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The International Scapegoat.

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A view, rare in our bigotry-ridden and fanatical times, is propounded in the *Kristeligt Dagblad* of Kopenhagen (July 27, 1922) regarding the Jews. In an effort to apportion fairly the responsibility for the intolerable state of affairs which is distressing and perplexing the nations of the earth, a writer who signs himself E. C., offers for general consideration the following thoughts:—

Nearly everywhere in the world the bush (Ex. 2, 2) is blazing brightly: the blaze of anti-Semitism, or hatred of the Jews, is spreading and rising in ever higher and wilder flames around the Jewish people. In Germany anti-Semitism is burning everywhere, and the concealed fire blazed forth in the murder of the Jew Rathenau. In Russia the Soviet, spite of its Jewish leaders, has not been able to prevent the medieval pogroms, which during the last year have cost 150,000 Jews their lives, and all Jews and friends of the Jews are trembling with fear at the thought of what is going to happen to the Jewish masses in Russia when finally the Jew Trotzky will be overthrown. For if the slogan in 1905 was: Extinguish the revolution with the blood of the Jews! will the coming slogan not be: Drown Bolshevism in Jewish blood? In free America, where within a generation 2,500,000 Jewish fugitives have been granted asylum, hatred of the Jews is gathering ever-increasing force, just as in all those countries where the Jews are rapidly growing in numbers. It is no better in England. Even here in our home country in the North [Denmark], where Jews are among the most respected citizens, "the mountain-climbers on the Mont Blanc of toleration" are ever becoming fewer. Professor Rozniecki, who died recently, is certainly correct when, in his excellent book *The Jewish Problem*, he writes: "Suppose, now, that Kopenhagen were to shelter as many Jews as Warsaw, — that means in proportion to the number of its in-

habitants about 250,000, — these 250,000 Yiddish-speaking Jews, most of them demanding self-government as a nation, would give the Kopenhagengers a chance to make use of a favorable opportunity for practising patience in exceptional measure. But it is doubtful whether they would really stand the test, judging from the opposition which during the years of the late war was roused among us by the 'invasion of foreigners,' that is, by a few hundreds of Polish and Russian Jews who entered our country, most of them constituting indeed an undesirable element."

If the question, now, is raised: What may be the principal reason for this outburst of hatred of the Jews? the answer might be ventured: The people must have a scapegoat. The history of centuries teaches us that every time the people of Europe were in bad straits, — after a crushing defeat, state bankruptcy, and the like, — the Jews living in the country were, rightfully or wrongfully, held responsible for the disaster. People demanded an atoning sacrifice, a scapegoat. That is what is happening now. We are far from holding that the Jewish people are a worthy atoning sacrifice, that is, that they are without guilt. It is a sad fact that the 14,000,000 Jews now living, who constitute barely one per cent. of the population of the world, have always exerted, and are still exerting, an altogether disproportionate and, quite frequently, a harmful influence, especially on commerce, the press, politics, the banks, and the exchanges. They are not suffering as an innocent lamb, but *dumb* as a lamb they are led to the slaughter. This everybody will say who has seen a Jewish pogrom with his own eyes. No matter how much the Jewish press may cry out against the persecution of the Jews, the harassed and reviled, sacked and mistreated Jews themselves are *silent* before their violators — silent in the dignity of suffering.

Without guilt this scapegoat is not, but are we non-Jews without guilt? Anti-Semites have tried to put not only the chief blame, but all blame, on the Jews, and to trace every misfortune to them. What shallow thinking there is involved in this view a few of the main thoughts of a recent lecture by the Director of the *Berliner Israelsmission*, Pastor E. Schaeffer, may serve to show. Among missionaries to the Jews Schaeffer passes for an anti-Semite; his judgment therefore, if favorable to the Jews, may be regarded as impartial. He points out four leading thoughts in the modern anti-Semitic literature of Germany.

1. In a political and national, religious and moral respect the Jews act as a dissolvent among any people. — But, says Schaeffer,

replying to this charge, how is it possible that among a people that has since times immemorial been accorded the glory and honor of being loyal and truth-loving, *one* per cent. of Jews can bring about a confusion as complete as the one in which we find ourselves at present? Can fungi thrive in a soil that is not suited for them?

2. The Jews are an "inferior race." The Arian races are like the resplendent Baldur who becomes the victim of the slanderous and blind Hoedur. — Yes, says Schaeffer, it is an old race, and this inferior race baffles all attempts that are made to improve it. But have we of the Arian stock in Europe furnished convincing proofs during the World War that *our* race is of superior quality?

3. The Jews' "Asiatic working methods" have devastated our entire economic life. They have invented their peculiar credit, exchange, loan, and rent business, in a word, capitalism, which regards money not merely as a medium of exchange, but as a valuable asset in itself. By this means they have, as an international society of robbers, exercised their rule of violence and terror in the world, which they actually hold in their hands, as every one can feel, so that they are in a position to decide questions of peace or war in a nation, and can arbitrarily, guided exclusively by their financial interests, determine the rise and fall of prices. — But, queries Schaeffer, would our modern industrial life not become simply impossible without these media in the world of credits and finance? And were these means not regarded as a good article while commerce was in a flourishing condition?

4. The morals and religion of the Jews reveal them as an inferior race. In the Talmud, in which the post-Christian teaching of Judaism has been deposited, there is taught a double standard of morality, one for dealing with a Jew, another for dealing with a non-Jew. — In his reply to this argument Schaeffer undervalues the present influence of Talmudic teaching on the Jews. He declares that anti-Semites disregard all scientific development, which clearly shows that the Talmud "is not a book of doctrine, but a protocol of discussions among rabbis concerning their much-controverted explanations of the Law of Moses." The mere fact that not long ago an English translation of the Babylonian Talmud was published in New York would seem to indicate that the Jews are still studying the Talmud and are making it accessible to those of their race who are no longer conversant with the language of the Talmud. Hence they put a far higher value on it than Schaeffer. But Schaeffer is right in pointing out that to anti-

Semites not even the Old Testament is sacred. Prof. Frederick Delitzsch, the anti-Semitic son of the well-known friend of the Jews, Prof. Francis Delitzsch, in his treatise *The Great Deception* has made an attempt to dismember the Bible of the Jews, the Old Testament, and to show that Israel's Jahve, or Jehovah, is not the almighty, holy, and eternal God, whom Christ worshiped and proclaimed as His Father, but a tribal god, in whom the small Israelitic tribe has personified and honored its own disgraceful characteristics. The conquest of Canaan is not to be ascribed to the wonderful and gracious help of God, but is to be regarded as a vulgar act of violence, executed with awful cruelty and rendered possible by the treason of an Israelitic whore. The prophets are said to have been narrow-minded fanatics. The teaching that Israel is the chosen race is declared to be merely a cunning trick for concealing the selfishness and avarice of the Israelites, and the phrase was invented to vindicate the attacks of the Israelites on the gods and the treasures of other peoples. Even the Psalms of David are of inferior value, etc.

All these unproved and unchristian claims are seized like warm bread by the uncritical and dechristianized masses of the people. At the same time an effort is being made to reintroduce the old German belief in Wodan,* hence, to worship the hoary German tribal or folk-god of primitive times!

Now, these anti-Semitic claims, by their whole spirit and character, are sufficient proof that the Jewish people are neither the chief nor the only cause of the political, economic, and religious-moral misery of our time. That Jews have had quite a considerable share in bringing about these conditions cannot and must not be denied, but to lodge the blame for all these things with *the Jews*, that is, the Jewish people, would be just as one-sided and unfair as to call all saints hypocrites on account of one Judas, or to dub all Grundtvigian young people's societies dancing-clubs because of the fact that some of them have danced. Especially as Christians, and particularly in reference to the Jews, we should be careful not to generalize, to make overstatements, and to measure all of them by the same yardstick, as is generally done by agitators in our time. That is neither true, fair, nor charitable, and the object aimed at — the suppression or conversion of the Jews — is by no means attained in that way. The bush is either consumed or transformed.

In a well-known and widely disseminated mission-tract Pro-

* See Julius Bode's *Wodan und Jesus*, [1920].

fessor Dalman, of Jerusalem, addresses the Jews, not as the Catholics do: "Ye have crucified Jesus," but in this wise: "We have crucified Jesus, we of heathen descent and you of the house of Israel." For, surely, both the Jew Caiaphas and the heathen Pilate, both the Jewish mob and the Roman soldiers reviled and tortured and crucified Him. This applies likewise to all the ungodliness, denial of Christ, sin, and misery of our own time. We — Christians as well as Jews — must learn to confess before God and one another: We have sinned. We have denied and dishonored Christ. We are the scapegoat that is tortured and plagued, not, however, for some one else's sins, but each one of us for his own misdoings. This self-knowledge and confession of sin is the first step on the way toward the healing of the nation and their salvation, toward the extinction of the wild flames of hatred and the transforming of the thorn-bush.

To the comment already woven into the above review the following reflections might be added.

1. The argument that the great power of the Jews is disproportionate to their small number and for that reason is to be discounted, if not discredited, is feeble. We remember what is said about the leavening power of even a little leaven. Gal. 5, 9. Great disasters, like an avalanche, may have tiny beginnings. Evil tendencies, especially if they appeal to greed and become profitable, easily gain converts and associates. And greed, while it is by no means restricted to the Jews, is a pronounced characteristic of their race.

2. The Jews are inveterate millenarians. The dream of world-dominion is ever obsessing them, being still fed by false interpretations of the Old Testament, as it was in the days of our Lord. (Augsb. Conf., Art. 17, 5.)

3. If the offense of some Jews is not to be charged to the Jewish race, it is to be hoped that there are Danes who are willing to apply the same rule to the German people. For neither are all Germans Nietzsches and Haeckels and Frederick Delitzsches, *et id omne genus*.

4. The idea of the scapegoat is a fruitful subject for meditation anywhere and at any time. Also in the United States there is lively hunting for scapegoats. There is always an open season for scapegoats, and the guilty conscience is a mighty Nimrod.

5. Individual guilt is easily turned into corporate guilt. We learned that lesson, too, during the late war.