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ANTI-SEMITISM¹

“AND the Jews?—they are at the bottom of all the troubles in the world to-day.” So said Ludendorff, the German master militarist, he who, when the German army overran Poland, signed the proclamation offering the Jews liberty and full civil rights, but he who, after the War, tried to drive the Jews from the professions. That is anti-Semitism. A 1923 dispatch from Riga begins: “The annual pogrom season is continuing.” That is anti-Semitism in its worst form. Official antagonism to the Jews on the part of the arch-Americans the Klu Klux Klan; two words in black capitals over a Toronto lake shore bathing house, “Gentiles only”—that is anti-Semitism. My doctor called one day; we talked, among other things, about the Jews. This practitioner is a churchman, high up in the Masons, and a lecturer in one of our schools of science. Said he of some teachers: “The rule for Jews is, Thou shalt not pass; I never allow a Jew one more mark than I can help.” He thinks it peculiar that they will not stay by themselves, but want to mix with “white men”. That attitude is anti-Semitism.

Yes, technically anti-Semitism was a political movement in Germany last century; more of that anon: but the *Dictionary of Religion and Ethics*, edited by Shailer Matthews and Gerald B. Smith, says it began with Antiochus Epiphanes (died 164 B.C.); this, too, we shall question presently. Anyway, we seem justified in defining anti-Semitism as antipathy to Jews.

To-day is the growth of yesterday, and to-morrow, the fruit of to-day. We shall divide our subject, then, into three parts—the orthodox number for preachers!—and think of anti-Semitism of yesterday, of to-day, and of to-morrow.

I

First, *Yesterday*. What has history to show us of the beginnings, causes and results of the feeling against the Jews? Henry Ford, in spite of his sad experience with anti-Semitic

¹ A revised and enlarged paper delivered before the Oriental Society, University of Toronto.

propaganda in the *Dearborn Independent* some few years ago, may say that history is "bunk"; the Greek proverb is nearer the truth: "History is philosophy teaching by example."

The First Anti-Semite

Consider *The Ancient East*.

The first anti-Semite in a large way was Pharaoh, king of Egypt. The Hebrews were becoming too numerous; in the event of a war they might not be loyal. There must be a pogrom of the innocents, and a burden of taskmasters, "work-chasers", as the Septuagint vividly calls them.

It is a long way from the Exodus to the Fall of Samaria before Sargon of Assyria in 721 B.C., but there is the first definitely recorded removal of large numbers of the people from their own land. In 586 B.C. Nebuchadnezzar of Babylon destroyed Jerusalem, and thousands more left "the land of glory" for a far country.

From the Persian period comes the "inside story" of court intrigue recounted in the book of Esther. Surely it requires little historical imagination to see beneath the plot of Haman, "The Jews' enemy", dislike for the scattered and captive people to whom Esther the Beautiful would not at first admit that she belonged.

In that fifth century before Christ the Jews who lived about six hundred miles up the Nile had a temple at Elephantiné, as modern discovery of some of their correspondence has shown; but another "Jews' enemy", one Waidrang, vented his hate in its destruction.

A worse enemy of the Jews was he whom the historical I Maccabees describes as "a sinful root" (i. 10); Antiochus "the God Manifest". IV Maccabees represents him as asking Eleazer, an old priest and lawyer, to

"do away with your humbug of reasoning, and take up a disposition that suits your age, and be a philosopher of the truth of the expedient" (5: 11);

that is, in effect: "Give over the worship of the Lord, accept Hellenism and its culture, and so enable me to consolidate the Seleucid Empire." What a stronghold the Jews' religion had upon them the martyrs of that period have born witness. Judas the Hammer struck well for the God of his fathers.

When Pompey became for the Romans "our hero of Jerusalem" in 63 B.C., many Jews were taken to Rome. At least, that is Philo's story. Cicero tells us, incidentally, that a large number were already there. Was it business that drew them, as it did others to Egypt and Greece?

The Decapolis of trans-Jordan had its "main object, anti-Semitism, designed", as the league was, "to maintain Graeco-Roman life and institutions on foreign soil", and so using its power "not only against the Jew across the Jordan, but against Semites from any quarter" (J. McKee Adams, *Biblical Backgrounds*, pp. 82, 330). The Philistine Pentapolis was an earlier anti-Semitic league (*ib.*, p. 152).

At the fall of Jerusalem in A.D. 70 the Jewish nation suffered incomparably. According to Josephus more than "1,100,000 perished by famine and the sword", and more than 90,000 were sold as slaves who were under seventeen years of age. It was then that Jews in large numbers were found in Europe. Emperor Hadrian, in the year A.D. 135, well nigh completed the work of blotting the Jews out of Palestine. These people had now lost their temple, city, and state. They have never regained them.

"The Capital of Most Countries"

In the Roman world Israel, then, was widely spread, though thousands in Babylonia were outside the rule of the Imperial City. Herod Agrippa wrote Emperor Caligula that "Jerusalem is the capital, not only of Judea, but most countries".

Thus spread abroad, the Hebrews had no little influence. They are said to have supplied the funds with which Caesar made himself master of the world (Wm. Dallmann, *Paul*, p. 59). There were a million in Egypt. No wonder they had large control of the corn market. Poppaea, first mistress, later wife of Nero, was a Jewess.

In many ways the Jews got on amicably with the goyim. Among the best seats in a theatre at Miletus was the inscription "Place of the Jews, also called 'God-Fearing'". The masses who would consult magicians at Rome found them numerous in the Circus Maximus, many of them Jews (or Jewesses) who would use the sacred name *Yhwh* in their spells.

“ *Stupidity* ”, “ *Cowardice* ”, “ *Atheism* ”

But withal there was no little hate of the Jews. Horace mildly scorned them, but Tacitus called them a “ filthy race ”, Seneca, an “ accursed ” one. Certain Stoics, Apion and others wrote books against them. Juvenal’s satire scorned those

“ who whiled away,
Sacred to sloth, each seventh revolving day.”

People said they were “ haters of strangers ”, “ inhospitable ”; yes, and “ atheists ”—not that they were without a god, but without the gods. It was widely circulated that they worshipped an ass’s head. A papyrus reads, “ Now do you watch out for the Jews ”.

What change of status of the Jews did the so-called *Christianization of the Empire* make? Not a little in an empire where full civil rights and membership in the Christian Church were synonymous. John Chrysostom (died 407) “ trounced the Jews in matchless rhetoric ”. Cyril of Alexandria (died 444) was responsible for terrible Jewish massacres in his city. In the sixth century we find ecclesiastical leaders urging the people against the followers of Moses. But on the whole the Jews seem to have lived in comparative quiet till the time of the Crusades.

Ravening Lambs !

This will be a good point at which to remind ourselves, however we explain it, that religious liberty is quite a modern thing, in practice at least. Old Latimer (died 1555), greatest preacher of the English Reformation, jokingly said that the faggots that burned him would light a candle in England that would not be put out, but that same great man had approved the burning of Anabaptists. Jeremy Taylor (died about 1667) might write on *Liberty of Prophesying*, but it was a liberty only for those who believed the Apostles’ Creed. Cotton Mather (died 1728) called the founders of the Massachusetts Bay Colony “ the unspotted lambs of the Lord ”, but those “ lambs ” could prove “ ravening wolves ” and jail, fine and beat those who would not agree with their particular brand of religious liberty!

But to return to the Jews, the event which brought down

vengeance on their unshielded heads was that long train of disasters, based on a foolish reverence for shrines, commonly known as *The Crusades*. When the eloquent soldier pilgrim Peter the Hermit (died 1115) aroused the emotions of Europe with his fervid oratory, the people said: "But why march against the Saracens and wrest from them the grave of Christ, when the very murderers of the Lord are in our midst?" In their first attacks the crowd was content with "baptizing" the Jews, but soon the pouring of water was replaced by the shedding of blood. (It is only fair to record that Bernard of Clairvaux (died 1153), though he preached the Second Crusade and the righteousness of slaying the Saracens, did advocate the defence of the Jews.) Centuries of oppression and carnage began, of which we are still reaping the bitter fruits. The Crusades were the occasion, but the real causes, according to J. W. Parkes in his book *The Jew and His Neighbour*, were

"the hostility of the church, the separate organization of the Jews, and their wealth; a religious, a social, and an economical reason" (p. 70).

Christian Blood for the Passover?

Consider *the oppressions* to which Israel was subjected. The Jews generally were not allowed to hold land, a fact which had tremendous influence upon their character. In the twelfth century the rumour was common, so common that one Papal Bull denying it was issued fifteen times, that Jews murdered Christians and used their blood in the Passover and medicine. The Fourth Lateran Council of 1215 demanded that all Jews wear distinctive dress—a demoralizing regulation. The Council of Basle in 1431 added restriction from the Universities—Jews are almost proverbially keen for education—enforcement of segregation in ghettos, and institution of conversional sermons. Pope Pius V in 1566 forbade any trade that would bring Jews into contact with "Christians" except the buying of old clothes. The rag man could not have even the bones and the bottles!

Conversional sermons! Yes, with compulsory attendance, for had He not said, "Compel them to come in"? Browning quotes a *Diary by the Bishop's Secretary*, 1661, telling how "a crumb at least from (the church's) conspicuous table here in Rome, should be, though but once yearly, cast to the famishing

dogs, under-trampled and bespitten-upon beneath the feet of the guests", and how they were "maternally brought—nay . . . hailed, as it were, by the head and hair, and against their obstinate hearts, to partake of the heavenly grace". Then Browning imagines what the Jews said:

"Higgledy, piggledy, packed we lie,
Rats in a hamper, swine in a sty,
Wasps in a bottle, frogs in a sieve,
Worms in a carcass, fleas in a sleeve.
Hist! square shoulders, settle your thumbs
And buzz for the bishop—here he comes.

"Bow, wow, wow—a bone for the dog!
I liken his Grace to an acorned hog. . . .

"Groan all together now, whee—hee—hee!
It's a-work, it's a-work, ah, woe is me!
It began, when a herd of us, picked and placed,
Were spurred through the Corso, stripped to the waist;
Jew-brutes, with sweat and blood well spent
To usher in worthily Christian Lent.

"It grew, when the hangman entered our bounds,
Yelled, pricked us out to his church like hounds.
It got to a pitch, when the hand indeed
Which gutted my purse, would throttle my creed.
And it overflows, when, to even the odd,
Men I helped to their sins, help me to their God."

Perhaps a little about the relation of *the various important nations* to the history of this persecution will be in order.

Persecute and Perish

Let us begin with *Spain*, for here from the tenth to the thirteenth centuries was the greatest Jewish civilization, cherishing knowledge for its own sake, translating Aristotle from the Arabic, and so on. In "Christian" Spain the Jews gained prominence. Ferdinand and Isabella had a Jew as minister of the exchequer. But with the fresh enthusiasm for uniformity, the Jews must turn or burn, become Romans or roamers. Massacres began in 1391. Many Jews accepted the form of the Catholic religion, but it was feared that they secretly practised the rites of Judaism; and so in 1480 the Inquisition was founded to prevent this. One Simon Morata wrote about 1500:

"I am an old man and, though my palsied fingers tremble, I feel stronger as I commence to write. I have not long to live now, for soon they will cast my dismembered and aching body to the flames."

By 1492 the Jews were expelled. Some went north to Amsterdam and Hamburg. They assisted the rise of the towns in the sixteenth century. Most, however, went east and south. Many who landed in the north of Africa were murdered for the jewels which they were supposed to have swallowed! Consequent upon the loss of this one tenth of Spain's population came her decline. Frederick the Great said: "No nation ever persecuted the Jews and prospered."

"Liver of Blaspheming Jew"

Some Jews who turned their faces north found an asylum in *England*. Scott's *Ivanhoe* pictures "the despised Jew" in Isaac of York, and he makes that beautiful character, Rebecca, said to be based on that of a Jewess Scott met in Philadelphia, say to the knight *Ivanhoe*:

"The sound of the trumpet wakes Judea no longer, and her despised children are now but the unresisting victims of hostile and military oppression."

Indeed in "merry England" between 500 and 1,500 men and their wives and children perished in a rising in York about that time (twelfth century). In the thirteenth century King John gave the Jews charters, in return, of course, for their services to him. The king had the Jews to furnish money with which to fight the barons. Greatly reduced by the exactions put upon them, the Jews were finally expelled by England in 1290, and not allowed in again till the time of Charles II. The feeling against them may be seen in Shakespeare's *Macbeth*, where the witches

"Round about the cauldron go;
In the poisoned entrails throw . . ."

that they may make it

"For a charm of powerful trouble,
Like a hell-broth boil and bubble."

Among the "poisoned entrails" is

"Liver of blaspheming Jew"!

The "blaspheming Jew" was not granted citizenship till the year of the first Reform Bill, 1832.

After frightful sufferings the Jews were finally expelled from *France* in 1394, and kept out for four hundred years.

"Burn the Synagogues"—Luther

Germany is "the classical land of anti-Semitism". When the Flagellants, those "morbid fanatics" of the thirteenth and fourteenth centuries, walked, stripped to the waist, scourging themselves for their sins, to penance of their trickling blood they added virtue, they thought, by plundering and murdering the Jews of Frankfort and other places. In 1336 two knights, one of whom believed he had orders direct from Heaven to visit the sufferings of Christ upon the Jews, led 5,000 peasants in massacring all the Jews they could find in Rhineland, Alsace and Swabia. When the Black Death put one quarter of Europe in their graves, the Jews were to be blamed. Had not these *bêtes noires* poisoned the wells and springs? And was not the poison a mixture of Christian hearts with the Wafer stolen from the churches? Did not Jewish doctors in Spain deliberately spread the plague? Luther at first was favourable to God's ancient people, but later, in his book *The Jews and their Lies*, he advised that their synagogues be destroyed, their rabbis prohibited from teaching, and their wealth confiscated.

Nordic vs. Jew

It was after the Franco-Prussian War that an attempt was made to give anti-Semitism a philosophic basis. In 1873 Wilhelm Marr's book, *The Victory of Judaism over Germanism*, appeared. H. S. Chamberlain fanned the flame of the new anti-Semitism by attempting to prove that the last kingdom of Israel was not Jews at all, but an alien tribe, destroying the high civilization of Israel, and in his day still at its work of devastation. It was said that a Nordic hated a Jew by instinct, a peculiar psychology which many otherwise sensible people seem to hold to-day, even in Canada.

But the anti-Semitism of the twenty-five years before 1900 was followed by a golden age for German Jewry from 1900 to 1918. Assimilation was the order of the day. Many Jews would out-German the Germans. 12,000 died in the Great

War on the side of the Huns, but when the War was lost to the Allies the old *bête noir* was to blame—the Jews had weakened the nation, 600,000 had ruined 60,000,000. And so Hitler and the Nazis, and their motto, “Let us destroy Jewry”, and the story of their excesses so recent that we need not review them here. Enough to quote this popular Nazi song:

“When the Storm Trooper goes to fight,
Then is he filled with courage;
And when the Jew-blood spurts from the knife,
Ha! then it goes better still.”

Jews went to *Poland* in search of freedom, yet anything but freedom they found. In Vilna to-day may be seen Polish efforts to starve the Jews into utter degradation. The classical joke is that the Polish Jew lives on wind. Yet Poland's industry is largely controlled by Jews.

In the nineteenth century the bulk of European Jewry was in *Russia*, where they were confined to specified provinces, were not allowed to live in the villages, and had to maintain themselves mostly by petty peddling and vending alcohol. In 1881 pogroms began in the south of Russia, and continued at intervals till recent years in the Ukraine. The Jew-killing caused as many as could to escape to the big towns of western Europe or to America, where the influx of large numbers of Jews of the poorest classes increased general dislike of Jewry. It was the Soviets who gave the Jews complete civil equality. Naturally! when some of their leaders were renegade Jews, like Trotsky and Marx back of him. A friend who had lived in the U.S.S.R. sang me a snatch of a popular song that told of the good times they had at Solomon's house now that he had a job in the government.

“*Eternal Aliens*”

To review the history of the Jews is to stand in amazement and horror. Every other nation that has been so scattered has disappeared. But there are the Jews to-day more numerous than ever, and still separate. Sure, there has been racial intermixture, so that a Jew from Bokhara appearing in Jerusalem looks like a Mongolian when he stops at the wailing wall to repeat the lament of Jeremiah; and yet, according to Max Radin, a Jew, “racial admixture has never taken place on a

large scale at any time", so that the Jew is still a Jew. He is waterproof, the Red Sea could not drown him; he is fire-proof, the burning fiery furnace could not even scorch him. That popular writer on philosophy, Will Durant, has a section on "The Odyssey of the Jews", of which he asks:

"What drama could rival the grandeur of these sufferings, the variety of these scenes, and the glory and the justice of this fulfilment? What fiction could match the romance of this reality?"

Milman, in his *History of the Jews*, declares:

"There perpetuity, their national immortality, is at once the most curious problem to the political inquirer; to the religious man a subject of profound and awful admiration."

Without land, without armies, without power, it is a wonder that they are here, for they are nowhere wanted. I recall a cartoon of an old, white-whiskered Jew looking at the globe, held in his hand, and saying: "No place for me!" "Eternal aliens", "people of the weary feet", the Jews are ubiquitous.

II

To-day there are some 17 million Jews in the world, 11 million in Europe, about $4\frac{1}{4}$ in America, some 250,000 in Canada. The population of the world is said to have doubled in the last century, but the number of Jews has been multiplied by 5. (In 1700 there were 3,000,000, in 1887 5,500,000.) A century ago 83 per cent were in Europe and only .3 per cent in America; but now the city of the world with the largest Jewish population is Greater New York with between 1,750,000 and 2,000,000 (nearly half of the Jews in the U.S.). A few years ago (1923) some fiend for figures counted the number of Cohens in the telephone book, and found 65,000, while the Smiths numbered only 58,000. (The Browns, of course, are an unknown quantity!)

But think of *the influence* of this little nation. Only those who do not know "act as if the Jew stopped thinking 2,000 years ago". The list of world names is long, but take these well known to us: in art, Mendelssohn, for music, Heine for poetry, Sarah Bernhardt, "the divine Sarah", for the stage; in philosophy, Spinoza, whom Renan called "the greatest Jew of modern times", and Bergson; in psychology, Freud,

the psycho-analyst; in science, Einstein, the incomprehensible; in politics, Disraeli, Queen Victoria's favourite minister, Earl Rufus Daniel Isaacs Reading, chief justice of Britain during the War, viceroy of India from 1921-1926, and Henry Morgenthau, the efficient U.S. ambassador at Constantinople during the War; in Christian scholarship, Neander and Edersheim.

Jewish Hold on Business

Think of what a place they hold in the professions as doctors, lawyers, and journalists. Think of the Jewish hold on business: what a proportion of the garment industry of Toronto is in the hands of Jews, at the end of the nineteenth century the theatres of how many lands were owned by Jews, and how large a part of the motion picture business they control to-day! It has been said that six Jews, heads of monopolies, meeting in London, could determine the fate of the nations.

But with all their influence Israel is still *hated*. We select but a few of many recent examples.

In Salonika in 1931 friction between Greeks and the large community of Jews led to riots, with the burning of synagogue, school and houses.

Hebrew students of Czecho-Slovakia have had to go to Italy to study, and those of Eastern Europe who could raise the funds, to France.

But Germany—ah, Nazi Germany! To such a pass has hatred come that Great Britain, United States and other nations are seeking some means of mass emigration for the Jews whose lot there is hopeless.

"It is Enough to Damn Them that They are Jews"

What of the Anglo-Saxon countries? Let us be frank: Do we really want the Jews? Do we like them? Do we at least treat them as equals? In *Harper's* a man from New York wrote on "The Gentility of the Gentiles". He talked of "summer colonies" and their differences, "but", said he,

"in one respect they are all alike: Wherever we can afford to go, we can't ask the Rosenblatts down for a week-end.

"The Rosenblatts differ in no way from the typical family at any of our moderate-priced colonies—except, of course, that they have more brains. . . . Yet it is enough to damn them that they are Jews."

Is it true? Are not most of us like the Englishman who was asked for a contribution of a shilling to help find the lost Ten Tribes, but who replied: "I'll give you a guinea if you will go and lose the other two." I remember a former professor of Old Testament I had, saying that if it had been left to us we should never have made the Hebrews the chosen people. The modern writer emphasizes it with "octosyllabic insolence":

"How odd
Of God
To choose
The Jews!"

With that feeling of revulsion everywhere, we cannot wonder at a Hebrew lawyer in Chicago saying: "I hate the Jews! I hate myself!" Nor can we be surprised to find a number of American universities passing such regulations as will, without naming them, prohibit Jews from attending, as one result of which you may find 250 or more American Jewish students of medicine in Scottish universities to-day.

No, the Jew tells the awful truth when he says: "We are not wanted anywhere." One observer quoted in *The International Review of Missions* says: "Probably not since the Crusades has anti-Semitism been so universal." The revival of race consciousness, of which we shall speak presently, has only fanned this flame. A Jew in big business said to me: "Hitler makes the Hebrew Jew-conscious."

Prophecy Fulfilled

Surely the words of Moses have been fulfilled again:

"Among these nations you shall have no ease, nor shall there be a resting-place for the sole of your foot, but the LORD shall give you there an anxious mind, spent eyes, and a despondent spirit; your life shall be lived in suspense; you shall live in fear day and night, and never be certain about your life; in the morning you shall say, 'O that it were evening!' and in the evening you shall say, 'O that it were morning!'—because of the terror of mind which frightens you and the sights that you see" (Deuteronomy 28: 65-68, Dr. T. J. Meek's translation).

The antipathy will not be denied by anyone, but what of the *reasons* for it?

It is mere trifling to say it is the Jew's physique. The hooked nose may be tell-tale, but one recalled that the young radicals Coleridge and Wordsworth, much taken with the

Dutch Jew's philosophy, used to talk about "Spy-nosa", and the spy sent by the authorities to watch them, took this to be a reference to his own proboscis! Anyway, only 14 per cent of the Jews in the world have such a nose! "Abi, abi," she says, "my hands are tired talkin' to y'u." Yes, but they say that Sir Wilfred Laurier could say more with a turn of the hand than some politicians can in a whole speech.

Now can we find anything in the German theory that a Nordic hates a Jew by instinct, as wolves keep away from fire. We do not hate people by instinct, but by association.

The Jew a Scapegoat

And so modern hate of the Jews comes from *the historical background* of hate. For centuries the Jews have been hated, therefore, they are hated to-day. It is very natural to abhor an alien race. Witness the feeling against Southern negroes which anyone who has been South can acquire easily. To a large extent the remark attributed to Bismark is true, the Jew "is what you have made him". A kicked pup will skulk, and it is not to be wondered at if he bites. Often the Jew has served as a convenient scapegoat. Witness the Black Death; witness the so-called "Protocols of the Learned Elders of Zion", supposed to reveal a super-committee of Jews, symbolized by a snake, self-propagating from the time of Solomon, deliberately wrecking civilizations. Of course, the document is an old forgery, a repetition of what was done in medieval Spain, but some whirlwind preachers have used it to explain "the cause of the Depression". This last is but one example of the way in which historic hatred of the Jew has come down to our day.

But what of the Jew, does he not make himself hated? Men are apt to be jealous of *their general ability*. I recall a fellow student of undergraduate days who would write both a Latin examination and a Hebrew one in the time allotted for one paper, and get firsts in both. Who is the boy that gets the thirteen firsts in the Upper School examination in June, and wins several scholarships? A Jew. In the Scandinavian countries the Jews are about one in 650 of the population, but of the four best known Scandinavians of to-day, Nansen, Sven Hedin, Niels Bohr and Brandes, three are of more or less

Jewish origin. The Jew fears he cannot be equal, and so he is bound to be superior.

But Jewish *ability* has been and is displayed particularly in matters of *finance*. Not all Jews have this ability, for example the 80,000 dark-skinned Jewish farmers of Abyssinia. But Jews got a good start in business in Babylon to which Nebuchadnezzar took them. In the Middle Ages, prohibited from holding land, the Jews of Europe, if they would have wealth, must have it in money or jewels, which could be carried easily from place to place. Forced to buy old clothes and be petty peddlers, they developed the proverbial "Jew's eye". The Church did not distinguish between legitimate interest and extortion, and prohibited all usury; and so, excluded from other trades, Jews became money lenders. To-day more than 70 per cent of the Jewish people are engaged in trade and industry, almost 7 per cent in professional and governmental occupations, and about 5 per cent in agriculture. Had Jews no special ability in finance, they would have learned nothing from history, yet their control of money makes them all Shylocks to the Gentiles. The just retort of the Hebrew would be that his money has raised nations. The maritime supremacy of Venice was in no small part due to its Jews. We are told that Jews financed the voyage of Columbus. Perhaps you have heard of the man riding on a train, who turned to the man beside him and said: "You're a Jew?" "Yes, I am a Chew." "They won't allow Jews in the village where I live." "Vell, dat's vy it's a village." Bismarck said: "The principal ground of annoyance toward the Jew lies in their superiority in money-making."

To-day, as at the end of last century, another reason for general distrust of Jews is their *adherence to the extreme left in politics*. Think of Russia. Then remember that a large per cent of Communist agitators abroad are Jews. The Hebrew people can be loyal to the nation that shelters them, of course. In 1915, 550,000 Jews were in the ranks, double the proportion of Gentiles; while in Germany the man who organized and directed the wonderfully efficient railway transportation of the Kaiser's troops was Herr Arthur Ballen, a Jew, who was later compelled to commit suicide. Nevertheless a Jew feels another loyalty, an international one, that makes the strong nationalist suspicious of him.

A Race Become a Religion

Then we must mention *the religious difference*, an old cause of antipathy. Israel has been since A.D. 135 a race and a religion, and a race because a religion. When Palestine was no longer theirs, the Hebrew Bible was a "portable fatherland". As the Apocryphal Ezra says, the Gentiles were mere spittle. Their people were the Chosen Race. Like the Mormons of the last century, the Jews have long said: "We are a superior people; we are a persecuted people." To-day, especially in the West, liberal thought has made such inroads that, to quote Ludwig Lewisohn: "A Jew need not believe anything." And many of them don't. Perhaps 80 per cent of American Jewry is religiously adrift. In Chicago there are as many Jews as in all Palestine, but only 9,000 families are officially connected with the synagogue. But still, the separateness that arose as religious tabus, *kosher* regulations and the like, has remained.

And this gulf those who call themselves Christians have widened: I am afraid that the experience of Rabbi Stephen S. Wise is little more than typical of their attitude: "A blessed old lady" found him on the banks of the Jordan, washing his hands in the river.

"She said, 'Jew, Jew, what are you doing with your Jewish hands in my Christian river?'"

"Well it was rather difficult to explain to her that long before her great grandfather ever took a bath, my fathers waded and marched through that river."

A Grievous Error

But after all, when we try to get away from that feeling we expressed as children by calling them Sheenies, and by holding our noses at the mention of their garlic, anti-Semitism is, from every standpoint, *a grievous error*.

Physically, a Hebrew of the Hebrews, the Apostle to the nations, said, amidst the "glory that was Greece", that God "made from one every nation of men to dwell upon the face of the earth" (Acts xvii. 26). Hear Shylock:

"If you prick us, shall we not bleed? If you tickle us, shall we not laugh? If you poison us, shall we not die?"

Morally, anti-Semitism is barbarous in denying human rights. If we must live, we should also let live! What is this race of wandering Jews to do?

Our Jewish Jesus

Religiously, anti-Semitism is a crime against the brethren of Christ. As the writer to the Hebrews says, "Our Lord sprang out of Juda" (vii. 14)—some British-Israelites to the contrary. The Christ, we Christians believe, is Jesus; this Jesus was distinguished from others of that common name as the Man of Nazareth, a village of Galilee. To Him Jerusalem was "the city of the great King". That city He loved so much that He wept over its rejection of Himself and its consequent ruin, which He foresaw. When this Traveller met the outcast Samaritan of Sychar, His tact did not obscure the truth that "salvation is from the Jews" (John iv. 22). All the writers of both our holy books, the Old Testament and the New, were Jews, with the probable exception of Luke. Dr. Parker was once walking down Princes Street, Edinburgh, with a friend, when, meeting a Jewish pedlar, he took off his hat to him. A friend at his side asked him why he did it, and in his somewhat grandiloquent style he answered:

"To whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever" (Romans 9: 4, 5).

"Who taught you tender Bible tales
Of honey lands, of milk and wine,
Of happy, peaceful Palestine,
Of Jordan's holy harvest vales?
Who gave the patient Christ, I say,
Who gave your Christian creed? Yea, yea,
Who gave your very God to you?
Your Jew, your Jew, your hated Jew."

We do not say so, but I fear many of us act like an ignorant old woman of my acquaintance, who at a women's prayer meeting became very much excited, as she recounted that someone had told her the unbelievable thing that Christ was a Jew: "No, my Jesus was no Jew"!

To sum up our argument so far, then: Yesterday, the Jews, spread throughout the Roman world, generally by force,

disfranchised by the "Christianization" of the Empire, living thereafter as persecuted minorities in various European countries, suffered such untold hardships that they were bent, twisted every-which-way, though never broken. To-day, they are not wanted because they were not wanted yesterday, because of their ability and the hold they have on a great portion of the possible business of our lands; because in matters of state they are apt to be radical, and in matters of religion, separate. Yet from every standpoint anti-Semitism is wrong.

III

Now what of *to-morrow*? What is the solution of this complex and perplexing problem? That is a hard question, and needs a Solomon to answer it, but we may venture a suggestion or two.

"Moses" Become "Mosley"

To begin with, *assimilation* is evidently not the solution. Judging from his history, the Jew, like the Hebrew prophet the sea-monster swallowed, cannot be digested. Intoxicated with European culture German Jews have tried to be Germans, but the Nazis soon found out who were Aryans and who were not. In this country Jews may change a syllable of the name Moses and get Mosley, or alter a couple of letters in another name and get Gordon, but they are still Jews. The big business Jew I mentioned said to me: "I am an American. Judaism to me is not a nationality, only a religion." But he also said, "Hitler makes the Hebrew Jew-conscious." If we may believe Ludwig Lewisohn, himself also a Jew:

"Our assimilationist may never think a Jewish thought or read a Jewish book. In the essential character of all his passions as well as his actions he remains a Jew. . . . The cause of modern anti-Semitism is assimilation, the occasion of modern anti-Semitism is war."

If assimilation is not the solution, is *Palestine*? In part, most certainly.

Israel has always shown some degree of homesickness. They would not "forget thee, O Jerusalem". At the end of the Passover, they say: "We eat this Passover here, next year in Jerusalem." The Marranos of Portugal, 5,000 families

of Jews, have been in the Roman Church since 1500; but when Portugal recently granted religious liberty, a large group of them asked the Jerusalem rabbinate for re-admission to the Jewish faith, saying: "We . . . never cease speaking of our return to Jerusalem."

The turning point for the history of Palestine to-day is, of course, the Balfour Declaration of 1917, for the granting of which a Jewish war scientist influenced Britain. Ben Samuel wrote in 1920:

"Half in hope, half in fear,
Stood Israel by San Remo's gate,
Thither summoned to appear
For decision of his fate.

"Joy and gladness fills the earth.
Every heart thrills through and through:
Israel has received re-birth,
The *world* to itself proves true."

Since then much has been done to re-establish "the land of Israel". In 1918 there were 60,000 Jews in Palestine, now there are 450,000 and some 800,000 Moslems. In 1926 there were 3,000 immigrants per month, but the Depression and its financial stringency—or "stingency"—reduced that. In 1935 over 60,000 immigrated, but last year only something over 6,000. For egged on by outside anti-British influence ("Palestine has become the front door to the East") the Arabs are fighting a civil war against further Jews immigration.

"The Wilderness Shall Blossom as the Rose"

The accomplishments of the last few years have been amazing transformations and parts like the Plain of Esdralon that were almost a desert waste; have been made to "blossom as the rose". King George V Jubilee Forest is a million acars, cypress, etc., planted on the hills of Nazareth. We may now buy Jaffa oranges in Toronto, and I must say I like them better than Sunkist of the same price. But only about 7 per cent of the land has been transformed. Industry, electric power from old Jordan, building of a fine harbour at Haifa (already too small), and other things have kept pace with agriculture. A few years ago the Government of Palestine had a surplus of \$25,000,000; last year this was greatly reduced, though still a surplus.

Nor has the cultural element been neglected. Think of the effect of the reviving of the Hebrew language. Yiddish, akin to German, was the tongue of nine-tenths of Jewry, but Eliezer ben Yehudah, for twenty years looked upon as crazy, did not die in 1922 until he had seen—and heard—his dream, Hebrew as the spoken tongue of his people there. Education from the primary grades right up through the University on Mount Scopus is carried on in what was once to the Jews what Latin is to the Romanist.

But what has the re-conquest of Palestine done for Jewry outside of the Holy Land? Much. It offers, providing the present disorders are settled, a unifying bond for the Hebrews of the world. It gives them a voice among the nations through their official Zionist Organization. It provides at least a hope for Jews who are hopelessly down-trodden in Poland, Germany and elsewhere, for here is a place where, in time, they may become, as they are nowhere else, a self-determining people.

But the Zionist ideal presents many limitations. For one thing, to buy back the land, for most of it a few Arabs own, is very costly. Then, even if the Jews owned all of it and used all that is usable, a conservative estimate of the possibilities of Palestine without Trans-Jordania is that it would support not more than 3 million people (the present population totals 1,350,000), and there are 17 million Jews in the world to-day.

A New Day?

No, for these and other reasons, Palestine offers only a partial solution of anti-Semitism. The final one, when it comes, must be *spiritual*.

Among the last words of the Lord Jesus are these of significance:

“Jerusalem shall be trodden down by nations till the opportunities of the nations be completed” (Luke 21: 24).

and that word is taken up by Paul in Romans, where speaking of the relation of national Israel to the Gospel of the grace of God he says:

“Partial callousness has come to Israel until the fulness of the nations come in, and thus all Israel shall be saved” (11: 25f.).

“For if the casting off of them be the reconciliation of the world, what will the reception be if not life from the dead?” (v. 15).

Is there a curse upon the Jews? Their history looks like it. But if our interpretation of these Scriptures be right, the curse will be lifted. Are we seeing the beginnings of this new day in our time? A new Jerusalem has been planned and is being built. Over half of the population of Jerusalem is now Jewish. Furthermore, there is a manifest change in the Jews' attitude toward Jesus. Most Jews are now ashamed of the infamous *Toldoth Jeshu*, the Talmudic birth story of Jesus, which even Thomas Hardy descended so low as to use. Voices may now be heard, even among the orthodox, acknowledging that He was the greatest of the Jews. I repeat the question: Are these the first glimmerings of the dawn of a new day?

Dr. R. H. Glover, the well-informed author of *World-Wide Missions*, says: "The Jew has become a factor of prime importance in every civilized nation." Yes, and he is bound to be a tremendous force for good or evil. A Chassid rabbi prayed thus: "O Lord of the world, redeem Israel; and if Thou wilt not, redeem the Gentiles." We may pray: "O Lord of the world, redeem Israel and redeem the Gentiles, Amen."

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