

I

A BIRD'S-EYE VIEW OF THE JEWISH PEOPLE

Numbers and Distribution of the Jewish People

THE subject of Jewish statistics is a very difficult one, for in some parts of the world where they are scattered, it is almost impossible to obtain exact data as to their actual numbers.

From earliest times in their national history, the Jews have had a religious aversion to being systematically counted, and in modern times, especially in countries where they are only "aliens," with scarcely any civil rights, and where the forced military service without any chance for a Jew of rising above the ranks is greatly hated, the ancient superstitious feeling against registration is strengthened by the desire to save as many of their sons as possible from military bondage, or themselves from the extortions and persecutions of corrupt officials.

That the difficulty is a very ancient and continuous one may be gathered from the conflicting figures which are handed down to us by contemporaries of different periods of their history since the destruction of their Temple, and the desolation of their land, by the legions of Vespasian and Titus. Take, for instance, the number given of those who left Spain to commence their

unparalleled and woeful experiences after the cruel edict of expulsion, which was signed by Ferdinand and Isabella at Granada in March, 1492. Zurita reckons their number at 170,000; Cardoso at 120,000; Abarbanel, the Jew, who was Minister of State in the Spanish Court at the time, in the Preface to his Commentary to the Book of Kings, puts them down at 300,000; while Miguel de Barrais and Mariana give us as high a figure as 800,000. Now all these were contemporaries.

In an old history of Poland it is related that King Sigismund Augustus (1548-1572), alarmed at the fact that the Jews were increasing so rapidly in his kingdom, and also desiring to replenish his empty coffers, determined on subjecting them to a capitation tax, from which, at a florin per head, he calculated on receiving about 200,000 florins. His surprise and that of his court, however, was very great, on finding that the registration roll did not contain more than about 17,000 names. Of course scarcely a tenth of their actual number was returned by the Jews. Sigismund complained of this to his friend, the Bishop of Cracow, a prelate remarkable for the fact that in his superstitious age he did not believe in magic. "Bishop," said the king, "you, who do not believe in magic, or that the Evil One has anything to do with human affairs, tell me, I beseech you, how the Jews who yesterday were 200,000, have to-day, that a capitation tax is wanted, been able to conceal themselves so as to count scarcely 17,000?" The bishop is said to have replied that his Majesty must be aware that the Jews are clever enough for anything without requiring the help of the devil; but if he had been less prejudiced he might have told him that if he had tried the same process of persecution and extortion on his Orthodox Catholic subjects, he

would have found them equally clever in concealing themselves, with or without the help of the devil. I only mention these instances as illustrations of the difficulty connected with the subject of Jewish statistics.

The tables in the footnotes are taken from "The Jewish Year Book" for 1899-1900, a fairly reliable work, edited by Mr. Joseph Jacobs, who bases his calculations on a statistical article by I. Loeb in "Dict. de Géographie," 1879.¹

Some of the figures are obviously below the actual number, and the totals put down for Africa and Asia ought, according to my estimation, to be at least doubled.

¹ For the sake of comparison I give here also Professor Gustaf H. Dalman's figures in his "Kurzgefasstes Handbuch Der Mission Unter Israel," published Berlin, 1893, which are based on Professor Juraschek's "Geographisch-Statistischen Tabellen über alle Länder der Erde," compared with the "Annuaire des Archives Israélite" for 1886-1891. Professor Dalman's tables are as follows :—

(a) *Europe*: Austro-Hungary, 1,652,000; Belgium, 5,000; Bulgaria, 24,000; Denmark, 4,000; Germany, 579,000; France, 80,000; Greece, 6,000; Great Britain, 60,000; Italy, 45,000; Luxemburg, 850; Netherlands, 90,100; Portugal, 300; Roumania, 400,000; Russia, 3,236,000; Sweden, 3,800; Switzerland, 8,800; Servia, 4,400; Spain, 6,900; Turkey in Europe, 94,600. Total number of Jews in Europe, 6,301,550.

(b) *Asia*: Afghanistan, 14,000; British India, 26,000; Persia, 19,000; Russian-Asia, 40,000; Turkish Possessions, 195,000; Palestine, 50,000. Total number of Jews in Asia, 294,000.

(c) *Africa*: Abyssinia, 200,000; Egypt, 8,000; Algeria, 48,500; Morocco, 200,000; Tripoli, 6,000; Tunis, 45,000. Total number in Africa, 507,500.

(d) *America*: British North America, 2,500; Dutch Possessions, 2,700; Central and South America, 50,000; United States, 300,000. Total number in America, 356,200.

(e) *Australia and Polynesia*: 16,000 Jews.

Professor Dalman estimates the total number of Jews in the whole world between seven and half and eight millions, but his figures are in many cases below the actual number.

At the end of these tables, however, Mr. Jacobs says, - "There are probably eleven millions of Jews existing in the world at this present time" (1898).¹

<i>Jews in Europe.</i>					
Country.		1881.		1891.	
Austro-Hungary	... ..	1,643,708	.....	1,860,106	
Belgium	... ..	3,000*	.....	3,000	
Denmark	... ..	3,946	.....	4,080	
England, &c.	... ..	60,000*	.....	101,189	
France	... ..	63,000*	.....	72,000	
Germany	... ..	561,612	.....	567,884	
Greece	... ..	2,652	.....	5,792	
Holland	... ..	81,693	.....	97,324	
Italy	... ..	40,430	.....	50,000*	
Luxembourg	... ..	777	.....	1,000*	
Norway	... ..	34	.....	
Portugal	... ..	200*	.....	300	
Roumania	... ..	265,000*	.....	300,000*	
Russia	... ..	2,552,145†	.....	4,500,000*	
Servia	... ..	3,492	.....	4,652	
Spain	... ..	1,902	.....	2,500*	
Sweden	... ..	2,993	.....	3,402	
Switzerland	... ..	7,373	.....	8,069	
Turkey	... ..	115,000*	.....	120,000*	
Total	... ..	5,408,957		7,701,266	

* Estimated numbers.

† M. Loeb omitted 1,000,000 in Poland, 1881.

Jews in Asia (after I. Loeb).

Turkey in Asia	... ..	150,000
Persia	... ..	30,000
Russia in Asia...	... ..	47,000
Turkestan, Afghanistan	... ..	14,000
India and China	... ..	19,000
		<hr/> 260,000

¹ In "The Jewish Year Book" for 1900-1901, edited by Rev. Isidore Harris, M.A., other tables are given, but the totals are about the same. The new editor adds: "The Jewish population of the world at the present time can hardly be less than *eleven millions*, and in all likelihood it is in excess of that number.

Personally, I believe that the actual number cannot be much under *twelve millions*.

Note this remarkable fact: Less than two hundred years ago the historian Basnage, who devoted much time and careful labour to this subject, estimated that the number of Jews had in his day, after centuries of untold sufferings, dispersions, and massacres, been

Jews in Africa (after I. Loeb).

Egypt	...	...	...	...	...	...	8,000
Abyssinia, Fellashas	...	...	...	...	...	...	50,000
Tripolis	...	...	...	...	...	...	60,000
Tunis	...	...	...	...	...	...	55,000
Algeria and Sahara	...	...	...	...	...	...	43,500
Morocco	...	...	...	...	...	...	100,000
¹ Cape of Good Hope	...	...	...	...	...	...	1,500
							318,000

Jews in America.

² United States	...	...	...	...	...	...	750,000
Canada, &c.	...	...	...	...	...	...	7,000
Antilles	3,000
South America	12,000
							772,000

Jews in Australasia.

Australasia	15,268
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Jews in the World.

Europe	7,701,266
Asia	260,000
Africa	318,000
America	772,000
Australasia	...	...	...	...	...	...	15,268
							9,066,534

¹ There are now probably some 20,000 in South Africa.

² In 1882 a statistical inquiry established that there were 250,000 Jews in the United States. Between that date and 1891 380,000 were added by immigration, not to mention the natural increase.

reduced to about 3,000,000¹ in fulfilment of the inspired prediction, that among the nations where they would be scattered, in case of apostacy from God, they would become "few in number" (Deut. iv. 27).

But in less than two centuries they have multiplied again fourfold.

This rapid increase, which has been specially noticeable since their so-called emancipation in this nineteenth century, is a great puzzle to statisticians and statesmen who study the Jewish Question apart from Holy Scripture.

The following is from a recent work which must be described as anti-Jewish in its tendency and unsatisfactory in many respects, except for some of its statistical information:—

"The first complete census of the Russian Empire was taken in February, 1897. The figures are not yet complete, but the Central Statistical Commission of the Minister of the Interior annually publishes figures of the rate of increase of the Russian population which demonstrate the overwhelming importance of the Jewish Question to the ruler and people of Russia. In most of the text-books published on the subject of the Jewish population in the world the number of Jews in Russia is greatly underrated.

"The late Sir Robert Morier, G.C.B., as British Ambassador for many years at St. Petersburg, gave great attention to the subject. In 1891 he was of opinion that the Jewish population in Russia was about 5,250,000, the figures being arrived at by the statistics of birth-rate, death-rate, and conscription. The totals of the deaths, births, and marriages of the

¹ See his "History of the Jews from Jesus Christ to the Present Time." English translation by Theo. Taylor, published London, 1708, chap. xxxiv., pp. 744-748.

various religions in European Russia supply the absolute data. These figures have been elaborated by Mr. E. J. Dillon. The figures of the birth- and death-rates, when compared, establish the ratio between the two. For every 100 Russian Jews who died during the decade ending 1892, the number born was 171·42. The number of Orthodox Christians per cent. born in Russia during the same period was only 138·14 per cent. This fecundity of the Jewish race is attributable to the universal practice of marriage, and to the phenomenally low death-rate; 407 Orthodox Russian infants died out of every thousand. Only 232 Jewish children died. But these figures do not really indicate the rapidity with which the Jewish population is growing. Military service is immensely unpopular among the Jews, and they resort to many devices in order to free their sons from liability to serve in the army. One method is the concealment of the births of their children, and the number of Jews is therefore greater, and the death-rate is therefore lower than the official statistics actually show.

"This relatively small death-rate of the Jews is noticeable, not only in Russia, but also in New York and Roumania. The Jews form but one-fifth of the urban population of Roumania, but they contribute no less than 63 per cent. of the entire annual increase, whereas the Orthodox Christians, who amount to 72 per cent. of the inhabitants of the towns and cities, contribute no more than 39·9 per cent. to the total increase. Both in Russia and Roumania the Jewish element is better fitted for the struggle for existence than any of the Christian sects. The devotion bestowed by Jewish parents on their children, the respect and tenderness paid to women during the critical events of their family life, enable the Jewish element in Poland to increase

twice as rapidly as the Christian sects. One-third of the population of Warsaw is Jewish, but the Hebrew increase is equal to that of the Christians, who form two-thirds of the population. The more Jews there are in a city the smaller the death-rate among the children. In Warsaw the Jews are one-third of the population, and the death-rate of 1,000 children during the first year of their lives is only 187. In Moscow, where the Jews are only 2 per cent., the death-rate of infants is 391.

"The Russian people, with the exception of the Jews, have the highest birth-rate and the highest death-rate of all the peoples of Europe. Of all the races and religious faiths professed in Russia the Jewish element is the most fruitful.

"In the cities and towns of the sixteen provinces which constitute the Jewish Pale, the Israelitish increase is four times more rapid than that of their Christian fellow-subjects. Their net annual increase amounts to 71'4 as compared with that of all the Christian denominations, which is only 17 souls. Their annual increase appears to amount to 80,000 a year, a rate which will continue to increase in the absence of pestilence, famine, or extermination."¹

The rapid increase of the Jews at the present day is a most significant sign of the times. The only parallel to it is to be found in the history of the last days of their sojourn in Egypt, in reference to which we read that "the more they afflicted them the more they multiplied and grew." The same God who caused them to multiply so marvellously after centuries of cruel bondage, just before the deliverance from Egypt, is repeating the miracle now that the time is drawing nigh for the "dayspring from on high" once again to visit them. Anyhow, it is a powerful reminder to all

¹ "The Modern Jew," by Arnold White.

intelligent observers, even apart from prophecy, that the Jewish nation is not dead, nor is it likely to become defunct from exhausted vitality.

The perplexity of some even Christian people on witnessing the revival of the Jewish nationality is very natural, because they can find no place for a revived literal Israel in their political or theological programmes. The attitude of such Christians in relation to the Jews has been humorously illustrated by that prominent Jewish witness for Christ, the late Joseph Rabinowitch, in the following story : During the last Russo-Turkish war, after a great battle, a certain number of men in a particular regiment were returned in the list as dead, and an officer with a company of soldiers were commissioned to attend to the sad duty of seeing them decently buried. While engaged in this task they came across a poor man who was badly wounded, and left on the field for dead, but who had life enough in him to refuse to be buried. But the amusing part of the business was that the officer in command seemed very much perplexed. He asked the poor man's name, looked at his list, and then said, "Well, I do not know what to do with you ; in my list you are put down as dead." This, Mr. Rabinowitch said, is the attitude of many Christians in relation to the Jew. In their political and religious creeds the Jews as a nation are put down as *dead*, and even many true Christians, when reading in the Scriptures the exceeding great and precious promises which God made to Israel, say, "Oh yes, *Israel*—that is a nation that once lived, but died some nineteen centuries ago, when they rejected Christ, and now 'Israel' means no longer Israel, but the Church which has entered into their inheritance." But Israel, though seriously wounded, is not dead, and refuses to be buried ; and the remarkable signs of vitality which as a

people they are now manifesting, are in themselves sufficient to show that they are not merely a nation of the past, but pre-eminently the nation of the future.

In reference to their distribution, there is this remarkable fact to be noted—that although scattered over the whole surface of the globe, in fulfilment of the Word of God, “Lo, I will command and I will sift (or toss) the house of Israel among all nations, like as corn is sifted in a sieve,” yet the great *bulk*—more than two-thirds of the entire nation—have for many centuries past been located in Europe, and more especially in Central and South-Eastern Europe. Thus in the two great empires of Austria and Russia alone there are at least six and a half million of the Diaspora. Is it a mere coincidence that God, who has foreordained the course of Israel’s wanderings, has in His providence arranged it so that the bulk of the nation should, during all these centuries, have been sojourners in that part of the world where the name of Jesus of Nazareth, the rejection of whom brought about their banishment, is at least nominally professed? I humbly believe that God had a design in it. Israel, even in unbelief, is God’s witness, and He intended that they should be a continual object-lesson and a reminder to the so-called Christian nations that “they also, if they abide not in His goodness, shall be cut off” (Rom. xi. 22).

Then what a splendid opportunity was given to Christendom by the preaching of the gospel, and the exhibition of the power of Christ in their life, to provoke Israel to a holy emulation, and to make them feel that they have committed a grievous mistake in rejecting their own Messiah and King, in whom the Gentiles have found life and salvation! But alas! Christendom, instead of being able to impress the Jew with the attractiveness of Christ, and the transforming power of His

gospel, has, on account of its idolatries and cruelties, proved a great repellent force and stumbling-block to the Dispersion in their midst. In one of his last addresses on the Jewish Question, the late Dr. Adolph Saphir pointed out the sad fact that, instead of the professing Church proving itself a power in the conversion of the Jews, it, from a very early period of its history, became corrupted by the great errors of Rabbinism. The two outstanding errors of modern Judaism are these: They have perverted and made of none effect the Word of God by their traditions, which they have exalted to an almost higher place than the Scriptures; and secondly, being ignorant of the righteousness of God, they set about seeking to establish their own righteousness.

Now these are also the two outstanding errors of Christendom. There is a Christian as well as a Jewish Talmud, and Christendom also, since it lost the understanding of Scripture, has departed from the simplicity of the gospel, and has substituted for it a system of salvation by works, which is not different from Rabbinism.

II

THE GENERAL CONDITION OF THE JEWS AT
THE CLOSE OF THE NINETEENTH CENTURY
FROM A JEWISH POINT OF VIEW

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THE following comprehensive survey was given by Dr. Max Nordau, at the first Zionist Congress in Basle, in August, 1897. It has been translated by Mrs. Baron, from a special report in German. The footnotes are mine.

"This picture might almost be tinted as a monochrome, for wherever Jews are dwelling in any number among the nations, there Jewish misery prevails. This misery is not that of mere common poverty, which, according to the unchanging lot of earth, is ever our unfailing companion. It is a peculiar misery which befalls the Jews, not as men, but as Jews, and from which they would not suffer were they not Jews. Jewish distress is of two kinds, physical and moral.

"In Eastern Europe, in North Africa, in Western Asia, exactly in those lands where the overwhelming majority of Jews, probably nine-tenths of them dwell, Jewish misery is to be understood literally. It is a daily physical oppression, a terror of the day to follow, a torturous struggle to support a bare existence. In Western Europe the battle of life is of late somewhat

easier, although indications are not lacking to show that even here it may become more severe. But still, for the time being the question of food and shelter, of safety of body and life, is less anxious. Here the misery is of a moral description, and consists in daily mortification of self-respect and sense of honour, in the rough suppression of their effort to attain complete mental rest and satisfaction which none who is not a Jew need deny himself.

"In *Russia*, where the Jewish population is over five millions, and which is the home of more than half of the Jewish race,¹ our brethren are subject to many legal restraints. Only a small Jewish sect, the Karaites, enjoys the same privileges as the Christian subjects of the Czar. To the rest of the Jews residence in a number of the provinces is prohibited. Freedom of movement is only enjoyed by certain classes of Jews, such as merchants of the first guild, possessors of academical titles, and so forth. But in order to belong to the first guild, a man must be rich, and there are few

¹ This estimate of the number of Jews in the world, given at the first Zionist Congress in August, 1897, is considerably below the actual figure. At the fourth Congress in London in August, 1900, Dr. Nordau in a speech corrected his estimate in the following passage: "When we began to preach Zionism, and to try to win followers and supporters for that movement, the wisacres of our nation always urged the politico-anthropological argument, 'You speak of the Jewish nation; there is no such thing; Israel is not a nation.' We admit that as regards Western Jewry . . . that in those there is not left the slightest trace of Jewish national feeling, so speaking from their own sentiment they are right to deny the existence of a Jewish nation. *But how many Jews are there in the world? According to the latest statistics, we muster about 12,000,000. Out of that number, perhaps, 300,000 have lost the national feeling. But the 11,700,000 who remain feel so convinced that they are a nation, that they would simply burst out into roars of laughter were anybody to seriously contend that they are not a nation.*"

Russian Jews indeed who are rich ; and also very few are the Russian Jews who can obtain an academical title, for the State, middle, and high schools admit but a very limited number of Jewish students, and foreign diplomas are not recognised by the law. To Jews in Russia many trades are closed which are free to all Russians. These unhappy ones are packed together in a few provinces where no opportunity is permitted them to exercise their talents and to prove their capabilities by lawful means. Education as provided by the State is very little accessible to them ; schools of their own they cannot provide, they are too poor for that. Whoever can leaves the land to seek abroad the opportunities which are denied to him at home ; he who is not sufficiently young and courageous for this, remains in his misery and pines away intellectually, morally, physically.

"Of *Roumania*, with its quarter of a million Jews, we learn that our brethren there are also without rights. They are only permitted to live in towns, and are at the mercy of every whim of the civil authorities, and even of the lower officials, and from time to time they suffer terribly from the bloodthirsty mob, and are in the worst possible circumstances.¹ Our Roumanian informant places the number of Roumanian Jews who are entirely without means of support at one-half of the Jewish population.

"Horrible are the conditions which our reporter from *Galicia* reveals to us. Of the 772,000 Jews of *Galicia*,

¹ Since then the condition of things in Roumania has become still less tolerable, and the year 1900 has witnessed the sad and pathetic spectacle of a tremendous exodus of Jews from that Balkan State which has the unenviable fame of being the most anti-Jewish in Europe. Hundreds of these Roumanian refugees have wandered across the whole of Europe on foot, from the Black Sea to the North Sea, some of them dying by the way.

Dr. Salz estimates that 70 per cent. are literally beggars by profession, who ask alms mostly without receiving them.

"Of *Western Austria*, with its 400,000 Jews, Dr. Mintz informs us that of 25,000 Jewish householders in Vienna, 15,000, on account of poverty, cannot be assessed at all for Jewish communal purposes. Of the 10,000 who are so assessed, 90 per cent. have only the lowest possible tax laid upon them, and of this category of the lowest assessed, three-quarters are unequal to fulfil their obligation. The written law in Austria, unlike that of Russia and Roumania, knows no difference between Jew and Christian. But the public authorities boldly treat the law as a dead letter, and custom recreates the Jewish ban, which the law had abolished. The sentiment of society which is inimical to the Jew makes it exceedingly difficult for him to make a living, and in the near future this will become wholly impossible.

"The same cry of distress greets us from *Bulgaria*. Again we find a hypocritical law which recognises no difference of privilege on account of difference of creed, but which is set aside by the authorities; again an enmity in all circles which everywhere repulses the Jews; again misery and wretchedness, with no hope of improvement.

"In *Hungary* the Jews make no complaint. They enjoy full rights of citizenship, can work and trade freely, and their condition continually improves. It is true that this happy state of things has not lasted sufficiently long for the majority of the Jews in Hungary to have worked their way out of the deepest poverty and attained to even a commencement of comfort. And we are assured by observers of the times that in Hungary also hatred of the Jew begins

to make its appearance, which may break out destructively at the first opportunity.

"The 150,000 Jews of *Morocco*,¹ and the Jews of *Persia*, whose number is unknown to me, I must leave out of count. Those whose plight is most miserable are powerless even to resist their wretchedness. They bear it with a dull endurance, and do not complain or attract our notice except when the rabble storms their Ghetto, plundering, abusing, and murdering.

"The lands of which I have made mention determine the lot of over seven millions of Jews, and, with the exception of Hungary, they all oppress the Jew, and official and social disfavour reduce him to a condition of wretchedness and professional beggary, without possible hope either by personal or united effort of being able to rise a single grade in the social scale. Those 'practical' people who will have nothing whatever to do with useless visions, and direct all their effort to the seemingly attainable, imagine that the cessation of legal oppression would terminate the woes of the Jews in Eastern Europe. Galicia is itself a contradiction of this view; and not Galicia only, for salvation by means of legal emancipation has been attempted in all the higher civilised states. Let us see what the experiment teaches.

"The Jews of Western Europe suffer from no legal restrictions. They are free to go and come and develop their resources in the same way as their Christian compatriots. The social consequences of such freedom ought without doubt to be the most favourable. Diligence, endurance, sobriety, and thrift, which are characteristics of the Jews, quickly brought about an amendment of their extreme poverty, which in many

¹ The actual number of Jews in Morocco is at least 200,000.

lands would be entirely at an end were it not for Jewish immigration from the East.

"The emancipated Jews of the past succeeded in a fairly short time in attaining to a measure of prosperity ; at any rate, the struggle for daily bread does not assume such dreadful forms as have been described in Russia, Roumania, and Galicia. But among these the second phase of Jewish misery appears, *i.e.*, the moral.

"The Jew of the West has daily bread—but man does not live by bread alone. The Western Jew no longer finds his body and life endangered by the mob, but wounds of the flesh are not the only ones which give pain, and of which one may bleed to death.

"The Western Jew looked on emancipation as truly effecting his deliverance, and hastened to draw from it all possible inferences. The nations let him know that he was mistaken in being so ingeniously logical. The law magnanimously established the theory of equality. Government and society so practised this equality as to make it a mockery, corresponding to the appointment of Sancho Panza to the brilliant post of viceroy of the island Barataria. The Jew naively remarks, "I am a man, and to me no man is a stranger." The answer returned is, "Softly ; your manhood is matter for circumspection ; you lack a right sense of honour, the sense of duty, of morality, love of Fatherland, and love of the ideal. On account of this we must withhold ourselves from dealings with you which presuppose these qualities." None have ever attempted to substantially prove these accusations. At the most, now and again some individual Jew, an outcast from his race, and a reproach to humanity, has been triumphantly pointed out as a sample of Jewish character. But this is in accordance with a well-known law of psychology.

"It is the usual practice of the human conscience to

seek some apparently reasonable foundation for the prejudices which have stirred up its passions. Folk-lore has long recognised this law of psychology, and has intentionally embodied it in expressive form.

"The proverb runs thus: 'If a man wants to drown a dog, he says it is mad.' All manner of crimes are imputed to the Jews because their enemies would justify themselves in their abhorrence of the Jew.

"I must give utterance to the painful truth: the nations who have emancipated the Jews have been self-deceived as to their true sentiments. In order for the emancipation to have been complete it must have been perfected in goodwill ere ever it found expression in law. But this was not the case. The opposite was the case. The history of Jewish emancipation is one of the most remarkable chapters in the history of European thought. It is not come of the perception that a race has been shamefully sinned against, and that it is high time to atone for a thousand years of injustice; it is simply the outcome of the straight-ruled geometrical manner of thought of French rationalism of the eighteenth century. This rationalism was simply bare logic without the slightest reference to living sensibility; its principles were of the certainty of a mathematical axiom, and consisted in efforts to realise these visions of pure reason and to make them of account in the world. "Sooner let the colonies perish than one principle of reason," was the well-known cry, which shows the effect of rationalism on politics.

"The philosophy of Rousseau and the encyclopædists had led to the Declaration of the Rights of Man. From the Declaration of the Rights of Man, the inflexible logic of the men of the great Revolution had led on to Jewish emancipation. They established a legalised equality. To every man by nature certain rights belong;

Jews are men ; it follows that they have human rights. And so the equal right of the Jew was proclaimed in France, and this from no sentiment of brotherly feeling for the Jew, but because logic required that it should be. Popular sentiment was against it, but the philosophy of the Revolution commanded that principle should rule over sentiment. Forgive me the expression which is free from any ingratitude, the men of 1792 emancipated the Jews purely from chivalry of principle.

“The rest of Western Europe imitated the example of France, again, not from the force of sentiment, but because the civilised nations experienced a kind of moral obligation to make the attainments of the great Revolution their own. As France at the great Revolution gave to the world the metrical system of weights and measures, so it created also a kind of intellectual measure, which was willingly or unwillingly accepted by the other lands as the normal standard of civilisation.

“A state which laid claim to a high grade of civilisation must necessarily have accepted some of the reforms of the great Revolution, such as representation of the people, freedom of the press, trial by jury, division of power, and so forth. Jewish emancipation became one of the indispensable signs of a highly civilised state, something like the piano which on no account must be missing in the drawing-room, though no single member of the family can play it. Thus in Eastern Europe Jewish emancipation came to pass not from heart compulsion, but merely in imitation of a fashion of the period ; not because the nations had resolved to extend the hand of brotherhood to the Jew, but because the leading spirits had recognised a certain European ideal of civilisation which required that their statutes should embrace Jewish emancipation.

"One land only remained uninfluenced by European thought, and this land was England. The English nation does not endure that important changes should be imposed upon it from without; it develops them from within. In England Jewish emancipation is a reality—it is not merely decreed, but it is experienced. Long before it had become law it was perfected in the conscience of the nation. Without doubt a great and thoughtful nation will not be diverted from its course whether good or evil by any intellectual tendency of the time, and so it comes to pass that in England there are still individual instances of anti-Semitism. But then it is but an imitation of an old-world fashion re-dressed in modern foppish garb, giving itself out as the latest novelty from abroad and as something worthy of note. The account given by Mr. de Haas in his interesting report on the condition of the Jews in England is the most comforting in detail of all which will be laid before you.

"Emancipation has wrought a complete change in the character of the Jew and made an entirely different man of him.

"In pre-emancipation times the Jew without rights was an alien among the nations, but he never for a moment thought of resenting this. He felt himself to belong to a peculiar people who had nothing in common with the races of the lands in which they dwelt. He did not love the prescribed yellow badge on his mantle which proclaimed his nationality, because it excited the mob to treat him with violence, and justified their excesses in advance to the magistrates; but of his own will he accentuated his peculiarity far more than the yellow badge could ever have done for him. When he was not confined in Ghetto walls by the civil authorities he made himself a Ghetto. He desired to dwell with his own,

and to have none other than business connection with the Christian people of the lands.

"To-day there is a suggestion of disgrace and humiliation in the word Ghetto, but whatever may have been its sense in the intention of the nations, it is not difficult to perceive that to the Jew of the past the Ghetto was no prison but a place of refuge. It expresses an historical truth to say that the Ghetto alone gave a chance to the Jew of surviving the horrible persecutions of the Middle Ages. Here he lived in a world of his own, where he dwelt apart, and which mentally and morally was his Fatherland. Here there dwelt also those for whose good esteem he cared, and with whom he could be of account; here also was that public opinion whose approval was the aim of his ambition and whose contempt or disfavour was the punishment of unworthiness. Here all virtues peculiarly Jewish were appreciated, and more especially by their development was that admiration to be attained which is the eager desire of the human heart. What did it matter to them that outside the Ghetto men despised what they valued so much. They cared nothing for the opinion of those outside, for it was the opinion of ignorant foes. The Jew strove to please his own people, and the approval of these brethren was to him the whole sum of life. And thus the life of the Ghetto Jew was not stunted or crippled, but whole. Their condition outside the Ghetto was insecure, often seriously endangered, but within they developed their own peculiar life and thought, and there was nothing incomplete about them. They were harmonious beings in whom none of the usual elements of ordinary social life were wanting. The Jews were painfully aware of the value of the Ghetto as regards their religious life, and their one care was to compass it about with an invisible wall far higher and more impenetrable than the

stone walls which met the eye. All Jewish customs and practices were unconsciously directed to this one object of keeping the Jews distinct from the other peoples, to cherish the Jewish community, and to keep continually before the individual Jew the thought that to give up his distinctive peculiarities were to perish and be utterly lost.

"The aim at enforced separation was the origin of most of the ritual laws, the observation of which was considered by the average Jew as equivalent to his religion, and other purely external and strange marks of difference, principally of garb, and personal appearance which are common among Jews, were, when first received, religiously imposed, in order the more surely to guard their isolation. The Kaftan, temple locks, fur caps, and jargon, have certainly nothing in common with religion, yet in the East if a Jew attire himself in Western habit, and speak any language correctly, he is regarded with mistrust, as already almost an apostate from the faith, for he has destroyed those links which united him to his race, and they are aware that these alone secure adherence to their community, apart from which the individual Jew must perish morally and spiritually beyond hope of recovery.

"This was the psychology of the Jew of the Ghetto. Then came emancipation.

"The law assured them that they were fully recognised citizens of the land of their birth. During its brief existence, it gave rise to expressions of sentiment from Christians, which gave the law a sound of hearty goodwill.

"Intoxicated with joy, the Jew hastened to break all bridges behind him. He had now another home, and no longer needed the Ghetto; he had other associations, and needed no more to cling to the community of his

own faith. He adjusted his life immediately to the new order of things. Formerly all his effort was directed towards maintaining the strictest separation, now he did his utmost to approach, and to be in outward seeming like his neighbours. Instead of finding his safety, as heretofore, in legal observance, he gave himself up to mimicry of his Gentile countrymen. For one or two generations, according to the land in which he dwelt, this worked exceedingly well. The Jew might believe himself German, French, Italian, &c., and drew all the requirements of his life from the same national source as his Gentile compatriots, a thing indispensable for the all-round development of the individual.

"After a slumber of from thirty to sixty years anti-Semitism broke out afresh in the heart of the nations of Western Europe, revealing to the terrified Jew his actual position. He could still vote at the election of representatives of the people, but he found himself rudely excluded from all societies and assemblies of his Christian countrymen. He could still go where he would, but everywhere he met the warning: "No entrance to the Jew." He could still fulfil his duties as a citizen, but those privileges which are far more esteemed than the power to vote—the acknowledged rights of talent and ability—were unceremoniously denied to him.

"This is the present condition of the emancipated Jew of Western Europe. His Jewish separatism is lost, but the nations make it plain to him that they still hold aloof from him. He shuns his fellow-Jew, for anti-Semitism has made him sick of them; and his fellow-countrymen repulse him when he would be one with them.

"He has lost his Ghetto home, and the land of his birth denies him a home. He has no ground beneath

his feet, no claim on any society to which he can belong as a full privileged and welcome member. Neither his personality or his services give him any claim on the justice, not to say goodwill of his Christian countrymen, while he has lost cohesion with his Jewish compatriots. He feels that the world is cruel to him, that there is no place on earth where he can find true sympathy when he desires and longs for it.

"This is Jewish suffering in its moral aspect, which is far more bitter to endure than the physical, because it touches men of finer calibre and greater pride.

"The emancipated Jew is unstable, uncertain in his relations with other men; anxious in dealing with strangers, mistrustful even of the secret feelings of friends. He misuses his best powers in the wearisome attempt to conceal his own proper being, for he fears to be known as a Jew, and has never the joy of confessing himself for what he is in truth, which every thought and sentiment, every tone of voice, and every gesture of eye or finger, proclaims him to be. He is crippled in soul; his outer life is not genuine, and consequently he is ridiculous, and abhorrent to all right-minded people, as everything that is false must be. All the Jews of Western Europe groan under this burden, and seek relief or escape from it. They no longer hold that faith which gives patience to endure all trial because it recognises in it punishment from the hand of God who nevertheless loves them. They cherish no more the hope of the coming of Messiah, who should miraculously deliver and raise them to glory. Many seek to save themselves by forsaking Judaism, but anti-Semitism has no faith in the power of baptism to change the Jew, and even this hope of safety is but a poor one. Neither is it exactly recommendable that those whom it concerns should enter the Christian Church mostly still unbelievers

at heart with a blasphemous lie upon their lips. Of the minority of true believers I say nothing.¹ A new sect of Marranos has thus come into existence, of far worse character than the old, in whom there was a yearning after truth, heart-breaking pangs of conscience and repentance, which frequently led them to seek atonement and purification by giving themselves up deliberately and of their own free-will to the sufferings of martyrdom.²

"The new Marranos take leave of Judaism in anger and exasperation, and at heart, unconsciously to themselves, and to their own shame and humiliation, they carry over towards the Christian Church the hatred which impelled them to that lie. I dread the future

¹ It is well that Dr. Nordau acknowledges that there is at least "a minority" among Jews who have become Christians from conviction. For the rest he may be assured that right-minded Protestant Christians deplore even more than he does, the fact that Jews should nominally profess Christianity for the sake of worldly advantage and be received into the Church with minds unconvinced and hearts unsubdued to the gospel. Hypocrisy is detestable, whether practised by Jew or Gentile.

² The Marranos were those who in Spain at the time of the Inquisition nominally adopted Christianity, but in their hearts remained Jews and hated the Romish system which compelled them to live a lie. Many of them afterwards escaped more particularly to Holland, where they threw off the mask and went to the other extreme of Jewish fanaticism. Many of them were put to most cruel deaths by the Inquisition. Most of the Sephardi (or "Spanish") Jews in Holland and England are descendants of Marranos. It is a sad fact that thousands of Jews, who, however, have long ceased to cherish the Hope of Israel—harassed by legal and social disabilities—are being baptized and received into the Greek and Roman Catholic communions, without a spark of faith in their hearts and without any real acquaintance with the doctrines of Christianity. This can be no matter of congratulation to earnest-minded Christians, but rather of humiliation, that Churches which claim to be "Christian" should have sunk so low as to be satisfied with such a mere outward adherence.

development of this new sect of Marranos, whose mind is poisoned alike against those of its own blood and those who are not of kin, and whose self-esteem is disturbed by the consciousness of a lie at heart. Other Jews there are who anticipate relief from Zionism, which, to them, is no fulfilment of a mystic passage of Scripture, but the way to an existence in which the Jew at last shall acquire the right to enjoy these simplest original necessities of being which are matter of course to all men beside himself in both hemispheres, *i.e.*, a secure social standing ; a kindly fellowship : the possibility of using his energies to develop his own proper being, instead of misusing them to his own suppression, falsification, or disguise.

" Finally, there are other Jews who are indignant at the lies of the Marranos, but who are too much attached to the lands of their birth not to feel the renunciation which Zionism involves, as too hard and cruel for them to accept.

" These madly throw themselves away with the hidden hope that in the remodelling which must follow the dissolution of the present order of things, hatred of the Jew may not be considered a commodity worth retaining. Such is the aspect which Israel presents at the close of the nineteenth century.

" To put it in one word, the Jews in their majority are a race of despised beggars. More diligent and inventive than the generality of Europeans, not to speak of lazy Asiatics and Africans, the Jew is condemned to the direst poverty, since he is not permitted the free use of his abilities. Consumed with the fever of uncontrollable thirst for knowledge, wherever this knowledge is attainable to others, he finds himself repulsed, a very Tantalus of knowledge in our most matter-of-fact times.

"Gifted with enormous energy, by means of which he always rises from the miry depths into which he has been thrown, and in which his foes would fain bury him once for all, he dashes his skull against the impenetrable icy barrier of hatred and scorn which encompasses him. Essentially a social being, whose very religion recommends eating with three and praying in company with ten, as pleasing to God, he finds himself excluded from ordinary intercourse with his fellow-countrymen, and condemned to a tragic isolation.

"One charge brought against the Jew is that he is ambitious. He, however, only strives for superiority because equality is denied him. He is reproached for his fellow-feeling with Jews the wide world over, but it is rather his misfortune that all Jewish solidarity ceased with the first sweet word of emancipation; that in order to make room for the sole sway of love of fatherland he tore the last rays of Jewish unity from his heart.

"Dazed with the storm of anti-Semitic accusations, he is beside himself, and often nigh believing himself the physical and mental monster which his deadly enemies represent him to be. Not seldom do we hear him say that he must learn from his foes, and seek to cure himself of the evils which they point out, not considering that the reproaches of the anti-Semites can work him no good, since they are not the result of observation of actual characteristics, but come of the working out of a law of psychology by which children, savages, and fools make other beings or things responsible for their own sufferings, and visit ill-will upon them. At the time of the Black Death the Jews were accused of poisoning the wells; to-day the corn merchants accuse them of beating down the price of grain; the artisans, of destroying small trades; and the Conservatives that

they are in their principles opposed to a constitutional form of government.

"Where no Jews exist, other associations, mostly foreigners, or even native minorities or societies, are accused of these evils.

"In truth this hatred of the Jews proves nothing against the accused; it proves only that they were already hated when their enemies, in their misfortune, began to look about for a scapegoat.

"This picture would be imperfect were I not to add another feature. A saying held to be true by grave and thoughtful men, not necessarily anti-Semites, is that the Jews possess all the riches of the earth, and have all power and rule in their hands. These unhappy ones the possessors of power! These who are not even in a position to protect their co-religionists against a miserable rabble of Arabs, Moors, or Persians, who thirst for their blood! These Jews, the personification of Mammon, of whom by far the greater number own not even a stone whereon to lay their head, or rag to cover their nakedness! This is the mockery which drops poison into the wound which hatred has struck. True, there are some few Jews superfluously rich whose rumoured millions attract attention far and wide, but what has Israel to do with these? Most of them—a minority, I willingly except—belong to the lowest grades in Jewry, with a moral adaptation for callings in which millions are quickly made—ask me not how!

"In an ordinary independent Jewish community such men could never rise to the esteem of their brethren, or receive from them titles of honour such as those with which they are decorated by Christian societies.

"These money-pots, who despise what we honour and honour what we despise, know nothing of the Judaism of the prophets and the Taim; of Hillel, Philo,

Ibn Gabirol, Jehuda Halevy, Ben Maimon, Spinoza, and Heine.

"These Jews are the principal excuse for this new Jew-hatred, the causes of which are more economic than religious in their nature. For Judaism which suffers on their account, they have done nothing beyond throwing an alms which cost them nothing, and which keeps alive the cancer of Schnorring from which Judaism suffers. For ideal purposes they have never stretched out a helping hand, nor ever will.

"Many of them forsake Judaism, and we wish them good speed, only regretting that they are at all of Jewish blood, though but of the dregs.

"No one should be indifferent to the suffering of the Jews, neither Christian nor Jew. It is a great sin to let a nation whose worst enemies do not deny that it is highly gifted to perish mentally and physically. It is a sin against the nation, and a sin against civilisation in general, in whose service it would be no indifferent co-worker.

"It may also become a grave danger to the nations to have embittered men of indomitable will, the weight of whose influence for good or evil is far above that of average men, and thus to render them opposed to the constituted order of things.

"Micro-biology tells us that there exist tiny organisms which are perfectly harmless, so long as they live in the open air, but become the cause of frightful disease when deprived of oxygen.

"Governments and nations may well beware lest the Jews in like case become a cause of danger to them. Sorely may they have to repent any attempt to exterminate the Jew, who, as a result of their own guilt, has become an occasion of hurt to them."

III

THE RELIGIOUS CONDITION OF THE JEWS AND
CAUSES OF JEWISH UNBELIEF IN CHRIST,
FROM A CHRISTIAN POINT OF VIEW



III

THE RELIGIOUS CONDITION OF THE JEWS AND CAUSES OF JEWISH UNBELIEF IN CHRIST, FROM A CHRISTIAN POINT OF VIEW

I HAVE special pleasure in embodying in my bird's-eye view of the Jewish nation the following able summary of their religious condition by my dear friend, Rev. C. A. Schönberger :—

The present condition of the Jews is intimately connected with their past history, with the dealings of God, of the Lord Jesus, and of the Apostles with them, as narrated in the Old Testament Scriptures, the Gospels, the book of Acts, and the Epistles. All ended, as we know, in the judgment which ultimately came upon them in the destruction of Jerusalem and the Temple, and in their forced dispersion among all the nations of the earth.

We know that Jesus was *the* Christ, the promised Messiah, that He came to His "own" and His *own* received Him not. How easy should it have been for them to receive Him, for He declared unto them the glad tidings of salvation. He brought to them *the fulness of truth and grace of that God* who had been previously declared to them by Moses and the Prophets.

He honoured the law, revealing its depth, and came not to destroy but to fulfil it. As an Israelite He came to Israelites. As a Prophet He spake to them as to a people who had been educated and trained by Prophets. He did everything that superhuman wisdom and love could devise in order to win them to Himself, to gather them as a hen gathereth her chickens under her wings, but—they would not. He was “rejected and despised” by the very people whose “Crown and Glory” He was to be. Rejecting Him, they rejected Jehovah Himself, the counsel of God and eternal life. How can we understand this? What can be the true explanation? Well, it is this: their hearts were not right with God; they had the form of godliness, but knew not, and denied the power thereof. They boasted of the Temple, and all the while their hearts did not thirst after true communion with the living God. They boasted of the predictions of a Messiah which were given to them, but they did not sigh with broken and contrite hearts after true redemption. They were zealous for the law of God without understanding the spirituality of that law, and instead of its leading them to humble themselves and lament their unworthiness, they rather boasted and prided themselves in the way in which they kept it: and thus it was that hardness as well as blindness of heart fell upon them, and that the judgment of God visited His own beloved nation. *It was a terrible visitation.* No other nation has ever tasted the bitterness of the cup of the indignation of the Lord like Israel. The word of Amos became true to the letter—“You only have I known of all the families of the earth: therefore I will punish you for all your iniquities.” They were driven away from their beloved city, and having seen the Temple, the sanctuary of the Most High, in which the glory of the Lord was

revealed, demolished, they wandered fugitives and exiles, till they were scattered over the whole earth.

God's judgment of Israel is the most terrible thing in history—yet they have been preserved to this very day through the power of that very God who punished them so terribly. Here they are—a monument of the truth of God's Word—a monument, also, of God's faithfulness. None of the persecutions which they have endured have availed to destroy them, neither have they broken their energy or subdued their indomitable will, or crushed their power of mind; and no sooner was the great pressure which the nations—so-called Christian nations—put upon them, removed, than we see them prosper in every country, and take leading positions in every sphere of life, in commerce and politics, as well as in literature and art, showing that the Lord God has made them to be *a peculiar people*, a nation to be perpetuated, and that it was *He* who gave them nerve to endure, in order that in the future, when His grace shall melt their hearts, they may be a mighty instrument to show forth His praise. There is still visible among scattered Israel something of blessing and influence, the effect of God's training through so many centuries. Their history since the rejection of Christ is unspeakably sad, yet we cannot help noticing that in the midst of Christless Israel some traces of the grandeur and beauty of their Father's house still linger. Behold their zeal for God, their zeal for the Scriptures, their zeal for the Sabbath day; behold the sacrifices which they make in order to carry out the injunctions of the law. Yes, there are many features in the Jewish character which we cannot explain in any other way than this—that there is still a blessing resting on them, that the voice of God which was heard upon Sinai has still its echo in their hearts and consciences, and that

the prayers which have been offered up on their behalf by patriarchs, kings, prophets and saints, are still held in remembrance before the throne of God.

But when we look more closely at their religious condition, we find that without Jesus, who is both the centre of the Scriptures, and the key to open them, they are not able to understand *the full and true meaning of the Scriptures*. They reverence them, they have counted all the verses of the holy Book, and the exact number of its letters, and which is the middle verse and letter of each particular book of the Scriptures. They have watched over every iota and tittle of that record which they believe, and justly believe, was given them by God Himself. They hold in high esteem their Rabbis, who devote their lives to the study of the law and oracles of God ; and yet not knowing the centre and star of the Scriptures, not knowing that Jesus is the Messiah, not knowing the counsel of God, that through suffering He should enter into glory, they are not able to understand *the scope of the Scriptures*. All their minute knowledge of the letter does not help them. They cannot enter into the spirit of it. Both the Law and the Prophets must remain an enigma to them, for as the greater and more vital part of the law has vanished, as the Levitical dispensation has disappeared, as the Temple has been destroyed, as the sacrifices are no more offered, as the Priesthood, with its head, the High Priest, no more exists, oh ! how impossible it is for them to account for the removal of things which God established, the discontinuance of those holy symbols which God Himself instituted, and the absence of the glory.

Israel at present is exactly in the same condition as their ancestors were in the wilderness, when Moses tarried in the mount and the people said, "We do not know what has become of this Moses," and appealed to

Aaron, "Now go and make us gods, for gods we must have." And so it is that Israel for the last eighteen centuries says "*Moses*"—the whole Levitical dispensation, has been taken from us, our Temple is destroyed, our sacrifices are no longer offered, our whole holy ritual is gone. What shall we do? We do not understand it. We must make some substitute for that which we have lost. We must invent something to take the place of these sacrifices. We must adopt some theory instead of the theory which God has given to us in His own Word. And thus it is that *the Bible has become a sealed book to them.*

Look at the Law of Moses, of which they pride themselves and boast to this very day. We know that that Law is so deep that it takes cognisance of the inmost secret springs of our life; that it is so high that it aims at nothing less than love to God with all our heart, with all our soul, and with all our strength; that it is so broad and comprehensive that it takes notice of all the details of our daily life, of our thoughts and hidden motives, as well as of our outward actions; that it is, indeed, *the Law of God*, divine and wonderful. But, alas! "the People of the Law" did not and do not understand its true meaning. Why was Jesus so delighted when that scribe said to Him that to love God with all the heart and to love our neighbours as ourselves was the whole law? Why was the Saviour so pleased with him that He replied, "Thou art not far from the kingdom of God"? Why? Because it was a rare thing to find a man who in sincerity of heart and mind understood the drift of the Law, its true meaning and original purpose, and who was thus able to condense all the different precepts and injunctions into this, its real aim—love to God and to our neighbour.

This had been and yet is the fatal error of Israel, that

instead of understanding the *unity* of the Law, they have regarded the Law as a compact which God made with them, in which He laid down a number of regulations ; and that if they observed so many of the 613 commandments into which the scribes have divided it, they gave themselves credit for honouring it, forgetting that they could not break one commandment without breaking all, as it is so beautifully brought out in the Epistle of James—"Do you not know that the Law is one?" Do you not know that the Law is like a body, like a living organism, and that if you break one commandment you break the whole Law? That if you transgress the will of God in one particular point you sin against God?

But Israel did not understand the unity of the Law, or its spirituality, and thus the purpose of the Law was not attained in them. What was the real purpose of the Law? The Law was not given that people should be saved by it, or feel comfortable under it. It was given to show people how utterly corrupt is the heart from which comes our outer life ; to show people how exceedingly sinful sin is in the sight of God. It was not given for life, but for death, to bring people to despair about the depravity of their moral nature. In one word—it was given that the heart should be broken, and not that it should become proud. In that Pharisee who went into the Temple to pray, enumerating before God his good deeds, and thanking God that he was not like other people, we have a striking example of misconception of the Law. In that man and all like him, the object of the Law is frustrated. He thought he had a surplus of credit in his account with God. He came as one eminent, distinguished, superior to all others, who had only to thank God for his own excellences. This Pharisee so much misunderstood the meaning of the Law that he exactly answers to those Romanists who

imagine that they can do more than both the Law *and* the Gospel require, and that their so-called saints have actually surpassed the requirements of God, and have thus accumulated merits beyond their own need, which may avail for others also. To such as these the Law in the one case, and the Gospel in the other, have become a cause of pride in the sight of God, instead of humility, and thus it is with the Jews to this day. They are still going about to establish *a righteousness of their own*, through their own works and merits, and they do not know that there is only one true righteousness for sinners, even *the righteousness of God for us*. They have the Scriptures, yet are not able to understand them, seeing that the typical dispensation has disappeared without being fulfilled. They have the Law, but are not humbled by it, since it has not wrought in them knowledge and conviction of their sin. Oh! what a sad picture of Israel! The truth which God ever impressed upon Israel was that in themselves they had nothing but what was bad, but that *He* was their salvation, He and He alone. This is almost entirely hidden from their eyes. That one expression which runs through the whole of the Old Testament, "My righteousness," is sealed to them; they do not understand it. "Jehovah Zidkenu" (Jehovah our righteousness) they do not know, *their supposed own righteousness stands in the way; they think that this is sufficient, and sometimes they think it more than sufficient.*

This misunderstanding of the law and the sad frustration of its object, dates far back in the history of Israel. The prophets had to contend with those who either made the law void or made it merely external, and the false prophets and their followers did their best to blind the people to its unity and spirituality. Soon after the return from Babylon the scribes and teachers of the law

abounded, and in the course of time they acquired great power and influence—until at last we have those doctors of the law, the Pharisees and Scribes, who are pictured to us in the Gospels, and concerning whom Jesus said that they made the Word of God void through their traditions. Tradition! Why is it so dangerous? Because it is heaped upon the Word; because ultimately the Word of God becomes hidden by it, and lost sight of. They did not only corrupt the Word of God by their traditions, but these theologians and teachers put themselves between God and the people, drawing away the hearts of the people from God. And so it is that Israel is not only not able to understand the true meaning of the Scriptures, but is altogether misled by the traditions and additions of the elders, following much more their self-invented laws and regulations than the pure and God-ward teaching of the Word of the living God. This is just what Isaiah said: “O my people, they which lead thee cause thee to err, and destroy the way of thy paths.” And again: “For the leaders of this people cause them to err; and they that are led of them are destroyed.” Just what Jesus said also: “Blind leaders of the blind.” And again: “Your house shall be left unto you desolate.”

The house is there, the foundations, the walls, the chambers. All is there; the name of Jehovah, the Ten Commandments, the Sabbath, Passover, Pentecost, the Day of Atonement, the Festival of Tabernacles. It is all there, but it is desolate! *He* is not there. His life-giving Spirit is not there. They celebrate the Passover, but where is the Lamb which God has ordained for Himself as a sacrifice? They keep the Day of Atonement, but where is that blood without the shedding of which there is no remission of sin? They read the law of Moses, they peruse the words of the prophets, but a veil

is on their hearts, they cannot see Him of whom Moses and the Prophets testify. They weep, they mourn and lament over the destruction of Jerusalem, but they have not yet acknowledged *the one great national sin* on account of which this evil has come upon them. Joseph's brethren—as recently shown in the Zionist Congress at Bâsle—are in sore distress, but they have never yet confessed what they have done to their brother Joseph-Jesus.

Oh, it is very sad ! And well may we have continual sorrow in our hearts on account of Israel. But there is yet another aspect of Israel which is still more melancholy. They have not learned faith in Christ from Christians, but that which they *have* taken in, is the unbelief of the so-called Christian world. The more educated Jews are well acquainted with everything that is said and written by nominal Christians and anti-Christians against Christ and Christianity. Masses of Jews all over the world speak now on this wise : “ We do not see any miracles nowadays, so we do not believe that miracles have ever been. Moses, David, the Prophets, and Jesus were great men, wise men, men of great moral force and character. We respect, we honour them—but there has been great progress in everything since their day, and we are not bound to receive what they teach, especially as regards the supernatural.” A considerable number of Jews in all lands are decidedly rationalistic and not a few of them are outspoken agnostics, who have renounced all the promises of God to their fathers and are sunk in utter worldliness. They say : “ Things remain as they were from the beginning. Where is the promise of the Messiah's kingdom of righteousness and peace ? ”

Thus in proportion as the old-fashioned Talmudism lost its hold upon the minds of the Jews, the influences

of rationalism and scepticism have wrought great havoc among them, leading to downright unbelief in all positive and revealed religion. There are now everywhere Jews to be found who believe in the Old Testament just as little as in the New. *And yet they keep together.* What power is it that holds them together? We know from the Word of God that it is God, the God of Israel, who keeps them together. Within the last twenty years the national consciousness of the Jews has been once more roused from its slumber, and now—as was lately shown at the Zionist Congress—it is more vigorous than ever before. They feel that they are a nation, and separate from the other nations. They feel they are still “a peculiar people,” though dispersed among so many nations. They feel something of the peculiar position which God has assigned to them in the world, although they do not know exactly what it is. Thus we have this strange and contradictory condition of things.

On the one hand they seem to be falling away from their old faith, and on the other they are drawing more closely together, reviving their national feeling. But Israel's nationality is unlike all other nationalities. It is *more than natural*, there is something in it which is *beyond nature*.

Verily “the dry and dead bones” of Ezekiel's vision and “their coming together” were presented to us in that much spoken of Zionist Congress, but until the Spirit of the Lord breathe upon them there will be no life. Jesus, and Jesus alone, the “Prince of Life,” the “Living One,” can bring life to this nation. *The truth and mystery of Israel is Jesus. What Israel is without Him is manifest,* what Israel shall be when it will see and acknowledge and adore Him is beyond human thought, but it is described with prophetic and apostolic pens in the Scriptures. Without Him they do not know the

way of God, nor the truth of God, nor that life which is life indeed.

Jesus is the Way: "No man cometh to the Father but by Me." There is no other way. Jesus is *the* Truth, the full and whole truth of God: "The law was given by Moses; grace and truth came by Jesus Christ." And Jesus is *Life*: "This is life eternal that they might know Thee, the only true God and Jesus Christ whom Thou hast sent." Although the Jews have the law, they cannot come to God, because Jesus is the Way. Although they have the Old Testament, they do not know the truth, because Jesus is *the* Truth and Life! Until we come to see Jesus, until we come to the atonement He made for us, until we come to know the "Lamb of God," we do not know God the Father. Yes, there are sighs; there are misgivings; there are fears; there are mournings; there are longings, in the human heart towards God—but adoption and true spiritual life there is none, where Christ has not kindled it. *Israel in its present state, the Christless Israel, shows this to the whole world.* Notwithstanding the great activity and energy of the religious life of the Jews, they have—we say it with great sorrow—no life indeed—what they have is all carnal—and this accounts for the phenomena that they have not been of much spiritual use to the world since Christ's coming. *In Christ alone will Israel live again and be a blessing to the world.*



IV

RELIGIOUS DIVISIONS AND SECTS AMONG THE
JEWISH PEOPLE



IV

RELIGIOUS DIVISIONS AND SECTS AMONG THE JEWISH PEOPLE

RELIGIOUSLY, the Jewish nation over the whole globe may be divided into four classes. Without attempting to describe, I may just enumerate them, as this may help to form a sound judgment on the question of Jewish evangelisation.

(a) First, there are the ordinary *Talmudical* or Conservative Jews, embracing by far the largest part of the whole nation, and answering in many respects to the Pharisees in the days of Christ. Of most of these it may be said that they have a zeal for God, but not according to knowledge. They still cling to and are buoyed up in all times of persecution and suffering, by the hope of the speedy coming of the long looked-for Messiah, and a restoration to their own land. Their education is purely religious, or "Jewish." It begins with the Hebrew alphabet, goes on to the Prayer-Book, and from that to the Hebrew Scriptures, and culminates with that "encyclopædia of human wisdom and human folly," as Dean Milman has well styled the Talmud, in which the mental ingenuity of the Jew finds sufficient scope for all the rest of his life.

Of this class of Jews, forming, as we have said, the

bulk of the nation, it may truly be said that they are "a people dwelling alone and not reckoned among the nations," of whose history, ways of thinking, and even language, they are ignorant. They move in a world of ideas of their own which are scarcely comprehensible to the ordinary Gentile.

Like the Pharisees of old, they are often indiscriminately condemned as hypocrites or fanatics; but the truth is that, as amongst the Pharisees in the days of Christ, so among the Talmudical Jews, there are many Nathanaels, of whom it may be said that they are "according to the law, blameless"—men walking consistently according to the light they have, and whose lives are noble examples of religious zeal and unselfishness; though, alas! it is true also that the minds of most have been perverted and their sense of sin blunted by the traditions of men, so that they are vainly going about seeking to establish a righteousness of their own.

(b) Next we have the famous sect of the *Chassidim*, which originated with that remarkable man Rabbi Israel Baalshem during the eighteenth century, and which has a following of perhaps three or four hundred thousand, with Galicia and Southern Russia as its strongholds. These have turned somewhat from the letter of Talmudism, and have gone in for the mysticism of the Kabbalah. They are ascetic in practice, and their particular tenets are "that purity and holiness, and not learning or knowledge of the Talmud, is the great requisite for obtaining a high spiritual life, and that the Holy Spirit operates still through certain chosen vehicles called *Zadikim* (righteous ones), who are endowed with miraculous gifts, and who are particularly qualified to be mediators between God and their believing disciples." To the Chassid, the *Zadik*, or miracle-working Rabbi, is the same as the Pope to the bigoted Roman Catholic.

Many will sell all they have and undergo all sorts of privation in order to make a pilgrimage to the man whom they believe to stand in the nearest possible relationship to God. To get the Rabbi's blessing is worth more to them than the whole world.

There is nothing in a Chassid's estimation which the Zadik cannot attain by his prayers, and many are the books which contain the records of the miracles which he works. As to his cabalistic wisdom, it is simply wonderful.

A story is told of a number of Chassidim on their way to Zadagora, to visit the great Rabbi, who fell in with another party who were returning after having seen him. Those going interrogated the party returning, who expressed their admiration as follows:—

“On Freitag zu nacht (commencement of Sabbath) the Rabbi preached! Oh, so wonderfully! Only the greatest saints présent could understand what he said! On Sabbath morning, the Rabbi spoke again, and this time it was marvellous! He spoke so wonderfully that not even the greatest saints present could understand him. Only he himself knew what he said! Again on Sabbath evening the Rabbi spoke, and truly this time it surpassed all in wonder, for no saint could understand, *neither could he understand himself what he said*—God only could understand!”

Awed and delighted with this description, proving the extraordinary sanctity of the man they were going to see, the interrogators pressed on their way.

The Chassidic Jews hold the maxim that “Scripture is to be interpreted, not according to the letter, but according to the spirit,” around which has grown the huge pile of Cabalistic literature, much of which stands in the same relation to Judaism as the writings of Swedenborg to Christianity.

The following extract from my journal of a visit to the Bukowina in 1898, when my companion, a Swedish missionary, and myself paid a visit to Zadagora, the seat of perhaps the most noted of the Jewish popes, may be of interest: "There are quite a number of 'Zadikim' in Galicia and Russia, and while there is no doubt that some are downright impostors, who trade on the ignorant credulity of their devotees, there are others whose days and nights are wholly given over to religious and ascetic practices, and who are mistakenly seeking holiness and purity by a life of mere outward observances. Among all these Zadikim the one in Zadagora has been perhaps the most famous, though in recent years, owing to a dispute among the brothers as to the succession, and owing to the fact that one of the sons of the late Zadik was suspected of being 'apikoress,' or, as some say, a secret Christian, on which account he met an untimely end, the family has lost somewhat in prestige. But still the road from Czernowitz to Zadagora, especially on a Friday, or before a great festival, may be seen lined with vehicles carrying pilgrims to this Jewish pope, who lives like a king in a palace, while the town itself is one of the poorest and filthiest in Galicia.

"It was about eleven o'clock when we arrived, and accompanied by Mr. Reichman, colporteur of the British and Foreign Bible Society in Czernowitz, who came with us, made our way first of all to the palace, and the splendid private synagogue of the Rabbi, which stands opposite to it. The Rabbi, we found on inquiry, was still at his morning prayers, all by himself in a room adjoining the synagogue, but we might see the eldest son and future Zadik in the Beth-hammedrash. But already before we entered, some in talith (praying-shawl) and phylacteries came to the threshold gazing

at the three strangers without peyoth (side-locks), which to the Chassid is a sure sign of apostasy.

"Inside by a corner of the 'Oren Kodesh' ('the ark of the law'), the Rabbi's eldest son, and heir-apparent, in a fine talith, and extra large phylacteries, stood, screened off from the others, finishing his prayers; while the gabbai (his attendant) was at hand waiting to carry his praying-bag and escort him to his house. On a long table to one side were lying about volumes of the Talmud and Cabalistic works, and while looking at some of them a number of 'saints' gathered round to gaze at us. After a little the Schamess (beadle) came to tell us that the Rabbi would soon be going across from his praying-room to his palace, and that if we would stand by the entrance we could see him well. As to speaking with him, such a privilege is not granted to every one, and certainly not without an appointment, and a good deal of backsheesh to the Gabbaim, or body-guard, who are sometimes great rogues.

"I happened to stand close to the side entrance of his private synagogue, when suddenly the door opened and the Zadik himself, a finely-built, tall man in silk kaftan, and with long beard and peyoth, walked out; as he passed me he steadily gazed at me for a moment, and then stopped and held out his hand, saying, 'Schalom aleichem.' I had just time to answer, 'Schalom-al-yedaisar-Ha-Schalom' ('Peace through the Prince of peace'), when he was surrounded by two or three of the zealous Gabbaim, and passed on. The surprise among the company of the Chassidim, who stood looking on, was very great. That the Zadik should give his hand and say 'Schalom' to a suspicious stranger, perhaps an 'apikoress' was something wonderful. On the piece of road between the synagogue and his palace the Rabbi was besieged by a number of women, who stood with pieces of paper

in their hands, on which were written requests for particular objects, for which they wanted his intercession; these they thrust on him imploringly. Some of these poor women had no doubt come long distances, and it was rather sad to see the stalwart, stout Gabbaim push them aside rather pitilessly, so that only two or three of the papers reached the Rabbi's hands. We were sad too, beyond measure, to see the credulity of these people, and their readiness to put confidence in their poor blind leaders, while all the time forgetting the true 'Zadik,' the alone 'righteous One,' who is at the right hand of the Father, and whose intercession alone can prevail."

(c) Thirdly, we have the ever-growing *Reformed* section, of which the Jewish philosopher, Moses Mendelssohn, who was born in Dessau, Prussia, in 1729, is generally regarded as the father. This division includes Jews of very diverse opinions, ranging from those who only reject the traditions of the Rabbis, to those who have thrown overboard all revealed religion, and are avowedly rationalistic if not infidel.

The strongholds of Reformed Judaism are Germany, Austria-Hungary, and America, though their "Temples" are multiplying even in Russia and Chassidic Galicia. As the Talmudic and Chassidic Jews may be said to be the representatives of the Pharisees of the time of Christ, so these Reformed Jews are in true succession of Sadducees, as may be gathered from the following Confession of Faith, or rather of unbelief, drawn up in 1888 by Dr. Krauskopf, head of the "Reformed" Jewish Community of Philadelphia: "We discard the belief in a God who is man magnified, who has his abode somewhere in the interstellar spaces. We discard the belief that the Bible was written by God, and that its teachings are therefore infallible. . . . We discard the belief in the

coming of a human Messiah who will lead us back to Palestine. . . . We discard the belief in bodily resurrection, hell torments, all Biblical and Rabbinical beliefs, rites, and ceremonies and institutions, which neither elevate nor sanctify our lives."

(d) The fourth religious division is numerically small, but is in some respects the most interesting section of the dispersed people. I refer to the *Karaim*, who may be styled the Protestants among the Jews, having never submitted to the yoke of the Talmud, and kept only to the written law and the prophets, and who have in consequence been much persecuted by the Rabbis and their followers, who have sometimes shown more bitterness against them than even against the Gentiles. Their stronghold is in the Crimea on the Black Sea, but there are small communities of them in other parts of Northern and Eastern Europe, and in the Orient. They are in many respects different from Talmudic Jews, with whom they do not intermarry, and they have also been treated differently by the governments in the lands where they are settled. Thus, for instance, in Russia they enjoy full civil rights, while the four or five million of their Rabbinic brethren do not.

Without entering into the somewhat difficult question of their origin, and the history of the development of their doctrines, I append here an extract from my journal written in Cairo on March 13, 1898: "Nine years ago, when I first came in contact with the Karaites in Cairo, I had a most interesting experience with the Rabbi in the synagogue, where I met him by appointment, accompanied by two English Christian gentlemen. Unlike what is customary on entering the synagogues of the Talmudic Jews, we had to take off our boots at the door, and walk inside in our socks. This practice, the Rabbi told us, they base on God's command to Moses in Exod. iii. 5."

The following is a note in my diary written at that time:—

“The synagogue is a plain but substantial structure, looking almost new. It was built thirty-five years ago by special permission obtained from the Sultan of Turkey, by their chief Rabbi in Constantinople. Up to that time they used to meet in a catacomb, in the ground just below where their synagogue now stands. Until they received permission to build the synagogue they had no civil rights whatever, and the other Jews even intrigued against them with the authorities to have them expelled from the city, but now, thanks partly to the American and to some of the European Consuls, their existence is recognised, and their religion tolerated.

“This small Karaite community has the honour of possessing one of the oldest manuscripts of the Old Testament in existence. It is a copy made in Tiberias, on the Lake of Galilee, by a learned Karaite Rabbi, who must have been a grand scribe, for it is beautifully written in the large square Hebrew characters.

“It is not a scroll, as is often the case with old Hebrew manuscripts, but written on separate large square leaves of parchment, in a case of thin wood covered with a thin coating of leather. Originally it was a complete copy of the Old Testament Scriptures, but now the whole book of Job, part of the Pentateuch, and other fragments are missing. The first page, however, which has been photographed for the Bodleian Library, and on which is the Jewish date (which I am sorry I neglected to copy) is preserved all right. It begins with a preface by the copyist, which ends with a prayer, in which the passage occurs, ‘This is the Word of God ; may nothing be taken from it, and nothing be added to it.’

"I well remember a touching incident of this first visit. We were examining the old manuscript and some of their printed books, when I suddenly asked the Rabbi to tell us what he thought was the greatest need of the Jewish people. Without a moment's hesitation he replied, 'The coming of the King Messiah, the Son of David.' 'We, and millions of others,' I said, 'believe that the Son of David has already appeared in the time of the second Temple.' He remained silent for a moment, and then said, 'I know that the Protestants believe this, but our eyes have not yet seen the salvation of God.' There was something pathetic in his tone, and I could not but lift up my heart to God that the time may soon come when he, and all Israel, will 'see the salvation of God' in the Person of Jesus, who was so called because 'He shall save His people from their sin.' Before we parted on that occasion I offered him a New Testament. He thanked me, saying that he had one given him twenty years before in Constantinople, by a friend now dead, which he would read. You can imagine that I was eager to see this old man again. With that object in view we went to the Karaite synagogue on Friday evening, at the commencement of the Sabbath, and it was a touching sight which there met our view. Unlike the different sects of Rabbinical Jews, the Karaites kneel in prayer. There was no candle or any artificial light in the building, as they are very strict in reference to the command, 'Thou shalt kindle no fire in thy dwellings on the Sabbath day.' It was service time, and the plain but neat and pleasant building, in which there are no seats, was fairly filled with men, all bending low on their knees, while my old friend the Rabbi, whom we could discern in the dim light at the other end of the building before the ark of the law, also on his knees, was leading their prayers,

to which the whole congregation responded now and again. Some of their prayers are expressive of an intense longing for the appearing of the Deliverer, and for 'the raising up of the horn of David.' Poor Israel ! If they would but look up and around them, they would see the very One for whom they have so long been waiting and praying, looking down upon them with infinite compassion from the right hand of the Father, saying, 'Oh, that My people had hearkened to My voice, and that Israel had known the day of His visitation—then had their peace been as a river, and their righteousness as the waves of the sea'; then would Israel, instead of being a proverb and a by-word, be a praise and glory in the midst of the earth. But yet for a little while longer these things are hid from their eyes, until the Spirit be poured upon them from on high, and Israel looks upon 'Him whom they have pierced.' We waited till service was over, and then spoke a few words to the Rabbi, who appointed to meet us at his house this morning.

"The people all waited till the Rabbi passed to his house, which is a little distance off, before they dispersed. His noble, patriarchal figure in flowing Sabbath robes and turban, walking with slow steps in all Oriental dignity, brought up to one's mind an ideal picture of our father Abraham, or of the high priest Aaron.

"At ten this morning we arrived at his house, and were kindly welcomed by him on the threshold. His wife soon brought us lemonade, and we felt quite at home. Mr. Gordon drew out his sympathy by telling him that we feel much drawn to the Karaite Jews, because we too reject the Talmud and Rabbinical tradition, and take our stand on the Word of God, the difference between us and them being that we have not only the Old, but also the New Testament, in which we

find the completion and hope given to our fathers. He told us that about thirty-five years ago, when he was a teacher in Constantinople, he had a friend, a Hebrew Christian, whom, said he, 'I loved as a brother,' who used to talk to him of these same things. It was this same friend, now many years dead, who gave him the New Testament. We were very happy to find that he was not now unacquainted with the contents of that blessed Book, and that he spoke of it with respect. In the course of our interview I had the privilege of reading to him several long passages out of the Gospels and portions of Rom. ix., x., and xi., from which we wanted to show him what Christians believe in reference to Israel's future, and how that future is wholly bound up with Christ. We remained about an hour and a half with him, and before parting we presented him with several Hebrew pamphlets, setting forth the claims of our Lord Jesus, which he very gladly accepted."

The following short entry in my journal, written on May 17, 1897, refers to a visit paid to another Karaite community in quite a different part of the world:—

"At 2.5 we arrived in Halicz, which is about 2½ miles from the railway station.

"It is beautifully situated on the right bank of the Dniester within sight of the Carpathians, and is commanded by a hill which is crowned by a picturesque ruin of an ancient castle. Halicz was once the residence of the great Ruthanian lords, and from its name is supposed to be derived 'Galicia,' the name of the province, which was written at one time 'Haliczia.' There are a considerable number of Jews in Halicz, but our interest centred chiefly on the Karaite community.

"It seems difficult to ascertain how this small community found its way to the borders of the Bukowina,

they themselves not being very enlightened in their history ; but this much is clear, that they were invited to settle there by a Polish king during the period of the Tartar invasion, to act as interpreters, Tartar being the language which the Karaim speak among themselves.

"Their quarter, which is inhabited exclusively by them, looks most picturesque, consisting of a very irregular long street of low, white houses. One is struck with the neatness and cleanliness of their dwellings both inside and out, as compared with the other Jews. The most prominent building is their temple, or synagogue, which has a very interesting inscription outside, which is painted in the spaces of the design known as the 'Megin David' (Shield of David, the traditional coat-of-arms of the Davidic house), a double crossed triangle.

"In the centre are the words, 'This is the house of Jehovah, the great God.' In the outside spaces of the double triangle there is the pathetic prayer of *Psa.* lxxxiv. 9, 'Behold, O God, our shield, and look upon the face of Thine Anointed.' In the inside spaces there is the other similar passage from *Psa.* lxxxix. 18, 'For with Jehovah is our Shield, and with the Holy One of Israel is our King,' and below, in a straight line, are the words, 'For Jehovah God is a Sun and Shield.'

"We could not help longing for the day when Israel, with eyes open to the glory of Christ, will turn the above into prayers of their hearts, and ask God to look, not on them and their sins, but on the face of His Anointed, who is both Israel's Sun and Shield !

"After awhile the Haham, or one who temporarily acts as such, brought the keys and took us inside the synagogue. Several of his congregation followed. They seemed suspicious of us at first, the reason being, as I

afterwards gathered, that some unscrupulous Jews who had visited the place had abused the confidence of the simple-minded Karaim, and stolen some of their valuable books and manuscripts. However, they soon convinced themselves that we were not of that class, and became quite frank and at ease in their manner. They showed us their remaining treasures in the way of books and manuscripts, and as they were explaining to us the history of an old copy of the Torah, we opened it at several places on the reader's desk, and pointed them to a few Messianic passages, which we explained as proving the claims of Israel's true King, who is now at the right hand of God, and who will soon be manifested in the clouds of heaven."

In this classification I have not included the black Fallashas in Abyssinia, whose origin and history are subjects of great uncertainty, and who religiously cannot be included in the category enumerated above, inasmuch as they observe a sacrificial cult based on the law of Moses, ignoring the fact that, apart from the valuelessness of any sacrificial system now that the great Anti-type has appeared, it is enjoined in that very law to which they seem to cleave, that the divinely appointed sanctuary in Jerusalem is the only place where sacrifices can be offered ; and even there only by priests of the house of Aaron. I have also omitted the other small section of black Jews, namely, the Beni-Israel in India, whose origin is likewise a subject of doubt, many Western Jews even disputing their genuine Israelitish descent.

The whole Jewish nation, at any rate in Europe, is usually divided into two great bodies or families. The division which consists of the great bulk of the people who for many centuries resided chiefly in Poland and the north-westerly countries of Europe, and whose

language varies from the lowest jargon, the "Jüdisch" or "Yiddish," to the most polished German, are called Ashkenazim (or "German," as the word means); while the other, who number perhaps not more than about one million, consisting of those whose home, till their cruel banishment in 1492, was Spain and Portugal and other places where the languages of these countries are spoken, but who are now spread chiefly over North Africa, Egypt, and the countries under Turkish sway, and who speak Judea-Spanish, are called "Sephardim" (Spanish).

V

THE PRESENT ATTITUDE OF THE JEWS IN
RELATION TO CHRISTIANITY



V

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ONE of the first questions which arise in our minds, after a bird's-eye view of the nation as a whole is presented to us, is, "What attitude do these different sections assume to Christianity?" I say to "Christianity"; and looking over its history in relation to the Jews, one becomes painfully impressed with the fact that the term "Christianity" must be distinguished from Christ and the gospel.

It may sound like exaggeration in the ears of Christians in England and America, when I say that millions of Jews are as ignorant of Christ as are the unevangelised tribes in Central Africa; and as to the New Testament, except to a growing minority, its very existence is unknown.

It is a fact that the great bulk of the "orthodox" Jews think and speak of the New Testament, when they first come in contact with it, as a modern production written by some missionary, so little do they know of its history and contents. In one of my missionary journeys about sixteen years ago I spent two or three days in the ancient town of Thorn on the Vistula. On the Sunday morning I went out by the riverside, where

I met a party of Galician Jewish "Chassidim," wood merchants, who owned some of the huge rafts that are being continually floated down the river from Russia and Galicia to Memel for export. After a few words of salutation I pulled out a Hebrew New Testament from my pocket, and asked them if they had ever seen this book, or heard of Him of whom it speaks. Taking it out of my hand, and coming across the name of Jesus, which in the Hebrew is "Jeschua," he looked up and said, "I know ; it is about Joshua" ; whereupon another took it out of his hand, and turning over some pages and seeing it was in the sacred tongue, and that some of the names such as Abraham, Moses, David, &c., were familiar to him from the Old Testament, he put it to his lips and reverently kissed it.

They had never in their lifetime either seen or heard of the book before, and if they had known that it was the book on which the so-called Christians around them, whom they call "Goim," are supposed to base their religion, they would most probably have thrown it to the ground and spat upon it.

"Christianity," or more correctly, "Christendom," the seven or eight millions of Jews in Central and Eastern Europe have *seen* and, alas ! *felt*, and it they hate with great detestation and abhorrence ; so that I can testify to this fact from experience, that there is less opposition to the gospel when first preached, on the part of the Jews who live in Mohammedan countries, like Morocco and Asia Minor, than there is on the part of those who live in Christendom.

In 1899, while on a Mission journey in Slavonia, we visited in a town on the Danube a rich and learned Jew who is well known in that district. Before we parted, after a long discussion, the venerable old man stood up quite excited and said, "Look here, what I have

read of the New Testament I like very much, but I don't see what this book has to do with the Christians around me. Christianity as you represent it I know nothing about, but I will tell you this, that *if the Christ whom the Christians around me worship was what they represent Him to be, then He deserved to be crucified.*" This is the language of a typical Jew speaking in the bitterness of his soul; and what wonder, seeing that the outward aspect of Christendom and the cruelty of Christians has led the Jews in those parts to associate two ideas with the holy name of our Saviour, namely, idolatry and cruelty.

The attitude of the Reformed and more enlightened Jews in countries like Germany, Austro-Hungary, England and America is somewhat different. Most of these are intelligent and educated, and are brought in constant touch with "Christian" thought and literature; though it is a sad fact, greatly to be deplored, that the so-called Christian books which this class of Jews read, are written almost exclusively from the neological and rationalistic point of view, and only help to spread unbelief amongst them. Hence it is that though unconsciously they have been permeated with Western ideas, and cannot but see and feel that the coming of Christ has wonderfully affected the history of the world, speaking generally, the tendency of this class is towards rationalism and negation, and, from a gospel point of view, they are less hopeful than even the most bigoted of their orthodox brethren, who still tenaciously cling to the hope of Israel.

Some prominent leaders of this "Reformed" or "Progressive" school have taken up the untenable and inconsistent position of regarding the Lord Jesus as a great and good man, and have even extolled the ethical teaching of Christ as in advance of Moses and

the prophets, while they repudiate utterly His claims of divinity, and regard Christian doctrine, especially the great and central fact of atonement, "as a return to the crude and barbaric ideas of primitive times, and altogether opposed to progressive views of religion."

The attitude of these "enlightened" rationalistic Jews to the Person of our Lord Jesus, may be summed up in a letter of one of the best known Jewish writers, Dr. Max Nordau, in answer to one addressed to him by Père Hyacinthe of Paris, in which he compared Dreyfus with Christ, and invited the Jewish people to revise the judgment which condemned Jesus of Nazareth, even as France ought to have revised that against Alfred Dreyfus. Nordau's reply was as follows :—

"I can only answer for myself, having no authority to speak for my brethren. It is not for me to discuss the question whether Jesus is a historical figure or a legendary synthesis of several real personages, or even a mythical incarnation of the thought and sentiment of the epoch in which tradition places His existence. In any case, He whom we see through the recitals of the Gospels is a figure typically and ideally Jewish. He observes the law ; He teaches the moral of Hillel, 'Love thy neighbour as thyself.' He is constantly preoccupied with eternal things ; He feels Himself in spiritual communication with God. He has contempt for what is mortal in Himself, and for all the ephemeral contingencies of eternal life. The same traits characterised the best Jews at the time of the Roman Conquest, and more particularly the Essenes, whose religious life was so intense. Like His origin, like His moral physiognomy, the language of Jesus is absolutely Jewish. For each of His parables we can cite one or more parallel passages from the Talmud. His prayer, the finest which a believer had ever invented, is a *résumé* of

Jewish ideas on the relation of man to his Creator. The Sermon on the Mount is the quintessence of Rabbinical ethics, and is adorned with images and comparisons familiar to the Rabbis. Jesus is soul of our soul, as He is flesh of our flesh. Who then could think of excluding Him from the people of Israel? St. Peter will remain the only Jew who has said of the Son of David, 'I know not the man.' If the Jews up to the present time have not publicly rendered homage to the sublime moral beauty of the figure of Jesus, it is because their tormentors have always persecuted, tortured, assassinated them in His name. The Jews have drawn their conclusions from the disciples as to the Master which was wrong—a wrong pardonable in the eternal victims of the implacably cruel hatred of those who called themselves Christians. Every time that a Jew mounted to the sources and contemplated Christ alone without His pretended faithful, he cried, with tenderness and admiration, 'Putting aside the Messianic mission this man is ours. He honours our race, and we claim Him as we claim the Gospels—flowers of Jewish literature and only Jewish.'

"The revision of His trial has long since been made. The most learned authorities on Jewish criminal law and procedure have proved irrefutably that the trial of Jesus, as it is presented to us by tradition, could never have taken place, at least before a Jewish tribunal. If Jesus was condemned to death, He was so condemned by Roman judges, and no Jew, faithful to the law of his nation, could have taken the least part in the condemnation. Before a Jewish tribunal, a holy man, professing the Essene or Ebionite doctrine, even emancipating himself from the law of the Sabbath, even exalting the spirit and denouncing the letter, even proclaiming himself the promised anointed of the Lord, could never

have been condemned to death on the cross, which is not the form of execution admitted by the Jewish law, and He could never have been executed on the Friday before Passover, the law absolutely prohibiting any execution on such a day. If the Jews had condemned Jesus in the conditions in which the trial was accomplished according to tradition, they would have committed a series of crimes each of which exposed itself to the severest punishment according to the Jewish law. Therefore, it is certain that all the story of the trial of Jesus is only a vengeance of those who wished to punish the Jews for not having recognised the Divine mission of Christ.

"To sum up, we claim as ours Jesus, His moral doctrines, His conception of life, and the Gospels, except that of St. John. We are under no need to revise His trial, seeing that, according to the Jewish law, Jesus could never have been condemned to death and crucified. But were we to make all the amends for a crime which our fathers never committed nineteen centuries ago, or at all, and for which, even if they had committed it, we should certainly not be responsible, that would change nothing of the disposition and spirit of the anti-Semites."

In spite of the almost patronising and merely literary homage "to the sublime moral beauty of the figure of Jesus," this is one of the most daring epistles which has ever issued from the pen of man in relation to Jesus of Nazareth. Putting aside the attempt to revive the so-called "mythical theory" of the life of Jesus, which is now discarded by every critical scholar of any note, Dr. Nordau's letter is a cool and flippant denial of the history of the last nineteen centuries, and is full of assertions which are contrary to facts, and could only be made by one who, though a brilliant writer and

orator, has evidently only a second-hand acquaintance with Jewish history and Jewish literature, and whose sources for the unhistorical picture of Christ which he draws are the daring fancies of Renan and the absurdities of Strauss. Take, for instance, the assertions that "the most learned authorities on Jewish criminal law and procedure have proved irrefutably that the trial of Jesus, as it is presented to us by tradition, could never have taken place before a Jewish tribunal. That He could never have been crucified . . . that He could never have been executed on the Friday before Passover," &c.

That the proceedings at the trial of Jesus were for the most part in flagrant contradiction with the established laws of procedure both of the Jewish and Roman tribunals, and that the record of it is a humiliating story to Gentile as well as Jew, are facts of which the whole world is aware, but that the most learned authorities on Jewish criminal law have repudiated that trial is not true.

Perhaps the most illustrious exponent of Jewish law and procedure is Moses Maimonides, and he, far from repudiating, speaks of Christ and His death as historic facts, and adds that the Jews, by handing Jesus over to be crucified, "have done to Him as He deserved."¹ In a passage also from the Talmud, which is already quoted in this volume,² the trial of Jesus is not only acknowledged as an historic fact, but it is expressly said that it was on the Passover Eve that Jesus was led forth to be "hanged," or crucified.

¹ See especially the "Iggeret Teman," the letter addressed by Maimonides to the Jewish communities in Yemen, written in Arabic in 1172, and translated into Hebrew in 1210 by Samuel Ibn Tabon, now printed from a MS. in the possession of the late Dr. Jellineck, Vienna, 1873.

² See page 18.

But I quote Dr. Nordau's letter here, not to refute the false assertions which are made in it—for to do that in detail would require a good-sized treatise—but only as an example of the attitude of this class of Jews to Christ and Christianity.

Reformed Judaism speaks sometimes in vague and impudent terms of its future mission on earth, when Christianity shall have become effete, regardless of the fact that it is in itself utterly apostate from God, and has nothing but cold negations and abstractions to offer which have never yet brought hope and comfort to any man.

The Christian standing on the impregnable rock of New Testament truth, against which even the gates of hell shall never prevail, can well afford to smile at such vain, empty boasting ; but I refer to it simply to show the spirit of this type of rationalistic Judaism, which is in a measure responsible for provoking unenlightened Christians in Germany and other lands to join in the anti-Semitic agitation—a movement altogether opposed to the spirit of Christ, and fraught with many dangers to Christendom itself.

VI

ANTI-SEMITISM

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ANTI-SEMITISM

THERE are many difficult problems grouped around the name "Jew" powerfully affecting the world and the Church, and as, in Europe especially, the issues involved become intensified from year to year, the nations of Christendom, in the midst of whom the mass of the Diaspora has been located since the destruction of the second Temple, are earnestly beginning to find solutions, and it is more and more obvious that "the Jewish question" is fast becoming an international one.

To the Bible student, with the key of the future in his hand, it is very interesting to watch some of the more recent phases in the development of this "question," and to observe how the great God is, in His providence, now rapidly preparing the way for its final and only possible solution. Anti-Semitism, though no doubt a symptom of the diseased moral, political, and economic systems of Christendom, for which Jew and Gentile must bear equal blame, is nevertheless of great significance, and an unmistakable sign of the times when viewed from a Scriptural standpoint.

What is anti-Semitism?

Before me lies the 17th edition of the "Anti-

Semiten-Katechismus," a small book of four hundred closely-printed pages compiled by Theodor Fritsch, and published in Leipzig. It is one of the very vilest products of the nineteenth century, and carries its condemnation within itself.

The first part is in the form of a catechism, containing twenty-one questions and answers, and the first question is, "Was Versteht man unter Antisemitismus?" (What is to be understood by anti-Semitism?) And then the answer, "Anti" means against, and "Semitism" describes the character of the Semitic race. Anti-Semitism, therefore, signifies waging war with Semitism. As in Europe the Semitic race is almost exclusively represented by the Jews, we understand the term Semites as referring in its narrower sense to the Jews. An anti-Semite, therefore, in our case means an opponent of the Jews ("Judengegner").

Into the long indictment which this oracle of anti-Semitism contains I will not enter. The fact is that the professional "Judengegner" on the Continent, has been morally blinded by his hatred and prejudice to the extent of being no longer able to distinguish between light and darkness, truth and falsehood, and often allows himself to be carried by his passions to the greatest lengths of injustice and villainy. In the eyes of the anti-Semite it is not only a question whether Jews, like other men, are sinners, or are greater sinners than others, but the Jew himself, from the sole of his foot to the crown of his head, his very existence is an unpardonable crime. His very virtues are brought up as accusations against him, and the whole literature of the world, from the writings of Cicero down to the ravings of the unspeakable Edouard Drummond of Paris, are ransacked, and often misquoted, in order to prove that every Jew who has ever had the impudence to live, has

been nothing else than an unmitigated rascal, to whom all the woes which have ever come upon the uncircumcised are to be traced.

For samples of anti-Semitic accuracy in quoting ancient or modern writers commend me to the collection of passages from Talmudic works and from the Bible which takes up a good part of this handbook. The promises of God to Abraham, Isaac, and Jacob, and passages from the prophets, are quoted as proofs of Jewish pride and arrogance, and when the prophets utter curses and scathing denunciations on account of sin, it is still brought up in proof against the Jews that they are, and ever have been, the very worst nation under heaven. It reminds one of the story told of the Roman Emperor, who, walking one day with his retinue, happened to meet a poor Jew on the roadside, who most humbly bowed and saluted. The Emperor stopped and cried out, "What, you, a Jew, have the impudence to salute the Roman Emperor! Off with his head!" A little further on he met another Jew, who, observing from a distance what had been done to his unfortunate brother, simply stopped on the roadside, and in fear and trembling allowed the tyrant to pass by without saluting, whereupon the Emperor turned round and cried: "What, you, a Jew, have the impudence not to salute the Roman Emperor! Off with his head!"

An instance how an anti-Semite reads Jewish history is supplied by the brief summary of the life of Joseph, who in words of Scripture is made out to be first an ungrateful profligate, who immorally assaulted the chaste and virtuous wife of his master Potiphar, and later on robbed and despoiled the famished Egyptians for his own ends, and for the enrichment of his tribe.

How is it done? Very easily: all you have to do is to string together some half-sentences broken off from

their context, and quote a lie as if it were a truth, and the thing is done.

But, as an instance how the anti-Semitic Diabolus can quote Scripture for his own ends, I will translate the section on Joseph verbally just as it stands.

"Joseph in Egypten.

"The Hebrew slave which thou hast brought unto us came in unto me to mock me ; and it came to pass as I lifted up my voice and cried that he left his garment with me and fled.

". . . Let him appoint officers over the land, and take up the fifth part in the seven plenteous years (without payment).

". . . And Joseph gathered corn as the sand of the sea very much until he left off numbering, for it was without number.

". . . And Joseph gathered up all the money that was found in the land of Egypt and in the land of Canaan for the corn which they brought.

". . . Joseph said, Give your cattle, and I will give you for your cattle if you have no more money.

". . . We will not hide from my lord how that our money is spent ; my lord also hath our herds of cattle ; there is not ought left in the sight of my lord but our bodies and our lands.

". . . And he made it a law that they should give from everything a fifth. And so Israel dwelt in the land of Egypt in the country of Goshen, and they ruled over it and grew and multiplied greatly."

It is a sad fact that perhaps ninety-nine out of every hundred "Christian" readers of this vile production in Germany and Austria are so ignorant of Bible history that they are taken in by these parodies of Jewish characters as if they were actual history. I may mention that my first acquaintance with this "Antisemiten-Katechismus" was in the drawing-room of a Christian Hospitz in Berlin, where it was evidently kept for the enlightenment of benighted Christian travellers. But is there no ground for the accusations of anti-Semites ? I am not one to hide up the sins of my people. There were no greater patriots than the prophets, yet they

speaking of Israel as "a sinful nation ; a people laden with iniquity," and many centuries of wanderings and oppressions have not tended to ennoble them. No, Israel in a state of apostasy from their God are not a blessing among the nations as they yet shall be (Zech. viii.), but this I say, that false accusations by anti-Semites through the ages, of crimes which they knew in their conscience they were not guilty of, has been Satan's chief means of hardening Israel's heart into a Pharisaic self-consciousness, and of blinding their eyes to their real state of need before a holy God.

The true underlying causes and effects of modern anti-Semitism have been well summarised by Dr. Herzl in that remarkable pamphlet, "Der Juden Staat," which has given birth to the Zionist movement. "Modern anti-Semitism," he says, "is not to be confounded with the religious persecution of the Jews of former times. It does occasionally take a somewhat religious bias, but the main current of the aggressive movement has now changed. In the principal countries where anti-Semitism prevails it does so as a result of the emancipation of the Jews.

"When civilised nations awoke to the inhumanity of exclusive legislation, and enfranchised us, our enfranchisement came too late. It was no longer possible legally to remove our disabilities in our old homes. For we had, curiously enough, developed while in the Ghetto into a bourgeois people, and we stepped out of it only to enter into fierce competition with the middle classes. Hence our emancipation set us suddenly within this middle-class circle, where we have a double pressure to sustain, from within and from without. The Christian bourgeoisie would not be unwilling to cast us as a sacrifice to Socialism, though that would not greatly improve matters. At the same time, the equal rights of Jews

before the law cannot be withdrawn where they have once been conceded. Not only because their withdrawal would be opposed to the spirit of our age, but also because it would immediately drive all Jews, rich and poor alike, into the ranks of the revolutionary party.

“Nothing effectual can really be done to our injury. In old days our jewels were seized. How is our movable property to be got hold of now? It is comprised in printed papers which are scattered over the world, locked up maybe in the coffers of Christians. It is of course possible to get at shares and debentures in railways, banks and industrial undertakings of all descriptions, by taxation, and where the progressive income-tax is in force, all our realised property can eventually be laid hold of. But all these efforts cannot be directed against Jews alone, and where they have nevertheless been made, severe economic crises, with far-reaching effects, have been their immediate consequence. The very impossibility of getting at the Jews nourishes and embitters hatred of them. Anti-Semitism increases day by day and hour by hour among the nations; indeed, it is bound to increase, because the causes of its growth continue to exist, and cannot be removed. Its remote cause is our loss of the power of assimilation during the Middle Ages; its immediate cause is our excessive production of mediocre intellects, who cannot find an outlet downwards or upwards—that is to say, no wholesome outlet in either direction. When we sink, we become a revolutionary proletariat, the subordinate officers of the revolutionary party; when we rise, there rises also our terrible power of the purse.

EFFECTS OF ANTI-SEMITISM.

“The oppression we endure does not improve us, for we are not a whit better than ordinary people. It is

true that we do not love our enemies ; but he alone who can conquer himself dare reproach us with that fault. Oppression naturally creates hostility against oppressors, and our hostility aggravates the pressure.

"It is impossible to escape from this eternal round. 'No!' some soft-hearted visionaries will say; 'no, it is possible! Possible by means of the ultimate perfection of humanity.' Is it worth while pointing out the sentimental folly of this view? He who would found his hope for improved conditions on the ultimate perfection of humanity would indeed be painting a Utopia!

"I referred previously to our 'assimilation.' I do not for a moment wish to imply that I desire such an end. Our national character is too historically famous, and, spite of every degradation, too fine, to make its annihilation desirable. We might, perhaps, be able to merge ourselves entirely into surrounding races, if these were to leave us in peace for a space of two generations. But they will not leave us in peace.

"For a little period they manage to tolerate us, and then their hostility breaks out again and again. The world is provoked by our prosperity, because it has for many centuries been accustomed to consider us as the most contemptible among the poverty-stricken.

"It forgets, in its ignorance and narrowness of heart, that prosperity weakens our Judaism and extinguishes our peculiarities. It is only pressure that forces us back to the parent stem; it is only hatred encompassing us that makes us strangers once more.

"Thus, whether we like it or not, we are now, and shall henceforth remain, an historic group with unmistakable characteristics common to us all."

To turn again to the oracle of anti-Semitism to which I have already referred, in answer to the question, "Wie soll die Judenfrage nun gelöst werden?" (How shall the

Jewish Question be solved?) we have the following paragraph: "Either the Jews must procure some territory for themselves—best if it were out of Europe (means they have plenty) and be allowed a definite period, say ten years, to depart from our midst, or, if they remain, the following enactment should be made: 'The Jews are only allowed to occupy themselves with agriculture or productive manual labour, in which they are to have only Jews as their assistants. From every other sphere and occupation they must be excluded, and for a non-Jew to be in any way in the employment of a Jew should be highly punishable to both parties.'

"The laws emancipating the Jews, and which granted them civil rights, should be repealed, and they should only be allowed to exist as aliens under special law" ("Judenrecht").

I hold in my hand three curios of modern anti-Semitism. One is an exact imitation of a German railway ticket. On the front we read these words: "Nach Jerusalem (to Jerusalem). There, but not return, 4th class, 20 mark." Across one end the route and date are as usual indicated, which are "Germany—Palestine," and across the other end, which usually has the initials of the railway company, the word "Isaac" is spelt out. Turning it over, on the reverse side we find the following inscription. First, in large letters, there is the Hebrew word "Kosher" ("clean"), a word with which things lawful for Jews to eat are usually sealed, and then this admonition, "Fahre hin mit 100,000 Deiner Brüder and taufe in Jordan Dich doch—Kehre niemals wieder" ("Go with 100,000 of thy brethren and immerse thyself in the Jordan, but never return").

The second curio is an anti-Semitic bronze medal bearing the arms of the city of Berlin, with the date, beneath which are the words, "Hep! Hep!" On the

obverse side are the names of the three best known and most violent German Jew-haters, for whom it calls "Hoch!" ("Hurrah!") "Vivant sequentes."

The third is a ticket to a public concert in Vienna, the price of which is a florin, but beneath there is this saving clause, "Für Juden ist diese karte ungiltig," which is equivalent to "Jews are excluded."

The first of these curios expresses the aim and object of anti-Semitism, which is to drive them out of Christendom: "Go to Jerusalem, and never return;" and the other two show us the weapons of anti-Semitism, by which they seek to accomplish their object, namely, by insult and exclusion, and if that will not answer, then "Hep! Hep!" This apparently harmless word is the symbol of blood and death to the Jews. It is formed as already explained,¹ of the initial letters of the Latin phrase, "*Hierosolyma est Perdita!*" and was the watch-cry of the Crusaders in their attacks and wholesale massacres of the Jewish communities in their bloody march to the East.

The Dreyfus case and the cries of "A bas les Juifs!" "Mort aux Juifs!" which have so recently rung through the streets of the city which calls itself "the mother of civilisation," are but symptoms of the implacable hatred of the Jew which underlies anti-Semitism. Nor are Paris and Berlin alone in their attempt to revive the cry of "Hep! Hep!"

During several recent visits to Austria I had occasion to observe the consternation manifested in large Jewish circles at the developments of the anti-Jewish campaign in that tottering Empire. In Vienna a great municipal war which has helped to demoralise all the political parties, has ended, in spite of interpositions of the

¹ See page 114.

Emperor, in the repeated election of a burgomaster and a vast majority of councillors who are avowedly pledged to make the life of the 125,000 in that city, and the nearly two million Jews in the Empire generally, as wretched as possible. Mr. Arnold White, in his "Modern Jew," speaks of the leader of the anti-Semites in Austria "as a man of great personal charm." This is a matter of taste, but his spirit in relation to the Jews may be judged from some of his public utterances, which breathe of fire and sword.

It is not so long ago that a notorious Roman Catholic vicar near Vienna ended a series of weekly harangues against the Jews, delivered in his parish church, with the words, "Verbrennt die Juden zur Ehre Gottes. Amen." ("Burn the Jews to the glory of God. Amen.")

"No one can deny the gravity of the Jews' situation," says Dr. Theodore Herzl, in that statesmanlike pamphlet from which I have already quoted.

"Wherever they live in perceptible numbers, they are more or less persecuted. Their equality before the law, granted by statute, has become practically a dead letter. They are debarred from filling even moderately high positions, either in the army or in any public or private capacity. And attempts are made to crowd them out of business also. 'No dealing with Jews!'

"Attacks in Parliaments, in assemblies, in the press, in the pulpit, in the streets, on journeys—for example, their exclusion from certain hotels—even in places of recreation, become daily more numerous; the forms of persecution varying according to the countries in which they occur. In Russia, impositions are levied on Jewish villages; in Roumania, a few human beings are done to death; in Germany, they get a good beating when the occasion serves; in Austria, anti-Semites exercise terrorism over all public life; in Paris, they are shut out

of the so-called best social circles and excluded from clubs. Shades of anti-Jewish feeling are innumerable. But this is not to be an attempt to make out a doleful category of Jewish hardships; it is futile to linger over details, however painful they may be.

"I do not intend to awaken sympathetic emotions on our behalf. That would be a foolish, futile, and undignified proceeding. I shall content myself with putting the following questions to the Jews: Is it true that in countries where we live in perceptible numbers the position of Jewish lawyers, doctors, men of science, teachers, and officials of all descriptions, becomes daily more intolerable? True that the Jewish middle classes are seriously threatened? True that the mob are incited against our wealthy representatives? True that our poor endure greater sufferings than any other proletariat?

"I think that this external pressure makes itself felt everywhere. In our upper classes it causes disagreements, in our middle classes continual and grave anxieties, in our lower classes absolute despair.

"Everything tends, in fact, to one and the same conclusion, which is clearly enunciated in that classic Berlin phrase: '*Juden 'raus!*' ('Out with the Jews!')."

But what is the meaning of anti-Semitism in relation to Israel's future? A full answer to this question is given us in the Word of God. In Psa. cv., which sings the story of Israel's future redemption as prefigured by their past history, we have these words: "Israel also came into Egypt, and Jacob sojourned in the land of Ham, and He increased His people greatly, and made them stronger than their enemies. He turned their heart to hate His people, to deal subtilly with His servants, He sent Moses His servant, and Aaron whom

He had chosen." Then there follows a list of the plagues which He poured out upon Egypt, culminating in the slaying of all the firstborn in their land, "the chief of all their strength," so that "Egypt was glad when they departed, for the fear of them fell upon them. . . . For He remembered His holy promise, and Abraham His servant. And He brought forth His people with joy and His chosen with gladness."

It is remarkable how history repeats itself, and in relation to Israel the words of the preacher may especially be applied: "The thing that hath been, it is that which shall be . . . and there is nothing new under the sun."

If we substitute the word "nations" for Egypt we have an epitome of the origin, development, and issues not only of the ancient but also of the modern phase of the Jewish Question in the three or four verses of the psalm which I have quoted.

I. The origin of the Jewish Question in Egypt is summed up in the words: "He increased His people greatly, and made them stronger than their enemies." This is brought out still more clearly in the original account in Exodus, where we read: "And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceedingly mighty, and the land was filled with them." It was on that account that the new Pharaoh who knew not Joseph became alarmed and took counsel with his people, saying, "Come on; let us deal wisely with them," the results of which were measures of repression, and when these did not answer, the promulgation of an edict for their extermination.

The modern phase of the Jewish Question originated and becomes from year to year intensified from the same cause.

We have already seen how since the commencement

of the nineteenth century, the Jews are multiplying at a rate which is perfectly marvellous. Look, for instance, at the following comparative table in reference to Austria, where the Jewish problem is assuming a more and more acute phase :—

Jews in Austria at various times (exclusive of Hungary).

Maria Theresa's Reign	...	...	...	200,000.
1830	...	...	...	355,000.
1850	...	...	...	476,000.
1869	...	...	...	822,000.
1880	...	...	...	1,000,000.
1890	...	...	...	1,143,305.

According to the same authority there were in Hungary in the reign of Joseph II. 25,000 Jews ; at the end of the last century there were 50,000 ; in 1830, 100,000 ; in 1847, 270,000 ; in 1870, 500,000 ; in 1883, 700,000 ; whilst at the present time the number has reached 1,000,000.

And not only is it in point of numbers that God is again causing His people "to increase greatly," but by their superior wits and energy and by their habits of frugality and thriftiness He makes them "stronger than their enemies," so that in those regions where the bulk of the nation is to be found, wherever the Jew has a fair chance he naturally places his Gentile neighbour in a less favourable position in the struggle for existence. The superior ability of the Jew is openly acknowledged by anti-Semites, and often appealed to as a ground for the restrictive and repressive laws which are in vogue against them in some countries.

The following is taken from a chapter which summarises "the case for Russian anti-Semitism" in a work from which I have already quoted¹ more than once :—

¹ "The Modern Jew," by Arnold White.

“But there is still another element which the rulers of Russia are constrained to take into their consideration. The intellect of the Jew is masterful. His assiduity, his deadly resolve to get on, his self-denial and ambition surmount all natural obstacles. If all careers in the Russian Empire were thrown open to the Russian Jew not a decade would go by before the whole Russian administration from Port Arthur to Eydtkuhnen, and from Archangel to Yalta, must pass into Hebraic hands. This is a sober statement of facts.”

The same is true of other Continental countries. The following is a passage from an apology for anti-Semitism in Austria, which, though somewhat exaggerated, is largely true:—

“The Jews are all powerfully represented in every walk in life that leads to influence and fortune. In the professions of law, medicine, and literature their numbers are out of all proportion to their quota of the population. Finance and commerce are practically in their hands. The great business houses, the banks, the railways that do not belong to the State, are all controlled by them. The Produce Exchange, and of course the Bourse at Vienna, Prague, or Budapest, are deserted on Jewish holidays. The press, with the exception of the Czech organs, is almost exclusively in the hands of Jews.”

The proportion of Jews in the Austrian Universities is far in excess of what might be expected from their actual number in the country. For instance, in the Vienna University in 1887–88, out of 6,530 students there were 2,500 Jews—*i.e.*, 40 per cent. In Vienna itself one person in every ten is a Jew, but the proportion of the Jewish population in the whole Empire is only 5 per cent. It is a notorious fact that an increasingly large proportion of the great specialists and best

known Professors in Vienna are Jews or of Jewish origin. At the end of 1887, out of 660 qualified attorneys in Vienna 350 were Jews. Indeed, the faculty of law may almost be said to be a monopoly of the Jews in Austria, and also in Germany, where they form not only a large percentage of the attorneys, but also of the judges of the highest courts, and have, as in England and France, supplied from their ranks ministers of justice and judges of appeal. In Berlin 120 of the Professors and Privatdocenten are Jews, and in the whole of Germany there are about 400 Jewish Professors.

II. The next step in the old Jewish Question in Egypt was that "He turned their heart" (that is, of the Egyptians) "to hate His people, to deal subtilly with His servants." This is how the great God causes the wrath of man to praise Him, and when His purpose is accomplished "restrains the remainder." Pharaoh and his councillors said, "Come on, let us deal wisely with them," and attempted to solve the Jewish Question in their own way, namely, by persecution and extermination; but God turned the wisdom of the Egyptians into foolishness. "The more they afflicted them, the more they multiplied and grew." Instead of succeeding in drowning them in the Nile, Pharaoh and his host were in the end drowned in the Red Sea. But what is the meaning of His "turning their heart to hate His people"? It had a double significance.

(a) In relation to Israel it was the means which God employed to stir up their nest and to make them willing to leave the land in which, until the persecutions broke out, they had been content to live for centuries. "For He remembered His holy promise, and Abraham His servant," and the time had come according to His own Divine forecast to Abraham (Gen. xv. 13, 14) that they should come out of Egypt, and take possession of

the lands of the Amorites, whose iniquity was now full. (b) In relation to Egypt it was "an evident token of perdition" and precursor of the plagues which came upon it. The judicial hardening of the heart of Pharaoh and the Egyptians was in itself part of the punishment from a righteous God upon a cruel nation sinking lower and lower to the most contemptible depths of idolatry. God has often chastened His people "with the rod of men, and with the stripes of the children of men," but He has no pleasure in the scourge which He employs, and as a rule uses for the chastisement of His people men or nations whom He designs to give up to destruction for their wickedness.

Now, in these respects, too, the ancient Jewish Question in Egypt finds its parallel in the modern phases of the problem which are accentuated by anti-Semitism. The millions of the poor and less cultured orthodox Talmudic Jews in Russia, Galicia, and Roumania have long ago been convinced that these lands cannot much longer remain their resting-places, and that it is about time for them to "arise and depart" toward that land for which they have never ceased to cherish a yearning desire; hence the many colonising schemes and the more than thirty Jewish colonies which already exist in Palestine, consisting almost entirely of Russian and Roumanian Jews. The remarkable thing is that, as the result of the newest phases of the anti-Jewish movement on the Continent, the more cultured, wealthy, and rationalistic Jews are at last digesting the truths that it is not by the so-called "reform" movement which aims at assimilation with the nations that the Jewish Question will be solved; for, after all their efforts in this direction for more than half a century and their desperate eagerness to strip themselves of all that is true and false in orthodox Judaism, as a kind of

peace-offering to the mysterious, deep-seated antipathy of the Gentiles, they find that it is just against themselves, more even than against the less cultured of their brethren in Russia and Eastern Europe, that the bitterest animosity is manifested, and that Christendom, though it is itself for the most part apostate from truth and from the faith of Christ, is even less reconciled to the rationalism and neology of the modern cultivated "Israelite," than it is to the Talmudism of the more consistent orthodox "Jew" who still wears his kaftan and peyoth.

What is this but a repetition of the warning words which God in His providence has so often spoken to Israel: "And that which cometh into your mind shall not be at all ; in that ye say, We will be as the nations, as the families of the countries."

And in relation to the nations it is again an omen of approaching judgment which will culminate in the overthrow and destruction of the armies of the great confederacy, as shown in another part of this volume. "Jehovah frustrateth the counsel of the nations: He maketh the devices of the peoples of none effect. The counsel of Jehovah standeth for ever, the thoughts of His heart to all generations."

VII

ZIONISM AND THE ZIONIST CONGRESS

[Since writing the following analysis of Zionism in Basle in August, 1899, the fourth Congress, at which I was also present, was held this year in London. I prefer, however, to give my notes of the third Congress (which I have corrected where necessary and brought up to date) because on the whole it gives a better insight into the aims and spirit of the movement than the proceedings in London. It was written in the form of a journal for *The Scattered Nation*, but it will be found not the less interesting on that account.]

VII

ZIONISM AND THE ZIONIST CONGRESS

The Zionist Movement

BASLE, August 15th.

THIS is the first day of the great public meetings of the Zionist Congress.

We began the day by a united prayer-meeting in my room in the Hotel Victoria, at 8.30, at which eight Hebrew Christian brethren were present.

It was good for us, as those who anticipate our nation in allegiance to Zion's true King, in whom we have found life and salvation, to meet at the throne of grace to plead for our people, and especially for the delegates and leaders in this Zionist movement; and that the day may be hastened when all Israel shall understand that wonderful inscription which was written on the Cross: "Jesus Nazarene Rex Judæorum."

9.45 a.m. I am now in my place at the journalists' table, in the body of the Congress Hall, among the delegates. What a splendidly convenient building is this Stadt Casino, popularly known as the "Jewish House of Commons."

This large hall would seat about 2,000 people, and there are quite a number of other smaller halls and rooms in the building besides.

In the body of the hall only delegates and journalists are admitted, the former all wearing the Zionist badge—a large gold or gilt pin in the shape of a Magen David (traditional shape of the shield of David) with a blue silk rosette for background.

The legend on the pin is the same as on the Zionist medal, designed by the renowned Jewish sculptor Beer. It is that of a poor wandering family, father, mother, with a babe at the breast, and two other children besides, the eldest of whom, a boy, has already a wanderer's staff in his hand.

This group is meant to represent the whole "tribe of the wandering foot and weary breast." To them, in their hopelessness and dejection, an angel appears, in the shape of a graceful female figure, representing Zionism, or "the National Idea," who lays her right hand on the shoulder of the dejected man, and with her left points eastward, where the sun of hope may be seen rising on their ancient fatherland, on the other side of the Mediterranean Sea. On the other side of this medal are words in Hebrew taken from Ezek. xxxvii., "Behold I will take the children of Israel from the midst of the nations and will bring them to their own land."

* * * * *

It is the appointed hour, 10 a.m., and the Congress is not yet opened. But look around at this indescribable scene of life and animation. There are, I should suppose, about 250 delegates, and they are all on their feet, divided into groups of twos and threes, noisily arguing and discussing with one another in almost all languages under heaven with an energy which is truly remarkable.

Most of the delegates seem young or middle-aged men, only a few grey or white heads being visible in

the company, and one is struck with the readiness, ability, and purposefulness which are written on most of the faces. A large proportion of them, as we see from looking over the list of names, are doctors of medicine or law, several professors, and a number of editors and literary men. There are also several lady delegates.

Another feature which I note is the great variety of types which is represented here, from the Russian and Polish Rabbis in their long kaftans and peyoth, who are beginning to take their places at the back of the platform, to the most polished English gentleman, and men known in the fashionable saloons of Paris and Vienna. In fact, it is like the whole Diaspora in miniature.

Next to me there sit several delegates from the Transvaal, while at several tables, a little to the left, is a large delegation from America and Canada.

But already, from the predominance of the Russian language in a large part of the hall, one is made aware that probably one-third of the whole number of the delegates are from Russia; and no wonder, for nowhere in the world is the Jewish Question more pressing than in this great country of the North, where there are between four and five million Jews in a more or less chronic state of wretchedness.

* * * * *

It is twenty minutes past the time; still the formal proceedings of the Congress are not opened, the reason, I am told, being that some of the leaders are still engaged in committee-rooms, discussing programmes and resolutions, which are to be presented for the consideration of the Congress.

Meanwhile we might look round again on this extraordinary scene and ask by what right does this "Jewish Parliament" meet?

What proportion of the Jewish nation does it actually represent?

And what is its aim and object?

Answers to these questions are found in the "Organisations-Statut" and other official documents of the Congress. At the first two Congresses the representative character of some of the delegates was somewhat questionable.

Any "Verein," or Association of Jews, professing adherence to the programme formulated at the first Basle Congress in 1897, could send a delegate.

But some of these "vereine" may perhaps have consisted of only ten or a dozen Jews, and it was therefore necessary, in order to test the real strength and progress of Zionism, to formulate the "Organisations-Statut," which now lies before me, and from which I translate the following items:—

(1) The Zionist Organisation embraces those Jews who approve of the programme of the Zionist Congress, and are annual subscribers of the shekel to its funds.

(2) The chief organ of the Zionist organisation is the Congress, which is constituted of the delegates elected by constituencies of the required number of electors.

(3) The Executive Council of the Congress is the "Aktions-Comite," which has its chief seat in Vienna, with Dr. Theodore Herzl as President.

For election purposes the Zionistic Organisation is divided into "countries," "districts," and "associations," and each hundred shekel-paying members have a right to elect a delegate. There is no doubt that masses of Jews all over the world sympathise with this Zionist movement who are not yet formally enrolled members or shekel-payers, but I am informed that the delegates

already in Basle this time represent 2,200¹ mandates, of as many different constituencies. The minimum of the shekel is 1s. in England, 25 cents in America, and the equivalent sum in other countries. Some of the more popular Zionist leaders represent quite a number of different constituencies, but their vote only counts as one. So much for the actual representative character of the Congress.

As to the aim and objects of Zionism, these have been formulated at the first Congress.

"Zionism strives to procure for the Jewish people an openly recognised and legally assured home (öffentlich-rechtlich gesicherten Heimatstätte) in Palestine.

With a view to the realisation of this object, one of the means Congress contemplates using is the centralisation of the entire Jewish people, by means of a general institution agreeable to the laws of the lands in which they are now dispersed, and to strengthen in them patriotic sentiments and a Jewish national self-consciousness."

There is much from the Christian standpoint to criticise and to lament in the fact that the means proposed for the accomplishment of this great end are entirely material and political; and that, so far, there is an utter forgetfulness of the cause of the long break in Jewish national history, and an ignoring of the words of their own prophets, that though He has doubtless used the nations to carry out His will, it was, all the same, *God* who scattered Israel on account of sin (Jer. xxxi. 10; Amos ix. 9), and therefore, though He may again use means to gather them, without God, and without repentance, they will never be restored in blessing; nevertheless, even to the Christian, Zionism

¹ At the fourth Congress in London in August, 1900, there were about 400 delegates present.

is a movement which must be followed with the deepest interest, for what we are now beginning to see is nothing less than, to use the title of Professor Heman's book on the subject—"Das Erwachen der Jüdischen Nation"—"The Awakening of the Jewish Nation," after a sleep of nineteen centuries. A national awakening which, in spite of the dark but short night of trouble which still lies ahead, I greet as preparatory to the great spiritual awakening of Israel, the issues of which to the world will be as "life from the dead."

It is from this point of view that this Jewish Parliament is nothing short of a *miracle*, which, unknown as yet to the great actors, is brought about by the power of God. Here is a people which for two thousand years has been supposed to be dead, and whom the nations have done their utmost to bury out of sight, who have even said to themselves, "Our bones are dried and our hope is lost; we are cut off from our parts" (Ezek. xxxvii. 11), beginning to live and move and to have a corporate being.

What is this but the forming again of a living national body out of the "very dry dead bones, which for centuries were strewn over 'the open valley' of Ezekiel's vision, preparatory to the time when the blessed Breath will come from the four winds, and breathe upon these slain, that spiritually, as well as nationally, they may live?"

* * * * *

10.30 a.m. A scene of great enthusiasm greeted Dr. Herzl a few minutes ago, as he at last made his appearance, followed by Dr. Max Nordau, and other leaders of the movement. The whole assembly rise to their feet clapping, cheering vociferously, and waving handkerchiefs. These Zionists are evidently proud of their

leader, who by his book "Der Juden Staat" may be said to have brought the whole movement into being.

He is a fine-looking man, with noble features and faultless bearing. "Just look at him," whispers one close by. "Does he not look like a king?"

Dr. Herzl reads the opening address in German. His first word is one of thanks "an die schöne, freie Stadt" Basle, which receives them so hospitably for now the third time.

"Basle, the Basle Congress, the Basle Programme—these words," he says, "already sound familiarly everywhere among our people, carrying with them comfort and hope." ¹

¹ I append the first part of Dr. Herzl's opening speech at the fourth Congress in London in August, 1900 :—

"Ladies and Gentlemen,—I feel that there is no necessity for me to justify the holding of the Congress in London. England is one of the last remaining places on earth where there is freedom from Jew-hatred. This one fact will give you some idea as to the terrible state in which the Jewish nation finds itself. Throughout the wide world there is but one spot left in which God's ancient people is not detested and persecuted. But, from the fact that Jews in this glorious land enjoy full freedom and complete human rights, we must not allow ourselves to draw false conclusions.

"He would be a poor friend of the Jews in England, as well as of the Jews who reside in other countries, who should advise the persecuted to flee hither. Our brethren here would tremble in their joy, if their position meant the attraction to these shores of our desperate brethren in other lands. Such an immigration would mean disaster equally for the Jews here, as for those who would come here. For the latter, with their miserable bundles, would bring with them that from which they flee—I mean anti-Semitism. Still, I doubt not that for the next few days we shall be allowed to set up the nomad-tent of our discussions, because we wish to enter into public debate upon the settlement of the Jewish Question.

"Between the intervals of Congress and Congress, our opponents are industriously busy, endeavouring to cover our contentions and aims with a tissue of subtle misrepresentation. So that,

"For the third time," he continues, "we are here to discuss the grievances and the aspirations of our nation, which desires to be revived. At the outset it might have seemed, perhaps it still seems so to some, that very little can be achieved by our coming here and making speeches—speeches full of sighs. But those who are in doubt overlook the fact that in all representative bodies nothing is done except to make speeches. And who

at every gathering, our first business is to clear away, with a few sharp axe-strokes, the fungus that has attached itself to the tree of Zionism. Notwithstanding all, we are happy to note that our tree is sound, is healthy, and is flourishing. Zionism seeks to find for the Jewish people a public, legally secured home in Palestine. This programme we established three years ago for ever. It must have responded to a very deep need, a very ancient yearning of our people, otherwise there is to be found no reasonable explanation as to why it has effected what it has, and met with the reception that has been accorded to it. I need not specially detail those effects at this time of day. Everybody knows them, everybody sees them, and everybody hears them. Four years ago one might have felt hesitation to speak of a Jewish nation, fearing to appear ridiculous. To-day he makes himself ridiculous who denies the existence of the Jewish nation.

"One glance at this great hall, filled with delegates from all parts of the world, is sufficient, were there nothing else, to prove it. This fact means, not alone much for us, it also means something for others. It not only opens up to every country a prospect of the settlement of the Jewish Question in a manner worthy of mankind, but it also contains at the same time the elements of a great perspective for the Orient.

"Our reappearance in the land of our fathers, prophesied by Holy Writ, sung by our poets, yearned for midst tears by our stricken nation, and jeered at by miserable scoffers—that return is a matter of political moment to the Powers that have interests in Asia. Permit me to quote a few words of the opening speech of the second Congress. In the year 1898, when that second Congress was held at Basle, the following words were said :—

"The land of Palestine is not only the home of the highest ideas and of the most unhappy nation, but it is also by reason of its geographical position, of immense importance to the whole of Europe. In time, and to my mind the time is not far distant, a

will deny that speeches from such places exercise the strongest influence on the present and the future of the people? Possessed of this knowledge, we have exerted ourselves to establish for ourselves a place from which our words will be heard—this Jewish Tribune. As our people have no desire to return to the life of the past, but rather to awaken to the life of the present, it must before all possess a modern organ, in order to be able to give expression to the wish for existence. This tribune is therefore a precious possession, which we have acquired. Let us guard it effectually! Through the earnestness and the tranquillity of our deliberations we can raise the authority of this tribune ever higher. Through indiscretion and disputes we should speedily destroy it. The tribune must be as elevated as the speeches that are delivered in it.”

road of civilisation and commerce will lead to Asia. Asia is the diplomatic problem of the next decade.’

“These words of 1898 to-day sound *banal*, so amply have they been confirmed by the events of the last few months. The Asiatic problem grows from day to day more serious, and will, I fear, for some time be deeply tinged with blood.

“It is thus of increasing importance to the nations of civilisation that on the road to Asia—the shortest road to Asia—there should be set up a post of civilisation which would be at the service of civilised mankind. This post is Palestine—and we are those who are ready with our blood and our substance to provide this post for civilisation. Any student of politics must perceive, quick as lightning, that here is presented a valuable opportunity for providing an easy approach to Asia. On this post of civilisation, which will be speedily set up by the powerless Jewish people, under the suzerainty of His Imperial Majesty the Sultan, no Power need look with apprehension. The Jews would be helped, others also, and at the same time; but the greatest gainer of all would be the Turkish Empire. England, great England, free England, England commanding all the seas, will understand our aims. We may be certain that from here the Zionist idea will take its flight to higher and more distant regions.”

After referring, in passing, to the aims and objects of Zionism, he said :—

“We must continue our work assiduously, even if there have been no outward visible signs of progress during the past year. Even if nothing had happened which denoted a strengthening of our movement, an increase in its importance and its means, even then we should have to go on working indefatigably. But the past year was not a bad one for our movement. It was a good one. We have accomplished something, we have gone one step forward.

“An important event which as usual was partly passed over in silence and partly made public in a distorted form was the reception of the Zionist deputation by the German Emperor in Jerusalem. The fact alone that the German Emperor had given his attention to our National Idea would have sufficed to give us confidence. Insignificant movements are not noticed in such high quarters.”

Turning to the mass of Zionists who keep aloof from the Basle Congress, and who think they can accomplish their ends by a process of slow colonisation, he says :—

“Some people wish to plant a population in the country without having beforehand made their entire plan public. If any one enters in the night and in the mist he must not wonder if he is met with the challenge, ‘Halt! who goes there?’ All the worse is it for him if he cannot give a satisfactory and precise answer. Moreover, his position is not such in which the answer will have no suspicious ring about it. We act differently. We declare our views in the open daylight, because, thank God, we have nothing to be afraid of, and we desire to obtain sanction before we undertake at all this most difficult of all experiments. For it is not a question

only of getting people in, but also of their remaining, and remaining in security.

"What is to be the nature of our present endeavours? We will say it in one word : a Charter! Our exertions are directed towards obtaining a Charter from the Turkish Government : a Charter under the sovereignty of his Majesty the Sultan. Not until we are in possession of this Charter, which must embody the necessary public legal guarantees, can we commence a great practical colonisation. In return for the grant of this Charter we shall afford the Turkish Government great advantages. These transactions can, however, not emanate from Congresses which do not possess the necessary legal qualifications for such a purpose. For the purpose of these arrangements a special partnership must be created. This is the Jewish Colonial Bank. If any one should still put the question whether the Zionist movement is to be regarded as a serious factor, the hundred thousand subscribers ¹ to the Jewish Colonial Bank have supplied the answer. The reply has come from Siberia, from the borders of China, and from the southernmost part of Argentina, from Canada, and the Transvaal. To-day the Colonial Bank exists."

The last words of Dr. Herzl's opening address are pathetic.

"Our appeal for support," he says, "goes forth to the upright of all creeds and nations, but we require no other external help than moral aid. . . . A people is contending here for its existence, its honour, and its freedom. It desires to emerge from darkness into sunshine. The present situation of the Jews tends towards three directions. The first is apathetic submission to insult and misery. The other is a revolt against a

¹ There are now about 300,000 subscribers to the "Jewish Colonial Bank."

stepmotherly society. Ours is the third way: To soar upwards, to a higher degree of civilisation, to promote the general welfare, to prepare new paths for intercourse among the nations, and to seek an awakening for social justice. And just as our beloved poet gave forth songs out of his woes, so do we prepare out of our sufferings progress for mankind whom we serve."

Dr. Herzl's address is received with great acclamation, and after the nomination lists for the election of President, Vice-Presidents, Assessors, and Secretaries for this third Congress are submitted to the delegates by Herr York Steiner, there is another scene of wild enthusiasm as the great orator of the Zionist movement, Dr. Max Nordau, ascends the tribune to speak on "The general condition of the Jews." To me it is a sign of the times in itself to behold this world-famed author of such terrible books as "Die Conventiellen Lügen der Culturmenschheit" and "Paradoxe," who did so much to destroy the faith of Jew and Christian, with a view to remove what was thought to be the only cause of separation and estrangement between the two, now standing in this tribune, and with fiery eloquence, preaching the doctrine of Jewish nationalism and separation, and proclaiming the fact in the face of the whole world, that the only solution of the ever more perplexing Jewish Question is that of a great exodus. But in this respect Dr. Nordau (like some of the other leaders) represents, in his own person, one of the most significant facts in connection with this Zionist movement, and this is the confession that it is *impossible for the Jews to amalgamate with the nations*, even if they would.

This, indeed, was the pathetic cry of the founder of the movement in his original manifesto.

"We have honestly striven everywhere," he says, "to merge ourselves in the social life of surrounding com-

munities, and to preserve only the faith of our fathers. It has not been permitted to us. In vain are we loyal patriots, in some places our loyalty running to extremes; in vain do we make the same sacrifices of life and property as our fellow-citizens; in vain do we strive to increase the fame of our native land in science and art, or her wealth by trade and commerce. In countries where we have lived for centuries we are still cried down as strangers; and often by those whose ancestors were not yet domiciled in the land where Jews had already made experience of suffering.

"We are one people—our enemies have made us one in our despite, as repeatedly happens in history. Distress binds us together, and thus united, we suddenly discover our strength. Yes, we are strong enough to form a State, and a model State."

But it is a greater power than "our enemies" who is keeping Israel distinct "in their own despite," and who, all through the ages, has continued to stir up the Jewish nest, whenever they have wanted to assimilate with the nations. It is the power of God, who swore, that "as long as sun and moon endure, Israel would abide a nation before Him for ever"—of the irresistible Ruler among the nations, who has warned them long in advance that "that which cometh into your mind shall not be at all, that ye say we will be as the nations, as the families of the countries. . . . As I live, saith the Lord God, surely with a mighty hand, and with a stretched-out arm, and with fury poured out, will I rule over you; and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched-out arm, and with fury poured out."

But it is hard to recognise the famous agnostic in the Zionist orator. Is it because the very association with

Zionism has drawn him and some of the other leaders back to a measure of faith in the God of their fathers, whose hand is so clearly to be discerned in the history of their nation?

Or is it, as Professor Heman suggests, that the agnosticism and "Freigeist" of these cultured modern Jews is a mere outward garment, put on so as to be in fashion with the unbelieving Gentile world around them, but in reality covering hearts full of religious dissatisfaction, and longings for light and truth which neither effete Rabbinism, nor the corrupt forms of Christianity with which they are acquainted could supply?

Anyhow, as I am carefully following this masterly address of Dr. Nordau, there seems nothing in it to which—from a Jewish point of view—even the most orthodox of them could object, and as a matter of fact the Russian and Galician Rabbis in their long kaftans are among the loudest in their applause.

Some of the passages in this speech are touchingly picturesque.

Speaking of the origin of the Zionist movement and of the enthusiasm which pervaded the first two national assemblies in Basle, he says :—

"It seemed as if we were witnessing a miracle which affected ourselves and all around us. We felt ourselves part and parcel of a fairy tale, in which we saw our brethren, thousands of years buried, again become flesh and blood. We wanted, in the joy of this reunion, to rehearse the sad history of the hundreds of years in which we had been dead and in our tomb, in a grave which lacked the peace of the grave. In these three years the general condition of the Jewish nation in all lands has been ascertained. No modification occurs, or is likely to occur, unless Jews themselves bring it to pass."

Discussing the various proposed solutions of the Jewish Question, he says:—

“Three things only can effect an improvement of their condition. Firstly, an entire change of the human nature of to-day, as it shows itself in its treatment of their helpless minority; secondly, the self-effacement of the minority, implying change of faith, customs, traditions, and—even of their features; thirdly, transplanting the Jewish nation to their own land, there to be no more a minority, tolerated merely, but a majority, with full exercise of civil rights.

“You have already judged that this last-named third way is the only worthy one, the only one which promises any success, and we have voiced our Zionism in a last effort to apply a remedy for the sufferings of the Jewish nation.”

What strikes me in hearing and observing these leaders of Zionism is that they have evidently looked into the very soul of their people's long-continued misery, and are burdened with its weight.

Listen to this pathetic plaint:—

“We are living like Troglodytes, in perpetual darkness. To us the sun of justice is not shining. We are living like the creatures in the depths of the ocean. Upon us press the weight of a thousand atmospheres of mistrust and disdain. We have lived for centuries in a glacial period, surrounded by the bitter cold of malice and hatred. Those are the permanent powers which have permanently influenced us, without noise, without incident, to give rise to sensational reports, yet under which we have retrograded steadily, gradually, and unmistakably.”

This, alas! is all true, but oh! when will Israel acknowledge the cause of it all? When will they see not only the rod, but Him who uses it?

“Who among you will give ear to this? Who gave Jacob for a spoil, and Israel to the robbers? *Did not Jehovah, He against whom we have sinned?* For they would not walk in His ways, neither were they obedient unto His law. Therefore He hath poured upon him the fury of His anger, and the strength of battle, and it hath set him on fire round about, yet he knew it not; and it burned him, yet he laid it not to heart” (Isa. xlii. 22–25).

Perhaps no part of Dr. Nordau's address was so loudly applauded by the entire Congress as his laconic reference to the so-called “Protest-Rabbis,” of the Continent and England, who have ranged themselves in bitter opposition to the Zionists. I mention it because in this growing estrangement between the masses of the Jewish people, and these modern Rabbis, lies another point of great significance in connection with this Zionist movement.

And what is the meaning of this opposition on the part of the Rabbis?

The answer is very simple: they are angry because the Zionists have unmasked the hollowness of their pretensions, and have shown them up to the world as strutting about with a lie in their right hand. These modern “reformed” Rabbis have tried to deceive themselves and their followers into the belief, that their dispersion among the nations, instead of being a punishment for apostasy from their God, was, on the contrary, a blessing—in fact the realisation of the Messianic ideal, for only as a Diaspora can they fulfil their mission of bearing witness to the nations.

It may be news to the so-called Christian nations of Europe and America to learn, that these modern Rabbis are the true lights of the world, the salt of the earth, who must remain scattered to illumine the nations, and to

preserve them from corruption ; and that it is to them, and to the Rabbis who preceded them, that the nations owe what knowledge they possess of the true and living God—but so they speak and write of themselves.

Now it was bad enough to hear it from missionaries and Christians that this is all false ; that neither from the “orthodox” Talmudic, who are the successors of the Pharisees, nor yet from the “progressive” or “reformed” Rabbis, who are no improvement on the Sadducees of the time of our Lord, did the Gentiles learn to know of the true and living God of Israel, but from the Jewish apostles of the Lord Jesus Christ, the true light of the world, whose true glory these Rabbis have done their utmost to hide and misrepresent before their nation ; that since the rejection of Christ and the destruction of Jerusalem, while the gospel of Christ has continued its triumphal march among the nations, the Synagogue has been struck with impotence, and unbelieving Israel with barrenness ; that the Jews in their dispersion have indeed a mission, but quite different from that of which these modern Rabbis and their disciples boast—the mission, namely, of *witnessing to God's righteous severity*, as a warning to these “Christian” nations that they also, if they continue not in God's goodness, shall be “cut off.” (Rom. xi. 22.)

It was bad enough, I say, to hear all this from Christians, but for these leaders of Zionism to come and tell them—“A plague on you and your so-called mission ; the nations do not want us in their midst ; your antagonism to the national movement on the ground of ‘the Messianic’ idea and patriotic love to the countries which have granted you civil rights, is but veiled hypocrisy, covering your selfishness, and fear lest your comfortable nests should be stirred. Should not the shepherds feed the flocks ? but ye modern ‘progressive’

Rabbis and your rich worldly-minded followers, who by their wealth, and at the cost of the sacrifice of Jewish principles, have succeeded in gaining for themselves a position in Gentile society—what have ye done for the masses of your people ? ”

In the words of Dr. Herzl's opening address—“ You are satisfied because your powers of imagination have been weakened by your favourable circumstances, and therefore are not able to understand us Zionists. But the poor and the wretched understand us ; they have the imagination created by distress. They know from the experience of to-day and yesterday what the pangs of hunger will be to-morrow. In this condition there are many hundreds of thousands of our people. . . . Judaism is an immense hostelry of misery, with branches throughout the world, and you not only do nothing yourselves, but hinder others, who by this national movement try to bring to them a ray of hope.” No wonder that a number of these modern Rabbis hate Zionism, and have bound themselves into a union in order to “ protest ” and oppose ; and no wonder also that when Dr. Max Nordau, towards the end of his address, said, “ I will not speak of the so-called Protest-Rabbis of the West. With those we have already settled, and I hope that soon the whole Jewish people will have settled with them,”—the whole Congress cheered and applauded.

With Dr. Nordau's speech, the first public session of the Congress, which in some respects turned out to be the most interesting, was brought to a close.

BASLE, *August 17th.*

I have been at almost all the meetings in the Congress Hall from the beginning, and have followed with the utmost interest all the long and sometimes very agitated discussions on the subjects of “ Organisation,” “ Finance,”

"The Colonial Bank," &c., but, excepting the first sitting, I find only very few notes in my diary apart from those relating to conversations on religious and spiritual topics, with some of the delegates and visitors, which are not meant for the public eye or ear.

The fact is that many of these discussions in Congress relate to what I may call inner Zionism, and though of very great importance for the future working of the movement, it is of no special interest to the outside world, or to those who watch Zionism from the standpoint of the Kingdom of God.

A few impressions and incidents, however, I must record. First, I am more and more impressed with the *dead earnestness* of these elected representatives of the Diaspora. From the eagerness, and air of seriousness, in all their discussions, especially in their committee-rooms, and in the intervals between the public meetings, you might think that not only are they themselves on the very eve of the proposed exodus to Palestine, and that there is not a moment to lose in making the necessary arrangements, but that on this exodus depends the destiny of the nations, and that the settlement can brook not a moment's delay.

Yesterday, after a sitting which lasted almost continuously from 10 a.m. to 9 p.m., with one or two short breaks, they assembled again at 10 p.m., for further discussion on some points connected with "The Jewish Colonial Trust," and continued till a quarter past one in the morning, and to-day, when I arrived at the Town Casino about half an hour before the Congress opened at 10 a.m., the delegates were all in or about the building, and there was as much hurry and bustle and noisy discussion as if they had only just assembled for the first time, after a comfortable night in bed.

After carefully studying the various elements of which

the Congress is made up, I am of the conviction that if Zionism does not as yet sufficiently represent the wealth and material resources of the Jewish nation, it does certainly represent a large proportion of its heart and brain; and as I look upon those hundreds of earnest, intelligent faces, gathered from all parts of the earth, and listen to the able, and often impassioned speeches made in different languages, I feel in my soul that Israel is God's great reserve force for the future blessing of the world, and my heart goes out in yearning for the time when "the Spirit shall be poured upon us from on high," and when these remarkable gifts, and this zeal and ability, shall be consecrated to the service of making known their long-rejected Messiah and King among the nations.

One or two incidents in the continuous excitement of the last three days are specially worth noticing. One occurred yesterday morning, when, in the midst of an agitated discussion on the question of finance, a chassidic Rabbi—I am not certain whether from Roumania or Galicia—ascended the tribune, pulled out a manuscript from his pocket, and after reading in Hebrew and German Isa. lx. 1-3, "Arise, shine, for thy light is come, and the glory of Jehovah is risen upon thee," &c., began to preach a sermon, the substance of which was a glorification of Israel.

Personally, the picturesque figure, in the long kaftan and peyoth, whose face and voice reminded me very much of dear old Rabbi Lichtenstein, was a great object of interest to me; but the Congress, bent on business, was in no mood for a sermon, and vociferously called on the chairman, who happened to be Professor Mandelstamm, to call the Rabbi to order, and to remind him of the particular point under discussion. But in vain. The chairman kept knocking with his

hammer; Dr. Herzl himself more than once quietly whispered from behind to the Rabbi to come to the point; but what did he know or care about finance?

Was he not a duly elected delegate?

He had laboured perhaps for months to prepare his sermon, and in as good German as possible, and now, with such a splendid opportunity before him, was he to be debarred from delivering it? So the chairman remonstrated, the delegates laughed, talked, shouted noisily, but the Rabbi bravely proceeded, until his voice was finally drowned, and he had with a sigh, and an expression of great sadness on his face, to fold his manuscript together, and descend from the tribune.

DIE CULTURFRAGE.

Quite a different reception was accorded this afternoon to another but much better known Rabbi, Dr. Gaster, the Haham of the Sephardi Jews in London. Dr. Gaster, who is a scholar, and a native of Roumania, from which country he was banished for being a formidable champion of the cause of his oppressed brethren, represents "die Culturfrage" in the Zionist movement, but after reading his previous speeches, and listening to him very closely to-day, I am still at a loss clearly to define what is meant by it.

Perhaps I am very dense, but I was glad to find that the president of the Congress was equally slow of comprehension, for yesterday morning, in a most able reply to a number of criticisms from delegates on various shortcomings of the executive committee (one of which was that the culture question was not included in the agenda), Dr. Herzl humorously said, "Meine Herrn, I will repeat a question that I asked Dr. Gaster himself this morning, in the course of private conversation,

and that was : 'Please tell me what is this Culturfrage ? I have listened to many addresses on it, but I do not understand it.'

Dr. Herzl did not repeat Dr. Gaster's answer to his question, but proceeded to observe that if a particular phase of the Jewish "religion" is meant, then he is determined that it shall be excluded from the discussions of the Congress, "because we Zionists respect every form of religious belief. Our movement is a *national* one, and religious discussions would only divide us."

In justice to Dr. Herzl, and the other Zionist leaders, I must say that this does not necessarily imply that they are anti-religious, but that they have no regard for the strife between the various religious factions in modern Judaism.

For my own part, I do not know what I would rather choose, whether to have religion altogether left out of their deliberations, or to have it brought up by men, whether "orthodox" or "progressive," whose conceptions of God and spiritual truth are as opposed to the principles of Israel's true "religion" revealed in Old and New Testament, as darkness to light.

For the present, Zionism, like all Israel, is religiously a heterogeneous mass, embracing in its following all shades of belief and unbelief, held together only by the "National Idea." One can understand, therefore, the anxiety of the responsible leaders to keep questions of cult out of its programme.

But let me give a few of the more striking passages of Dr. Gaster's speech. I suppose in answer to Dr. Herzl's question as to "what is really meant," he said :—

"As a matter of fact, our culture question is one of the greatest prophetic dreams of our people, the greatest

prophetic vision which our people have cherished throughout thousands of years; the greatest ideal which has hovered before the spiritual sight, and which has deeply influenced the lives of our people. We have always had a great ideal before us, which is not to be compared with the ideals that have influenced other nations, and we have pursued this ideal, undismayed, through thousands of years. For we dream of possessing our own state on earth, where justice and love shall reign, and we name this heavenly state on earth the ideal of the Jewish people. It is entirely different to the efforts of the whole world, and therefore we have remained different, and—I assert it here—on a higher plane than all other nations of the world, for there is no other nation that can compare with ours. All the attempts that have been made against us, to degrade and persecute us, have failed, and we, as Zionists, now declare we remain as true to our ideal as were our ancestors thousands of years ago. You will naturally ask me, What is the connection between this heavenly state on earth with Zionism? In fact the connection is of the closest. The one is hope, the other is reality. We have now before our spiritual eyes the picture of the glorious future, and this is the secret of our eternity and indestructibleness. If our bodies have been broken, our spirit has never been broken.”

This is partially true. The establishment of God’s kingdom on earth, with Israel as the centre, *was* the divinely communicated “ideal” of Israel’s prophets and seers, but between the present and the time when that ideal shall be realised lies Israel’s *repentance* and conversion, about which Dr. Gaster, and the other representatives of the “Culturfrage” say, as yet, not a word; the time when Israel’s proud spirit shall at last *be* broken before God, and when in true contrition of heart they

shall turn not only to Zion, but to Zion's true King, through whom alone, and never through Israel apart from Him, will this prophetic "dream" be fulfilled.

Then Israel will no longer boast as if by their innate goodness and power they were on "a higher plane than all other nations," but in the spirit of Paul, the type of his nation, they will say, "I thank Christ Jesus our Lord, who hath enabled me, for that He counted me faithful, putting me into the ministry, who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy because I did it ignorantly in unbelief . . . *By grace* I am what I am."

To me, one of the saddest passages in Dr. Gaster's speech was the following, because it reveals an utterly mistaken view as to the real character and influence of Rabbinic Judaism :—

"When the Temple of ancient times was destroyed," he said, "the leaders of the spiritual party asked of the Roman conquerors not the liberation of the Jewish people from slavery; they asked that the Jewish spirit should be liberated; they prayed for one modest thing, only to open a school. This school has never ceased to exist. Its doors, once opened, have never been closed, and through these portals the spirit of mankind has been re-created to return here in a purified form. We have acquired knowledge from all quarters; but we have also worked in every direction as spiritual teachers of the highest teachings."

Was this so? I ask again. Was it from the portals of the synagogue or Beth-Hammedrash that the power went forth for the re-creation "of the spirit of mankind"?

I have already shown up this delusion.

The utmost which the synagogue has done since the destruction of the second Temple was to *shut*

in its antiquated doors, and preserve in isolation those within.

Not from the synagogue, where the quibblings of Rabbis took the place of the reading of God's pure Word in Moses and the prophets, but from the new "House," the Ecclesia of the living God, of which Christ became the head, and the Jewish Apostles the stewards, did blessing and renewal come to the nations, and, it is a pity that Dr. Gaster—being an historian—does not seem to be aware of it.

And as to the effects of Talmudism upon the Jews themselves, was it really "a liberation of the spirit"? This is not the place to analyse the Talmud, or to show the part it has played in moulding Jewish character, even if I were able for such a task, but we know something of the Talmud and its effects on the masses of the Diaspora, and I must endorse the conviction of many others who are capable of judging, that instead of "a liberation," the Talmud has brought poor Israel into a spiritual and even mental *bondage*, corresponding only to the outward bodily captivity, in which they have been since the Temple was destroyed by their Roman conquerors.

The concluding passage of Dr. Gaster's speech was a fine piece of oratory, with a germ of truth wrongly apprehended.

"And now, in conclusion," he said, "what is there left for me to say?"

"Only to remind you of an old legend, the legend of the Phoenix, to which our wise men long ago compared our people. The Phoenix is immortal, but in a specified time it grows old and weak, and is consumed inwardly; it becomes ashes, and only a very small germ remains. This the priest takes to Heliopolis, the City of the Sun, where he guards the germ and gradually the Phoenix

develops, and when it is fully matured, it shakes its pinions and takes flight to the sun to thank God for having permitted it to be born again.

"We also have been burnt and scattered like the ashes of the earth. Only the germ remains, and now we Zionists, the priests of the new age, we come to bring the germ to the City of the Sun, of truth, of fidelity, of devotion. We preserve it and shall preserve it, until Judaism, like the Phoenix, rises again from its ashes and soars upwards to the sun of truth, carrying the nations with it."

This reminded me of Isaiah vi., where to the prophet's question "Lord how long?" God says: "Until cities be waste without habitation, and houses without men, and the land becomes utterly waste, and Jehovah have removed men far away, and the forsaken places be many in the midst of the land. And if there be yet a tenth in it, it shall again be eaten up; as a terebinth, and as an oak, whose stock remaineth when they are felled, so the holy seed is the stock thereof."

There is, indeed, an indestructible germ—"a holy seed"—in Israel, which always survives the terrible judgments and desolations which befall them, and over this germ Israel's Shepherd and Great High Priest is watching. Before long He will carry it back to the city of God, and there under the rays of the sun of righteousness it will take root and live anew. Then "Israel shall blossom and bud, and fill the face of the world with fruit."

FRIDAY, *August 18th.*

It is the last day of the Congress, and being the eve of the Sabbath, a number of the delegates have already left, but still there is as much bustle and hurry as ever. The chief feature of the morning sitting was a speech in German by Sir Francis Montefiore, nephew and heir of

the famous Sir Moses, whose name is still held in the highest esteem by the Jews in all parts of the world.

Sir Francis is a fair-haired thorough English gentleman, whose advocacy of Zionism shows that not *all* the Jewish monied aristocracy hold aloof from the movement. "I am with you," he said; "my services, I can assure you, are ever at your command. For I shall indeed consider it the highest of all privileges if only, and in any way, be it even in the humblest of capacities, I can do but the least thing to further and promote this great and glorious cause," and to these assurances the delegates responded with tremendous cheering. The final sitting in the afternoon was taken up with election of committees and the reading of the report of the Palestine Colonisation Committee, after which there followed a scene of tumult, occasioned by Mr. Davis Trietsch, who, from the tribune, tried to unfold his plan for the temporary colonisation of Cyprus.

The Russian delegates in particular, who will hear of no other land but Palestine, worked themselves up into a frenzy, and there was confusion till their motion was carried by Congress that Mr. Trietsch should not be heard.

When calm was restored, Dr. Herzl dismissed the Congress with a brief and dignified speech, followed by tremendous cheering, during which all rose to their feet. A resolution of thanks to the president, and the third Zionist Congress passes into history, having certainly put the Zionist movement on a more consolidated basis than before.¹

¹ I subjoin the following account of a pathetic incident at the close of the fourth Congress in London in 1900: "At the close there was a very strange scene. The members rose and started singing a national Hebrew song. It was all in the minor key, ending with a refrain which sounded like the sad wail of a woman

Before leaving Basle, let me bear my testimony to the kindness and courtesy of the officials and leaders of the Congress to the few Jewish Christians who were present in their midst.

A spirit of tolerance has characterised the Zionist movement from the beginning, on which account it has attracted the sympathy of intelligent Christians, who have never ceased to cherish the hope of Israel's restoration and future blessing.

A REMARKABLE SCENE.

As an illustration of this spirit of tolerance, I may refer to a scene which I witnessed in the course of this morning, when, during a pause in the proceedings of Congress, I found in the spacious lobby leading to the galleries of the large hall, a tall Franciscan monk, surrounded by quite a large number of delegates, who were noisily disputing with him on religious topics; while on the outskirts of the little crowd was a dear, earnest Gentile Christian "Brother," with an open New Testament in his hand, in which he was pointing out some particular passages to the Jews.

in distress, or the moan of a suffering patient racked with pain. It reminded one of some of the sad plaintive songs of the negro slaves on the American plantations. It was weird and made one shudder—so might slaves sing in their despondency when filled with an insatiable craving after freedom. But suddenly from another part of the hall came other sounds and another song. For a time it was difficult to distinguish it, both seemed mingled, but gradually the Hebrew slave dirge died away, the minor key gave way to the major, and England's National Anthem burst forth, and was taken up quickly by the Jew from Russia and New York, Roumania and South Africa, Jerusalem and Paris; it was the song of a free nation, a nation that had never known slavery, a nation that had helped many to freedom. Would it begin the new century by helping the nation longest enslaved to a home they would never leave again, to a freedom they would never forfeit?"

It was indeed a case of extremes meeting ; to see these two men—the one with the rosary and cross hanging from his neck, and the other with the Word of God—both arguing with the Jews.

Before I was recognised by some in the party, I managed to overhear fragments of the discussion. The monk must be very different from the majority of his confraternity and of the Roman Church in general if what he said was true.

He assured them that he was a great lover of the Jews, and that he believed they would soon go back to Palestine.

“What about Deckert?” interrupted an Austrian delegate.

Deckert, I should explain, is that Catholic parish priest near Vienna referred to in another part¹ who not long ago preached a series of sermons against the Jews in his church, and ended one with the words: “Verbrennt die Juden zur Ehre Gottes. Amen.” (“Burn the Jews for the glory of God. Amen.”)

The Franciscan professed not to know anything about this Deckert nor of any hatred on the part of the Roman Catholic Church toward the Jews.

“You speak of love,” interrupted another Jew, “but all we know is that for centuries we have experienced from the Christians nothing but hatred and cruelty.”

The dear “Brother” with the New Testament—whose name, according to his own writing in my notebook, is Herr Alfred Rosshard, of Papperswyl—gave me quite a hug when he discovered who I was, and pressed me to come and stay with him in his home. His words of testimony seemed much more effective than the monk’s. When one of the Jews in the group appealed to him what he thought of the anti-Semites, he replied, “The

¹ See page 218.

anti-Semites—they are only a *scourge* in the hand of our God, but as soon as you return to Him, He will throw the hateful scourge from Him, and visit upon them all their own cruelty. No true Christian who loves his Saviour and his Bible can hate the Jews, but there are many false Christians, even as Christ foretold. But you must not judge Him by these false professors.” To this I could only say “Amen.”