

CHRIST WAS NOT A JEW

An Epistle to the Gentiles



By

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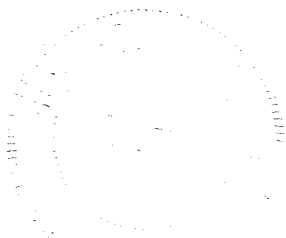
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WHAT DOES HARNACK SAY?

It is admitted by a Jewish source that the most outstanding Christian theologian of recent times, Adolf Harnack, in his latest work, rejected the hypothesis of the Jewish origin of Christ and His doctrine. "Virtually every word He taught is made to be of permanent and universal humanitarian interest. The Messianic features are abolished entirely, and virtually no importance is attached to Judaism in its capacity of Jesus' environment."

See Part I, Chapter IV, p. 13.

P R E F A C E

Let the reader be informed hereby that I venture upon my theme as a Gentile or non-Jew, addressing other Gentiles including Christians. The theologian may find nothing new with respect to Christ as the Son of Man unless it may be the writer's point of view, and especially the nationalistic implications arising therefrom. Concerning the latter I beg the reader's indulgence with respect to the unity of the theme; for I find that such unity is justified by the attitude of Judaism toward the modern political state as well as its historical attitude toward the Christian religion, both of which may be described in a word as disintegrating.

This is by no means the first defense of the postulate that Christ was not a Jew. Ebionitism, "the earliest of the heresies," rested upon the same false assumption that is herein called into question. That heresy denounced Paul and the other apostles who carried Christianity to the Gentiles without first converting them to Judaism. The Ebionites were Judeo-Christians—more Jewish than Christian. Hence, this is but a new answer to an old fallacy in the light of the present. In a book of this limited size and well-nigh boundless scope, much must remain unsaid. I have aimed to state the case for the affirmative of my postulate, cover the main points as outlined, and give my conclusions backed by ancient and modern sources.

Timeliness is given to this theme by the recent growth in assertiveness of the Jewish race throughout Christendom. Such growths have been shown by history to have recurred repeatedly, and to have ended invariably in a catastrophe for the Jews. The present tendency in that direction is aggravated by the tacit assent—not to call it timidity—of certain occupants of Christian pulpits, who by their acquiescence in the Jewish boast that they have given us Christ

and our religion, put themselves at an enormous disadvantage before the Gentile world, if not in their own consciences. Their place is in the synagogue. What then? Must the Gentile world come to the rescue of Christianity from the clutches of modern Ebionitism as did the Greek Christians before and after the Apostle Paul? We Gentiles have been accused of cowardice for tolerating this situation. A Jewish¹ writer has accused us of cowardice because we have refrained from speaking our minds in all frankness about Judaism and the Jews. Courtesy on the critic's part might have discovered reasons more compatible with good manners, assuming that he was able to do so.

However, this volume accepts the challenge of the critic above mentioned, and I shall leave nothing unsaid that I think needs to be said concerning Judaism and the Jews as the accidental background of Christ and Christianity. Since plain speaking is demanded by our critics and their spokesman, they shall have it, and they have themselves to thank for it.

I must advert also to another challenge—one that more nearly concerns the churches if they wish to escape modern Ebionitism²—it is that of a blunt, outspoken old Gentile who said to me, "If God is a Jew, what have we Gentiles to do with your religion?" What indeed? Does Christianity meet that challenge today?

I must emphasize the fact that Judaism and the Jews is primarily a collective problem. We are obliged to "indict a whole race," since it is a concrete racial challenge that is before us. Individual exceptions are of secondary concern, and must wait till the larger issue is disposed of.

1—Marcus Eli Ravage, "A Real Case Against the Jews," *Century Mag.*, Jan., 1928.

2—See Chapter III, final pages.

Individuals are moreover a matter of individual and personal relationships, and the adjustments thereof require much time and attention. Organized society is also an individual, collectively speaking, and its demands are immediate, especially whenever a *coup d'etat* is threatened. We can not stop to ask if there are any well disposed persons among those who challenge us and put us to our proofs, especially when they maintain an alien attitude toward our social, political and religious ideals.

A race is not to be judged by its best nor its worst, nor by a chance neighbor or acquaintance whom one may like or dislike. Hence, in this case we must rule out the Hebrew prophets just as we do the Jewish criminals of the present day, and likewise the Jews whom we happen to know as individuals—the few among the millions. In a word, Judaism and Jews must be judged by *racial ideals*, and adherence to those ideals *in mass*. As Gentiles, as Americans, we ask no more for ourselves, and within our own domain it is our right and our duty to resist whatever is hostile thereto.

In treating this subject as a collective problem it is not intended to exculpate the individual Jews, if indeed that were possible. But it is intended to stress the mighty power of the group over its component parts. That mighty power may be best observed in sub-human animals, as in the herd, drove, pack, flock, swarm and gang. Among humans, strengthened by the powers of speech and superior organization, by ancient traditions and race psychology, a common purpose to prey upon one's environment may eventuate in a tribe with a parasitic organization and objective. I invite the attention and the serious study of those interested in the social sciences, and particularly the Jews themselves, to this aspect of their racial history, and especially to the formative influence of the Talmud upon them for this very

purpose. Nobody loves a parasite, or at least nobody should. If my criticisms of the Jews may seem harsh, I rely for their justification on the facts herein presented, on the evidence to be found in the Talmud and other ancient sources, and on present-day criticisms by a thin scattering of Jews against their race and its leaders.

In confronting the Christian world one must allow for a wide divergence of views in scriptural exegesis. It would be too much to expect unanimous accord with the views herein expressed, but it is not too much to hope that in the midst of disagreement there may be no disharmony. I have done my utmost to avoid doctrinal differences among Christians.

And Christians of all degree must remember that Gentiles outside of the churches have a stake in the purity and perpetuity of Christianity, if on nothing more than social and political grounds. For Christianity is not a hide-bound racial cult, but a tolerant world religion. In America, at least, it is a nation declared by the courts to be a Christian nation that guarantees liberty of religious belief to all, as well as disbelief; but let Judaism gain the upper hand as it has done in Soviet Russia, and its creed of atheism is proclaimed for all, while the Jewish cult remains untouched.

Let not Christian theology, therefore, be offended at the attempt of unordained minds and hands to draw a line of demarcation between that which is sacred and inviolable, and on the other hand its accidental background, the Judaism of antiquity, too primitive and changeless to command respect, to say nothing of reverence and adoration. Such minds and hands are at least free from the influence of Hebrew traditionalism, and for that reason may the more clearly grasp the fact that Christianity belongs to the present and the future, not to tradition, no, nor even to the church

alone, but to the entire Gentile world, because it is essentially a *Gentile religion*, not based on Judaism—its Founder *not* a Jew and therefore a Gentile as the “Son of Man.”

Thanks and appreciation are due to my many friends, the value of whose counsel and constructive criticism is beyond estimate.

JACOB ELON CONNER.

New York City,
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INTRODUCTION

Why should Christianity, since it is a world religion, be tied back to the *locale* of its origin?

This little planet on which we live is such a tiny speck in the wide expanse of the universe to deserve so much attention from the Creator of all things visible and invisible. And can anyone but a Jew in these modern times persuade himself that his race alone is the "chosen people" of the Almighty? Such colossal egotism is as pitiful as it is contemptible. Christ's message is universal—it need not be restricted to the narrow confines of this little world, to say nothing of a mere handful of its people, overburdened with conceit.

And why should Christianity be held to the belittling postulate—let theologians take notice—that it is the heir of traditions not its own—filthy, absurd traditions sometimes, and that, too, of an unfriendly race, for which it has been wont to apologize needlessly? What part has a world religion with a mere ethnic cult with which it is logically irreconcilable? Christianity has learned to be tolerant; but it *must not learn to compromise*. Judaism is forever intolerant and forever compromising as a racial cult must ever be. It is time for Christianity to scrap Judaism and its demoralizing influence, lest it lose altogether the confidence and respect of the Gentile world. In preparation therefor a careful distinction must be made between what Judaism *is* and what it has *borrowed* from sources older than itself.

In whatever part of the world Christ appeared He must needs be detached from its localizing influence in order to belong to all mankind. The early Christians, naturally, with their Judaistic background, failed to detach Him completely. Save for the Greek Christians of Antioch and

elsewhere along the Mediterranean coast, Christ's message, humanly speaking, bid fair to be smothered or absorbed into its background of Judaism. Had He appeared in Greece, Persia or elsewhere, the same obstacle would have been presented—the difficulty of getting free from the influence of the background, as conveyed by those who delivered His message to mankind. That message must be cleansed from the defiling contact with the primitive cult of Judaism with which it has no necessary connection. It did not derive from “the law, the writings and the prophets,” nor from the Hebrew racial deity Jahveh, but direct from a higher contact than man ever knew. He tolerated what belonged of necessity to His background, but all the while pointing out “a more excellent way.” It is absurd to say that He and His message derived from the crass materialism of His Judaistic surroundings.

The transcendent wisdom of Christ is nowhere seen to better advantage than in His attitude toward law and order, though His message to the world was spiritual and therefore directed toward the individual rather than toward organized states. He even counseled obedience to the conquering Romans, which was wormwood to the sullen and resentful Jews. Likewise His doctrines today are in support of “the powers that be,” law and order under duly constituted authority, whereas Anti-Christ is forever anti-national. The world is still echoing with the attack of Jewish bolshevism upon Christian Russia, while the latter was embarrassed along with ourselves in the greatest of all wars. And now the scope of its devastation is widening and reaching to our shores, and again Anti-Christ is gloating over the prospect of another victim while it preaches non-resistance and “internationalism,” though its own name is Judaism. Its program is as follows: *First defile, then destroy.* You may read its purpose in the Jewish Talmud,

you may find its program (no matter who wrote them), in the so-called Protocols. Its blight may be read in the press, seen on the screen and on the stage, heard in the radio, and felt in business and government everywhere. It has even attacked the last stronghold of free speech, namely, the pulpit, both through its demoralizing traditionalism and its paid apologists. It works under the disguises of nihilism, bolshevism, communism, socialism, pacifism and internationalism, discarding any label as soon as it becomes odious and taking refuge under a new one. But its one unchanging and secreted name is *Judaism*. It keeps in the dark as long as it can find dupes to obey its orders. It works its sinuous way toward an open defiance of both state and church, just as it did in Russia. Beginning with small insolences, too slight to be resented openly, this Jewish attack upon state and church stealthily crawls toward a higher objective whence it can dominate the scene. For more than two thousand years, as anyone may read in ancient history, the morals and methods of Judaism have been the same. For verification, "search the Scriptures," but don't forget also to search the historians who are not Jews, such as Tacitus, Pliny, Suetonius, Strabo, besides such moderns as Gibbon, Renan, Lanciani and many more. In view of the past and the present of Judaism, to remain uninformed is to court disaster.

Many devout Christians there are who say that it makes no difference to them from what race Christ came. This is but expressive of an attitude of personal loyalty to Christ, commendable in itself, but treasonable in effect to His mission. Historic truth can not be ignored so indifferently. It is an equivocation of position arising from intellectual indolence or incapacity to think, and it yields the whole question as to the divinity of His source. It ignores the patent fact that the Founder of Christianity, had

He been a Jew, could never have been a Savior of the Gentiles. Hence, even at the risk of brushing aside certain Christian traditions, such as "the Son of David," which Christ Himself ridiculed, and other traditions hallowed in art and song, sooner or later the stark truth stands out before us demanding recognition, and woe be to those who persistently ignore it. The truth demanding recognition is that Christ, as the Son of Man, was a Galilean, and the Galileans were *not Jews*, in race, though in part Judaized in religion and nationality. It is RACE that counts, for "A stream must rise from a source higher than itself," and Judaism was no such source for Christianity. "Men do not gather grapes of thorns nor figs of thistles"—so said Christ.

PART I

A MESSAGE TO THE GENTILES

FOREWORD TO PART I

- CHAPTER I deals with the historical-racial proofs that Christ was Not a Jew by showing that Galileans were not of the Jewish race.
- CHAPTER II displays the fallacy of accepting the totally inadequate data extant of a genealogical character. Hence, no family or dynastic issues are involved.
- CHAPTER III explains how and why the Judeo-Christians limited the matter to genealogy instead of considering the broader racial aspects as they logically should have done. The advent of Christ has the breadth of humanity in interest, and has no concern whatsoever for the re-establishment of a Jewish state.
- CHAPTER IV summarizes.

Inasmuch as we have no trustworthy genealogical data we may dismiss all evidence of that character. The purpose of those genealogies was to establish a claim to "the throne of David"—a throne which did not exist, which did not interest humanity in the least—and a claim that Christ repudiated with ridicule. This claim was a dream of the Judeo-Christians; and the Jewish Talmudists made irreverent, and even salacious sport of it.

Fortunately, there remains the historical-racial approach which broadens and ennobles the theme into worthy proportions, thus eliminating the faulty genealogies. It is

through history and its adjuncts, anthropology and archaeology, that it is possible to establish the difference between Galilean and Judaeon, as marked in contrast as it is between any modern race and the Jews. Neither the Galileans nor ourselves need to prove that we are not Jews—the line of demarcation has been drawn by nature as well as by history with its adjuncts. **THE HISTORICAL-RACIAL PROOF, AND THAT ALONE, IS VALID AND SUFFICIENT.**

PART I — CHAPTER I

GALILEE AND THE GALILEANS

“Galilee of the Nations” (Gentiles)—that is what the prophet Isaiah¹ called it, and such indeed it was—all of it, east and west of the Jordan—Gentile in race though partially Judaized in the cult of the Jews, and from time to time also in nationality. It was Gentile long before Joshua led his tribes across the Jordan, claiming their territory and finally settling among them, but not exterminating them as their Jahveh had commanded. Nearly six hundred years later it was left Gentile again when Sargon overwhelmed the Israelites, scattered the ten tribes abroad, and replaced them with other Gentiles. Finally it was left wholly Gentile in 164 B. C. when Simon Maccabee removed the Jewish infiltration out of Galilee back to Judea. Thereafter it was kept strictly Galilean beyond the time of Christ by the well-known antipathy between the Judeans of the south and the Galileans of the north. Fifty years after Christ, the Governor of Galilee, Josephus, the Jewish historian, describes the Galileans as a people wholly unlike the Jews in temperament and ideals—so different indeed that they could not have been of the same race. There was a taboo against intermarriage between them as recorded in the Jewish Talmud. In a word, *Christ as the Son of Man was a Galilean*, and the Galileans were not Jews. This is the verdict of history.² It is also the verdict of

1—Isaiah 9:1.

2—Houston Stewart Chamberlain, “Foundations of the Nineteenth Century,” Vol. I, p. 206, “There is, accordingly, as we see, not the slightest foundation for the supposition that Christ’s parents were of Jewish descent.”

nature which she stamped upon the characteristics of Galilean and Jew. If any hold otherwise the burden of proof is upon themselves.

THE CANAANITES

Palestine, the western arm of the "fertile crescent," had been inhabited by Gentiles for more than a thousand years when Joshua appeared with his Hebrew tribes about 1300 B. C. These Gentiles or non-Jews were not even Semitic, but were Aryan like ourselves—members of the Caucasion or white race, known to the Jews or Hebrews as Canaanites. The history of the Aryans in all that part of the world goes back some centuries beyond the year 4000 B. C. Hence, the Hebrew tribes came as raiders or invaders, just as the Midianites or Arabs came on many a subsequent occasion. They succeeded in establishing themselves in the homeland of the Canaanites as most unwelcome guests. In fact, they claimed all this excellent territory as their own by prior right, saying that it had been given to a legendary ancestor named Abraham centuries before they arrived to lay claim to it—an argument that failed to appeal to the Canaanites with any show of justice. It did not strengthen the argument of the raiders when they insisted that their own tribal deity, Jahveh, had so ordered it, because they were his "chosen people." The long and bitter struggle that followed for possession was much like the Semitic raids that followed later when the Midianites continued to push northward into the delectable lands of the fertile crescent, reaching down through Palestine. It was a struggle that was disgraced by many deeds of treachery and savage warfare, which are duly set down in the annals of the invaders as acts of valor and heroism on their part. After 225 years of more or less desultory fighting under leaders called "judges," Saul of the tribe

of Benjamin was chosen king about the year 1075 B. C., and they continued the fighting, sometimes among themselves and again with their neighbors. Saul was succeeded by David of the tribe of Judah, the southernmost of all except that of Simeon, a vassal tribe. David about 1030 B. C. established his frontiers farther to the south with his capital at Jerusalem, the Hebrews being still a united people, though with a strong admixture of neighboring races. Judea is a barren, hilly country of meagre natural resources but well adapted for defense, a good stronghold for an outlaw chief as David was in his younger days. As a home for a prosperous and peace-loving people it was far less desirable than Galilee—a fact grudgingly admitted in the Jewish proverbs. David was followed by his son Solomon about the year 1000 B. C., who reigned 30 years, thus completing a period for the three kings of a little over 100 years, the only brilliant and fairly stable epoch in the history of the Hebrew people. It was a costly season of lavish display of kingly power in the erection of buildings by hired labor in Jerusalem. Moreover, it was at the expense of the people of fruitful Galilee and Samaria, who profited little by the upbuilding of Jerusalem though they had to pay the bills. Consequently it left a discontented and debt-ridden people for Solomon's successor to deal with.

DISUNION AND ITS CONSEQUENCES

Thus it was the ten tribes of the north who had the most to pay and the least to gain by this royal extravagance, and they brought their grievances before Solomon's successor. Rehoboam, son of Solomon, as if to counterbalance the reputed wisdom of his father, showed his ineptness to rule by adopting a course that was grasping, shortsighted, typically Jewish therein, and had its logical result:

in the division of his realm into the two petty kingdoms of Judah and Israel, the former with its capital at Jerusalem and its people known thereafter as Jews. Judea being without natural resources found it profitable to attract worshipers to that city. Hence, they resisted all attempts to set up places of worship elsewhere. This chapter has but little to do with the fortunes of the Kingdom of Judea. In fact, had it not been for the tragedy of the Crucifixion of Christ about 1000 years after Solomon, Jerusalem would figure only incidentally in the whole scheme of Christ's life and message. For His mission, His labors, His teachings, His disciples, His surroundings were Galilean, except on rare occasions. Jerusalem as the national capital and metropolis in His time has drawn an undeserved attention to itself, away from the principal theatre of His mission.

THE LAY OF THE LAND IN GALILEE

Neither Israel of the ten tribes nor the smaller nation of Judah was able to withstand a first-class power; and though Israel had by far the greater numerical strength, the strategy of her position was particularly unfortunate from a military point of view. For Israel lay directly in the path between the two strongest nations of the times, Egypt and Assyria, and these two were perpetual enemies. It was a well-beaten warpath, consisting in part of a valley that stretched across the southern part of Galilee. The valley itself was a most desirable asset from every point of view, except that the circumstances noted converted it into a disastrous liability. It is the Valley of Esdraelon, containing the Plain of Jezreel, the Field of Armageddon, and it is probably the most famous battle-ground in history. The central part of it is distended like a pouch, with mountain spurs sticking into it like so many needles from different sides and angles. The eastern end leads

into the deep trough of the Jordan and to the fords thereof, whence a feasible route northeastward leads toward Damascus and Assyria. The western end narrows to a pass as it approaches the Mediterranean Sea, and then circles around the base of Mount Carmel, standing like a sentinel with his foot in the water, guarding the entrance into Galilee. Then bending sharply southward goes this ancient war-path all the way to Egypt, through a long coastal valley known as the Vale of Sharon, with a low range of foothills guarding the eastern flank known as the Shephelah. But the pass around Mount Carmel is rough and rocky, and therefore unsuited to the needs of large armies. Besides, a better avenue to Esdraelon is offered by three other routes leading thereto from the Vale of Sharon, and one of these, the Valley of Dothan, gives swift and easy access to the eastern end of the Valley of Esdraelon. This it was that was used by both Egyptians and Assyrians for attack or defense, according to need. Naturally, both Egypt and Assyria endeavored to retain the Kingdom of Israel as an ally, and this kept the Israelites guessing as to which was the stronger at the moment, and their foreign policy was shaped accordingly. But this makeshift policy was certain to prove fatal in the end, for the stronger power was sure to remember how undependable the Israelites were likely to be in an emergency when they were most needed.

DEPORTATION OF THE TEN TRIBES

Sargon,¹ King of Assyria, remembered. Besides he was too good a strategist to overlook the necessity of shutting out the Egyptians completely from the Plain of Esdraelon, which was a veritable cross-roads in all directions. His

1—Tiglath Pileser III, who assumed the ancient title of Sargon.

own necessity and the fickle support of the Israelites forced him to crush the Kingdom of Israel. And he crushed it. This was in the year 722 (or 721) B. C. And he did more than that; for he removed the shattered remnants of the tribes of Israel and scattered them throughout his wide domain. And it is important to remember that they never came back—they were the “ten lost tribes of Israel.” As many as 27200² were removed, and we are told³ that “there was none left but the tribe of Judah only”—in Judea. It must have amounted to a “clean sweep” in Galilee, including the Valley of Esdraelon, for this was the key position in all that territory. It was harsh treatment for the Israelites, to be sure, but not so harsh as total extermination, which the Israelites had been commanded by their Jahveh to mete out to the Canaanites in the first place.

SARGON BRINGS BACK THE GENTILES

There was something like poetic justice in the fact that Sargon went farther afield than the Semitic world for a population to replace the Israelites he had removed from Galilee. He now brought in from various parts of his wide dominions “men from Babylon¹ and Cutha, and from Ava and from Havath and from Sepharvaim,” regions of both Aryan and Semitic stock, but none of “the chosen race. Well might Isaiah down in Jerusalem, speaking of these events, call the land “Galilee of the Gentiles,” for Sargon wanted no more of the undependable people whom he removed.

THE NORDICS IN GALILEE

Over the long route to his ancient enemy in Egypt—a route which Sargon now controlled throughout—he led

2—Encyclopaedia Britannica, see “Galilee,” “Samaria,” etc.

3—II Kings 17:18.

1—II Kings 17:24.

among his cavalry forces some strange wild troopers from the north, each of whom rode his horse as if he were a part of the animal itself. These were Scythians, otherwise known to Old Testament writers as "Gog and Magog." Certain it is that they struck terror into the hearts of the people of Judea by their formidable appearance and their skill in horsemanship. They rode whithersoever they would outside of the walled cities, while the Hebrews could only rave at them. It was these warriors, no doubt, that on returning from Egypt made at least one settlement in Galilee known as Scythopolis, later as Beth Shean, and now as Beisan. It is the most commanding point in Galilee—and it is significant that Scythopolis commands the fords of the Jordan, and by virtue of that fact it is the gateway into what was Assyria from the direction of danger.

THE SCYTHIANS

And who were these terrifying Scythians, or whence came they? They came from that northern region we now know as Russia, the ancestral home of the people of the white skin, the Indo-Europeans or Caucasians. Anthropologists are now telling us that those broad steppes from the Volga eastward saw the origin and nurture among his domesticated animals, not only of the Russians, but also of the Celts, Teutons, Gauls, Greeks, or predominantly the racial strain known as the Nordics. It was the people of this region, following the southward course of the Volga and the Caspian Sea to the frontiers of Asia Minor, that had ventured in the remote prehistoric past toward warmer climes and easier conquests, down through Iran into India and Mesopotamia. It is these northern whites whom we have recently learned to have been the predecessors of the Semites in the Land of Sumer and throughout Asia Minor, and who have been called "The

Makers¹ of Civilization." There is a long-standing tradition among the Russian Orthodox, descendants of the ancient Scythians, that the Virgin Mary was of their race. As a tradition it is far more believable than that of a Jewish origin, the Jews having been twice ejected from Galilee and kept separate by racial antipathies.

THE GAULS INVADE ASIA MINOR

At a much later date another European element was added to the population of Asia Minor within easy striking distance of Palestine. These were the far-wandering Gauls who split off from the army of Brennus in 278-77 B. C., roamed over northern and southern Asia Minor, and finally settled in what became Galatia, named for their race, a name enshrined in the epistles of the Apostle Paul. And we must not overlook the possibility of their name having been given to Galilee itself, as well as the sea of Galilee, and especially the region of Gaulanitis on the eastern shore of that sea. Both Scythians and Gauls were noteworthy warriors, kindred in spirit if not in blood with those of Galilee who held back the Roman legions, and whose fearless devotion to the cause of freedom and independence won the admiration of their enemies. Moreover, like the Galileans, they fought with system rather than with Semitic passion and guile.

GRECIAN GALILEE

Of all the Gentile influences within and around Galilee the Greek was by far the most pervasive and important. One might read of the Decapolis in the New Testament without dreaming of its extent and its thoroughly Greek character. It lay just east of the Jordan from Samaria

1—L. A. Waddell, L.L.D., C.B., E.E.I., "The Makers of Civilization," (1929). Same. "Indo-Sumerian Seals Deciphered."

and western Galilee and was about the same in area as the two combined. Its commerce and contacts with the world outside was by way of the Valley of Esdraelon, thus affording for over three hundred years before Christ an intermingling of populations that made all Galilee cosmopolitan. In the time of Christ the extent of this intermingling, backed by the Roman power which was exercised through the medium of the Greek language, had not only kept back the marauding Arabs but had pretty thoroughly Grecianized all Galilee. From Nazareth as a center there was Scythopolis only twenty miles away, Tiberias and Tarichaeae five miles nearer, while less than ten miles to the north were Roma and Sepphoris—all Greek cities. The coastal cities of what had been Phoenicia and Philistia were now all Greek in language and culture. Even in their court proceedings and legal documents the Romans ruled the country through the Greek language because it was already well known throughout Palestine when the Romans came. Greek names and words were slipping into local Aramaic, as witness most of the names of Christ's disciples. "It is¹ impossible to believe that our Lord and His disciples did not know Greek," and whenever they crossed to the east side of Jordan or the sea of Galilee they were in Greek territory and were surrounded by Greek civilization. Even the non-Greeks, the Jews and Syrians throughout Judea, as well as in Samaria and Galilee, had to learn Greek if they had any dealings with the Romans. The Hebrew was a dead language in the time of Christ, as already stated, and the Old Testament was therefore translated into Greek for the benefit of the Jews themselves.

ORIGIN OF THE GREEK INFLUENCE

The beginning of the Greek influence in this region dates from 332 B. C., when the soldiers of Alexander the

Great found the region east of the Jordan to be highly desirable and but sparsely occupied. They proceeded to occupy it at once, for they were yet to learn that the reason it was available was because of its exposure to attack by the Arabs. But they were soldiers, the world conquerors, and they were soon joined by colonists from the Greek world. These had only to cross the sea to Mount Carmel, whence it was a journey of forty miles across Galilee to the fords of the Jordan. Each of the ten¹ cities that they founded had a considerable extent of surrounding territory, sprinkled over with a loose scattering of villages—all of which were organized into a confederacy to resist the Arabs. And there was much need of it, for at one time the Arabs had the Greeks badly worsted, and would have driven them out had it not been for the timely assistance of Pompey and his Roman legions. Thus the Roman power, an oppressor in Greece, was welcome as a liberator in the Decapolis.

THE DECAPOLIS UNDER THE ROMANS

Under the Romans the Decapolis, or eastern Galilee, reached a high degree of development—"colonnaded" streets, the arch, the forum, the temple, the bath, the mausoleum, in florid Doric and Corinthian." Some had an amphitheatre or two, some of them, as at Gadara and Kanatha, had temples that were very beautiful in classic Greek style, and their religion was thoroughly Greek. There were paved roads and other public works, such as the aqueduct at Gadara which brought water from a point

1—George Adam Smith, "Historical Geography of the Holy Land," p. 608. Same, pages 599 and 608, the Decapolis (ten cities) consisted at first of Scythopolis (west of the Jordan), Pella, Dion, Philadelphia, Gerasa, Gadara, Raphana, Kanatha, Hippos (and by courtesy) Damascus, each with its cluster of villages. At least ten more cities were added later.

thirty miles away. Omitting Damascus, which was included in the Decapolis by courtesy, the Decapolis embraced most of the territory southeast of the sea of Galilee, extending eastward to the desert and southward as far as Philadelphia. Four of these cities, Pella, Scythopolis, Gadara and Hippos, possessed contiguous territory, making a solid belt of Greek control along and across the Jordan, so that for a considerable distance a very important stretch of that river was a Greek stream.

"The Decapolis¹ was flourishing in the time of Christ's ministry. Gadara with her temples and her amphitheatres, with her arts, her games and her literature, overhung the Lake of Galilee and the voyages of her fishermen. A leading Epicurean of the previous generation, the founder of the Greek anthology, some of the famous wits of the day, the reigning emperor's tutor, had all been bred within sight of the homes of the writers of the New Testament. Philodemus, Meleager, Menippus, Theodorus, were names of which the one end of the Lake of Galilee was proud, when Matthew, Peter, James and John were working at the other end. We can not believe that the two worlds which this one landscape embraced did not break into each other. * * * We have ample proof that the Kingdom of God came forth in no obscure corner, but in the very face of the kingdom of this world."

THE PLAIN OF ESDRAELON

"What a plain it is," says one,¹ "with it are associated the names of Deborah, Barak, Sisera and his murderer, Jael, the Midianites or Arabs, Saul and the Philistines, Gideon, David and Jonathan, King Josiah and his defeat

1—George Adam Smith, *Historical Geography of the Holy Land*, pp. 602 and 607.

1—David Smith, "The Days of the Flesh," p. 17 ff. (also 2).

and death at the hands of the Egyptians at Megiddo, Elijah and the mound of Tel-el-Kassis where he is said to have slain the prophets of Baal, Jehu and his ride from Beth Shean, the camp of Holofernes, the elephants and engines of Antiochus, Cleopatra and her ladies, Pompey, Antony, Vespasian and Titus, Greek colonists on the way to Decapolis, Christian pilgrims, later the Moslems, then the Crusaders, Napoleon in his time, and the conquest of the Turk in the latest world war. All this and much more has passed in review within sight of the hill on which stands the village of Nazareth."

NAZARETH

A broken range of foothills, rising sometimes into considerable elevations, bounds the northern limits of the Plain of Esdraelon, and near the middle of the distance between the Mediterranean and the Sea of Galilee is Nazareth, the boyhood home of Christ. Nazareth is so centrally located with reference to the routes of traffic that it could not escape being a cross-roads of travel in many directions. "It was no obscure village in the backwoods as some have imagined, for the caravan route from Damascus to the seaports of the Mediterranean, and southward to Egypt, rounded the hill whereon stood this village. It is "a lovely spot,¹ worthy of the encomiums of Antoninus the Martyr who likened it to Paradise."

"Nazareth² is usually represented as a secluded and an obscure village. * * * You can not see from Nazareth the surrounding country, for Nazareth rests in a basin among hills; but the moment you climb to the edge of the basin, which is everywhere within the limit of the village boys' playground, what a view you have! Esdraelon lies before you with its twenty battle fields. There is Naboth's vineyard, and the place of Jehu's revenge upon

Jezebel; there Shunem and the house of Elijah: you see thirty miles in three directions. It is a map of Old Testament history." Toward the north one could see another road, "between Acre and the Decapolis, along which legions marched, and princes swept with their retinues, and all sorts of travelers from all countries went to and fro. * * * All the rumor of the empire entered Palestine close to Nazareth—the news from Rome about the emperor's health, the changing influence of the great statesmen; about Caesar's last order concerning the tribute, or whether the policy of the Procurator would be sustained—all this would furnish endless talk in Nazareth, both among men and boys." Naturally, the temperament of the Galilean was by no means as austere as was that of the Judean, for he had far wider contacts with the world; and it was a pleasant world, with no savage deserts near at hand encroaching on his view as it was in Judaea. It was a happier, gayer, freer, saner life that surrounded him.

A point so centrally situated, though there may not have been a village of Nazareth in Sargon's time, was too important strategically to allow any Israelite to be left there. It would have been a splendid post for reconnaissance over military movements throughout the whole Plain of Esdraelon, and therefore no place in which to permit an enemy to live. It is a long, long time from the days of Sargon to those of Christ, but its Gentile character is attested by the Jews themselves in their cynical remark, "Can any good thing come out of Nazareth?" Also, "Look and see; for out of Galilee cometh no prophet"—ignoring Elisha, the field of Elijah's labors, as well as Deborah, Jonah, Hosea and possibly Amos and Nahum, according to some authorities.

OTHER DEPORTATIONS

The fortunes and misfortunes of the Kingdom of Judah must claim our attention at this point for the sake of clarity. After the deportation of the ten tribes by Sargon in 722 B. C. the magnificent realm of Solomon had shrunk to a miserable remnant consisting in the main of the tribe of Judah. These Judaeans, or Jews, as they came to be known in history, could point the finger of scorn at Jeroboam, "who made Israel to sin"—that is to say, he was so wicked in their eyes as to lead a rebellion of the ten tribes against the unbearable taxes imposed by the Judaeans for the upbuilding of Jerusalem. And he followed this up by establishing places of worship in the territory which had revolted—outside of Jerusalem, which the Jews considered unorthodox; it is easy to see why—it cut off the revenues of Jerusalem to a sad degree. But Judaea's turn came later, when the natives thereof were also overwhelmed and carried off into Babylonian captivity. Assyria had been overthrown by the rising power of Babylon in 606 B. C., and it was the King of Babylon who despoiled the treasures of Jerusalem and laid waste the land. Then was there lamentation in Jerusalem indeed, and the people of Samaria and Galilee are said to have enjoyed a delightful season of tranquility while the Jews were shut up in Babylon. About half a century later Babylon fell to Cyrus, the Persian, who permitted the Jews to return to Jerusalem, and many, but by no means all of them, did so. Those who remained found that they could make money in Babylon even in captivity. Meanwhile some of them had found the northern nations a pleasant place of refuge, and in 164 B. C. Simon Maccabee returned them all to Judaea, leaving Galilee strictly non-Jewish again. This was the second purging of the Jews from Galilee before the Chris-

tian era. The racial differences between the Jews and the Galileans were too marked for the comfort of the latter, as one may see from the writings of Josephus, the Jewish historian, who about seventy years after the birth of Christ was the Roman governor of Galilee. That difference was remarkably well demonstrated after the fall of Jerusalem to Titus, when the Galileans, though defeated, clung to their homes. The Jews on the contrary agreed among themselves to scatter over the world, banded together as a predatory tribe, as one may read in their Talmud, thus contenting themselves with the role of an anti-national parasite. The Galileans were not parasitic stock.

THE GALILEANS AS PROSELYTES

We go back again to the year 722 B. C., and the deportation of the ten tribes by Sargon. We do this to understand how and why and to what extent these strangers brought in by Sargon accepted the religion, and eventually the nationality of Judaism, though they were all Gentiles and predominantly Aryan in race. The seven and a half centuries that elapsed from that date to the birth of Christ is a very long period and many changes might occur in such an interim, even the conversion of an entire race to a new religion. Such things have happened in our own generation. In European history the same lapse of time would take us back beyond the days of Magna Charta in England, and two centuries before the fall of Constantinople to the Turk. Hence, it is by no means surprising that in a period of equal length these strangers imported into Galilee and Samaria—it was all Samaria at that time—became Judaized in religion and nationality—proselytes of the people whose homes they were forced to occupy, and whose empty synagogues stood open before them. Some measure of sympathy for the vanquished and dispossessed

race may be imagined, for this was a beautiful land from which they had been evicted, and the fact that the dispossessed had seized it by violence some five hundred years earlier would scarcely be remembered against them.

THE DEUS LOCI

A migrating people usually takes its religion with it, and thus did these colonists transplanted to the soil of Galilee. More than that, they kept them for centuries afterward to the great annoyance of the Judaisers. Nevertheless these raw immigrants would want to know who was "the god of the place, the *deus loci*," lest haply they might offend him unwittingly. There was nothing strange or unusual in such an attitude for those times nor for their stage of development. Besides, these people had all the more reason to be cautious in the present instance, seeing that their predecessors had been removed by violence and they themselves installed in their homes. If they believed in "haunted houses," here was an opportunity to meet with their ghosts. Moreover, they were strangers¹ to one another, brought from various regions and races of Assyria. And since some of the Israelites had been "placed in Halath and Habor by the River Gozan, and in the cities of the Medes²," this probably involved an exchange of populations with those places, and of these, be it remembered, many were Aryans, as were the Canaanites who inhabited Palestine before the arrival of the Hebrews.

In such a situation, if any unusual manifestation of nature should occur among them it would hasten their appeal to the unknown power whom they imagined to be offended—and that is precisely what happened. Some of

1—II Kings, 17:24.

2—II Kings, 17:6.

their people were attacked and killed by lions—therefore they reasoned, “the god of the place” was angry with them and must be appeased. Consequently they appealed to the King of Assyria in these words:³ “The nations which thou hast removed (themselves) and placed in the cities of Samaria (it was all Samaria at that time), know not the manner of the god of the land: therefore he hath sent lions among them, and behold they slay them, because they know not the manner of the god of the land.” It was a clear case to these new arrivals in a strange land—the *deus loci*, whoever he might be, was offended and had to be placated. Now notice the consequences: “Then the King of Assyria commanded, saying, ‘Carry thither one of the priests whom ye brought from thence; and let them go and dwell there, and let them teach them the manner of the god of the land.’” This was done accordingly though with mixed results; for though they adopted the Hebrew worship, the narrator goes on to say that they did not lay aside their former religions altogether. That, indeed, was a proceeding that required time—centuries of time. And we need not suppose that the religion of the Hebrews was so vastly superior to their own, as the Hebrews would have us believe. However, long before the advent of Christ the people of Galilee and Samaria had become Judaised in religion and nationality. Even Jewish traditions had been adopted in course of time, so that just as in America one may hear the children of new arrivals boast of “our Pilgrim Fathers,” so one of these could say to Christ, “Art thou greater than our Father Jacob, who gave us this well?” *Our* Father, Jacob, forsooth, and this from a Samaritan, not from a Jew!

3—II Kings, 17:25-33.

JEWISH COMPROMISING

These new proselytes, the Galileans and Samaritans, were not inconsistent in adopting Judaism without first abjuring their former deities, for they were frankly polytheistic. They kept their former religions, since there was nothing exclusive about them, and one deity more or less made no difference. From the monotheistic point of view it was quite a different matter. But why should these polytheists, or anybody else except a Jew, associate the idea of a patriarchal religion with that of a patriarchal inheritance, handed down to successive heirs like a piece of real estate which none but the direct descendants of the alleged patriarch might be presumed to inherit, except by special favor of the alleged inheritors. It must have seemed ridiculous even to men of primitive society if they had but a spark of humor about them. No wonder that the Hebrew prophets found these people in after times extremely difficult to hold to such a belittling cult, and as a matter of fact their success in doing so was but nominal. There was no "Whosoever will may come" about it, in spite of all that the prophets might say, and they did their best to universalize it. Judaism as a world religion is a contradiction in terms. Had it been universal in character the Hebrews would not have been inconsistent in admitting these proselytes to an undivided allegiance. But how could the Hebrews admit them to an exclusive patrimony, and as a matter of fact, did they do so? Here was a stubborn biological fact confronting their narrow traditional theology—a situation that demanded a compromise on the part of their religion, for it was plainly the latter that stood in the way of their material interests. And of course the Hebrews compromised. They always do in such a case. Their strength had been sadly depleted by the

division of the kingdom, and later by the loss of the ten tribes. Besides there were the consequences of in-breeding to be considered. They would be vastly the gainers by this addition to their numbers provided that they could Judaize them, and this they tried desperately to do. The solution they adopted was as follows: they granted a factitious admission of these people to Judaism as "proselytes of the gate," or "proselytes of justice," which was as far as the stubborn fact of racial exclusiveness could be twisted to serve their ends. These strangers might become Judaists, but never Jews.

It is by ignoring this distinction between Jews and Judaized that we fail to realize that the Galileans and Samaritans were of *a different racial origin from the Jews*. They were not Jews at all, but Gentiles, and mostly Aryan Gentiles like ourselves. Many of them, as we know, could never be Judaized in religion, but remained outside of the Jewish cult. A helpful analogy may be found in the case of the Highland Celts of Scotland and the Anglo-Saxons of England—of the same nationality and of the Christian religion, but of different racial origin. Circumstances made the Galileans and the Jews neighbors, and eventually partners in the same political state with a capital in common. They had the same enemies to fight on many occasions, and sometimes there was civil war between them. Josephus tells us that a religious fervor overspread the land as did a patriotic fervor in the days of the Maccabees. Josephus greatly admired them and left this testimony concerning them:

"They are inured to war from their infancy, and have always been very numerous; nor hath the country ever been destitute of men of courage, nor wanted a numerous set of them." He says, "It is a sturdy race, and has

developed a fervid patriotism and a nationalistic spirit—a hill people, lovers of liberty and ready defenders of their homes.” Does this read like a description of the Jewish race? And these are the people that were despised by those of Jerusalem as “boorish,” because, among other things, they could not or would not pronounce the deep gutturals of the Hebrew language, known among philologists as the “pigs’ whistle.”

Even the Talmud is quoted as saying that “The Galileans¹ were more anxious for honor than for money,” while “the contrary was true of Judaea.” “Their fidelity, often unreasoning and ill tempered, was always sincere.” “It is often taken for granted that the Galilee of our Lord’s day was a new land with an illegitimate people—without history, without traditions”—a notion inspired by “the spitfire pride of Judaea.” At bottom it was dictated by Jewish envy of Galilee’s natural resources, and the superior contacts she enjoyed with the outside world. Galilee’s “customs and laws, even on such important matters as marriage and intercourse with the heathen, her coins and weights, her dialect, were all sufficiently different from those of Judaea to excite popular sentiment in the latter, and provide the scribes with some quotable reasons for their hostility.”

SUMMARY

It is begging the question for anyone to assert that Christ was of the Jewish race. The contrast of His character with that of the Jewish background establishes a presumption that differentiates Him utterly, even if only the human aspect is considered. But historically speaking, twice was Galilee purged of the Jews *before* the advent of Christ, and we learn from Josephus half a century *after* that event

1—George Adam Smith, *Hist. Geog. of the Holy Land*, pp. 422-423.

that the Galileans were a different kind of people from those of Judaea—a fact attested by the Jews themselves. We know that the the aboriginal stock of Palestine was Aryan, or Canaanite, as the Jews called them, centuries before the birth of the hypothetical Abraham, to whom the Hebrews absurdly claimed that all Palestine had been promised by their own racial deity. We know that when Sargon deported the ten tribes of Israel he brought other Aryans and Semites to replace them, but no Jews. We are aware of the probability that both Scythians and Gauls made their racial contribution to Galilee. We know that Simon Maccabee in 164 B. C. made a second purging of the Jews from Galilee, and that racial animosities kept them apart thereafter. But more than all other influences combined was that of the Greeks, who not only settled the Decapolis, but permeated western Galilee, surrounding Nazareth with their cities, and completely Grecianizing all the maritime coast of what had been Phoenicia and Philistia. It was all "Galilee of the Gentiles," in the words of Isaiah, the prophet, who wrote as a Jew living in Jerusalem.

It is not necessary for anyone, whether American, British, French, German, Russian or Galilean, to claim that they are not Jews. That much is taken for granted whenever those nationalities are mentioned. Besides, the distinction between ourselves and the Jews is emphasized on both sides, and still more by nature herself. So where is the justice or the justification in the claim of the Jew, and the Ebionite, ancient or modern, that Christ was of that perpetually alien race? It is obviously an assumption contrary to fact, and the burden of proof, if proof be necessary, rests upon those who would foist this age-old heresy upon us. In the light of our historical data

it is childish to appeal to family records, as if to circumscribe Almighty God within the limits of the human exigencies of birth and death. And when those records disagree, and wholly ignore the Mother of Christ (see next chapter), they are worse than childish.

And there is still more to add: for the antipathy between Jews and Galileans was greater than usual. Christ, as we learn, was once returning from Jerusalem through Samaria, when he was mistaken for a Jew and was told that "the Jews have no dealings with the Samaritans." At another time He marveled when He beheld "an Israelite, indeed, in whom is no guile," and we like to think that He said this smiling. Do we need to be told that He knew how guileful they were? Instances are numerous throughout the New Testament where the racial differences come to the surface. And on the Jewish part, all this is corroborated by the Talmud itself, which records a racial taboo against the peoples of the north, as will be found in the last chapter of this book. Surely it is a monstrous perversion of the truth—this claim that Christ was a Jew—that is now being used by Jews and modern Ebionites to the incredible damage of Christ's mission to all the world. Says a recent authority,¹ "Whoever makes the assertion that Christ was a Jew is either ignorant or insincere: ignorant when he confuses race and religion; insincere when he knows the history of Galilee, and partly conceals, partly distorts the very entangled facts in favor of his religious prejudices, or it may be, to curry favor with the Jews. The probability that Christ was no Jew, that He had not a drop of genuinely Jewish blood in

1—Houston Stewart Chamberlain, "Foundations of the XIX Century," p. 211.

His veins, is so great that it is almost equivalent to a certainty².”

(N. B.—In the foregoing pages Christ has been considered merely as the Son of Man in order to present His human aspect to Gentiles in general, since this is primarily a historical presentation, rather than theological.)

J. E. C.

2—Everyone among us has had a possible maximum of over a million ancestors in the twenty generations preceding him. From what or how many different races they came makes little difference in the final summation in himself, except in the most recent among them.

PART ONE — CHAPTER II

CHRIST CAME

The outstanding fact in the world's history is that **CHRIST CAME**. That event marked the beginning of this era. We reckon time both backward and forward therefrom. Its significance is acknowledged the world around. Why then, should Gentiles, and especially Christians, allow that supreme fact to be swallowed up among the traditions of Judaism?

It should go without saying that in whatsoever part of the world He appeared, and among whatsoever kind of people, there must needs be a local background *from which He must escape*, in order to belong to the whole world and not to any one people. He must of necessity generalize Himself as the "Son of Man," as He usually called Himself. If He had been of the Jewish race it would merely have contributed to the insufferable arrogance of that unfriendly and unneighborly people—a people with a past to be apologized for perpetually. If it was a part of divine wisdom that He appeared in the midst of Judaism, the uncongenial background must be the explanation therefor, by way of contrast to His divinity.

Many of the earliest Christians, not yet emerged from the cult of Judaism, could not conceive of Him as a product of the universe with a universal message to mankind. This mistaken view left its impress on the record they gave us concerning Him, as we must see later. The early Christians, because of their lack of perspective, deserve forgiveness for their nearsightedness. But how is it possible for any Christian today to betray Christ to Jewish pride, arrogance and duplicity, after all these years, these

centuries of evidence, that He did not and does not belong to the Jewish race! Is it not a libel on the might and majesty of Almighty God to maintain that Christ could appear only as a member of one certain race and in conformity with its traditions? There is no impious intent to question Divine Wisdom as to the place where He actually *did* appear, but it is intended, most *emphatically*, to question the wisdom or Christian loyalty of those who would tell us that there only, in Palestine, and among those who call themselves the "chosen people" of an exclusive racial deity, could Christ have visited mankind. Such a conclusion is monstrous—a blasphemy against divine wisdom, power and universality. Christ as a Unique Being was too far above those who were about Him to be brought down completely to earth, and rarely while He was among them did they catch sight of the magnitude and significance of His mission. He had constantly to remind them that He was the "Son of Man," while bringing to earth a *new* religion, which was not shut up within a racial cult.

Three things these earliest Christians did—just as many of us might have done—in order to articulate this NEW RELIGION with their own personal and historic past: First, they appealed to the Jewish messiah tradition, naturally enough, since they were either Jews or Judaised; Second, they went back to Jewish prophecies, just as a Greek might have gone back to Greek prophecies had He been born in Greece; and Third, they foisted upon the record those two conflicting genealogies—and with that they broke down completely. All this is explained more fully in the final pages of the following chapter.

THE MESSIAH OF THE GENTILES

Christians have no need of a messiah in the Jewish

sense—they never were promised a messiah. Let the Jews get what comfort they can out of that doctrine, it is theirs exclusively. The Jewish national tradition of a glorified general and statesman, a Moses and Joshua combined, with other superlatives superadded, is, so far as Gentiles are concerned, a hideous anachronism; for why should we be concerned with the national ambitions of Judaism! It is hideous because it ties Christianity back to a Jewish past that is unrelated to the remainder of mankind. CHRIST CAME—"the Son of the Living God," as Peter called Him, and we Gentiles need no more. And what need had He to be foretold by Hebrew prophets—yes, by Greek or Persian prophets, or anyone else whatsoever? These earliest Christians who assembled the New Testament canon could not escape their Judaistic background, and only Christ could do so. They were a long time getting rid of it, and most of them never did. In fact, there are many today who, if they would but frankly submit to it, would find upon self-examination that they themselves are as much Judaized as they are Christianized. It is such persons who are put to confusion when they call themselves the "heirs of the promises made to the Jews," which promises the Jews have rejected. For now the modern Jew appears among them and says by his presence, "Here am I, the legitimate heir of those ancient promises—the heir expectant of the Messiah to come. Thou shalt not steal mine own inheritance." And what are they who consider themselves the heirs presumptive of this alleged inheritance to say to that? What some of them are saying by their actions is that they will make terms, so to speak, with the original claimant, the Jew, and thus win their way to the favor of the Jewish Jahveh, whom they absurdly claim as their own—the deity of a race alien to Christ and the Gentiles. It is thus that they

put Christ to shame by yielding to the falsehood that His gospel is of Jewish origin, a rejected dogma of Judaism, the same identical religion and the same deity with that of the Jews, and with no purer ethics than those of the Jews today. Anyone who goes that far has no right to call himself a Christian, and the Apostle Paul has told him all about it in what he said to the Galatians who had become Judaised. "Well, if God is a Jew, what have we got to do with your religion?" said an outspoken Gentile in response to such doctrine. Is it any wonder that the preaching of a Judaised Christ is ruinous to the church of today?

PROPHECY AND PROPHESYING

One of the commonest errors made by the modern Bible student is the misinterpretation of the words "prophet" and "prophecy" and the verb "to prophesy." Even some of our English dictionaries are misleading as to the significance of these words, for they connect them with the office of foretelling the future as the *primary* meaning. That, indeed, is the *secondary* meaning, to be chosen only when it is inescapable. The primary meaning has to do with explaining, advocating and warning. Thus, any preacher may be a prophet in the primary sense of the word, if not in the secondary sense. But people love mysteries and are ready to construe everything possible to have been foretold by a prophet. With these facts in mind it is well to read very carefully the references in the New Testament to all alleged prophetic utterances. The eagerness of the earliest Christians to turn every possible text to their support, especially to prove to the Judaised that Christianity was a continuation of their former faith instead of a new religion, is quite understandable but it is woefully misleading. We have no need

of prophecies, whether or not they were genuine forecasts. CHRIST CAME—with the weight of His character, His authority, His message as the Son of God, and we slight this supreme event to give homage to an alleged foreshadowing thereof.

THE GENEALOGIES

Of the “synoptic gospels,” Matthew, Mark and Luke, the gospel of Mark is now accounted the earliest in point of composition, dating somewhere near the year 65 A. D. By that time the work of Peter and Paul and thousands of others had been crowned with martyrdom. The gospels of Matthew and Luke, profiting apparently by what Mark had recorded, came but little later. It is only these two later gospels that record the genealogies,” for neither Mark nor John mention any genealogy of Christ. And these two as given, *do not*¹ *agree*. In fact, they are totally irrecconcilable, except in the part which a historian must classify as legendary, and not history at all. Now any genealogy in order to be valid must not be wrong at any point. And since these two genealogies do not agree, how can we accept either one of them? Fortunately, it does not matter in the least; for the mission of Christ is to the whole world,

1—The two genealogies are given herewith, Luke’s being in reverse order for convenience in comparing.

"GENEALOGIES" OF CHRIST

METTHEW	LUKE	MATTHEW	LUKE
	Adam	Solomon	Nathan
	Seth	Rehoboam	Mattatha
	Enos	Abia	Menan
	Cainan	Asa	Melea
	Malaleel	Josophat	Eliakim
	Jared	Joram	Jonan
	Enoch	Ozias	Juda
	Mathusaleh	Joathan	Simeon
	Lamech	Achaz	Levi
	Noah	Ezekias	Matthat
	Shem	Manasses	Joram
	Arphaxad	Amon	Eliezer
	Cainan	Josias	Jose
	Sala	Jechonias	Er
	Heber	Salathiel	Elmodam
	Phalec	Zorobabel	Cosam
	Ragau	Abiud	Addi
	Saruch	Eliakim	Melchi
	Nachor	Azor	Neri
	Thara	Sadoc	Salathiel
		Achim	Zorobabel
Abraham	Abraham	Eliud	Rhesa
Isaac	Isaac	Eleazer	Joanna
Jacob	Jacob	Matthan	Juda
Judas	Judas	Jacob	Joseph
Phares	Phares		Semei
Esrom	Esrom		Mattathias
Aram	Aram		Joseph
Aminadab	Aminadab		Janna
Naason	Naason		Melchi
Salmon	Salmon		Levi
Boaz	Boaz		Matthat
Obed	Obed		Heli
Jesse	Jesse	Joseph	Joseph
David	David	Jesus	Jesus

and is not simply a family concern, nor even a dynastic Hebrew nor racial concern. One can imagine the divine scorn, or pity, over the futile attempt to trace His lineage, Jewish fashion, back to the House of David, which had perished long before, then onto the legendary Abraham, to say nothing of the mythical Adam, and finally to arrive at—nothing at all! What a poor, cheap farce is all this trumpery about the genealogy that omits the mother of Christ! And after all, it is only a belittling attempt to circumscribe God Himself within human bounds. It is too transparent to deceive.¹ 'CHRIST CAME—that is enough.

GENTILE TESTIMONY TO THE ADVENT

Testimony to the advent of Christ is not limited to the New Testament writers, nor even to the "church fathers," as anyone may find by consulting the following named authorities:

First, Flavius Josephus, a Latinized Jew, a Roman governor of Galilee, the best known of the ancient Jewish historians (37—95 A. D.).

Second, Tacitus, Roman historian (55—120 A. D.).

Third, Pliny the younger, Roman historian (112—? A. D.).

Fourth, Suetonius, Roman historian (70?—140? A. D.).

Fifth, Lucian, Greek Essayist (middle of second century, A. D.).

The testimony of these and all like them is all the more weighty because it is unwilling or even hostile. They saw the amazing spread of Christianity, "like a pestilence," as one of them put it, sweeping away every vestige of their native Greeko-Roman religion. Naturally they were disturbed and antagonistic, the more so because they associated it with its background of Judaism.

1--See final pages of next chapter.

Among moderns² the following comments upon Christ may be cited thus:

Thomas Carlyle: "Jesus of Nazareth is our divinest symbol; higher has human thought not yet reached; a symbol of quite perennial infinite character."

J. J. Rousseau: "For men to invent such a sublime character would make the inventors more wonderful than the being they portray."

Goethe: "I esteem the gospels to be thoroughly genuine, for there shines forth from them a reflected splendor of sublimity proceeding from the person of Christ, of so divine a kind, as only the Divine could ever have manifested upon earth."

Fichte: "There is no man of sense who will not bow before this astonishing phenomenon."

Richter, J. P.: "The life of Christ concerns Him, who, being the holiest among the Mighty, lifted with His pierced hands empires off their hinges, turned the stream of centuries out of its course, and still governs the ages."

Napoleon I: "Jesus Christ was not a man; there is between Him and all others the distance of infinity. Conceive Caesar ruling the empire from the depths of his mausoleum, yet for Christ there are millions who would die."

THE MISSION BEGINS

Christ's advent and entrance upon His mission was meteoric. Manifestly it could not begin till He had grown to maturity, when He suddenly appeared on the banks of the Jordan, seeking baptism at the hands of John. We pass over in silence His earlier life, not only because it is vague and incomplete, but because it is His life among men that revealed His character and mission, demonstrating the absolute uniqueness of the new religion, and the

2—Prof. S. M. Woodbridge, D.D., L.L.D.

glaring contrast between Himself and all His surroundings. It was fitting that His "forerunner" should be the first to recognize and announce Him to the world. This wild man from the desert, this unordained priest of Almighty God, acknowledging no earthy authority, at once recognized the summons of his Master and obeyed Him.

Christ's manifestation of unusual power was not confined to the miracles. Whenever He said to a man, "Follow thou me," the one addressed left all and followed Him, and he did not stop to ask why. His authority was compelling. "He spoke as never man spoke." He did not choose to put forth that power on all occasions—in fact, but seldom; for it would have been fatal to the spirituality of His message, which was His chief concern. He taught His own doctrines without special reference to Moses and the prophets for authority, though He sometimes adduced these in His own support for the benefit of His hearers. His doctrines originated with Himself—"but I say unto you"—or more often in conjunction with the Father in Heaven with Whom He was in instant communication. He did not once mention the Jewish names for the deity, "Elohim, Adonai or Jahveh." Nevertheless, to this day there are those who can not but believe that Christianity is only a continuation of the Jewish religion with certain additions that are peculiarly Christian! What fatal nonsense is this? An imposter in His place would not have dared to flout the authority of Moses and the prophets, nor to invite comparisons with them; yet Christ, speaking to the scribes and Pharisees, asking for a "sign," told them that "a greater than Jonas," and "a greater than Solomon is here." Had He been only the Son of Man, with no more authority than that of a wandering teacher of righteousness, as modern Jewry would have us believe, they would have stoned Him to death for that saying. His attitude

toward the best that the past had to give, including Moses, the law and the prophets, was scarcely more than a respectful indifference. At the same time, for those who had not yet abandoned the old nor chosen "the more excellent way," He merely counseled compliance with the old. Men realized as they never did before that when He did speak with authority there was the combined weight of the whole universe behind His words. The positive conviction and assurance of His message and personality were His heavenly credentials. Whatever He called Himself, that, indeed, He was, let them say what they will of the miraculous birth to account for His presence among men.

It may be said that the scribes and Pharisees did question His authority. Yes, and so did the devil in the temptation in the desert. That was their business, and they were answered on each and every occasion. But their object was merely to win a point in an argument, and had little, if anything, to do with the search for truth. The real significance of these parleys lies in the fact that both the scribes and the devil appealed to tradition—"For is it not written," etc.—betraying a slavish adherence to the past that is typical of Judaism. Christ's mentality contrasts so vividly with a static-mindedness, a backward-looking type of mind, that this distinction alone divides Him from the Jewish race. It is utterly irrational to assume that He could have been evolved from a race with a hide-bound concept of morality, of ethics, of deity and humanity and their relations to each other. Even without the support of history, this is a difference which alone would lift Him immeasurably above the level of those whose only moral guidance was, "Thus it is written." His mentality was alive and unbound. It was not derived from Judaism, but in spite of it.

To disciples like Thomas, Christ must have been a perpetual puzzle, whom they followed because of His compelling influence. For the disciples, like all whom they knew, were looking for the messiah, a Joshua or David, or a deity more resplendent than either, to deliver them from their latest conqueror, the Romans. There were others who pretended to be that leader and they were one and all brought to defeat. But here was one who was evidently endowed with superhuman power—fitted to be that longed-for leader, but He would not have it so. He did not bother, about statecraft or politics or military leadership or nationalism—no nor religious institutions as He found them. He accepted things pretty much as they were—and used them. He came to *fight sin*, and sin is a personal, an individual matter, and therefore to individuals He addressed Himself. Had He been an enemy to Judaism, both national and religious, He would have had a right, nevertheless, to make use of their public institutions, so long as He did not seek illegally to overthrow them. He sought to dethrone sin in the human heart, and the “scribes, Pharisees and hypocrites” opposed Him.

He went into the synagogues everywhere, as He had a right to do, because these were the “town halls” of the public. It was thus that He went into the synagogue of His own home town, Nazareth, and when He had announced Himself in the chosen text, “The spirit of the Lord is upon me,” they were ready to murder Him. Why? Because He was in no sense the military messiah they were looking for, besides He had grown up right there among them. He had only proclaimed His real mission on earth, but either the message was too stupendous for their comprehension, or too pretentious in their opinion for their cherished ideal—a military leader. Those Galileans, according to Josephus—and he knew them well—were a hot-headed lot, and

they did not stop at halfway measures. Simple-minded as they were, they needed a miracle to stun their faculties into a receptive mood, so miracles they should have. This was with evident reluctance on the part of Christ, for the rebound was inevitable toward the opposite extreme. The rebound came and it grew immeasurably. Now, indeed, He *must* be the longed-for messiah, for who else could do such wonders! They would not have it otherwise, so they followed Him in thousands, were fed miraculously, were cured of all sorts of diseases, and, incidentally, hindered His mission by converting it embarrassingly into a materialized service to mankind—useful to be sure, but ephemeral in results. It brought Him the publicity that He did not want, for how was He to convey a spiritual message to mankind while thousands were flocking around Him with their sick, or looking for some new miracle, or perhaps hoping for the loaves and fishes! He did what He could to avoid it, saying, "See thou tell no man," or "Go show yourselves to the priests"; and other means failing He crossed over the Sea of Galilee, or went up into the mountain, or preached to them from a boat. Had He been the expected messiah He would have welcomed all this publicity instead of shunning it. Each new marvel of healing was forced upon Him, for when His sympathies were touched He could not refuse. He deplored and reproved their "looking for a sign," a trick, a magical portent, a miracle, to prove that He was the expected messiah. He was the victim of His own popularity, which handicapped Him, except when He was alone with His disciples. He sought to break with tradition—with family, even—aye, what cared He for genealogies—in order to identify Himself with the immaterial, the spiritual world which He came to reveal. His message was of the future and for the future, and it came fresh from the fountain-head of Divine

Wisdom. He stood alone, on His own ground as the Son of God, who was also the Son of Man, and He needed not the dubious foundation of the Hebrew messiah legend to sanction His message to mankind.

It is the axiomatic that is hardest to prove. Thus His teachings were too simple to be readily comprehended, or they would have put to silence the clamorings about the messiahship, the chief obstacle to His mission. He was obliged, finally, to tolerate the excited admiration of the crowd, for it was easier to put up with it than to spend so much valuable time and effort in evading it. In the presence of a calling inconceivably greater than any that they knew, He devoted His attention to that calling and took less pains to disabuse them of their messianic frenzy. After all, He was far more than the messiah they were looking for, so He did what He could to spiritualize their misconception of His mission, though it was bound to prove fatal to Him in the end. Granting His right to spiritual dominion over all the world—and He claimed no less—the Jewish messiahship was inconsequential. Outside of Judaism it mattered not to the rest of mankind if the Jewish messiah never came. If Jesus Christ fitted into their doctrines it was a matter for their concern only. It is altogether beside the mark for anyone to drag in a lot of remote prophecies in a vain attempt to prove that He was the messiah that the Jews were looking for. What He said, and did, and especially what He *was* when here, is enough. If anyone finds it unconvincing, let him go to the synagogue. What more could prophets do to establish Christ's authority and authenticity?

WHAT SAID CHRIST ABOUT HIS MESSIAHSHIP?

It is not upon record, except upon the questionable testimony of one witness, that Christ ever claimed that He

was the Jewish messiah, and even so, there was no intimation that it was in a military or political sense. It was in the conversation with the woman at the well of Samaria. She was one to whom He had told the plain and unpalatable truth about her life, as she immediately confessed. No others were present, for the disciples had gone to the village to buy food, and were much surprised on their return to see Him talking with her. It is not the least likely that He reported the conversation—it was not like Him to do so—and “nobody asked Him a word.” But the woman reported the conversation in the village in an excited manner, and we have no other evidence that He said just what she declared. Hence, we have it only on hearsay, and that from a doubtful source, that He ever said, “I that speak unto thee am He,” meaning the Jewish messiah. Besides, the woman threw doubt on her own testimony by raising a question about it. It must be stated, also, that neither of the “synoptic gospels” mentions the incident. It must be dismissed therefore as inconsequential.

On the contrary, there were at least three different occasions, with several persons present, when Christ, by imputation, repudiated the Jewish messiahship. “What think ye of Christ—whose son is He?” This question He addressed to some Pharisees who, being orthodox Judaists, were committed to the strictly legalistic view, so they promptly replied, “He is the son of David.” Christ immediately challenged that statement and refuted it out of David’s own testimony, and, as we are told, “No man was able to answer Him a word.”

On another occasion, speaking to His disciples, He asked them, “Whom do men say that I, the Son of Man, am?” They replied to the effect that some say one thing and some another, but it is noticeable that they do not say

the messiah. Then He asked His disciples plainly, "But whom say ye that I am?" He gets His answer plainly from the blunt and outspoken Peter: "Thou art Christ, the Son of the living God." And Peter did not say the son of David, as did the Pharisees. Peter got a well-deserved blessing for that answer, and why? Because as Christ tells him at once, Peter did not get that knowledge *from any man*, but "from My Father, Which is in Heaven." Nothing about the Jewish Jahveh, nothing from Moses and the prophets, nothing from tradition, and nothing from the sacrosanct laws of Judaism, but a direct revelation from the Father through the Son. Peter is the first of whom we have any record that he did not repeat the customary palaver about the national hero, the son of David, that the Jews were looking for, and Christ saw that He was the first to discern and state the truth unequivocally.

The third occasion has to do with John the Baptist, who had been in prison during most of Christ's ministry, and therefore could not have been fully informed about it. John was alone and disconsolate, with very good reason to apprehend that his end was near. Dark and foreboding thoughts must have beset him when he sent this message to Christ: "Art Thou He that should come, or look we for another?" It was a question that deserved a frank categorical *yes* or *no*. In plain speech Christ was asked by this man who had risked his life in the cause of righteousness, "Are You the messiah or not?" And Christ did not answer *yes* or *no*. How could He? He was not the national hero, if that was John's question, as it probably was. Shut up in prison and not in close contact with Christ's ministry, John could not be expected to have any other than the traditional concept of the messiah. Would there have been any other point to John's inquiry otherwise? Hence, Christ did not and could not say He was

the messiah, which would have meant that He claimed to be the national hero—the very thing He had been repudiating and resisting all the time. Again, Christ could not have been so indelicate as to assume in His reply that John's question implied a doubt as to His own authenticity, for neither of them could have forgotten the memorable scene at the baptism in Jordan. His real mission as opposed to that of Jewish nationalism must have escaped John's clear realization, and that, indeed, seems to have been the basis of Christ's reply. And furthermore, it is delicately aimed to support the sorely tried faith of John, poor man, who probably realized that the end of his life work was at hand, and he needed to be assured that it had not been in vain. Christ's reply followed the dictum that "actions speak louder than words"—"Go tell John that the blind see, the lame walk," etc., and "blessed is he, whosoever shall not be offended in Me." There, indeed, was answer enough, ending with just the mildest suggestion of a rebuke that John might take to himself if he chose. Then followed that wonderful panegyric on John, showing that Christ thought none the less of him for being straightforward and outspoken on a matter of vital importance. The pathos of the situation moved Him mightily. But in such a situation had it been possible for Christ to have said, positively and definitely, "Yes, I am the Messiah, the One the Jews are expecting," He must needs have said it to John without any equivocation or evasion. It was a straightforward, honest question that meant more than life or death to John, and Christ submitted His own record as an answer, an answer that spoke for itself.

CHRIST'S ATTITUDE TOWARD THE GENTILES

What was Christ's attitude toward the Gentiles as distinct from His attitude toward the Jews? In answering

this question it is to be remembered that the terms "Gentile" and "Jew" were Jewish categories, and that Christ did not include Himself in either. He being a Galilean, however, the point is settled objectively. It is to be noted next that both terms are used with a varying significance, which leads to a confusion as to the thought to be conveyed. For instance, "Gentile," when applied to the Romans, their latest conquerors, has a hostile significance, whereas it is neighborly in portent when applied to the Greeks, Sidonians and Phoenicians. But there is a third classification which includes the proselytes to Judaism, the Galileans and Samaritans, who were looked upon as "poor relations" by the bigots of Jerusalem. Neither the arrogance of Judea nor the independence and self-respect of the Galileans would tolerate the name Jew to be so misapplied, though the cult of Judaism was accepted by those outside of the Jewish race. Hence, when Christ said to His disciples, "For after all these things do the Gentiles seek," they naturally thought, as He did, of themselves as Judaized, and therefore not followers of the cult of their Gentile neighbors. The mistake is all our own when we take it for granted that this identifies them with the Jewish race. They would have resented that imputation as other Gentiles do.

This confusion in the use of terms is illustrated in Paul's use of the category of "Jew," which, strictly speaking, could include only a descendant of Judah. Paul repeatedly speaks of himself as a Jew when he must have meant that he was of the Jewish cult, for we know that he was of the tribe of Benjamin. The close association of the half tribe of Benjamin with the tribe of Judah could not make him a genuine Jew.

WAS THERE A CHANGE IN HIS ATTITUDE TOWARD THE GENTILES?

The various classifications mentioned above forbid generalization. Christ certainly found Gentiles of all classes less obdurate than were the Jews, and more free from the bondage of tradition. They were more capable of looking facts in the face and drawing their own conclusions. In the first recorded instance of His spiritual contact with the Gentiles—the centurion and the servant—Christ “marveled,” and He said, “I have not found so great faith, no not in Israel” (Judaism). Was He surprised—was He correctly reported—was He still under the influence of His early days? It does not agree with His character and history to say that He was surprised, nor is it reasonable to suppose that His early training was predominant at this period. In any case, the compilers of the New Testament canon some forty years later must be held accountable for the correctness of the narrative. None of these suppositions will suffice. It was an outburst of gratitude, and a realization of the demonstrated power of the spirit that He constantly preached, and the fact that it was generic with all mankind.

THE GREEK OR SYRO-PHOENICIAN WOMAN

As one reads and ponders over this narrative the wonder grows that so much of the divinity of Christ shone through and was transcribed, in spite of the density of the transmitting medium. The woman was begging Christ to heal her daughter. “Send her away, for she crieth after us,” said the disciples. Was Christ indifferent to her appeal? So it would seem from the record, but who can believe that He was? Such a conclusion is inconsistent with His character and also with the sequel of the interview. It is inconsistent with the universality of His gos-

pel, but it is not inconsistent with the "chosen race" fetish that still held the disciples in its clutches, as it did the Ebionites who compiled the canon of the New Testament. These might innocently enough have interpolated their own views into the narrative some forty years later. It is also possible that there were omitted details that would justify a modified construction to be placed upon Christ's reported reference to the "dogs," but the record as it stands is indefensible when judged in the light of His character. For by her sweetly contrasting humility and her perseverance she gained her point, and the undying commendation, "Oh, woman, great is thy faith. Be it unto thee even as thou wilt." No one can doubt that those were the words of Christ, whatever may be his conclusion as to the preceding dialogue and its authenticity.

Two references are to be found where the word Gentiles is clearly used to designate the Romans, and therefore it is employed with neither kindness nor hostility. He simply told His disciples what the Romans would do to Him—that He would be arrested, mocked, scourged and crucified by them. And all this was said without rancor as if He did not hold the Romans culpable, as indeed they were not. Again He told them that in contrast with the Gentiles (the Romans, of course), "Whosoever will be great among you, let him be your minister." That was a stunning doctrine, for up to the latest moment they had been debating among themselves as to who should be greatest in the kingdom they expected Him to establish forthwith. The great vision had not dawned upon them at the Last Supper, when, to teach them what He meant, He humbled Himself to a menial task by washing their feet. And they didn't get it even *then*. It took the Crucifixion and the Resurrection to tell the whole story. But the point we are after here is that the hostile sense of the word "Gentile" as

applied to the Romans naturally aroused a distaste for the word as applied to themselves, the Galileans and Samaritans, who shared the fortunes of war with their Jewish compatriots.

THE FIRST MISSIONARIES

Another scene stands out vividly in Christ's ministry demanding an explanation. He had finished choosing His twelve disciples, and He called them together for final instructions before sending them forth without their Master. He did not tell them much about what to say—as given in the record—but He did tell them where to go, what to do, and what to expect in return. "Go not into the way of the Gentiles (Romans, probably), and into any city of the Samaritans enter ye not but go rather to the lost sheep of the House of Israel. * * * Heal the sick, cleanse the lepers, raise the dead, cast out devils, freely ye have received, freely give. Provide neither silver nor gold, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves, for the work-man is worthy of his meat." Then He told them that He was sending them forth "as sheep among wolves," and He told them to beware of them, and He warned them of all the terrible things that might befall them. It was enough to terrify strong-hearted men, but, as He reminded them, the disciple was not above his Lord, and doubtless He remembered the early days of His ministry when they threatened to throw Him down a precipice in His own home town.

What does all this mean, and why "first to the lost sheep of the House of Israel?" One may like to think of Him as saying this with a smile, since He knew by this time what kind of sheep they were likely to be, and besides He soon changed the figure from sheep to wolves, when

He warned them of what was in store for them. In fact, He was sending them out on this first missionary journey, chiefly, we may assume, to test them, and it was just the right time to give them the toughest kind of a job, so He sent them among the Jews, which those who wrote the record may have mistaken for a mark of preference for the aforesaid "sheep." If there were any quitters among the disciples, this was the time and the method of sifting them out. And it is worth remembering that Judas Iscariot was among them. Go to those "stiff-necked," self-righteous people as the prophets had so often called them, and do what you can for them. You are going right down through Samaria, but don't stop there. Give the Jews the first chance, for it is their country you are going to begin with, and Samaria and Galilee are right at hand all the time. If you succeed in Judea you ought to do much better nearer home. Take not a bit of money with you, but earn your way, no extra clothing, nor even a stick to lean upon or to drive off the dogs and wolves. If the wolves attack you, run for your lives. Waste no time on the unappreciative, "cast not your pearls before swine," but find others who are more worthy. They have the first call on your services, and I send you forth with all My healing power.—Such, in paraphrase, was the divine commission to the twelve disciples on their first foreign missionary journey to the Jews. For it certainly was foreign from Christ's standpoint, and His commission to the disciples reads that way. It was what one might call a tough assignment, but they returned from the mission rejoicing that "even the devils were subject to them"—a triumph that did not elicit much praise from the Master. It is not recorded that they made any converts on this first missionary enterprise.

Throughout Christ's ministry He found frequent occasion to praise the Gentiles, contrasting them with their

Jewish neighbors, sometimes to the disadvantage of the latter. There were ten lepers cleansed, and only one returned to give thanks, and he was a Samaritan. "Many widows were in Israel in the days of Elias, but unto none of these was Elias sent but unto Sarepta, a city of Sidon, unto a woman that was a widow." And "many lepers were in Israel in the days of Eliseus, the prophet, and none of them was cleansed saving Naaman, the Syrian," And then there were those mighty woes pronounced against Bethsaida, Chorazin and Capernaum—all cities of Galilee—but callous and indifferent to His message as the Phoenician cities of Tyre and Sidon would not have been. And the gem of all these allusions was reserved for the Good Samaritan, a Gentile, the most disliked and distrusted of all by the Jews—and he it was who practiced an ideal in ethics and religion while the Jewish priest and Levite "passed by on the other side." With this vivid picture of the difference between the new revelation through Christ, and the antiquated background of Judaism, one is compelled to admit that Christianity came, not from Judaism, but in spite of it.

THE DIVINE TRAGEDY

Whenever an excuse is wanted for an ignominious deed in court, the validity of the charge is of little moment; for the main thing in a program of infamy is the ease with which a false charge can be carried out. In this case it centered in the messiahship. In the course of time Christ was brought before Pilate, the Roman governor of Judea, on a trumped-up charge of being one of the pretending Jewish messiahs. In modern parlance it would be called a "sanctimonious frame-up," for He had no more to do with Jewish politics than He had with the Jewish religion. But the Talmudized "scribes, Pharisees and hypocrites"

had been so thoroughly excoriated before the public that their offended dignities could bear it no longer. A fierce resentment would be natural in such a case with any people. How much more so with the Jews, who must always be "right," since they are "the chosen"! Does a Jew ever apologize—would his religion permit it?

Now these people had been smarting under His rebuke for some time, and planning His destruction. At last, through treachery, they had Him in their power, for He made no effort to escape. Now that they had Him, their problem was to make the Roman governor see it their way, for they had not the legal right to inflict the extreme penalty which they were resolved upon before there was the semblance of a trial. Moreover, they desired to shunt the blame for the contemplated murder upon the Romans, to discredit their rulers among the people who followed Christ, rather than to avoid the odium for the deed. They could have found plenty of authority in the Talmud for executing Him with horrible tortures as a violator of the Sabbath; but the Jews learned long ago how to induce others to do their deviltry, and thus afford an "alibi" for themselves. It is no unusual thing in these modern times for an innocent man to be "numbered among the transgressors" where Jew judges and Jew lawyers are allowed to tamper with the laws they are supposed to administer. The Jewish sense of justice is as rudimentary as that of a savage, condemning the accused without trial and weighing evidence with passion instead of calmness.

Pilate had already incurred the enmity of the Jews in a very inept manner, and he was now in a conciliatory mood toward them. He was anxious to oblige them, and this the Jews knew very well when they told him, "Thou art not Caesar's friend" (much they cared about Caesar), "if thou let this man go." There, indeed, was a concealed

threat which was not lost on Pilate, for he did not want to risk the displeasure of the emperor. No doubt he had heard about the messiah tradition, if he cared enough about it to remember, but he had heard Christ called the "king of the Jews," and that, of course, interested him. So he said to Christ, "Art Thou then the King of the Jews?" Here it was again, the same old falsehood from a different source, wherewith the populace had hounded Him all through His ministry. To Pilate's direct question Christ answered, wearily, no doubt, "You are talking" (in Greek, *su legeis*) with the implied corollary, *I have nothing to say*.

Attention must be called at this point to the translation, in the authorized version of the New Testament. In that translation, "Thou sayest it," the word "it" is supplied and is not in the original Greek text. The verb may be used either transitively or intransitively, and it makes better sense to choose the latter, especially when no direct object is mentioned. If the "it" had been in the text it would seem to mean that Christ made claim to being the King of the Jews, and His reply would have implied that Pilate was assenting thereto. Had that been the case, Pilate would have been justified in accounting Him a rebel against Roman authority, and that, too, upon His own admission. In which case Pilate would have sentenced Him to death at once. But on the contrary, he reported to the Jews, "I find no fault in Him." Thus the logic of the events as well as the literal rendering of the words require the same translation, namely, "You are talking," and as a corollary, there is nothing for me to say. It was the reply of resignation. The Jewish rabble, together with the Sanhedrim, had already condemned Him to death, and to escape the Romans would have been but to suffer a worse fate at the hands of the Jewish mob, probably as described in the Talmud.

So the trial before Pilate was a mere formality. "Judge Lynch," in the person of the high priest, had already condemned Christ to death, and he demanded of the reluctant sheriff in the person of Pilate that Christ should be executed legally. "They feared the people," we are told, and with very good reason, for Christ's followers were numerous though unorganized. Besides, if there were popular disapproval from the masses they could embarrass the Romans still more by blaming them with the whole affair. Pilate demurred and tried to squirm out of it by offering to substitute a real criminal. But the high priest would not have it so. Evidently a criminal was not a fit substitute as an offering for the people, for Caiaphas had decreed, says the gospel of John, that "It was expedient that one man should die for the people." Was this, then, a "ritualistic murder," of which practice the Jews are accustomed to be charged to this day? It looks like it.

To men of evil intent there is something especially infuriating in the reproach of a righteous life. Formal righteousness enthroned in power was the only kind that these Sanhedrim satanists knew. Their insulted dignities could not endure the reproach of a blameless life, which by its contrast with themselves revealed their hypocrisy. Hence, their desperate efforts to "frame" Him, and after many failures they secured a couple of perjurers who swore to exactly what Caiaphas wanted. The best answer to calumny is silence, and Christ kept silent until, as Matthew's gospel tells us, Caiaphas said to Him, "I adjure Thee by the living God that Thou tell us whether Thou be the Christ, the Son of God." Then Christ answered plainly and to the point, though He well knew that in doing so He sealed His doom. For here was the highest authority in the local background challenging Him to declare Himself, and He could not have evaded the issue

if He had wanted to do so. As long as the questioning was along political grounds, as before Pilate, He could remain silent. But He must not remain silent on the question put to Him by Caiaphas, who was a murderer at heart. Had He not met that question squarely and bravely as He did, facing certain death therefor, He could not have said a few hours later on the Cross, "It is finished." He did not proclaim Himself to be the messiah that the Jews were looking for, as, indeed, He was not. And Caiaphas did not ask Him if He were the messiah of the Jews. It would have been a silly question, indeed, with no knowledge of His spiritual mission, to have asked this teacher, this Healer of the sick, the lame, the blind, the leprous, if He were the glorified General that the Jews wanted, in order to overwhelm their latest conqueror, the Roman. Caiaphas framed his question knowing enough of Christ's straightforwardness to know what answer he would get. And he got it. Thereupon, after a hypocritical display of offended sanctity, he deliberately twisted that answer into a political charge which he laid before Pilate. Caiaphas was a perfect example of the Talmudic Jew. And still Pilate squirmed and tried to shift the burden of decision upon the governor of Galilee, Herod, who happened just then to be in Jerusalem. But Herod was not to be caught in that way, for even though the accused was a Galilean, the accusation was under the jurisdiction of the authorities at Jerusalem. So Pilate, after all his vacillation, his frank statement that he "found no fault in Him," and the plea of his wife to "have nothing to do with that just man"—Pilate, weak and irresolute, capitulated to the Jewish mob, headed by the Sanhedrim and high priest, like a sheriff giving up a prisoner he had pronounced innocent to be illegally executed as if by law.

Did Christ say or do anything during all this harrow-

ing experience to show that He did or did not include Himself in the Jewish race? Yes, inferentially. Everybody knew Him and His followers as Galileans—Pilate, Herod, Caiaphas, and even the servant who detected Peter's Galilean speech. In the gospel of John it is recorded that Christ said before Caiaphas, "I ever taught in the synagogue and in the temple, *whither the Jews always resort*"—thus naming the Jews objectively. And since He did not include Himself among them, but throughout the whole farce of a trial He regarded Himself and was regarded by others as a Galilean and not a Jew, what excuse has anyone for calling Him a Jew? Absolutely none. Men do not "gather grapes of thorns or figs of thistles," nor expect the honesty and courage of Christ to be found with miscreants like Caiaphas. It was not Christ who called Himself the King of the Jews, as written on the Cross over His head, but the caprice of Pilate as a taunt to the Jews. Pilate's position was fully understood by Christ, who said to him, as if in partial forgiveness, "He that delivered me unto thee hath the greater sin," which may have meant Judas, but it certainly meant Caiaphas. For where is there so great a criminal as is a crooked judge, whose infamy is recorded as an act of justice, however base he may be?

The supreme testimony of Christ against the Jewish messiahship was during this mock trial, when He said, "Ye call me King, and so I am; but My kingdom is not of this world." Isn't that enough to silence the tradition of the Jewish messiahship so far as Christ was concerned? What more could be asked for?

Christ lived and died a Galilean Gentile or non-Jew, so far as He was the Son of Man. It has been said by another¹ that this makes Him all the more akin to the whole

1—Ernest Renan, "Life of Christ."

world—the Galileans being a mixed people but non-Jewish, and therefore He was not the scion of any one race or dynasty. He had the Galilean's independent spirit in His disposition, and not once did He show a servile attitude toward His persecutors, before or during the trial—no, not even to the high priest. When smitten for His reply to that criminal functionary, He protested, "If I have spoken evil, bear witness of that evil; but if well, why smitest thou Me?" Now contrast this typical Galilean attitude with that of one of His most devoted apostles, who followed Him even unto death. Paul, who was not a Galilean, having been smitten at the orders of the high priest, reviled that contemptible official very handsomely. But he apologized for it as soon as he learned that it was a high priest who had given the order. And he backed up that apology by quoting the Jewish law. Neither Christ nor any other Galilean, as Josephus describes them, would have apologized for having his face slapped. The truth is eternally right, and one has no right to apologize for being on the side of truth. There is no "relativity" about it.

The modern Jewish claim that Christ was of their race, though not the messiah looked for, is a flimsy absurdity. It has no basis in history. It is a frantic attempt of their rabbis to revive the "earliest of heresies," Ebionitism, and its purpose is to drag His divinity down to the Jewish level. He claimed far more than a mere Jewish messiahship, resisting the popular demand, the evident wishes of His disciples, and the false allegations of His enemies. As a king over a spiritual realm, He entered Jerusalem on that Palm Sunday with no display of worldly power, but it was not enough to still the demand for an earthly leader. And even in His latest moments with His disciples they disputed among themselves as to who should be

greatest in the kingdom they expected Him to establish forthwith.

And so they crucified Him;

And "He was numbered among the transgressors."

Author's Note: Adequate treatment of the theme of this chapter is a matter for volumes instead of pages. Doctrinal points and church dogmas have been avoided as far as possible; for it is addressed to all Gentiles, though admittedly from a Christian standpoint.

PART I — CHAPTER III

THE ESCAPE FROM JUDAISM

THE INSTRUMENTS

The escape of the NEW RELIGION from the background of Judaism, as faced by the earliest Christians was a task of no small magnitude. It were well for Christianity to be able to say that it is completely accomplished *now*. It was a task that devolved upon such men as Peter, Paul and other disciples. Whether their ability was innate or was developed out of a contact that enabled and fitted them for it we need not stop to consider. The point is, so far as personal qualities are concerned, that in the brief lifetime allowed them they made the world eternally their debtors to an extent beyond all praise.

They were men, specially chosen and qualified, but nevertheless they were fallible men. There was a great deal of Saul that remained in Paul to the end in spite of his transformation. It could hardly be otherwise. Grave doctrinal differences arose among them which divided even Peter and Paul; but the spirit of Christ prevailed over both in essentials to the unification of all believers. And in reverent obedience they submitted their differences to that leadership, so that it was Christ who led His own cause.

These facts deserve emphasis in dealing with the escape from the background of Judaism; for the burden of that movement necessarily fell upon all of the early followers, and especially upon the apostles who were supereminent. These were the effective instruments, albeit they were fallible instruments, and it should give no offense to the modern believer when we speak of them in the character of fallible men rather than as deified saints, as many

devout Christians now conceive of them. It is to be remembered also that these were the ones whose faith must be strong enough to fulfill Christ's blessing upon "those who not having seen, yet have believed."

THE GREEK INSTRUMENTALITY

The world little realizes the importance of the Greek influence in shaping the destiny of Christianity. It is not so much the influence of the Greek language itself, which was enormous, but in the non-submission of the early Greek Christians to the demands of the Judeo-Christians that they become Judaized, before they could become Christians. So pervasive was this influence, not only throughout Galilee, but even in Judea, that the Old Testament, translated in Alexandria, had to be rendered into Greek for the benefit of the Jews themselves everywhere, the Hebrew language having become at that time all but obsolete. This is the version known as the septuagint. Throughout the New Testament one is conscious of an avoidance of mention of that great race whose influence pervaded and dominated both the conquered Jews and the conquering Romans. Concerning the earliest spread of the message of Christ westward the New Testament writers were characteristically silent with respect to the part played by the Greeks, but the results speak for themselves. If the message of "Christ and Him crucified" was "to the Jews a stumbling block and to the Greeks foolishness," the Greeks were the first to make their recovery, as we shall see later.

It is very significant that such modern Jewish historians as Prof. Graetz and Dr. Klausner distinguished broadly between the "pagan-Christians" (Greeks) and the Judeo-Christians. It is also significant that while they

hold the former responsible for the division between Christianity and Judaism, they freely admit that there was an amicable understanding between the Judeo-Christians and the writers of the Talmud! "What concord hath Christ with Belial?" or the Talmud writers?

SUMMARY OF DIFFERENCES

Whatever may be the attitude of a Gentile, Christian or otherwise, toward the divinity of Christ, he will no doubt agree to the following:

First: Christ showed His detachment from Judaism by His direct appeal to God as the Father in Heaven. He did not on His own account appeal to the Jewish racial deity, no more than He did to Zeus or Jupiter.

Second: The contrast between the message of Christ and the cult of Judaism was, so far as He was concerned, diametrical. But for those brought up in Judaism His attitude was one of kindly and helpful tolerance.

Third: Christ was not an enemy of Judaism or any other religion, except as light is the enemy of darkness. He merely contented Himself with showing "a more excellent way."

Fourth: Christ followed the customs of Judaism—the observance of the passover, for instance, for it was national as well as religious. He taught in the synagogues also, for these were the "town halls" of the nation.

Fifth: Christ was in the midst of Judaistic surroundings, even among His kindred and closest friends. He was never understood—not even at the Last Supper.

Sixth: Christ in His parting instructions did not tell His disciples to abandon Judaism. He told them to preach the gospel to all mankind, which amounted to the same thing, for it was an act of self-exclusion. This made it a Gentile religion *per se*, namely, a non-ethnic, non-

exclusive religion, humanitarian in its scope, and therefore non-Jewish.

One might suppose that the height and depth and breadth of the abyss that separated such a religion from its surroundings would have impressed His followers profoundly. But as a matter of fact the perception of the great difference required time. It was the perception of this difference that was left by Christ to others who followed; for He contented Himself with merely sowing the seed as the sole germinating power that lay beyond man's power. Those left behind must develop their capacity and worthiness, hence they must have plenty to do. And in all contrition we must add that the escape from Judaism remains to be completed, for Christianity still suffers from contamination with that primitive cult. It can not be repeated too often that neither of the four gospels was written till after Peter, Paul, and probably all of the earlier apostles and leaders had suffered martyrdom, and those who compiled the New Testament canon were not as detached from Judaism as were those apostles.

This new religion was "broader than the measure of man's mind." The Greek race with all its romantic galaxy of the gods had never produced a universal religion. Their Olympic games were a period of "lustration," a religious revival so to speak, and the civilized world at that time made use of the occasion as if it were a world's fair—as indeed it was—but the religion was Greek and the foreigners there assembled came with their own religious cults. The Jews likewise could never have originated a world religion, for theirs was a selfish and revengeful Jahveh, devoid of a sense of fair play as between man and man universally. How idle it is to think that Christianity, a world religion, could have sprung from the "chosen people" bigotry!

Christ's methods were evolutionary, not revolutionary. He did not undertake to overthrow the whole system of Judaism, nor any other religion, but having sown the seed of reform He left things to work out in the length of time needed. One might suppose that those who had walked with Him from day to day would have been impatient to see His spiritual kingdom come upon earth; but they did not clearly distinguish between the temporal and the spiritual kingdom, and naturally they placed the emphasis on the former. The fetters of the past are not easily broken, and this ancient Jewish system had its hold upon them. Its traditional sanctions of what was considered right, all reduced to accepted conventions, could not at once be thrown aside. Those conventions, it is true, had strangled the life out of Judaism as Christ had so often shown. But the forms of a dead faith may continue to flourish independently of the extinct life that once inhabited them. Indeed those forms may be defended with all the greater zeal by those whose interests are imperiled, especially when they come in contact with a living faith, and recognize therein a potent enemy. So it was with Judaism, and so it is today; for it thrives only by its antagonism to a living organism, Christianity, and when left to itself, isolated and alone, its real character as an empty racial cult, devoid of a living faith, is at once apparent.

But why did Peter and the other apostles still cling to Judaism? They were Galilean Gentiles, and one might suppose that they would have been glad to escape the absurd formalities of an alien faith, remembering that Christ said, "I came that ye might have life, and that ye might have it more abundantly." No doubt Peter did remember, but why not introduce this new teaching into the old and thus revive the ancient forms? Again, Judaism

offered a system, a body of beliefs, traditions and usages of which their lives were still a part. To renounce Judaism was to renounce their own history for many centuries back, and step off into—what? Were the ten commandments, the psalms, the leadership of Moses and Joshua, the laws, the scriptures and the prophets—were all these to be scrapped? How much of this was to be retained and how much to be rejected? All this is still bothering a good many people among us, nearly two thousand years later, so Peter and the others are not to be blamed for tardiness. The new religion, when they began to think about it as such, had nothing to offer in place of all this except the life and teachings of Christ as remembered by those about Him, and these were not formulated into a canon called the gospels until Peter and the others had passed from earth. There was no hallowed past if they renounced Judaism—a past stretching all the way back to the mythical Adam. And to crown all this, the new religion was given them as a world religion—for their enemies, even these hated Romans, for anybody and everybody, just the same as for the Jews and the Judaized, and no partiality shown for themselves, the elect of their own Jahveh! Such a thing was unthinkable—it was unheard of in Judaism. Terms of equality with the rest of the world were simply out of the question. The Jews were still “the chosen,” and how could they be so impious to Jahveh as to reject his special favor! So also must have thought the Judaized of Galilee, yet it was the Galileans whose stubborn determination was a determining factor in the spread of Christ’s gospel. Religion, race, ethics, patriotism and industrial well-being were all bound up, as they still are, in one indivisible cult called Judaism,

and if a man renounces one he renounces all. Hence the bond of race is compulsory in every other respect.

There was but the one solution as Peter saw it—first become Judaized then become Christianized. Naturally, he preached first to those already Judaized, hoping thereby the sooner to spread Christianity. Naturally, also, he emphasized the points of coincidence between the two rather than the reverse. Peter did not want, nor did he intend, to become an apostle to the Gentiles where his equivocal position would be put to the test. The doctrine of the messiahship lent itself admirably to his point of view, especially in emphasizing the spiritual deductions of prophets like Isaiah. Peter himself had conformed to the rites of Judaism, hence the new converts from the Gentile world had only to follow his example and all would be well. Simple enough, wasn't it? But as to all these different races of mankind, each with its own traditions of what was right or wrong—what common ground could be found among them? Those brought up in Judaism could conceive of ethics and religion as merely a tribal inheritance with no common conscience throughout the world. What could be the basis of a world appeal, therefore, instead of a racial basis? So Peter and others concluded, and they continued to preach Christ and to adhere to the usages of Judaism, disregarding, and perhaps unaware of the incongruity therein.

ABANDONING THE COMPROMISE

But this compromise between Christianity and Judaism—for such it was—could not endure, for the two were unrelated and irreconcilable. The one was broadly Gentile, the other strictly racial and intolerant. Judaism would not have it so. Having brought about the public assassination of the Head of the new faith they had no idea of

permitting His followers to preach His doctrines. They even forbade them to perform acts of healing, and when the disciples persisted they were thrown into prison. One thing led to another till violence was used at the behest of the Jews, hiding as usual, behind legal authority, the first Christian martyrs fell, and thus the bloody persecutions began. Meantime Peter had virtually preached to all the world on the day of Pentecost, but it was the same Peter who had to be changed later by a vision.

THE GREEKS TO THE RESCUE

Christianity found its friends, its native element, before the days of Pentecost. It was while Christ was still alive that the Greeks came to Philip (the name is Greek) and said, "Sir, we would see Jesus." A race like the Greeks would not be likely to let any good thing go unnoticed. Besides, they were Aryans; and as like perceives like, the message of Christ quickly dawned upon their intelligence. Philip and Andrew (another Greek name) carry the message to Christ, and His reaction to the same is momentous. It is as if He saw that at last His gospel had reached the world at large, and He was now ready for the sacrifice of Himself. Jesus answered them, saying, "The hour is come that the Son of Man should be glorified. Verily, verily I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die it bringeth forth much fruit." The whole passage should be read (John 12:20-36) if one would see how powerfully Christ was affected by this incident. It was less than a week later, at the Last Supper, that He told His disciples, "Go ye into all the world and preach the gospel."

Three days after the Crucifixion two of His disciples were on their way to Emmaus, and Emmaus is in the Shephelah or foothills looking westward toward the Medi-

terreanean Sea. Why were not the names of those two disciples given, since Christ was ready to honor them with His company? The omission itself suggests that they were Greek names and therefore unfamiliar, or possibly treated with less consideration than they deserved by reason of that fact. Anyhow, radiating from Jerusalem as a center, the westward urge of Christianity was far the most pronounced. Down from the hills about Jerusalem and westward through the Shephelah and on to the seacoast raced the new religion, for it had found its own people that were not Judaized. We soon begin to read of its progress in Antioch, Tarsus, Cesaraea, Joppa, Lydda and elsewhere, and soon thereafter in the cities of the coast of Asia Minor. How early this was accomplished may not be exactly known, but we do know that in the time of Emperor Claudius, within ten years after the Crucifixion, Christianity had reached the far away capital of the Roman Empire.

No wonder that "the disciples were first called Christians in Antioch," a Greek city on the seacoast. Up in Jerusalem they were split up into a number of factions, quarreling over doctrinal points. Hegesippus mentions seven of these factions or heresies, without giving the one to which he belonged, namely, the Ebionites. Down came these Judaizers from Jerusalem to Antioch, saying that the Greek converts had no right to be called Christians, since they had not conformed to the usages of the Jews. This led to a general conference in Jerusalem of the apostles, elders and leaders of the Christians, and the matter was settled then and there that Judaism was not essential to Christianity and the Gentile converts need not conform to the rites of the ancient cult. After this there was no room

for doubt on that point, yet we shall see later in this chapter how this decision of the apostles was ignored by the Ebionites or Judeo-Christians.

THE NEW LEADER

Out of this conference in Jerusalem arose a new leader, a strong advocate of the Gentile position, though a convert from Judaism. It was no other than Paul, the persecutor of former times, and still an object of distrust to many. He came, fortified with a deep experience of his own on the road to Damascus. His testimony was immensely strengthened by reason of his experience, his successful ministry, his education, his clear grasp of the situation, and finally because he was an orator, skilled to present his side of the case. By reason of all this he was able "to withstand Peter to the face," and the apostolic position with respect to the independence of Christianity from all relationship with Judaism was established.

THE EARLY CONVERSIONS AND MARTYRDOMS

Peter was thoroughly awake now and preaching with characteristic fervor and power, for his allegiance to Judaism was a thing of the past. The new religion was gaining momentum like an avalanche. It seized upon the minds and wills of men and women with an unprecedented grasp—a terrific conviction. As the persecution gained in ferocity the zeal of the converts grew. There seemed to be something supernatural about it. Men do not go to death by torture for a mere whim, nor for a fantasy, nor even for a firm and settled conviction that a thing is true and worthy. But the onlookers saw men, women, and even children, *in crowds*, meeting death in its most horrible forms. WHY? To attest their loyalty to that Supreme Name—the name of their Lord Jesus Christ. Even in our day there is something uncanny in the emo-

tional power, the ecstatic enthusiasm, the religious delirium if you choose to call it so, that is sometimes witnessed on the part of a new convert to Christianity, say and think what you will about it. It is actually transforming in its effect, as if by a miracle. It is not supernatural but it is supranatural, because it is not to be explained by natural laws. Now imagine the chasm between a mere racial cult with its own petty deity, its own circumscribed interests, its denial of universal justice in arrogating to itself a "most favored nation" treatment at the hands of the Almighty; and on the other hand an appeal to all humanity in the name of justice, truth, mercy, kindness, neighborliness, love, without any fear or favor whatsoever! The religions of Greece and Rome were frankly polytheistic, and therefore tolerant and neutral, open to the preaching of Christianity. They accepted Christianity in multitudes, because they were Gentiles, responding to a Gentile religion—which is no more than saying a religion for the whole world. Outside of Palestine it met Jews here and there, converted some but antagonized many more, and the progress among them was limited. But outside of Jewry its progress was beyond all explanation. There must have been an exhilaration about it that lies beyond our knowledge, due, perhaps, to the discovery that good and bad motives were common to all mankind—in a word, that *good* and *bad* were abstractly and not relatively right or wrong, respectively, because a Supreme Being had made men in His own spiritual image, and the moral bond among mankind was universal. There was also the intense moral conviction of the Galileans that gave Christianity its first impulse, and "launched it through its many martyrs into the struggle that could not fail of victory. Jerusalem

could never have conquered humanity," says one¹ "it is the north (Galilee) alone which has made Christianity." And again, "the palm is his who has been strong both in words and deeds; who has discerned the good, and at the price of his blood has made it triumph. Jesus from this double point of view is without parallel. His glory remains entire, and will never be renewed."

THE INCOMPLETENESS OF THE ESCAPE

Geographically, the escape from Judaism was soon accomplished, for Christianity was already a world religion before the martyrdom of Peter and Paul. But traditionally the escape is still incomplete, for there remain as parts of the Judaistic background certain portions of literature, some of it original with the Hebrew race but the best of it borrowed from earlier sources. It is because the Hebrews borrowed so well that we still have an Old Testament that has never been given up. There were earlier sources that the remote past has yielded up to the Hebrew borrowers, such as the story of the flood, the ten commandments, and most of the psalms. And then some unknown heir of immortality has given us the Book of Job, with the marks of a culture and refinement that the Hebrew nomads never knew.

Moral precepts and religious convictions are not the exclusive property of any one race, and Moses was not the only teacher and lawgiver of mankind. The Hebrews, had they but known of Homer, Aeschylus, Solon, and other great Greeks, might well have extended their borrowing. For there was Pythagoras, who taught the immortality of the soul, and Socrates who in 399 B. C. was put to death for teaching men to purify the filth from the

1—Ernest Renan, "Life of Christ," p. 123.

ancient Greek religion. It was the Greek Heraclitus who first wrote, "In the beginning was the Word, and the Word was with God, and the Word was God," which saying was borrowed by Philo, a Jew, and thus found its way into the Greek New Testament. It is much to be regretted that the borrowers did not tell us whence the originals came.

What is still more regrettable is the inclusion among their "sacred writings" of what may be called the gospel of indecency, mentioned elsewhere. These are the trammels of Judaism that have clung like the rags of a shameful past to the skirts of Christianity, besmirching its reputation. They have no part or parcel with Christ—not the faintest echo in His teachings, though He did not shun the vilest of mankind. To parade such indecencies in the pulpit or elsewhere is to blaspheme the name and the purifying influence of divinity among men. Christianity must denounce the charnel house of Judaism and devote itself to a gospel that is altogether Christ-like, pure and clean.

The struggle that went on in the minds of the early writers is in evidence throughout the epistles as well as in the gospels. But by reading between the lines sometimes one can discern the Christ character behind them that was only partially portrayed. It needs perspective in order to see a colossal mountain, or a colossal character, and in the nature of the case such perspective was impossible. It is safe to infer that Peter and Paul, given the perspective that we enjoy would have omitted all reference to the Hebrew "laws," and the problem of reconciling Christian freedom with them. "Ye shall know the truth and the truth shall make you free," said Christ. What we moderns lose in definiteness through a personal contact we gain in perspective, and in freedom from the Hebrew background. We must not underrate the advantage of

perspective. Reading between the lines, therefore, one does not find prolixity of reasoning in regard to His background. It was as clear in His mind as it should be in ours. He simply remained free from all historical connection, all doctrinal restraint of the past, and gave them a NEW testament. He told them as much, but their Judaised brains had to do their thinking for them, and they could not see Him as He was. "The past was too much with them."

PAUL'S STRUGGLE WITH THE "LAWS"

All this is exemplified in Paul's struggle with the ancient Jewish laws. His involved ratiocination, his vain struggle to reconcile one thing with another, his painful effort to patch the old garment with the new material—these were the things that worried him sometimes into a strange exegesis. No wonder he was forced to exclaim in his despair, "Oh, wretched man that I am! Who shall deliver me from the body of this death?" Then straightway recovering his mental composure he answers his own question correctly. Paul had no need of the "laws" and all his fruitless speculation concerning them—no more than we Gentiles have who waste our efforts trying to reconcile them with Christ's doctrines, but his Hebrew background clung to him like the soil of his own native land, and logic struggled in vain to get rid of it. The solution was simple enough, merely to remove the soiled garment and put on the clean one. How much more simple, yet subtle in their simplicity, were the words of Christ: "I came not to destroy the law but to fulfill it." Precisely! Christ did not destroy the law—did not bother about it—but He did destroy the *need* of it. This amounted to the same thing without antagonism—and without equivocation. It was like one invention displacing an earlier one, or the Coper-

nican displacing the Ptolemaic theory of the solar system. What a pity that a modern scholar should waste time and effort on the absurd "laws" that worried Paul!

CHRISTIANITY GOES TO ROME

The new religion spread throughout Syria and Asia Minor, then into Macedonia and Greece, and then on to Rome. Wherever Paul went he generally found small groups of earnest people who had heard of Christ or were waiting to hear about Him. It was thus that Paul found when he arrived in Rome, and at once sought out those of his own race. As usual, he preached to them and was opposed by them. Moreover, he found that Judaism had been long enough in Rome to become recognized as a racial religion, and to become disliked, as usual, though it had gained certain privileges which it jealously guarded. These they did not propose to share with the Christians as the Judeo-Christians desired, and there was commotion among them. This, naturally, in the eyes of the Romans, identified Jews and Christians as being different sects of Judaism, and they despised both accordingly, and Emperor Claudius banished both from Rome. But they were soon back again, the Jews more vociferous than ever. The Roman populace was ready to believe any accusation about either one of them, but the Jews being more numerous than the Christians, had the greater advantage as shouters. And the Jews were eager to furnish all the accusations they needed, and they enjoyed a greater prestige, especially at the corrupt court of the successors of Claudius, by reason of their longer residence in Rome. Paul was disappointed with results so far as his preaching to the Jews in Rome was concerned, and inasmuch as it served to further identify the Christians with the Jews it was disastrous.

But the Jews were by no means the only ones in Rome who had heard of Christ, nor were these confined to those "of Caesar's household," as mentioned by Paul. Lanciani's recent studies of the tombs of Rome of the first century A. D. reveal the fact that there were others of the nobility of Rome, besides those of humbler fortune, who counted themselves among the followers of Christ in those crimson days that shortly followed. The Jews also had their converts among the Romans, it seems, and these included Poppaea, wife of Nero, as well as other influential persons near him. Their accusations against the Christians was that their religion was hostile to the Roman religion, which was true only in a competitive sense.

THE GREAT FIRE AND ITS CONSEQUENCES

It was in the year 64 A. D., Nero being then Emperor of Rome, that a devastating fire destroyed about half of the city. Historians are unanimously of the opinion that Nero was incited by the Jews to blame the Christians for this calamity. Poppaea, together with the Jews, had gained great influence over him. He was to become the ruler of the east with his capital at Jerusalem—and this to Nero, who hated Rome and longed for the East! It is probable that Nero himself was unacquainted with the new religion and the members thereof, or had no feeling against them unless it were contempt for not appreciating his pretensions to artistic ability. But having once begun the persecutions he carried them on as a species of sport, and he bent his small ingenuity toward the invention of novel means of torture. The Jews¹, on the other hand were unrelenting in their efforts to totally exterminate the Christians,

1—See notes at the end of this chapter, quotations from Gibbon, Renan and Lanciani, based on the testimony of Tacitus, Suetonius and Pliny the younger, all of which have been verified.—J. E. C.

and they redoubled their influence around Nero to that end. The charge of arson with which it began was soon changed to the ridiculous accusation of "hatred of the human race." For the charge of arson was easy to disprove, and the other charge was just as easily twisted into shape by those skilled at the business. And this is not all; for the charge of arson would have been limited in its application to Rome, whereas the latter accusation was applicable throughout the Roman Empire, which at that time meant the whole civilized world. Hence, whenever a local authority was disposed to follow the example of Nero he did so with official sanction, and thus many a Christian in some remote part of the world was "butchered to make a Roman holiday." The hideous tragedy did not come to an end in 68 A. D., when Nero committed suicide after kicking Poppaea to death; for though there was a lull in the excessive cruelty of Nero, it was soon followed by that of Domitian, "the second Nero," and still later by that of Diocletian. Both of these acted in sheer malevolence, while several others of a higher moral character carried on the persecutions in behalf of their own Roman paganism. All opposition, Julian's excepted, was ended by the conversion of Constantine to Christianity in 313 A. D.

THE ORIGIN OF THE NEW TESTAMENT CANON

These mass persecutions, especially the earlier ones, robbed the church of nearly all of its leaders—the apostles, elders and the earlier disciples, who had been most closely associated with the Founder of Christianity and His companions. This naturally led to the hastening of the committal to written form—now far too long delayed—of the remembered sayings and doings of Christ. Peter, Paul, James and others had left epistles and other memoranda, some of which were personal epistles and some were

“general.” Christ had given His disciples such a marvelous propulsive impetus to “Go into all the world and preach the gospel,” that they scarcely took time to look back to the beginning in order to make complete a record of what the beginning was like. The survivors were now impressed with the necessity of putting into permanent form the sayings and doings of Christ.

Earlier in this chapter it was related how the Judaisers or Judeo-Christians, or in a word, the Ebionites, came down from Jerusalem to the Greek coastal cities and tried to persuade the Greek Gentile Christians that they were not properly Christianized because they had not submitted to the rites of Judaism. Also that this led to a conference in Jerusalem where the Gentile view was championed by Paul and other leaders, and it was thereupon adopted as the official doctrine of the Christian church. In effect, it was the Christian “declaration of independence” from all other religions whatsoever, and especially from Judaism. It was the proclamation of the new religion that it was not a sect or branch of anything else. It was agreed to by all, with some reservations that all could assent to. Nevertheless, *in Jerusalem and its immediate surroundings*, especially toward the east, the Judaistic idea persisted, *and it was in these same surroundings* that the *New Testament canon was formulated*, and in part, perhaps, written. Hence the ligaments in the gospels binding the New Testament back to the Old Testament prophecies, genealogies and messianic doctrines are to be accounted for as due to the influence of this Judeo¹-Christian “heresy,” as the

1—Graetz (Jewish historian), “History of the Jews,” Vol. II, p. 273, tells us how the Judaeans and the elders of the Ebionites “mingled together without reserve,” for a time, but “it did not last long.” Again he says that “the closer the Judaeans-Christians of the second or third generation approached the views held by the pagan-

Christians (Greek-Christians), the further they drifted away from Judaism." He mentions several names of the Talmud writers who were closely associated with the elders of the Christians, thus showing how closely Ebionitism or Judeo-Christianity approached Judaism. And it was in the midst of this influence that the New Testament was compiled!

2—That is to say, in 49 A. D., according to some authorities.

earliest sources called it, and that, too, in disregard of the authority of the apostles' decision about twenty years² earlier, the canon being dated about 69-70 A. D.

Jerusalem was captured and laid waste by Titus in 70 A. D. after several years of siege and desperate fighting. It was during this siege than an exodus of Christians took place to Pella, a city on the eastern side of the Jordan in eastern Galilee. Here they were comparatively safe, for in Jerusalem they were not among friends, and the Jewish factions were quarreling with each other even in the presence of the Roman enemy. But Pella, we are told,¹ was the headquarters of Ebionitism, or where "the Ebionite heresy² first developed, and the Christianity of eastern Palestine is described more than once as of the Judaistic kind." According to the greater number of authorities it was at Pella that the first three gospels, Matthew, Mark and Luke, were put into shape as we have them now. Bishop Lightfoot in his scholarly work, "The Apostolic Fathers," maintains that another exodus from Jerusalem took place at about the same time, and that these were of

1—Epphanus, "adv. Haeres," XXX, 2.

2—George Adam Smith "Historical Geography of the Holy Land," p. 631, quotes both Epiphanius and Eusebius to this effect. He also calls attention to the fact that we have "no remains, not even in Pella, of all this," due no doubt to Diocletian's order to destroy all Christian evidences.

Eusebius (264-349 A. D.), the earliest church historian, in H. E. III, 5, agrees on the origin of New Testament at Pella. So also among modern authorities do Ernest Renan and Prof. H. Graetz (Jewish) in History of the Jews, Vol. II, p. 266.

higher authority than were those who fled to Pella. These are represented to have gone to Ephesus, where with John, the writer of the Book of Revelations, and Philip and possibly others, the New Testament canon was formulated. In either case Ebionitism was dominant rather than the apostolic doctrine agreed upon at an earlier date, so that the result was the same.

THE FOUR POINTS OF EBIONITISM

Four points in the position of Ebionitism make clear the nature of that "heresy." They also stand as a warning against modern Ebionitism—the heresy that represents Christ as a Jew, and His doctrine a derivative from Judaism. These points are as follows:¹

1. "Enforcing the Mosaic law,"
2. Affirming the human birth of Christ,
3. "Abjuring Paul as a heretic,"
4. "Looking for the return of Christ to found an earthly kingdom."

Taking these four points singly or as a whole, can anyone doubt that they are more Jewish than Christian? No wonder that the writers of the Talmud, if Graetz is correct, were on the best of terms with these Judeo-Christians in the attempt to bring Christ down to the level of themselves. With this program before us it is easy to understand the purpose of those two genealogies of Matthew and Luke, awkwardly designed and lamely executed, attempting to prove that Christ was no other than a member of the Jewish race, and that "salvation is of the Jews" (John 4:22), and other passages that will occur to the reader. We have already seen how Christ disposed of these false assumptions. Peter and Paul, had they been alive when the gospels were written, could never have

1—George Adam Smith, "Hist. Geog. of the Holy Land," p. 631.

sanctioned the program of the Ebionites as above described, for they were already on record to the contrary, in that momentous conference of the apostles in Jerusalem. If any further evidence were needed in the matter, we have it in Paul's Epistle to the Galatians (2:21), a Gentile people, when he tells them that since they have followed the Judaisers back into Judaism, "If righteousness come by law, then Christ is dead in vain." Nearly the whole of that epistle is Paul's reply to the Ebionite heresy.

On the contrary, whoever wrote the Epistle to the Hebrews was thoroughly imbued with Ebionitism. The same doctrine is further set forth in the Book of Revelations, as thus analyzed:¹

"Above all, it (Revelations) is the intense expression of Jewish pride. In its writer's view the distinction of Jew and Gentile will be carried over into the Kingdom of God. While the twelve tribes eat the fruits of the tree of life, the Gentiles must content themselves with a medicinal decoction of its leaves. The writer regards the Gentiles—even believers in Jesus, even martyrs for Jesus—as adopted sons, as strangers introduced into the family of Israel, as plebeians permitted as a favor to claim a place near the aristocracy. * * * Jesus is, as His highest distinction, a Son of David, a Product of the Israelitish Church, a member of the Holy Family which God has chosen. The church of Israel has really wrought the work of salvation by this elected One of its own children. * * * Disciples of Paul are disciples of Balaam and Jezebel. * * * Paul himself has no place among the twelve apostles of the Lamb."

One need not question the sincerity of those who held

1—Ernest Renan, "Anti-Christ," p. 366. With this analysis in mind it will be well to read again the Book of Revelation.

to the doctrine of Ebionitism, nor doubt their fidelity to the facts in other respects. But the plain truth is that they went beyond the facts, and in defiance of the earlier apostles, in their attempt to reconcile the record of the New Testament with their conception of the Old Testament and a false notion of the importance of the Old to Christianity. They made a most grievous blunder in conceiving Christ to have been a Jew, and His gospel to be a continuation of the primitive cult of Judaism. They failed to conceive of Him apart from His Jewish surroundings. The Greek spirit was not with them—cloistered as they were from the western world and in open warfare with Rome. Their religion partook of the severity of the desert, and the narrowness of their Hebrew associates.

The following excerpts from the pages of three distinguished historians agree in their conclusions that the Jews were evidently culpable for the persecutions of the Christians by Nero. This is supported by the testimony of such ancient historians as Tacitus, Pliny the younger, and Suetonius, not to mention the church fathers, deserving though they be:

LANCIANI, "Pagan and Christian Rome," p. 311 ff.:

"The pagans despised them both (i. e., Jews and Christians) and mixed themselves up with their affairs only from a fiscal point of view, because the Jews were subject to a tax of two drachmas per head, and the treasury officials were obliged to keep themselves acquainted with the statistics of the colony."

"This state of things did not last very long, it being of vital importance for the Jews to separate their cause from that of the newcomers (Christians). The responsibility for the persecutions which took place in the first century must be attributed to them, not to the Romans, whose tolerance in religious matters had become almost a state rule. The first attempt, made under Claudius, was not a success: it ended, in fact, in the banishment from the capital of every Jew, no matter whether he believed in the Old or the New Testament.¹ It was, however, a passing cloud. As soon as they

1—A figure of speech—for there was no New Testament at that time—
J. E. C.

were allowed to come back to their transtiberian haunts, the Jews set to work again, exciting the feelings of the populace, and denouncing the Christians as conspiring against the state and the gods, under the protection of the laws which guaranteed to the Jews the free exercise of their religion. The populace, impressed by the conquests made by the gospel among all classes of citizens, was only too ready to believe the calumny. As for the state, it became a necessity either to recognize Christianity as a new religion, or to proscribe and condemn it. The great fire, which destroyed half of Rome under Nero, and which was purposely attributed to the Christians, brought the situation to a crisis. The first persecution began. Had the magistrate who conducted the inquiry been able to prove the indictment of arson, perhaps the storm would have been short, and confined to Rome; but as the Christians could easily exculpate themselves, the trial was changed to a politico-religious one. The Christians were convicted not so much of arson as of a hatred of mankind; a formula which includes anarchism, atheism, and high treason. This monstrous accusation once admitted, the persecution could not be limited to Rome; it necessarily became general, and more violent in one place than in another, according to the impulse of the magistrate who investigated this entirely unprecedented case."

EDWARD GIBBON, "Decline and Fall of the Roman Empire,"
Vol. II, p. 21 ff.:

Gibbon first gives a description of the fire as recorded by Tacitus, and the frightful persecution of the Christians who were falsely accused of it. He then says:

"We may therefore presume to imagine some probable cause which could direct the cruelty of Nero against the Christians of Rome, whose obscurity as well as innocence, should have shielded them from his indignation, and even from his notice. The Jews, who were numerous in the capital, and oppressed in their own country, were a much fitter object for the suspicions of the emperor and of the people: nor did it seem unlikely that a vanquished nation who already discovered their abhorrence of the Roman yoke, might have recourse to the most atrocious means of gratifying their implacable revenge. But the Jews possessed very powerful advocates in the palace, and even in the heart of the tyrant; his wife and mistress, the beautiful Poppaea, and a favorite player (actor) of

the race of Abraham, who had already employed their intercession in behalf of the obnoxious people. In their room it was necessary to offer some other victims, and it might easily be suggested that, although the genuine followers of Moses were innocent of the fire of Rome, there had arisen among them a new and pernicious sect of Galileans, which was capable of the most horrid crimes."

ERNEST RENAN, "Antichrist," p. 140 ff.:

"It is hard to believe that the idea of accusing the Christians of the July conflagrations came of itself to Nero. Doubtless if he had known these good brethren nearly, he would have heartily hated them. Naturally they could not appreciate his merit in posing thus as a leading actor in front of the stage filled with the high life of the day; and what particularly enraged Nero was failure to recognize his talent as an actor of supreme merit. But he had, no doubt, heard them spoken of; he had never come in personal touch with them. Who could have suggested the execrable thought? It is likely that suspicions had been started in more than one section of the city. The sect, by this time, was well known in the official world, and was much talked about. Paul, as we have seen, had friends among persons belonging to the service of the emperor's palace. * * * From the accession of Caligula to the death of Nero, Jewish cabals never ceased at Rome. Jews had greatly aided in bringing the family of Germanicus to power and sustaining it. Whether through the Herods or other intriguers, they beset the palace, often to the ruin of their enemies. * * * Josephus is rather favorable to Nero, whom he considers to have been slandered, ascribing his crimes to his bad surroundings. Poppaea, according to him, was a woman of piety, favorable to the Jews, supporting the claims of their zealots, and adopting some of their rites. * * * Nero, hating everything Roman, liked to turn to the East, to surround himself with orientals, and keep up intrigues in that quarter."

"Is all this enough to build a theory upon?" May we, perhaps, trace to the hatred of Jews for Christians that ferocious caprice which exposed the most harmless of men to the most monstrous cruelties? It looks ill for the Jews, at all events, that their private interviews with Nero and Poppaea were just when the emperor conceived his hateful scheme against the Christians. * * * Why should the Romans, who commonly confounded Jew and Chris-

tian, make just now so sharp distinction between them? Why should the Jews, towards whom the Romans felt the same moral antipathy and religious prejudice as to the Christians, be just now untouched by calumny? Punishment inflicted on Jews would have been just as good expiation. * * * A suspicion arises, strengthened by the undoubted fact that, until the destruction of Jerusalem six years later, the Jews were the real persecutors, and spared no effort to exterminate the Christians."

And all three of these historians, had they lived till the present, might have added this question: What other race has ever been capable of such inhuman atrocities, except that one which to this day rejoices in the slaughter of 75,000 Medes, the thousands of Christians tortured to death by Nero, and the millions of Russians slaughtered or starved to death in our own time? With this history before us, will anyone tell us that Christ was of that race?

PART I — CHAPTER IV

CHRISTIANITY AN OCCIDENTAL RELIGION

It is sometimes thoughtlessly said that Christianity is an Oriental religion. But that is a statement due to misplaced emphasis. It ignores the fact that Christianity lost little time in escaping the confines of its origin, chiefly through the instrumentality of the Greeks, and thereafter attaining its full growth and its mission as a world religion only in the occident. The sun rises in the east, but that does not make the sun Oriental; and like the sun, Christianity mounted toward the zenith of its power as it moved westward. No strictly Oriental religions have ever made much headway in the west, and owing to differences in mentality it is safe to infer that they never will. The fact that Christianity has done so is consistent with its occidental character—that is to say, its comprehensiveness, its breadth of human interest as opposed to the petty, provincial narrowness and bigotry, the concentrated selfishness of Judaism. Christianity is fundamentally non-Jewish; its earthly origin was among a Gentile people, the Galileans, and the principal means of freeing it from its hostile background was another Gentile people, the Greeks. The Apostolic Council held in Jerusalem to settle the matter about the year 49 A. D. *officially declared the complete independence* of Christianity from Judaism. And yet twenty years later, after Peter, Paul, and most of the early disciples had suffered martyrdom, the Judeo-Christians or Ebionites, on friendly terms with the Jewish-Talmudists, introduced into the New Testament the messiah doctrine of the Jews, also the prophecies alleged to have foreshadowed the coming of their messiah, and finally those ridiculous genealogies—which prove nothing at all. We

need not imagine that they were the less sincere because of these blunders. They simply could not escape from their own historical background, and the record shows that nobody could escape it except Christ alone. And we must not forget our debt of gratitude to them for collating and recording the events of Christ's life into what is known as the New Testament canon, especially the first three gospels. But we would be false to the historic truth if we were unfaithful to the decision of the Apostolic Council twenty years earlier to the effect that Christianity was not to be entered through Judaism as a portal. The two were as separate and distinct from each other as night and day. Christianity was for all mankind, a Gentile religion which Jews might accept, but not on Jewish terms. In a word, it is Occidental in character, not Oriental.

THE ORIENTAL DRESS

We Occidentals must be on guard against the vagaries of Oriental thought and expression, lest we fail to appreciate correctly the testimony of those who put into written form the message of Christ to the world. That caution must be redoubled when the reader of the Scriptures is unacquainted with Oriental literature, even though he is a daily reader of it in his Bible. It was this caution, overcaution, or lack of it, as one looks at it, that led the early Christian church to restrict all access to the Scriptures to those only who were schooled in the interpretation thereof. The freedom of access to the Scriptures was not above criticism when it brought the coarseness and filth of the Old Testament of the Hebrews and placed it on an even footing with the record of Christ and His mission. One can not but regret that the task of assembling the record of Christ did not fall to the Apostolic Christians, rather than to the Judeo-Christians who were more Jewish

than Christian, and who were on friendly terms with the Jewish Talmudists. Modern Jewry rejoices¹ even in print, over the injection of their own filth into the Christian's Bible.

Christ's message to mankind has of necessity passed through Oriental hands, since it was in the Orient that His life and mission were accomplished, and in doing so it has taken on the hue of the Orient as a matter of course. Hence, we find many of the characteristic idioms and figures of speech, and all that florid imaginery of the East that while giving it a poetic cast, incidentally removes the substance in some degree from the domain of sober prose. A good narrative must never lose in the telling when your genuine Oriental gets hold of it, so he gives it a dressing of flowery phraseology that he considers more becoming to its portent. And it must be added that many passages would fall flat and insipid if their Oriental finery were stripped away, leaving the cold, severe, matter-of-fact prose of the passage exposed like a pitiful skeleton. But flowers of speech must be sacrificed if they interfere with the vehicle of the truth. We Occidentals must *not* take the figurative language of the East too literally. We must pause and ask ourselves this question: Did the writer mean exactly what he said? We have brought no end of confusion and derision on ourselves by neglecting the difference in thinking and expression between ourselves and those of the Near East.

It must be added also that all over the world, science, invention and discovery have removed our sphere of thought toward the concrete, farther and farther away from the pastoral simplicity of those who gave us the record of the life and message of Christ. Hence, in the choice

1—See footnote to Preface, "A Real Case Against the Jew."

of devotional language and hymnology this change must be taken into account lest a discord ensue. For outgrown expressions may sound not only fantastic but insincere. The artlessness of childhood may have its place in the Sunday-School and occasionally in the regular service, but when over indulged it palters the attitude of worship. Modern hymnology needs revision.

TRANSLATION INTO ENGLISH

Our earliest translators of the gospel into English—reverent souls that they were—faced some terrifying difficulties in rendering from the original a faithful and acceptable version; but they swallowed its extravagant figures of speech with a gulp that did credit to their heroism and honesty of purpose, just as if they were handling sober statements of fact. A translator from any language is entitled to some latitude of expression between a literal and a liberal rendering. To illustrate, the English idiom, “to take a picture” would certainly be misunderstood if literally translated into the French language, for they would say, “To *make* a picture.” However, in translating the Bible it would have been a risky thing to depart from a literal rendering, for the text was held to be “inspired,” “sacred,” every word of it, and no liberties could be tolerated in those earlier days. The same is just as true with many good people today who have not been trained in the translation from any foreign language to our own. The same observations apply to antiquated or foreign methods of thought and expression. For instance, when a Hebrew prophet said to his hearers, “Thus saith the Lord,” they knew better than to believe that “the Lord” actually came down to earth and talked face to face with the prophet. It was his way of telling his hearers what his conscience told him to say, and putting it with all

the solemnity that he could command. It is only the occasional Occidental, unschooled in Oriental speech, who is misled by such extravagant metaphors.

Our translators into English deserve a degree of credit for their work that we mistakenly pass on to the original. How many of us stop to consider that the marvelous language of the first, the nineteenth and the twenty-third psalms, to go no further through the list, is due to the exquisite English translation, rather than to the primitive original with which but few are familiar, and none can enjoy as he does his own mother tongue! Granting that the substance is all to be found in the original, and presumably it is, if put into commonplace terms in English it would be robbed of any beauty it may have had—and more. Beauty is an attribute of divinity, just as truth, goodness and righteousness are divine. The beauty of divinity that shines out in the English Bible belongs to the English language, and to those masters of English prose who wrought the translation, namely, Wycliffe, Tyndale, Coverdale and finally the King James translators who profited so much by the work of their predecessors, among whom there stands preeminently Tyndale the martyr.

The common language of Galilee, spoken by Christ and His disciples, was the Aramaic, a dialect of the ancient Assyrian, with many Semitic relatives, including that of Judaea. It would be unreasonable to suppose that He was unacquainted with Greek also, since it was in common use throughout Galilee, and He and His disciples occasionally visited the Greek territory of Decapolis. Those who have been steeped in the literature of Greece can not fail to recognize in the gospel of Luke and the Acts of the Apostles the easy rhythmic flow of that matchless language. Luke, as the traveling companion and secretary of Paul,

recorded the stirring events of those journeys. And although it was Paul who stood before Festus and Agrippa, and later before the critical audience on Mars Hill in Athens, it was Luke whose Greek style gave form to the substance of what Paul said. One can but wish that the whole record from first to last had been enshrined in a medium free from the obscurity of Orientalism, and combined with a definiteness that need not be expected in a cumbrous, primitive jargon.

OTHER AVENUES

“We have these avenues of a knowledge of God,” said a venerable Professor of Systematic Theology, namely, “history, including revelation, reason and experience. And these three must be coordinated—neither one more important than the others; for the overemphasis of revelation leads to dogmatism; the overemphasis of reason leads to rationalism; and the overemphasis of experience leads to mysticism.” In youth we lean heavily upon the authority of revelation, in maturity we rationalize our beliefs, and in a ripe old age we appeal to our experience. This is the dictum of a wise Gentile Christian, a strictly Occidental foundation with no slavery to the traditions of the past, and no regimentation of the spirit such as that which held the scribes and Pharisees hidebound. There is the freedom in it that Christ preached, and that Judaism never knew.

The dried husk of that cult could have offered Him no attraction. Since He could at the age of twelve hold His own amid the Jewish doctors in the temple, two inferences may be drawn. He knew at that age as much as they did about their boasted “laws,” and second that He had no use for them, seeing that He was known thereafter only as “the carpenter’s son,” up to the time of the

beginning of His unique mission. His first act of worship of which we have record was His consecration at the hands of His "forerunner" in the waves of Jordan. His vision was of a scope that comprehended eternity, thus minimizing the things one could touch and handle. He set at naught the miracles, for they stood in His way, though human frailty demanded them. He did not cultivate an air of mystery, for He was direct and plain-spoken. His appeal to us of the Occident is like that of one of ourselves, speaking to us. Time and again He declared just what He was, and if He was not understood, whose was the fault? The Man of Nazareth is the most uniquely substantial Personality that history can show, for by a strange paradox, *His substance is that of the spirit*, and the spirit is eternal, whatever may be said of the body. He vivified the reality of the spirit as no other has done, and He did it without any clap-trap of "spiritism" or "spiritualism" or anything at all but plain common sense. No other earthly visitant ever said or ever could say, "I came that they might have life, and that they might have it more abundantly."

A myth, a creature of the imagination with a possible basis in fact, gains in glamor and insubstantiality with the passage of time, while it loses in definiteness and credibility. Thus Hercules, Jason, Theseus and others have had about them a growing nimbus of many incredible performances, resulting in discrediting their very existence. But behold a modern miracle that shows them to have been outstanding men of their times—real men of flesh and blood and not gods nor shadows. We owe this discovery to the long-buried literature of a neighboring people¹ whose language had been reduced to written form

1—Hittite.

while yet the Greek was only a spoken tongue. Tradition as usual had dealt kindly with their fame—so generously indeed that in process of time they became myths with many strange and conflicting stories about them. What a contrast this affords to the life and message of the Man of Nazareth! Racial myths should be racial favorites, seekers of popularity and grateful recipients thereof. But Christ shunned popularity—a hindrance to His message. He was fair even to the conquering Romans. He scourged the scribes and hypocrites as unmercifully as he did the money-changers in the temple. It is true that the myth-makers have been busy trying to make the world believe what they want us to believe regardless of the truth. It is all to no purpose—His life contradicts the myth-maker. He stands out in clear relief from His background, not because of the record but in spite of it. His reality is unquestionable because it is beyond the scope of human invention.

TOLERATION, NOT COMPROMISE

Christianity is tolerant toward other religions, but it must be uncompromisingly Christian. "He that denieth Me before men"—Remember the warning, it is imperative. It is more than ethics, and inconceivably more than tribal ethics. Is it a small matter to any preacher to see Christ ranked along with the Jewish rabbis, or perhaps raised to the degree of a prophet by those who "stoned the prophets"? Is anyone so stupid as to doubt that Jewish hostility to Christianity is the same now that it ever has been? Again, look at crucified Russia! Judaism is always intolerant, but compromising. The fact of racial solidarity, which is inescapable, makes it possible to claim to be a Christian while remaining a Jew, or to be an American while remaining secretly a member of a quasi-state among

us, and an insidious enemy always. Once let Judaism get the upper hand, the numerical power, the financial advantage, and there stands revealed before you the assassin, the despot, the Shylock, as unrelenting and unmerciful as death itself. Behold it in the Talmud, all you who may doubt this, or pass through a revolution such as many now living have witnessed, and remember that "None are so blind as they that will not see."

Gentiles, and Christians in particular, are certainly tolerant at present toward Judaism and the Jews, however much their rabbis may whine about "race persecution" and "race prejudice." It is debatable whether Gentiles have ever been intolerant toward the Jews; for hardships are not to be confused with persecutions, which are undeserved hardships. Parasites are always "persecuted," or deserve to be. The much-advertised "pogroms" in Russia were no more than a parasite had a right to expect—hardships in return for parasitic practices. If a race finds a Jew to be obnoxious in manners or otherwise, it is not persecution nor prejudice to shun him, nor even to use harsh measures to get rid of him. Their alleged persecutions have been dinned into our ears till the careless have taken them for granted and thereupon have joined the Jew chorus of whines and complaints, and even the more careful among us have ceased to ask when and where and how or why. Centuries ago the persecution of so-called heretics was common among all religions. Jews suffered along with others, not as Jews but as heretics, whether at the hands of Christians, Mohammedans, or even of their own kind. These alleged "persecutions," however, have not been a total loss; for the Jews have known how to turn them into good advertising value. Christian pastors in St. Petersburg, Russia, in Tsarist times were

fairly "besieged," as one of them expressed it, by Jews who wanted to join their churches with the sole object, as admitted, to be allowed by the Russian government to live in that city. "Yes, you may join this man's church," said an old rabbi, "but don't forget that you are Jews."

EXCEPTIONS DO NOT COUNT

Individual Jews may be kind, generous, sympathetic, helpful to those not of their kind, as all can testify. Possibly they may condemn the policy of their leadership—though not in public, nor with convincing zeal. But what matters it? A domestic animal might do that much as far as its powers allow. Policy also requires the same for business reasons. If every Gentile were to be gratified by the exemption of his "pet Jew" from the general condemnation, the whole race with a few possible exceptions would be exonerated from blame. Nevertheless, the thing called Judaism would still remain, and nothing would be accomplished—the pest would be uncontrolled. And behold what it has done to tolerant Christdom repeatedly, and especially what it is doing right now by following its leaders such as Karl Marx, and adhering to the teachings of the Talmud. Let this policy control in our attitude toward the whole question: First settle with the whole tribe, than deal with individual cases.

Those Gentiles who defend them with their praise, or simply leave them alone in their devilry, count, undoubtedly, on exemption from the effect of their malice. Those Gentiles who know their ways and will show them no favor above the multitude will be promptly singled out by the Jews as the object of their resentment. Let an officer of the law treat them as he treats others, with no fear or favor for the "chosen race" of law-breakers, and they will see to it that his term of office is short. Such public serv-

ants must be made to feel the wrath of their vindictive Jahveh, for he is "a jealous god" and will visit his wrath upon those who slight his followers, or show them no special favor. Put this to the test, you hard-headed Gentiles who can not open your eyes to what is going on, by saying in public or writing for the press the things you say against them in private. You know what will follow, and therefore you maintain a discreet silence about their personal defects as a race, though you know that your silence is the counsel of cowardice. You know that you are a coward when you fail to protest against their control of the daily press, the magazines, the book trade, and that the ruth is not permitted to appear in print without their consent. Even a slave should be ashamed of such servility. And where is the Jewish voice that is raised in righteous indignation against this treasonable attack upon liberty? It is an abuse of that liberty, so gross as to *justify the disfranchisement* of the whole race. Surely a parasite of such vicious character must be incapacitated for mischief of any sort, let the means be what they may. Jewish "internationalism"? There is no such thing; it is *anti-nationalism* everywhere. And anti-nationalism and anti-Christ are synonymous terms throughout Christendom, and both mean *Judaism*, the religion (?) of the Jews.

INDICTING A WHOLE RACE

Was it stupidity or malevolence that loosed upon us the false slogan that "we can not indict a whole race"? Every time a nation declares war against another nation it indicts every member of it with enemy character. It can, it must, it does. Are there good people among our enemy, friendly to us it may be, who do not wish us any harm? Nevertheless they can not be treated as if they were of our number, and whoever does so puts his loyalty

in jeopardy. A people like the Jews, essentially nomadic and alien wherever they reside, a people too individualistic to become part of another state than their own, will resent and resist the claims of that nation upon themselves. Its religious cult still further emphasizes its alienation, and the personal offensiveness of its individuals makes that alienation final—makes the Jews the Ishmaelites of the world.

A domestic, secret enemy would never declare war openly. For the nation it would preach "pacifism," but practice private warfare against the Gentile's citizenry of the state that shelters it. The Jew is able to make headway against the modern political state which must proceed by slow and legal processes, while Jewish methods and means are concentrated into hidden and dictatorial hands, garbed in a so-called religion. Its power is not in its own numbers, but in the members of Christian churches who have never yet been undeceived as to the true nature and objects of this alien cult. We *must* indict the whole race, for the "good Jews" do not denounce the racial program.

THE JEWISH INVASION OF THE PULPIT

The last stronghold of free speech and communication should be the pulpit, because it is protected by law. But the Jew has invaded that also. Here and there we see the unmistakable features and hear the characteristic speech and doctrine of Judaism. Very little of Christ do you hear from them, but much of Moses and the "law," from the Old Testament. More often we see or hear their dupes—pastors who are not Jews, calling themselves Christians, telling us that "we ought to love the Jews," and that, too, at the same moment that the Jews are planning for us the same slaughter that they carried on in Russia. The

doctrine of "turning the other cheek" was never intended for all circumstances, nor was it always followed by Christ. To do so would be suicidal. Is the Christian pulpit becoming so blind that it is ready to follow the lead of the press, the stage, the radio, the movie, right into the contaminated camp of Judaism? Can it not see that the delusive snare of "pacifism" is intended to entrap the unwary preacher and his flock into a disarmament that will leave us at the mercy of an enemy among us, bent on our destruction? These wolves in sheep's clothing may prate of universal brotherhood, of the fellowship of faiths, of pacifism, of resistance to military duty, while all the while the preparations go on for the overthrow of all that we prize, including the Christianity that Christ lived. Fifty years ago all this was hated as "nihilism" by the Americans of that date, and now it is listened to with tolerance as "communism," while Judaism gives it the blessing of its Jahveh. To "outlaw war" is to give a welcome to anarchy or private war; for government rests upon *force* as well as *justice*.

CHRISTIANITY AND THE POLITICAL STATE

Christianity is an Occidental religion as a supporter of the political state, as opposed to the primitive racial state, or tribe. It has always been and must remain on the side of law and order, and against the confused miscellany of the "Near East," a social degeneracy that the Jew finds to be his native element. It is the Occident that gave the world its first organized political state, thereby displacing the ancient tribal state of the Orient, which was but a magnified clan. The Jew can never feel at home under the Western political systems of Europe and America, for he is still a clansman of the primitive type, holding to his clan and "boring from within" in his parasitic

fashion congratulating himself meanwhile that his is superior as a system as long as his victim can live to afford him sustenance. One can understand his perpetual enmity to the modern political states and his persistent efforts to tear them down. There is spoil to be found sometimes in the ruins, magnificent spoil, and the free-booter spirit of Joshua to take and occupy "the houses they had not built," and to "reap the fields they had not sown" is still undiminished among them. It was the same with the Midianites or Arab tribes who followed, and tried to dispossess the Hebrews, but it does not read the same in the Hebrew records. The Jewish tribal organization is all that the Jew wants for his own purposes, and the simple *cadi* of the Levant, administering a rudimentary justice is the germ of his Sanhedrim, or racial tribunal. Since that is enough for him he despises the elaborate political and judicial systems that he finds among the Gentiles, because they are founded on abstract principles of justice instead of the racial tie and the dictations of personal interest. To be allowed to participate in the political and judicial systems of Western civilization gives him all the opportunity that he needs to defile and destroy them. The religion of Christ is diametrically opposed to the cult of the race of Judaism, historically in its origin and development, philosophically in its relation to the political state, and religiously in its freedom of the spirit and its consistency with the ethics of the West in contradistinction to the moral decadence of the East.

MODERN EBIONITISM

Ancient Ebionitism, "the earliest of the heresies," was an effort to represent Christ as a member of the Jewish race, and His teaching a sect of Judaism. What we have just been considering is a revival of Ebionitism—an at-

tempt to recapture Christianity by Judaism and its converts, by representing Christ to have been nothing more than a Jewish rabbi, though slightly peculiar,¹ not to say demented. That indeed is what some Jewish writers say of Him. "They that touch pitch will be defiled," is a saying that applies to all who make concessions to Judaism. The earlier Ebionites thought and spoke from their customary Judaized background, but the modern Ebionite has no such native background and is therefore inexcusable. His veneration for past religious instruction has no connection with his own personal history, and therefore it may easily be discarded. It was thus that Paul counseled the Galatians, a people who had no Jewish background, and had no business to be dissuaded from their Christian belief by the Judaizers. Anyone who is entrapped by that sophistry and allows himself to be persuaded that Christianity and Judaism are parts of the same faith, to be harmonized and reconciled into one, let him go back to the synagogue. In the words of Paul, "For him, Christ died in vain." Such a person is but stepping backward into a condition nearly two thousand years old, when the Judeo-Christians were fraternizing with the writers of the Talmud. The next step will land him just outside of the "chosen race," the same that he will be permitted to admire and emulate as an outsider, but whom he must not presume to approach, for they are too holy to be profaned by his presence. Read again the Book of Revelations—a gospel of the Ebionites.

THE IMPORTANCE OF EBIONITISM TO MODERN JEWRY

The importance to Judaism of keeping up the deception which would bury Christ and His message among their traditions has been grasped by modern Jewry in its reach

1—Dr. Joseph Klausner in "Jesus of Nazareth," p. 264, *et passim*.

for world domination. The frantic efforts of the Jews to prove their contention is sufficient evidence that the subject is vital to their ambitions. One may read it in such works as those of Graetz,¹ Klausner and Ludwig. All three of these Jewish writers are characterized by the same diseased logic that seems to affect the tribal intellect like a species of insanity. It is this: they announce as their premises a hypothesis that none but themselves can logically accept (that is to say, Jewish premises), then proceed to build thereupon an argument destitute of foundation. They all tell us that Christ was a Jew, but never go back to prove it. Klausner clinches the whole matter to his satisfaction by quoting the Latin proverb² which tells us, in effect, that "you can not get something out of nothing," thus assuming that the spiritual message of Christ must perforce have had an earthly origin, and that it could have been nothing else but Jewish. This, of course, is a gratuitous assumption with which no one else can agree.

It is amazing to see, following such an assumption, how this writer in the very same paragraph virtually confutes his own statement. He says, "Had there not been in Jesus' teaching something contrary to the world-outlook of Israel, there could never have arisen out of it a new teaching so irreconcilable with the spirit of Judaism!" Again, "Though Jesus' teaching may not have been deliberately directed against contemporary Judaism, it certainly had within it the germs from which there could and must develop in course of time a non-Jewish and even an anti-Jewish teaching." Also on the same page, "When all is said and done, as is the tree, so is the fruit; and

1—Professor H. Graetz, "History of the Jews."

Dr. Joseph Klausner, "Jesus of Nazareth."

Emil Ludwig, "The Son of Man."

2—"Ex nihilo nihil fit," "Jesus of Nazareth," p. 9.

from a man's disciples, and even from his disciples' disciples, it is possible to draw conclusions about the original teacher."

It seems incredible that anyone can take two such conflicting positions, and attempt to hold to them both, but such is the reasoning of Judaism. The false hypothesis that Christ was a Jew and His teaching a derivative from Judaism is tenaciously held by them. Nevertheless, it is observed that "there was something contrary to the world-outlook of Israel" in Christ's teaching, "a new teaching so irreconcilable with the spirit of Judaism," containing "within it the germs from which there could and must develop in course of time a non-Jewish and even an anti-Jewish teaching." So much for the doctrines of Christ, and the fact that it is "irreconcilable" with the spirit of Judaism as admitted by a Jewish scholar. The historical fact that He was not of the Jewish race is obscured by the traditionalists, the Ebionites, and made plausible by a confusion of *race* and *religion*, and the traditionalist view is the Jewish view, or in other words, the Talmudic view.

The same writer subsequently,¹ in commenting upon various authorities, states as follows concerning the position of Adolph Harnack,¹ the most outstanding Christian theologian of recent times:

"There the historical Jew, Jesus, disappears totally: virtually every word He taught is made to be of permanent and universal humanitarian interest. The messianic features are abolished entirely, and virtually no importance is attached to Judaism in its capacity of Jesus' environment: Jesus rose independently and so towered above contemporary Judaism as to be untouched by it."

1—Klausner, "Jesus of Nazareth," p. 96.

The quotation is from Harnack's latest work (*Das Wesen des Christentums*).

PART II

THE BACKGROUND OF JUDAISM

FOREWORD TO PART II

It is utterly preposterous, when we stop to think about it, that so many people could be led to believe all these centuries that the Savior of the world could come only *to* and *through any one certain race*. Never mind what race it was, whether the lowest or the highest of mankind, a heavenly evangel with a self-constituted *racial* priesthood is an absurdity too crude to admit of close inspection. As Mark Twain observed in another connection, it would "betray a partiality of Providence for an undeserving reptile that was open to criticism." It is not only crude and absurd—it is in defiance of all semblance of justice. This sanctimonious priesthood of Jewry with its fictitious "House of David," long since extinct in the brothels of David and Solomon and their descendants—what an outrageous farce it has proved itself to be!

Granting that the Heavenly Evangel must come to earth, His advent could not escape localization. But it does not follow that the history and traditions, the religion and customs of the spot chosen, should be fastened upon Him as a part of His divine heritage and message. On the contrary, it *does* follow that as a Messenger to *all* the world He must be detached from that favored spot and freed from localizing influences. The unfitness of Judaism for such an advent is conspicuous, except as a contrasting background for Divinity among men.

What that background was like before the time of Christ what it was while He was on earth, and what it is now, will be considered in the following pages as a necessary part of the proof that Christ Was Not a Jew.

PART II — CHAPTER V

THE HISTORICAL-RACIAL BACKGROUND

Looking backward from the beginning of the Christian Era, nearly two thousand years ago, it would surprise some readers to learn that the Hebrews, Israelites, or as we now call what is left of them, the Jews, could not have been considered at that time to be an ancient race. They do not "go back to Adam," far from it. Civilized man had been occupying Palestine a long time before the Jews or Hebrews appeared on the scene, demanding the country, the fields and the homes of those who owned them; and claiming them, moreover, by divine right! Indeed, our earliest historical data about the Hebrews can scarcely be more ancient than the "Amarna period," about 1500 B. C., and anything prior to that date concerning them must be set down as legendary.

THE LAND OF SUMER

The original home of the Semites was undoubtedly Arabia, now a hot and arid land, while just above its curving northern fringe is the "fertile crescent¹." The western arm of this crescent reaches southward along the eastern shore of the Mediterranean Sea and is known as Palestine. Its eastern counterpart broadens out into the valleys of the Tigris and Euphrates—a region anciently known as the Land of Sumer, and now called Mesopotamia. Long before the Semites came up out of Arabia this eastern arm of the crescent was occupied by a highly civilized race known as Sumerians, and it is important to remember that they were *not* Semites. The earliest monu-

1—Braested, J. H., "The Conquest of Civilization."

ments in the Land of Sumer² date back some centuries before 4000 B. C., and their traditions carry them back beyond the legendary flood. At the height of their power they exercised dominion as far westward as the Mediterranean Sea, including Asia Minor, and probably Crete and other islands of the Aegean civilization. They had a written language, the earliest known in Asia, and it was this that furnished the basis for the cuneiform of the Assyrians many centuries later. They also had a highly developed and involved system of worship, which was appropriated bodily by the Semites when they arrived. We read that "the persistent³ use of Sumerian in all forms of strictly formal worship among the Semitic people of Babylonia and Assyria is a remarkable precedent for the use of Latin in the Western Catholic Church." Again, "There were liturgical calendars—to be sung on certain days of each of the twelve or thirteen months," also "liturgies concerning the universal sorrows of mankind, private penitential psalms, psalms of praise, intercession and confession," and in short, "a well-developed pantheon of Sumerian worship." This "became the national worship of the Semites," and we learn that in course of time some of these ideas became "a very vital element in the history of the Hebrew idea." Among these it is more than likely that the seven-day week with its rest-day is to be included; for the Babylonian Talmud says that "its observance was general throughout the East." Certain it is that these Aryan Sumerians, not the Semites, are to be credited with the invention of the alphabet, and likewise it is they instead

2—Encyclopaedia Britannica, see "Babylonia," "Assyria," "Mesopotamia."

Also, Wooley, C. Leonard, "The Sumerians."

Also King, L. W., "Sumer and Akkad."

3—Encyclopaedia Britannica (see preceding reference).

of the Hebrews or other Semites who were the religious teachers of mankind. The discovery of so many psalms in their language is in itself significant, and the Hebrews profited by an acquaintance with these sources which they derived through the Assyrian¹ language.

THE SUMERIANS, OR ARYANS

Whence came these Sumerians, and why did history forget their very existence? It is only within the last half century that modern archeology has recovered from those buried cities beneath the mounds of Mesopotamia what apparently someone had been busy trying to forget—namely, a long-standing indebtedness for a wealth of culture that the nomadic and uninventive Semites could never have originated. Modern scholarship is satisfied that they were not indigenous to that land but were immigrants; and as investigation proceeds the proof grows stronger that like so many other immigrants into that country at a later date they were Aryans from the north. Their art shows certain affiliations with that of the Cretans and the unsolved mystery of the Aegean civilization. The latest work¹ on this subject holds to the view, which is well supported by archaeological evidence, that from the Land of Sumer they spread eastward to the Indus Valley, then turning southward they carried the Sanscrit language and the Indo-European culture into India. These Aryans came in after times in successive waves of population, the people of the white skin, as Medes, Persians, Hittites, Phoenicians, Phrygians, Cretans, Trojans, Goths, Carians, Scythians, and among them all, those who settled in Palestine and are known to us as Canaanites. Among these

1—See note 2, end of this chapter.

1—L. A. Waddell, L.L.D., C.B., C.I.E., "The Makers of Civilization" (1929).

are to be named those mentioned in the scriptures as Amorites, Amelekites, Philistines, and many others. These were the Aryan races that met the Semites along the entire frontage of the "fertile crescent," that region of fertility bounding the arid wastes of Arabia on the north. These are the data but recently published (1929), in fuller form and with greater certainty than ever before, based as they are on rock inscriptions and Indo-Sumerian² seals. Not the least of the evidence is the development of these northern races in the graphic arts and architecture, in contrast with the static-minded Semites, who in common with nomads in general, lacked inventiveness, and were forced to borrow or remain nomadic, as many of them are to this day. Only a few mounds have been excavated thus far, but the proofs recovered from the past have carried the research beyond the region of a mere working hypothesis. With these facts before us it is easy to understand why the history of this region, coming to us by way of the Semites, and especially the Hebrews, has remained silent about the Sumerians and allowed them to be forgotten.

THE SEMITES

The earliest Semites coming northward out of the desert were of the "servile class," as we are told, and there was a slow infiltration of this stock for several centuries. Whether they were driven northward by an increasing aridity of Arabia, or by a pressure of foes in the rear, or lured, as usual, by the hope of plunder and the attractiveness thereof of the Land of Sumer, we are at liberty to guess. The fact that the Hebrews did the same thing many centuries later, and after them likewise the Midianites, or Arabs, furnishes a likely clue to the answer if any is

2—Same, "The Indo-Sumerian Seals Deciphered."

needed. By the year 2600 B. C. these early Semites had occupied Akkad, a Sumerian city, in such numbers as to overwhelm the native population, and thereafter they increased rapidly in numbers and strength. It is the age-old story, probably as old as the Semites themselves, of the camel that is sure to get completely into the tent if he once gets his head inside. In course of time these newcomers from Arabia were able to appropriate to themselves as though they had originated it, the customs and culture of their former masters, the Sumerians, in some such manner as the modern "bolsheviks" have "taken over" the wealth, the government and the culture of Russia. It is believed that these early Semites brought no religion with them, or at least no tribal deity.

WHENCE CAME THE HEBREWS?

Of all the Semites who invaded the fertile crescent the Hebrews were the latest. Authentic history is wanting on the subject till a much later date than that of the legendary Abraham, who is represented as having come from "Ur of the Chaldees." Now, the Chaldeeans were the successors of the Sumerians in point of occupation of the Land of Sumer, and to be reported as one coming from Ur of the Chaldees is equivalent to deriving Abraham, and consequently the alleged descendants of Abraham, from a center of high civilization. This is a favorite device in literature, as readers of Vergil are aware, for providing a distinguished line of descent, and thus adding lustre to the entire race. But there is no sufficient reason to suppose that the Hebrews came elsewhere than by way of Arabia from regions more remotely southward. Tacitus,¹ the Roman historian (A. D. 55-120), commenting on the

1—Tacitus, "Histories," Vol. II, p. 264 ff.

origin of the Jews, has this to say: "Some state that they are the progeny of the Ethiopians," and Strabo, the most distinguished geographer of antiquity, supports this view and says that Moses was an Egyptian. The remark of Tacitus is by no means a wild surmise, owing to the proximity of Arabia to Ethiopia, with only a twenty-mile strait² between them. Moreover, scientific opinion, based upon the blood test, can be cited in support of the statement as to the African origin of the Hebrews. Furthermore, it is a well-known fact that the Hebrews were never popular with other Semites, and the same antipathy persists to the present day. The Arab may be conquered and his land overrun by the enemy, but he does not abandon it—barren and unfruitful as it is—for it is his ancestral homeland, and to leave it would mean the loss of a quality that prevents him from becoming a parasite—an international nomad.

THE HEBREWS IN EGYPT

Following the legendary days of the patriarchs the Jewish traditions take them down into Egypt to escape a severe famine. Here for the first time they approach authentic history, for the Egyptians had a system of writing that served them very well as a means of record. The Hebrew nomads, who seem to have had little contact with the earlier Semites, came into touch with an ancient civilization which had advanced to the agricultural stage. The Egyptians occupied a land which was not super-abundant for their own population, nevertheless the newcomers were kindly received at first and given a district, or "pale," in which to dwell. In a measure they became civilized, to the extent, at least, that they became accustomed to living

2—Strait of Bab-el-Mandeb; the African Somalis cross it in fragile boats as a matter of daily occurrence.

in one place like an agricultural instead of a nomadic people. But the nomadic habit was still strong upon them—the habit of living on their flocks and herds—so strong that after they left Egypt it took forty years of wandering in the wilderness to teach them that if they wanted the “flesh-pots” of Egypt they must settle down on the land and work for it. The Egyptians were used to hard manual labor, and when they required it of the Hebrews, the latter made up their minds to go off on a “strike.” They did not seem to realize that they had left the comforts of civilization behind them and were out in the desert again with all its discomforts, and they worried their leader, Moses, and especially their tribal Jahveh, till both regretted the undertaking, but it was too late to turn back. It is a long, long step from the nomadic to the agricultural life, and it is doubtful if the Hebrew race ever learned it, or ever will. For agricultural life requires a heroic and strenuous physical activity, and a well-rounded mentality that is beyond the reach of the congenital nomad.

THEIR FLIGHT FROM EGYPT

In preparation for their hasty flight from Egypt we have an illustration of Hebrew ethics on a racial scale by their own confession. They tell unblushingly of how they “spoiled the Egyptians”—in plain speech, they stole from them “jewels of gold and jewels of silver, and fine raiment,” and that, too, after Joseph in the capacity of a grain speculator had brought down on himself the condemnation of the people of Egypt for inordinate greed. Worse than all this—such wholesale thievery was at the command and under the immediate direction of the deity that they worshipped! Do the Jewish rabbis of the present day defend such rascality? And what is more to the point, do Christian people still condone it, as many of

them used to do, on the ground that the people of Israel were "the Lord's chosen," and of course they could do no wrong! Can they imagine that Christ would *not* abhor such villainy? Yet this shameful proceeding was the occasion for the origin of the Passover feast, their greatest solemnity. Many a skeptical small boy has given his Sunday-school teacher a hard time of it, trying to explain things; for what is the difference between such conduct and stealing marbles—or anything else, and then blaming God for it?

Anyhow, they say that the Egyptians pursued them, not to recover the stolen property as one might suppose that they would, but to bring back the Israelites, whom nobody has ever wanted. But that is not all of this incredible narrative; for, as they tell it, the Red Sea in a most accommodating manner facilitated the escape of the thieves by opening up all the way across and allowing them to pass dryshod to the other side, then, with most obliging alacrity, swallowing Pharaoh and his whole army. Could the Arabian Nights beat that! And now for the sequel to this amazing invention: some of us can remember what a stir was created not many years ago when the mummy of this same Pharaoh was found decently buried in Egypt, and never had been at the bottom of the Red Sea at all. What a pity that we have no Egyptian account of these remarkable phenomena!

A DIGRESSION

A digression may be pardoned at this point. A knowledge of the truth does not interfere with the repetition of these Hebrew traditions, for a tradition can go right on with a contemptuous disregard of proof to the contrary. And why not? Repeat an untruth for three thousand years

and it becomes venerable and therefore respectable, and its devotees put on an air of offended dignity whenever the accusing facts are presented. Father and grandfather and their progenitors for untold generations believed it, and therefore it must be so. In fact, many Orientals would not be so disrespectful to their ancestors as to doubt it, despite the proofs to the contrary. Besides, why should the misgivings of one skeptical generation upset the settled conviction of centuries of ancestors? And so the ancient lie lives on as respectable as ever, sanctified by rabbis, and alas by some preachers, and one grows tired of challenging its right to live on as a sacred myth. There is a devil's maxim which runs like this: "A lie well stuck to is as good as the truth." Those who control the distribution of what is called "the news" at the present time, know the devil's maxim only too well. Let it not disturb anyone that Christ in His time observed the customs of Judaism, regardless of the nature of their origin. "Behold a sower went forth to sow"—that was His mission, let the customs stand or fall.

A Gentile might be excused for being disrespectful to such extravagant nonsense as the Red Sea tradition, except as a specimen of outlandish invention. But enough of such traditional nonsense is heard in our pulpits to throw discredit where it is not deserved, and thus put the truth to blush. Scoffers can not be blamed when they scoff at nonsense. Serious-minded people who know and feel the need of divine worship can find something more worth while than to give ear to primitive myths just because they are labeled "sacred." A myth once canonized is a difficult thing to get rid of, for it takes moral courage to reject such chaff. Here the digression ends.

THE INVASION OF CANAAN

The Hebrews once out of Egypt were forced to find a home for themselves elsewhere, and naturally the sandy wastes of Arabia, after their sojourn in fertile Egypt, did not attract them. So they followed the line of northward march of the early Semites which brought them toward the fertile crescent, and more particularly the western side of it, the delectable land of Palestine. Spies were sent forward and returned with glowing reports. But it had been inhabited by a civilized race for many years, and it would mean a struggle to dislodge and dispossess them. These were the strange white races of the north, the Aryans known to them as Canaanites, whose occupancy of the land covered "milleniums¹ of civilization." But this did not deter the Hebrews, for rather it incited their love for loot, for they saw before them the fulfillment of the "promise" to "live in houses that they had not built." They prudently delayed their intended invasion till they felt a little more sure of themselves. And all in good time, they found their tribal deity, Jahveh, the same whom they credited with their escape from Egypt with their precious loot, telling them to go ahead, take all that they wanted, and spare not the Canaanites, for it had all been promised to their ancestor, Abraham, anyhow. In fact, it is hardly to be doubted that the legendary Abraham might have been invented as a "legal fiction," to borrow a modern phrase, in order to justify their claim to the property that they meant to take.

It is a sad fact that the human animal in search of better pastures has always shown a certain contempt for the rights of those in possession of a happier lot. It is the ancient rule of force, and force alone, that is likely

1—See Note 2, end of this chapter.

to govern, especially when the raider is both hungry and unscrupulous. All the Semites moving northward met the far more civilized Nordics moving southward for similar purposes, and the fertile crescent was the battle-ground between them. But in the Hebrew raid into Palestine it was Semite against Semite in the Biblical account—a mistaken account in that particular, however—so the Hebrew must needs invoke the aid of his tribal deity, Jahveh, and put him in the delicate position of assisting the raiders. However, these were petty details for a tribal deity such as theirs to overcome, since right or wrong had nothing to do with the case. Suffice it to say that after many years of struggle the Hebrews, most of them, crossed the Jordan and established themselves in western Palestine, though without totally obliterating the Canaanite as their Jahveh had commanded. Then came a long period in which everyone “did that which was right in his own eyes,” as nomads are likely to do, under the leadership of so-called “judges,” similar to the same functionary now known in the East as a “cadi.” It was what one would expect from a nomadic people gradually settling down in conquered territory, and thus acquiring a more settled habitation than before. As they became more settled they demanded a more organic form of government, and it was thus that they set about to find a king. Saul was chosen at a venture, then came David, Solomon and Rehoboam, under the last of whom occurred the division into the northern kingdom of the ten tribes, the Kingdom of Israel, and the southern of the remainder known as the Kingdom of Judah, and with that the history of Galilee begins.

THE CULTURAL BACKGROUND OF JUDAISM AND THE JEWS

“A stream must rise from a source higher than itself,” and Judaism, as we shall see, is by no means an exalted

source, and it is ridiculous to name it in that connection, for it is more like a cesspool than a spring of living water. Judaism is but an accidental background to Christianity and its Founder. Hence, a closer examination of this background shall claim our attention at this point, leaving historical considerations aside as subsidiary thereto. In doing this the ugly truth must be presented as a matter of necessity.

The Hebrew language employed three different words to convey the concept of deity, namely, Elohim, Adonai and Jahveh. Elohim is a generic term, probably introduced from some earlier source than Judaism. Adonai is usually translated "Lord," and is substituted for the word Jahveh, which was held to be too sacred to be spoken, though this reverence or reticence might be accounted for on grounds less decent. Jahveh was the special deity of the Hebrew race, and cared little, if anything, for mankind in general. It is true that some of the prophets did their best to universalize the Jahveh concept of divinity, but they failed to popularize that doctrine among a people convinced of their own superiority, and their preeminent right to the divine favor beyond that of all mankind. It was a deified selfishness. Jahveh was on their side in all their battles (when they succeeded), or the fault was theirs when they failed, and the mind of Jahveh had to be discovered and his wrath appeased. Ethnic or racial religions were the rule rather than the exception in that earlier time, hence this racial exclusiveness, though irrational, ought not to surprise us. If it be said that modern nations, even though Christian, are scarcely dissimilar, it is to be replied that Christ put *Right* above self, in both nation and individual. But with Judaism, the "chosen race" fetish had been dinned into willing ears for too long a

time, and the people could not be made to forget it. Indeed, some of their prophets and "judges" made good use of it for their own purposes, as did Joshua, Samuel, Gideon and others. Their Jahveh can hardly be distinguished from a magnified Jew, the personification of their race, the embodiment of Jewish needs, desires, ambitions, and that, too, exclusively. Conversely it was his sole right to castigate them with the tongues of their prophets, which the latter did more or less effectively—but the race remained the same changeless mass. This traditional concept of deity dates back as far as the Abraham legend, and how much farther we do not know. The magnificent promises to the legendary Abraham of other people's homes and possessions may have had an earlier beginning, for Arabia is a lean and hungry land, and its inhabitants have always been accustomed to the use of force in order to satisfy their pressing needs. But the primitiveness of the rite of circumcision is not only prehistoric—it goes back to times that might be called post-simian, since it is by no means confined to the Hebrew race, but belongs also to other primitives. The antiquity of this practice, together with the denial of property rights to those outside of their race, still persist as fundamental characteristics of Judaism, for they are embedded in the racial nature of the Jew to an ineradicable degree. One may read in the Talmud today that none but Jews have any right to private property whatsoever. Quotations to that effect will be found in the final chapter of this volume.

HEBREW DUALISM—NOT MONOTHEISM

It is inconceivable how any rational person, aside from blind traditionalism, can associate the Hebrew concept of deity with the teachings of Christ. *Let that sink in deep.* The gap between Judaism and Christianity is *profound*.

It can not be bridged without sacrilege to the latter. They are as different from each other as the Zeus of Homer, made up of human frailties and passions, was different from the Zeus of Socrates, who in 399 B. C. was put to death for trying to purify the Grek idea of religion. Etymology, as every philologist knows, is a very unsafe guide in tracing the "faded meanings" of words from one age to another. Thus, Jahveh is a primitive concept of deity, and Jehovah is merely a verbal derivative therefrom; and it can not be argued from this as a basis that the Jahveh of Judaism is the Jehovah of later times as a religious concept. They are ethically and logically too remote from each other to be reckoned as one and the same. Is Judaism monotheistic, as so many people believe? *By no means.* For its deity, Jahveh, is both a *good* and a *bad* deity—a dualism, a modified Zoroastrianism, with its Ormuzd and Ahriman combined in one personality, for the proof of which the Old Testament will furnish all needed evidence. It could not be otherwise when a deity shows such partiality for any one people. Mohammedanism is nearer akin to Judaism than is Christianity, for "Allah is great," say the Moslems, but they do not undertake, as Christ did, to say that God is good, and that the evil in the world is contrary to His will.

THE GOSPEL OF INDECENCY

If anything further were needed to drive this difference home it is to be found by all decency-loving people in the indecencies of Judaism. It needs to be repeated for the sake of emphasis that the terms in which the Jewish part of the Old Testament are conveyed are not to be uttered in public, to say nothing of public worship. They plainly portray the low level of the population, and likewise the priesthood, whence they came. It was characteristic of

Judaism as it still is—this downward drag upon the desire to be decent and to love decent thoughts and things—this insistent facing of the vulgar, the offensive and disgusting facts of life, as though it were needful to keep our noses over a cesspool. It is a racial cult that retains to this day the vestigial traits of a prehistoric fetishism. The significance of circumcision, which they have elevated to a religious rite, goes back to the dim barbarism of a far-reaching antiquity, its particularism indicating the origin of the Jahveh worship, with a nexus to an animal past that civilized man has discarded long ago. It is the consciousness of this nexus that ties them to earth with its inescapable pruriency. They try to defend it on sanitary grounds—an argument that applies only to those who are physically and morally unclean. Tacitus¹ tells us that in his time “the Hebrews were a people of unbridled lust.” Jahveh worship, chosen race worship, and sex worship are all expressions of the same libidinous cult of Judaism. Let those call it religion who are of that religious level.

THE PROPHETS AND THE WRITINGS

Into the midst of the dark, narrow and forbidding scenes as depicted in the Old Testament, stalked from time to time the lone figure of some austere prophet, reproving the people sharply for their sins regardless of rank or condition, preaching repentance and needed reformation, and backing up his message with a “Thus saith the Lord.” Of course he knew and his hearers knew that he knew, that this was only a set formula for the prophet’s own message whenever he was in deadly earnest, and not that “the Lord” had told him—except through his conscience—to say anything at all. It is only we literal-minded Occi-

1—Tacitus, *Histories*, Vol. II, p. 264 ff.

dentials who take it that God actually came down to earth and spoke familiarly to the Preacher of righteousness. Students of the Hebrew language, and of Oriental ways of thought and expression in general, know this very well. Such miracles, if miracles they be, are common enough in the experience of modern ministers of the gospel when they live close enough to the source of inspiration, but it is scarcely becoming in them to say that "the Lord" told them to say thus and so. People who take their Scriptures literally, word for word as "verbally inspired," must go back to the originals for the precise meaning of the words. And even then they are obliged to hold "the Lord" responsible for many unseemly things that a real deity could hardly be expected to be guilty of doing. The Western mind must be prepared for Oriental ways of thinking and expression if it is to avoid a violent distortion of the facts in many instances.

Wonderful men were those old prophets, considering their times and circumstances, and they did their feeble best to spiritualize their message and raise their racial cult to a higher level. But they used the lash of their tongues in vain for the most part, and died sorrowing over the sins of the "stiff-necked" (mulish) generation, that could be taught only by the calamities they suffered. The prophets are the outstanding figures in Hebrew history, due in part to their courageous zeal for the right as they saw it, and in part to their repulsive background. But the logic of the facts was against them. It was the cult of a prehistoric past. They could make but little headway, and no permanent progress, against it.

OTHER SOURCES

The Hebrews received some spiritual gleams from the Sumerians, possibly also from intervening sources, such

as the Chaldeans, Babylonians and Assyrians. They were under the tutelage of the Egyptians, a race that was notably preoccupied with preparations for the future life. Moses, "learned in all the wisdom of the Egyptians," could not fail to have known of the wonderful priest-king, the Pharaoh Akhenaten, or Ikhnaton, who gave us the Nineteenth psalm, and risked his life and his kingdom to convert his people to monotheism. The Ten Commandments¹ and probably more of "the spoils of Egypt," have been handed down to us in the Hebrew tongue, and retailed to us moderns as evidence of the spiritual-mindedness of a race which is notorious for its gross materialism. The Hebrews were industrious borrowers, and within a limited range they borrowed with discrimination and they probably improved the literary quality in the borrowing. They have transmitted to us the Book of Job, where the internal evidence betrays a Mesopotamian origin, also parts of the Book of Genesis, the Psalms, and various other passages.

LIMITATIONS IN LANGUAGE

Every race is moulded in thought and expression by the wealth or poverty of its language. For we are all prisoners to our power of speech. The ancient Hebrew language was remarkably primitive—"About like Choctaw," as one professor of that language put it. Now, any language above the level of a mere dialect ought to have a "tense system" to denote clearly the time of action. But the ancient Hebrew had no such system—nothing but a form for *completed* action and another for *incomplete* action, and no future at all! It had to rely on the "incomplete" to convey both present and future sense, leaving the reader to guess which was meant, with nothing but a sign for a preceding word to assist the choice of time.

These observations give emphasis to the fact that the use of that language involves turning one's back upon the future, either as a matter of custom or of choice of those who use it. Certain it is that the Hebrew frame of mind in ancient times had little regard for principles of conduct unless they were written in the law.

Another characteristic of the Hebrew language is its unusual facility for expressing *intense* feeling or emotion. Orientals in general, especially those of the "Near East," have a well-deserved reputation in contrast with Occidentals for uncontrolled passion. Now, emotional language is the only kind given to other animals than man—such as growls, whines, snarls, barks, screams, shrieks, cries and songs. The point to these remarks is this: the Hebrew verb is not content with giving merely the thought to be expressed in the active and passive voice. It also has an *intensive* form for the expression of additional emotion. It is not enough for a Hebrew to say *I hate* when he wants to say *I do hate*, so a special form of the verb is provided therefor. Thus there is both an active form and an *intensive* active, a passive and an *intensive* passive, a reflexive and an *intensive* reflexive—a strange superabundance of emotional forms for a language too poor to afford a tense system, and has no future at all. It is no mere quibble in syntax to show the shortcomings of a language when it sets the limits for the expression of thought of the people who use it, or reveals the animal quality of the vehicle.

THE BACKGROUND OF JEWISH MENTALITY

A study of Jewish mentality gives one a strange realization of a persisting uniformity of type. Allowing for individual variations among them, there is nevertheless a typical Jewish physique, as well as mentality that we all know and recognize. The features to be seen on the streets

today may be seen on the Assyrian and Egyptian monuments of three thousand years ago. And this persistence of type, moreover, is notwithstanding the Canaanitish increments of Hittite, Amorite, Amelekite, Moabite, and all other strains alien to this race, all of which disappear in the Jewish mass, leaving it remarkably uniform. The disappearance is as complete as when a white unites with a black, the white disappears forever. One result is that the Jewish type remains, and must remain, an alien to the Aryan, just as one species of animals is different from another, though of the same genus. Another result is that incidentally it enables us to generalize when speaking of them over wide stretches of time; for what they were in the era of the patriarchs, we find them with superficial changes and occasional exceptions in these, our times. It is unnecessary to average them up, since the mass is composed of individuals so alike that most any one of them will do for the average. Deviations from that type are quite pronounced before they can meet with acceptance outside of the racial group—a fact that tends strongly toward racial cohesiveness. Persecutions ordinarily drive all of a group together, intensifying their cohesion. But with the Jew the opposite kind of treatment has precisely the same result. Given every opportunity to disintegrate as a race—as has been the case in the United States until recently—they seize the occasion to solidify their ranks, complain of “race persecution” and “race discrimination” where none exists, seeking thus to justify their role as a parasitic race, while denying it with a great show of indignation. So determined is this attitude among them that it is now doubtful if the Jew could be allowed to depart from his racial solidarity, and consequently from his parasitic character. Having acquired this character to such a

degree that he finds it extremely profitable, he is content to remain a perpetual alien until the time when he brings upon himself the natural culmination of such a course. Such a stability of type is not to be expected except among other ancient forms of life. For as students of life history are well aware, the farther we go back toward the beginning of life the more fixed and unvarying we find it, and the longer the period needed for variations to take place. So it is also with the static-minded races of mankind, such as the Semites in general.

JEWISH ANIMALISTIC MENTALITY

It would be folly to forget this close relationship between the Jewish mentality and that of the lower animals, especially as it approaches the sphere of moral judgments. The outstanding feature of that likeness is the inability or unwillingness of the Jew to distinguish between right and wrong *abstractly*. As in the Talmud, an ethical formula is set up and elaborated in great detail, and then the world is told that it is *for the benefit of Jews only*. All others are denominated Gentiles or Goyim, which are terms of contempt. Now, these are the ethics of the tribe, the herd, the drove, the pack, the gangsters and thugs among men—in short, of animal or prehuman society. It is the ethics of the “chosen race,” the fetish that holds them down ethically to the level of the beast. Whenever they depart from it, as occasional individuals do, it is an act of violence to the ethics of the tribe. It is contrary to their policy for herd survival, hence the mass holds together in the main. The ethics of a pack of wolves toward a flock of sheep, or of any beast of prey toward its intended victims, is no more and no less than that of the Talmud toward Gentiles. The Jewish expounder of the “relativity theory,” if consistent therewith, would tell us that there is no right

or wrong, good or evil, true or false, but that these are merely relative terms, and that the Will of God has nothing to do with the case.

In modern society, to go no further back, the nation takes the place of the herd; and international law (which the Jew secretly despises) presupposes nations or political groups, since mankind advances in groups. Christianity is the mother of International Law, which seeks to conduct international relations subject to Christian principles. But Judaism, while shouting for "internationalism," is an *anti-nationalist*, an outlaw and a parasite among the nations with no national standing nor right thereto. The success of the modern political state or nation is a success against nihilism, and the death of Judaistic political ambition to rule the world. Let this be but once realized fully and the animalistic mentality of Judaism will meet its usual rebuke. The pack or gang will be curbed, if not destroyed.

JEWISH MENTALITY ASYMMETRICAL

Jewish mentality is not of the comprehensive type. It sacrifices symmetry by concentrating in given directions to the prejudice of mental proportion. It is noteworthy that the Jew cares little for purely cultural studies, the classics, the humanities, but prefers to specialize on utilitarian subjects and the material rewards thereof. Unless an education has a money value it is disesteemed. In the world of affairs he is deservedly known as a superb trader, specializing, like the despised Chettys of India, in banking, finance and usurious practices. As an adjunct to commercial success he is a close student of the demand side or human nature, and he keeps close to the sales end of the trading rather than the more adventurous production end, where the greater risk lies and the greater sense of

industrial freedom is enjoyed. Thus he is not so much a creator of values as he is an accumulator of values, and he is a business wrecker or a business builder, according to whichever will yield him a personal profit. Yet the ordinary Jew is too great a spender to become a great hoarder except in certain noteworthy instances, and these he regards as ideals. His acquisitiveness knows no bounds, and in general, no principles. Only the law is his guide in business, and the law can often be circumvented, as he knows very well. He knows, too, that if he is deficient in any one direction his advertising ability can be relied on to cover the deficit. The financial emoluments are all that he requires, and he is sadly deficient in a devotion to the work for the work's sole sake. Such an unbalanced mentality naturally overloads the race with mental abortions like Weishaupt and Karl Marx, and others of less notoriety.

LOVE OF PUBLICITY

Publicity is a passion with a Jew, and privacy, except in his business, has little value that he cares for. And since he cares little for privacy for himself he denies it to others, and makes merchandise of the most sacred feelings of anyone whom he seeks to entrap as a victim. Everything is to be brought out for the public to gaze upon, just as if life were an oriental bazaar, and the vulgarization of its most intimate details were something that the public had a right to demand. A Jew-controlled press is a modernization of what the ancient Greeks meant in their concept of the Harpies, whose touch was pollution itself. "Yellow journalism" began with the Jews, and sensationalism is its chief stock in trade. Just as the news is vulgarized into sensationalism, so is art defiled by modernism, music by cheap salacious emotionalism, and the movie,

radio and theatre follow in the wake of the beast. If it were not too obvious already it would be in order to contrast all this with the refining influence of Christianity on art, architecture, music, home and motherhood, charities, government, and even the humanization of warfare as compared to what we may read in the Old Testament where the whole noncombatant population was as a rule doomed to slaughter.

MENTAL CONCENTRATION

Mental concentration is a vaunted quality among the Jews. But concentration is nothing more than the fixation of attention, and if this is of any value it must be accompanied by other qualities of mind to justify the concentration. Hence, concentration alone is not necessarily a mark of a high order of intelligence. A cat on a still hunt can give anybody lessons in concentration, and patience in that pursuit is also a feline virtue. The same is true of other creatures of fur and feathers in respect to powers of eye, ear and nose, for it is only by specialization of these organs of sense that they are able to find their food or elude their enemies. Quick and skillful coordination of the muscles with eye and ear are also necessary to such creatures, just as it is necessary for the skillful playing of musical instruments, in which the Jews are notably proficient. If primitive man was ever gifted with these magnified sense perceptions, it was the loss of them that marked his rise to greater freedom from the need of them, the freedom from fear and anxiety, when by the use of a greater intelligence he rose above the level of the emotions in a measurable degree to become a man. Evidently the Jew has kept closer to the animal plane, intent on securing his prey, than others have done by developing a more comprehensive mentality. Providence

for the future is praiseworthy; but he whose life is spent in satisfying only bodily wants may get what the beast does and no more.

ANALYTICAL MINDEDNESS

Another Jewish boast is that they are analytical rather than synthetical minded. Granted. The analytical mind concerns itself with taking things apart, while the mind that is synthetic busies itself with putting things together. The former is destructive in inclination, the latter is constructive. Analysis properly precedes synthesis only in connection with mechanistic problems, and life is not mechanistic. In problems of social science, political science and economics the Jew is not by nature qualified to participate, except in mechanistic problems, such as currency, banking, accounting and statistics. None but a fool or a criminal would tear down an existing government to replace it with a trial theory of his own, for a government is a growth out of human experience, and the racial qualities and ambitions as well as traditions of its people. If it is vandalism to destroy a Parthenon or a Christian cathedral, how much more is it the act of vandals to destroy a state, which is the embodiment of the history, traditions, culture, aims and ambitions of its people! But the Jew has demonstrated over and over again in the last three thousand years both his inability to build a lasting state of his own, and his meddlesome incapacity to share in the social structure of others. Brooding, for instance, over the faults of what he calls "capitalism," he throws patience to the winds, tears the whole living organism to pieces, and with no demonstrated constructive ability of his own he frames a structure which he calls a "soviet," built upon the untold suffering of millions of men, women and children. Such is the political wisdom of a race that

anciently decided by casting lots its most vital matters of state! Is the Jew analytical? So is a fire, and all it leaves is ashes. It was a German historian who said, "The Jew is the effervescence of social decay."

PARENTAL IMMORTALITY

One must accept the premises of the Oriental on this subject to make his reasoning clear—namely, that death ends all. There are racial exceptions to this attitude, but it is not clear that the Jews are among the exceptions. The expectation of life after death is taken for granted in the Christian religion, as well as among those Orientals who are heirs to the influence of the Indo-European. No one else ever spoke with such definite and positive assurance on this point as did Jesus Christ. But the Oriental in general clings to the material existence, the life that now is, as the one life to be contemplated. The people of the East are bound to the logic of the facts which they can see and handle. To secure the means of living is imperative—otherwise they starve. A Chinaman must have a son to keep him in his old age when he can work no more; because saving enough for that end is impossible with the mass. And that son must be taught to revere him—hence ancestor worship. Why talk about the materialism of the West? It is the East that is crass with materialism, forced upon it by limited living conditions. It is the West that has leisure for things divorced from materialism. Immortality? The East can comprehend best a quasi-immortality, which takes shape in its own children. The spirit or soul—who has seen it? The East can not comprehend it—no more could the Jews comprehend Christ when He told them, "My kingdom is not of this world." The Talmud knows nothing of this in its oft-repeated expression, "the world to come"—a material, earthly world

which their messiah is to establish, and in which Gentiles have no part.

FORCE AND JUSTICE

“All government is founded on these two sanctions—force and justice,” was the dictum of an early authority on political science. It may be added that justice alone is insufficient, because justice unaided by force can not put her own decrees into execution; and force alone is insufficient because force unguided by justice is self-destructive. These two must coexist and supplement each other. Much is said in the Old Testament about justice, but progress in the development of that concept was insignificant as long as their own racial deity, Jahveh, was a god of favoritism, partiality for his own “chosen race.” And of course, they could not be persuaded to reject that partiality for themselves, for it was so comforting to their pride and self-complacency to think of themselves as so highly favored. A prophet might say to them, “What doth the Lord require of thee but to do justly,” etc.; but their scribes and Pharisees and rabbis could say (in the Talmud, of course) that the prophet did not include the “Goyim,” and only the “chosen” were addressed. Is this still the attitude of the Jews? Hear the words of a New York judge when asked, “Does the Jew want justice or special favor?” “Special favor every time,” replied the judge; “justice is the last thing he does want.” In the New Testament the concept of righteousness displaces the concept of justice in view of the liberality of Providence—“Good measure, pressed down and shaken together”—so why haggle over the terms of strict justice?

TRADITIONALISM

By traditionalism more is meant than the mere possession of traditions or legends, cherished as a legacy of

the past and defended with dogged tenacity. It betokens a mental attitude, a living in the past—turning the back upon the future except for the interests and the needs of the moment. It takes the form of an obsession for heredity with a long list of “begats,” and is common among a number of African tribes—more likely to prevent a deviation toward a betterment of type than to preserve or originate good ones. It results in a tiresome monotony of creatures, a stereotyped individual in physical appearance and in mental processes; and when restricted by a long course of inbreeding it leads straight toward deterioration. If evidence is wanted, watch the crowd milling along Sixth Avenue, New York, through the fur and clothing district, and enough undersized, deformed individuals will be seen to demonstrate what the “chosen race” worship leads to. If this is not enough, consult the statistics on hereditary insanity, and judge whether race has anything to do with its percentages.

THE HEBREW MESSIAH TRADITION

The messiah tradition of the Hebrews is rather Jewish than Hebrew, for it is not ancient enough to be called Hebraic. It does not go back to the time of Moses, nor even to the time of David, for its beginnings can not be discovered prior to the subjugation of the northern kingdom by Sargon in 722 B. C. There was nothing left of what had been the kingdom of David and Solomon except the kingdom of Judah, the inhabitants of which were thereafter called Jews. It was 125 years after that, and then again ten years later, namely, 597 and 587 B. C., that the southern kingdom, Judah, with its capital at Jerusalem, fell to the power of Babylon, and a large body of its people were carried away to that city. Some few made

good their escape to Samaria and Galilee, and a far larger number were left by the Babylonians as not worth bothering with. There was no longer a nation in either country, for both were now subjugated completely, though the northern nation was left undisturbed. Despair was supreme, and well might Jeremiah, down in Jerusalem, pour forth his lamentations. The glory of the reign of David and Solomon had departed long before, and now the kingdom itself was no more. Could it ever be restored? Was Jahveh forever to be without his place of worship? Could not Jahveh himself restore the chastened nation, and would he not do so? Then there were those others of that northern kingdom whom Sargon had carried away—could they also be brought back?

“The wish was father to the thought” in this case, as is likely to happen. But verily a mighty deliverer would be needed for such an accomplishment, and the hopes and aspirations of the race were intensified at the thought of it into a patriotic zeal. They had no reason to expect human help, for they had never been popular enough with their neighbors to deserve it. Surely it was time for their prophets to call upon Jahveh to send them a leader, and they certainly did so. The task was superhuman, therefore an adequate leader must come from Jahveh, if not Jahveh himself. Just so might the Greeks at about this epoch have begged Zeus to descend from Olympus and lead them to victory over their enemies, or send a trusted assistant for the purpose. Under such conditions the thought born of the wish naturally produced the national hero who was to bring the needed leader for the captive people—produced him as an ideal, not yet realized. He must be the great protagonist of the race, gifted with magic power if need be, endowed with all that

a fertile imagination could bestow upon him. Great was to be the glory of Israel (they still call themselves Israel) when Shiloh came.

The prophets, indeed, had other longings for their people than a mere restoration of their nationality, so they endowed the longed-for leader with the attributes of sanctity, of deity even. Isaiah, in particular, became enraptured over his expected, or at least hoped for, earthly advent, as he described the coming Messiah in those well-known words. But to the people this deliverer remained a glorified general and statesman, a wonder-worker, as he needs must be to accomplish what to them was apparently impossible. In addition to this, the legitimists—to borrow a modern term—such as the scribes, priests and lawyers, held that the Messiah must be of the line of David in order to be the heir to the throne of David. They confronted Christ with this same doctrine about five hundred years later. Hence, a combination of power that was more than human was necessary for the deliverer, together with the divine attributes that the prophets longed for, and finally the royal descent from David that the legitimists demanded—all these must the Messiah embody in himself. The line of David, as historians tell us, had been a long time extinct, but that would hardly prevent the legitimists from insisting on their point.

What is important to notice about this Jewish messiahship is that it had nothing to do necessarily with religion as we conceive of that term. It was just patriotism, nationalism, precisely as if we Americans were to long for the coming of a great military and political genius to deliver us in case of dire need. We could surely depend upon our ministers to clothe him with divinity if our nation were in such straits as were the Jews at that time. If the Jews comprehended in their cult such concepts as

religion, patriotism, ethics of the tribe and economic welfare, knowing what we do of their Jahveh worship, we must not suppose that the messiah they looked for had anything to do with the doctrine of immortality. They wanted and badly needed what the Jewish race has never had and can not realize, namely, political stability. Their political leader, or dictator, *must* be a heavenly visitant, because they have not the faith in mankind, nor the constancy of purpose, nor the belief in justice and fair play that are necessary to enable any people to govern themselves. They could not get along peaceably with Moses, their lawgiver. David, their most successful ruler, if we remain silent as to his private life, found it necessary to crush rebellion at home, a rebellion that was directly traceable to his own misdeeds. The so-called theocracy of Judaism was not the result of deliberate choice, nor a system imposed from above; it was only a nondescript regime resulting from their own racial incompetence in self-government. A messiah was more than a temporary necessity to rescue their nation from bondage, for he was a permanent need. It is safe to say that whatever may be the future of the Jewish race, they will always be looking for a messiah, and would be greatly nonplussed if or when he came. That much is evident from what happened in the present instance.

THE ARYAN DELIVERER

For it was the unexpected that happened—a deliverer actually came, not the kind looked for, probably, because he came from a strong, virile, Gentile nation. It was Cyrus, the Persian. He it was who overwhelmed Babylon and sent the Jews back to Judea. These were not the ten tribes whom Sargon had deported from Galilee, for they never came back, but the Jews only, and they were returned

to what had been the southern kingdom with its capital at Jerusalem. Cyrus probably had his own reasons for wanting them out of his largest city, though many of them were too well satisfied to leave. But certain archaeologists have hinted that Cyrus took this method of returning a favor to the Jews for value received. For it has been established that even as prisoners in Babylon the Jews carried on a lively commerce with Persia, and in this way it was easy for important military information to leak out to Cyrus. The facts so far known give basis for believing that this is something more than a working hypothesis, designed to explain the otherwise extraordinary conduct of a totally disinterested monarch.

THE HEBREW MESSIAH A POLITICAL NEED

Persia in course of time was overthrown by Alexander the Great, and that meant a new master for the Jews—and of course another messiah. Later came the Romans with their hard and fast notions of legality and their rigid procedure in administration, to which Orientals in general and Jews in particular were utter strangers in thought and deed. Then were the “chosen people” afflicted beyond measure. They had no conception of the nature of a political state, and no use for anything beyond the primitive tribe or herd, as they are today, led by their racial Jahveh. It was a situation that encouraged ambitious rebels against the Romans to head many ambitious revolts as self-styled messiahs, and of course they all came to grief. In a test of military strength the loosely organized tribe has no show whatever against a compact and systematic political state, such as was the Roman Empire.

It is not to be supposed that if the most perfect Being this world has ever seen should come among them—as He actually did—such a race at such a time would be

able or willing to recognize Him. His source was too high and His message too foreign for their comprehension, His danger was that they would try to drag Him down to their level as a national messiah, like many another at the same time, and this indeed is just what they tried to do. It would seem that every possible obstacle to His mission was to be overcome—and they were overcome, though it cost His life. Alas that Christianity at this late date should liken Him to the messiah of the Jews!

PROBABLE SOURCES OF THE TEN COMMANDMENTS

An extract from The Book of the Dead (Egyptian), early Amarna period, 1580-1350 B. C. Edited by Sir E. A. Wallis Budge, M.A., Litt.D., D.Litt.; published by E. P. Dutton.

I.—Extracts from the Prayer to Osiris, chapter 125 (omitting repetitions):

“Homage to thee, O Great God; I have come to thee, O my Lord, and I have brought myself hither that I may behold thy beauties—I have come to thee, and I have brought Right and Truth to thee, and I have destroyed wickedness before thee—I have not oppressed the members of my family, I have not wrought evil in the place of right and truth. I have had no knowledge of worthless men. I have not wrought evil. I have not made to be the first (consideration) of each day that excessive labor should be performed by me. I have not brought forward my name (for exaltation) to honors. I have not ill treated servants. I have not defrauded the oppressed one of his property. I have not done that which is an abomination unto the gods. I have not caused harm to be done to the servant by his chief. I have not caused pain. I have made no man to suffer hunger, I have made no one to weep. I have done no murder. I have not given the order for murder to be done for me. I have not inflicted pain upon mankind. I have not defrauded the temples of their obligations. I have not committed fornication. I have not polluted myself (in

the holy places of the god of my city), nor diminished from the bushel. I have neither added to nor filched away land. I have not encroached upon the fields (of others). I have not added to the weights of the scales (to cheat the seller). I have not misread the pointer of the scales (to cheat the buyer). I have not carried away the milk from the mouths of children. I have not driven away the cattle which were on the pastures. I have not snared the feathered fowl of the preserves of the gods. I have not caught fish (with bait made of fish of their kind). I have not turned back the water at the time (when it should flow). I have not cut a cutting in a canal of running water. I have not extinguished a fire (or light) when it should burn. I have not violated the times (of offering) the chosen meat offerings. I have not driven off the cattle from the property of the gods. I have not repulsed God in his manifestations."

II.—The Negative Confessions.

The Negative Confession consists of the declaration of innocence of a soul before the forty-two deities while on trial at the end of life. The following extract omits the names of the forty-two deities as they are addressed in succession. The repetitions may be explained as being addressed to different deities, or in certain cases as taken from other sources than the text followed in this version:

First	confession:	"I have not done iniquity."
Second	"	"I have not robbed with violence."
Third	"	"I have not done violence (to any man)."
Fourth	"	"I have not committed theft."
Fifth	"	"I have not slain man or woman."
Sixth	"	"I have not made light the bushel."
Seventh	"	"I have not purloined the things which belong to God."
Eighth	"	"I have not acted deceitfully."
Ninth	"	"I have not uttered falsehood."
Tenth	"	"I have not carried away food."
Eleventh	"	"I have not uttered evil words."

Twelfth	confession:	"I have attacked no man."
Thirteenth	"	"I have not killed the beasts with are the property of God."
Fourteenth	"	"I have not acted deceitfully."
Fifteenth	"	"I have not laid waste the lands which have been ploughed."
Sixteenth	"	"I have never pried into matters," (to make mischief).
Seventeenth	"	"I have not set my mouth in motion," (against any man).
Eighteenth	"	"I have not given way to wrath concerning myself without a cause."
Nineteenth	"	"I have not defiled the wife of a man."
Twentieth	"	"I have not committed any sin against purity."
Twenty-first	"	"I have not struck fear into any man."
Twenty-second	"	"I have not encroached upon" (sacred times and seasons).
Twenty-third	"	"I have not been a man of anger."
Twenty-fourth	"	"I have not made myself deaf to the words of right and truth."
Twenty-fifth	"	"I have not stirred up strife."
Twenty-sixth	"	"I have made no (man) weep."
Twenty-seventh	"	"I have not committed acts of impurity, neither have I lain with men."
Twenty-eighth	"	"I have not eaten my heart," (lost my temper and become angry).
Twenty-ninth	"	"I have abused no man."
Thirtieth	"	"I have not acted with violence."
Thirty-first	"	"I have not judged hastily."
Thirty-second	"	"I have not taken vengeance upon the god."
Thirty-third	"	"I have not multiplied (my) speech overmuch."
Thirty-fourth	"	"I have not worked wickedness."
Thirty-fifth	"	"I have not uttered curses," (on the king).
Thirty-sixth	"	"I have not fouled water."
Thirty-seventh	"	"I have not made haughty my voice."
Thirty-eighth	"	"I have not cursed the god."

Thirty-ninth	”	“I have not behaved with insolence.”
Fortieth	”	“I have not sought for distinctions.”
Forty-first	”	“I have not increased my wealth, except with such things as are (justly) mine own possessions.”
Forty-second	”	“I have not thought scorn of the god who is in my city.”

The writer of the Ten Commandments, coming later than the foregoing could not have been unfamiliar with the preceding Egyptian sources, which are the voice of a human soul pleading its case before its judges before final judgment is imposed. It calls for a sympathetic and hopeful verdict as it proceeds, and thus appeals to the reader. There is no cowering servility in the presence of a “jealous God,” who commands and threatens in tones of thunder. It offers a gentle and humane contrast to the austerity of the Mosaic version, designed for a far more primitive race. These latter needed the awful thunder and lightening of Sinai, as recorded, to overawe the stiff-necked populace into obedience. As a literary production the Mosaic version is more dignified and inspiring, less specific, more condensed, and therefore better suited for liturgical purposes.

Note 2—(See bottom of page 113, et passim). Professor Charles Gordon Cumming. “Assyrian and Hebrew Hymns of Praise,” (the Psalms). In the concluding chapter Professor Cumming states as follows.

“It is now universally recognized by scholars that the Hebrew nation came late upon the stage of history; and that when the Hebrew Bedouin passed out of the desert into the land of Canaan, they entered a land that had already experienced milleniums of civilization. The Hebrew conquerors took over not only the land with its walled cities and its cultivated fields, but they took over also the land’s sanctuaries, and in a large measure its religious and moral ideas.”

Also the following from the same competent authority:

“The Assyrian hymns make, however, their indispensable contribution in that practically all the religious ideas of the Hebrew hymns exist in cruder form in the Assyrian hymns. They help us to reconstruct the polytheistic background of the Hebrew religion.”

CHAPTER VI

MODERN JUDAISM, THE BLIGHT OF THE WORLD

ANTI-CHRIST IS ANTI-NATIONAL

Just as Judaism is Anti-Christ, so it is also anti-national wherever it is harbored. It had failed as a nation before it was overthrown and devastated by the Romans in 70 A. D. Instead of accepting the decision of war and making the best of it under an efficient government as did the Galileans, Judaism accepted the fate of a parasite among the nations, and by means of the Talmud it organized and perfected its plan for preying on all mankind. The Jewish race is a notorious failure in the matter of self-government when left alone; and because it puts its own race first under any other nation where it may be tolerated it thereby becomes an alien and disturbing element everywhere. Its so-called theocracy of ancient times is merely Judaism personified in its Jahveh, namely, the "chosen race" collectively.

Centuries before Christ came this same enemy of the modern state was despised and distrusted by its neighbors. Even a bibliography on the subject is too lengthy to be considered here. Nor is it necessary to do so; for right before our eyes this antipathy of the Jews to the modern state has been demonstrated in what was Russia up to 1917 A. D., when the fall of the constituted government was almost coincidental with the attack on Christianity by the Jewish soviets. This autocracy of satan promptly pillaged the churches, thereby securing ample means for its program of destruction. The robbery of a church in America serves but to provoke a smile; but the Russian people lavished costly gifts upon their churches—gifts

loaded with pearls, with diamonds and other precious stones, so that robbing a church in Russia was comparable to robbing a bank.

And a son¹ of a Jewish rabbi has been directing the spoliation and destruction of the Russian churches! Does anyone need to ask what became of the diamonds? But even this wholesale brigandage was not enough to sate the appetite of the despoiler, for it has been accompanied by a systematic massacre of priests and laymen beyond all that history records. The total number of those who died for their Christian faith is unknown; but authentic records up to 1928 include 31 bishops, 1,650 priests, and a grand total of martyrs exceeding 2,000,000 people, including the assassination of the emperor and his entire family, which was characteristically the deed of a Jew. And this does not include the unknown millions of the Russian people who have been foully done to death by violence or starvation in what is casually referred to as the Russian Revolution. Nero, when instigated by the Jews, could not have butchered a tenth of that number. Some Jews will deny their guilt in this awful business, others will boast of it, and it is the boasters who have the truth of it.

Taking this record as a warning, every Gentile, whether Christian or not, is vitally concerned for his own safety and welfare in the presence of such an enemy as Judaism, the more so because it is not a declared enemy, but a foe under the cloak of religion. It calls itself "international," while it is patently anti-national. It claims to be the source of Christ and His gospel in spite of all the historical facts to the contrary. It preaches "pacifism" the better to carry on insidious private war. For it well

1—See New York Herald Tribune, Magazine section, April 16th, 1934.

knows that a nation which shrinks from public warfare is an easy mark for those skilled in the furtive methods of private war. Its soap-box orators stir up discontent in order to tear down organized society. It hoodwinks the gullible into a false sense of security and non-resistance to evil, it discredits patriotism by condemning nationalism, it ridicules public morality and it vitiates the pulpit which it means to destroy utterly. With its horde of spies and traitors ever on the alert to catch us unawares, using and counseling force where possible and secret intrigue wherever it can, adopting one method in one country and another elsewhere, it is this, **THIS JUDAISM**, which is an enemy that must be outlawed and expelled from among us, or we die. They may repudiate the Protocols, if that makes any difference, but they cannot repudiate the Talmud.

THE DEMOCRACY OF STATES

Modern nationalism is a product of Christianity. Ancient nations never conceived of such a principle as the democracy of states, which grants to each state the sovereignty within its own domain. Nothing was law between the ancient nations but the will of the strongest. It was the regime of hegemony—the leadership and reign of force. The small Greek city-states resented and resisted it manfully, but in the end it was force that triumphed over Greece, and the regime of hegemony went unchallenged down to the Thirty Years' War, when the struggle between the monarchical principle and the democratic principle was fought to a stalemate by the contending forces of Christianity. It was then that these opposing parties to the conflict met at the Peace of Westphalia, (1648) and wisely laid the foundations of modern nationalism and international law by committing themselves to the support of these principles:

First, a state must have *independence* or *sovereignty*;
Second, a state must have *juridical equality*;
Third, a state must have *territorial domain*.

The Jews have neither of these attributes of statehood, therefore they are not a nation. As stated elsewhere, they are an organized tribe. They have no right in the family of nations to pretend to statehood, yet at the Council of Versailles (1918-1919), Jewish influence made itself felt to an unwarranted degree through the representatives of France, Great Britain and the United States of America, and the historic milestone of the Peace of Westphalia was quite ignored. This was a step downward toward the disintegration of organized society, precisely as desired by Judaism. In every way they sought to diminish the independence and sovereignty of states. Their success at Versailles, and especially in the overthrow of Russia, at once emboldened them to declare a policy of hostility to all other nations as "capitalistic." This was their way of secretly declaring war against the organized states, and an announcement of their intention to overthrow them; for as a prominent Russian observed, "the soviet regime is the only capitalistic organization in the world; they want *all* the capital and the people to have none." It is simply a restatement of the program of the Talmud, the "chosen race" doctrine that claims *all wealth* for the Jews and denies it to others.

PARASITIC ORGANIZATION

A parasitic organization, such as that of the Jews, is fundamentally the reverse of that of a nation. The latter is designed to afford the greatest degree of liberty to the component parts thereof that is consistent with the ends and purposes of its form of government. In a republic its basis lies in the reservation of all liberty of action

to the individual that is not conceded by the individuals to the state. Hence, we have the dictum that the state should govern as little as possible, an ideal that rests upon the integrity and capacity of the citizens for its justification. Obviously, in a society of delinquents such a dictum would be out of place. A state contemplates a peaceful objective for its domain, and it therefore puts its defenders, its army and navy, on the battle front as a security for all. In this it follows the analogy of peace-loving animals in placing their fighting strength around the margin of the herd. Even predatory animals have learned the value of concerted action, and here we approach the domain of the human kind.

But the predatory human organization, the political parasite whose aim is destruction, follows a course opposite to that of the political state; for its defenders, its champions and leaders, seek the center of the herd or tribe, where they can bellow their defiance in safety. The synagogue, for instance, shielding itself as a sanctuary, is such a place of security as the rabbis well know.

The parasitic organization has certain advantages—for the parasite. In addition to the above it has a mass of membership to serve as the contacting body with the outside world—a convenient smoke-screen for their leadership, to shield them from attack and defend them from suspicion. An air of injured innocence can be assumed by the whole visible membership, even while an active offensive is in progress. If met with the proofs of hostility they will deny all partnership therein, but they *will not denounce the guilty*. Who ever heard a Jew denounce Karl Marx, Weisshaupt, or Trotsky? For they know that whenever such leaders succeed and claim the biggest share of the reward, the whole tribe will profit also.

What a comment on Judaism is the fact that the Passover and the Purim, their two great festivals, are in celebration of their own successful treachery—of a parasite against its host! The rallying cry, “To your tents, O Israel,” is intended for all Jewry whether champions or otherwise, and it is the threat of the parasite.

And then, it must be remembered, there are the internal parasites—the disease germs, which work their way of destruction throughout the human body, secretly, insidiously—what shall their remedy be? The question needs no answer.

JEWISH LEADERSHIP

In what manner the Jewish leadership is recruited, or who may be responsible therefor, does not so much concern us as does the result of that choosing. For whatever be the method of choice, it certainly permits, and thereby encourages, the emergence of well-known fire-brands of society who make it their business to stir up strife, to destroy public confidence, to debase the institutions of state, education, religion, and to offer nothing of value in return. Jewish leadership stops at nothing to gain its ends—and no wonder; for among them are such crooked instruments as Caiaphas, Herod, Nero, Lenine, Trotsky, Weisshaupt, Karl Marx, Hertzl, Ginsberg, and many other unprincipled scoundrels, Jewish or non-Jewish, who are vile enough to be chosen for their purposes. Such tools are all the more fit for their use when they are, like Nero, Lenine and Karl Marx, morally and physically rotten, depraved with vicious living. If these be the tools of Judaism it but signifies a degradation of mind, morals and body indicative of the race that chooses them. Homer, on the contrary, painted Thersites, the trouble-maker of the Greeks, as a creature too disgusting to sight and mind to

deserve any argument but blows, and it was thus that Ulysses, the wisest of the Greeks, answered him. The Jews on the contrary exhalt such monsters of depravity as their heroes and standard bearers.

RACIAL COMPLICITY

It is folly to protest that there are those of the Jewish race to whom these strictures do not apply, and that they should not be held responsible for their racial leaders. In reply it must be said that a battle is on between two silent forces—a battle that threatens to break into open violence as suddenly as revolutions usually do, and that it is not the time nor the occasion to discuss particular instances. When you face the ranks of an enemy in arms you do not stop to inquire if there are any good people among them, and an enemy in arms is less to be dreaded than a furtive, secret enemy, skilled in all the ancient arts of devilish intrigue and deception. With the organized tribe of Jewry among us we must assume that every Jew is a Jew, and though we have given him citizenship we can not make him an American. We must remember that to be an American is vastly more than being just an American citizen. To forget that distinction is to follow the fatal path that led to the Decline and Fall of the Roman Empire. The well-known solidarity of the Jewish race is not an easy thing to overcome. It exceeds that of all other people among us, whether by choice of its members, by intimidation from its leaders, by the personal advantages to be gained, by the natural difficulties involved in the racial tie, or all of these together. Exceptions to this solidarity in favor of specific cases, if we choose, may be in order after fundamental differences have been settled with the race as a whole. No one can blame the host of a parasite for using any means whatsoever to get rid of it. In a

struggle of life and death as against an internal disease any effective means available are imperative. Does the Jew understand this? We can, and will, if necessary, indict a whole race, as an enemy, public or private.

JUDAISM ANALYZED

How many Jewish organizations there may be among us we can easily verify from their own publications, such as the Jewish Communal Register, published by the Kahal, or Kehilla, of New York City, the Jewish Year Book, and other sources intended only for Jews. Judaism is a cult under a religious cloak, beneath which we discern these outlines:

First, Judaism is primarily an organized racial or tribal unit or bond instead of a religion, state or nation. It has a partially concealed structure that commands the obedience of its members, and makes its resentment felt by those whom it dislikes. This concealed structure may be as simple as that of a herd or pack of animals with a self-appointed leadership, provided that the pack yields a willing and effective obedience. Such leadership it already has in its rabbis, who by virtue of the protection of a religious calling utter sentiments that might be construed as treasonable.

Second, Judaism being a cult rather than a religion, is not entitled to be regarded otherwise than as an ethnic group, with aims and objectives of its own that are admittedly at variance with ours as a nation. The Jewish Communal Register is authority for that statement. It is a perpetual alien by reason of its "chosen race" fetish, and as aliens its members should not be endowed with citizenship even though natives of our country.

Third, Judaism is an unethical bond or unit, except among those of its kind. According to the Talmud its

hand is against everyone outside of itself. If its members do more than this it is not that Judaism requires it.

Fourth, Judaism is a clandestine unit or bond, using for various purposes the following-named organizations: the local Kahals, or Kehillas; the American Jewish Committee, which is the central organism; Young Judea, which trains its youth for more than "a local patriotism" designed for Jewish interests; the B'Nai Brith (sons of the covenant), and its secreted agent, the Defamation League (with the prefix camouflage "Anti"), the B'Nai Abraham and many others. The Defamation League is the agency which prevents or discourages publications of which it disapproves.

Fifth, Judaism is an industrial unit or bond—in effect a close corporation for the exclusive benefit of the tribe. It is more than that, for its power is used also to the harm and disadvantage of Gentiles, especially those who know and reveal its true character and methods. In the financial field it is a concentrated power operating in many nations, like a huge corporation with monopolistic advantages, a veritable "octopus," remorseless and persistent in its revenge upon those who oppose its will. It is a public enemy that will destroy till it is destroyed—just as history records. Its watchword, "All for one and one for all," is for Jews only.

As a close corporation Judaism does not require brains except in its management. Its members are simply born into it, and are not chosen on any test of ability, nor retained because of success. There are no expensive elections nor administrative affairs, and if ever its tribal machinery is inadequate for its needs it has the government of its host to rely upon, or to be distorted to suit its purposes. Its leaders do the thinking and planning

for it, and all that the herd must do is to make money and follow the leaders. Hence, Judaism does not cultivate ability in the mass but only in the occasional scoundrel who manages to rise to leadership over the herd. And that leadership requires such distorted intellects as Karl Marx and other apostles of communism and anarchy, because they have no higher philosophy than parasitism. If "corporations have no souls," it readily follows that the managers of those corporations can have none.

GENTILE COMPETITION

But on the contrary, it does require brains on the part of Gentile competitors to combat the gigantic power of the whole tribe of Israel. For Gentiles in their love of freedom, including free competition among themselves, do not combine against the Jewish octopus as it does against them, as anyone may see who does business with or among them. The Jew prefers shelter and an easy success by identifying himself with the racial parasite in exchange for the freedom of competition. We used to hear much of the "oil octopus" and the "steel octopus," and all the others of that much-disliked family. But even these were not bound together by race, nor protected by law as a religion, nor united by a planned hostility toward all outsiders. They had no international brotherhood to come to their help, and conspire with. They were supremely selfish, but far from hostile except for purposes of gain. The Jewish octopus, as set forth in the Talmud, shows a hostility for malicious and vindictive purposes as well as for gain, and it clothes the whole delivish hypocrisy with a show of religion which our laws magnanimously forbid us to touch. And there are fools among us who praise the Jew for his business ability, an octopus in the midst of competing free citizens who have the courage and the

manhood to remain free! Verily it is eloquent testimony to the superior capacity of the typical Gentile American, fighting his own lonely battle for a living, and enjoying his own "rugged individualism," his freedom and his pride of manhood therein, if he has managed just to keep alive in the face of such formidable competition. Contrast his spirit of freedom and independence, the same that Christ preached with more than angelic fervor—contrast it if you will with the cowardice that hides within a parasitic organization, then tell yourself which you want your countrymen to be like. Industrial freedom is impossible when parasites abound.

JEWISH PARASITISM SELF-CONFESSED

"The Jewish Communal Register," published by the Kehillah of New York City, states in its Preface (p. IV, vol. 1917-18) that its two purposes are, first, "To present as complete a list as possible of Jewish communal activities," and second, "It must interpret as well." Hence, this volume is an authentic source from which to quote their aims and purposes. Evidently this volume is not intended for the public to see, since it is not on public sale and it is extremely difficult to obtain. The following quotations from this source are to be valued accordingly

"*Young Judaea*" (p. 1396):

"The purposes of *Young Judaea* are twofold. It aims to foster, or even arouse, if need be, that Jewish consciousness among the Jewish youth that is so necessary for the full realization of Jewish life; and secondly, it endeavors to direct Jewish work among the youth along nationalistic, and more particularly, Zionistic lines. Although its outlook upon Jewish life is broad, the organization insists that Jewish life devoid of nationalistic elements is lacking in one of the most important essentials." "The medium

through which Young Judaea works is generally the club or group of clubs of Jewish children, ranging in age from ten to twenty years."

"The Young Judaea ideal, however, is something much greater than that which has been outlined above. We of the organization fondly look forward to the day when the Young Judaea idea, no longer locally American, shall have united in one powerful organization on the common platform of service to the cause of Israel, the entire Jewish youth of the world."

Prominent in the organization of this movement were foreign-born Jews, and it is evident from the foregoing that Jews do not consider themselves to be Americans, as indeed they are not. As stated many times herein, they are parasites, and in the Young Judaea movement they confess their purpose to be to train their children from ten to twenty years of age to "look forward to the day when the Young Judaea idea, *no longer locally American*," shall be "something much greater." If this is not treason, *name it*. A parasite can never be an American, and should never be given American citizenship. One result of this doctrine of deceit can be traced in the increasing insolence and rudeness of the Jewish youth.

The American Jewish Committee (p. 1413 ff.):

This is the central committee for Jewish activities in the United States, and it thus defines its objects (p. 1415);

"(1) To prevent the infraction of the civil and religious rights of Jews in any part of the world."

This is equivalent to a purpose to make our country the defender of the Jew all over the world—which is asking too much from a parasite. The attempted boycott against Germany, however, is a case in point.

"(2) To render all lawful assistance and to take appro-

appropriate remedial action in the event of threatened or actual invasion or restriction of such rights, or of unfavorable discrimination with respect thereto."

"(3) To secure for the Jews equality of economic, social and educational opportunities."

It is high time that we should emphasize the distinction between *Americans* and American *citizens* when a parasite can demand "equality" in a society where he is not wanted.

"(4) To alleviate the consequences of persecution wherever they may occur, and to afford relief from calamities affecting Jews."

Behold how one such case resulted! On page 1413 mention is made of the "terrible Russian massacres of 1903 and 1905 which shocked the world." There were no Russian massacres whatever at that time. There was an attempt by nihilists to overthrow the government and it was deservedly put down and those who were caught were punished. The alleged "shock," however, accomplished its purpose on the American public. It was the same old story, but it worked, because we were sympathetic, as usual, with the poor Jews. And now note what happened next. The sequel is to be found on another page (1416), which reads thus: "By decree of the Supreme Court of the State of New York the Committee (American Jewish Committee) was adjudged to be entitled to the balance remaining in the hands of the National Committee for the relief of sufferers by the Russian massacres (!) which amounted to \$190,000. This sum has since been practically exhausted by appropriations for various purposes mentioned below."

So here we have it by their own admission—a sum of money raised by public contributions, designed for a benevolent purpose that never existed, the sum of \$190,-

000, converted by the New York Supreme Court into the treasury of the American Jewish Committee. And this is what they did with it as they openly admit:

1. "The Committee successfully opposed the bill introduced in Congress in 1909, providing that census enumerators should ascertain the races of all inhabitants of the United States."

The Jews, for reasons of their own, do not want their numbers known here or elsewhere. Hence, their organizations, according to the boast of this committee, accomplished the defeat of legislation needed by the whole country.

2. "The Committee also opposed with success the passage of legislation and the rendering of judicial decisions, by which it was sought to deprive 'Asiatics' of the privilege of naturalization, because it was believed that such laws would deprive Jews coming from Asia of the right to become citizens."

The round-headed "Judeo-Mongols" might well have been excluded had the needed legislation been passed. These are the so-called "Ashkenazim," the Jews who are most resistant to our civilization.

3. Restriction of immigration. "Three restrictive bills containing the literacy test were successfully passed by Congress, but all were vetoed, one by President Taft and two by Wilson. The Committee opposed this legislation at every stage."

And that is how it happens that we have an inundation of undesirables in this country. The Jews boast in their own publications of their influence in defeating immigration restriction.

4. The abrogation of the treaty of 1832 with Russia. This treaty had been in effect most satisfactorily for Americans and Russians, but not for Jews, during a period of

eighty years. It was abrogated, according to the Jewish Communal Register, upon the insistence of the American Jewish Committee.

All of these operations of the American Jewish Committee involved the expenditure of enormous sums for the "relief" of the suffering Jews here and abroad. It is told in the pious terms of a religion, but it reads like the record of a set of racketeers, who have squandered the funds collected in the name of charity in ways that were not sanctioned by those who contributed the money. All evidence points to the conclusion, in spite of the cloak of religion, that Judaism is a grafter on a gigantic scale.

THE JEWS THE SAME TWO THOUSAND YEARS AGO

Tacitus, the Roman historian (Vol. II, p. 264 ff.), tells us that "while the Assyrians, and after them the Medes and Persians, were masters of the East, of all the nations then held in subjection, the Jews were the vilest. Commenting upon this same subject the French historian, Renan, has this to say:

"We must not lay these (disturbances) to the account of the Roman government. Massacres just as awful took place among the Parthians. * * * One of the glories of Rome is to have founded its empire on peace, and the suppression of local wars. As to massacres on religious grounds, the idea of it was as far as possible from the Roman mind. * * * Besides, antipathy against the Jews was so universal in the ancient world that there was no need of pressing it. This antipathy makes, as it were, a boundary trench among men, which perhaps will never be filled. It can not be without reason that unhappy Israel has been ever the victim of slaughter. When every nation and every age has persecuted you there must needs be some motive behind. Down to our day the Jew has

pushed his way everywhere, claiming the common right. But in fact the Jew would never stand upon common right; he would hold to his peculiar law; he insists upon the privileges open to all, and his own exceptional privileges into the bargain. He claims the advantages of nationality without being of any nation. No people could ever tolerate that. A nation is in essence a military structure; it is founded and sustained by the sword; it is the work of the soldier and the peasant; it is what the Jew has aided in nothing to establish. The tolerated foreigner may be of service to a country, but on condition that the country does not allow him to interfere in its affairs. There is no justice in claiming family rights in a house you have not built¹."

Ernest Renan, "Anti-Christ," p. 93:

"Positive religions, like Islamism and Judaism, do not admit any divided authority. If they have not absolute rule they complain of persecution. If they find themselves protected they become exacting, and try to make life unendurable to all other worships."

"In general, the Roman power showed the utmost regard for the pettiest scruples of the nation (Jewish). But this was not enough. Things had come to such a pass that nothing could be done without touching upon some question of the canon."

"Doubtless there was wrong on both sides as I frankly admit, in the hundred years' experiment made by Roman and Jew to live together, which issued in so dreadful a catastrophe."

"It would have needed perfection itself not to be exasperated by that narrow and haughty temper, that hostility to Greek and Roman culture, that ill-will to all mankind, which a surface knowledge took to be the essence of the Jew. Besides, what could a magistrate possibly think of subjects always trying to accuse him before the emperor, and to form cabals against him, even when he was perfectly in the right? In that deep hate which now these more than two thousand years has prevailed between the Jews and

1—Ernest Renan, "Anti-Christ," p. 206.

all mankind, which party was first to blame? * * * It was those who thought themselves defiled by contact with the Gentiles, those who demanded for themselves to be kept apart in a community by themselves."

"Between the Roman empire and the Jewish orthodoxy there was radical hostility. In this hostility Jews were oftenest insolent, quarrelsome and aggressive. The idea of equity in common, which the Romans had with them in germ, was hateful to the strict observers of the law (Jewish), who asserted a morality wholly at odds with a society purely secular, untouched by theocracy, like that of Rome. * * * The Jews had their law built on a foundation wholly different from the Roman right, and at bottom irreconcilable with it. Until they had been unmercifully checkmated they could not be satisfied with mere tolerance."

Same, p. 206 ff., *Massacres in Syria and Egypt*:

"A general word of command, as it were, seems just now to have run through the East, everywhere inviting great massacres of the Jews. Jewish life was proving more and more incompatible with Greek and Roman life. Each of the two races sought to exterminate the other, and between them there was no quarter. To understand the conflict we must first have seen how far Judaism pervaded the entire eastern portion of the empire."

Quoting from Strabo, the well-known geographer of antiquity, Renan says: "They have invaded every city, and it is hard to find any place in the world that has not received this tribe, or more correctly, accepted its domination. Egypt, the land of Cyrene, and many others have adopted their customs. * * * In Egypt they have legal residence, and a great part of the city of Alexandria is assigned to them: they have their ethnarch, who attends to their affairs, administers justice among them, oversees the execution of contracts and wills, just as if he were the chief magistrate of an independent state."

Renan resumes: "Two elements as opposite as fire and water could not mingle thus without constant danger of most awful explosions."

And the explosions came as they always do where Jews abound, as they have done but recently in Germany. Woe to that land which is unprepared when they do come! How shall it be with America?

PART II — CHAPTER VII

THE TALMUD

The Talmud is a compilation of casuistry based upon the "sacred writings" of the Hebrews chiefly "the laws" as found in the Book of Deuteronomy. There are two principal collections, namely, the Babylonian and the Palestinian or Jerusalem Talmud. The former is the more complete, for which reason it is often referred to as "the Talmud." Translations into Latin, German, French and other languages have been in existence for some time, but not into English until quite recently. The edition consulted and quoted in the main in this chapter is Rodkinson's translation (R) of the Babylonian Talmud.

Rodkinson, translator and editor, states in his preface to Vol. I that he has "removed from the text those accretions that were added from outside sources which have proved so fruitful a source of misunderstanding and misrepresentation." This is a dangerous admission for an editor to make without the sanction of an authorizing body; for it means that he has taken liberties with the text to act as a self-appointed expurgator, and the reader is denied the opportunity to pass upon his fitness to do so. What was his motive, or authorization? May anyone else do the same? Judging from what remains it must have needed expurgation before being put into English, like many a passage from the Old Testament. But this is the work of a Council rather than that of any self-appointed editor whose work may be rejected in the next edition.

The editor is aware that the Talmud has been the object of attack. He says that "defense made by the mere citation of phrases is useless, and at the best, weak"; and

further that there is "only one defense that can be made in behalf of the Talmud. Let it plead its own cause in a modern language." This looks like a non possumus" on the part of the editor and translator, even after he has taken the liberty with the text as aforesaid. Besides it is not clear why "defense made by the mere citation of phrases is useless." We can not be expected to read the ten or twenty volumes and more, even in translation. And again, to put it into a modern language might be regarded as a "defense" or a ridiculous exposure according as one looks at it. However, students of the subject should be grateful to the translator and editor for making it accessible in our own language. And if it has had the formative influence upon the modern Jew that the editor claims for it, we, the public, are vastly more concerned than is any mere student.

For, says the editor (R, Vol. I, Preface), "*The modern Jew is the product* of the Talmud, and every attack upon it is an attack upon the Jew." This is a challenge that the reader must not forget when he studies the ensuing quotations from that work. Some good people have mistakenly supposed that the formative influence upon the modern Jew is the Old Testament with its treasured "laws" that the Apostle Paul vainly tried to reconcile with his new-found religion. And now Editor Rodkinson tells us that "the modern Jew is the product of the Talmud," which is about as irrelevant to the Scriptures as were the vagaries of the "schoolmen" to the doctrines of the New Testament. Casuistry sometimes leads into strange and devious ways, so that the starting point has little to do with the conclusion. It is thus with the hair-splitting nonsense of the solemn old rabbis who in the Talmud dabbled with prob-

lems of life and death and human conduct in its minutest details, as children might play with fire in a powder magazine, thinking themselves very wise indeed. Those rabbis usually succeeded in missing the main point, "giving tithe of mint, anise and cummin, but neglecting the weightier matters of the law." Hence, it need not be surprising that when they turned to the subject of crime and the appropriate punishment therefor, mere misdemeanors were sometimes classified along with heinous offenses, and the penalty imposed was torture before the accused was permitted to die. The rabbis who wrote the Talmud were slaves to what was "written in the law," and their meagre faculties were restricted to the quibbling interpretations thereof. If Editor Rodkinson is correct in this—and there seems to be no reason to doubt it—Judaism has allowed this meticulous comment of the rabbis to stupefy it into a comatose condition, an obedience to tradition, and there it has stayed, age after age, unable to escape its bondage. Thus, Deuteronomy 7:2-6 is accepted with all its rabbinical distortions, and these have converted Judaism into nothing less than satanism. Behold how it reads:

"For thou art a holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth." Taking this just as it stands—and that is what the infantile minds of the rabbis did—one can justify race-worship, self-worship, and sex worship; and what else is Judaism today?

Can any sane people with a spark of humor in their make-up really believe such nonsense? Do the Jews actually believe it themselves, or merely follow a racial policy that agrees with it? A Gentile who would accept it condemns himself deservedly. To one who believes in Christ's

revelation of God the Father it is nothing short of blasphemy to hold to such satanism. It is worse than idolatry, for it sets up the worship of self.

To the student of the Talmud a further significance is to be noticed, namely, the Talmud is unequivocally Jewish—it can not be repudiated. The Jews spend much effort in trying to repudiate the “Protocols of the Wise Men of Zion”—but why? No matter who wrote them—do they fit the facts? Let the Jews first repudiate the Talmud—if they can, for it is full of damning evidence against them. Then there are Hertzl, Weissshaupt, Karl Marx and a host of others—all to be repudiated.

It is a crime punishable with death, says the Talmud, both for a Gentile who does it and for the Jew who assists him therein, to study the Talmud. This is a curious illustration of Jewish intolerance when the power is theirs, and of compromising when they have not the power. Disregarding the threat, and the editor’s opinion that “a mere citation of phrases” does no good, let us examine this mass of ancient nonsense, the work of their wise men, of which the modern Jew is said to be the product.

THE TALMUD SPEAKS

(R. Vol. VIII, p. 149): “Four kinds of capital punishment are prescribed to the court by the Scriptures: viz., stoning, burning, slaying by the sword and choking.” The Talmud speaks of these as “capital punishments,” but only the third deserves that term, the others being death by torture of various kinds.

“All who are stoned (p. 139) are also hanged,” and “the sages said only a blasphemer and an idolater were hanged, a male with his face toward the people, and the female with her face toward a tree” (p. 161). Death by stoning was for the vilest of crimes (except murder),

including violation of the Sabbath." That was the penalty that Christ faced when He healed a man on the Sabbath.

The refinement of cruelty (it reminds us of our own Indian warfare) was reserved for those who were to be burned, for they were to be burned *inside* first, then outside, as thus described: "The sinner was placed in waste knee deep. Then placing a twisted scarf of coarse material within a soft one they wound it around his neck. One (of the witnesses) pulled one end toward himself, the other doing the same, until he opened his mouth. Meantime the executioner lights (heats) the string and thrusts it into his mouth, so that it flows down through his inwards and shrinks his entrails. To which Rabbi Jehuda said: should the culprit die before the string is thrust into his mouth (from choking), then the law of burning has not been properly executed, and therefore his mouth must be opened forcibly with a pair of pincers. Meanwhile the string having been lighted, is thrust into his mouth so that it may reach his intestines and shrink his entrails."

"What kind of a string is it?" "A string of lead."

The reader is reminded that all the above in quotations was taken from an *expurgated* edition, whence the editor tells us he had "removed from the text those accretions from outside sources which have proven so fruitful a source of misunderstanding and misinterpretation." Hence, it is quite authentic as a description of a refinement of cruelty practiced by the Jews as a legalized penalty for certain offenses.

THE OBSERVANCE OF THE SABBATH

Let it be repeated that the penalty for violating the Sabbath (though it was often commuted by a fine) was "to be stoned and hanged," and that Christ repeatedly healed the sick, and otherwise transgressed the Sabbath

regulations. Let us have a look at the danger of violating them, if indeed it was possible not to do so.

There are thirty-nine principal acts of labor enumerated, the performance of any one of which constitutes a violation of the Sabbath. But that is not all: for each one of the thirty-nine is a classification covering possibly scores of acts instead of just one. Thus, "ploughing" includes digging, delving, weeding, fertilizing," etc. It would have been easier to remember a list of things one was permitted to do (and therefore not so productive of fines). However, the rabbis have listed the thirty-nine, so here they are (Vol. I, p. 136): "sowing, ploughing, reaping, binding into sheaves, threshing, winnowing, fruit-cleaning, grinding, sifting, kneading, baking, wool-shearing, bleaching, combing, dyeing, spinning, warping, making two spindle-trees, weaving two threads, separating two threads (in the warp), tying a knot, untying a knot, sewing on with two stitches, untying in order to sew together two stitches, hunting deer, slaughtering the same, skinning them, salting them, preparing the hide, scraping the hair off, cutting it, writing two (single) letters (characters), erasing in order to write two letters, building, demolishing in order to rebuild, kindling, extinguishing (fire), hammering, transferring from one place to another." Now multiply each of these by a dozen or more, and the true number of the prohibited acts will be approximated. Thus—

"Grinding"—to chop beets is "to grind." Why? Also splitting wood for kindling is "grinding." Again, why? But splitting leather is the same class of work as cutting by measure. Never mind why.

"Sewing on with two stitches"—a culpable act provided two knots are made; otherwise it would not hold, hence it would not be work.

"*Scraping the hair off*"—of a slaughtered deer, for example. "To polish a floor on the Sabbath is a transgression of the same order as scraping the hair off the hide." (Far fetched but understandable.)

"*Hammering*"—"smoothing a stone makes one culpable for hammering."

"*Carrying*"—"It is forbidden to carry about chopped straw in quantities of a cow's mouthful, stalks in quantities of a camel's mouthful, stubble in quantities of a kid's mouthful, leek and onions, if fresh, equal in size to a dried fig, and if dry in quantities of a kid's mouthful."

Comment on such puerile nonsense is uncalled for—and besides there is worse to follow, such as—

Paring the nails. "One who pares his finger nails on the Sabbath, either by means of his nails or his teeth (!), also who plucks hair from his head, beard or lip, is, according to Rabbi E., culpable. If the nails are pared by means of an instrument (knife), all agree that he is culpable." Moreover, if it is partially severed he must leave it alone till after the Sabbath. Also a woman who braids her hair is culpable according to the same Rabbi E.

Here is an astonishing bit of hair-splitting, the reasons for which are too recondite, or insignificant for anybody but a rabbi to trifle with: "One who plucks something from a perforated flower pot is culpable; from a flower pot that is not perforated he is *not* culpable" (Vol. I, p. 181).

It is not merely page after page of such infantile paralysis of intellect that one encounters in the Talmud, but volume after volume. And fortunate would it have been for their reputations as wise men of Zion if they had confined their attention to harmless nonsense, such as the foregoing, instead of taking themselves so seriously as to dabble in

criminology and other matters of consequence. In the midst of these frivolities there happened along one day that marvelous Man from Galilee, healing the sick, cleansing the lepers, causing the lame to walk and the blind to see. But He performed these acts of mercy on the Sabbath or any other day; more than that, He would not rebuke His hungry disciples for plucking the standing grain (harvesting), and rubbing it out with their hands (threshing), a double violation of the Sabbath. And so they went about to kill Him. The penalty was "death by stoning and then by hanging with the face toward the public." Will anybody tell us that the gospel of Christ owes anything to the Judaism of His day? Imagine it—all plastered over and besmeared with rabbinical idiocy such as this! Was it ever a better and brighter Judaism in the earlier days, except under the brief meteoric flash of an Elijah or an Elisha or an Isaiah or Jeremiah, which faded away as they vanished from sight? Can it be a better Judaism now, if it is really true, as the editor of the Talmud tells us, that the modern Jew is the product of the Talmud? Again, look at the fate of Russia.

THE EIGHTEEN REGULATIONS

In Vol. I (R), Appendix p. 381 ff. we are told that "the day on which they (the eighteen regulations) were enacted was as grave in its consequences for Israel as the day on which the golden calf was made." Concerning the golden calf we need not be reminded, but what about the eighteen regulations? Here is the answer as quoted from the Talmud: "At no time in the history of the Jewish race do we find so much deliberation, profundity of thought and depth of calculation in evidence as at the time when the sages secluded themselves" (i e., when the eighteen regulations were formulated). "There it was that means

were devised to keep the nation of the Jews intact and proof against annihilation." And further, "All this and more was done with the sole purpose of preserving the integrity of the Jewish race, and preventing its absorption by other nations."

So there we have it upon their own confession, that the one event in all their history that may be compared with the beginning of the worship of the golden calf was that other day when the program was formulated for beginning a parasitic existence; a vagabond existence among the nations, but not of them. Some of the rules proclaimed for fastening this parasitic character upon the Jewish race were the following:

1. "Prohibition of partaking of the bread, oil, etc., of the Gentiles."

2. "Proclamation declaring the children of heathens (Gentiles) unclean." The purpose of this measure was to prevent the children of the Jews from joining others in play and thus forming attachments. Along with the worship of the golden calf is this poisoning of the minds of their own children against the rest of mankind. No wonder that hereditary insanity is so common among the people of their race.

3. "Proclamation declaring the women of Samaria, the deadliest enemies of the Jews, unclean, in order to prevent their employment as servants by the Jews."

Taking this just as it stands it is clearly a racial taboo. The races to the north of Judea were not regarded by the Jews as being of their own people, and here is an interdiction by the Talmud itself of miscegenation with them. This is all the more evident from the fact that the reason given is false. For the Samaritans, and especially the Galileans, occupied a land so much more fertile and

attractive that they were more likely to be the employers of the Jews than the reverse. This fact was not lost upon the Jews as they betrayed in some of their sayings concerning the fruitfulness of Galilee. It is significant that the Good Samaritan in the parable had some money to spend on the hapless stranger, while the Jewish priest and Levite "passed by on the other side," a fact that might have been attributed to their poverty, possibly.

It is often alleged in behalf of the Jews that the program of parasitism is a result of their overthrow as a nation by Titus, which was followed by the great "diasperon," or scattering of their race. But the program itself is older than that event, and its causes lay rather in the incompetence of the race for developing a stable government of their own. The Talmud was in course of preparation many years before the birth of Christ. Hillel, one of its best-known authorities, was born in 70 B. C., just one hundred years before Titus took and destroyed Jerusalem. It was Hillel who said, "What is hateful to thee, do not unto thy neighbors; this is the whole law. All the rest is commentary to this law." In a negative form this is not far from the golden rule of Christ. But notice the Talmudic comment upon it at a later date (Mishna, Sanhedrim 57): "Where it is written, Thou shalt not do injury to thy neighbor, it is not said, Thou shalt not do injury to a Goy." Thus, whatever ethical precept is announced by one authority of a general character is controverted by another. Judaism boasts of the Hillel doctrine, but tells you nothing of its subsequent retraction by the Talmud.

UNEXPURGATED TALMUDIC SOURCES

The quotations thus far have been taken from the expurgated Babylonian Talmud. But it is when we come

to the unexpurgated Palestinian Talmud that the true animus of Judaism toward Gentiles is seen in all its malevolence. It is strange that Judaism should permit such evidence to be displayed, and stranger still if the Gentile world should continue to ignore it. Taking the text from Deuteronomy (7:2-6) already quoted, this is what we find: "You (Jews) are human beings, but the nations of the earth are not human beings, but beasts." Again (Tosefta, Erubin VIII): "On the house of the Goy one looks as on the fold of cattle." Again, (Baba Batra, 54 b.): "The estates of the Goys are like wilderness, who first settles in them has a right to them." Again (same 55 a): "If a Jew has struck his spade into the ground of a Goy he has become the master of the whole."

If Jews should take these denials of the right of private property to all but themselves—if they should take them literally and act accordingly—could any line be drawn between them and any other *thieves, robbers, burglars, pirates* and all other criminals against property rights? And can it be denied that they always do so when the power is in their hands?

"*Schulchan Aruch*" is an authority that is regarded by the Jews with especial respect, hence please note the following (Schulchan Aruch, Choszen Hamiszpat 425, 50): "Those who do not own Torah (Jewish law) and the Prophets must all be killed. Who has power to kill them let him kill them openly with the sword; if not, let him use artifices (poisons?) till they are done away with."

The same authority has this to say with respect to the property of Gentiles: "The property of the Goys is like a thing without a master." Again (same, I, 136)—the often quoted Kol Nidre prayer: "All vows, oaths, promises, engagements, and swearing, which, beginning this very

day of reconciliation *we intend* to vow, promise, swear, and bind ourselves to fulfill, we are sorry for already, and they shall be annulled, acquitted, annihilated, abolished, valueless, unimportant, our vows shall be no vows, and our oaths no oaths at all." This has been found in modern Jewish publications in essentially the same language, allowing for variations for purposes of concealment.

Schulchan Aruch (II, 1:247): "In order to annul marriages, oaths and promises, a Jew must go to the rabbi, and if he is absent, he must call three other Jews and say to them that he is sorry to have done it, and they say, "Thou art allowed to."

Sculchan Aruch (Choszen Hamiszpat, 28 art., 3 & 4): "If a Goy wants a Jew to stand witness against a Jew at a court of law, and the Jew could give fair evidence, he is forbidden to do it; but if a Jew wants a Jew to be a witness in a similar case against a Goy, he may do it."

Sanhedrim 59 a, Aboda Zora 8-6: "Every Goy who studies Talmud, and every Jew who helps him in it ought to die."

Again, "One should and must make false oaths when the Goys ask if our books contain anything against them. Then we are bound to state on oath that there is nothing like that." Verily *the Talmud is the code of the parasite*.

So ends our quotations from the Talmud.

These be the dogmas of hell, O ye Gentiles! They will be denied by the Jews, as usual, but the Talmud furnishes the evidence against them. History likewise, ancient and modern, provides eloquent proof. Will you say, as some belated ministers are still saying in their pulpits, that Christ said, "Love your enemies, do good to 'them that despitefully use you and persecute you?" Then remember that He said also the following (Matthew 23:13):

“Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the Kingdom of Heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.”

“Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows’ houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.”

“Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.”

“Woe unto you, ye blind guides, which say, whosoever shall swear by the temple it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor.”

“Ye fools and blind: for whether is greater, the gold or the temple that sanctifieth the gold?”

“Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mint and anise and crummin, and have omitted the weightier matters of the law, judgment, mercy and faith: these ought ye to have done and not to leave the others undone. Ye blind guides, which strain at a gnat and swallow a camel.”

“Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.”

“Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men’s bones, and of all uncleanness.”

“Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?”

THE END

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