above all, there is the national revival which is exemplified in the renaissance in Palestine, and which, more than any other movement in Judaism, inspires the youth. Yet in none of these movements is there the fire and conviction about the fundamental faith which can make the Jew a religious force to the outer world.

"Nearly all, I think, would agree that the strongest and most significant movement of thought amongst the Jews in our time has been Zionism; and it has helped masses of the people to recover dignity and self-respect. It is producing in Palestine a social and intellectual life which is full of promise. It has not yet, however, stirred our people with a religious conviction, or made them think creatively about the problems of humanity. It has rather thrown us back more on ourselves, and fostered that feeling of independence which, as Dr. Oldham said in his address, is the denial of the true nature of man, whether it is expressed in individual or in national life. We have been brought back to the land and the language of the Bible, but not yet to the spirit of the Bible itself."

Strenuous efforts have been made by the Chief Rabbi of England and many other leaders of English Jewry to recall the Jewish people back to the Synagogue. But many sincere Jews feel that this "back to the Synagogue" is a very poor substitute for the lack of true spiritual life. The *Jewish Chronicle*, summing up the discussion of a recent conference held in London, in connection with the Chief Rabbi's recall to religion makes the following remark: "It is all very well for the Chief Rabbi to recall Jews to the Synagogue. What will he offer them when they arrive there?"

What has the Synagogue to offer to the physically harassed and mentally distressed Jews? This is a vital question for every Jew today. Also, as we see it, the Synagogue has little to offer to

the modern man. Its life is artificially sustained; its faith if not rooted in obscurantism is vague and helpless. The Synagogue lives by the reminiscence of the past.

What the Jew needs today is life, life in all its fulness. There is a deep yearning after spiritual life amongst present-day Jewry. This explains why Jews can be found in almost any religious movement and in every ideological camp. What they fail to find in the Synagogue they are trying to find elsewhere.

Emil Kohn in his book, *Das Judentum*, makes the following remark: "For twenty years I have been seeking life in Judaism, but where is it? This is the painful question, and doubly painful when one meets young people from whom one has to hear the following: 'What Christianity is I know, now tell me what Judaism is!' For when the Christian utters the two words—Jesus Christ—he has not only a programme, but everything, life itself in all its depth and breadth. The beginning and the end lies in his hand. But when the Jew says—Moses, he has a reminiscence of a great thought, life he has not. What then is life? Is it in the well-known 'Essence of Judaism,' of which so much is said in the books? How ever much I have searched in the books, all I have found was an effort to rescue the gold out of the century-old mud. All that I have read was only an effort to elucidate certain truths of Judaism, a systematizing of doctrine . . . but in no way was it life. Where is that life to be found?"

Now we understand not only the physical suffering but also the spiritual anguish of the modern Jew.

The Jewish people today is a people which has lost its way, has suffered ideological and religious bankruptcy, but at the same time is calling out for truth, light, and life.

The Jews stand at the cross-roads in one of the most crucial moments in their long and strange history. Facing ruin and disaster they ask themselves: "Whither?" The old ways have failed. Whither are they to turn, which way are they to take? The Jews are not only searching for a land of refuge and a haven of peace, but also for new spiritual avenues, for a new life and a new faith.

Such a people in so great a need we are called to point to Jesus Christ who said of Himself: I AM the way, the Truth, and the Life.

PART II

PASSERS-BY

The parable of our Lord describing the unfortunate man who on his way from Jerusalem to Jericho fell amongst robbers is the most apt picture of the position of the Jews today.

Stripped, robbed, and bleeding, on the way from Germany, Austria, and Czecho-slovakia to the reservation area round Lublin, lie thousands of Jewish men, women, and children waiting for the Good Samaritan. Thousands of men, women, even Christian men and women, in England and abroad, shrug their shoulders, mutter with contempt "Jews," and pass by on the other side

Is it nothing to you?

When anti-Semitism became the legal and official policy of Germany after Hitler's rise to power in 1933, it seemed to most people outside Germany, with the exception of a few who raised their voice in protest against such indignities, that this anti-Semitic drive was an entirely internal affair which no outsider had a right to criticize. Homes were broken up, decent citizens deprived of every right, famous scientists turned out of Universities, great authors sent to concentration camps, and thousands of innocent men brutally murdered. But Hitler assured the world that he meant peace and nothing else but peace. So the world looked on and shrugging its shoulders "passed by."

Human relationships are so complicated and intertwined that no section of the human race can permanently be subjected to humiliation and suffering without affecting the rest of humanity. This we are learning today out of bitter experience. It took us six years to realize that Hitler was bluffing. The present war in which Europe is involved did not actually begin with the German invasion of Poland in September 1939. It began when the first Jew (whoever he was) was sent to Dachau or some other concentration camp. The subjugation of Czecho-slovakia, the invasion of Poland, of Norway, of Denmark, of Holland, and Belgium, and the destruction of France, and the onslaught on Russia are only the logical results of the ruthless policy Hitler has chosen to pursue with regard to the Jews. Europe was already at war with Nazism when the ill-famed Nuremberg laws were passed, though we did not realize it at the time. Once hatred and unscrupulous discrimination has become legally sanctioned against one nation, there is nothing to prevent the same ruthlessness being applied against any other nation.

Even from a purely political and social point of view, humanity cannot afford to assume the indifferent attitude of an onlooker, when one section of it is made subject to inhuman suffering and brought down to the level of animals.

But there are Christian considerations which outweigh all political and social reasoning.

For the Christian these millions of broken-hearted and despised people are human beings, with immortal souls for whom Christ died, as He did for us, and who have a claim to sympathy, love, and help. But, above all, they have a right to the knowledge of Christ. Whatever the world does, and however it reacts to the wrongs of the Jews, as Christians we cannot afford to be passers-by. The wrongs of the Jews, as the wrongs of all men are our vital concern if we still are conscious of our mission and our message, as the Church of Christ.

Confronted with the question "Is it nothing to you?" we can only have one answer. We must suffer and grieve with the Jews in their plight and stretch out hands of comfort and help to a despairing people. What other attitude can we assume as Christian people?

THE JEWISH PROBLEM

There are many reasons why the Church is concerned with the Jewish problem. The Church's obvious sympathy should be with those who suffer and its duty is to stretch out the hand of comfort and help to those in need, be they Jews or Gentiles, bond or free. But in the case of the Jews the Church's obligation goes further than this. Here many would expect us to point out what is so often expressed as the debt of the Church towards the Jewish people. For God in His providence has used the Jewish people as his agent in giving to the Church the knowledge of Himself, the Bible, the prophets and Apostles, and, above all, Jesus Christ our Lord. But to me, a Jew, it is obvious that this is no merit of ours, of which we have a right to be proud—it is God's wonderful choice as incomprehensible as our very existence. Yet there is some strange and intrinsic connection between Synagogue and Church. They both sprang from the same root, they both worship the same God, they both live by the same hope. The relationship between Church and Synagogue is the relationships between the Old and the New Testament—between the promise of the one and the fulfilment of the other. The Church can therefore only view the Jewish Problem from the Biblical point of view—and seen from this side the Jewish Problem is the problem of the very Church itself: the problem of choice and rejection, of punishment and forgiveness, of freedom and grace.

For the world the Jewish Problem is the problem of a nation that lost its national home two thousand years ago, and now, persecuted and despised, is desperately struggling for survival. But for the Church the Jewish Problem is not economic, social or political—it is essentially religious. It is the problem of a nation that was called by God ages ago to a mission, given a task, and chosen for a wonderful purpose. But it failed. That is why it is that in the Jewish Problem, the Church meets its own problem. On the fate of the Jews depends the fate of the Church, for in that problem we meet as nowhere else with the faithfulness of God and the faithlessness of men; with grace and merit, the Gospel and the Law. The Church has to face the Synagogue, as the Synagogue again and again is forced to face the Church. They both challenge each other and place each other under a question mark.

The Jewish problem puts the Church of today to the test as never before. The famous Russian Professor Berdyaev once said: "The Jewish problem is a test of Christian conscience and of the spiritual power of Christianity." If the Church has nothing to say and nothing to offer to the Jews today in their hour of need, the Church may well ask itself if it still is the Church of Christ.

Many attempts have been made throughout the centuries to solve the Jewish problem. The medieval Church tried to solve that problem by forcing the Jews to accept baptism, using as arguments the sword and the stake. The President of the Russian Synod once suggested the Jewish problem would best be solved in Russia by expelling one-third, killing another third, and baptising the rest. . . . Hitler today is trying to solve the Jewish Problem by his attempt to extinguish the race. The Church did not succeed and Hitler will not succeed.

Our attitude towards Jews entirely depends on our attitude towards the Bible. If we take the Bible seriously (by this I do not mean just a certain "orthodox" or pseudo-orthodox interpretation of the Bible, but seriously in the sense that it is the Word of God speaking to men about sin and forgiveness, justice and grace), we are also forced to take the Jewish Problem seriously, as the problem of the nation that is the first and chief recipient of that word.

That is why, though we realize that our Lord Jesus Christ is the only possible solution for all perplexing problems of our day, we cannot help feeling that this applies to the Jew in a very special sense. In fact, we believe that in our Lord's hands rests the fate and the future of the Jewish people. He who said: "Behold your house is left unto you desolate, . . . till ye shall say Blessed is he who cometh in the name of the Lord" (Matt. 23:38 f.), stands in a very special relationship to His own brethren according to the flesh. He, and He only is the solution of their problem.

CHRIST AND THE JEWS

There is a story in the Talmud that three Jewish rabbis, after the destruction of Jerusalem, met with Elijah the Prophet. They asked him where Messiah was and why He retarded His coming. The prophet explained that Messiah was at the gates of Rome dressing the wounds of his people. This is a true picture of our Lord. Jesus Christ is there where people suffer and despair. He is to-day behind the barbed wire of Jewish ghettos in the towns of Poland, where thousands of Jews are crowded together and treated like cattle. The story of the recent experiences in the mission field gives proof that Jesus Christ is the Good Samaritan Himself. In this time of the trouble of Jacob many Jews in their utter despair have lifted up their eyes to the Cross and have found in the Lord Jesus Christ the Great Physician and the Great Comforter.

The record of the mission field is a thrilling story, telling of despairing and suffering Jewish men and women who are finding new hope and courage and new life and a new way beneath the Cross of Christ. And be it remembered that this happens at a time when the Christian Church in Europe itself is losing its vitality and when so-called Christian nations have turned to neo-paganism.

THE CHURCH'S OBLIGATION

The Church of Christ has been entrusted with a very definite task, to preach the gospel. This task is not something supplementary or additional to the life of the Church, but the essence of its very existence, the *raison d'être* of the Church itself. The empirical Church is only the Church of Christ in as much as it *is* the calling, the preaching, the missionary church. Missionary enterprise therefore is not just a luxury in which the Church indulges, a part-time recreation in order to disrupt the dullness of Church life at home but the expression of its awareness of that supreme duty. The Church cannot afford to stop mission work, as it cannot afford to stop calling upon its Lord or living by faith. It is not for humanitarian, sentimental, or cultural reasons that we spend money and time on missionary enterprise. There is but one and only reason—loyalty and obedience to our Lord.

THE CHRISTIAN CHURCH AND JEWISH MISSIONS

John Wesley's words: "The world is my parish" should in reality be the motto of the Christian Church. Yet while the Church of Christ is conscious of its obligation to preach the Gospel to all the world, it forgets that it still has a very special duty towards the Jews.

Professor H. Kraemer, of Leiden, in his book, *The Christian Message in a Non-Christian World*, says: "The obligation of the Christian Church to carry out its apostolic privilege and duty towards Judaism is as stringent as it is towards the rest of the non-Christian world. Even more stringent, for several reasons. In the first place, because the Jewish people and its history is more intimately related to the divine economy of revelation in Christ than any other people. In the second place, because the Jews are living in millions in the area of the Christian Church, and are therefore the most obvious objects of its apostolic calling. In the third place, the empirical Christian Church owes to the Jews, especially in the present time, a clear demonstration of what Christianity really means" (p. 227 f.).

Unfortunately the Christian Church as a whole has shamefully neglected its duty towards the Jews, and the Christian Mission to Jews is still treated as a step-child of the church's missionary task. It is still the most unpopular and misunderstood enterprise among Christian people.

But even many of those who are keenly interested in the missionary cause amongst the Jews show very mixed motives. The most common of them are the effort on our part to "hasten the Lord's coming" and the idea of converting the Jews in order to use them afterwards for the "Christianization" of the world. Again, other supporters of Jewish missions are guided by purely sentimental and romantic reasons, which explains why missionaries of different societies are treading on each other's heels in Palestine while large communities of Jews in Eastern Europe are left without a Christian witness.

SUCCESS

It is quite common to hear the arguments that the missionary effort to evangelize the Jews never finds any real response on their part, and that the results are quite insignificant compared with the money and energy spent. In other words missionary enterprise amongst the Jews is not a "success." This, of course, is not true and betrays a deplorable lack of knowledge. But even if it were true—even assuming that mission work amongst the Jews is a complete failure and that not one single Jew has ever been converted as a result of the missionary effort, the Church would still be under the same obligation to preach the gospel to the Jews—and to the Jews *first*. And in doing so it would follow the example of our Lord Himself, who regarded His Mission to the Jews as His first and primary duty, and also the example of the great Apostle St. Paul, who never failed to go to the Synagogue first wherever he went, and only turned to the Gentiles afterwards. The Church does not undertake mission work because it hopes for success, but because it is trying to be faithful to its commission. Success we leave to our Master, the Lord of the Harvest. Our duty is to be obedient.

At the Madras Conference in 1939, an American missionary stood up before the Assembly with the words: "The church of Arabia greets you—we are five." For fifty years has this American mission been working amongst the natives of Arabia, thousands of dollars have been spent, time and energy given—to win five men for Christ! In the eyes of the world this would seem ridiculous, sheer waste of money and energy—but not so in the eyes of the Church. This

American missionary was right, five Arabians are the Church of Christ—and the missionary effort would have been justified even if not one single native had been converted during these fifty years. It is not "success" that makes us preach the Gospel—but *duty*, loyalty, and faith.

In the case of Jewish Missions there is what some people would call "success," in fact, success hitherto unknown in missionary experience. Hundreds of men and women crowd the Mission Halls and Mission Churches in earnest inquiry and sincere longing for the New Life in Christ Jesus. And many have found it at the foot of the Cross.

OUR MESSAGE

The significance of the Gospel at the present juncture of human history can hardly be over-estimated. There is nothing to rival it. But, whatever it brings to the rest of humanity, to the Jews it brings a three-fold message which can change their darkness into light and their sorrow into joy.

1. First it brings to prostrate Jewry a new sense of victory.

The bitter knowledge of defeat is constantly gnawing at men's hearts today. That sense of defeat is the most prevalent feeling in modern man.

We have harnessed the powers of Nature to our use; we have conquered the elements and overcome space; we have invented intricate machinery and ingenious devices to make life easy and pleasant. But amidst it all, with all our ingenuity and cleverness, we stand defeated and disappointed. We have promised ourselves much and gained little. The Moloch called Machine is devouring his own children. The tools which inventive brains have constructed for man's ease have turned against man for his own destruction. We often wonder if it would not have been better for humanity never to have known the possibilities of modern civilization.

No one feels the defeat more bitterly than the Jew, who lent a willing hand and ready brain to laying the foundation of our modern age and who attached so much hope to the final fruition of his ideals. Now he stands broken-hearted before the ruins. The bankruptcy of humanism, the only hope left to the Jew, has left him in a state of complete hopelessness.

The message of the Cross brings to defeated humanity a new hope. The message of the Cross offers to the Jewish people a new life. It teaches Jew and Gentile alike that men's defeat can mean God's victory; that Good Friday can turn into Easter Sunday. It pronounces to beaten humanity that defeat in the hands of God is *always* victory. It challenges men not to despair, for God's final word is not death and destruction but Resurrection and Life.

Before defeated, disappointed, broken-hearted Jews, Christ Jesus stands with the words upon his lips: "Be of good cheer—I have overcome the world!" Victory belongs to God.

Before the empty tomb and the rising sun of Easter Sunday Jews and Gentiles alike can learn the lesson that the final word belongs to God and that that Word had already been spoken when Christ rose from the dead. It spells—Resurrection!

2. Secondly, it brings to the Jews the warmth of faith in an age of cold rationalism.

The Jewish, as perhaps no other people, is a people of heart rather than reason. It lives more by emotion than cold logic. This is a strange trait in a nation which has been engaged in merchandise for many centuries. But merchandise is not the Jewish vocation. It has been pressed upon us by adverse circumstances. By vocation we are prophets and priests.

It has been said that there is no Hebrew equivalent for the word "conscience," and some people have maliciously tried to prove that the lack of so important a word goes to show that the Hebrew has no conscience. But the fact is that the Hebrew word for conscience is "heart." While conscience indicates reflection and moves in the realm of thought, "heart" indicates feeling and moves in the realm of intuition. The importance of "heart" in the vocabulary of the Bible is significant. The Jews are essentially a people of heart and intuition. This explains why there are so many great artists among the Jews, especially in music.

Modern life has been aiming at the destruction of all inwardness, replacing it by cold rationalism. In an age of machinery and calculation there seems to be no room left for heart and feeling. The Jews, who in the stress and strain of modern life are more exposed than any one else, have also suffered mostly under its soul-destroying effects.

Together with the destruction of the inwardness of life there inevitably goes the destruction of faith. Modern man is incapable of simple, child-like faith, so characteristic of the heroes of the Bible. Who else but Jesus of Nazareth is able to re-ignite the flame of faith in God and man in the starved Jewish hearts? Jesus Christ, the great Man of Faith, can bring back to Jews that faith which they have lost and without which they cannot find peace for their weary souls.

3. Lastly, the message of the Cross brings to the Jews at a time of bitter hatred and evil passions, the message of Love.

A people which has for many centuries met with dislike and hatred on every side is strangely open to sympathy and love. The Jew is calling out for love and understanding. But men refuse to love the Jew, not because the Jew is unlovable but because men are selfish and incapable of love.

In a world where everyone cares only for himself, thinks only of himself and loves only himself, in vain do those who are in need of love seek it among men. The world is only capable of hatred, not of love. But against the cold realism of a love-frozen and love-starving world rises the Gospel message of the Love of God with tremendous power.

Whatever high conceptions Judaism attained of God, and however favourably it compares with Christianity, it never could and never will know of the love of God as the New Testament knows it. For men cannot know of that love apart from Christ.

"God so loved the world . . .", "Behold what manner of love the Father hath bestowed upon us . . .", "God is love . . ." are words not reasoned out by philosophers, but truths revealed to men in the face of Christ the Son of God, who loved us and gave Himself for us.

That message of supreme love, which wins through in spite of agony and death to life and victory, is the most wonderful message the Christian Church has to bring to the Jews today.

THE DAY OF OPPORTUNITY

It is probably true to say that never since the day of Pentecost were Jews so willing to hear and so ready to accept the Gospel message as they are today.

A surprising change of attitude has taken place towards our Lord Jesus Christ amongst the Jewish people. In general there are three reasons which account for that change.

1. The fact is that most Jews are religiously adrift. They have left or have been compelled to leave the Synagogue, for it proved incompatible with modern life. The sheer necessity to adapt themselves to the requirements of the modern age has forced many Jews to abandon Judaism without attaching themselves to any other form of religion. Others again have given up the faith

of their fathers on philosophical and ideological grounds. But most Jews are drifting rapidly away from the Synagogue into agnosticism.

There are still Jews, of course, who remain faithful to Judaism, but their number is decreasing daily. Again, there are many who still regard themselves members of the Synagogue, but their faith is shaken, their doubts are grave, and their loyalty is divided.

Yet by nature the Jews are a religious people. Because modern life with its haste and superficiality does not satisfy the deepest need of the human heart, the dissatisfied, thirsting Jews are in quest for God.

The human search for God sometimes takes strange forms and leads man through dangerous avenues. The best example is that of Friedrich Nietzsche. It may seem paradoxical, but there were probably few men who were so God-conscious and God-troubled as this strange philosopher who tried to deny His Maker in every sentence he wrote, but by doing so only betrayed a strange knowledge of His existence. Søren Kierkegaard called it God-sickness. That God-sickness is a prevalent ailment of Jewry today. Many Jews have walked and are still walking the paths of atheism, agnosticism, spiritualism, world-mysticism, "Christian" Science, Theosophy, and every possible pseudo-religion and semi-religion. But at the bottom of all their seeking and disquietude is the human craving after God. These men meet the challenge of Jesus Christ in a unique and hitherto unknown way. The authority of his speech, the power of his personality, the greatness of his character, and above all his unwavering faith in God, are a great fascination to those doubting and troubled men. To men who are drifting from their moorings and are in need of anchorage Jesus of Nazareth is a rock upon which can be laid the foundations of a new life.

2. Another cause of the changed attitude towards Jesus Christ and his teaching is the fact of ideological bankruptcy in Jewry.

Judaism has failed or found itself incapable of building up a specific Jewish philosophy of life which would be in keeping with the attainments of a new age. 'This is one of the reasons why the modern Jew had to go to foreign camps to borrow his ideology. But it was fire taken from strange altars. It remained alien to the Jewish nature and Jewish frame of mind. Neither the philosophy of materialistic communism nor the idealism of European humanism nor the God-estranged teaching of modern science brought an answer to the questioning and searching of the Jewish mind. Today, in the storm of political events and social upheavals, all these philosophies have fallen to pieces, leaving a vacuum in their place. The residuum left at the bottom of the soul of the disillusioned Jews is the resignation of nihilism and the bitterness of cynicism. But these are not a sufficient foundation on which to stand amid the storms. The Jews are longing for something positive, something great, that would sublimate and transform their wasted suffering into usefulness and recover for them a new and deep meaning for life.

This point of ideological crisis, the point of chaos and human bankruptcy, is actually the starting-point of the Kingdom of God. For it is only at the point of man's failure that the Cross turns into Salvation. The negativism of death becomes on Calvary the positivism of the New Life. Only at the moment when man gives up in hopelessness and resignation does God begin. Thus Jews have arrived where men can arrive and ultimately do arrive, in their search for truth at the foot of the Cross.

The experience of Easter Sunday, the knowledge of the New Life, Resurrection from the dead,³⁹ is not as yet the experience of the spiritually struggling Jews. But we have the promise of the Bible that this will come to pass. "I will open your graves," says the Word of God,⁴⁰ and they shall "be grafted in into their own olive tree."⁴¹

3. Another reason which has made the Jew approachable for the Christian message is the fact that he has learned in recent years to distinguish between Jesus Christ and Christianity.

For centuries the Jew has regarded Jesus Christ and Christianity as synonym. All that Christians have done to him; all the atrocities he has had to suffer and all the injustices committed against him he attributed to Jesus the arch-enemy of the Jews. This confusion was only possible because of the utter ignorance on the part of the Jews concerning Jesus and the Gospel. But this is no longer possible today. The immediate result of the scholarly interest on the part of many Jews in the person of Jesus, which gave birth to a great number of books on that subject, cleared up many misconceptions about Jesus of Nazareth.

Today most cultured Jews know the truth about Jesus. They know that he was a son of Israel. They know that he was the greatest Jew and are proud of that fact. They know that he represented the finest spiritual traditions of the nation and they know that in him Jewish prophecy has reached its summit. There is still much doubt and confusion about their own personal attitude to him; there is chaos in their minds about the true reason for his being rejected by their people, but of one thing most of them are certain. They are certain of the fact that Jesus is not an enemy of Israel but his greatest and truest friend.

From the time Christianity began to be persecuted in Germany on the grounds that it was of Semitic origin and an off-branch of Judaism, Jews learned to look upon it in a different light. The kinship of spirit between Judaism and Christianity, became apparent in a time of common persecution and suffering. Common trial brought the two closer together and taught them to respect each other. The Christians learned that Moses cannot be blamed for bad Jews and the Jews learned that Christ cannot be blamed for bad Christians.

There is at present amongst Jews a growing and ever increasing interest for the person of Jesus Christ, though this cannot be said for Christianity as such. The Jew is still prejudiced towards the Christian Church, which is not surprising, considering his experience of the past.

The Jew still looks upon "Christianity" with mixed feelings of fear and distrust, but he is full of admiration for the Lord of the Church. The future therefore raises great hopes in the hearts of those who long to see Israel united with his Messiah.

OBJECTIONS

From time to time voices are heard from amongst Christian people, and even from dignitaries of the Church, raising objections against the evangelization of the Jews at the present moment.

We are not able to enter into all the objections raised against missionary work amongst the Jews, of which some are strange and quaint, betraying a deplorable lack of thought and understanding of Christian principles, but a few deserve mention.

1. "Proselytism"

There are quite a number of thinking Christian men and women who object to what they call proselytism. They argue that to "snap" away a Jew from the Synagogue and attach him to the Church savours of bigotry and Jesuitism. They are quite willing to see the need for preaching to the native tribes of Africa "in order to raise them to a higher level of civilization," but they cannot understand why we should attempt to entice the Jew to another "religion." They say that the efforts of "conversionists" make Christianity ridiculous in the eyes of the educated, morally enlightened Jew, with his pure monotheism and his high ethical conceptions.

Their argument is: the Jew was born a Jew, let him die a Jew. We do not want to take a good Jew and make him a bad Christian. And that we expect of a Jew is that he should be a *good* Jew.

Let us attempt to answer this kind of reasoning. First of all a word about "proselytism." To call a Jew who accepts Jesus of Nazareth as his Saviour and Lord a "proselyte" is to confuse and misinterpret history. Jesus was a Jew, He came to the Jews; before anyone else He called the Jewish people to His Kingdom. To the very last moment of His life upon earth He regarded Himself the legitimate King of the Jews. As such He died upon the Cross. Christ's disciples were Jews, the Apostles were selected from among the Jewish people, there was not one single Gentile amongst them. The first Church in Jerusalem was a Jewish Church. The Jews who return to Jesus Christ return to their own, to their finest and greatest spiritual tradition. They are no "proselytes" —at any rate, Paul did not think so.⁴² According to the Great Apostle of the Gentiles it is they who are the proselytes and not the Jews. The Jews are the good olive tree, the Gentiles the wild tree which was grafted "contrary to nature", into the good tree. Thus the Apostle reminds the converted Gentiles: "Thou bearest not the root but the root thee."⁴³ It is therefore wrong to call a Christian Jew a "proselyte."

Now let us turn to the other argument: why need we preach the Gospel to the Jews? Judaism is a great and noble religion. Of all religions upon earth Judaism is the greatest.⁴⁴ The Jewish conception of God is very lofty and spiritual. Jewish moral teaching is very profound. Of what can the Church boast of before the Synagogue? What has it to offer which the Synagogue lacks?

Christian missionary enterprise is not an effort to compete with other religious systems of the world. It is not "propaganda" on behalf of the Church as some people are inclined to think. By preaching the gospel we do not enter into the contest of religious thought, offering to mankind a better "religion" than their own. If you like, Christian missionary enterprise is no religious activity at all. It is *saving* activity. It is the expression of our deepest conviction that no matter how lofty one's religion nor how profound their conceptions of God, salvation comes only to mankind through faith in Jesus Christ. "There is none other name under heaven given among men, whereby we are to be saved."⁴⁵

While we therefore respect Judaism as a religion, indeed, the finest religion known to men, we still have something to offer to the Synagogue, something which is most vital to Jew and Gentile alike, the knowledge of the saving power of Christ.

2. "Opportunism"

Another objection we should like to meet is that of taking advantage of the bitter plight of the Jews at this time.

Many sincere Christians who agree as to the necessity of preaching the Gospel to the Jews in general, feel that at this time of Jewish trouble and confusion, missionary activity should cease. Otherwise it would mean taking unfair advantage of the situation. They say it is not "playing the game" to make use of an opportunity created by the misery of Jewish persecutions on the Continent in winning over those uprooted and harassed sons of Israel who have found themselves in our midst without fault of their own. Many argue that at a time when Judaism is falling to pieces it is not for the Christian Church to prey on its sons in their misery but to sustain and encourage it with all its powers.

Admittedly the situation created by the tragic events on the Continent has put the Church in a unique position which it should use with all tact, wisdom, and grace. But this can never mean that our Christian witness should cease, not even temporarily. For our preaching of the Gospel to the Jews in this hour of their trial is neither bigotry nor *opportunism*—it is our humble effort to share with suffering men the greatest treasure we have—our faith in our risen and living Lord!

C.M.J.

The London Society for Promoting Christianity amongst the Jews, now known by its shorter title, Church Missions to Jews, is the oldest Anglican Society founded for the express purpose of bringing the Gospel of Christ to the Jewish people. It was founded in 1809 at a time when the Church in this country became aware of its missionary obligation towards a God-estranged world. The foundation of this Society was, as it were, an act of reparation on behalf of the Church for all the wrongs the Jews had suffered at the hands of so-called Christians. Throughout the 130 years of the Society's existence it has been under God the means of bringing hundreds of Jewish men and women to a saving knowledge of our Lord Jesus Christ..

This Society has numerous missionaries, many of them converts themselves, witnessing for Christ to the Jews in many parts of the world. In Mission Hall and Church and School the word of Life is preached and men and women are being called to return to the King of the Jews.

The very existence of this Society in these difficult days is a witness to the Jewish people not only that the Church is still conscious of its missionary vocation but also that there still is a Christian conscience that vividly reacts and sympathetically feels with the Jews in their plight. The existence of C.M.J. is an eloquent witness to the fact that not all Christian people are mere passers-by, indifferent and unaffected by the sorrows and woes of the Jews, but that there are still men and women who desire to follow in the steps of their Master by disseminating love and light in a dark and friendless world.

But above all the work of C.M.J., as of all missionary societies, is an expression of our faith in our Lord Jesus Christ. Professor Köberle, of Basel, once said: "Mission work is the expression of our absolute certainty that we have a gift for the whole world which the whole world needs"—Jew and Gentile alike—the gift of God's Love in Jesus Christ our Lord.

THE END

NOTES

1. Cf. 2 Kings 17.
2. Cf. Hugh J. Schonfield, *The History of Jewish Christianity*, 1936, p. 155f.
3. By persuasion not by violence, are men to be won to the faith.
4. Cf. Joseph Blötzer's article "Inquisition" in the *Catholic Encyclopedia*, vol. viii, (1910)
5. Ernest Benn Ltd., London, 1929, p. 236.
6. Cf. Gustav Pearlson, *Twelve Centuries of Jewish Persecution*, p. 91, (1927).
7. Cf. *Graetz* vol. iii, p. 310.
8. Cf. *Graetz* vol. iv, p. 502.
9. *Israel in Europe*, p. 227.
10. *Hierosolyma est Perdita*.
11. *Essai sur l'inegalité des races humaines* (four vols.).
12. Cf. Sidney Salomon, *The Jews of Britain*, p. 70.
13. *Jewish Chronicle*, June 27, 1941.
14. Cf. *Jewish Chronicle*, July 4, 1941.
15. Abbott, p. 296.
16. *Israel in Europe*, Macmillan & Co., Ltd. 1907, pp. 245 ff.
17. June 27, 1941.
18. For a fuller account see *Jewish Chronicle*, June 13, 1941,
19. Zeph. 1:8.
20. Cf. Maurice Fishberg, *The Jews: A Study in Race and Environment*, London, 1911, pp. 466-503.
21. Hillaire Belloc, *The Jews*, Constable & Co., London, 1922, pp. 167 ff.
22. Hamish Hamilton, London, 1936, p. 452.
23. John Cournos, *Hear, O Israel*, Methuen & Co, L oa, 1938 pp. 71 ff.
24. Cournos, *op cit.* p. 73.
25. Montefiore, *Outlines of Liberal Judaism*, p. 264.
26. Cf. M. Friedlander, *The Jewish Religion*, p. 425 f.
27. Cf. M. Friedlander, *op, cit.* p. 412 f.
28. Exile (Hebr.)
29. Hebrew, 9th of Ab, according to tradition, this is the date of the destruction of the first and second Temples alike.
30. Land of Israel (Hebr).
31. Leon Simon, *Studies in Jewish Nationalism*, p. 46.
32. Leon Simon, *op. cit.* p. 49
33. *Op. cit.* p. 59.
34. *Op. cit.* p. 51.
35. Hebrew, originally weight; the tax paid by all members of the Zionist Organization towards the national fund for rebuilding the Land of Israel.
36. Cf. *Vallentine's Jewish Encyclopedia*, Art. "Judaism," p. 336 f.
37. Cf. *Jewish Chronicle*, December 20, 1940.

38. *Ibid.* January 3, 1941.
39. Gal. 2:20.
40. Ezek. 37:12.
41. Rom. 2:23 ff.
42. Cf. Rom. 11:13-24.
43. Rom. 11:18.
44. The author here distinguishes between faith in Christ and mere "religion," at the same time recognising the fact that faith in Christ has if necessity in history assumed the form of religion. He holds that the Incarnation not only transcends all religious systems, but is diametrically opposed to them. This view he considers has authority in the Epistles of St. Paul and in the implication of the Cross.
45. Acts 4:12.