

A Historical Review

THE REFORMATION & COUNTER-REFORMATION

1517 - THE LUTHER YEAR - 2017

At The 500th Anniversary

The Protestant celebration is to connect a historical retrospective with a view to the future, bringing to life authentic sites of the Reformation. For each year, key topics will be found and implemented. *

WARNING TO THE READERS.

The Church of Rome and the Anglo- Romanist party in England are flooding the book world with false history of the times of Henry VIII, Mary, Elizabeth, James I, Charles I and II, James II and William of Orange.

These false history books may nearly always be recognised by the fact that the authors give no references to State Papers and official documents. Frequently these false histories are highly recommended by book reviewers. In fact reviews are not trusted to-day as they were in the last century.

**NEVER TRUST AN AUTHOR WHO QUOTES **
NO REFERENCE TO STATE DOCUMENTS.**

Many of the chief Reviewers are Roman Catholics such as Compton Mackenzie, G.K. Chesterton, Evelyn Waugh, Sir Philip Gibbs and many others. Judging by their writings and reviews these men appear to know nothing about the Old State Papers at the Record Office. //

May this historical review unmask the false portrayal of Luther and the Reformation. To quote one of the foremost authorities on Lutheranism:

**” To explain the present by distorting the past
... is to lose sight of both ...” *****

* www.luther2017.de/en

** JESUIT PLOTS AGAINST BRITAIN, compiled from Old State Papers & Recently Recovered Vatican Documents. *Albert Close* THE PROTESTANT TRUTH SOCIETY London, E.C.4. printed in Great Britain.

*** N.S. Tjernagel, *Martin Luther & the Jewish People*. Northwestern Publishing House, Wisconsin US.

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Introducing the Book

Martin Luther and the Jewish People

Neelak S. Tjernagel

ABOUT THE AUTHOR AND THE BOOK

Dr. Neelak Tjernagel is acknowledged as one of the foremost authorities on Lutheranism's early influence in England.

With the publications of *Martin Luther and the Jewish People* Dr. Tjernagel travels back across the Channel to break new ground in the dispelling of an old but false portrayal of Luther as an enemy of the Jews. Tjernagel invites us to take a closer look at Luther the man, the context of Luther's polemic writing, and the times in which he wrote. What emerges is an image convincingly different from the popular caricature of Luther fostered by a certain middle-twentieth-century provincialism. To explain the present by distorting the past is to lose sight of both. In this book, Dr. Tjernagel helps us bring matters into focus.

NORTHWESTERN PUBLISHING HOUSE

Milwaukee, Wisconsin 1985 US.

<http://online.nph.net/>

to be continued >

Introducing the Book

Martin Luther and the Jewish People

Neelak S.Tjernagel

EXCERPT FROM THE PREFACE

In our own time the holocaust in Germany and the civil rights movement in America have sensitized us to the to the injustice and indignity of racism in any form. It is not strange, therefore, that among Luther's writings his diatribes against the Jews should be the occasion for offense in the eyes of the contemporary world. We feel no compulsion, however, either to condemn or to condone Luther's outbursts. But we do have the obligation to try to understand the historical setting, the conventions of his time, and the basic motives and the convictions behind what he said and wrote.

A biographical void has hindered our understanding of the last years of Luther's life. Two recent publications have gone a long way toward helping us to understand the distinctive features of the struggles of Luther's last years. The writer acknowledges his indebtedness in this study to H. G. Haile, *Luther: An Experiment in Biography*, and to Mark U. Edwards, Jr., *Luther's Last Battles: Politics and Polemics*, 1531-1546.

CHAPTER ONE

THE JEWISH PEOPLE IN THE MIDDLE AGES

The well-known historian. Will Durant, has summarized the history of the Jewish people from the termination of their history as a nation in A.D. 71 to the establishment of modern Israel in 1948 as

... the story of a people losing its homeland in the seventy-first year of the Christian era, wandering for eighteen centuries over four continents, and suffering repeated crucifixions, before regaining its ancient habitation in the unstable flux of our time.

Read more: <http://online.nph.net/>

Excerpt from: The Jewish People in the Middle Ages p.1.

The first Christians were Jews who accepted Jesus Christ, a Jew of the house of David, as their Messiah. Their leaders were the Jewish Apostles and Evangelists who associated Jesus with the messianic prophecies of the Old Testament. They had no thought of founding a new religion. They believed that New Testament Christianity was simply the continuation of the will and purpose of the Creator GOD as it was made known to man through "Moses and the Prophets."

In the Christian era orthodox Judaism became a religion imprisoned in its own beliefs. It was restricted to a single race and anchored in one city, Jerusalem. In the New Testament dispensation Jesus Christ had made Christianity a universal faith, offering the benefits of the redemption to all people in all parts of the world. St. Paul understood this new dimension of the religion of the Old Testament and said, "I am not ashamed of the gospel of Christ, for it is the power of GOD to salvation for everyone who believes; to the Jew first, and also to the Greek" (Rom. 1:16). The apostle added: "There is no respect of persons with GOD." Rom. 2:11. In his sermon on the Mars Hill, Athens, he said that GOD "had made of one blood all nations of men" (Acts 17:26). He assured his Gentile audiences, that "You are all the children of GOD by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. Their is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for you are all one in Christ Jesus (Galatians 3:26-28).

Orthodox Jews rejected the Christian interpretation of the Old Testament. They disavowed the messiahship of Jesus and continued to look to the coming of one who would restore the earthly kingdom of Israel. These people held tenaciously to their Old Testament beliefs, ceremonies, and forms of worship. They scorned the Christian Jews for their disavowal of the traditions of the past. They refused to believe that the ancient ceremonies of the Hebrews were merely a shadow of things to come, portents and preparation for the advent of Jesus, the Messiah.

That the orthodoxy of Judaism should have survived for eighteen centuries is a unique and remarkable fact. Christianity prospered and grew on the wave of an expanding western civilization. Unlike almost every other historical religious development, Judaism survived without the bracing support of an effective nationhood. Christianity, on the other hand, became the basic component in the development of western civilization following the collapse of the ancient Roman empire. This civilization was to be Christian in its outward appearance and in its legal system, which adapted to ancient Roman forms. It was to be exclusive in relation to all other religions. In effect, all religions outside the Christian faith were not only rejected in a philosophical sense; they were regarded as enemies of the state.

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The Jewish People in the Middle Ages

Thus Judaism and Islamism and every other religious group was tolerated, at best, but more frequently persecuted and harrassed in a thousand vindictive ways. Our modern conception of freedom of religion in a pluralistic society was an idea that had not been considered, much less put into practice anywhere in medieval Europe. Thus we may say that western civilization and the medieval church were both anti-Jewish. The holocaust of our time is only an extreme example of the litany of horrors that constitutes the history of the Jewish people.

Before the Council of Nicea, A.D. 325, the Roman Emperor Constantine had placed the Jewish religion on a level of equality with that of Christianity. After the emperor's recognition of Christianity the Jews were oppressed with one restriction after the other. It became a capital offense for a Jew to marry a Christian woman. Jews were taxed at a higher rate than Christians. They were oppressed and persecuted indiscriminately. Once Christians escaped the persecution of pagan rulers they were not slow to apply pagan penalties against Jews people in their midst. It was an oppression that was to continue to and beyond the era or the 16th century reformation of the Christian church.

The hostility between Christians and the Jews derived in large part from the fact that they shared the Old Testament Scriptures. The bitterness was like that which we see between members of the same family. They could not eat together because the Jews retained, and the Christians ignored, the dietary laws of the Old Testament. Each found the worship of other repulsive because Christians referred to Jesus Christ as the Messiah, their object of worship, while the Jews awaited a different fulfilment of God's promise. At first the Jews isolated themselves from Christians in order to preserve their traditions. Laws against mixed marriages, first imposed by Christians, were even more rigidly maintained by Jews who thus have successfully perpetuated their nationality and their religion. They tended to isolate themselves in their own homogenous enclaves. Later Christians isolated the Jews forcibly by placing them in undesirable ghetto areas. Christianity flourished during the middle ages while the Jews were forced to languish under the sufferance of preponderant Christian majority.

Like the American Negro slaves, the Jews were treated as *non-persons*. They had no rights, only an inhumane sufferance. Neither could claim the protection of law or any other form of social equity. The Jews could be banished from a local principality, as they often were. They could be compelled to wear an identifying mark or garb. A decree of the Fourth Lateran Council of 1215 obliged them to stay off the street and out of sight on Christian holidays.

Read more: <http://online.nph.net/>

Excerpt from: The Jewish People in the Middle Ages p.5.

As non-Christians they could not participate in the feudal religious ceremonies involved in the transfer and holding of land. When in rare cases a Jew did acquire land it was subject to confiscation at the whim of the ruling king or prince. Jews could neither be knighted nor granted any of the other feudal privileges that were the lifeblood of medieval agriculture and commercial life.

They had to make do with any precarious livelihood they could devise, often struggling as itinerant peddlers or working in such menial occupations as were despised and spurned by Christians.

The persecution of Jews under the Spanish inquisition had papal approval under an edict of 1478. Thirty thousand Jews and Moslems were destroyed in King Ferdinand's determination to make Spain a nation of one faith and one blood. The Crusaders, embarked on the adventure of restoring Jerusalem and Palestine to Christian rule, paused enroute to the East to kill as many European Jews as appeared in their line of march. The infidel Moslem and the European Jew were in the same circumstance. Neither accepted Christ as the Messiah. Christians who burned their own people as heretics and as tares in the wheat had no tolerance for anyone outside the Christian pale.

Ref: <http://online.nph.net/>

See- also:

Christianity A History "Jesus The Jew".

Leading British writer Howard Jacobson, a **Jew** himself, examines the origins and consequences of Christianity.

* **Visit the Jewish Feasts of Israel, life-**
at the Western Wall in **Jerusalem.**

* **Visit the Multi-Christian Worship, life-**
in the Church of Nativity-
in **Bethlehem.**

Many other features of History- highly recommendable !

Ps. If you *have* been there, its like visiting *again*.

Direct link:

<http://www.youtube.com/watch?v=nbN3nC9ufWU>

Luther continues >>

LUTHER'S INITIAL ATTITUDE TOWARD THE JEWS

Luther had barely begun his work as a lecturer at the University of Wittenberg when the gathering storm of conflict between the Christian humanists and the scholastic establishments of the medieval church broke out in full force. John Reuchlin, the epicenter of the storm, was a Christian Jew who had studied Latin and Greek in Paris and Switzerland, where he had compiled a popular **lexicon**. Further study in France and Italy earned him a degree in law and cultivated his interest in Hebrew studies. His crowning scholarly achievement was a grammar and lexicon of the **Hebrew** language which was to be the basic tool of Hebrew studies thereafter. It was to be at Luther's hand constantly as he produced the translation and exposition of the Old Testament. Reuchlin's work was in the finest tradition of 16th century humanistic studies.

Luther's first reference to the Jewish people occurred in a doctrinal treatise, *That Jesus Christ Was Born a Jew*. He wrote this essay in self defense. He had falsely been accused of denying that Mary, the mother of God, was a virgin, and also of saying that the Savior's descent from Abraham was through Joseph. In response to these serious accusations he said,

Since for the sake of others I am compelled to answer these lies, I thought I would also write something in addition, so that I do not merely steal my readers' time with such dirty rotten business. Therefore I will cite from Scripture the reasons that move me to believe that Christ was a Jew born of a virgin, that I might also win some Jews to the Christian faith.

The essay lived up to this preamble. We need not be detained here by a consideration of Luther's tightly reasoned exposition of the doctrine of the virgin birth of Jesus, the Messiah, which comprised at least nine-tenths of the essay. Luther cited all the pertinent passages to demonstrate that he had by no means departed from the received doctrine of the virgin birth of Christ. Though Luther is explicit in rejecting false interpretations, whether Jewish or papal, the essay is remarkable for the fact that a medieval Christian should have *welcomed Jews into the church at all*. His words were the gentle commentary of a churchman who wishes to teach rather than to condemn.

Luther's essay *That Jesus Christ Was Born a Jew*, achieved its main objective in that Luther's Catholic opponents did not continue to charge him with false teaching with respect to the virgin birth. *

* publ: <http://online.nph.net/> to be continued >

Excerpt: Luther's Initial Attitude Toward the Jews, p.10.

Luther's essay had expressed the hope that some Jews might be persuaded to accept Jesus Christ as the Messiah. He conceded that a conversion of the Jews would be difficult.

If I had been a Jew and seen such dolts and block-heads govern and teach the Christian faith, I would sooner have become a hog than a Christian. They have dealt with the Jews as if they were dogs rather than human beings; they have done little else than deride them and seize their property. When they baptize them they show them nothing of Christian doctrine or life, but only subject them to popishness and monkery. When the Jews then see that Judaism has such strong support in scripture, and Christianity has become a mere babble without reliance on scripture, how can they possibly compose themselves and become right good Christians?

Saying that baptized Jews had told him that they had heard nothing about Christ from the priests who baptized them, Luther expressed the hope that

If one deals in a kindly way with the Jews and instructs them carefully from Holy Scripture many of them will become pious Christians and turn again to the faith of their fathers, the prophets, and the patriarchs.

Luther warned against the common posture of treating the Jews with arrogance and scorn.

If the Apostles, who also were Jews, had dealt with us Gentiles as we Gentiles deal with the Jews, there would never have been a Christian among the Gentiles. Since they dealt with us Gentiles in such brotherly fashion, we in our turn ought to treat the Jews in a brotherly manner in order that we might convert some of them.

The Reformer expressed some surprise that the Jews did not flock to the Christian banner of Jesus Christ, who actually was their flesh and blood. It was plain for them to see that the Gentiles gladly shed their blood as martyrs to their faith in Jesus. He noted that Jews and Gentiles formerly were mortal enemies, the Christian Church had gathered them both into one church and joined them together within the walls of one house of God. When Luther condemned Judaism it was never on racial grounds. Not once did he make the slightest suggestion that they were in any way inferior to other people. He made, however, many references to heretics, bringing under a single head of condemnation all who rejected the Savior, Jesus Christ. Luther considered the papists, the apostates of the New Testament, the Judaizing Jews the apostates of the Old Testament.

Excerpt: Luther's Initial Attitude Toward the Jews p.13

The Jews had refused to accept Jesus as the Messiah ; the papists had made their own good works, not Jesus Christ, the basis of salvation. Both Judaism and Roman Catholicism, Luther said,

- took over the true name of God and worshipped him with ceremonies not commanded by God, but devised by themselves.

Judaism and Roman Catholicism alike had failed to pin their hopes on divine words and divine promises, and had substituted human works and words according to their own reason, not according to Scripture. Judaism had looked forward to the establishment of a worldly kingdom, Roman Catholics had surrounded the pope with a worldly kingdom. Looking back to the idol worship described in the Old Testament, Luther declared,

There is at present more idolatry in Christendom through the mass than ever occurred among the Jews.

Later, when the Islamic Turks began to menace eastern Europe, Luther cast them into the same net with all others who make a pretense of coming to God without faith in Jesus Christ, the Messiah and Redeemer. Racial prejudice, the concept of racial inferiority, was not a factor in Luther's preaching and teaching. Any rejection of Christ was a serious matter to Luther; it was blasphemy and brooked no dainty mincing of words. He sought the salvation of Jew, Turk and Roman Catholic alike. He condemned their false teachings with equal fervor.

Twenty years later the publication of the treatise, *That Jesus was Born a Jew*, Luther published a series of three inordinately hostile diatribes against the Jews. These essays have embarrassed twentieth century Lutherans who only recently have come to grips with the shameful offense of racism. As a result some church bodies have seen fit to offer oblique and disingenuous apologies for the essays of the last years of Luther's life. Most of them fail to see the crucial distinction between "anti-Semitism" and Luther's rejection of the religious beliefs of Judaism. Some writers, friendly to Luther, have sought to disregard or overlook the angry essays of Luther's later years on the absurd grounds that the Reformer had become senile.

An honest approach to Luther's writings must record the difficulties and the stresses of the last years of Luther's activity as a reformer. We have no call either to exculpate or malign him. The best we can do is to orient ourselves carefully to the concrete events and the living personalities that were factors in the last years of his life.

THE MATURING REFORMATION

The first period of the Reformation had placed Luther in one heroic role after the other. He had been seen as the lone monk who dared to challenge the ecclesiastical establishment in the *Ninety-five Theses*, in the Leipzig debate, and at the Diet of Worms. His sermons had endeared him to the people, and scholars everywhere had seen the dramatic development of the University of Wittenberg under his brilliant intellectual and pastoral tutelage. Luther's home had become a model of Christian life honored by his own and succeeding generations.

The years 1517 to 1532 were the glory years of Luther's career and the course of the Reformation. New pressures and problems were to crowd in on the years 1532 to 1546. In his careful analysis of the last years of Luther's life, Mark Edwards has said:

The time for proselytizing had passed.
Now the Reformation needed to be consolidated and defended in the face of threats from Catholics, Turks, Jews and Jewish exegesis, and the "fanatics."

Luther's bitterest opposition was to be reserved for those who had initially supported him and then renounced his religious views and leadership. He reflected his bitter aversion to the people he referred to as "fanatics" in words of comfort to his young friend John Schlaginhaufen when he asked,

Why should you worry about sinning? If you had sins of a Zwingli, Carlstadt, and a Muenzer all rolled into one, faith in Christ would still defeat them all.

A recurring theme in Luther's last years was his disappointment over the failure of his beloved German people to accept the gospel he had brought them at such great cost. The darkness of his own soul had been illuminated by that gospel. His understanding of the grace of God in the justification of sinners had brought joy out of the anxieties of his early *Anfechtung*. Luther was doomed to disappointment. And so as his hope for the progress of the gospel in the world, however faint, withered in the light of experience, he found solace in his hope for the last day.

He predicted its near advent in the 1528-1529 tracts. The events of the 1530's that disappointed so sorely also stood as further signs of the end time.

The older Luther was largely done with cajoling his sinful Germans. Like the prophets of old he excoriated them for their sins and declared God's judgment on them. Words of prophetic condemnation are harsh; the more so when the prophet fully expects that his words will not be attended to. As Luther exclaimed himself, "I have done my part as a true prophet and preacher. He who does not wish to listen, may go his way. I am now excused, from this day forward and in eternity."

However much Luther might have been discouraged, and however often he may have expressed similar desires to abandon the struggle, he did not quit. He continued his teaching and administrative roles at the university until the end of his life. He continued to the end to turn out a volume of published material that made him "the most prolific author Germany has ever produced." In the six years from 1530-1535 he turned out 156 publications, not counting sermons, letters, and the completed Bible translation of 1534, for an average of 26 each year. In the last ten years of his life his published output averaged 20 publications per year.

Dr. Robert Barnes, educated at Cambridge and Louvain, was one of the first generation of English Protestant reformers. After flight from the persecution of Thomas Wolsey and Sir Thomas More he spent some time as an assistant pastor in Hamburg and then went on to Wittenberg. From this vantage point he wrote a series of doctrinal articles based on the *Augsburg Confession*. These essays were in the form of an appeal to Henry VIII in behalf of the reformation of the English Church. The one-time fugitive, Barnes, thus became an emissary of the king, and enjoyed royal favor for a time.

While at Wittenberg Barnes also published a Latin history of the papacy under the title *Vitae Romanorum Pontificum*. It was a study of the Roman popes from the Apostle Peter to the end of the reign of Alexander III, 1181. Gordon Rupp has called it "one of the earliest excursions of the reformers into church history." The book was published at Wittenberg and Basel in 1535, and at Amsterdam in 1615. The book pleased Luther. He wrote the preface to the first edition in which he said,

Though I was not at first historically well informed, I attacked the papacy on the basis of Holy Scripture. Now I rejoice heartily to see that others have attacked it from another source, that is from history. I feel that I have triumphed in my point of view as I note how clearly history agrees with scripture. What I have learned from Paul and Daniel, namely that

- the pope is antichrist -

- that history itself proclaims, pointing to and indicating the very man himself.

Excerpt from: The Maturing Reformation p.26.

Luthers studies up to 1535 had demonstrated that much of Roman Catholic theology was contrary to Scripture. A broad and conscientious reading of history now showed with great clarity that most of the Roman errors had historical motivations far removed from the imperatives of Christian doctrine. The Mass, transubstantiation, the administration of the Sacrament in one kind, the papacy, the authority of the councils, and many other features of Roman Catholic doctrine were innovations that had neither warrant nor sanction in Holy Scripture. Thus Luther was now enabled to use history and reason to support his exposition of the Bible.

In view of the many demands on his time the scope of Luther's reading of historical sources is impressive. It enriched his writing and gave new cogency to his appeals to the scriptures. Edwards writes:

Luther had learned to use history and historical documents to reinforce arguments from scripture and reason. He had gone beyond the younger Luther and acquired an impressively wide ranging knowledge of church history. This knowledge enlarged and enriched both his political arsenal and his theology. The polemics of the older Luther may be occasionally more violent, abusive, and vulgar than those of the younger man.

They also can be richer and more sophisticated,

- for they have gained:

A Historical Dimension.

Source:

Martin Luther and the Jewish people

<http://online.nph.net/-ServingYou-Books-luther.aspx>

- also direct **link**:

Christianity A History "Jesus The Jew".

<http://www.youtube.com/watch?v=nbN3nC9ufWU>

Luther continues >

LUTHER AND THE ELECTORATE OF JOHN FREDERICK

John Frederick, the Elector of Saxony from the death of his father, John, in 1532 to the Smalcald War in 1547, was fourteen years old when the Reformation began in 1517. He was 29 when he succeeded to the electorate. He was to become the stoutest Lutheran of them all. When he was defeated in the Smalcald War of 1547 and was imprisoned and sentenced to death for conspiracy against the empire he was offered his freedom in exchange for renouncing the Lutheran faith. His response was unequivocal. No layman ever made a more eloquent confession of faith.

I will rather lose my head and let Wittenberg be battered down than submit to a demand that violates my conscience ... I cannot refrain from informing your majesty (Emperor Charles V) that since the days of my youth I have been instructed and taught by the servants of God's Word, and by diligently searching the prophetic and apostolic scriptures I have also learned to know, and (this I testify in the sight of God) unswervingly to adhere in my conscience to this, that the articles composing the *Augsburg Confession*, and whatever is connected therewith, are the true, correct, Christian, pure doctrine, confirmed by and founded in the writings of the holy prophets and apostles, and of the teachers who followed in their footsteps, in such a manner that no substantial objection can be raised against it ...

Since now in my conscience I am firmly persuaded of this, I owe this gratefulness and obedience to God, who has shown me such unspeakable grace, that, as I desire to *obtain eternal* salvation and escape *eternal* damnation, I do not fall away from the truth of the almighty will which his Word has revealed to me, and which I know to be the truth.

For such is the comforting and also
the terrible Word of GOD:

"Whosoever therefore shall confess me
before men, him will I also confess
before my Father which is in heaven.

But whosoever shall deny me before
men, him will I also deny before my
Father which is in heaven." *

* Mat. 10: 32-33.

Excerpt from: Luther and the Electorate of John Frederick

To understand the role of John Frederick in the Reformation it is important to realize that the Holy Roman Empire, under the rule of Charles V, was a confederation of about 300 principalities and cities ruled by as many hereditary princelings. Apart from the Reformation John Frederick would have been just another princeling among 300 others. Given the presence in Electoral Saxony of Martin Luther and the University of Wittenberg and, beyond that, the political union established by the Smalcald League, the Elector of Saxony became a man to be reckoned with in international politics.

The other side of the coin is that John Frederick could use a willing Luther as a weapon in his political conflicts. In this setting, as Edwards observes, a marked change characterized the writing of Luther in his later years.

By the time John Frederick became elector the lines had been clearly drawn between Lutheranism and Catholicism. The differences between the Lutherans and the Sacramentarians, the Anabaptists, and other sects was equally well understood. For political as well as religious reasons the Smalcald League supported Luther and his theology. Luther was no less loyal in supporting the politics of his elector. Thus, as Edwards writes:

For the last fourteen years of his life Luther's polemics were to enjoy John Frederick's unswerving support. For his part John Frederick was to call on Luther repeatedly to issue public statements on issues in dispute between Catholics and Protestants ...

In a way markedly different from the preceding decade and a half, Luther was to spend the last years of his life as a counsellor to princes and a publicist in service to a religious movement that had become inextricably entangled in political interests ...

Luther was sure that the end of time was at hand. He believed that the events of his lifetime were referred to in the books of Daniel and Revelation, and that they were signs that the last day was approaching.

Exerpt from: Luther and the Electorate of John Frederick

Edwards says,

Luther identified Daniel's 'kingdom of iron' with the Roman Empire, which, through its transference to the Germans, had survived into Luther's own time and would persist until the last day. The papacy was the anti-christ alluded to in the eleventh chapter of Daniel and the Turk was the small horn that replaced three horns of the beasts in the seventh chapter. The appearance of the papal antichrist and the success of the Turk left no doubt in Luther's mind that the apocalyptic drama was in the final act.

This apocalyptic vision plays a major role in many of the polemics of the older Luther. In subsequent chapters it will be seen how this vision, reinforced by disappointment over the reception of the gospel in Germany and for concern about widespread indifference and even blasphemy, helped shape his polemical writings against Catholics, "fanatics," and the Jews.

Much of the impatient anger of Luther's later years shows in "searing indictments of the ingratitude with which the German people had responded to the restored gospel.

In 1541 Luther responded to a commission of Elector John Frederick to write an essay urging the people to pray for victory against the Turks. These words were the Reformer's introductory statement:

We Germans have heard the Word of God now for many years, by which God, the Father of all mercies, enlightens us and calls from the abominable darkness and idolatry of the papacy into the light of his holy kingdom. But today it is a horrible sight to see how thankless and ungrateful we have been toward it.

We have referred to the personal compatibility of Martin Luther and John Frederick. This becomes the more understandable when we realize religion was neither alien to nor separate from politics. In those years religion was- the principal political issue.

Excerpt from Luther and the Electorate of John Frederick

Albrecht of Mainz was primate of all Germany subordinate only to the pope in the ecclesiastical realm. All imperial edicts required his signature. It was Albrecht who precipitated the Reformation by the sale of indulgences condemned by **Martin Luther in the 95 Theses**. Family interest and influence had helped Albrecht get appointment as the Archbishop of Magdeburg while only twenty-three years of age. Appointment to the archbishopric was costly. Dispensations had to be paid to permit Albrecht to hold two very important ecclesiastical preferments, Magdeburg and Mainz, and even more expensive, to get these high offices at the tender age of twenty-three. The bargain was struck after much haggling. An agreement was made to borrow the needed money from the financial house of Fugger and to entrust them with the task of collecting the money due them through the sale of indulgences. The Fuggers received half of all the money collected. The pope and Albrecht split the rest. The Fuggers chose John Tetzel, an experienced collector, for the task of selling the indulgences. Albrecht was named cardinal in 1518 as a reward for standing up to the furor created by the publication of the 95 Theses.

Albrecht kept his distance from Luther, not wishing to get embroiled in the strife following the publication of Luther's theses. When Luther requested that Albrecht terminate the sale of indulgences in Halle the cardinal made a gesture of compliance. He was eager to keep the peace, and when Luther and Katherine von Bora were married he sent the young couple a gift of twenty gulden. Luther refused the gift, but a money-wise Katherine saw to it that it was added to her housekeeping funds.

We may say that Luther's struggle against the violent opposition and the hostility of Duke George and Cardinal Albrecht to the evangelical leadership of John Frederick and other Lutheran princes goes a long way toward explaining a deterioration of Luther's former evangelical patience. In the bitterness and coarseness of the political jungle in which Luther became involved it is evident that he became a partaker in the abusive use of epithets and common coarseness. He was getting older and was suffering severely from disease and frustration.

His involvement in the day-to-day pressures of the political realities of the time had made for some narrowing and constriction of the evangelical character of the Martin Luther of the 1520's.

LUTHER'S RESPONSE TO THE THEOLOGY OF JUDAISM

We shall look carefully at Luther's references to the Jewish people in the last ten years of his life. We believe that they will demonstrate that he did not have a racial bias against the people of Hebraic extraction. He did object to their false teachings and to their slanderous and blasphemous characterizations of Jesus and his mother Mary. When Hitler's Storm Troopers rounded up Jews in the ghettos of Germany no questions were asked about what they believed. They were victimized only because they had Jewish blood in their veins. Luther, on the contrary, had a special regard for people who were Jewish. He said that they were the true blood brothers of Jesus Christ while the Gentiles were only in-laws. It pained Luther deeply that he was obliged to condemn the theology espoused by most of the Jews.

Luther's first references to the Jewish people in the last decade of his life occurred in 1538. This publication was an open letter, addressed to a friend, Graf Wolfgang Schlick of Falkenau, who had reported on Sabbatarian tendencies among Christians in Moravia and Bohemia. Luther took it for granted that Jewish proselytization was responsible for the movement. His response to Graf Schlick was a brief handbook that could be used to refute the false teachings of the Jews from the texts in the Old Testament.

This book *Against the Sabbatarians*, had no demeaning references to the Jews. Luther did refer sharply to the rabbis and their stubbornness in retaining their views in spite of Old Testament references that clearly refuted them. He said, "Even when one persuades them out of Scripture, they retreat from the Scripture to their rabbis and declare that they must believe them."

A reference in the Table Talks for 1537 indicates that there had been some discussion of the problem of the Jews in Saxony even before the essay responding to the concerns of Graf Schlick. John Frederick had banned the Jews in his domains in 1536, forbidding them to reside in Saxony or even to travel through it. The reasons for this action are not known. A general hostility to the Jews was common at the time, as it had been throughout the Middle Ages. The entry in the Table Talks referred to is as follows:

A letter was delivered to Dr. Martin Luther from a certain Jew who requested and pleaded (as he had often written do the doctor before) that permission be obtained from the elector to grant him safe entrance into and passage through the elector's principality. Dr. Martin responded, "Why should these rascals, who injure people in body * and property and who withdraw many Christians to their superstitions, be given permission?"

In Moravia they have *circumcised* many Christians and call them by the new

- name of *Sabbatarians* ...

I'll write this Jew not to return."

The Jew referred to was Rabbi Josel of Rosheim, an honorable, learned, influential leader of the Jews. He often represented his people before high political and ecclesiastical authorities. Luther's letter to him was courteous, but negative.

My dear Josel: I would have gladly interceded for you, both orally and in writing, before my gracious lord (the elector), just as my writings have greatly served the whole of Jewry. But because your people so shamefully misuse this service of mine and undertake things that we Christians simply shall not bear from you, they themselves have robbed me of all influence I might otherwise have been able to exercise before princes and lords on your behalf.

For my opinion was, and still is, that one should treat the Jews in a kindly manner, that God may perhaps look graciously upon them and bring them to their Messiah - but not so that through my good will and influence they might be strengthened in their error and become still more bothersome.

I propose to write a pamphlet about this if God gives me space and time, to see if I cannot win some from your venerable tribe of the patriarchs and prophets and bring them to your promised Messiah.

* by circumcision (Galatians VI: 12-13) .

Exerpt from Luther's Response To The Theology of Judaism

This letter, quite contrary to Luther's reported table conversation, was courteous and friendly. Refusal to intervene in Josel's behalf before John Frederick corresponds to Luther's attitude towards the papacy and Judaism.

By this time he considered the papacy and Judaism *equally* incorrigible. He was convinced that both had reached *the point of no return* so far as appeals from scripture were concerned.

He was no longer willing to plead for the Jews as he had done in 1523 and risk that his good offices might be the occasion for them to take advantage of the elector, John Frederick.

When we judge Martin Luther it must be in terms of the cultural milieu which he actually lived, *not* in terms of our 20th century pluralism which grants to everyone the right to worship on his own terms. *The medieval church* had preserved its unity in the *terrible fires* of the Inquisition. Religious liberty did not exist.

Luther's next treatise on the Jews was written six years after the discourse against the *Sabbatarians*. The title:

On The Jews And Their Lies. (p.59)

In part three of *Against The Jews and Their Lies* Luther calls attention to Jewish calumnies against Jesus and the Virgin Mary. Obviously both sides could play at the game of maligning the other. The Jews had to be more careful than their Christian counterpart because the Jews were only a fractional part of the population. But there had been no lack of Jewish writers who had said enough to exacerbate the hostility of Christians toward them.

Luther opened this portion of his treatise with this general statement: Specifically, we want to look at their lies about our Lord, as well as those about his dear mother and about ourselves and all Christians. These lies are such as the devil resorts to when he cannot assail the doctrine. Then he turns against the person- lying, maligning, cursing, and ranting against him. That is what the papist's Beelzebub (John Eck) did to me. When he was unable to refute my gospel he wrote that I was possessed of the devil, that I was a changeling, that my dear mother was a whore and a bathhouse attendant.

Exerpt from Luther´s Response To The Theology of Judaism

The Reformer reviewed anti- Christian polemics of the Jews which went back as far as the first and second centuries of the Christian era. Jesus had been called the son of whore conceived in adultery with a blacksmith. They made this even worse by saying the Mary´s adulterous cohabitation took place during a menstrual period, thus bringing Jesus under a special curse that would make the offspring unbalanced and mentally deficient, a demon´s offspring, and a changeling. On such blasphemi Luther invoked the curse of Deuteronomy 28:28,

"The Lord will smite you with madness and
blindness and confusion of mind."

Luther´s counsel to pastors and the people was more restrained. He advised an avoidance of the Jews as far as possible but forbade cursing them or harming their persons, saying that the Jews have harmed themselves more than enough by cursing Jesus Christ, the Son of Mary. Pastors were urged to warn the people of the false teachings of the Jews lest they corrupt the Christian youth.

The Reformer expanded on these thoughts by repeating some of the slanders and legends that had circulated during the Middle Ages and warned that while the Jews were at liberty to believe whatever they wished it was intolerable for them to revile the Son of God publicly.

Luther recalled the historical witness
to the birth and death of Jesus.

After the crucifixion of the King, God first presented the proper signs that this Jesus was the Messiah. Poor, timid, unlearned, unconsecrated fishermen, who did not even have perfect mastery of their own language, stepped forth and preached in tongues of the whole world. All the world, heaven and earth, is still filled with wonder at this. They interpreted the writings of the prophets with power and correct understanding; in addition they performed such signs and wonders, that their message was accepted throughout the world by Jews and Gentiles. Innumerable people, both young and old accepted it with such sincerety that they willingly suffered gruesome martyrdom, because of it. This message has now endured these fifteen hundred years down to our day, and it will endure to the end of time.

Luther had given vent to his emotions in his previous essay against the Jews. The *Last Words of David* represents the quintessential Luther, the man of God instructing his people in the teaching of Holy Scripture.

MARTIN LUTHER 'S PROPHETIC OFFICE

Luther's activity as a teacher and preacher had not progressed far before he realized that his doctorate and his role as a reformer had thrust a prophetic office upon him. He understood and imitated the anger of the prophets when he assailed sin and Satan. He once told a papal emissary, Peter Paul Vergerio,

"What you hear from my mouth is not
my wrath, - but the wrath of God."

Edwards says that Luther consciously accepted the polemics of the apostles and prophets as a precedent for his own judgments against evil. "When he rebuked his age for its fail-ings, it was like Jeremiah from whom he borrowed his style, his tone, often the language itself."

Luther can not be dismissed as being merely a bitter and angry man because of his polemical writing and intensity of his jeremiads. It is true that, as Edwards says, "Every polemic Luther wrote these later years contained sections devoted to clear and persuasive exposition of doctrine and exegesis of Scripture. Even in such an outspoken polemic as *On The Jews And Their Lies* a page count shows that the polemical contents is less than ten percent.

Nor can Luther be dismissed as a dogmatic theologian who thought he knew it all. Anyone who reads Luther's commentaries extensively will be struck by the frequency of his confrontation with Bible passages in which he is reluctant to make a definite judgment and says, "I do not know," or defers to others who may have opinions as valid as his own.

Luther's "advice for action against the Jews must shock us in the 20th century. We have vivid memories of the Nazi holocaust. We have learned to respect the civil rights of black Americans. We have, by mercy of God, made a beginning of understanding the inherent equality of men of all races and have made some significant progress in eliminating ethnic racism. But this does not qualify us to stand in righteous indignation of Luther's 16th century attitudes- especially since his writings demonstrate that he was not a racist. He did not despise Italians because the pope was an Italian. No more did he chastize the Jews because they were Jewish. He did condemn Judaism, the religion of the Jews, for the same rejection of Christ that was present in the theology of the Roman Catholic Church in his time.

Exerpt from Martin Luther's Prophetic Office

Any judgment of Luther's harsh advice for the suppression of Judaism must, perforce keep in mind that Luther, a citizen of Electoral Saxony, was under the authority of Roman law and the Holy Roman empire. That law recognized only one legal religion, that of Christianity. Luther's advice to the princes of Germany was in accordance with the law of the land and conformed to the political authority under which he lived. We may wish that he had been more farsighted, but wishful thinking does not change the facts of history.

Lutherans personally loyal to Martin Luther may take some comfort from the fact that ultimately it was the fundamental principles of the great Reformer, applied by Roger Williams in the context of the political situation in the American colonies, that led to the practice of the separation of church and state and the establishment of religious liberty in America. No social development has had a greater effect than this in eliminating the evils of racism.

We may observe that the practical and immediate effect of the treatise *On The Jews And Their Lies* was minimal. Melancthon read it with approval and passed it on to Philip of Hesse to read. None of the German rulers adopted it in its entirety. A few increased their restrictions, others relaxed them and gave refuge to exiled Jews.

The recent observance of the 500th anniversary of Luther's birth surpassed all expectations. Onsite celebrations were held at Eisenach, Erfurt, and Wittenberg with Communist East Germany's support and participation. Commemorative postage stamps were issued by the United States and many European nations. International conferences were held to review the achievements of Martin Luther. Church bodies gave recognition to his religious and secular heritage. Periodicals with a national circulation as well as local newspapers gave tribute to Luther's role in the progress of civilization. The October 31 issue of *Time* magazine, in a particularly perceptive article, spoke of Luther under the heading, "Luther: Giant Of His Time And Ours," with the comment that "half a millenium after his birth, the Protestant is still a towering force." We must add with *Time* magazine, that more has been written about him than about any historical figure except Jesus Christ, the Son of God. Learned conferences of historians and theologians meeting during the anniversary year added to the plenum of Luther literature. These books, produced to take advantage of contemporary interest in Luther, will add to our knowledge of the Reformer and to the living force of his incomparable legacy.

Exerpt from Martin Luther´s Prophetic Office

We are bound to recall, however, that a jarring dissonance marred the chorus of praise in which so many writers and religious organizations participated. We refer to various references to Luther´s alleged anti-Semitism. These ranged from comments on Luther´s "vile anti-Semitism" to "Luther´s anti Jewish ranting." In our plea for understanding, it is incumbent on us to have a clear understanding of anti-Semitism on one hand, and racism on the other.

Anti-Semitism more precisely, anti-Jewish sentiment is part of the fibre of the Jewish historical experience. It dates back to the dispersion of the Jews as a result of their defeat by Roman armies in A.D.71. Having been dispossessed of their homeland, they were obliged to wander from country to country. Sometimes they were a welcome addition to local populations. More often they were seen as intruders, unable and unwilling to adapt themselves to the religious mores of their host countries. Fierce loyalty to their own faith, dietary restrictions, worship forms, and language served to heighten and emphasize their distinctive character. Thus they lived for centuries in Christian Europe at the sufferance of local rulers, bereft of the common rights and privileges of citizenship. Feudal princes could, and often did, exclude them from residence. More often they were restricted to ghettos. Most simply stated, anti-Semitism was an attitude engendered by local governments not willing to give refuge to a people whose distinctive religion and way of life was incompatible with their own Christian culture.

Racism, as such, is quite another matter. It looks upon some races in the family of human beings as inherently inferior. They are regarded as sub-species of *homo sapiens*. Jews and black people have most commonly been placed in these categories. We are indebted to Dr. G.L. Mosse, formerly a specialist in the history of the Reformation period at the University of Iowa, and Bascom Professor at the University of Wisconsin and lecturer at Hebrew University, Jerusalem, for his enlightening monograph on the history of racism, *Toward The Final Solution*, for an understanding of the modern phenomenon of racism. Publications of Dr. Mosse in the last decade have dealt comprehensively with the culture of modern Europe with special emphasis on Nazi Culture.

Dr. Mosse finds the beginnings of modern racism in the eighteenth century in "the new sciences of Enlightenment and the Pietistic revival of Christianity." Anthropologists, busy classifying the races, were soon seeing African blacks, living among gorillas and apes, as inferior species closely related to a missing link between man and the sub-species of beasts below the level of humanity. Polygenesis one of the pseudo-sciences of the time, opposed to Christian orthodoxy, "believed that while the white race was descended from Adam, the black races must have been created by events separate from the biblical story of creation."

Excerpt from Martin Luther's Prophetic Office

On the contrary "Darwin believed that there had been one creation in which all existing species were implicit but not yet present, evolving later according to a great plan."

Other pseudo-sciences, eugenics and phrenology, for example, added to the thought that finally culminated in Social Darwinism. Though Darwin himself was not a racist, his concept of the survival of the fittest was to mesh fortuitously with the ideas of the anthropologists and others with an interest in racial classification. These ideas also found fallow ground in the mind of Adolf Hitler. If the survival of the fittest would assure the ascendancy of a German master race, then the extermination of the "unfit" followed as a logical consequence. All of this was only theory, but, as Dr. Mosse says, "The holocaust transformed racial theory into practice." It was an unspeakable culmination, if not the end, of the evil of racism.

We have seen that Luther was not anti-Semitic. We may add that he could not have been infected by the evil of racism, nor could he have had racial motivations in his essays about the Jews. Luther had been dead for over two hundred years before "racism" reared its ugly head. Why, then, have contemporary writings linked Luther with the racial philosophy and practice of Adolf Hitler? An explanation is at hand.

William L. Shirer was one of the ablest of the American correspondents covering World War II. His radio dispatches were heard the length and breadth of America. His voice became a familiar and trusted part of the lives of millions of Americans.

When the war ended he undertook the larger task of writing *The Rise And Fall Of The Third Reich*. The book, a large volume, was greeted with popular acclaim and was reprinted in many editions. It was the right book for the right time for readers who were eager to learn more about Hitler, the holocaust, and World War II.

Unfortunately William Shirer was a journalist, not a historian. He lacked the broad background of knowledge of German history and the skills of scholarship for the monumental task of writing a book of the magnitude he envisioned. Though his book was a great popular success, sold in larger printings than any book on recent European history, it received devastating critical reviews by knowledgeable historians and scholars.

Exerpt from Martin Luther´s Prophetic Office

On of these reviews summarizes the opinions of other scholars competent to evaluate *The Rise And Fall Of The Third Reich*.

Shirer´s misjudgments on Germany´s political history appear relatively insignificant when compared with his systematic prejudice when dealing with Germany´s cultural heritage.

It is clear, I trust, from this critical essay that a profound and balanced history of Nazi Germany remains to be written. It must avoid Shirer´s rewarming of the wartime tale that German history is a one way road leading from Luther to Hitler.

William L. Shirer´s book, *The Rise And Fall Of The Third Reich*, imposed a false image of Luther on the minds of contemporary Americans. Unfortunately his judgment of Luther´s motivations in reference to the Jewish people has become the "common knowledge, "the conventional wisdom" about Luther´held by most of our contemporaries. His book seems to be the common source of most of the critical references which cast Luther as having an influence on Adolf Hitler and Nazi culture.

We herewith quote Shirer at length. Let it be noted that he produces no documentation for his wide-ranging conclusions. There are no citations from *Mein Kampf* or from Hitler´s lieutenants to verify a link between Luther and the Third Reich. Nor can such links be found in the writings of responsible historians who treated this subject in the post-war period. (*)

The editor of volume 47 begins his introductory remarks by saying that this is the first English translation of the treatise, *On The Jews And Their Lies*. He says that the essay is presented

... for scholarly study of this aspect of Luthers´s thought, which has played so fateful a role in the development of anti-Semitism in Western culture.

This is sheer nonsense, as we believe this essay has shown. The editor all but suggests that Luther invented anti-Semitism and paved the the way for the racism of the Third Reich. As we have seen, anti-Semitism had been a continuous feature of western culture and Christian practice. Hitler´s racist ideology was a much later development derived from Social Darwinism, and relat. sources.

* The present book *Martin Luther and the Jewish People*, by Neelak S.Tjernagel, is still available. < See introd. page 2.

Exerpt from Martin Luther ´s Prophetic

In the 1870´s the high tide of cultural nationalism had swept over Germany enabling Bismarck to unite the German states into a single powerful organic unity. By 1918 lesser German rulers had led the Fatherland to catastrophic defeat in the First World War. Adolf Hitler was to become the monstrous instrument of a brief German post war revival. A recent study, *The Modern World From The Twenties To The Eighties*, by Paul Johnson, gives us a picture of Hitler´s racial motivations, that is in stark contrast to the unfounded assumptions of William Shirer.

In the economic collapse of the post-war period Hitler shrewdly hitched his star to passionate nationalism of the German people and joined it to the ascendant socialism of the time. He thus created a political party, National Socialism, the Nazi party, to carry out his will for Germany. Paul Johnson writes,

Hitler´s strength was that he shared with so many other Germans the devotion to national images new and old: misty forests breeding blond titans; smiling peasant villages under the shadow of ancestral castles; garden cities emerging from ghettto-like slums; riding Valkyries, burning Valhallas, new births and dawns in which shining, millenian structures would rise the arches of the past and stand for centuries. Hitler had in common with the average German taste precisely those revered images which nearly a century of nationalist propaganda had implanted.

Anti-Semitism found fertile soil for development both in a heightened consciousness of German nationality and in the fortuitous appearance of a Social Darwinism that could be used as a "principle of natural selection to evolve laws´ to explain social phenomena." Intellectuals in both France and Germany were becoming more and more paranoid about an alleged international Jewish conspiracy. The Versailles Treaty itself gave the controversy new life by driving into Germany a great wave of frightened Jews from Russia, Poland, and Germany´s staggering defeat in 1918 created an atmosphere ripe for a quest for scapegoats and treacherous aliens among the German *Volk*.

Jewish bankers and speculators were blamed for the economic collapse of Germany under the Weimar Republic. Jews were dominant in many fields, especially in publishing, and they were readily seized on as scapegoats responsible for the ills of post-war Germany. The Nazi propaganda referred to Weimar as a *Judenrepublik*.

Exerpt from Martin Luther's Prophetic Office

Adolf Hitler had developed his socialism and his anti-Semitism in pre-1914 Austria. "It was the 'Pan-Germanist' George von Schoenerer who taught Hitler to place the solution of the 'Jewish problem' in the very center of politics: Schoenerer demanded anti-Jewish laws and his followers wore on their watch chains the insignia of a hanged Jew."

Hitler's evil mind conceived the notion that Germany had lost World War I because it had been poisoned by Jewish blood. A cleansing process involving the extermination of all Jews in Germany became a fixed principle early in Hitler's rise to power. Thus he readily adopted a policy of social engineering designed to rid Germany of Jews, Gypsies, Bolsheviks and other undesirable racial elements. Paul Johnson calls the Nazi Holocaust the greatest single crime in history and says that "The Jewish Problem was central to his (Hitler's) whole view of history, political philosophy, and programme of action. Next to the provision of space and raw materials for the German Master-race, the destruction of the Jewish 'bacillus' and its home in Bolshevik Russia was the primary purpose of the war.

To Hitler Jewry and Bolshevism were one and the same problem. Where Nicolai Lenin believed that a biological determinism was the key to the future welfare of the German *Volk*. He firmly believed that the cleansing of the poison of Jewish blood in Germany was the first necessary step toward the creation of a new master race and master power.

Paul Johnson's documentation of the holocaust and Hitler's racial policy is detailed and comprehensive. No mention whatever is made of any role of Martin Luther in the development of Hitler's policy. William Shirer, on the contrary, was content to promote his own unfounded and undocumented assumption that Martin Luther was at the root of Hitler's racism.

Johnson's appraisal of the sixty years covered in his study takes into account the rise of terrorism and the application of principles of social engineering on a scale beyond comprehension. Hitler's extermination of six million Jews is the worst example because it took place in a nominally Christian nation.

If we are still troubled by the harshness of Luther's advice regarding the Jews, we must remember that we live under a system that has made provision for religious liberty and a plurality of religions. Luther did not.

LUTHER 'S LAST POLEMIC

Early in his career Martin Luther had hoped that the doctrinal differences growing out of his reforming activities might be resolved by a general council of the church. The Leipzig Debate of 1519, however, had the effect of shaking his confidence in this kind of solution of religious questions. The discussion of the case of John Huss made Luther see that councils could err, and indeed had erred in the past. In spite of that knowledge he continued to hope that a council might give him an opportunity to testify to the truth.

By 1536 the kaleidoscope of political relations in Europe had adjusted itself so far as to enable Charles V and the pope to agree on calling of a council to convene in Mantua in 1537. When that decision was made the Saxon Elector, John Frederick, commissioned Luther to produce an outline of the doctrines on which Lutherans of the Smalcald League could make no concessions to the Catholic party within the empire. The result was the *Smalcald Articles* of Luther, later incorporated into the *Book of Concord*. As matters developed, John Frederick refused to participate in the council, even though Luther and the Wittenberg theologians were prepared to risk their lives for the sake of the testimony they might make. The council though formally convoked did not convene. Political issues, unrelated to the stance of the Lutherans, forced the cancellation of all plans for the sessions.

Several proposals followed for the convening of another council. Satisfactory conditions prevailed in 1542, and Pope Paul III convoked a council to meet at Trent. The sessions began on 13 December, 1545, and continued, through fits and starts, until 1563 – a period of eighteen years. Its provisions testified to the enormous impact of Luther's influence on western culture.

The first years of the Council of Trent were a shambles. French and Spanish bishops opposed one another so bitterly that it appeared the council would end in total disarray. The Society of Jesus saved the day for the Roman Catholic Church by rescuing the council from premature dissolution. Two Jesuit theologians, Lainez and Salmeron, superbly competent in their Roman Catholic orthodoxy, entered the picture as trouble shooters. By working back-stage to assuage the quarrels and harmonize the differences between the conflicting French and Spanish parties, they helped the council arrive at a mutually satisfactory conclusion. Lainez and Salmeron further assured the the canons and decrees of the council were validated by a papal decree, *Benedictus Deus*. The authority of the canons and decrees were thus made to rest on the papal decree, - not on the authority of the council alone.

Exerpt from Luther´s Last Polemic

Another of the Jesuits, Ignatius Loyola, the founder and leader of the Society of Jesus, enlarged on the catechetical principles of Martin Luther to establish the greatest international educational system of all time. Not for nothing were the Jesuits known as the shock troops of the papacy.

The approach of the Council of Trent had put John Frederick, the leader of the Smalcald League into a panic. Who could have known, at that time, what the religious, political, or even the military outcome of the council might be? The elector´s response to the uncertainties confronting him was to turn to his heavy artillery, the pen of Martin Luther. The Reformer was commissioned to write a treatise designed to mitigate, if not overawe, the forces that seemed to threaten the Reformation and the principles that supported it.

Luther accepted the challenge and wrote a treatise designed to blow the papacy into oblivion.

Against the Roman Papacy, An Institution of the Devils

It is the most explosively dramatic polemical treatise of Luther´s career. It was not mere defamation, though there was much defamation in it. Nor was it only an effort to expose the fallacies behind papal claims. Much more than that, it was a serious effort to expound the true essence and nature of the Holy Christian Church against the false assumptions of the Council of Trent.

Luther´s arsenal of argument was Scripture and the history of the church. The treatise, over a hundred pages in the English translation of the American edition, includes more than two hundred citations from the Bible and many references to the documents and history of the ancient and the medieval church. The editor of the treatise in the American edition outlines the essay as follows:

1. Whether it is true that the pope is supreme lord over Christendom, councils, angels, and everything else;
2. whether it is true that no one can judge or depose him;
3. whether it is true that he brought the reign of the Roman Empire from the Greeks to the Germans, that is, whether German emperors could receive the title:

" Holy Roman Emperor of the German Nation "

- only from the pope- a fiction fostered by the popes since the coronation of:

Charles the Great by Leo III in 800.

Excerpt from Luther's Last Polemic

Luther spent very little time on the last two parts. He may have run out of steam. His strength was reserved for the first part. He knew he had only a brief tenure on life. Though he attacked the pope through more than twenty years of ceaseless writing, preaching, and teaching he felt that it was now necessary to give his very best and most vigorous effort to this last attempt to destroy the Antichrist.

We have a vivid example of Luther's angriest polemic style in the following characterization of the pope.

He is the head of the accursed church of all the worst scoundrels on earth, a vicar of the devil, an enemy of God, and adversary of Christ, a destroyer of Christ's churches; a teacher of lies, blasphemies, and idolatries; an arch church thief and church robber of the keys and all the goods of both the church and the temporal lords; a murderer of kings and inciter to all kinds of bloodshed; a brothel keeper over all brothel keepers and all vermin, even that which cannot be named; an Antichrist, a man of sin and a child of perdition (2 Thess 2:3), a true werewolf. Whoever does not want to believe this may keep on riding with his god, the pope; I, a qualified teacher and preacher in the church of Christ responsible for telling the truth, have here with done my share.

Luther's argument in this portion of the essay is presented in the longest single section of the treatise, about sixty percent of the whole. His reasoning, based on the truthfulness of God's Word, is unassailable. Nevertheless we must grant that his presentation is marred by outbursts which seem coarsely vulgar. A review of his development as a controversialist may help us understand his polemical style.

As is well known, Luther was brought up in the home of rough-hewn peasants. His later residence in a monastic cell gave him none of the refinements of court life or the polish of association with intellectuals. He said of himself

"I was born to go to war and give battle to sects and devils. That is why my books are stormy and warlike. I have to root out the stumps and clumps, break away the thorns and brambles. I am the great feller of forests who must clear the land and level it. But Master Philip (Melancton) comes softly and neatly, tills the plants, sows and waters with pleasure, as God has abundantly given him the talents."

Exerpt from Luther´s Last Polemic

Commenting on Psalm 119:53, "Horror hath taken hold upon me because of the wicked that forsake thy law," Melancthon said to Luther, " You have that same kind of wrath within you. It is a heroic virtue."

Luther often admitted his short temper and his wrathful nature, but was quite ready to use it to serve his purposes. Anger cleared his head, he said, and put an edge on his writing. Edwards says,

The harshness of Luther´s later polemics was not a new element in his work and thought. His polemics were angry and abusive from the beginning. By his own admission he was an angry man. Anger was his special sin. But anger could also be necessary and proper. It helped him, he said, to write well, to pray and preach. "Anger refreshes all my blood, sharpens my mind, and drives away temptation."

During the observance of the 500th anniversary of Luther´s birth many critical references were made to the vulgarity and coarseness of the expressions of the Reformer´s last years. A number of well-meaning apologies have been made in his behalf. Judgments again are often based, regretablely, on the social conventions of our time with a thoughtless disregard for the conventions of the age in which Luther did his work.

As we have observed, Luther´s final polemic against the papacy was based on substantive argument from Scripture and church history. In order to make his presentation effective Luther deliberately engaged in raillery designed to ridicule the pope and make an absurdity of his office. The pope is referred to as the most hellish father, a desperate scoundrel, an ass-pope and, in view of the moral horrors of the city of Rome, as a brothel keeper and the pope of Sodomites.

Even more shocking to the sensibilities of twentieth century Christians is Luther´s frequent references to the excretory function in his effort to demean the pope. These references may shock us, but they did not shock Luthers generation.

His contemporaries accepted his scatological references for what they were, a deliberate rhetorical tactic employed to convince people of the sincerety of his theological opposition to those whom he called "enemies" of the gospel. His contemporaries took no offense.

Exerpt from Luther's Last Polemic

John Frederick, the elector of Saxony, who had commissioned Luther's last polemic, *Against The Roman Papacy, An Institution Of The Devil*, supported the Reformer's treatise against all critics. He said that Luther:

... has a special spirit that does not allow him to be moderate in this matter or otherwise (and) that without doubt (he) would not have used these bad words without special reasons. For this reason, too, he was specially awakened against the papacy to cast it to the ground. It is also not his intentions to convert the papacy, which is also not possible; therefore for him good words are not necessary. It is his fixed intention to display the papacy that everyone becomes aware of the abomination of the papacy and knows how to defend himself against it.

It is easy to demonstrate that Luther's contemporaries, Eck, Emser, Cochlaeus, and others employed vulgarisms no less than Luther. These were lesser men whose scholarly competence was inferior to that of the Reformer. It is surprising that Martin Luther should have been outdone in this regard by the honored intellectual and canonized saint, Sir Thomas More of England. More's career was briefly reviewed in our preface. Two new publications, a biography of More and a compendium of More's works give us fresh insights into More's career as a controversialist and provide, for the first time, an English translation of his anonymous attack on Martin Luther.

The third level of response to Luther agreed on in England was to be a book by Thomas More which would ridicule Luther and make him the laughingstock of Christian England. More carried out his mission by publishing a book in which he "attacked the Lutherans hysterically and meanly in a way which degraded him (More) both intellectually and morally." The book was written in Latin. More must have had some reservations about the book because he concealed his part in its writing by hiding behind a pseudonym, William Ross. It conformed with the principles of the English ecclesiastical authorities that stipulated that the reformers "must be fought and defeated by every available means. Accordingly More was prepared to lie unscrupulously in the interests of the Catholic Church. Ridley observes that "More's *Answer to Luther* is more obscene than anything Luther ever wrote, but no other sixteenth century polemicist, either on the Catholic or Protestant side, sank to depths which More reached in this work...More's *Answer to Luther* reads like the scribbling of a dirty-minded schoolboy on a lavatory wall."

Exerpt from Luther´s Last Polemic

Martin Luther died early on the morning of 18 February, 1546, undiminished by Thomas More and all other detractors. Given the conventions of our 20th century and a sensitivity towards the sin of racism, we may have some regrets about Luther´s counsel against the Jews and his earthy vigor of expression. Whatever failings he had and he freely admitted that they were many, he kept his integrity to the end. His use of hyperbole was frequent and his exaggerations often outrageous, but he never knowingly lied about his opponents or hid behind fictitious names. His lifetime commitment was to God´s Word, to learn to know it, and to teach it effectively. His hundred volumes of published works are his epitaph.

We, too, observe, as Luther did in his day, that the Jewish people reject Jesus of Nazareth as their Messiah. We know how, a few years after Luther´s death the Council of Trent reformed and sustained the Roman papacy. We also can trace how Luther´s principle of the right of the individual Christian to interpret Scripture, and its corollary, the separation of church and state, have become an enduring outcome of the Reformation. It is considerable legacy.

To the Lutherans, the Reformer´s principal legatees, Luther left his Bible translation, the Catechisms, and the incomparable quality of his instruction in the Word of God. * //

* quoted from Dr. Neelak S. Tjernagel´s book:
Martin Luther and the Jewish People.
 Nordthwestern Publishing House
 Milwaukee, Wisconsin, USA.

Commentary on
R O M A N S

M A R T I N
L U T H E R

Translated by
J.THEODORE MUELLER

K r e g e l
Classics

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F o r e w o r d

In the fall of 1515, Dr. Martin Luther, professor of Sacred Theology at the University of Wittenberg, Saxony, began to expound to his students the Epistle of St. Paul to the Romans.

This was three years after he had joined the Wittenberg faculty and two years before he posted his famous ninety-five theses. The lectures were begun on November 3, 1515 and continued till September 7, 1516. Luther did not follow the modern semester divisions, but lectured on each book of the Bible until he had completed it. There were no vacations for professors at that time, but only brief interruptions of their work when they were called away on official business.

As Luther slowly and painstakingly prepared his lectures, he gradually came to a clear knowledge of the central teaching of Scripture, the doctrine of justification by grace through faith in Christ without works. Unfortunately, Luther never repeated his lectures on Romans. Had he done so, he no doubt would have revised much that he had written at so early a time in his teaching career. Later Melancthon took over Romans, and from his lectures came the first Lutheran manual of Christian doctrine called *Loci Communes*, the "Common Topics," of the Christian faith.

The manuscript of Luther's commentary on Romans was lost for a long time. It was only in recent times that a good copy of it was discovered in the Vatican Library at Rome. This copy, it is thought, has belonged to the library of the University of Heidelberg, which Emperor Maximilian I had given to Pope Gregory XV. Later the original was found in the Prussian State Library at Berlin. It was published in September 1908 under the able editorship of professor Johannes Ficker. Thus it was given anew to the world about four hundred years after Luther had prepared it for his lectures at Wittenberg.

Luther's method of Scripture interpretation is original. It represents a radical departure from that of the medieval teachers and constitutes the beginning of modern exegesis, which is both textual and historical.

For his students Luther published a special text of the books of the Bible on which he lectured. In these special editions there was ample space for notes both between the lines and on the wide margins.

Between the lines Luther recorded his "glosses," or notes on words and expressions. On the margins he wrote his "scholia," or comments on the theological content or doctrine of the text. These at times became quite lengthy. Both the glosses and the scholia were primarily designed for Luther's own guidance. As the notes taken by the students show, he often departed from his written commentary, adding modifying and eliminating as the impulse of the lecture mood moved him. He was an inspiring teacher, gifted with quick and deep insights and ready, persuasive speech. There is no doubt that he had much to say also on those verses on which he wrote no comment. In the center of his teaching was Christ, crucified and risen for our sins, as his whole teaching, according to his own statement, was the "theology of the Cross."

Luther's Romans, as here presented, is a digest rather than a complete, scholarly edition. Its purpose is to present to the reader the most important thoughts of the great Reformer. It is to be a companion volume to the abridged edition of Luther's Galatians edited by Theodore Graebner and published by the Zondervan Publishing House some years ago. This first work found many friends both within and outside Lutheran areas. In preparing this edition I followed Luther's commentary on Romans in the famous Weimar edition of Luther's works, Volume 56. For guidance I also used the fourth edition of Dr. Eduard Ellwein's German translation. (Muenchen, Germany: Christian Kaiser Verlag, 1937). To all who have helped to make these two scholarly editions a success I express my cordial thanks.

Since Luther's comments are often terse and disconnected explanatory words are inserted in parenthesis in italic type. While these at times may be somewhat disturbing, they nevertheless help in bringing out Luther's meaning more clearly. I divided the chapters into paragraphs with special headings to give the reader a general overview of what the great reformer's notes treat. I did not endeavor to produce a literal translation. My object was rather to -

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reproduce the sense of Luther's notes in clear and concise language. At times Luther's notes lack clarity, but the fundamentals of his message of sin and grace are always precise and perspicuous.

There soon may appear a scholarly edition of Luther's Romans. Such an edition will be warmly welcomed by all who are interested in the great evangelical works which the Reformation has brought forth. But a scholarly edition will not render superfluous this shorter practical and devotional edition of Luther's commentary. For one thing, a scholarly edition must be complete, and that means much repetition, for frequently the glosses and scholia cover the same material. Again, it must offer much that is unclear and so it requires careful explanatory notes. Then too, a scholarly edition must be concerned in detail with Luther's medieval background and must clarify such agreements with and departures from it as are found in his commentary on Romans. There is, needed moreover, a good deal of textual criticism, which a scholarly edition dare not ignore. Lastly, a scholarly edition will have to offer much material that is not essential to Luther's central teaching, and which, since it was written specially for the reformers own time, no longer interests the modern evangelical reader.

In short, a scholarly edition of Luther's Romans must satisfy all scholarly demands, while the popular and abridged edition seeks only to acquaint the average Christian reader with the fundamentals of Luther's evangelical teachings. We might add that Luther's commentary on Romans contains some thoughts which later he modified or discarded altogether. In order to avoid confusion, such portions are largely omitted in this practical edition.

I am greatly indebted to the splendid work by such able scholars as Professor Johannes Ficker, Licentiate Eduard Ellwein, and their fellow workers, whose valuable research studies I gratefully used; to the Zondervan Publishing House for undertaking the publication of Luther's Romans; to my student helpers, Messrs. Martin Frederking, Edward Rauff and John Lemkul for their help in preparing the manuscript; to many pastors for their encouraging assistance. May God's blessing rest upon Luther's commentary on Romans as it goes forth witness to many the truth of Christ's precious Gospel.

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*(Available by Kregel Publications
Grand Rapids, Michigan, US.)*

SHOLEM ASCH

One Destiny

AN EPISTLE
TO THE CHRISTIANS

TRANSLATED BY MILTON HINDUS

G. P. PUTNAM'S SONS

New York

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*"We are ashamed to write down all that the Cossacks
and Tatars did unto the Jews, lest we disgrace
the species man, which is created
in the image of God."*

– from an old Chronicle

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1956

T HEN I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay.

JEREMIAH 20: 9

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Chapter I

BY THE WILL OF GOD

IN the young manhood of our people when it was imbued with lusty shepherd strength, our fathers, rocking in the humps of their camels across the desert, saw the stars in the sky. The stars became transparent windows, and they saw the Almighty of all the universe, and they fell on their faces before Him, stretched out their hands to Him and cried, "Thou art our God !"

From that time on, my people holds fast to the vision of one living God over all the worlds and over the whole of humanity, Who alone is worthy of being praised and sanctified, Who alone is capable of giving salvation, and through Whom alone man becomes the lord of creation. Through Him alone man raises himself above a worm's fate. He becomes the conqueror of his animal nature; he steps across the narrow limitations of his allotted span of years and becomes a part of heaven, higher than an angel, with his feet planted firmly on the earth and his head in the clouds. He has extended his earthly days, has spun a net to arrest his fall- and, behold ! nothing can happen to him any more; he belongs to God; from Him he has become and to Him he returns, deathless, immortal, a veritable heir of eternity.

The talisman of salvation, the saving grace which our fathers have passed into our hands, was appointed not for ourselves alone but for all people and for the whole world. The God Whom they beheld was the God Who had created the world and all that it contains. He is the God of all people, of all nations, because He is the One Who created the father of all people, the prototype of humanity, Adam himself.

Only such a god could have had a real existence and survived, because without these attributes, the same fate would have overtaken the God of Israel as overtook the gods of Ammon, Moab of Moloch and Ashdod.

ONE DESTINY

The favor made manifest be God to our father Abraham was meant not only for his children and his children's children. God spread His benevolence over all people and made our father Abraham the father of many nations. "In Thy seed shall all nations of the earth be blessed.

The vision of an omnipotent God for all people, though this deity makes a covenant with only one tribe, was steadily before Abraham's eyes from the beginning. It was born together with the creation of the Jews, is kneaded into the very embryo of the Jewish faith; without it, our beginning would not have been from the Creation and our derivation would not have been from Adam, but our beginning and our derivation would have been from Abraham.

The Jewish faith did not develop from a family to a tribal one, from a tribal to a world faith, but had pretended from its earliest beginnings to be the only and all-encompassing one. That is why the Jewish God is such a jealous God. He does not tolerate and will not admit any other deity besides Himself. He is the One and Only, the Sole-Existing, and everything else is idolatry, impurity, and vice. Forbidding the existence of another godhead next to Himself implies perforce the all-embracing character of the Jewish God.

A little less than two thousand years ago, there came into our world among the Jewish people and to it a personage who gave substance to the illusion perceived by our fathers in their dream. Just as water fills up the hollowness of the ocean, so did he fill the empty world with the spirit of the one living God. No one before him and no one after him has bound our world with the fetters of law, of justice, and of love, and brought it to the feet of the one living Almighty God as effectively as did this personage

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-who came to an Israelite house in Nazareth in Galilee- and this he did, not by the might of the sword, of fire of his mighty spirit and of his teachings. He, as no one else before him, raised our world from "the void and nothingness" in which it kept losing its way and bound it with strong ties of faith to the known goal, the predetermined commandment of an almighty throne so as to become a part of the great, complete, everlasting scheme of things. He, as no other, raised man from his probationary state as a beast, from his dumb, blind and senseless existence, gave him a goal and a purpose and made him a part of the divine. He, as no other, works in the human consciousness like a second, higher nature and leaves man no rest in his animal state, wakens him, calls him, raises him, and inspires him to the noblest deeds and sacrifices. He, as no other, stands before our eyes as an example and a warning- both in his divine form and in his human one- and demands of us, harries us, prods us to follow his example and carry out his teachings. Through his heroic life, he casts us down like dust before his feet. No one but he sheds about himself such an aura of mortal power, which with a divine touch, has molded our world and our character; and no one's strength but his own has reached into our time, being the most potent influence in our everyday lives, inspiring us to goodness and exalted things, being the measure and scale for our deeds at every hour and every minute.

Many of us who, for one reason or another, are unable to believe in or whose religious nature cannot conceive of – the physical resurrection of Jesus of Nazareth on the third day after his crucifixion, as the Christian faith teaches, must nevertheless admit, unless the outrages of the church have struck them blind, that in a moral and spiritual sense the Nazarene rises from the dead every day, every hour, and every minute in the hearts of millions of his believers.

If Jesus was not actually restored to life three days after his burial, then he was resurrected every day, every hour,

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- and every minute in the first three hundred years after his death. What must remain an eternal mystery to those who are blind and deaf enough not to believe in miracles is the spread of Christianity during the first three hundred years. No intellectual evidence, no rationalistic explanation can clarify the phenomenon or see it as anything other than an extraordinary development which remains outside the bounds of our intellectual, sensible point of view. Every statement of historians and philosophers falls out of the intellectual frame into which the learned historians have wanted to cram the phenomenon. There was not enough reason for the pagan world to violate its own nature and to stifle its *Zeitgeist* with what was- for it- so foreign, so unrealizable, so antagonistic, so Asiatic a faith. If the Nazarene was revolutionary in blazing a new path for the Jewish spirit, then his teachings, his essence, were not only incomprehensible to the Graeco-Roman spirit but were the opposite of everything which it considered to be the mission and purpose of human mankind. If the pagan peoples suffered from the need of a change in religion, they could have found enough material for it within their own spiritual realm. It was possible, within the framework of their own customs, thoughts, and conduct to work out a religious ethic through the teachings of the Neo-Platonists and Stoics. And surely it is childish and naive to explain the phenomenon by the fact that the apostles of the new faith made its acceptance easier for the pagans through making compromises with the old Jewish law. In face of danger in which the pagan placed his very existence, what effect could it have had if he imbibed the new belief with milk, as the apostle expresses it, or with vinegar? What attraction could the compromise with the Jewish law have had for him when acceptance of the belief-with or without compromises- made the newly converted Christian a candidate for the distinction of being thrown to the beasts in the arena?

Naturally we label as "Wonders" the occurrences which we cannot explain or of which we are unable to find the actu-

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-ating causes. The lack of cause is not very often evident in the case of those events which we witness in our lifetime. Wonders are not always created instantly. I should say that miracles become distinct only after an interval of years has elapsed. For often wonders conceal themselves within a veil of actual events, a line of happenings which drag out over a long period.

We can explain with the aid of our intelligence the details of these events as they unfold, linked together in a chain of causes. Often we ourselves are carried along by the events, like dust and straw through storm and wind, and we can't see them, can't realize them, because we are involved in the howl of the storm. Only when the happenings separate themselves off from us and we are able to contemplate them objectively across a historical distance, freed from the wings of the storm that bore us, are we frightened by the misty halo which encircles them, by the transcendent mystery and incomprehensibility of their appearance, and by the divine radiance which emanates from them. A heavenly blessing, an ununderstandable charm, which sheds from itself the veils and wrappings of real events, separates itself from the gray, everyday, understandable happenings, and remains before our eyes in its entire wonderful transcendence. It separates itself from the dreary, everyday happenings of history and stands out, marked with the incomprehensible, mystic sign which we call wonder.

Perhaps such historical wonders happen and have happened at the establishment of every other faith or every other people. I, as a Jew, whose every move is bound up with God of Israel, want to know nothing of any other historical wonder, of any other faith, save only the wonder and the faith which radiate from the God of Israel. The wonder is revealed to me in two ways: first, the miracle of the preservation of Israel, second, the miracle of the spread of the Judaeo-Christian idea in the pagan world. The whole thing to me represents a single, divine event. I see in both phenomena the single will of God of Israel. Not only because I consider my Christian brothers as the spi-

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-ritual children of Abraham, Isaac, and Jacob, entitled together with me to our birthright from God, but also because I see in pure Christianity an entirely justified share of faith in the God of Israel-through the Messianic idea-equal to my own Jewish faith. The preservation of Israel and the presevation of the Nazarene are one phenomenon. They depend on each other. The stream must run dry when the spring becomes clogged, and Christianity would become petrified if the Jews, God forbid, should cease to exist. And just as the spring loses its value, becomes spoiled and moldy when it has lost its mission and does not water the stream, so would Jewry itself become petrified, barren, and dry if there were no Christendom to fructify it. Without Christendom, Jews would become a second tribe of Samaritans. The two are one. And notwithstanding the heritage of blood and fire which passionate enmity has brought between them, they are two parts of a single whole, two poles of the world which are always drawn to each other, and no deliverance, no peace, and no salvation can come until the two halves are joined together and become one part with God.

Whoever works, strives, and desires that this may come pass, is on the side of God. Whoever does otherwise, belongs to the other party.

This is my spiritual credo. On this foundation I have built my house. For this I sacrificed everything. This faith is my spiritual ego, my physical and spiritual personality. With it I stand and with it I fall.

That is why, as a Jew, as an "outsider," I claim the right to call you my brothers, believers in the Messiah, and, as brothers, to talk with you openly and freely. As children who have the same parents, children of Abraham, Isaac, and Jacob, Christians, Jews, believers in the Messiah, give me your attention, because a brother speaks to you in the name of millions of your brothers.

Chapter II

IN THE SHADOW OF DEATH

IN the dining car of the reserved train that runs from Berlin to Warsaw – was a special train for high-ranking military men and government functionaries of the German Reich- there sat an extraordinarily high official whose sudden appearance in the car had evoked tense attention from the military men and dignitaries seated comfortably around the table that was being served. The official himself, whose modesty and friendliness were well known, did everything both by his unobtrusive behavior and his amiable smiles (which were painstakingly forced from his nearsighted eyes and small mouth) to bring his companions back into the easy humor in which he had found them on entering the car. He did not succeed, however.

His position as chief of the Gestapo, his reputation as a pitiless, bloodthirsty, cruel man, his close ties with the Führer- all this kept not only the military men but even his retinue, his aides who accompanied him everywhere and formed a guard to protect him, in an attitude of alert watchfulness. Under the pressure of fear which his personality radiated from itself, the orderlies served the food with trembling hands, which communicated the nervous tension from the waiters to the guests.

The high official, dining very sociably, kept entertaining his staff, which consisted entirely of high-ranking Gestapo men, with anecdotes about the life and behavior of his neighbors, the farmers and rustics around his estate in Bavaria. All people knew that the great man was a farmer in private life. He loved to raise chickens, and tended to his garden himself. In the evenings he would visit the local inn to while away the time over a mug of beer or a game of dominoes.

Here, too, in the midst of very highly placed military men, he ignores this or that general with whom he does not happen to be on good terms, and strives to ingratiate himself with the functionaries or even ordinary civilians-merchants, manufacturers, representatives of great in-

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-dustrialists- who are traveling east to ransack the rich land there (Poland, the Ukraine) and to milk it dry on behalf of the Reich, to enslave it as they have already enslaved the people born on the land, the people of the east.

The Reich is standing on the topmost peak of military ascendancy in the whole world. It is in the early spring of the year which we count as nineteen hundred and forty-two after the birth of the founder of the Christian faith. Never before has a program of world conquest, set for itself by a great power and openly proclaimed, been carried out with such lightning military speed as the German world conquest proclaimed by Adolf Hitler. It looks very much as if our earth, because of this or that transgression, is being put away from the care of God and given over entirely to the power of the destroyer, who achieved his ends not through human power but with the aid of an infernal strength, which Satan has placed at his disposal.

Military triumphs have made the world a field ready for the new order which Hitler proclaimed in *Mein Kampf*. The German armies stand at the gates of Moscow, and the whole area from the Volga to the English Channel, from the northern rocks by the Norwegian fjords to the Egyptian pyramids, lies raped before the feet of the destroyer. The rest of our miserable world stands silent with bated breath and trembling knees, filled with the feverish panic which the diabolical power summons up in it.

Even in the camp of those who muster their remaining strength to fight against him, loud betraying cries are heard for subservience to the devil because the power belongs to him and not to God.

Strong and mighty as a god- and that is how he is openly acclaimed by his apostles- Hitler begins with an iron hand, with blood-and thunder, to carry out the program of his new order, the order of a higher master race.

IN THE SHADOW OF DEATH

France lies tampled at his feet. Her sons are sent away in guarded trains to the industrial prisons of Germany. Her fields must supply the necessary wine, fruit, and oil.

Norway and Holland are permitted to supply mixing material for the superior German race. The strongest women and girls are picked , and paired with German youth.

The Slavs are designated by the Führer´s order as inferior races which were created to be eternal slaves. They are not entitled to the privileges of education; they are destined to be *robotniks* (workers) for the *Herrenvolk*. To carry this out, Hitler, the god, has appointed his first apostle, the inventor and founder of the race myth, Dr. Rosenberg to be ruler over the conquered Slavic peoples. Captured soldiers of the Russian armies are not dealt with according to the accepted conventions for the treatment of prisoners: Instead they are transformed, along with the whole population of the conquered countries, into robotniks, into slave legions which are to serve German agricultural economy and domestic needs.

The Jewish people, which is made responsible for the old order of Christian civilization, is likely to awaken and prod the conscience of the world against the dominion of the new god. It carries within itself the destructive seeds of a Jewish- Christian idea which made the German race an underling of their god Christ- the Jewish race is a danger to the existence of the new order and must therefore be intirely obliterated.

The resolution and the power to execute this sentence upon a whole people is carried now by the chief of the Gestapo- Himmler- in a dreadful document, which is in his brief case. He keeps the brief case near him. His hairy hand rests on it all the time. He doesnt take his eyes off it.

That night the high official slept peacefully on the train between Berlin and Wasaw, with the document in the brief case beside him.

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On the second day, Gestapo Chief Himmler in the company of his official retinue rode through the crowded streets of the Warsaw Jewish ghetto to examine it before its destruction.

What did the Gestapo Chief see?

That which was called the Warsaw ghetto was concentrated in the poorest, most overpopulated Jewish quarter. In this area, during the years before the war, lived a population of barely seventy thousand souls. Into that quarter were driven Jews from foreign countries—from Germany, from France, from Holland, and from other occupied territories. The population of the Warsaw ghetto contained now, according to official figures, upwards of five hundred and fifty thousand human beings. People who had spent their whole lives under civilized, European conditions—some of them brought up in luxury and ease—were driven out overnight from the homes, which they or their fathers had built from their cities and countries to which they had belonged for hundreds of years and scores of generations were transported under the most inhuman conditions to Poland and thrown into Dantean hell which was called "the Warsaw ghetto."

The Angel of Death and his messengers, the epidemic illnesses, cut a full slice of destruction there. The mortality rate in the ghetto increased, standing at more than double the death toll among Warsaw population in the other parts of city.

The German Gestapo kept constant watch over the open maw of the god Moloch—into which the ghetto had become transformed—supplying ever new victims: men, women, and children taken from the cities of Europe, from Berlin, Frankfurt, Darmstadt, Amsterdam, Brussels, Paris—the Jewish citizens of all these cities.

At that time, in the Warsaw ghetto, more than twenty souls lived in a single room which in normal times, even -

IN THE SHADOW OF DEATH

-in this overcrowded, never very clean quarter, would have accommodated only one and two.

The ghetto was cut off and isolated by a thick wall from The poorest streets of the city of Warsaw. German police and Gestapo men, armed with rifles and machine guns, guarded the wall. To leave the ghetto without permission meant to be shut without trial. The population, thrown together into this bed of Sodom, lost every outward sign of civilized living. Clothes became worn out, underwear was infested with lice, shoes were torn.

A small portion, healthy young people whom the Germans used in their war industry, got skimpy rations-just enough to sustain the soul. The rest of the population- the old, the women, the children-were sentenced to a slow death of starvation.

The nights were bereft of all human intercourse by the shutting down of the electric lighting system. The inhabitants of the ghetto froze in the dark during the long winter nights because the fuel supply was also cut off from them.

All education for children and grownups was forbidden; all social life and its pastimes were strictly interdicted.

And yet the ghetto went on, organized itself, and continued to spin the thread of life, which even the sharp German sword was not able to cut. If one was unable to live in freedom, in God's shining sun, then one crept under the earth. In the labyrinthine corridors of the old houses, work continued, a fruitful cultural activity which could only be carried out by a people that had survived the Middle Ages, the persecutions and suffering with which Jewish history is so amply filled; a people that is destined by the Almighty to live forever.

The Jewish student youth gathered the children together. In the courtyards, among ash cans and privies, war gardens had been planted, and there, in spite of the Gestapo,

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-regular classes for the children were conducted. In the darkened rooms, cut of from electric light, evening courses were given for adults.

Musical concerts were held which ghetto artists gave for their ghetto brothers. Lectures by learned men and writers were read on broadly branching scientific and literary themes. A regular technical school was conducted with advanced courses given by experienced teachers and savants.

But not only did the ghetto organize itself in the cultural domain where it carried on its private battle in the dark with the destroyer of the world. I did so, too, in the economic and domestic realms. In secret bakeries Jewish bakers baked bread out of white flour smuggled into the ghetto; often the flour came from the German Gestapo, which sold it dearly to the Jews. A committee in the Jewish community saw to it that the bread reached the hungry mouths free of charge, free to those who needed it.

Jewish women stood in secret community kitchens, and with their accustomed skill, with family sorcery which they inherited from their mothers, cooked meals of grits and soups composed of nonexistent materials. Other women and old men sat in attics or cellars and sewed and patched old clothes. Whether it was a wedding dress once laid away in a Jewish household, or a grandfather's worn-out sheepskin extracted piecemeal from the flour or a potato sack-everything was used over again and sewed up into clothes to cover the nakedness of women and children. Others, out of the old shoes, out of leather goods, out of pieces of rubber picked up in odd corners, made shoes and patches to cover the barefoot.

Whole detachments of youths, with iron rods and sticks, transformed into gardens each ruined heap which was all that remained of the houses of the ghetto after the German cannon and bombs had done with them. Others formed sanitary brigades, and these, with the scanty utensils -

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-that the Germans left them, cleaned the refuse cans and the outhouses of the ghetto yards, kept order in the corridors and overcrowded houses and rooms.

That is how the Warsaw ghetto, under the heel of the German boot, organized its will to live through its talent for endurance and resistance.

And meanwhile death did its work. There was a contest between the Angel of Death and the Gestapo commissar of the ghetto as to which could surpass the other. Death kept cutting and destroying the Jewish population- old men, women, children- and the Jewish commissar helped it by supplying ever new victims. As soon as a corner of the Warsaw ghetto became empty because of the death of people, whom the inhabitants carried out into the street at night, the commissar was ready to supply ten other Jews, brought from the occupied lands, to take the place of the dead and to become themselves candidates for death.

The Warsaw ghetto became transformed into a slaughterhouse, through which there passed the whole Jewish population of Europe, from most prominent Jewish families down, from the best-known Jewish firms, names which resounded throughout the world and brought honor and praise to their countries by their accomplishments in every realm of human culture.

The ghetto became the whirlpool into which the Nazi power sank the European Jewish population and those who were descended from Jews. It became the courtyard of death into which Hitler drove all the non-Aryans of Europe.

When Himmler and his retinue, in strongly armored cars, made their early morning inspection tour through the streets of the ghetto, they noticed, among the sick children who were playing there with the living corpses, also the dead corpses, which had been ejected, stark naked and covered only with papers, from the houses of the ghetto.

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But this was not enough for the German power-the Jews were not dying fast enough; so the Nazis overtook the Angel of Death and left him behind.

It was always Hitler's method to attract the local population through his agents, to make them partners to his looting, murderous deeds, and to drag them into the swamp of sin and murder into which he had dragged the whole German people along with him.

This time too, Hitler's Gestapo chief created a motto for the Polish population, a battle cry for his intended plan. On placards in the Warsaw streets, in the newspapers which the Gestapo controlled, there appeared a watchword:

"One mouth less of theirs, one loaf more for us."

That meant that the slaughter of the Jews in Poland was being done in the interest of the Polish people.

It was in the year five thousand seven hundred and five, according to the Jewish reckoning, or the year nineteen hundred and forty-two after the birth of the founder of Christianity, to which Germany, as a part of the civilized world, had been committed for a period of over a thousand years. On the ninth day of Ab, on the day prepared by God for the punishment of the Jews- the day on which the Holy Temple made of stone was twice destroyed- on that day in our time the living Holy Temple of Jewish flesh and blood was once more annihilated. In our days, too, a biblical slaughter of children was found necessary. Streets and sections of the ghetto were surrounded by Gentiles, agents of the Nazi police, in the company of Lithuanian and some Ukrainian elements which had gone over to the service of the Germans. The houses were cut off from all traffic with the street, so that escape or concealment was impossible, and the chase after the children began. Infants were literally torn from their mothers' arms, taken from the breast, thrown into vans and wa-

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-gons which waited in front of the houses, driven away to the Otvotsk railroad or Muranow Place, packed into locked freight cars, and taken to the execution centers, which had been prepared earlier for the purpose with gas and smoke chambers, in the woods of Treblinka and Bielzshets.

Of course, the mothers did not give away their children easily. There began a life-and-death struggle with the frantic women. Many a mother had to be killed before she would allow her arms to be wrenched from her child. Others threw themselves down with their infants from the upper stories into the street to find death together with their sucklings. No knout, no bayonet, no bullet helped. Mothers fought with bare hands against swords and guns. But their efforts were in vain.

Within a short time, all children ranging in age from a day to sixteen years were liquidated in the Warsaw ghetto. All children in special homes, orphan asylums, sanitariums were taken out to be exterminated together with the teachers and the guardians who brought them up.

Smuggling and trading in children's lives became a thriving industry. For a large sum of money it was possible to smuggle a child out of the ghetto and to hide it in a Polish Christian house. It was true that such an act invited death, but volunteers were to be found, among the Polish population on the other side of the wall, who were willing for a sum of forty to fifty thousand zlotys- that is, from ten to twelve thousand dollars- to risk their lives by concealing a child that was smuggled out. The "luxury" of saving the children from the frying chambers of Treblinka and Bielzshets could be afforded only by the very rich who had been able to conceal such sums from the Gestapo men. But these children, too, were not destined to live long. The sum had hardly been paid when the child was thrown out on the streets of Wasaw- a fate which meant certain death.

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There were cases, too, when the Christian foster father, after getting the money, wanted to rid himself of the shadow hanging over him and turned the child over to the Gestapo. Whatever the case, few parents succeeded in saving their children. These few were among the very wealthy who could afford to pay the ransom. For the poor, there was no salvation, no escape.

Still, there were some isolated cases of Christian conduct among the Polish people. Because of this, a desperate child occasionally succeeded in escaping the ring of death. Sometimes a youngster dared to climb over the high barbed-wire wall of the ghetto, or found other means, which only a child strengthened by his youthful will to live could have found.

Such children who managed to smuggle themselves through the lethal ring flitted like shadows into the dark hallways of Polish dwellings and knocked with deadly fear upon strange doors. In most cases they were turned away by Poles who were frightened for their own lives, but in some instances a human hand reached out and took them in and treated them according to the commandments of their faith or quite simply those of human feelings alone, in spite of the risks which this involved.

The most Christian deeds are recorded among the Catholic clergy and among the sisters of various orders. Escaped children, driven by their instinct for survival, sought protection and support under the roofs of God's dwellings, in churches and in cloisters. The subsequent fate of these children is unknown. Gratitude and recognition ought to be expressed here, however, to the scattered souls who bore witness through their deeds to the truth of their faith in Christianity's hour of greatest need and trial.

The extirpation of the children of the Warsaw ghetto merely served as a stimulant for the blood lust of the Nazi brutes. Moloch opened wide his mouth and cried. "More!

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-More !" Whole detachments of Nazi soldiery, reinforced by Finnish, Lithuanian, and Ukrainian elements (the Lord be praised for saving the Polish people from the fatal stigma which others impressed upon the memory of their nations for the remainder of human history), began to drive together the Jewish population of the Warsaw ghet-to from the houses into the streets, where were waiting the identical vans, the boards and floors of which were still covered with the congealed blood of their children. They were put into the wagons or driven on foot- whole crowds of old Jews, women, and girls. Invalids were murdered on the spot.

Hemmed by a ring of death with bayonets and rifles, battalions of people dragged themselves across the streets of the ghetto, singing, praying, crying out to God with the same prayers which accompanied victims in former days on their way to the stakes of the Inquisition, the same outcry heard on the cross from him who gave his life to save the world, "*Eli, Eli, lama sabachtani ?*"- "My God, my God, why hast thou forsaken me?" That same cry was heard on the streets of Warsaw from hundreds of souls who, with their crosses, were being whipped on the way to Golgotha.

"Eli, Eli, lama sabachtani?"- with this difference, that the cry on Golgotha was heard in the company of the swords and spears of Roman idolators, while the cry on the Warsaw streets sounded among clubs and bayonets of people who had been converted, who called themselves Christian folk.

"Ropes of death have encompassed me, and toils of the pit have overtaken me. I meet with trouble and sorrow. I then called on the name of the Lord. I pray thee, Lord, release my soul."

"My tears have become my bread by day and night as they say to the whole time. "Where is thy God?"

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And the answer which the Christian martyrs once made to themselves as they waited for death in the cellars of the Roman arenas, a death which they heard in the roaring of the lions- that same answer and consolation were now given by the Jews one to another as they joined hands together

"Why art thou bowed down, my soul, and why must thou murmur within me? Trust in the Lord, for I will praise Him, my supporter and my God."

"Wither shall I turn from Thy spirit? And where shall I finde escape from before Thy countenance? "

And a Chassid called out the answer in a joyful voice, just as if he were in his rabbi's house:

"I shall pass before my Lord in the lands of the living."

In the death trains which stretched from the streets of the ghetto to the places of execution were all kinds of Jews. There were Jews who, from birth, had known that they were Jews, whom Hitler instructed in the Judaism in which their parents had failed to instruct them. They did not know or understand the meaning of their life, still less the meaning of their death. There were Jews from Germany, apostates or half-apostates, Jews who had reckoned themselves Germans throughout their existence. Many of them considered themselves Aryan and campaigned within the very ghetto walls for the recognition of their Aryan status by the Gestapo. They looked upon their Jewishness as a mistake, as oversight on the part of authority. There were Jews from Amsterdam and Antwerp who thought themselves Hollanders and Belgians respectively. The Jews of Poland itself were likewise divided, fragmented, many of them assimilated for generations, others who had been converted and looked upon themselves as Catholics.

Notwithstanding these differences, all of them were

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-thrown into the same pot with the devout, Chassidic, Polish Jews of Warsaw. Many of them suddenly found themselves. The voice of blood made itself heard in their veins during their death march across the ghetto.

The blood of their heritage- Sinai, acceptance of the Torah, Moses, Joshua, Amos, the sages of the Mishnah, the rabbis, the generation of holy men, martyrs through the whole length of bloody history-awoke, sprang up alive out of the ashes of their superficial assimilation. They sang together with the rest, cried, called out the chapters of the Psalms, which seemed almost as if they were created directly through the blood heritage of their fathers, flowing through their veins. They destroyed the artificial boundaries, made nothing of partitions, and now an assimilated German Jew, the discipline of whose Prussian military up-bringing is still evident in his posture and in his walk, holds on, literally hangs on the arm of a bedraggled, Polish, Chassidic Jew. Holding hands together are a Frankfurt patrician and a Polish Chassidic pauper, a French advocate and a Jewish peddler of starch, an Antwerp diamond merchant and a German professor from Berlin, all together with a baggage carrier from Warsaw, a musician from Vienna, a convert next to a Chassid, a Parisian lady next to a Jewish woman from the poorest neighborhood, a female storekeeper arm in arm with the wife of a Dutch senator, an apostate with cross in hand next to a rabbi who presses his Taluth and phylacteries to his heart-wants to die in his prayer shawl. A former apostate holds the hand of a cantor, presses himself toward the group of rabbis with long surcoats and ear-curls, who cry out and call aloud the verses of the Psalms, which have accompanied Jews to all the hecatombs, the *autos-da-fé*, in every crisis and every slaughter they have suffered for their faith throughout the ages.

"Yea, though I walk through the valley of the shadow of death, I shall fear no evil, for Thou art with me."

The unlettered as well as the learned understand the -

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-the words (spoken in Hebrew), not from mouth to ear but through blood and vein. It is the voice of blood which talks, it is the song of Jewish faith which sings in the Jewish's blood.

And suddenly everything becomes understandable, realizable, clear, and beautiful. Suffering acquires a reason, an explanation-it is the highest price exacted for one's faith.

The Jew from Paris, Amsterdam, Antwerp, Berlin, Frankfurt, becomes simply a Jew. The Jewish Aryans, the Jews who are half-Aryans but want to become whole ones, have disappeared; there are no longer any converted Jews or nearly converted Jews; there are no longer nationalist or assimilated Jews, no longer Jewish bolsheviks, Bundists, or Zionists; no longer religious or irreligious Jews. There is only one kind of Jew-the plain, unadorned Jew, the Jew of the Psalms, the son of Abraham, Isaac, and Jacob, who goes on his eternal way, the way of everlasting Zion, the way of the salvation of Israel.

The prophet Elijah leads the way and makes a path for them. King David is among them, as are the patriarchs and the prophets. And so is the Nazarene.

And so, between the lines of bayonets and guns, shielded only by the divine wings above their heads, they are driven into Muranov Place, to the railroad station, where they are awaited by the unlocked freight cars which are still stained by the dried-up blood of their children. This time, the cars are covered with a thick coat of lime.

They are crowded in like sheep, body to body, head to head, belly to belly. Every boundary of privacy is wiped out. The individual loses his individuality-there is only one living mass of bodies, kneaded one into the other.

The doors of the cars are shut and sealed. The long train filled with human paste departs, stops on a side track, stands for a few days. No water, no air reaches in from the outside .

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From the cars are heard only- singing cries at first, gurgling cries later on, then heavy sighs, thin voices that can hardly be heard; finally silence.

There stands a long train of sealed cars, packed full of tightly kneaded bodies. When silence settles around the cars, they are taken to the place reserved for human garbage near the slaughterhouses of Treblinka and Bielschets. Great pits are ready there, dug by other Jews forced to do so, and covered with lime. The cars are conducted by rails to the very edge of the pits.

One car after another rides up and dumps its dead cargo. The bodies are already so completely decomposed by the gases given off by the lime that individuals are no longer recognizable. Those who nevertheless display any signs of life are thrown at once into the gas chambers, which are conveniently at hand.

The cars, emptied of their dead, go back to Warsaw for corpses.

From the month of July, 1942, up to April, 1943, the trains brought more than half a million souls from the ghetto to the dumping grounds for the dead in Treblinka and Bielschets, which are stops along the Lublin railroad line. In most cases the Germans were spared the necessity of forcing the prospective corpses into the gas chambers- they had already been burned up by the fumes exuded by the lime in the cars.

In July, 1942, there were 6000,000 souls in the Warsaw ghetto; in April, 1943, about 40,000 were left- young people whom the Germans could keep and use for their war machine.

But one morning when the German police came into the ghetto to take out their daily toll of victims for the gas chambers, they were met by a hail of bullets from broken windows, from roofs, from cracks in doors, from cellar -

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-openings. The ghetto assumed an attitude of resistance.

Without any hope of victory or escape, the younger and stronger element, which had for a long time been straining to fight the Germans but had been held back by the older and more pious people, now made up their minds firmly to die a heroic death. And they did die a heroic death. They renewed the tradition of the Maccabees.

For fifty-six days a handful of Jews, tortured, starved, burned by every fire, armed only with pistols, irons, and cleavers, conducted a bitter battle to the death with the great, awe-inspiring German military machine, which had coped with the whole world. The battle lasted for fifty-six days. Against the mighty heroes of the ghetto, the Germans made use of every instrument and weapon in their arsenal including airplanes and tanks. For fifty-six days the handful of bravemen held out against the German beast.

The eagerness to die with honor accomplished wonders. German power found itself incapable of rooting out the handful of heroes. Thousands of Nazi dead fell around the houses of the ghetto.

German prestige began to decline in the eyes of the Polish population. Still, no one came out of the great Polish city to aid in the struggle which the Jews were carrying on against the common foe. Even the few weapons which were supplied by the Polish underground had to be purchased with hard cash.

The Germans were unable to take the ghetto until they resorted to the cowardly expedient of cutting off the water supply, and even then the stronghold of the Warsaw ghetto did not fall as long as the last Jew breathed and could hold a gun in hand.

The six hundred thousand Jews annihilated in the ghetto were only a small fraction of the total number of Jewish victims who fell to the Nazi ax,

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The Jews of the Polish provinces were murdered on the spot wherever the Nazi beasts found them. Only the Jews of other countries, of Holland, Belgium, France, Germany Austria, Norway, were treated ceremoniously and transported to Poland, to the Warsaw ghetto, for destruction.

Hitler and the German war machine must have had good reason, in the crowded conditions of transport during war-time, for bringing the European Jews to Poland before destroying them, instead of doing it out of hand, as they did in Poland. The reason for this was quite simply that the Gestapo bigwigs were afraid of the local populations. The Jews who had dwelt in these places for hundreds and hundreds of years were so closely bound up economically and culturally with the populations that, notwithstanding the anti-Semitic agitation which the Hitlerites unloosed in order to prepare the field for the slaughter of the Jews, the populace of the large European cities considered the Jews an integral part of itself. The Hitlerites, it would have been felt, were destroying not the Jews but the population itself.

And it was feared, too, that the sympathies shown to the suffering Jews by the population even in German cities might be transformed into open demonstrations, a thing that actually happened in many European cities. After the inauguration of the ghetto in Amsterdam, members of the Dutch aristocracy left their homes and went to live with the Jews in the ghetto. In Denmark, upon passage of an edict forcing Jews to wear a yellow patch on their sleeves The Danish king put on the yellow armband marked with the star of David. Even in Rumania, it is said, in the classic land of anti-Semitism, the "Iron Guard" defended and protected the Jews from the Nazi beast. In Hungaria, too, we know that until the very end, when the Nazis took over the government there, the old government, wherever it was not tied up with the Nazis, protected the lives and safety of its eight hundred thousand Jewish citizens, even though they were deprived of means to make a living and robbed of their fortunes.

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As long as the Hungarian people had even a trace of independence, the Nazi beasts could do nothing against the lives of the Hungarian Jews.

When the Nazi beast desired to destroy the European Jews therefore, it was forced to transport them to Poland. Whether this was because the Polish population, more than any other, had been corrupted by the disease of anti-Semitism with which the Germans and native-bred Nazis had infected it, and the ground for the atrocities was therefore well prepared; or whether it was because the Poles were not reckoned with at all. Being considered not completely human since they were Slavs, the Germans elected to make Poland the slaughterhouse of the European Jews.

In my native city of Kutno where Jews had lived for centuries, the Nazis, after capturing the city at the beginning of the war, took the whole Jewish population of over five thousand souls and isolated them in a sugar factory where they were allowed simply to starve to death. They did the same with the Jews of Lithuania, where the local population helped them in their bloody work. In the cities of Latvia and Estonia the first thing the Nazis did when, like a flood, they inundated the Russian provinces with blood and fire, was to massacre the Jewish population. The Jews of the Soviet provinces of Wolin, White Russia, the Ukraine, Krim, the Caucasus, who lived in peace under the Soviet power after the czarist pogroms and had become an integral part of the general population, employed in all spheres of productive work, were slaughtered by the Nazi brutes, were devoured by the ravenous beast.

In Kiev, in Kharkov, in hundreds of other Ukrainian cities, where there had existed a Jewish population of one hundred thousand, an intricately branching group of Jewish activities in every realm of human culture, where Jewish life was teeming, where Jews participated in heavy industry, the Red Armies, when they recaptured the cities, did not find any Jews. It can well be imagined how the Jewish soldiers of the Red Army felt when, in such cities as -

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-Kiev, Berdichev, Zhitomir, and Gomel, which for centuries have had a tradition of Jewish life and Jewish scholarship, which had been honored by the Jews with the holy name "Jerusalem" because of their men of learning, their institutions of learning, and their cultural activity-how the Jewish soldieres must have felt when they returned to these cities and found no living Jew in them, only waste places to which the local people pointed and said,"It was here that the brigands buried the ashes of their victims."

Of the fourteen million Jews who were in the world a day before Hitler set fire to it, between eight and nine million lived in the countries overrun by the Nazis. Of these nine mill. Jews who fell under the sway of the Angel of Death, it is now accepted as a fact that about two million were rescued. The largest part of these saved themselves in the land of the Soviets, in the land which, more than other, was aware of its mission of humanity. The Soviet Union showed the world in deeds how deeply rooted the divine teachings are in the soul of its people, and how false is the accusation spread by the Nazis that the Soviet regime has destroyed the Christian ideal among its people. Quite the contrary, the Soviets during the war demonstrated not only through words but through deeds how deep-rooted was the ideal of the Judaeo-Christian faith. Let that be mentioned to the credit of the Soviet Union. The Jewish people will never forget it.

Nearly a million Jewish souls were saved by the Soviets, snatched from the abyss, from hell; and, in spite of the great shortcomings in her system of transport as a result of the war, the Soviets conveyed them to places of safety, where they dwelt in need together with the rest of the population, but were protected under the wings of civilized, humane government. It is to be hoped that another million Jews have survived, lost amid the fields, hidden in caves and pits, shielded by the peasant population in occupied territory.

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Seven million Jews devoured by the Nazi beast during the four years of its depredations on the world. Seven million human lives were destroyed by the Nazis not in the heat of battle, not for any military purpose of strategic need, but in order to sate its sadistic, cannibalistic blood lust. The fires of hate which Hitler, and the Nazis awakened and nourished in the hearts of the German nation had to be cooled with blood of seven million souls.

Not Hitler alone, not the Gestapo alone, not the Nazis alone, but the whole German people- man, woman, and child- is infected with the leprous plague, the disease of bestiality and blood lust. It had to prey on women and children and old men, had to wallow in human blood, had to smell- like Moloch of old- the odor of human flesh burning.

We do not know what will become of the German people after the war. To plan the physical annihilation of this people is a sin equal to the one the Nazis committed- but the very idea of such a plan is tomfoolery. The German people will live again after the war, will even return someday perhaps to the moral standard set in the days of Goethe and Schiller, before it was infected with the arrogant madness of being a chosen people. Certainly the German people will become again a portion of the civilized world, and we all hope and wish for that time to come quickly, when German genius- and who dares to deny it?- may become as productive for the welfare of humanity as it has been for its destruction. But whatever the fate of the German people as a whole, every German of the forty million of them- man, woman, and child- will bear the mark of Cain on his forehead forever. And as it was with the mark of Cain, so to every German for the remainder of his days on earth the question will be put: "Where is thy brother Abel?" Where are the European Jews? And as the Lord said to Cain, so every German will be said these words: "What hast thou done? The voice of thy brother's blood cries up to me from the dust."

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Because the earth will not cover up the spilt blood of Israel. The whole German people is guilty of the crime which cries out to the heavens. Seven million souls are not annihilated on a single day or by a single hand- the whole people must have given its consent to the monstrous crime or Hitler would not have dared to commit it.

To be sure, the Jews are not Hitler's only victims. I am far from claiming this "distinction" for them. After the Jews, the greatest sufferers perhaps have been the Russians. Hitler acted toward the Russians in about the same way he did toward the Jews. But not only the Jews and the Russians-the whole world, both those who are persecuted directly and those who take their part, is in agony because of German transgression. The groans and outcries of millions upon millions of mothers and children rise to heaven. With no other people, however, did Hitler dare to do what he did with the Jews. When he robbed another people of its freedom, its wealth, when he put tens of millions of free men in chains and set them to work as slaves in his factories, when he transformed whole peoples into inferior races, he still spared their lives. He permitted himself the physical annihilation of the Jewish people only. *)

For this exception which Hitler made of the Jews, for this choice which he conferred upon them, for the freedom with which he could slaughter a whole people, for this election of the Jews, for this crying sin, the guilt is carried, the accessory guilt if not the full one, by the whole Christian world.

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The book ONE DESTINY continues: Chapter III >

Chapter III

THE POISONED WELL

I HAVE hurled a terrible word. My deepest feelings rebel and protest against this horrible charge. My hands trembled in writing it down. Nights of reconsideration and regret have passed, nights which robbed my eyes of sleep, while I have weighed this accusation. Yet ... whatever the pain and anguish it may bring me, I must let it stay. Because the sin in which Hitler, the Nazis, and the whole German people have drawn upon themselves could never have been committed- at any rate, in the measure and form in which it was committed- if it were not inspired, if it were not sanctioned, or at the very least allowed by the criminal silence of a wicked world, shot through with Jew-hatred, with indifference to human wrongs.

Some naive anti-Semites try mightily to distinguish themselves from the cannibalistic excesses of Hitlerism: We didn't mean it to go so far, they exclaim; we are in favor only of this or that restriction for the Jews; we were only joking. They, as well as the rest of you, are partners in guilt to the Hitlerites and their scandalous deeds. For what Hitler has done is the logical consequence of Jew-hatred, a result of feelings that have been accumulating over many generations. The murders, the strangling of children, the slaughter of women, the burning of old people, the cannibalistic frying and broiling of millions in gas ovens are a direct result of the exclusions laws, the persecutions, the tortures which have been inflicted upon the Jews by the world. What Hitler has done is merely the crowning point of the anti-Semitic effort.

From the very beginning, Hitler sought a popular victim for his blood lust- a victim whom he might throw to the world as bait in order to entrap it. He wished to pacify the Christian conscience of the world, to put it into a hypnotic trance of hatred and revenge, and so to be able to lead it on his leash and do whatever he pleased with it.

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He knew just what sort of tune would be sweet to your ears. He tried to satisfy your hatred with the most popular victim, who had been portrayed for generations and generations before your eyes, before your thought and heart, as an outcast of humanity, the enemy, the pariah, the foreigner, the "Jew."

Oh, how sweet the melody was which Hitler played in the ears of certain groups, not only the ears of those who are always fishing in troubled waters but of completely innocent, well-meaning, believing Christians, in whom it was possible for Hitler to destroy so easily their belief in God, the teaching of generations, the heritage of human conscience, with the powerful poison which is called anti-Semitism.

Anti-Semitism is not a movement. It is a disease. He who is infected with it is unable to have an orientation, a judgment, or an opinion which is the result of logical thinking or of actual facts. The anti-Semite has no proof, no opinion, and consciousness are attained through independent thought. He has no independent thought, he is imprisoned within the magic circle in which his sufferings have immured him. He has no will of his own. He is ruled by his disease, the name of which is anti-Semitic insanity.

Certainly it is not the intention of the author to deny, to extenuate, or to approve certain characteristic faults of his people, faults which have developed through centuries of accumulated inheritances, a direct result perhaps of the very hatred with which it has been surrounded-faults, or perhaps virtues, which the Jewish people developed because of its isolation. But all this has nothing to do with the matter.

Jews developed their character thorough thousands and thousands of years under various conditions arising from a multitude of different causes. Belief in salvation, martyrdom, exceptional treatment-all these things have supplied Jewish character with its faults and virtues.

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As in every other group, the virtues and faults are various and, therefore, not understandable to others. The qualities change in accordance with the conditions and atmosphere in which the group finds itself. In general, the Jew, because of his rich experience in wandering, is more talented in acclimatizing himself to new places and in accommodating himself to new conditions. Someone has truly said: "Each country has the Jews it deserves." The individual Jew is neither higher nor lower on the scale of moral personality than the individual of any other group.

But anti-Semitism has nothing to do with all this, because anti-Semitism is unable to see, hear, with, understand, judge, or analyze events. The anti-Semite is ruled by only one instinct, the instinct of hatred for everything that is not his own. No one has exposed so clearly the blindness, the lack of judgment, the disease of hatred as did Tertullian, who lived at the end of the second and the beginning of the third century, and who described in his Apology the blind hatred of the Romans for the first Christians.

For the same motive which evokes enmity and suspicion toward the Jews, throughout their existence also brought suspicion, hatred, and persecution upon the Christians during the first three hundred years, when they constituted a minority in the Roman world. What is the basic cause of anti-Semitism? The first and most important reason for hatred of Jews is the separate faith which has isolated them. All other reasons, both economic and political, are a rationalization of this first cause, because the adherence of Jews to a belief different from that of the rest of the population has served to make them regarded throughout all generations as intruders. No matter how long Jews lived in a certain place- they might even have been among the founders of the city, among the earliest builders and inhabitants of it- they were still regarded as foreigners and trespassers, just as they were in Alexandria during the first century.

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Because of their separateness or because of persistence in their own faith, the Jews were not recognized as citizens of the cities in which they lived either in Asia or in Greece and had to apply to Caesar for special privileges to safeguard their rights as a minority. Their customs and commandments were derided by every comedian in the circuses and theaters. They were insulted by every lout. The foulest slanders were invented concerning their faith, and they themselves were sometimes physically attacked by the inhabitants when their leaders were unable to protect them. The same thing happened to those elements, both among the Jews and among the heathens, who turned to the new, suspect faith which sprang up in Rome and in the Roman provinces, namely Christianity.

But it was not only that slanders and vilifications heaped upon the Jewish faith were carried over to the Christian religion. The Romans with reason regarded Christianity as one branch or form of the Jewish faith- and therefore they poured out upon it the whole flood of suspicion which they had accumulated toward Jewry. Not only did their writers convince the population that the Christians worshiped an ass's head, the same slander which they had spread about the Jewish faith, as Tertulian informs us in his Apology, but they ascribed to the new faith the most bestial horrors, degradation, and inhumanity, which they dared not ascribe even to the Jewish religion because the latter was, after all recognized by Rome and so was entirely legal.

According to Tertullian, Christians were hated to such an extent in those days that "a Christian, you would have believed, is a man who is guilty of every crime, a foe to the gods, to the emperor, to the law, to morality, a sinner against the laws of nature. "It is not the man who is guilty of a specific crime; the guilt lies in the name alone. Since 'Christian' is the appellation of an offense, it is not absurd that the offense should lie within the name itself." Are not these words just as well suited to the Jews today?

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" There is such general hatred, blind hatred toward the name that everyone who has any mud to throw upon it is readily believed- "Caius Sextus is a good man: a pity that he's a Christian. "Another says: "I'm surprised that Lucius Titus who's so bright has suddenly turned Christian "

How many times a day does it happen to every one of us to hear the same tune, with this difference only, that the word "Christian" is exchanged in the mouths of Christians for the word "Jew " ? And to whom are the words of the Christian apologist of the second century better suited than to the Jews of today ?

"Our triumph has both the glory of martyrdom and of eternal life. Though we are annihilated, yet we win the battle. When we are beaten, then are we victorious. In the very mouth of destruction, we are saved.

"Though we are damned by you, we are nevertheless raised and accepted by God."

By whom were these words spoken—by a Christian martyr of the second century, by a rabbi of the Rhine provinces in the time of the Crusades, by an Abarbanel in the time of the Spanish Inquisition, by a chronicler of the the Cosack persecutions of the seventeenth century, or by a victim of the Nazis ?

"Thou shalt love the stranger, because strangers were ye in the land of Egypt," God instructed us through Moses. How readily, however, the commandment is forgotten by those who were themselves strangers, as soon as they have become settled inhabitants !

That has been the case of the Christian church.

"I nourished you upon milk like children," the Apostle Paul could say to the Christian converts in Corinth. When the Christians, however, went to spread the tidings to the

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Jews, they did not "nourish" them upon milk but upon stones. On the point of the sword did they bring to Israel what Paul called "the hope of Israel," and accomplished the redemption of the tortured Messiah through the fires of the Inquisition. From the day on which Christianity became the ruling group, it brought upon Israel one long night of terror and death.

"I do not wish to record all the inhumanities practised against us by the Gentiles," writes chronicler of the days of the Cossack persecutions,

"Because I do not wish to disgrace the name of man,
who was created in the image of God."

"We must pray for our torturers," writes a rabbi of
Germany, "because they are the rod with
which the Lord chastises us."

One long night of sorrow and pain. The history of the Jews is a bloody sore on the conscience of Christendom.

There was not a single slander invented by the lowest Greek and Roman pamphleteers against the first Christians which the Christians themselves did not later carry over against the Jews and the Jewish faith. How many victims fell, how many nights of fear, anxiety, terror were caused by the false accusation repeated through century after century that the Jews required human blood for their rituals, an accusation which the Roman pamphleteers had made against the early Christians !

He, who would have become the hope of Israel; he who was called upon by God to become the redeemer, promised by God to their fathers; he whom the prophets had foretold as the consolation and reward of all their sufferings and troubles; he who was to have raised Israel to its greatest heights, to become the crown of all their strivings the light of the world- became instead the source of death

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and destruction for Israel. "How can we believe that Jesus is the Messiah when he has become the origin of everything evil and wicked that has come over Israel, since his name appeared in the world?" is the painful cry heard in Jewish writings through the centuries. What wonder that the Jews have refused so stubbornly to drink from the well which has contained nothing but poison for them? The responsibility for this lies with those who have contaminated the spring of God with the poison of Satan and of death.

In the drama of the great world event, the coming of the Messiah, in which Israel ought to have occupied a pre-eminent position, the church invented the role of a Judas and an Ahasueras for Israel. And with the aid of its whole powerful authority, with the whole of its strength, the church strove to bestow upon Israel that she had designated for it. She cut it off from all spheres of productive labor. She crowded, drove, isolated it behind ghetto walls, robbed it of every right and every human freedom- and left it a single path, along which there could evolve only preconceived type of a Judas or a Wandering Jew. And when the church did not succeed in this, when in the shadow of death, in the crowded streets of the ghetto, in sorrow, in everlasting terror, the Jews teachings nevertheless brought forth great moral spirits and continued to spin the golden thread of Jewish ethics out of Jewish teachings in the spirits of the prophets, this was not with the encouragement and consent of the church but thanks only to the strength of spirit and to the divine springs which God opened in Jewry. The church, on the other hand, continued to issue edicts whose chief purpose was to force upon the Jews the role of the Wandering Jew, and went on driving them from one exile into another.

Is it not an irony, a piece of the devil's wit, that a society which dared to clothe itself with the sacred name of him who is called "the king of the Jews" should set itself the task of becoming the chastising rod for the Jewish people.

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And the consequence of this was that the name which should have evoked joy and song in the Jewish heart evoked instead deadly anxiety and torturing fear. Jewish blood freezes in one's veins when the blood and tears brought by that name to the Jews are remembered.

From his earliest childhood the Christian is fed upon the milk of hatred toward the people which prepared the creation of his faith and was its very center. The milk of hatred for the Jews is later transformed into blood, a heritage of enmity which has flung its snakelike form from the earliest beginnings of Christianity. The fierce battle which was waged upon the new faith by the hot-blooded Jews at its very inception-a quite natural reaction of every society has unfortunately left traces of the heated passion found in the writings of both sides at the very beginning. We are suffering for the sins of our fathers. But alongside of the signs of enmity toward the Jews which penetrated into the earliest writings of the church, the New Testament also demonstrates the lofty role played by the Jews as the only people which took upon itself the yoke of heaven. The fact that they were especially chosen is shown to the reader; their heritage is emphasized, the promises of their fathers, the blessings and vows of the prophets, not to mention the words spoken by him who bears the mantle of the Jewish Messiah- he underlined so clearly his role as the Jewish Messiah- not to mention Saint John or Peter; even Paul, who was the prime cause of the storm, in his Epistle gives to the Jews the most honorable place in the new faith. Not only is the Messiah called "the hope of Israel", but it is indicated there that to Israel belongs the birthright, the promises of the patriarchs, and the legacy. Israel is first in the order of salvation. The Jewish hope, the Jewish longing for deliverance, Israel's whole past, its heritage, its forefathers, its prophets- all this is so closely bound up with faith in the Messiah that the redemption of the Jews becomes practically the first principle of the new faith.

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When Jesus the Nazarene appears to his disciples for the first time after the resurrection, the first question which they ask of the Messiah is: "Lord, wilt thou at this time restore again the kingdom to Israel?" So Luke tells us. The restoration of the kingdom of Israel was so important a condition of the messianic faith that the apostles could think of nothing else as the first thing that the Messiah would do when he came back to life but to inaugurate the reign of Israel.

But of all this- of the role of Israel in the new faith, of its honor, of its preparation for the advent of the Messiah, of its place in the messianic hierarchy- nothing whatever is said now, no hint of it is instilled into the hearts of believers. Of the twelve disciples, all Jews, all but one faithful followers of Jesus, only Judas, the unfaithful, became to Christians the symbol of the Jewish people. It would be more fitting to have chosen St. James, the faithful pious Jew, whose Epistle might well have been written by one of the Old Testament prophets. From the beginning the church sought to win adherents not among the Jews but among the Gentiles, among the Greeks and Romans, in order to eradicate the impression, which Roman society correctly had, that the new faith was only a sect, a segment of the religion of the hated Jews.

Since the latter fact was the greatest obstacle to the spread of the new faith, the church began gradually to rid itself of the entire burden of the heritage she had got from the Jews, Jewish holidays were neglected, as were also Jewish customs and Jewish ritual laws which, at the beginning of the religion, had been cardinal items of faith in the Messiah. The days were shifted- the Sabbath was moved from Saturday to Sunday.

I wish in no wise to place the blame for the separation of mother and child upon one side only. That is far from my intention. I am not writing here, however, about the causes of the conflict but merely about the results of the clea-

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-vage. If it was easy for the Greek or the Romans to forswear idolatry in going over to the new belief in Messiah, it was not at all easy for the Jew who stood beneath the eyes of a living God and was enjoined by the Law from the abjuration of his faith in his Messiah which brought nothing but suspicion to him and mockery of the belief of his fathers. Because the church, from the beginning, in order to attract the Roman and Greek to its fold, not only made compromises with the Mosaic Code- a necessity which is quite understandable- but became more and more estranged from Jewry, denied all connection with it, debased and brought shame upon the Jews. In order to create the impression among the Greek people, who were in the process of being proselytized for the new faith, that Christianity was something entirely separate and had no connection with the Jewish religion, all the blame for the sufferings and death of the founder of Christianity was gradually shifted onto the shoulders of the Jews. Notwithstanding the fact that their Messiah was the Messiah of the Jews, that the fulfillment of Jewish hopes and of Jewish prophecies were ascribed to him, that the Messiah carried all the blessings of Israel, he was nevertheless painted as the victim of Israel. No one but the cursed Jews was to blame for his sufferings and death, which were a necessary condition for his messianic mission. This line of reasoning was pushed to the extreme limits. Pontius Pilate, the bloody Roman governor who used to make blood baths of the gatherings of pilgrims in the Temple courts during the Jewish holidays, who did not let pass a single opportunity of showing his suspicion of Jewish customs, of Jewish religious institutions over which he had been sent to rule- he, we are told, wanted to spare the Jewish Messiah who both by his name and his mission pretends to the rule of the whole world, which includes, of course, rule over the Jews in place of Caesar, but the Jews in their bloodthirstiness did not permit him. The Roman idolator, Caesar's procurator, has been shown in the act of observing a Jewish ritual on this occasion, a ritual known only among the Jews and finding its origin in

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the Pentateuch –I refer to the washing of the hands as evidence of innocence in a murder. The water which the church so willingly supplied to Pilate was not clean enough to wash away the bloodstains that were upon his hands, blood of hundreds of thousands of Jewish souls and also of that Jew who is called Jesus the Messiah.

In any case, the legend of the Jewish crucifixion of the savior became the source of limitless, torturing, and senseless hatred toward the Jews. The legend about the Jewish crucifixion of the Messiah has cost millions of Jewish lives. It carries a long streak of blood after it, right down to our own time. It has become the microbe of hate in the spiritual body of Christianity. It has caused and still causes daily trouble for Jews. It brings tears to mothers, anxieties and terrors to children. I myself suffered throughout my childhood from the accusation of blood guilt. Every Christian holiday was transformed by the legend into a day of fear and sorrow for the Jews.

But greater than the damage it did to the Jews, greater even than the destruction of Jewish lives, was the damage and destruction it wrought upon spiritual lives.

The condition has been created that the church, on the one hand, has preached hatred toward the Jews, has poisoned the minds, the hearts, and the souls of its adherents with the most horrible legends concerning them, has attributed everything evil to the Jew, has mocked at his faith, derided his sufferings, laughed at his tears, and, on the other hand, has wondered why the Jew does not embrace Christianity which despises him, why he declines a faith which robs him of his dearly bought hopes, his reward for all the miseries he has gone through- the Messiah, in other words- and turns him over to his bloodiest enemies, a faith which has provided him with the role of a Judas and given him the position of the Wandering Jew within the framework of its doctrine. From one side, Christians have hounded the Jews, and from the other

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-they have sought to make him accept their faith. He has been subjected to every penalty of the law, every kind of persecution and misery; his cries unto God have been interpreted as stubbornness, his self-immolation for his faith has been regarded as the work of Satan. They could do anything to the Jew- they could make his life one long chain of tortures, confine him in crowded ghettos, release him to the fury of the mob, which was constantly goaded into a rage against him, restrict his rights, degrade his dignity as a man, throw him into the bonfires ignited by the monks-but his trust in God could not be broken, because it was not against the weak, tortured Jew that the sword of the church struck- oh, the weak Jew could have been overcome easily enough by the sword-but it struck instead against the impregnable armor of the destiny of eternal Israel, and therefore it had to break.

If you believe that Jesus of Nazareth is the Messiah, then you must also believe that the fact of his being born, being incarnated, so to speak, among the despised and lowly Jews instead of among the mighty, victorious Romans- a circumstance which would no doubt have been much more convenient for Christianity- was no accident, no historical caprice, but it was God's will that the Messiah be born under these particular conditions and not under some other ones. The coming of the Messiah was something that had to be prepared: A whole line of patriarchs was necessary, all standing under the eyes of a living God, promises, prophecies, merits, election both as to suffering and deliverance- in a word, the whole heritage of the Jewish people, which the church at the beginning had accepted as the unconditional necessity for the preparation, the creation, and the appearance of the Messiah.

Because of this, the existence of the Jews was postulated as a necessary condition for the origin of Christianity and the church. But though he was flesh of their flesh, soul of their soul, had come to them and for them, the Messiah from the very beginning was endowed by the church with

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-attributes which it was impossible and unnatural for the Jewish spirit to accept. If the Graeco-Roman individual, upon taking the new faith, killed the old self within him, and was born anew, such an acceptance on the part of the Jew did not constitute a disruption but a fulfillment, a completion, and exaltation of the "old self" within him. "Think not that I am come to destroy but to fulfill."

Bound up with the Torah, which had become second nature to him, raised in blood because of his beliefs in one living God, the Jew correctly saw the Messiah not as the disrupter of the Mosaic Law but as one who would build upon it, not as a destroyer of the sacred principle of unity enunciated in the words "Hear, O Israel, the Lord our God is one but as a comforter. The church, which accommodated itself to the psychology, the receptive possibilities, the habits and customs of the pagan peoples, offered the Jews a messianic idea which was entirely foreign and incomprehensible to the Jewish mind and was opposed to everything it held holy and dear. Just as there is a physical nature in man, which has developed through the law of selection, so the spiritual person has likewise a special nature which has developed through tradition, self-sacrifice, holiness, and martyrdom. And just as the physical man cannot compel his physical nature, so the spiritual man cannot force his spiritual nature. The Jew does not possess the spiritual resources to comprehend the division of the godhead into three parts.

He can create "functionaries" to serve the compulsory needs of his religious development, as he actually did through the Cabala, through mysticism. Cabala created for its purposes a host of heavenly agents, angels, who were the instruments of the divine invention, and created also a symbol of the divine presence. Such ideas ran parallel to those of other faiths. But to ask the Jew to divide the unity of God was equivalent to suggesting that he should dance on thin air. The Jews possess only one God and one Messiah—"God and the Messiah"—and every

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-other conception is alien to them. But the church needed the Jews to bear witness to its truth. If it was impossible to win them over by means of kindness, then it was necessary to try to outrage and murder as the methods of compelling the Jewish spirit to violate itself.

And so the long Jewish martyrdom begins.

Christianity does not carry the whole responsibility for the Jewish tragedy. Islam did not distinguish itself any more nobly toward the Jews. Maimonides and his family had to suffer at the hands of the Moslems all the persecutions, tortures, agonies, and wanderings which Abarbanel suffered from the Catholic Church at the time of the expulsion of the Jews from Spain. We have only to read the letter of consolation from Maimonides to the Jews of Temen to get at small idea of what the believers in the prophet did to the Jews. There was a competitive race between church and mosque to see which could reach the goal first of forcing the Jewish religious character to violate its own nature. But what have I to do with Islam? Did Mohammed pretend to be the Jewish Messiah ? is Mohammed a product of the Jewish spirit ? Is Mohammed a continuation of the line of the prophets ? is Mohammed a fulfillment of the Lord's promise ? Did Mohammed assure anyone at any time of anything but the sword ? Was it Mohammed who preached the Sermon on the Mount ? Did Mohammed create the culture and civilization of which I am part, and in the realization of which I see the greatest good fortune of humanity ? Are the Moslems my brothers, sharing equally with me in the heritage of the patriarchs, subject to the same promises and taking part in the same privileges as myself ? What have I to do with the desert tribe ? The Christians are my brothers.

Chapter IV

SON OF GOD AND SON OF SATAN

WHO will dare to assert that the fact that the Jews have survived every trial of their faith is a completely naturalistic phenomenon- that it was due entirely to their own will and strength of character ? He who dares to say this is either spiritually a cripple who is entirely incapable of comprehending a transcendental occurrence, or a godless cynic whose heart is a nest for the lowest passions. Go down on your knees, man, before the miracle in front of your eyes, the miracle of the preservation of Israel. If ever there has occurred in human history an event that frightens us with its incomprehensibility and unrealizability, and event which is shrouded in a veil of profound mysticism, it is this miracle of the survival of the Jewish people.

Every living Jew is part of the miracle. The Jew as an idea, the historical Jew, is a mystic phenomenon, as Lazarus risen from the grave, because we are ignorant of the powers that have withheld him from the death and disappearance which have threatened to engulf him right down to our own time.

No historian, no philosopher can explain it satisfactorily. We can see in it only the will of God. Jews have been forced to survive, through all their sufferings, not for the sake of themselves as individuals but for the sake of the group, for the sake of the whole of which they are a part. The instinct for survival which is the chief factor in man's existence should, it seems, have compelled each individual Jew to renounce a faith which brings upon him destruction, shame, and hate, and should have forced him to accept a belief which at once opens the doors of all ghettos for him, rids him of his chains, and make him a full-fledged member of society in good standing, without which his existence is at best a disappointing one. In Poland, every Jew who changed his faith and accepted Christianity was admitted automatically into the higher aristocracy. Who dares to say that the tortured Jew in the Polish

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-ghetto, who was a natural target for every churl, forbore to accept the aristocracy, which awaited him on the other side of the ghetto wall, ready to embrace him like a young bride, simply out of willfulness or firmness of character ?

If this was indeed accomplished through the strength of their own character, then the Jews are the most powerful, the most worthy, and the strongest people of the entire human race.

No, I do not ascribe these virtues to the Jews. Jews are just such weak, selfish, comfort-seaking individuals as the single members of any other people. They have survived in spite of themselves, because they are forced to do it by a superior power.

The survival of the Jews was not simply a caprice of their own or of history but a product of the fate, marked out for them by God, a mission to which they are assigned, and which was kneaded into the very embryo of their existence, and forces them, against their will, to carry upon themselves the yoke of Jewry, to withstand every pain, sorrow, and persecution, to burn in every fire, to fall into every abyss-and yet to survive in spite of all. Not for themselves, not on their own behalf, but for a higher purpose, for the whole of humanity, as God had intended.

The whole of Jewish history bears witness to it.

During the whole life span of Jewry, both before the Christian era and during it, Jews have been compelled to renounce their spiritual views, by means both fair and foul. Among the attempts stemming from good motives which were made to force them to give up their faith, I include the effort of the Greek king Antiochus Epiphanes IV and Greek society during the first half of the second century before the birth of Jesus to vean them away from their "fanatical Asiatic religion" and to incorporate them into Greek civilization.

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Greek civilization in the days of the Maccabean rebellion was not one of which anybody need have been ashamed, not one to be rejected in any offhand manner. It was the civilization of the educated, cultured part of mankind at that time. Its benefits and skills, even its ethical values, not to mention its art, beauty, and literature, can stand up against those of our present civilization. In the eyes of the Greeks, the Jews of that time which appreciated the "favor" the Greek monarch Antiochus desired to bestow on the Jews and accepted it gratefully. The entire Jewish aristocracy in Jerusalem with the high priest at their head belonged to this party. Against the mighty Greek power, against the king's favor, against the strong Jewish aristocratic party, there stood up a handful of fanatic patriots, peasants and hill people, led by a fanatical priestly family; and they conducted first a partisan struggle and later an open war against the powerful Greek army- without any prospect of victory.

Let us pretend for a moment that the miracle of the Maccabean triumph did not come to pass, but that, as might have been expected, the Greek army together with the strong Jewish assimilationist party won out. Jerusalem is transformed into a Greek metropolis. The Jewish population at first is forced to assimilate itself with the higher Greek culture; later it follows willingly, even gratefully. Jerusalem becomes a second Alexandria, an Ephesus, a Corinth, with temples in honor of Zeus, Apollo, and Diana, adorned with all of the accustomed beauty of such places. The Jewish faith would then have disappeared- and together with it the Jewish destiny, the Jewish lot, the Jewish path of suffering. Jews would have straightened their backs. They would have become civilized people. They would have fashioned for themselves an earthly paradise instead of a heavenly one. In place of a Messiah, a redeemer who would come upon the "doubtful" path of the clouds in the sky, they would have had as their redeemer the Greek king; and with this there would have been an end to Jewish troubles. But then what would have beco-

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me of the promise, made by the prophets in God's name, to bring forth the Messiah? Such a contingency would have upset the life, civilization, psychology, and conditions that were necessary for the birth of a Jesus.

For this reason, many people have learned to reckon the Christian era from the birth of the society which made possible the development of the Messianic idea.

When we consider the events in the days of the Maccabees through the eyes of present-day Jews or Christians, we clearly see the wonder of Jewish survival at that time. We come to the conclusion that the stubbornness of the Jews in resisting the Greeks and in holding on so blindly to their own religion and traditions was not dictated by the instinct for personal self-preservation (on the contrary, that instinct would have urged every individual Jew along the road of Greek assimilation) but by a higher power, which forced them to stake their lives in order to preserve the culture which created the basis of their existence.

We possess a tradition which instructs us that the Messiah was born on the very day that the Holy Temple was destroyed. We like to see in each catastrophe the birth of salvation, in every downfall the beginning of exaltation. For this reason, we do not accept defeat no matter how complete and annihilating it may be. The deeper we fall, the higher we shall rise. Where trouble is, salvation must be too, because we will not recognize any permanent setbacks.

We are eternal. Evil may triumph for a space, but good is everlasting. This is the blessing which God has bestowed upon us—the preservation of Israel.

In Rome among the first Christians, at the very outset of the new religion, a legend sprang up by which we are told that at the time when God sent down his son upon earth

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to bring help to the people, Satan became envious of God and he sent down his own son at the same time in order to corrupt mankind and to hinder God's son from accomplishing his mission. And so there descended upon this earth the Anti-Christ.

According to Jewish sources, Armilos, a kind of anti-Christ, will be born from a stone statue that has been impregnated by Satan. He will gather around himself all the forces of evil and lead into battle Gog and Magog against the Messiah of God. The description given of Armilos is characteristic. Among other defects, he is deaf in one ear. Whenever the truth is being told, he turns his deaf ear toward it; but let someone tell a lie and he immediately turns his good ear in that direction.

What is the power of the Anti-Christ? The power of God's son is love; the son of Satan works through hate. Great powers have been yielded to the Anti-Christ. He has access everywhere. He can be found everywhere. He does not stop at any boundaries. Sometimes he can be found in a den of thieves; sometimes he appears in the heart of a mob and incites it to kill innocent human beings; at still another time he appears even in the arena of the church and drives the people to wild deeds.

Whenever the Anti-Christ appears, he sows hatred and envy among people and tears up by roots the growth of love which Jesus of Nazareth has planted.

Anti-Semitism is one of the tried methods which the Anti-Christ uses to disrupt the work of Jesus of Nazareth. We see that anti-Semitism has not been strong enough to destroy the Jewish people. It could bring anguish and torture, sorrow and tears, burnings and murders of individuals, of whole communities, of entire countries. But if a Jewish settlement was torn up from one country, God had already planted the seeds of another in a different country. The Anti-Christ has bent all his energies to up-

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-root not merely a single settlement but the whole of Israel, because it is Israel that is his greatest enemy, the barrier to his success, the disrupter of his work. But against Israel he has proven too weak. His sword strikes against its armor and is shattered.

For God has surrounded Israel with a ring of fire and does not permit the destroyer to come near it. He punishes and thrashes it, but he never destroys it.

God needed the remnant of Israel. He has saved it for a mission which it is to do in the world.

But the Antti-Christ, wherever he has planted his seed of hate, has destroyed the work of Jesus, upset his garden for a time, poisoned the deeds of honest Christianity for many generations, and undermined the work of God. No matter through what channels it flows, the poison of anti-Semitism which they give out stems from but a single source, the same source: namely, from the origin of all corruption and pollution, the Anti-Christ.

"By their fruits ye shall know them ... Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, did we not prophecy by thy name, and by thy name cast out devils, and by thy name do many mighty works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

About whom were these words of Jesus spoken?

From Rome, a call went out. It found an echo in the hearts of the masses, in the scattered cities of the whole of Christendom: "Come, let us go to Jerusalem and deliver the holy places from the hands of the infidels."

Companies of pious folk gather together mixed with them

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are darker elements, adventures, idlers, spoils-seekers, those who are simply thirsty for blood. Their passions are fired by the sermons of fanatical monks, priests, and clericals. Armed bands, hordes of men with knives, scythes, and hatchets stretch across the cities of Europe. And in each city that lies in their path, the Jewish population is massacred.

Infants are butchered before the eyes of their mothers; the venerable heads of rabbis bent over their studies are cracked open, synagogues are set afire; sacred scrolls are burned. A flood of flame was loosed upon Jewish settlements by the Crusades.

The Jewish community of the city of Mainz on the Rhine applies to the Bishop of Mainz Cathedral to save them. "When you give up your gold and silver and other costly things which you possess, I will save," is the answer. The Jews bring their gold and silver to the Bishop. The whole Jewish community, consisting at that time of a few scores of people with their rabbi, in the lead, hides in the crypt of the Cathedral. The Crusaders enter the city of Mainz, thirsty for blood. They trace down the Jews to the Cathedral and surround it. The Bishop then comes to the Jews and says: "Only one road of escape remains open to you now- to renounce your faith and to accept our faith in the Christ. Otherwise, I shall hand you over to the mob that is waiting for you." The Jews embrace each other; they begin to sing verses of the Psalms: "Yea, though I walk through the valley of the shadow of death, I shall not fear no evil." So as to make sure that the children do not weaken and fall away, or that mothers do not take pity on their babes and give them over into the hands of the unbelievers, the Jews themselves slaughter the children and sucklings before the whole community is delivered by the Bishop to the howling mob.

Where, at that moment, was to be found the spirit of him who said, "Blessed are they which are persecuted for righ-

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-teousnes's sake: for their's is the kingdom of heaven"? With whom, I ask, was the spirit of Jesus the Messiah to be found, with the official representatives of the Christian faith- with the Bishop and the bloodthirsty mob- or with the Jews ?

Through the narrow street of death in Toledo, Spain, a procession of the victims of the Inquisition is driven on its way. A group of people, living people, old and honored people, women, children, all dressed in "penance shirts" with candles in their hands. They are surrounded by hooded monks, priests of the Dominican order, who call themselves "the hounds of God." In front of them is carried the highest, holiest emblem of suffering and self-sacrifice, the mark of him who made suffering the sign of election by God. In the square the leading figures, the official representatives of the Christian church, are already seated. A fiery stake stands prepared in the center of the market place, where the monks and priests of the Dominican order are busily bustling about like the devils in hell with three-pronged pitchforks in their hands. The victims are led out and placed in the center of the platform. And when the monks set the rosin-covered wood afire, to the accompaniment of church bells. A prayer is heard coming from the victims, a song: "I shall dwell in Thy tents forever, and I shall hide myself within the sheltering places of Thy wings. Selah."

What had been their sin ? The people bound up with the Pentateuch of Moses, which their fathers accepted from Mount Sinai, had observed the ceremony of Passover, taught to them by Moses in the name of God, concerning which Jesus the Messiah had borne witness: "For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished."

On which side was the "Son of God" to be found, and where was to be found the son of Satan, the Anti-Christ ?

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With the cry "Lord, Lord," with crosses in their hands, the monks broke into Jewish synagogues and dragged after themselves the maddened masses of people. The basest instincts of the mob were aroused, while they used for their purposes the pains, the holy martyrdom, the precious blood which Jesus spilled to save the world. This blood was used to inflame and incite the dark powers, the lowest elements, to pillage, murder, rape-infact, to turn the whole of familiar Christianity upside down.

In every country, for hundreds of years, they broke into synagogues and Jewish seminaries of learning. They dragged out books and dumped them into blazing bonfires and *autos-da-fé*. They ripped out pages, sometimes whole sections of the Holy Scriptures. Very seldom has a Hebrew book come down to us from the sixteenth and seventeenth centuries which is not disfigured by the blood-red blots of the Catholic censorship, instituted by Pope Paul IV. Entire prayers were torn out of the prayer book. Jews bewailed in lamentations and took more to heart the martyrdom of a Jewish book than of a living Jew. With whom, do you think, was the redeemer and savior to be found when they burned those writings which, according to yourselves, bear witness to his coming ? That is how the bloody thread drawn by the Anti-Christ through the whole length of Christian history reached into our own time too. Why go back to the Middle Ages and to the Inquisition ? What was the state of Christian morality a day before Hitler set the world aflame ?

Poland had finally regained her independence, won it through the sacrifice of young blood which the righteous nations of the world, America among them, had brought to the altar of freedom. Among the American lives lost in the First World War were not a few Jewish ones. But hardly had Poland won her freedom before she transformed her liberated territory into a prison for own national minorities. Of the national minorities in Poland, Jews were the easiest to oppress. Poland became a hell for the Jews.

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Their possessions and their lives were turned over into the hands of a wild, enraged uncontrollable youth which had been corrupted to the very marrow by empty political gabble and overblown national pride. Jewish students in the universities were persecuted; the walls of the ghetto were brought into institutions of learning. The Jewish merchant was deprived of the possibility of earning a living, by the imposition of taxes upon him which were simply confiscatory. But the full impact of the blind fury of Polish mobs, urged on by the government, fell upon the helpless, the poorest of the poor, the devoutly religious Jewish masses.

In the church, opposite the symbol of holy martyrdom, there stands a priest of the Jesuit order, which has achieved such tragic notoriety by its persecutions of the Jewish populations in every country throughout the length of Jewish history. With the subtle discourse, taught to them in their institutions of learning, not of praise or of love, which the holy name they bear demands of them, but of hatred, the priest incites the ignorant peasants and the local population against the poor, unprotected, religious Jewish population, which trusts only in the charity of God (having no other means of protection) and ekes out a woeful, poverty-stricken existence. He points to a woman who deals in soap and herring, or a Jewish peddler who sews trousers for the peasants, and he calls them the Rothschilds, the bankers of the world, who steal the bread out of the peasant's mouth. The peasant of liberated Poland is himself poor and oppressed by the rich landlords. Instead of giving the peasants land, which the landlords have seized for themselves, Christianity puts itself in the service of the mighty and seeks to appease the hunger of the peasants with the stones they fling at the Jews.

The ignorant, bewildered peasant, who cannot orient himself with regard to his own situation, doesn't know what to do, takes in all seriousness, what his spiritual adviser

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tells him, throws himself with the full force of his wrath, not upon the landlords-no, the rich landowners are protected by the power of the church, which controls the conscience and can thus manipulate the behavior and point of view of the peasants-but upon the innocent, upon the poorest of the poor, who are themselves, a thousand times more so than the peasants, deprived of rights, of work, of livelihood.

In the synagogues, in the places of worship, which are sunk halfway down into the earth, with their roofs almost torn away, the Jewish population of the little town stands in prayer, nervous and trembling, fearful for the lives of themselves and their children and they lift up their hands to heaven and cry out,

" From the depths, I called unto Thee, O Lord."

With whom was he to be found, who had said, "Blessed are they which are persecuted for righteousness' sake" ? On which side, do you think, is "the son of God" and on which the son of Satan-the Anti-Christ ?

More than a thousand years have passed since the German people accepted Christianity and turned to the living God and his Messiah. Whether of their own volition or by compulsion, the Germans were a Christian people which, through its genius, produced incomparable Christian works. As the time of the greatest crisis the church has gone through, when there was great danger that the whole of Christianity might be drowned in the flood of heathenism that was pouring out of Rome, the German Reformation, created by Luther, not only saved half the world for Christianity but also exercised a tremendous influence upon the Christian community as a whole. The Reformation was the most important factor in restoring to the Catholic church its Christian conscience. And look at what has now happened to German Christianity. Before the Reichsrat in Vienna, in the first years of this cen-

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tury, there stands the Viennese burgomeister as he greets a convocation of the Christian Socialist party, which he has founded. He points out that the Jews of Vienna are Austria's greatest misfortune, that the poor Galician Jews with long earcurls are bloodsuckers upon the Austrian people, usurers and parasites, who must all be cleaned out.

A powerful boycott must be organized against the Jews. None of them should be admitted into the seats of learning, into any university. No Jew must be permitted to become a doctor or a lawyer. Jewish business must be destroyed. A really good Christian, who believes in Jesus, must not trade with a Jew, must avoid a Jew while he is still ten steps away. A series exclusion laws must be passed against the Jews by which they shall be shut out of every sphere of useful activity and production, and be left only with doubtful occupations such as the brokerage business and pawnshops.

Doctor Karl Lueger preaches all this as a good Catholic in the name of Christianity-and he has organized the first Christian Socialist party which includes in its program a complete boycott against Jews, except those who are stipulated not to be Jews-that is, those who wish to be converted.

The Christian Socialist party grows up to be a strong power. It is, of course, helped, nourished, supported, and inspired by the Catholic church in Austria. Years later, there comes from the provinces to Vienna a bewildered young man. He wishes to be an artist, a painter; he takes the entrance examination of the art school of Vienna, fails, suffers from hunger, becomes embittered. The young man has boundless ambitions- a lust for world conquest dwells in his breast. He dreams of power not over the German people alone but over the entire world. A sickly imagination feeds this fantasy; the bitterness of failure strengthens his ambition. He attends a rally of the

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Christian Socialist party, listens to the speeches of the leaders: "The Jew is to blame for everything." The Jew is to blame that he, an Aryan, a true Austrian, is not accepted at the art school. The Jew is accepted. Did he not notice Jewish students in the school ? Was it not one of them who took the examination together with him ? The Jew had been accepted, while he was rejected. The Jew is to blame for everything. The Jew must become the target at which his whole hatred is aimed. The Jew is foreigner, the Jew has foreign blood. What is he doing in a Christian society ? he must be excluded. Yet ... when he is baptized, he belongs to the Christian world, does he not ? What is Christianity ? It too is of Jewish origin. It too must go. It is a Jewish invention. A substitute must be found for Christianity, an *Erzatz*, into which the Jew shall be unable to smuggle himself and seem to become part of it. That is the doctrine of "race"; - that is Nazism.

He who has read Hitler's *Mein Kampf*, knows Hitler's first teacher in anti-Semitism was Dr. Karl Lueger, the mayor of Vienna. Hitler recognized him as the teacher who helped him build up his hatred for the Jews, and he recognized the Christian Socialist party as the school in which he learned of Jewish domination. The Christian Socialist party, led by a Christian in the name of Christianity, was the forerunner of the Nazi party. Hitler's accomplishment was only that he drew the ultimate conclusions from the premises of Dr. Lueger. The party founded by Hitler, the National Socialist party, is an offspring of the Christian Socialist party. He appropriated its program and carried it out. He merely took out the word Christian and substituted the new conception, the new faith of Nazism.

Because the Jewish people as a whole, as an idea, as an instrument of God, is eternal, anti-Semitism has not been able and will not be able to destroy it. It is as much a part of the will of God as is Christianity, and no matter what takes place, nothing can happen to it as a group. "When thou passest through the waters, I will be with thee; - and

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- through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee” –that was said of Israel.

But anti-Semitism has, little by little, eaten away at the roots by which you are planted in God’s earth, the roots through which there flow the commandments, the blessings, the moral qualities of Jesus of Nazareth. In place of the blood of the son of God, anti-Semitism has injected in to their veins the blood of the son of Satan the Anti-Christ. Anti-Semitism has poisoned the seed, has undermined the tree- and just see the fruit which it has begun to give forth.

What Hitler has done is merely the consequence, the last link in a long chain of sin and evil implanted by anti-Semitism among Christian folk. Hitler has spun a poisoned web of hatred and envy for you and involved you along with himself. He is the apostle of the Anti-Christ, driving along the same furrow which his master has made in your souls. He got you into his power, and you became accomplices to human misery. You witnessed the destroyer as he arose to eradicate a whole people from the earth. It lay in your power to stop him, and yet you were silent. You saw how the destroyer lit his fires upon Jewish business firms and dwellings, and you did not quench the flames-they spread across the national boundaries and ignited your own homes.

You tasted the bread you had helped to sow. Your eyes grew blind with the blindness of hatred, your ears were stopped with the noise of murder and violence. That is why you showed such tolerance toward the deeds of shame that Hitler carried on against the Jewish people. You might have crushed the reptile when it made its first poisonous lunge. Instead of that, you fed the viper at your breast until it was strong enough to throw itself at your neck.

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And now we stand in the very midst of the bath of blood which men have made upon each other. All of our talents, all of our thoughts, and of our genius are expended upon one thing only-the destruction and uprooting of human lives. The wings of Death's angel throw their shadow upon every house. We stand bewildered and amazed in the forest, where man used to be a wild beast. The forest is covered over with eternal darkness. It is lit only by the flames of fear, of destruction, and death.

There is nothing left us but a single spark of a belief in God, smoldering in the heap of ashes, left by the conflagration of our spiritual estates.

Keep the flame of faith burning in your hearts, spread it, purify it- it can lead you out, you and ourselves, from the darkness and the night.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

For in your heart, there lives the kernel of good planted by Jesus of Nazareth.

Chapter V

THE JUDAE0-CHRISTIAN IDEA

Forgive me, Christian, for the sharp-edged words which have fallen from my pen like drops of blood. Forgive me, Christian, that I, a stranger, a mere outsider, take the liberty of disturbing and awakening the Christian conscience within you. It is the reverence which I have for your faith, it is the love, the devotion, and the faithfulness which I feel towards the founder of your religion; it is my belief, my deep faith in the eternal, truthful religious and ethical values of the Judae0-Cyhrstian ideal, which give the courage and- I may permit myself to say also- the right to assume toward you the attitude of one brother talking to another.

The mystery of the messianic idea has created a religious character which is common to both Jew and Christian. It created similar religious values in both faiths; and though these faiths which flowed from the same source stood opposed to each other, yet they developed along parallel lines and built up a spiritual nature common to the believing Christian and Jew. Not only did the common heritage of the Ten Commandments, the Mosaic Law, and the hope of the prophets work in parallel fashion for both religions, even more important was the expectation of a redeemer and the whole mystery surrounding the personality of the Messiah, which acted similarly upon the character of each faith and contributed to the formation of a religious nature in both that coincides at many points.

It is the greatest mistake to believe that the messianic mystery had a small influence upon the Jewish faith. In spite of the rationalists who untiringly did their best to take from the Jewish religion its own crown, to cut the wings from the divine idea, and to make it fit into the Procrustean bed of the Aristotelian *Weltanschauung*, the messianic idea overcame every stumbling block which was placed in its path.

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Maimonides' rationalistic conception of the Messiah, a conception kept strictly within the framework of the natural order of things, did not gain much favor. With all due respect the authority of Maimonides, the religious leaders rejected it, and some of them even decried it as atheism and fought against it bitterly. The Jewish people, for which the messianic ideal became the sole recompense for its faith in God, did not wish to allow its Messiah to be divested of the divine and kingly robe which the prophets and later myth-makers had woven for him. The Messiah was not only the heavenly personage whom the prophet Daniel had visioned coming with the clouds of the sky, but he was even endowed with the crown of martyrdom. The Messiah constructed by Maimonides and later rationalists of the reform epoch could not satisfy the Jewish masses' thirst for faith in salvation. The people expected a Messiah who would come upon the clouds of the sky and be accompanied by the hosts of heaven. Such a Messiah seemed reasonable to them and far more natural than the Messiah whom Maimonides draws- a Messiah who will accomplish his great mission by quite ordinary means and in accordance with the laws of nature.

The natural path of the Messiah in the concept of Maimonides is more fantastically unreal than the divine road of the Messiah of Chassidism and the Cabalists.

Even Maimonides himself made the messianic idea of the dead-one of the chief dogmas of the Jewish faith. And similarly, too, must the reformed rabbis correct the mistake of the rationalistic founder of "Reformed Judaism." Whoever was raised in the pure spirit of Judaism, in its very pristine form- that is to say, in orthodox Jewry- knows the meaning and place which the messianic mysteries occupy in his religious life. The writer was brought up in a faith which made the Messiah the answer to all hopes and expectations and desires not only for a more just and better world but for a whole new order of the

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world- an order not based upon laws of an earthly nature but upon the laws of a higher nature, of a divine nature, which knows no limits, an order of the world where the visions of the prophets, of Isaiah and Ezekiel, become living realities.

The wealthy, educated Jew, perhaps, did not have to look forward to the messianic order of the world; he was able to find comforts enough in the existing order and made it, naturally, the point of departure for the messianic world, he could easily substract a vast amount from the messianic ideal and make it fit into the rationalistic, liberal age. The poor Jew, on the other hand, could not have survived a day, with the deprivations and worries which chased after him like wolves, except for his belief in the Messiah as a reward for all his sufferings, all the wrongs and persecutions loaded upon him by an unjust world. The Messiah for him is the one who will answer every question and will straighten out everything which is now awry.

The messianic mystery, I should say, is responsible more than any other factor for the survival of the Jews until the present time. The mystery of the Messiah was no religious fantasy to the Jew but a reality which formed for him the ground on which he could exist, because no other ground was permitted him.

The religious Jew in his spiritual outlook is the same believer in his Messiah as the religious Christian. The mystery of the Messiah acted on both of them and created in them a single spiritual character. The religious Jew waits every minute of the day for the coming of the Messiah, as the religious Christian awaits the Second Coming- not for a religious ruler who will install a just order in the world, or a "liberal" order, but for a mysterious personage, half-God, half-man, who was with God before he created the world; a personage who will have the power to change not only our own nature but the nature of the animals as well the lion shall lie down with the lamb, and a child will play

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-together with both of them; a mysterious personage who will fulfill the vision of Ezekiel- the graves will open and the earth shall give up the dead; there will take place the resurrection of the dead, for which every religious Jew say prayers three times every day.

Only for such a Messiah was it worth while to have passed through all sorrows and to spin out the thread of Israel's existence, which began to be woven in the hands of Abraham and has extended down to our time. Only with the strength that emerges out of messianism could Jewry survive in the lime kiln which the world has lighted for it. Rob Jews of the messianic mystery and they must fall apart, as have so many other faiths which were build upon the sandy foundations of rationalism.

It is my firm conviction that the majority of the millions of Polish Jews whom Hitler threw into his fiery ovens while they were still alive- as they were dragging themselves to the ovens with their last ounces of strength, led by their rabbis- that these Jews saw the Messiah during their last moments as he reached out his hands to them from the tongues of flame and received their souls with mercy and pity. The messianic ideal with all of the mysteries which surround it- the resurrection of the dead, the beginning of an absolutely just order of the world-remained the final hope which they found themselves to that other better world into which they entered across the thresholds of the lime kilns Hitler had prepared for them.

The hope for the messianic ideal not only was the consolation of those who went to their death but has remained the sole hope of that last remnant of Israel in which the word of the Bible has been left alive- "one of thousand and two from a family."

I cannot see with what moral powers the remnant of Israel will begin anew life upon an earth which has split open and swallowed the greatest number of them, if it is not to

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be with the strength of the hope which is given by the messianic idea.

And why the Jews alone ?

The whole world finds itself more or less in the same situation as Israel- if not in a physical then in a spiritual sense. It is not merely Hitler and his Nazis who are to be blamed for what took place in Germany; we are all accomplices in the German wickedness. The moral status of our generation between the wars had created the atmosphere that made the misdeeds of Germany possible. If a human being can descend to the point of skinning another human being with the purpose of making a lamp shade of the skin, what will stay him from using the stripped corpse for nourishment ? The whole human race had fallen from its God-chosen heights to the state of a beast.

But who are those who will build the new world ? What is their moral position ? What powers will be working within them ? From what source will they gather the moral strength which must surge up within the people if our new society is to be built upon the foundation of a more equitable order of the world ?

It cannot be claimed that they will draw these moral powers from the events of the war or from the state of the world before the war, from a moral condition which made it possible to bring mankind to the brink of the greatest catastrophe and the greatest danger to the existence of our established morality.

We often hear talk that the war puts Christian morality in danger and that we stand at the end of the Christian epoch. Yes, I believe this too- that is to say, I believe it if our enemies, both those within and those without, should, may God forbid it, retain their satanic beliefs after the war ... if the forces of darkness emerge uncowed from the struggle, or smuggle themselves into our society

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our society and become an important factor after they have been vanquished on the field of battle. They have wiped out the teachings, the morality, and the mystery of Christianity. They have put it to shame and laughed at it and labeled it an Asiatic weakness; on the other hand, in their own philosophy they have made cardinal principles of everything that Jesus and his apostles rejected and overcame. Instead of Christian pity, mercy, and love, which Jesus inculcated, the leading themes of their outlook became pagan cruelty, the power of the naked fist, and the strength of force that was purely physical. Particularly have the "Christians" among them sinned a thousand times more grievously and made themselves a thousandfold greater danger to the existence of the Christian religion than the idol-worshipping Nazi fascists.

We know exactly where we stand with the pagan fascists of Hitler's school. They engaged in open war against us as did we against them. The lines are sharply drawn. But what is to be done with a type of fascism which utilizes the sacred personage of the founder of the Christian religion as a weapon to bring torture and anguish upon innocent people, to implant enmity and race hatred in the hearts of its followers? What is to be done with a neo-Catholic fascism, which has risen in Spain and in our own hemisphere, and which puts up the flag of the church over the temples of Moloch? If the Argentine fascists and their like are still regarded as Christians, then the religion has descended once more to the state of paganism in which Paul found it in Corinth and Ephesus, before he won these cities for Christianity.

On the other hand, there are a number of conflicting signs that never since the days of Constantine, when the church became militant, did Christianity attain to such a height and come so near to fulfilling the commandments of Jesus- both in word and in deed- as it has in our time. It may be claimed without exaggeration that in some respects Christianity has risen in the present time to the

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unsurpassed height which it reached during the first three hundred years of the spread of the new religion. With nearly the same willingness to pay the highest price in self-sacrifice, Christians in our day have sanctified the name of their faith even as their ancestors did long ago. We must remember the millions of Christian soldiers who have given their lives to restore the world to the civilization founded on the Judaeo-Christian teachings.

I wish to bring as an instance of Christian conduct in our days the behavior of Christians of all sects and creeds toward the suffering Jews. I bring this instance because in their behavior toward the Jews we have always had an index of the amount of truly Christian spirit that existed among believers. The attitude toward the Jews is the barometer which has registered how much Christian spirit there is among Christians.

Quite aside from the fact that of all international movements, including the socialist, Christian faiths of all creeds have best withstood the crucial test of resistance against Hitlerite paganism, Christianity also distinguished itself, in the particular of rescuing Jewish children, by the highest degree of self-sacrifice. It may be stated without exaggeration that almost the entire remnant of Israel which was found in the liberated countries- no matter how small its number- has the Christians to thank for its preservation, Christians who, by performing this action, placed their own lives in danger. By this great act of saving a segment of Jewry, more especially the children, all creeds of the Christian faith, beginning with the Pope's and extending to that of the idealistic Quakers, have shown themselves to be worthy before the God of Israel and his Messiah- and before world history. There were times when the Popes supported within the narrow bounds of the Vatican over five thousand Jewish souls who had saved themselves from destruction. Aside from the small sum which the Joint Distribution Committee was able to send through the representative of the Vati-

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-can in America, a sum which could cover the expenses of only a small number of refugees, the Vatican out of its own funds fed, clothed, and housed five thousands souls until they eventually achieved their liberation through the efforts of the Allied powers. The Vatican did this, in imminent danger of being stormed by Hitlerite bandits, as the Gestapo openly threatened the Pope.

Apart from the five thousand who were rescued, Italian Catholics are responsible for saving thousands upon thousands of Jewish families who found aid and comfort in churches, monasteries, and private Christian homes.

In France, under the greatest risk to themselves, Christians rescued over fifty thousand Jewish children from death. Christian institutions such as cloisters and churches, and a host of private persons, undertook to conceal the Jewish children who had been smuggled out of Paris by a Jewish underground committee. The same thing occurred in Belgium and Holland. The Jews who saved themselves in these countries were spared only through the fact that they found hiding places in Christian homes. Even in Poland and other backward lands the conscience of the common Christian awakened to its duty. Ignorant Polish peasants risked their lives and took Jewish children into their homes. Thousands of Jewish souls were rescued in Poland, in Calcia, and even in Rumania, through the intervention of Christian institutions and of private people. The same picture can be seen everywhere. The Christian conscience, awakened to its duties, achieved the miracle which the same self-sacrifice had accomplished when the heroic qualities were exhibited in our own time in the rescue of tens of thousands of Jews from the destroyer.

Note the difference in attitude toward us, in the hour of our greatest trial, between the Christian believers and the Muslims. Lulled by the opinion often expressed by learned Jews who lived in Muslim lands, that the Muslim re-

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-ligion is nearer to us, through the monotheistic principle which it embraces, that Christianity, many Jews maintain to this day that our people may find a more sympathetic understanding in Muslim countries than in Christian lands, and that the Muslim is nearer to us because of his Semitic origin. They have entirely forgotten the fact that the lack of the messianic principle in the Muslim makes him an incomprehensible stranger to us.

All Christian neutral nations with the exception of facist Spain, showed a deep humanity, a sympathetic pity, and an understanding for our sufferings which the messianic idea had built up within them.

Switzerland accepted thousands of refugees and supports them to this day. The Swiss government has sent many hundreds of millions of francs to help the needy. Especially noteworthy is the sheltering of children by the Swiss Christian population and their rescue from certain death.

The Swedish organizations of the Red Cross and of the Salvation Army have accomplished wonders. They entered into the lion's jaws and carried on God's work there. They extended help by every means in their power to the victims in the occupied countries, where these found themselves in the shadow of death. The high point of distinction was reached in Hungary, where they rescued thousands and thousands of victims of hunger and cold—not to mention the fact that Sweden opened wide her frontiers and freely invited, in the very face of the Nazi menace, all Jews from Norway and Finland who were able to save themselves, and supports them to this very day.

As against this Christian action on the part of neutral Christian countries, Turkey, which found itself in a much more formidable position against Germany than did the Christian neutrals, sealed her frontiers tightly against Rumania— Jewish refugees who, fearful for their lives, tried

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to steal across the border. She simply sent them back-in many cases turning them into the hands of the Nazi devils. Perhaps isolated acts of human kindness by individual Muslims occurred in this hour of need, but we heard nothing of such organized charity as was tendered by the Christians. Not only were those Jews whom Turkey was afraid of being left to care for not allowed to cross her frontier, but even Jews with means, who possessed visas to immigrate to Palestine, were forbidden by her- like Amalek of old- to cross the borders which were the only doors of rescue for victims hounded by the Nazis. Only much later, after the direct intervention of President Roosevelt, did the Turkish government make the necessary concession and allow seven or eight Jews with visas for Palestine to cross her borders each day- at a time when tens of thousands were knocking at her doors seeking escape from certain death and annihilation. By keeping back the stream of refugees from her borders, Turkey necessarily delivered them into the hands of their destroyers.

And our Semitic brethren in Palestine- how have they behaved toward us ? When Rommel together with his barbarous hordes of Nazis stood at the gates of Alexandria and the danger was great that they might soil the Holy Land with their unclean fingers, the Arabs in Palestine came out of their burrows, and openly began to sharpen their knives in preparation for the cutting of Jewish throats as soon as the Germans should have crossed the borders. They parceled out Jewish lands among themselves ahead of time- those lands which had been recovered by the Jews with the expenditure of so much sweat and toil, and which the Arab representative in Berlin, according to the terms of an agreement with Hitler, was to get in return for Arab aid to the Nazis. Impudently these Arabs appeared in Jewish settlements and marked with chalk the houses, stalls, gardens, and factories which they had betimes distributed among themselves. They also took upon themselves prospectively a little bit of the work of Hitler's bandits- to slaughter Jewish fathers, mothers,

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children, and to divide up the daughters among their own harems. They frankly sharpened their knives for Jewish throats, and as a reward for their loyal attitude to the enemy who was knocking on the doors of the Holy Land, Bible-loving and Christian England presented them with the gift of the "White Paper." With stiff-necked British consistency, the Minister of Colonies in the Palestine administration allowed ships to sink that were carrying hundreds of human lives. After the stormy experiences on the sea and after saving themselves from a thousand dangers, Jewish refugees finally reached the shores of Palestine. But the borders were sealed with seven seals against those who had fled before death and annihilation. On the other hand, England opened wide the doors of the Holy Land to the Arabs of neighboring countries, who, not being bound by Jewish-Christian morality can breed children from the scores of wives whom they possess, and so become the majority in the land where Jewish effort, Jewish money, and Jewish idealism have created economic and cultural conditions which the Arabs find nowhere among themselves. Bible-loving and Christian England has reserved Palestine, the land that has produced the highest moral good for humanity, the Jewish-Christian ideal, for the Muslim faith, thereby forgetting that the return of the Jews to Palestine is a condition for the coming of the Messiah set by both Jewish and Christian prophets.

I know of no time in the history of both faiths when Jewish-Christian understanding and *rapprochement* became the conscious desire of the leading spiritual powers and the broad masses of both factions more than it has at present. In the minds of the greatest number of Jews, especially among ourselves in America, a revolutionary change of opinion has taken place about the personage who is the symbol of the Christian faiths, as it has, too, about the Christian faiths themselves. The same thing may be said of a great number of representatives of the Christian religion because never before have so many

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Christian elements shown such willingness to understand and to investigate the nature of Jewry, and to give ear sympathetically to Jewish needs.

In time of stress we have both found ourselves. For Hitler and his hordes of fascists did not lift their hands against the Jews alone but against the very root from which Christianity springs, against the Jewish-Christian ideal, which contains in it the only cure for an ailing world.

It is my profound belief that only the Jewish-Christian idea contains in itself the possibility of salvation for our tortured world. The Jewish-Christian idea makes us equal partners in your Christian ideal, just as it make you equal partners in our Jewish one, in spite of the fact that we belong to separate faiths. For if faith in the Messiah makes you partners to the promise and- through that-inheritors of the legacy for those springing from Abraham, Isaac, and Jacob, then our belief in a single God and in the truthfulness of the prophecies makes us equal partners in the civilization, the fruit and the blessings, which realization of the promise has brought to humanity- even though we rejected the dogma which our religious nature did not permit us to accept. The substantial fact that you and we believe in the same God of Israel, that both of us have taken upon ourselves the yoke of heaven, that we await the redeemer, the Messiah, each day, each hour, and each minute, that we expect him to come upon the clouds of the sky, that we believe the world cannot become perfect without the redeemer- all this has given us, it might be said, a common faith, a common psychology, and common character traits. But the real essence of the matter is that our religions have imposed upon us the same duties, the Ten Commandments which we hold in common, and the obligations to perform good deeds and acts of benevolence toward our neighbors. The fear of God which we have in common has implanted in us the fear of sin, and our love of God a love of mankind. Our hope for a life after death has made us partners in a moral possession which

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is the sole consolation of our life; the expectation of the Messiah is our only reward. All of this together has created our civilization, which is founded upon the common element of the Jewish-Christian idea.

We are all partners in our common heritage.

The messianic faith is based on the conception that our order of things, our world, is not perfect and waits for a savior to redeem it. This conception in the souls of the believers in a Messiah a seeking, a longing, a sense of expectation which has given them a tragic quality and an everlasting restlessness. This characteristic is common only to believers in a messianic religion and is contrary to the conception of an aesthetic order such as Buddhism or Islam.

This searching after salvation, the hopeful expectation of a Redeemer, has created the prophets, the Psalms, the Epistles of Paul, the ethics and mystic teachings of the rabbis, and of St. Augustine and St. Francis, the moving prayers of the Hebrew prayer book, the hymns of the Christian Churches, and the creeds of Christianity. In fact, the evolution of all our cultural achievement was inspired by the Messiah. The dynamic force of our faith is responsible for the dynamic force of our civilization.

Judaism in one form or another has come to rule the world because it contained within itself the potentiality of a world ideal imparted to it by divine inspiration. If the given form was too narrowly nationalistic to embrace the rest of the world, it gave rise to a new power-grown out of the strength that is enfolded in the very essence of its embryonic growth- and assumed the form which was necessary to suit the Graeco-Roman man. But beneath the new clothes, Judaism worked along its original lines, destroyed the old pagan man and created a new nature within him, gave birth to a new conscience and molded the civilization which goes by the name of Christian.

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Good or bad, it is our civilization; the other is the one which Hitler wishes to create. In this civilization, we Jews have an equal part. We are partners to it because it grew out of the foundation we laid, and its pure nature is the nature of the Jews; its virtues are those which the Bible, or prophets, and our Psalms have set as an example. Its highest ethical strivings were created through the messianic ideal.

It took us a long time to recognize this, to understand it clearly. The smoke from the *auto-da-fé* which the Inquisition lighted hid the truth from us as with a veil. Rivers of blood placed barriers between us; but in the new sun which America created in the sky of faith, we saw the light. Our readiness for mutual recognition, the love and respect which we have for each other, are beginning to cover over the bloody abyss that has separated us. Nourished upon the same religious substances, showered with the same blessings, and impelled by the same longing for God and his divine justice, a single nature is being produced within us, the nature of the Jewish-Christian man.

When Hitler came to power, he tried with all his might to uproot this nature from mankind and to implant a different one instead—the nature of the old beast-man. He accomplished this in his own country, among his own people, by raising a whole generation of German in his spirit. He forced upon the German the skin of a beast in the forest, he tore up by the root all the blessings and the whole great sum of spiritual values which faith in the Jewish-Christian ideal had created in the soul of European man, and he instilled into him the instincts of a beast by forced upbringing, by agitation and propaganda, and by awakening within him the lust to pillage, steal, and murder. He spread his influence over many peoples, scattered his idols over many lands, sowed his seed of evil in many hearts, until the evil matured and he was able to cut the full harvest of the seeds he had planted. The result was the catastrophe which he brought upon us, the fire which

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he turned upon our homes, our cities, our countries, our whole world.

There is no place in the world for two rival powers, for both God and the devil. One must make way for the other- and we are committed in this war to the task of clearing out the devil in order to make room for the dominion of God.

And what is the dominion of God ?

The dominion of God consists of the commandments he has given us through his chosen prophets- both of the Old and the New Testaments. The will of God is expressed through Christ and the Sermon on the Mount. These teaching created our civilization, which we call the civilization of the Jewish-Christian idea. We live and die for this civilization, because it is the only one which contains the possibility of salvation for our life at present and of hope for life after death in the expectation of the resurrection of the dead.

I can see no hope for our unhappy world save that which lies in the renewal of the moral and spiritual estates which our common ideal of faith has created in our strengthening hold upon those possessions in our turning to them with hearts full of faith, in fear of God, in love for him, and in love for his creation- Man.

That is the road for our tortured world. That is the reward which we can hold out to our children for their efforts, when they return, bloody, from the long night of fear and anxiety. It is the hope we can give to those who have paid the highest price in the war. It is the means of rescue we can throw to our enemy, not to slay the sinner but to slay sin itself.

We must all together help each other in finding the way back to God. No one among us can do it alone. There is no

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-longer a righteous island within a sea of sin. Sin and crime, wherever they show themselves, spread like a disease and plague the whole world. The world is becoming more shrunken each day with the development of new means of communication. We are dependent not only upon how our neighbor is conducting himself, the neighbor who lives next door to ourselves, but upon the neighbor in the Japanese islands or the German plague-land. We are all inhabitants of the same world, and the world must belong to God or to the devil. No division of authority exists any longer, because we all share in a single fate.

America, which is the healthiest country in a sick world, must take upon itself the mission of renewing the hopes of mankind-America, which was established with the purpose that she might understand all men. It is upon America, young and strong in her faith, that the mission has been placed of renewing the Jewish-Christian ideal as the only means of salvation for a world in flames. And that is the gift America will bring to the faith in God.

In our own time, humanity has been brought to the level of the beasts. The dignity of the human being, that sacred position bestowed on him by the Judaeo-Christian religion, can be restored only by acceptance and submission to its teachings. //

- unquote -

THE EDITORS RESPONSE TO THE APPEAL

OF THE AUTHOR OF

" One Destiny "

by

Sholem Asch,

in the writing of St. John 10: 14-16:

"I am *the good shepherd, and know my sheep,
and I am known of mine.*

*As the Father knoweth me, even so know I the
Father: and I lay down my life for the sheep.*

*And **other sheep I have**, which is not of this
fold: them also I must bring, and they shall
hear my voice; and there shall be*

*- **one** fold, and **one** shepherd.*

JESUIT PLOTS

AGAINST BRITAIN

FROM ELIZABETHAN

To Modern Times

By Albert Close

THE PROTESTANT TRUTH SOCIETY

184 Fleet Street, London EC4A 2 HJ

PREFACE

IN THIS remarkable volume the author has packed its pages full of information which ought to be in the hands of all Englishmen.

**The Jesuit order was the Satanic answer
to the Reformation,**

Endeavouring to restore the lost fortunes of the Papacy.
What would it not give to again rule in England ?

Albert Close reveals some of the criminal efforts of these:

" Shock troops of Rome."

Not a work of history can be opened, in any language, but it will contain more references to the Jesuits than to all other religious orders collectively.

The Catholic monarchs and peoples have time after time driven them ignominiously over their frontiers and Popes have sternly condemned them and the verdict on them expresses deep and criminal guilt. They are as active, and as numerous, in the twentieth century as in the last days of the old political world.

" The attempts of the Jesuits to carry their war against Protestantism into the British Isles have been set forth in the following pages, and it is good, indeed, that Englishmen should be made aware of these plots and that they should praise Almighty God for the wonderful deliverances from them. Doubtless there are many Jesuit plots going on at the present time, but underhand and in secret ".

A. L. KENSIT

THE SPANISH ARMADA

The Year 1558

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IS THE PAPACY PREDICTED
BY ST. PAUL ?

(2 Thess. ii. 1-13.)

An Inquiry

BY

CHR. WORDSWORTH, D.D.

WITH A FEW WORDS IN REPLY TO DR. FARRAR

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INTRODUCTION

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The_Luther_Year

The Church of England is preparing to accept and reinstate the papacy after four hundred and fifty years. The General Synod at its February 1985 meeting voted overwhelmingly to accept the Anglican-Roman Catholic International Commission's reports on **Eucharist**, Ministry, and Authority. The Statement on Authority proposes that a universal headship in a **reunited** church is necessary and that it should properly be held by the Bishop of Rome.

The General Synod, by voting that the statements on Authority (a) provide 'sufficient convergence to explore further the structures of authority' and (b) offer 'a sufficient basis for taking the **next** concrete **step** towards' unity, has set the Church of England on the path to becoming, unless that decision is reversed, a papal church. *The Times* declared it to be a decision of historic importance: The Church of England, through its representative body, declared its willingness to take into its system the office of **universal primate**, the Bishop of Rome. That was a historic moment.

There are also other signs of movements towards acceptance of the papacy. The visit of the Prince and Princess of Wales to Italy in April 1985 showed that the future supreme governor of the Church of England is keen on reconciliation with the papacy. Surrounded with great **secrecy**, arrangements were made between the Archbishop of Canterbury and the Pope for a **papal mass** to be celebrated for the Prince and Princess. It is reported on good authority that the Prince specially requested it, and saw it as a great **ecumenical** gesture signifying a reconciliation between the Crown and papacy.

It is evident that many of the leaders of the Church of England are now bending their energies to make the pope once more head of the church. Before that day comes and the Church of England is irrevocably committed to the acceptance of the papacy, we would like its clergy and people to have the opportunity to read what one of the ablest bishops wrote about the subject, and not just that bishop, but, as he himself makes clear, what is the consensus of some of the best and most godly men of the Church of England.

But we must be prepared, above all, to **hear** what Scripture teaches on the subject, and that is really the burden of what Bishop Wordsworth has to say. He advances not his own views but those of Scripture. He shows how but one interpretation is possible, an interpretation which sets forth clearly the true nature of the papacy and gives an **awful warning** to the church to avoid entanglement with it, and to hold fast the catholic faith. It is our conviction that one who reads this booklet in a spirit of willing submission to the authority of **Scripture** can fail to see that the only true course for our to follow is to reject the proposals now being made to **bring back** the papacy.

August 1985

The Harrison Trust

IS THE PAPACY PREDICTED BY ST. PAUL

IN 2 THESSALONIANS ii. 1-13 ?

The Apostle's words (2.Thess. ii. 1-13), literally rendered, may be represented as follows:

"Now we beseech you, brethren, on behalf of the Coming of our Lord Jesus Christ, and our gathering together unto Him (see 1 Thess. iv.17), in order that ye be not soon drifted off from your mind, nor be disturbed either by means of a spirit, or of word or of letter as from us, as if the Day of the Lord were immediate."

"Let no one deceive you by any means. For (that Day shall not come) except the falling away shall have first come, and the Man of Sin shall have been revealed, the Son of perdition, he who opposeth and exalteth himself exceedingly against every one that is called God, or an object of reverence; so that he goeth and taketh his seat in the temple (lit. The shrine) of God, showing himself forth that he is God."

"Do ye not remember, that when I was yet with you, I was wont to tell you of these things ? "

"And now ye know that which restraineth, in order that he may be revealed in his own season (and not before)."

"For the Mystery of the Lawlessness (of which I am speaking) is now working inwardly, only until he that now restraineth shall have been removed out of the way; and then the Lawless one shall be revealed, whom the Lord Jesus will consume with the breath of His mouth, and destroy with the manifestation of His Coming, him, of whom the Coming is according to the inner-working of Satan, in all power, and signs, and wonders of a lie, and in all deceit of iniquity to them that are perishing, because they accepted not the love of truth in order to their being saved. And therefore God sendeth to

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them an inner working of error in order that they should believe the lie; that all may be judged who believed not the truth, but took pleasure in iniquity."

On the language of this Translation a few short notes may be inserted here. The Exposition will follow after.

v.4. That the "*temple of God*" does not here mean (as some imagine) the "temple at *Jerusalem*" is clear from the fact that the Lawless One was to appear at the "removal of the *Roman Empire*." But when the Roman Empire was removed, there was *no temple* at Jerusalem for him to appear in; nor has there been any to this time. It therefore means the *Christian Church*, which is the opinion of *S. Augustine*, *S. Chrysostom*, and most of the early Church Fathers.

v. 6. "*In order* that he may be revealed;" i.e. God permits the *present* restraint, *in order* that he who is now restrained, may *not* be revealed *before* his due season, - but in it.

v. 7. *Mystery of Lawlessness*. Observe both these words. *Mystery* something *secret*, and professing to be *sacred* (Rev. xvii.5,7), fitly therefore coupled with "*works inwardly*." *Lawlessness*, what sets *law* at defiance, "*the Lawless one*." The mystery of *the Lawlessness*, i.e., which I am now about to describe. Observe the *Article* repeated with each substantive,

The Apostle therefore means that the *Mystery* now *works inwardly*, and will continue to work *so*, til the restraint which prevents its *manifestation* shall have been removed; and then it will no longer *only work inwardly*, but the *Lawless One* himself will be *displayed openly* to the world.

v. 10.—to them who are in the way of *distruction*, as opposed to those who are in the way of *salvation* (Acts ii.47). See on 2 Cor. ii 15; iv.3. hence he adds, "because they *accepted* not, but *rejected* the love of the truth, for their *own salvation*; and says, that because they were not willing to believe, *the truth*, but rejoice in unrighteousness, God punishes them by sending them an *inner* working error, that they may believe *the lie*, i.e. the lie of the *Lawless One*, 2 Thess. ii. 2-13.

Let us now proceed to the Exposition of this Prophecy.

IS THE PAPACY PREDICTED BY ST. PAUL ?

Three questions arise here:

- i. What is the *restraining Power* here mentioned ?
- ii. Has that *restraining Power* been *removed* ?
- iii. Who is the "*Man of Sin* " (v.3), or the "*Lawless One* " (v.8), of whom the Apostle foretells that he would be *revealed* on the removal of that restraining Power ?

The answer to the two former of these three questions which will suggest a reply to the third.

- i. What then was the restraining Power which *hindered* his manifestation ?
In reply to this question, be it observed, that:

1) St. Paul reminds the Thessalonians, that he had often spoken to them on this matter (v.5) when he was among them, which was a short time before the Epistle was written; and he had then told them *what this restraining Power* was; and he recalls the words which he had then used to their recollection:

*"Do ye not remember that when I was with you
I used to tell you these things ? (v.5)*

Therefore the *restraining Power* was some Power which St. Paul had mentioned to them by *word of mouth* at that time, and it was a Power which he knew they would remember by name, when they reflected on what he had then *spoken* to them.

(2) He contents himself with *referring* them to what he had then *said*; and does not proceed to say more on the subject of this *restraining Power* in this his *Epistle* to them. Therefore, -

(3) There must then have been something in the character of this *restraining Power* which made it requisite for St. Paul to practise *reserve* concerning it in *writing*, although he had described it clearly to them in *speaking*.

Otherwise, why did he content himself with referring them to what he had *spoken* to them on the subject ? Why did he not write as plainly concerning it in his *Epistle*, as he had spoken by word of *mouth* when he was with them?

(4) Therefore the *restraining Power* here referred to *cannot* (as some think) have been the power of God, or any Christian power, such as that of the *Gospel*.

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There could not have been any reason why St. Paul should not have *written* concerning such a power as that as *plainly* as he had *spoken*.

6) These Epistles were to be *read publicly* and they were so read and circulated throughout the world. This is an important consideration; for,-

(7) Hence it is certain, that when *this Epistle* containing this remarkable prophecy came to be read in Thessalonica, they who heard it publicly read, and who remembered what the Apostle had *said* to them, concerning the *restraining Power*, would (as he commanded them to do, v.5) *recall to mind* his words on this subject; and *others* also would be sure to inquire of those who knew,- what St. Paul had said on this matter ?

Thus, by the *public reading* of this Epistle in the Church of Thessalonica, and in the other Churches of Macedonia and of Europe and Asia, to which this and the other Epistles of St. Paul were communicated, a continuous tradition would be preserved on this subject.

(8) Hence therefore the question now arises, *Was there any primitive tradition as to the Power which St. Paul here describes as the restraining Power which was to continue to exist till the manifestation of the Lawless One, and be succeeded by him ? (v.7).*

(9) There are two early Christian writers, who have commented on this prophecy, who were distinguished by extensive learning and ability, and who lived in the next century to St. Paul, viz. *Tertullian* and *S. Irenæus*.

The former, in his exposition of this passage, puts this question,- What is that of which the Apostle speaks ? What is this *restraining Power* ? And he replies, " Quis, nisi *Romanus* status ? What is it but the *Roman* state ?

(*Tertullian*, De Resurr. Carnis, 24.)

Accordingly, *Tertullian* says in his Apology for Christianity (c.32) that the ancient Christians had special need to *pray* for the continuance of the *Roman Empire*, (" pro omni statu Imperii rebusque Romanis"), "because some terrible violence would ensue, on its removal."

Similarly *S. Irenæus* affirms, that St. Paul, in describing the revelation of the Lawless One, is describing what would take place on the *dismemberment* of the Empire

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then in being, viz. The *Roman Empire*, which he recognizes as the Fourth Empire spoken of by the prophet Daniel, vii.23. (Compare Irenæus, v.25 with v.26) .

(10) It appears that the *restraining Power*, which was in existence when St. Paul wrote, and would continue to exist till the season had arrived for the manifestation of the Lawless One, and which, on its removal, would be followed by that manifestation (v.7) was:

the *Heathen Power of Imperial Rome*.

(11) This conclusion is confirmed by other considerations.

It enables us to account for the fact, that St. Paul, who had specified this *restraining Power* by word of mouth when he was at Thessalonica, did *not* venture to describe that Power explicitly *in writing* in this Epistle, but contented himself with *referring* the Thessalonians to what he *said* to them on that subject.

That reference, he knew, would revive their recollection of what it was requisite for them to know; and therefore what he had *said* would be preserved to them, and to the world. But, let us remember, this Epistle was to be read publicly at Thessalonica and throughout Christendom. Copies of it would be circulated in all parts of the *Roman Empire*.

The Romans imagined that the Roman Empire would *never be removed*. They thought it was imperishable. They engraved on their coins the impress, "*Romæ Æternæ*." How then would they have tolerated a doctrine which professed to reveal what would follow *after* the removal of that National Polity which they fondly believed to be eternal ?

St. Paul, as he afterwards proved by his martyrdom at Rome, was ready to shed his blood for the truth. But he had wisdom and charity as well as courage. He would not recklessly expose himself and others to persecution. He knew that they would recollect his words, and would communicate them to others after them, and so all the purposes of his prophecy would be answered.

(12) This observation is also confirmed by ancient writers whose testimony shows that they not only recognized the *Roman Empire* as the *restraining Power* here adverted to by St. Paul, but also discerned the *cause* why he practised this wise and charitable reserve in *his* writing.

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Thus *S. Jerome* says (qu. xi. ad Algasiam), " *If* St. Paul had written openly and boldly "that the Man of Sin would not come 'until the Roman Empire was destroyed, a just cause of persecution would then appear to have been afforded against the Church in her infancy. "

(13) Let us remember also that this Epistle, being published to the world, and designed to be generally read, would come into the hands of the *Jews*, St. Paul's bitter enemies, who were on the watch to exite the *Romans* against the Apostle and the Gospel (see above, on 1 Thess. ii. 14-17). They would not have failed to avail themselves of any declaration on the part of the Apostle, that the Roman Empire would be destroyed, as an occasion for exiting the rage of the Roman Empire against St. Paul and the Gospel.

(14) Here another important confirmation suggests itself of the conclusion above stated, viz. That the *Roman Empire* was the restraining power alluded to here by St. Paul.

Now, if we turn to the narrative of St. Paul's visit and preaching at *Thessalonica* (to which he here refers), our attention is drawn to an incident mentioned in the Acts of the Apostles. If we consider the character of St. Luke's narrative, and recognize the work of the Holy Spirit in his writing, we shall feel assured that this incident is very significant. That incident is as follows:

The Jews (of Thessalonica) being moved with envy (because of the Gospel was preached to the *Gentiles* by St. Paul with success), and having taken to themselves some lewd persons of those who frequented the market, and made a tumult, set the city in an uproar, and having assaulted the house of Jason, sought to bring them forth (i.e. *Paul* and *Silas*) to the people ... and cried, these all do things *contrary* to the decrees of *Cæsar*, saying that there is another *King, one Jesus*. (Acts xvii. 5-7).

This incident fits in very harmoniously with what St. Paul says here concerning his own Teaching at Thessalonica, as now expounded.

He had said to the Thessalonians that Jesus would *not* come again and that His kingdom would *not be established before* the revelation of the Lawless one, who would appear in the world when the *power* which *restrained* his manifestation had been removed. That restraining power was the power of Rome.

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What, therefore was more likely than these words of his, spoken at Thessalonica, should have been caught up by some, and made the occasion of an imputation against him on the part of the Jews, stirring up the people and the Magistrates against him on the plea, that he opposed the authority of *Cæsar* and taught that there was *another King*, who would supplant the Roman Empire, namely Jesus ?

This public accusation of St. Paul would help to keep alive his teaching on this subject in the minds of the Thessalonian Christians.

(15) On the whole it may be concluded (with our most learned writers, such as *Bishop Andrewes*, c. Belarmin, c. 9, p. 223) that the *restraining Power* of which St. Paul speaks in this Prophecy, was the:

IMPERIAL POWER OF HEATHEN ROME.

We may now proceed to the next point:

ii. Has this *restraining Power* been now *removed* and taken out of the way ? To this question there can be only one reply, viz. *in the affirmative*;

All territories which were possessed by the Emperors of Rome, in St. Paul's age, have long since been parted among other Rulers; there is now no "Roman Empire" marked in any Map of the World, there is no Army under the command of any Roman Cæsar, there is no Coinage which bears his name.

We may therefore pass on to the next Question:

iii. Who is the "*Man of Sin*," or "the *Lawless One*" whom the Apostle foretells as to be *revealed* on the *removal* of the *restraining Power* ?

1. Since, on the *removal* of the *restraining Power*, the Man of Sin was to be revealed (se vv. 6, 7, 8), and since that restraining Power *has* long since been removed, it follows that the Man of Sin *has been* long ago revealed to the world.
2. Since, also, the Man of Sin is described here by St. Paul as *continuing* in the world *from the time of the removal* of the restraining Power even to the *Second Advent* of Christ (v.8), therefore the Power here personified in the "Man of Sin" must be one that has continued in the world *for many centuries*, and continues to the *present time*.

3. Also, since it has this long continuance assigned to it in the prophecy, -a continuance very far exceeding the life of any *one individual*, therefore the "Man of Sin" *cannot be a single person*.
4. The restraining Power in the neutergender, v.6 is also called by the Apostle *he* who restraineth, because the *restraining Power* was swayed by a series of *single person*, viz. the Roman Emperors, following one another in succession.
5. Here we may apply to an objection. Many of the Ancient Fathers of the Church *expected* that the Man of Sin would be a *single person*, and therefore it is alleged that he *is* so. Doubtless they so thought. And we should probably have done the same if we had lived in their age. *They* wrote while the Roman Empire was yet standing. And the Fathers were not prophets and could not tell how long the Roman Empire might stand.

It might stand (for what they knew) till almost the time of Christ's Second Advent, which many of them supposed to be near at hand. But we have seen there-
removal of the Roman Empire. *We* know that it has been removed for many centuries. And we know that Christ is not yet come.

We do not pretend to be wiser than the Fathers. But *Time* is the great Interpreter of Prophecy. And it has made clear to *us* what could not be clear to them, namely, that the Man of Sin, who, as the Holy Spirit foretold by St. Paul, would be *revealed* after the removal of the Roman Empire, and *continue* to the Second Advent, cannot from the nature of the case be a *single person*.

6. The *time* at which the Man of Sin is to be revealed is marked by St. Paul. He was to be revealed to the world when the *restraining* power had been *removed*.
7. We are therefore led to believe that the Man of Sin was revealed *when* the restraining power had been "removed out of the way," and that it came up *in the place from which* the restraining power was removed.
8. Therefore the following questions now arise here:
 - (1) Did any great, dominering power *appear* in the world after the dissolution of the *Roman Empire* ?

- (2) Did any such power come up *in its place* ?
- (3) Has it continued from that time to this ?
- (4) Has it been continued by a succession of persons?

We may answer in the words of an eminent Roman Catholic historian and statesman, the *Duc de Broglie*, who says in his *Histoire de L'Église* (vi. 424. 456) :

"The *Popes* mounted the throne
voided by the *Cæsars*."

If, therefore, the conclusions above stated are true, then the application of this prophecy to the Papacy cannot be set aside by any subjective notions on *our part* as to the moral or religious guilt of the Church of Rome.

(9)

May not therefore, the Bishop of Rome, who calls himself *The Rock of the Church*, be the same person "who exalt himself exceedingly against every thing that is an object of reverence, so that he goes into the temple of God and takes his seat there, showing himself that he is God"?

The temple of God here *is* the *Church*. Is this description applicable to the Roman Pontiff ? for an answer to this question, let us refer- not to any private sources-but to the official "Book of Sacred Ceremonies" of the Church of Rome .

This Book, sometimes called "Ceremoniale Romanum " is written in Latin, and was compiled by Marcellus, a Roman Catholic Archbishop, and is dedicated to a Pope Leo X., and was printed at Rome in 1516. Let us turn to that portion of this Volume which describes the first public appearance of the Pope at Rome, on his Election to the Pontificate.

We there read the following order of proceeding:

"The Pontiff elect is conducted to the sacrarium,
and divested of his ordinary attire, and
is clad in the Papal robes".

The Pontiff elect, arrayed as has been described, is conducted to the Cathedral of Rome, the Basilica, or *church*, of St. Peter. He is led to the *altar*; he first prostrates himself before it, and prays. Thus he declares the sanctity of the altar.

He kneels at it, and prays before it, as the seat of God.

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In 2 Thess. ii. 1-13 ?

What next ensues ? Look at the Ceremoniale !

"The Pope rises, and, wearing his mitre, is lifted up by the Cardinals, and:

- is placed by them *upon the altar*—to *sit there*.

One of the Bishops kneels, and begins the 'Te Deum.'
In the mean time the Cardinals *kiss the feet* and
- hands and face of the Pope."

Such is the first appearance of the Pope in the face of the Church. This ceremony has been observed for many centuries, and it is commonly called by the Roman writers: "*the Adoration*." It is represented on a Coin, struck in the Papal mint with the legend,

"*Quem creant, adorant*," whom they *create*, they *adore*."

The following language was addressed by a Roman Cardinal Colonna on his knees to Pope Innocent X. Sept.15, 1644, and may serve as a specimen of the feelings with which *The Adoration* is performed:

"Most Holy and Blessed Father, Head of the Church, *Ruler of the World*, to whom the keys of the Kingdom of heaven are committed, whom the *Angels in heaven revere*, and whom the gates of hell fear, and whom *all the World adores*, we specially venerate, worship, and *adore thee*, and commit ourselves, - and all that belongs to us, to thy paternal and *more than divine disposal*." *)

Next observe the *place* in which this adoration is paid to the Pope:

The *temple* of God. The principal temple at Rome, St. Peter's Church. Observe the attitude of the Pope when he receives it. He *sits*. Observe the *place* on which he sits:

The *altar* of God.

Such is the inauguration of the Pope. He is placed by the Cardinals on God's altar. There he sits as on a Throne. The altar is his footstool, and the Cardinals kneel before him, and kiss the feet which tread upon the altar of the Most High.

*) Se *Banck*, *Roma Triumphans*, p.384 Franeker. 3rd edit.1656.)

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The Apostle St. Paul predicted that the fall of the Roman Empire will be succeeded by the rise of a power:

Exalting itself exceedingly against all that is called God, or is worshipped, so that he as God sitteth in the Temple of God- or, is conveyed to the sanctuary of God, and there placed to sit- showing himself- that he is God.

Has not this been fulfilled ?

Nor is this all. After the adoration of the Pope sitting on the altar in the church, another ceremony takes place.

He is conveyed to the balcony over the portico of St. Peter's and is there crowned with the tiara, or triple crown, in the following terms:

"Receive thou the tiara, adorned with three crowns, and know that thou art the father of Kings and Princes, the *Ruler of the World*, the Vicar on earth of Christ, to whom be honour and glory for ever. *Amen.*"

(10) As to the *signs and lying wonders* (or rather as it is literally, *wonders of a lie*, wonders in *support of a lie*, in the prophecy of St. Paul, v. 9, is this applicable to Rome ?

There can be no doubt that Rome affirms that miracles are wrought in her communion. Indeed, Cardinal Bellarmine (de Ecclesiá, cp. xiv.) makes the "glory of miracles" to be "a note of the Church." Rome never canonizes anyone whom she does not believe and assert to have wrought miracles. At the present day she affirms that miracles, wonderful cures, and other marvels, are wrought at her consecrated places, the resorts of her pilgrims, such as Lourdes and La Salette. (11)

It would be a bold thing to affirm that there is no foundation at all for these assertions. On the contrary, it is quite certain, from the plain testimonies of Holy Writ, that wonders will be wrought, especially in the latter days. But, as our Lord warns us, they will *not* be wrought to *confirm the truth* (see Luke xvi.31) where the Gospel is preached and the Church is settled, whether they will cleave to the truth, plainly set forth in the Holy Scriptures, or whether they will reject that truth, and will accept a lie in its place; in fact, whether they will hold fast the scriptural and catholic faith "once for all delivered to the saints" (Jude 3) or whether they will accept anti-scriptural anti-catholic dogmas, such as are now promulgated by the Church of Rome, and are imposed by her as terms of communion and as necessary to everlasting salvation.

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I am, therefore, quite ready to admit the claim of Rome to miracles, which (if she teaches false doctrine, as she does) are lying wonders, *or wonders of a lie*, and are another proof that the Roman Papacy is here predicted by St. Paul.

(12) To cite *two* recent proofs of this:

Sitting in the Temple of God-St. Peter's Church, at Rome-the Roman Pontiff promulgated, on the 8th Dec. **1854**, the novel dogma-the uncatholic and anticatholic, the unscriptural and antiscryptural *heresy*- that the Blessed Virgin Mary was conceived without sin; and thus he impeached the unique sinlessness of her Divine Son, and he presumed to affirm that no man can be saved, except he believes this dogma promulgated by himself. And now the Pope has just been celebrating (on Dec. 8, 1879) the first jubilee of the promulgation of this new dogma, although in his Encyclic of August 4, 1879, he ordered all men to take their theology from S. Thomas Aquinas, who (in his Summa Theol. Pars. iii. c. 27) rejected that dogma.

Sitting in the Temple of God, on the 18th July, **1870**, the Roman Pontiff promulgated another novel dogma, and another anti-scriptural, and anti-catholic *heresy*, namely, that he himself is *Infallible* in matters of both faith and morals, and thus he claimed for himself the incommunicable attribute of Almighty God, and by doing so he contradicted what the Most High has revealed of Himself, that He alone cannot err, and thus also in the Temple of God, he "exalted himself exceedingly against what is called God, or is worshipped."

Thus the Roman Pontiff incurred the anathema twice pronounced *) by St. Paul, who thus speaks:

" If any man, or even an Angel from heaven, *preach anything* (this is the literal meaning of the Apostle's words) *beside* what we have preached to you, and ye have received, let him be accursed." *) Gal. i. 8, 9.

(13) The question is not, what some of the Popes may have been personally as individuals, *but* what the principles and tendencies of the Papacy are as a system.

So the Roman Pontiff in his official and corporate character, being the representative and organ of the Papal system, in its unscriptural and in its antiscryptural and anticatholic acts and dogmas, and being identified with those acts and dogmas, is in the eye of the Holy Spirit the Lawless one, described by St. Paul.

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- (14) As those learned men have anticipated Dr. Farrar's objection, I need not say more on that point.

But I am thankful to find that Dr. Farrar concurs in the opinion that the power which letted or restrained the rise of the Lawless One was the heathen Empire of Rome. And if this be the case, the "Lawless One" repreents a Power which appeared when that Empire was dissolved, and it rose in its place. What that Power is, we have seen.

- (15) Dr. Farrar is quite right in stating that some celebrated men have given different interpretations of the prophecy of St. Paul. And it would be presumtious to disparage their character for ability and erudition. All, however, that I ask for is that the question should not be dismissed with words of contemptuous vituperation, but be carefully examined with the calmness and candour that it deserves.

"The Hierarchy of Rome has in its day fulfilled every iota of St. Paul's prophetic description. The claims of infallibility which the Roman See has arrogated to itself; the demand of an implicit faith in its doctrines, those doctrines many of them the most contradictory to Christianity; the tyranny of its tribunals over the consciences of men; the blasphemous titles of adress and impious homage which its Pontiff has hereofore extorted or accepted; the dominion over the Churches which it has assumed; assumed without justice, and exercised without reason or mercy; perfectly agree with the pride of that rival enemy of God seated 'in God's temple' figured out by the Apostle. For these inordinate pretensions are alle of them, in the strictest sense, invasions of the honour and supreme rights of God, due to Him alone, or to the authority of His inspired word. Romish Infallibility disputing precedence with His authentic Truth; Traditions disfiguring His attributes and His worship, a servility and prostration of the conscience to man, dethroning God from His dominion over the believer's understanding;

These are the usurpations of the Roman Hierarchy, concentrated in its Head, which fall nothing short of the character of 'that man of sin who opposeth and exalteth himself above all that is called God, or that is worshipped, 'either God, or Jesus Christ His Son; 'so that he as God sitteth in the temple of God, making a show of himself that he is God'; a character which might have defied credibility, had it not been as truly verified, as accurately foretold. "Again, the multiplied delusions of the Romish system of debased Christianity and its machinery of pious

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frauds, pretended prophecies, and miracles, have corresponded but too correctly with the second member of St. Paul's prophetic delineation. For such an usurpation of tyranny, and such a change of the Christian faith, could not be supported and conducted, without the instruments of a suitable policy. These instruments were taken from the only forge which could supply them. 'They were to be after the working of Satan (who is father of *falsehood*) with all power, and signs, and *lying wonders*, and all *deceivableness* of unrighteousness'. Nor is it easy to see what other words could more faithfully describe the practices and arts which have made the chief resources of the Papal power. Its legends, its relics, its meritorious pilgrimages, its indulgences, its dispensations, its liturgy in an unknown tongue, its images, its spurious miracles, its mediator-saints, its purgatory, and others its plausible, or its revolting, superstitions, were set up as much against the genius of the Gospel, which teaches the worship of God, in *spirit* and in *truth*, in the faith of "*one Mediator*," as against the moral honesty and godly sincerity which are the glory of the Christian ethics. And these delusions have been the work of a See and Priesthood which, having made a kind of religion too corrupt to bear the light of Scripture, and too incredible to be examined by Reason, have with sufficient consistency prohibited, or discouraged, the use of the one and the other, and obtruded the phantom of their Infallibility, in the very height of its errors and abuses, as the substitute of compensation for both.

" The *external* historic limitation, which St. Paul has joined with the subject of his prophecy, is not to be omitted. And now *ye know* what withholdeth, that he might be revealed in his time. For the mystery of iniquity doth already work, only he who now letteth will let, until he be taken out of the way." An obstruction there was, hindering and retarding the revelation of the iniquity. What that obstruction was, cannot be elicited from the words of St. Paul, who has studiously left it under a dark and involved allusion understood by those to whom he writes. The explanation of it given by the most learned of the Fathers, makes it to be the Civil Roman State; upon the ruins of which rose the usurpation of Papal power. The explanation is congruous to the text, and true in the history. And the judgment of these learned Fathers in this point is of the greater weight, as it was *prior* to the event, and must

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and must have been founded either upon the probable sense of the text, or upon a received tradition of that knowledge of its sense, which the Thessalonians are said to have had."

Such are the words of Mr. Davison. Let me commend them to Dr. Farrar's consideration.

In support of the opinion that idolatrous worship is now claimed by the Papacy, according to the prediction of St. Paul, I will not refer any further to Protestant writers, but will content myself with quoting the words of:

- 1) a celebrated Roman Catholic Archbishop,
- 2) of a distinguished Roman Catholic Layman,
- 3) and of a learned Roman Catholic Priest.

The late Archbishop of Paris, Monseigneur Sibour who died nobly at Paris on Jan. 3rd, 1857, wrote thus to Count Montalembert on Sep. 10th, 1853:

"The new Ultramontane School" (the only School which finds favour with the Papacy) "is leading us to a *double idolatry*; idolatry of the temporal power of the Papacy, and *idolatry* of the Spiritual. The Ultra-montane Bishops have driven everything to extremes, and have outraged all liberties both of State and Church." M. de Montalembert in a letter written from his *deathbed*, at Paris, February 28th, 1870, said that these favoured votaries of the Papacy trample under foot all our liberties to sacrifice truth, justice, reason, and history, to the *idol they set up in the Vatican*" –

"pour venir ensuite immoler la vérité et la justice, la raison et l'histoire, à l'*idole* qu'ils se sont élevée au Vatican."

A Roman Catholic Priest, M. L'Abbé Laurens, who was suspended from the exercise of his sacred ministry by the Archbishop of Albi, on the 25th day of July in the year 1879, for denying the Infallibility of the Roman Pontiff, thus writes to his Archbishop:

"There is no longer to be a Church among us, such as God has constituted; no, there is to be nothing but the Pope, he is to be the Church, he is a vice-God; nay he is something more than God on earth; for God is become an ab-

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stract idea, and we must think, speak, and act as he bids us. Never has the world seen such *idolatry* as this; and now we must accept it."

(Le Cas d'un Curé Gallican, par M. l'Abbe Laurens. Paris, 1879.)

Such is our interpretation of St. Paul's prophecy.

It may strengthen our faith, because this prophecy (as we have now seen) has been already, in *part*, fulfilled; and its fulfilment is one of those proofs of the truth of Christianity. No one whose eyes were not illuminated by light from heaven could have foreseen what St. Paul has predicted in this chapter. And in the accomplishment of this prediction we see evidence that the Apostle was inspired by the Holy Ghost, and the doctrines preached by him are not the word of man, but of GOD.

Therefore let us be sure that the *remaining* portion of this prophecy will *one day* be fulfilled also :

"And then shall that Wicked be revealed,
whom the Lord shall consume with the
spirit of his mouth, and shall destroy
with the brightness of His Coming."

2 Thess. 2,8.

POST SCRIPTUM

If I might venture to express an opinion as to the future, which I do with all reverence, I am inclined to believe that the Roman Papacy will develop itself into something worse, and who will be destroyed by:

The Second Coming of Christ !

Is the Papacy predicted by St. Paul ?

This new edition of Bishop Wordsworth's powerful essay is timely, as many of the leaders of the Church of England are bending their energies to make the pope once more head of the church. Before that day comes and the Church of England is irrevocably committed to the acceptance of the papacy, its clergy and people have the opportunity to read what one of its ablest bishops wrote about subject, and not just that bishop, but as he himself makes clear, what is the consensus of some of the best and most godly men of the Church of England.

Wordsworth advances not his own views, but those of Scripture. He shows how but one interpretation is possible, an interpretation which sets forth clearly the true nature of the papacy and gives an awful warning to the church to avoid entanglement with it, and to hold fast the catholic faith.

No one who reads this booklet in a spirit of willing submission to the authority of Scripture can fail to see that the only true course for the Church of England to follow is to reject the proposals now being made to bring back the papacy.

- - - - -

Christopher Worthworth (1807- 1885) was the youngest son of Christopher Wordsworth, Master of Trinity College, Cambridge and nephew of William Wordsworth, the poet. He was a brilliant scholar, a Senior Classic at Cambridge in 1830, 'his list of college and university prizes and honours was almost unique' (D.N.B.) He was elected a Fellow of Trinity College in 1830. Worthworth was Headmaster of Harrow School from 1836 to 1844; he became Bishop of Lincoln in 1869, and held the office till his death.

Worthworth was a conservative High Churchman, with a great knowledge of the early Church Fathers; among his many writings, the best known are perhaps his Commentary on the Whole Bible (1856-1870), his edition of the Greek New Testament, and his hymns.

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*WHY WERE OUR
REFORMERS BURNED ?*

By

Bishop J C Ryle

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*"The Burning of our English Reformers;
and the Reason why they were Burned." **

It is fashionable in som quarters to deny that there is any thing as certainty about religious truth, or any opinions for which it is worth while to be burned. Yet, 300 years ago, there were men who were certain they had found out truth, and were content to die for their opinions. It is fashionable in other quarters to leave out all the unpleasant things in history, and to paint everthing with a rose-colored hue. A very popular history of our English Queens hardly mentions the martyrdom's of Queen Mary's days!

Yet Mary was not called "Bloody Mary " without reason, and scores of Protestants were burned in her reign. Last, but not least, it is thought very bad taste in many quarters to say anything which throws discredit on the Church of Rome. Yet it is as certain that the Romish Church burned our English Reformers as it is that William the Conqueror won the Battle of Hastings. Truth is truth, however long it may be neglected. Facts are facts, however long they may lie buried. I only want to dig up som olds facts which the sands of time have covered over, to bring to the light of day some old English monuments which have been long neglected, to unstop some old wells which the prince of this world has been diligently filling with earth. I ask readers to give me their attention for a few minutes, and I trust to be able to show them that it is good to examine the question,

"Why were our Reformers burned?"

Edward VI, "that incomparable young prince," as Bishop Burnet justly calls him, died on the 6th July, 1553, never, perhaps, did any royal personage in this land die more lamented, or leave behind him a fairer reputaion. Never, perhaps, to man's poor fallible judgement, did the cause of God's truth in England receive a heavier blow. His last prayer before death ought not to be forgotten.

*"O Lord God, defend this realm from papistry,
and maintain Thy true religion."*

It was a prayer, I believe, not offered in vain. After a foolish and deplorable effort to obtain the crown for Lady Jane Grey, Edward was succeeded by his eldest sister, Mary, daughter of Henry VIII and his first Queen Catherine of Aragon, and best known in English history by the ill-omended name "Bloody Mary."

*) about 1885

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Mary had been brought up from her infancy as a rigid adherent of the Romish Church. She was, in fact, a very Papist, conscientious, zealous, bigoted, and narrow-minded in the extreme. She began at once to pull down her brother's work in every possible way, and to restore Popery in its worst and most offensive forms. Step by step she and her councillors marched back to Rome, trampling down one by one every obstacle, and as thorough as Lord Strafford in going straight forward to their mark. The Mass was restored; the English service was taken away; the works of Luther, Zwingli, Calvin, Tyndale, Bucer, Latimer, Hooper, and Cranmer were proscribed. Cardinal Pole was invited to England. The foreign Protes-

tants resident in England were banished. The leading divines of the Protestant Church of England were deprived of their offices, and, while some escaped to the Continent, many were put in prison. The old statutes against heresy were once more brought forward, primed and loaded. And thus by the beginning of 1555 the stage was cleared, and that bloody tragedy, in which Bishops Bonner and Gardiner played so prominent a part, was ready to begin. Mary's advisers were not content with depriving and imprisoning the leading English Reformers. It was resolved to make abjure their principles, or to put them to death. One by one they were called before special Commissions, examined about their religious opinions, and called upon to recant, on pain of death if they refused. No third course, no alternative was left to them.

**They were either to give up Protestantism
and receive Popery, or else they were
to be burned alive.**

Refusing to recant, they were one by one handed over to the secular power, publicly brought out and chained to stakes, publicly surrounded with faggots, and publicly sent out of the world by that most cruel and painful of deaths, the death of fire. All these are broad facts that during the last *four years* of Queen Mary's reign no less than 288 persons were burnt at the stake for their adhesion to Protestant faith. In 1555 there were burnt **71**, in 1556- **89**, in 1557 - **88**, and in 1558 -**40** a total of **288**. Indeed, the faggots never ceased to blaze whilst Mary was alive, and five martyrs, were burnt in Canterbury only a week before her death. Out of these 288 sufferers, be it remembered, one was an *archbishop*, four were *bishops*, twenty-one were *clergymen*, fifty-five were *women* and four were *children*. It is a broad fact that these 288 sufferers were *not* put to death for any offence against society.

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They were not rebels against the Queen's authority, caught red-handed in arms. They were not thieves, or murderers, or drunkards, or unbelievers, or men and women of immoral lives. On the contrary, they were, with barely an exception, some of the holiest, purest, and best Christians in England, and several of them the most learned men of their day. Never did Rome do herself such irreparable damage as she did in Mary's reign. Even unlearned people, who could not argue much, saw clearly that a Church which committed such horrible bloodshed could hardly be the one true Church of Christ. I ask my readers never to forget that for the burning of our Reformers the Church of Rome is wholly and entirely responsible. The attempt to transfer the responsibility from the Church to the secular power is a miserable and dishonest subterfuge. The men of Judah did not slay Samson; but they delivered him bound into the hands of the Philistines ! The Church of Rome *did not slay* the Reformers, *but she* condemned them, and the secular power *executed* the condemnation !

The precise measure of responsibility which ought to be meted out to each of Rome's agents in the matter is a point that I do not care to settle. The Queen, and her Council, and the Parliament, and the Popish Bishops, and Cardinal Pole, must be content to share the responsibility among them. One thing alone is very certain. They will *never* succeed in shifting the responsibility *off* the shoulders of the Church of Rome. Like the Jews and Pontius Pilate, when our Lord was crucified, all parties must bear the blame,

THE BLOOD is upon them all.

The burning of the Marian martyrs is an act that the Church of Rome has *never* repudiated, apologised for, or repented of, down to the present day. Never has she repented of her treatment of the Vaudois and the Albigenes; never has she repented of the wholesale murders of the Spanish Inquisition; never has she repented of the massacre of St. Bartholomew; never has she repented of the burning of The English Reformers. We should make a note of that fact, and let it sink down into our minds.

Rome never changes.

Rome will never admit that she has made mistakes. She burned our English Reformers 300 years ago. She tried hard to stamp out by violence the Protestantism which she could not prevent spreading by arguments. If Rome had only the power, I am not sure that she would not attempt to play the whole game over again.

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Who were they ?

The question may now arise in our minds, who were the leading English Reformers that were burned ? What were their names, and what were the circumstances attending their deaths ? I, for one, want the names of our martyred Reformers to be "household words" in every Protestant family throughout the land. I shall, therefore, make no apology for giving the names of the nine principal English martyrs, in the chronological order of their deaths, and for supplying you with a few facts about each of them. Never, I believe, since Christ left the world, did Christian men ever meet a cruel death with such glorious faith, and hope, and patience, as these Marian martyrs. Never did dying men leave behind them such a rich store of noble sayings, which deserve to be written in golden letters in our histories, and handed down to our children's children.

The **first** leading English Reformer who broke the ice and crossed the river, as a martyr in Mary's reign, was **John Rogers**, a London Minister, Vicar of St. Sepulchre, and Prebendary and Reader of Divinity at St Paul's. He was burned in Smithfield on Monday, the 4th of February, 1555. Rogers was born at Deritend, in the parish of Aston, near Birmingham. He was a man who, in one respect, had done more for the cause of Protestantism than any of his fellow-sufferers. In saying this I refer to the fact that he had assisted Tyndale and Coverdale in bringing out a most important version of the English Bible, a version commonly known as 'Mathew's Bible'. Indeed, he was condemned as "Rogers, alias Matthew." This circumstance in all human probability, made him a marked man, and was one cause why the first who was brought to the stake. Roger's examination before Gardiner gives us the idea of his being a bold, thorough Protestant, who had fully made up his mind on all points of the Romish controversy, and was able to give a reason for his opinions. At any rate, he seems to have silenced and abashed his examiners even more than most of the martyrs did. But argument, of course, went for nothing.

"Woe to the conquered !" If he had the Word, -
- his enemies had the sword. "

On the morning of his martyrdom he was roused hastily in his cell in Newgate, and hardly allowed time to dress himself. He was then led forth to Smithfield on foot, within sight of the Church of St Sepulchre, where he had preached, and through the streets of the parish where he had done the work of a pastor. By the wayside stood his wife

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and ten children (one a baby) whom Bishop Bonner, in his diabolical cruelty, had flatly refused him leave to see in prison. He just saw them, but was hardly allowed to stop, and then walked on calmly to the stake, repeating the 51st Psalm. An immense crowd lined the street, and filled every available spot in Smithfield. Up to that day men could not tell how English Reformers would behave in the face of death, and could hardly believe that Prebendaries and Dignitaries would actually give their bodies to be burned for their religion. But when they saw John Rogers, the first martyr, walking steadily and unflinchingly into a fiery grave, the enthusiasm of the crowd knew no bounds. They rent the air with thunders of applause. Even Noailles, the French Ambassador, wrote home a description of the scene, and said that:

Rogers went to death "as he was walking to his wedding."

By God's great mercy he died with comparative ease.
And so the first Marian martyr passed away.

The **second** leading Reformer who died for Christ's truth in Mary's reign was **John Hooper**, Bishop of Gloucester. He was burned at Gloucester on Saturday, the 9th of February, 1555. Hooper was a Somersetshire man by birth. In many respects he was, perhaps, the noblest martyr of them all. Of all Edward the Sixth's bishops, none has left behind him a higher reputation for personal holiness, and diligent preaching and working in his diocese. A man like Hooper, firm, stern, nor naturally genial, unbending and unsparing in his denunciation of sin, was sure to have many enemies. He was one of the first marked for destruction as soon as Popery was restored. He was summoned to London at a very early stage of the Marian persecution, and, after lingering eighteen months in prison, and going through the form of examination by Bonner, Gardiner, Tunstall, and Day, was degraded from his office, and sentenced to be burned as a heretic. At first it was fully expected that he would suffer in Smithfield with Rogers. This plan, for some unknown reason, was given up, and to his great satisfaction Hooper was sent down to Gloucester, and burnt in his own diocese, and in sight of his own cathedral.

On his arrival there, he was received with every sign of sorrow and respect by a vast multitude, who went out on the Cirencester Road to meet him, and was lodged for the night in the house of a Mr Ingram, which is still standing, and probably not much altered. There Sir Anthony Kingston, whom the good Bishop had been the means of con-

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-verting from a sinful life, entreated him, with tears, to spare himself, and urged him to remember that "*Life was sweet, and death was bitter.*" To this the noble martyr returned this memorable reply, that-

" Eternal life was more sweet, and eternal death was more bitter."

On the morning of his martyrdom he was led forth, walking, to the place of execution, where an immense crowd awaited him. It was marketday; and it was reckoned that nearly 7000 people were present. The stake was planted directly in front of the western gate of the Cathedral- close, and within 100 yards of the deanery and the east front of the Cathedral. The exact spot is marked now by a beautiful memorial at the east end of the churchyard of St Mary-de Lode. The window over the gate, where Popish friars watched the Bishop's dying agonies, stands unaltered to this day.

When Hooper arrived at this spot, he was allowed to pray, though strictly forbidden to speak to the people. And there he knelt down, and prayed a prayer which has been preserved and recorded by Foxe, and is of exquisitely touching character. Even then a box was put before him containing a full pardon, if he would only recant. His only answer was,

" Away with it, if you love my soul, away with it ! "

He was then fastened to the stake by an iron round his waist, and fought his last fight with the king of terrors. Of all the martyrs, none perhaps, except Ridley, suffered more than Hooper did. Three times the faggots had to be lighted, because they would not burn properly. Three quarters of an hour the noble sufferer endured the mortal agony, as Foxe says, "neither moving, backward, forward, nor to any side," but only praying,

***" Lord Jesus, have mercy on me; Lord Jesus,
- receive my spirit ... "***

- and beating his breast with one hand till

- it was burned to a stump ...

And so the good Bishop of Gloucester passed away.

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The third leading Reformer who suffered in Mary's reign was **Rowland Taylor**, Rector of Hadleigh, in Suffolk. He was burned on Aldham Common, close to his own parish, the same day that Hooper died at Gloucester, on Saturday, the 9th February, 1555. Rowland Taylor is one of whom we know little, except that he was a great friend of Cranmer, and a doctor of divinity and canon law. But that he was a man of high standing among the Reformers is evident, from his being ranked by his enemies with Hooper, Rogers, and Bradford. Striking was the reply which he made to his friends at Hadleigh, who urged him to flee, as he might have done, when he was first summoned to appear in London before Gardiner:

"What will ye have me to do ? I am now old, and have already lived too long, to see these terrible and most wicked days. Fly you as your conscience leadeth you. I am fully determined, with God's grace, to go to the Bishop and tell him to his beard that he doth naught. I believe before God that I shall never be able to do for my God such good service as I may do now."

Foxe's "Acts and Monuments," vol. iii p. 138.

Striking were the replies which he made to Gardiner and his other examiners. None spoke more pithily, weightily, and powerful than did this Suffolk incumbent. Striking and deeply affecting was his last testament and legacy of advice to his wife, his family, and parishioners, though far too long to be inserted here, excepting the last sentence:

"For God's sake beware of Popery: for though it appear to have in it unity, yet the same is vanity and antichristianity, and not in Christ's faith and verity." (Foxe)

He was sent down from London to Hadleigh, to his great delight, to be burned before the eyes of his parishioners. When he got within two miles of Hadleigh, the Sheriff of Suffolk asked him how he felt. "God be praised, Master Sheriff," was his reply, "never better. For now I am almost at home. I lack but just two miles to go over, and I am even at my Father's house." As he rode through the streets of the little town of Hadleigh, he found them lined with crowds of his parishioners, who had heard of his approach, and came out of their houses to greet him with many tears and lamentations. To them he only made one constant address:

"I have preached to you God's Word and truth, and am come this day to seal it with my blood."

WHY WERE THE REFORMERS BURNED ?

On coming to Aldham Common, where he was to suffer, they told him where he was. Then he said, "*Thank God, I am even at home.*" When he was stripped to his shirt and ready for the stake, he said, with a loud voice:

"Good people, I have taught you nothing but God's Holy Word, and those lessons that I have taken out of the Bible; and I am come hither to seal it with my blood."

He would probably have said more, but like all the other martyrs, he was strictly forbidden to speak, and even now was struck violently on the head for saying these few words. He then knelt down and prayed. A poor woman of the parish insisted, in spite of every effort to prevent her, in kneeling down with him. After this, he was chained to the stake on repeating the 51st Psalm, and crying to God,

*"Merciful Father, for Jesus Christ's sake
receive my soul into Thy hands,"*

stood quietly amidst the flames without crying or moving, til one of the guards dashed out his brains with a halberd.

And so this good old Suffolk incumbent passed away.

The **fourth** leading Reformer, who suffered in Mary's reign was **Robert Ferrar** Bishop of St David's in Wales.

He was burned at Carmarthen on Saturday, the 30th March, 1555. He was first imprisoned for various trivial and ridiculous charges on temporal matters, in the latter days of Edward the Sixth, after the fall of the Protector Somerset, and afterwards was brought before Gardiner, with Hooper, Rogers, and Bradford, on the far more serious matter of his doctrine. The articles exhibited against him clearly show that in all questions of faith he was of one mind with his fellow-martyrs. Like Hooper and Taylor, he was condemned to be burned in the place where he was best known, and was sent down from London to Carmarthen. What happened there at his execution is related very briefly by Foxe, partly, no doubt, because of the great distance of Carmarthen from London in those pre-railway days; partly, perhaps, because most of those who saw Ferrar burned could speak nothing but Welsh. One single fact is recorded which shows the good Bishop's courage and constancy in a striking light. He had told a friend before the day of execution that if he saw him once stir in the fire from the pain of his burning he need not believe the doctrines he had taught.

WHY WERE THE REFORMERS BURNED ?

When the awful time came, he did not forget his promise, and, by God's grace, he kept it well. He stood in the flames holding out his hands till they were burned to stumps, until a bystander in mercy struck him on the head, and put an end to his sufferings.

And so the Welsh Bishop passed away.

The fifth leading Reformer who suffered in Mary's reign was **John Bradford**, Prebendary of St Paul's, and Chaplain to Bishop Ridley. He was burned in Smithfield on Monday, July the 1st, 1555, at the age of forty-five. Within a month of Queen Mary's accession Bradford was in prison, and never left it until he was burned. His personal holiness, and his extraordinary reputation as a preacher, made him an object of great interest during his imprisonment, and immense efforts were made to pervert him from the Protestant faith. All these efforts, however, were in vain. As he lived, so he died. On the day of his execution he was led out from Newgate to Smithfield about nine o'clock in the morning, amid such a crowd of people as was never seen either before or after. Indeed, when he came to the stake the Sheriff's of London were so alarmed at the press that they would not allow him and his fellow-sufferer, Leaf, to pray as long as they wished.

"Arise," they said, and make an end; -for the press of the people is great."

"At that word," says Foxe, "they both stood up upon their feet, and then Master Bradford took a faggot in his hands and kissed it, and so likewise the stake." When he came to the stake he held up his hands, and, looking up to heaven:

"O England, England, repent thee of thy sins ! Beware of idolatry; beware of false antichrists ! Take heed they do not deceive you ! "

After that he turned to the young man Leaf, who suffered with him, and said:

"Be of good comfort, brother; for we shall have merry supper with the Lord this night."

After that he spoke no more that man could hear, excepting that he embraced the reeds, and said:

"Strait is the gate, and narrow is the way, that leadeth to eternal life, and few there be that find it."

"He endured the flames," says Fuller, "as a fresh gale of wind in a hot summer day."

And so, in the prime of life, he passed away.

WHY WERE THE REFORMERS BURNED ?

The sixth and seventh leading Reformers who suffered in Mary's reign were two whose names are familiar to every Englishman,

Nicholas Ridley, Bishop of London,

- and **Hugh Latimer**, once Bishop of Worcester.

They were both burned at Oxford, back to back, at one stake, on the 16th of October, 1555. Ridley was born at Willmotiswick, in Northumberland, on the Borders. Latimer was born at Thurstaston, in Leicestershire. Next to Cranmer, there can be little doubt that no two men did so much to bring about the establishment of the principles of the Reformation in England. As a matter of course, they were among the first that Bonner and Gardiner struck at when Mary came to the throne, and were persecuted with relentless severity until their deaths. How they were examined again and again by Commissioners about the great points in controversy between Protestants and Rome, how they were shamefully baited, teased, and tortured by every kind of unfair and unreasonable dealing, how they gallantly fought a good fight to the end, and never gave way for a moment to their adversaries.

On the day of their martyrdom they were brought separately to the place of execution, which was at the end of Broad Street, Oxford, close to Balliol College. Ridley arrived on the ground first, and seeing Latimer come afterwards, ran to him and kissed him, saying:

"Be of good heart, brother; for God will either assuage the fury of the flames, or else strengthen us to abide it."

They then prayed earnestly, and talked with one another, though no one could hear what they said. After this they had to listen to a sermon by a wretched regade divine named Smith, and, forbidden to make any answer, were commanded to make ready for death. Ridley's last words before his fire was lighted were these:

"Heavenly Father, I give Thee most hearty thanks that Thou hast called me to a profession of thee even unto death. I beseech Thee, Lord God, have mercy on this realm of England, and deliver the same from all her enemies."

Latimer's last words were like the blast of a trumpet, which rings even to this day:

"Be of good comfort Master Ridley, and play the man; we shall this day, by God's grace, light such a candle in England as I trust shall never be put out."

WHY WERE THE REFORMERS BURNED ?

When the flames began to rise, **Ridley** cried out

with a loud voice in Latin,

" Into thy hands O Lord, I commend my spirit, "

and afterwards repeated these words in English.

Latimer cried as vehemently on the

other side of the stake,

"Father of heaven, receive my soul. "

Latimer soon died. An old man, above eighty years of age, (84) it took but little to set his spirit free from its earthly tenement.

Ridley suffered long and painfully, from the bad management of the fire by those who attended the execution. At length, however, the flames reached a vital part of him, and he fell at Latimer's feet, and was at rest.

And so the two great Protestant Bishops passed away.//

" They were lovely and beatiful in their lives, and in death they were not divided."

The **eight** leading English Reformer who suffered in Mary's reign was **John Philpot**, Archdeacon of Winchester. He was burned in Smithfiel on Wednesday, **December the 18 th, 1555**. The relentless virulence with which he was persecuted by Gardiner is easily accounted for, when we remember that Gardiner, when he was deposed from his See in Edward VI's time, was Bishop of Winchester, and would naturally regard his successor, Bishop Ponet, and all his officials, with intense ahtred. A Popish bishop was not likely to spare a Protestant archdeacon. The night before his execution he received a message, while at supper in Newgate, to the effect that he was to be burned next day. He answered at once,

"I am ready: God grant me strength -

and a joyful resurrection. "

He then went to his bedroom, and thanked God that he was counted worthy to suffer for His truth. The next mor-

WHY WERE THE REFORMERS BURNED ?

ning, at eight o'clock, the Sheriffs called him, and conducted him to Smithfield. The road was foul and muddy, as it was the depth of winter, and the officers took him up in their arms to carry him to the stake. There he said, merrily, alluding to what he had probably seen at Rome, when travelling in his days,

"What will you make me a Pope? I am content to go to my journey's end on foot."

When he came into Smithfield, he kneeled down and said, "I will pay vows in thee, O Smithfield." He then kissed the stake and said,

" Shall I disdain to suffer at this stake, seeing my Redeemer did not refuse to suffer a most vile death on the cross for me ? "

After that, he meekly, repeated the 106th, 197th, and 108th Psalms; and being chained to the stake, died very quietly.

And so the good Archdeacon passed away. //

The **ninth** and last Reformer who suffered in Mary's reign was **Thomas Cranmer**, Archbishop of Canterbury. He was burned at Oxford, on the **21th of March, 1556**. Cranmer was born at Aslockton, in Nottinghamshire. There is no name among English martyrs so well known in history as his. There is none certainly in the list of our Reformers to whom the Church of England, on the whole, is so much indebted. Cranmer maintained an unblemished reputation throughout the reign of Henry VIII and Edward VI, although frequently placed in most delicate and difficult positions. Cranmer was imprisoned and examined just like Ridley and Latimer. Like them, he stood his ground firmly before the Commissioners. Like them, he had clearly the best of the argument in all points that were disputed. But, like them, of course, he was pronounced guilty of heresy, condemned, deposed, and sentenced to be burned. And now comes the painful fact that in the last month of Cranmer's life his courage failed him, and he was persuaded to sign a recantation of his Protestant opinions. Flattered and cajoled by subtle kindness, frightened at the prospect of so dreadful a death as burning, tempted and led away by the devil, Thomas Cranmer fell, and renounced the principles of the Reformation, for which he had laboured so long. Great was the sorrow of all true Protestants on hearing these tidings !

WHY WERE THE REFORMERS BURNED ?

Great was the triumphing and exultation of all Papist ! Had they stopped here and set their noble victim at liberty, the name of Cranmer would probably have sunk and never risen again. But the Romish party, as God would have it, outwitted themselves. With fiendish cruelty they resolved to burn Cranmer, even after he had recanted. This, by God's providence, was just the turning point for Cranmer's reputation. Through the abounding grace of God he repented of his fall, and found mercy. Through the same abounding grace he resolved to die in the faith of the Reformation. And at last, through abounding grace, he witnessed such a bold confession in St. Mary's, Oxford, that he confounded his enemies, filled his friends with thankfulness and praise, and left the world a triumphant martyr for Christ's truth.

On the 21st March, the unhappy Archbishop was brought out, like Samson in the hands of the Philistines, to make sport for his enemies, and to be a gazingstock to the world in St Mary's Church, at Oxford. After Dr Cole's sermon he was invited to declare his faith and was fully expected to acknowledge publicly his alteration of religion, and his adhesion to the Church of Rome. With intense mental suffering, the Archbishop addressed the assembly at great length, and at the close suddenly astounded his enemies by renouncing all his former recantations, declaring the **Pope** to be **Antichrist**, and rejecting the Popish doctrine of the Real Presence. Such a sight was certainly never seen by mortal eyes since the world began ! But then came the time of Cranmer's triumph. With light heart, and clear conscience, he cheerfully allowed himself to be hurried to the stake amidst the frenzied outcries of his disappointed enemies.

Boldly and undauntedly he stood up at the stake while the flames curled around him, steadily holding out his right hand in the fire, and saying with reference to his having signed a recantation:

" This unworthy right hand, "

- and steadily holding up his left hand towards heaven.

Of all the martyrs, strange to say, none at the last moment showed more physical courage than Cranmer did. Nothing, in short, in all his life became him so well as the manner of his leaving it. Greatly he had sinned, but greatly he had repented. Like Peter he fell, but like Peter he rose again.

And so passed away -

The first Protestant Archbishop of Canterbury. //

WHY WERE THE REFORMERS BURNED ?

Dare we forget them ?

The men who were burned in this way were not men whose memories ought to be lightly passed over, or whose opinions ought to be lightly esteemed. Opinions for which "an army of martyrs " died ought not be dismissed with scorn. To their courage we owe, in a great measure, our English liberty. They taught the land that it was worth while to die for free thought. Happy is the land which has had such citizens ! Happy is the Church which has had such Reformers ! Honour be to those who at Smithfield, Oxford, Cloucester, Carmarthen, and Hadleigh who have raised stones of remembrance and memorial to the martyrs ! The following martyrdom's are recommended to the special notice of all who possess Foxe's Book of Martyrs: Laurence Saunders, burned at Coventry; William Hunter, at Brentwood; Rawlins White, at Cardiff; George Marsh, at Chester; Thomas Hawkes, at Coggeshall; John Bland, at Canterbury; Alice Drover, at Ipswich; Rose Alien, at Colchester; Joan Waste, at Derby; Richard Woodman, at Lewes; Agnes Prest, at Exeter; Julius Palmer, at Newbury; John Noyes, at Laxfield, in Suffolk.

Why they were burned

Great indeed would be our mistake if we supposed that they suffered for the vague charge of refusing submission to the Pope, or desiring to maintain the independence of the Church of England. Nothing of the kind ! The principal reason why they were burned was because they refused one of the peculiar doctrines of the Romish Church. On that doctrine, in almost every case, hinged their life or death. If they admitted it, they might live; if they refused it, they must die. The doctrine in question was:

The **real presence** - of the body and blood **of Christ** in
the consecrated elements of bread and wine in

The Lord's Supper.

Did they, or did they not believe that the body and blood of Christ were really, that is, *corporeally, literally, locally, and materially* **present** under the forms of bread and wine after the words of consecration were pronounced ?

Did they or did they not ? That was the simple question.

If they did not believe and admit it,-

- they were burned !

WHY WERE OUR REFORMERS BURNED ?

There is a wonderful and striking unity in the stories of our martyrs on this subject. Some of them, no doubt, were attacked about the marriage of priests. Some of the were assaulted about the nature of the Catholic Church. Some of them were assailed on other points. *But all*, without an exception, were called to special account about the real presence, in *every* case their refusal to admit the doctrine formed one *principal* cause of their condemnation.

Hear what **Rogers** said:

" I was asked whether I believed in the sacrament to be the very body and blood of our Saviour Christ that was born of the Virgin Mary, and changed on the cross, really and substantially ?

I answered:

" I think it to be false ! "

I cannot understand really and substantially to signify otherwise than corporeally. But corporeally Christ is only in heaven, and so:

*Christ cannot be corporeally in your sacrament. " *)*

And therefore he was condemned and burned. //

Hear what Bishop **Hooper** said:

*" Tunstall asked him to say, whether he believed the corporal presence in the sacrament, and Master Hooper said plainly **that there was none such**, neither did he believe any such thing. Whereupon they bade the notaries write that he was married and would not go from his wife, and that he believed not the corporal presence in the sacrament; wherefore he was worthy to be deprived of his bishopric. " **)*

And so he was condemned and burned. //

*) Foxe in loco, vol.iii. p.101. edition, 1684.

**) Foxe in loco, vol. iii. p. 123.

WHY WERE OUR REFORMERS BURNED ?

Hear what Rowland **Taylor** said:

*"The second cause why I was condemned as a heretic is that I denied **transubstantiation**, and concomitance, two juggling words whereby the Papists believe that Christ's natural body is made of bread, and the God-head by and by to be joined thereto, so that immediately after the words of consecration, there is **no more** bread and wine in the sacrament, but the substance only of the body and blood of Christ."*

*"Because I denied the aforesaid Papistical doctrine (yea, rathe, plain most wicked idolatry, blasphemy, and here-sy) I was judged a heretic." *)*

And so he was condemned and burned. //.

Hear what was done with Bishop **Ferrar**:

*He was summoned to "grant the natural presence of Christ in the sacrament under the form of bread and wine," and because he **refused** to subscribe this article as well as others, he was condemned.*

*And in the sentence of condemnation it is finally charged against him that **he maintained** that:*

*"the sacrament of the altar ought not to be ministered on an altar or to be elevated, or to be adored in any way.**)*

And therefore he was condemned and burned. //.

Hear what holy John **Bradford** wrote to the men of Lancashire and Cheshire when he was in prison:

*"The chief thing which I am condemned for as an heretic is because **I deny** in the sacrament of the altar (which is not Christ's Supper, but a plain perversion as the Papists now use it) to be a real, natural, and corporal presence of Christ's body and blood under the forms and accidents of bread and wine, that is because:*

*" **I deny** transubstantiation, which is the darling of the devil, and daughter and heir to Antichrist's religion." ****

And so he was condemned and burned. //.

*) Foxe in loco, vol. iii. P.141. **) Foxe in loco, vol. iii, p. 178.

***) Foxe in loco, vol. iii. p. 260.

WHY WERE OUR REFORMERS BURNED ?

Hear what were the words of the sentence of

condemnation against Bishop **Ridley**:

*" The said Nicholas Ridley affirms, maintains, and stubbornly defends certain opinions, assertions, and heresies, contrary to the Word of God and the received faith of the Church, as in denying the true and natural body and blood of Christ to be in the sacrament of the altar, and secondarily, in affirming the substance of bread and wine to remain after the words of consecration. " *)*

And so he was condemned and burned. //.

Hear the articles exhibited against Bishop **Latimer**:

" That you haat openly affirmed, defended, and maintained that the true and natural body of Christ after the consecration of the priest, is not really present in the sacrament of the altar, and that in the sacrament of the altar remaineth still the substance of bread and wine.

And to this article the good old man replied:

*"After a corporeal being, which the Romish Church prescribeth, Christ ´s body and blood **is not** in the sacrament under the forms of bread and wine. " **)*

And so he was condemned and burned. //

Hear the address made by Bishop Bonner to

Archdeacon **Philpot**:

*"You have offended and trepassed against the sacrament of the altar, denying the real presence of Christ ´s body and blood to be there, affirming also material bread and material wine to be in the sacrament, and not the substance of the body and blood of Christ. " ***)*

And because the good man stoutly adhered to his opinion

He was condemned and burned. //

*) Foxe in loco, vol.iii. p. 426. **) Foxe in loco, vol. iii. p. 426.

***) Foxe in loco, vol. iii. p. 495.

WHY WERE OUR REFORMERS BURNED ?

Hear, lastly what **Cranmer** said with almost his last

breath in ST Mary's Church, Oxford:

*"As for the sacrament, I believe, as I have taught in my book against the Bishop of Winchester, -which my book teacheth so true a doctrine, that it shall stand at the last day before the judgement of God, when the Papist's doctrine contrary thereto, shall be ashamed to show her face-" *)*

If anyone wants to know what Cranmer had said in this book, let him take the following sentence as a specimen:

*" They (the Papists) say that Christ is corporally under or in the forms of bred and wine. We say that Christ is **not there**, neither corporally nor spiritually; but in them that worthily eat and drink the bread and wine, He is spiritually, and corporeally in heaven." **)*

And so he was burned. //

Now, were the English Reformers right in being so stiff and unbending on this question of the real presence ? Was it a point of such vital importance that they were justified in dying before they would receive it ? These are questions , I suspect, which are very puzzling to many unreflecting minds. Such minds, I fear, can see in the whole controversy about the real presence nothing but logomachy, or strife of words. But they are questions, I am bold to say, on which no well-instructed Bible reader can hesitate for a moment in giving his answer. Such an one will say at once that the Romish doctrine of the real presence strikes at the very root of the Gospel, and is the very citadel and keep of Popery. Men may not see this at first, but it is a point that ought to be carefully remembered. It throws a clear and broad light on the line which the Reformers took, and the unflinching firmness with which they died. Whatever men please to think or say, the Romish doctrine of the real presence, if pursued to its legitimate consequences, obscures every leading doctrine of the Gospel, and damages and interferes with the whole system of Christ's truth. You spoil the blessed doctrine of Christ's finished work when He died on the cross.

A sacrifice that needs to be repeated is

not a perfect complete thing.

*) Foxe in loco, vol.iii. p.562.

**) Cranmer, on the Lord's Supper.

WHY WERE THE REFORMERS BURNED ?

We are in imminent peril of re-union wit Rome. Something needs to be done, if we are to escape shipwreck. The very life of the churches is at stake, and nothing less. Take away the Gospel from a Church and that Church is not worth preserving. A well without water, a scabbard without a sword, a steam-engine without fire, a ship without compass and rudder, a watch without a mainspring, a stuffed carcase without life, all these are useless things, but:

**"There is nothing so useless as a Church
- without the Gospel.**

There is a voice in the blood of the martyrs. What does it say ? it cries aloud from Oxford, Smithfield,
- and Gloucester:

" Resist to the death the Popish doctrine:

**Of the Real Presence,
- under the forms of the consecrated.
bread and wine in -
The Lord's Supper ! "**

Bishop JC Ryle-Five English Reformers

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NOTE !

SEE THE NEXT PAGE

THE FOUR WORDS OF THE LORD !

>>

Powerpoint

THE FOUR WORDS AT:
THE LORD 'S SUPPER *)

IN REMEMBRANCE OF HIM :

For I have received of the Lord that which
also I delivered unto you, **)

"That the Lord Jesus the *same* night in which
he was betrayed took bread:

And when he had given thanks, he brake *it*,
and said,

Take, eat: this is my body, which is broken
for you; this do:

" I n R e m e m b r a n c e o f M e ! "

After the same manner also *he took* the cup,
when he had supped, saying:

This is the new covenant in my blood; this do
ye, as *oft* as ye drink *it*,

" I n R e m e m b r a n c e o f M e ! "

UNQUOTE

*) CALVIN: THEOLOGICAL TREATISES, first publ. 1554

**) The Apostle Paulus –to the Corinthians, (I Cor. 11: 23)

PAUL CHRISTIANSON

Reformers and Babylon

English apocalyptic visions from the
Reformation to the eve of the civil war

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EXCERPT FROM
REFORMERS AND BABYLON

Preface

In the beginning was the Word, and the Word
was with God ... And the Word was made
flesh, and dwelt among us ...

John i:1,14

By rendering the *logos* of John i as the Word, those scholars who prepared the authorized version of the Bible announced the Christian message of salvation in a manner that expressed a deep reverence for the mystery and power of language. Sixteenth- and seventeenth-century protestants believed that they could change the world with the Word.

The following study analyses one aspect of the way in which they carried out that intention. Concentrating upon the publicly expressed ideas and feelings of individuals, it draws almost exclusively upon printed treatises, sermons, and pamphlets as sources.

Introduction

Scots and Englishmen strongly disliked Roman catholicism; they feared that their protestant churches might be endangered by the forced reimposition of catholicism; these fears gained cogency with the Marian burnings, the assassination of William of Orange, the St Bartholomew's day massacre, the Armada, the Gunpowder Plot, the pre-Gustavian phase of the Thirty Years War, and Irish rebellion- to mention a few outstanding events fresh in the minds of mid-century Britons.

One can grasp the intense hatred of 'popery' shown by contemporaries by placing it firmly within the context of that standard justification of a break with Rome, the apocalyptic interpretation of the reformation. The very nature of this approach to human action strengthened its appeal to men and women engaged in the strain of confessional strife.

Like apocalyptic writers since the days of Daniel, English protestants of our period viewed the actions of their fellow human beings through polarized spectacles. They believed that transcendent forces of good and evil strove to control the universe and linked each individual to one side or the other, whether or not he exercised a choice in the matter.

EXCERPT FROM

REFORMERS AND BABYLON

Eventually, the conflict between these two powers and their instruments would lead to the triumph of good and the eternal destruction of evil. An overwhelming importance, therefore, infused the task of distinguishing between the institutional form taken by either side on earth.

No compromise existed between them !

Apocalyptic visions strengthened people to take action. Paradoxically, action could mean supplication through prayer as well as more obvious outward striving. Supernatural forces controlled the destiny of mankind, the very timing and course of human events.

Those intellectuals who wrote treatises on antichrist or commentaries on Daniel, Revelation, or II Thessalonians employed it with clarity and precision. Such scholars worked within an international Latin tradition. They included some of the best minds of the age and built up a sophisticated, systematic interpretation of holy history. Other advocates assumed such a theory or made brief allusions to it, but concentrated their concern upon applying apocalyptic insights to their church and society, sometimes with startling results.

Each of these intellectual levels deserves some attention.

Anglicans justified their break with Rome by equating it with Babylon and the corrupted papacy with antichrist. This category included conforming puritans as well as Archbishops Cranmer, Parker, Grindal, Whitgift, Bancroft, and Abbot.

Separatists turned the language of these reformers against the Established Church and condemned it as a part of Babylon, its governors as antichrists. They separated from it because they believed that England had not yet witnessed a true reformation.

Looking back to the example of Constantine I and glorying in the imperial crown of England, these men advocated an 'imperial tradition' of apocalyptic thought. Others believed that God would purge the existing church through human instruments who lacked power and prestige in the eyes of the world. Convinced that the present authority structure lacked righteousness, these interpreters stressed an apocalyptic 'tradition of the persecuted and oppressed.'

EXCERPT FROM REFORMERS AND BABYLON

These two basic views of the means by which The LORD reformed his visible church, paradoxically, did not appear contradictory to contemporaries. Most English protestants held both but gave greater weight to one or the other.

In either case, apocalyptic warfare generally remained a spiritual contest fought with the word, not the sword, throughout most of the sixteenth century in England, if not in Scotland.

The Armada experience changed this and introduced a new element which would come into its own
- in the early 1640's.

The historian who desires to understand those events can ignore the apocalyptic tradition only at the peril of missing the meaning it gave to contemporaries.

Forming the English Protestant

Apocalyptic Tradition

*"He that looketh but a little into the world, shall easily
just cause to move us to prayer, if any men;
The great devil in these our later days
is let loose. Antichrist rageth and
seeketh our confusion. "*

Edwin Sandys, *Sermons*.

Archbishop Cranmer preached a sermon at St Paul's Cross in which he identified the contemporary pope as antichrist and derided the authority of the emperor. From the account contained in the report of the imperial ambassador, it appears that Cranmer envisioned antichrist in the medieval way, as the earthly leader of evil in the very last days of the world. The floodgates of reform, however, *stood open only for a short time*. When reaction set in after the fall of Thomas Cromwell, John Bale- an able writer for the anti-papal campaign – joined those who fled to the continent. From his place of refuge, Bale broke with the medieval past-whether orthodox or heretical- and pulled together a new framework of explanation, one that showed:

How the history of the Christian church fulfilled the prophecies of St John and how the contemporary reformation represented *the beginning-*

Of the Final Triumph of Good. //

Next page: THE SPANISH ARMADA

THE ARMADA AGAINST ENGLAND *

THE TRUTH AFTER 300 YEARS.

VATICAN, FRENCH AND SPANISH STATE PAPERS

GIVE UP THEIR SECRETS AFTER 300 YEARS.

Until 1870 when Prof. Froude published the Spanish Despatch, the Church of Rome denied that the Pope sent the Armada against England. Most Roman Catholic to-day still deny it.

Fortunately for the cause of truth, the *original* OFFICIAL DESPATCH from Rome to Philip II. of Spain, containing Spain's and the Pope's plans, has been found in the Spanish State Archives at Simancas, and *published by the* British Government.

THE DESPATCH, dated February 24, 1586, is from Count Olivares, Spanish Ambassador to the "Holy See," to Philip of Spain. It contains the replies of Pope Sixtus V. to Philip's terms for undertaking the great expedition against England.

THE SPANISH AMBASSADOR'S REPORT
FROM ROME TO PHILIP OF SPAIN,
FEBRUARI 24TH, 1586

Philip II.'s First Point:

"Although His Majesty (Philip II.) has been at different times admonished by the predecessors of His Holiness to undertake this enterprise, he never felt so convinced of the great favour with which His Holiness so reasonably regards the enterprise."

The Pope's Reply:

"His Holiness returns infinite thanks to God that he (the Pope) has been the instrument of setting in motion His Majesty, to whom he gives many blessings for the zeal with which he is disposed to engage in an undertaking so worthy of the calling of the Catholic King."

*) JESUIT PLOTS AGAINST BRITAIN FROM ELISABETHAN

To Modern Times. *By Albert Close.*

THE ARMADA AGAINST ENGLAND

The Pope Sends an Armada Against England

Philip's Second Point:

"That the end and declared ground of the enterprise shall be to bring back that kingdom to the obedience of the Roman Church, and to put in possession of it the Queen of Scotland."

The Pope's Reply:

"His Holiness prfaises and agrees to what His Majesty here proposes."

Philip's Third Point:

"The third point submitted was in reference to the succession to the throne of England after the death of the Queen of Scotland."

The Pope's Reply:

To this point the Pope gave a doubtful answer.

Philip's Fourth Point

"The preparations which are necessary to resist those who in great numbers will endeavour to hinder it, make it requisite that His Holiness should contribute for his share, two millions of gold."

The Pope's Reply:

"His Holiness offers His Majesty as soon as the expedition has set sail for *the enterprise against England* to give 200,000 crowns, and he will give 100,00 more the mo-ment the army has landed on the Island, and yet further 100,000 more at the end of six months, and in like manner after another six months 100,000 more; and if the War lasts longer, His Holiness will continue to give each year 200,000 crowns."

Spanish State Papers. Vol. IV. Brit. Mus, P. 393.

THE ARMADA AGAINST ENGLAND

LETTER OF PHILIP OF SPAIN TO HIS BISHOPS.

After the shattered ships of the Armada had returned to Spain, Philip II. wrote to the Roman Bishops, instructing them to *cease their praers* for the success of the great Papal Expedition, *as all was lost*. He wrote:

" Most Reverend.- In the fould weather and violent storms to which the Armada has been exposed, it might have experienced a worse fate, and the misfortune has not been heavier is no doubt due to the prayers which have been offered so devoutly and continuously."

From the Escorial, Oct. 13th 1588.

DURO II., p. 314, Brit. Museum Library.

A tremendous underground campaign is going on to-day in Britain to falsify our National History of the Reformation, Armada, and the Great War periods.

**" THE SPANISH ARMADA –
MYTH OF A RELIGIOUS WAR."**

Here is what the Roman Catholic Bishop Graham of St. Andrews wrote in 1913.

"Catholic Times," Nov. 28th , 1913.

" I suppose most of us who were reared in Protestantism were taught to believe the Armada was a religious undertaking with the object of smashing Elizabeth and of making England Catholic again; and, implicitly, we thanked God that the kingdom had been saved from the horrors of Popery and the Inquisition. Froude and Kingsley, and writers of that kind, have helped to keep alive this idea."

Imagine a man who has been educated in the Church of Scotland, writing such an article ! He was formerly a Presbyterian Minister. It demonstrates how Rome twists the outlook and intellect of an otherwise well-educated man.

In 1929 Cardinal Bourne and the Westminster Roman Catholic Federation *threatened* to boycott the History Books used in the L.C.C. schools if something like 1,250 pages as were written by Roman Catholics, were not altered to meet the Federation's approval. They also threatened about 12 Publishers. - *Only one yielded*.

THE ARMADA AGAINST ENGLAND

**THE SPANISH COMMANDER'S REPORT
OF WEATHER.**

The great Spanish authority, Captain Duro, in his book, *The Armada Invincible*, published in 1885, states that 63 Spanish ships were lost, 35 of them without any trace ! Surely this fact in itself shows the violence of the storms, when so many ships went down without other ships seeing them. Captain Duro also confirms the fact that *great storms broke out* when the English fleet gave up the chase. The Spanish Commander-in chief, Medina Sidonia, in his *Official reports* states that:

" It was impossible to return to the English Channel (after the English fleet turned back, because of the wind in the North Sea from the S.West) though we desired it." DURO, II. pp. 340-396.

**CAPTAIN FENNER'S REPORT FROM THE SEA.
August 4th, 1588.**

Capt. Thos. Fenner, who commanded the Queen's ship NONPAREIL, confirmed the truthfulness of the traditional account. In his letter from the sea to Walsingham on August 4th, 1588, he wrote:

" On August 2nd (O.S.) at noon we hauled West to the Firth of Forth. At 10 o'clock, August 3rd we were 15 leagues from the coast. The wind was from N.W.." Fenner then continues: "Two hours after writing this letter the wind changed to S.W., and continued a very great storm." The storm was so great that he states that Drake had to ride out to the sea. He then concludes:

" THE MIGHTY GOD OF ISRAEL STRETCHED OUT BUT HIS FINGER AGAINST THEM."

Signed from the good ship "NONPAREIL."

Thos. Fenner.

Drake to Walsingham, August 8th, 1588, II, p.61.

"To conclude, let us all with one accord praise God the Giver who of His own Will hath sent this proud enemy of His Truth, where he has tasted of His Power, as well by storms and tempest as he doth and did by putting away from the Coast of Scotland. Aboard the Good Ship REVENGE."

Signed "FRA DRAKE."

THE ARMADA AGAINST ENGLAND

Drake's Letter to Queen Elizabeth, August 8th, 1588,

Laughton, II, p. 68.

"On Friday last we left the Navy of Spain so far to the Northward that they could neither recover England nor Scotland. Within three days after we were entertained with a great storm, considering the time of the year, which in many of our judgments hath not a little annoyed the enemy.

Written aboard your Majesty's good ship 'REVENGE.'

August 8th, 1588. Signed "FRA. DRAKE."

*) The original letters are at the Public Record Office
Domestic Eliz., 1588 A.D.

THE SPANISH HISTORY OF THE ARMADA.

A SPANISH NAVAL OFFICER ON THE ARMADA.

The Collison off Plymouth; The Hand of GOD.

A remarkable proof of the truthfulness and accuracy of Froude, Kingsley and other English historians' account of the Armada has been supplied by Capt. Duro, an officer serving in the Spanish Navy in 1885 A.D.

In his book, *La Armada Invincible*, he brings together a collection of contemporary Spanish documents and letters, and with innocent necromancy he calls the dead Spanish Commanders up from the bottom of the English Channel, North Sea and Western Ocean, and from their graves in Spain, and makes them play their drama over again.

He confirms the truthfulness of the English records of those wonderful Providential incidents *in the great five days' battle* in the Channel and North Sea, and of the sudden outbreak of the great gale in the North Sea, when Howard's and Drake's fleets were out of food and ammunition and unable to follow the fleeing enemy further. He tells how Sir John Hawkins (Achins as they call him) had altered the design of the English ships by lowering the high castles at bow and stern, increasing the length and narrowing the beam, so that when they ran up before the wind to pour a broadside into the Spaniards, they could turn back and sail right against the wind, whilst the

THE ARMADA AGAISNT ENGLAND

Spanish ships were unable to follow, and became a helpless target to these tormenting tactics, which riddled their hulls with shot. He tells of the collision off Plymouth on the first day of battle, between the *Santa Catalina* and Admiral Pedro de Valdez's flagship, and of the subsequent capture by Drake of the disabled ship and the Admiral, with her tons of gunpowder and ammunition which Drake so sorely needed

The little *Roebuk* of Brixham, loaded the powder and shot on board and raced after the English fleet, distributed it amongst the needy ships and in the ensuing battles Drake and Howard fought and defeated the Spaniards with their powder and shot. He also states that the English fired four shots to one fired by the Spaniards. Capt. Duro also tells us that the Spaniards saw the English beacon fires on the hill tops flashing the news of the arrival of the Armada in the Channel. *Duro*, Brit. Mus. Lib.

Spanish State Papers, IV, 441,480.

THE ENGLISH BEACON FIRES

Then swift to East and swift to West the warning radiance spread. High on St. Michael's Mount it shone, it shone on Beachy Head. Far on the deep the Spaniard saw along each Southern shire, Cape beyond cape, in endless range, those twinkling points of fire. — *Macaulay*.

AN ANSWER TO THE NATION'S PRAYERS.

Here was a clear case of national deliverance in answer to national Prayer in a time of great danger. When the news spread that the Spanish Armada had arrived in the English Channel we are told that as the Fire Beacons flashed the news from hill top to hill top, from Cornwall to Scotland, that the whole nation cried to GOD that He Who covered Israel on that night when the *destroying Angel* passed *over Egypt*, would spread His wing over England and *shield her* - from the Popish destroyer of nations.

That was a night *never* to be *forgotten* in England, as the news spread that the Armada was in the Channel.

The *first answer* to the nation's prayer came in the capture of the Spanish flagship *Rosario* off Plymouth, with her tons of gunpowder, which the English fleet so sorely needed. Then *again*, in a succession of battles in the Channel and North Sea and *finally* in the **destruction of the Armada** in a succession of great gales- (storms).

THE ARMADA AGAINST ENGLAND

The Spanish Commander in-Chief, in his official report stated that Providence seemed to *favour* the English fleet. In that appalling defeat. **63 Spanish ships** were **lost**, 37 without trace, along with **20,000** sailors and soldiers. Most of the survivors died of fever on landing, including some of the chief Admirals.

The awful tragedy was too vast to be disclosed to the Spanish nation at once. When at last the terrible fact was fully known the nation was smitten down by the blow. Philip stunned and overwhelmed, shut himself up in his closet in the Escorial and would see no one. The young grandees who had gone forth but a few months before, confident of returning victorious, were sleeping at the bottom of the English Seas and Western Ocean amid hulks, and money chests.

The tragedy of the Armada was a great sermon preached to the Popish and Protestant nations. The text of that sermon was, that England had been saved by a Divine Hand. All acknowledged the skill and daring of the English Admirals and the patriotism and bravery of the English sailors and soldiers, *but all* at the same time confessed that these alone could not have saved the throne of Elizabeth. The Almighty Arm had been stretched out, and a work so stupendous had been wrought, as to be *worthy* of a place by the side of the wonders of all time. There was a consecutiveness and progression in the acts, and unity in the drama, and a sublimity in the terrible but righteous catastrophe in which it issued, that told the least reflective that the Armada's overthrow was *not* merely by chance, but the result of arrangement and plan.

Even the Spaniards themselves *confessed* that the Divine Hand was upon them; that One looked forth at times from the storm cloud that pursued them, and troubled them. Christendom at large was solemnized; the ordinary course of events had been interrupted; the heavens had been bowed and the Great Judge had descended upon the scene. Whilst dismay reigned within the Popish kingdoms the Protestant States joined in a chorus of thanksgiving.

(On August 4th, **1918**, the British Parliament after four years *) of national adversity and appalling loss of life, went in a body to St. Margaret's Church and *called upon* God Almighty *to help* and deliver the nation. *Four days later*, on August 8th, at the Battle of Armies, the German line was broken for the first time; 20,000 prisoners and 400 guns were captured.)

*) *First Worldwar* 1914-18.

THE ARMADA AGAINST ENGLAND

From that day the British Armies never looked back. In battle after battle they swept everything before them until November 11th, (1918)-when Germany cried for Peace. Explain it as men will, this actually transpired, following that day of Prayer. The God of Israel still lives to-day, and will hear the prayers of the nation when she confesses and forsakes her national sins and idolatry.)

THE EARL OF ARUNDEL PRAYS FOR THE SUCCESS
OF THE ARMADA.

At the very time the English Fleet was fighting a life and death battle in the Channel, Philip, Earl of Arundel, a Roman Catholic prisoner in the Tower of London, employed a Roman Priest named Bennett to celebrate Mass and to pray unceasingly 22 hours for the success of the Armada.

Evidence to this effect was produced against the Earl of Arundel *at his trial in 1589* as proof that he was a traitor to his country. The record is in *State Trials*. The Church of Rome has beatified him as a martyr for his religion. She points to his pious texts cut in the stone walls of the Tower of London as evidence of his piety. The Warders of the Tower do not believe that all those inscriptions are genuine. They think they were added in later years, probably during the time of Laud and Charles and James II, when the Jesuits had free hand in Government Offices and in the Tower. How could these unskilled prisoners cut those inscriptions in the hard limestone of the Tower walls without stonecutter's tools.

The author's attention has been recently drawn to the statement of Professor Callender, who succeeded Sir John Laughton as Professor of History at Greenwich Royal Naval College, that the story of the storm breaking out after the English Fleet ran out of ammunition and food, and was forced to turn back, is a myth. *This of course is the Jesuit story of the Armada*. They term it "**re-written history**," and the strange thing is Jesuits have succeeded in planting Anglo-Romanists and Roman Catholics in the Professor's Chairs of some of our great Universities and Naval Colleges, where they teach Jesuit "history" ! When professor Callender's attention was drawn to the foregoing letters by a member of Greenwich College staff, he contended that he had misunderstood !

He had not, as his written assertions were full of ridicule of the story of the Storms destroying the Armada. The Author*) has a copy of the Professor's letter. //

THE AUTHORS WARNING TO READERS

The Church of Rome and the Anglo-Romanist party in England are **flooding** the book world with **false history** of the times of Henry VIII, Mary, Elizabeth, James I, Charles I and II, James II and William of Orange.

The false history books may nearly always be recognized by the fact that the authors give no references to State Papers and official documents. Frequently these false histories are highly recommended by book reviewers. In fact reviews are not trusted to-day as they were in the last century.

NEVER TRUST AN AUTHOR WHO QUOTES

NO REFERENCE TO STATE DOCUMENTS.

Many of the chief Reviewers are Roman Catholics such as Compton Mackenzie, G. K. Chesterton, Evelyn Waugh, Sir Philip Gibbs and many others. Judging by their writings and reviews these men appear to know nothing whatever about the Old State Papers at the Record Office.

Albert Close

*) *Albert Close* JESUIT PLOTS AGAINST BRITAIN,

THE PROTESTANT TRUTH SOCIETY

LONDON, E.C.4. UK.

**THE ANSWER TO THE ENGLISH MARTYR´S
PRAYERS FOR THE NATION**

By 288 English Martyrs
at the stake *)

1555 – 56

And the smoke of the incense, *which came* with
the prayers of the saints, ascended up before
GOD out of the angel´ s hand.

Rev. 8:4.

Their prayers were answered and England became

A Protestant Kingdom 1558 **)

eventually

T H E B R I T I S H E M P I R E

The Anglican Church

raised to

T H E C H U R C H O F E N G L A N D

*) During the reign of Mary I (1553-58). Read their testimonies:

WHY WERE THE REFORMERS BURNED go to: pp **139-159**

**) During the reign of Elizabeth I, (1558 –1603)

THE SHORT OXFORD HISTORY
OF THE MODERN WORLD

THE BRITISH
EMPIRE
1558 – 1983

T. O. LLOYD

Oxford University Press, UK, 1984.

EXERPT AT THE ONSET OF:

1. *Colonies and Distant Monarchs* 1558 - 1649

When Elisabeth I came to the throne of England in 1558 she and her government in London ruled less land than her predecessors had done for hundred years. For about four centuries the rulers of England had been trying to conquer and rule France, Scotland, and Ireland, but they had just lost their foothold in France at Calais, their position in Ireland was as insecure as it had ever been, and the Scottish problem had taken an altogether new turn because Mary the Queen of Scotland could present a good claim to the English throne. By the time of Elisabeth's death in 1603 Englishmen did not rule any more land outside the British Isles than they had done 45 years earlier but their seafaring position had been transformed.

Hakluyt was exaggerating when he said that the Englishmen had excelled all the nations and people of the earth in their explorations, but he was quite right when he asked:

Which of the kings of this land before her Majesty had ever their banners seen in the Caspian sea? Which of them hath ever dealt with the Emperor of Persia ... Who ever saw ... an English leiger (subject) in the porch of the Grand Signior at Constantinople? Who ever found English consuls at Tripoli, at Aleppo, at Babylon, at Basra and who heard of Englishmen at Goa before now? What English ships did pass and repass the Strait of Magellan, traverse the mighty breath of the South Sea (the Pacific), enter into alliance, with amity and traffic with the princes of the Moluccas and the Isle of Java, double the famous Cape of Bona Speranza and return home most richly laden with the commodities of China, as the subjects of this now flourishing monarchy had done? *)

None of this suggested that the English would go forward to build up the most wide-ranging empire that the world had ever seen, and even if Hakluyt has added that the English had made some attempts to settle in North America and had organized themselves for trade in the East Indies he would not have much altered the case. But at least a dream of empire was not as impossible as it had been in 1558. These steps into a wider world were part of a great process of expansion by Western Europe that had already been going on for decades. (page 1)

*) This question from hakluyt is taken from A.L. Rowse, *The Expansion of Elizabethan England* (1955), 161-2.

Colonies and Distant Monarchs 1558- 1649

A hundred years before Elizabeth came to the throne no member of the human race had ever been in a position to make a map of the whole world; civilizations had risen and flourished in different regions of the world but they had little or no idea of their geographical relationship to one another. By 1558 the Portuguese voyages around Africa and into the Indian Ocean, and the Spanish voyages to America which led on by way of the Philippines to the circumnavigation of the globe had made it possible to draw maps which were really like. The English had not taken any important part in this; voyages from Bristol at the end of the fifteenth century had reached a few points in North America and had opened up cod fisheries off Newfoundland, and in the 1550s London merchants had used the northern sea-routes to start trading with Russia, but most of the nation's energies overseas in the first half of the sixteenth century had been devoted to the last and least rewarding of the attempts to conquer France.

Rivalry with France was one theme in the centuries of empire to come, but after the loss of Calais the English concentrated on capturing French colonies or in restraining French attempts to dominate Europe rather than on trying to make anything substantial out of the nominal claim to the French crown that English kings asserted until 1801.

During Elizabeth's reign the English had been concerned, as Hakluyt explained, with trade and with opening up new lines of commerce. They looked along the Atlantic coast of North America for places in which to settle, and they might have been more successful in founding colonies if they had not at the same time been engaged in what they saw as a desperate struggle to save their religious and political liberties from Catholic Spain, although the Spanish would have said the war was to some extent intended to check the rather aggressive interpretation the English placed on the idea of the freedom of the seas.

It was only when this war was settled, and England embarked on a period of almost unbroken peace, that settlement began in North America and in the West Indies, and that trade with India became regular and organized enough for the English to set up trading posts there. By the death of James I in 1625 the English had laid foundations for colonies in Virginia, in New England, and some of the small West Indian islands that the Spaniards had not considered worth settling. At the same time they had established bases in India in which they exercised some degree of local political authority, though only (p.2)

Colonies and Distant Monarchs 1558 –1649

in the way that trading companies normally did when away from home, and with no idea of challenging the authority of the Great Moghul, the ruler of India. During the reign of Charles I there was a great flood of emigrants to North America and the West Indies, and a third type of colony appeared in addition to the colonies for English settlement and the trading posts which needed political power to function effectively: the colonies which were emerging in the West were beginning to turn (p.2) into plantations in the modern sense in which Englishmen directed the labour of other people.

Almost all the colonies the English ever acquired were of one or another of these three types, and in a number of other ways the overseas activities undertaken between the 1550s and the 1640s laid down the pattern for all that was to come. The government's main response to the world outside the British Isles was to build a strong navy. This was not done for imperial purposes, but once the navy had been developed it affected everything that happened in English policy. The government certainly had no money to spare to help the colonies, and this introduced the general rule that English colonies had to cover their own costs, both in the sense that the government of a colony had to raise enough revenue to pay its own bills and in the sense that there were no subsidies to encourage people to stay in a colony where they could not earn their own living. The results of these rules of practice was that the English set colonies only in places where it was relatively easy to do so.

As a result it was accepted by the 1630s that the English colonies could take most decisions for themselves, and this meant they developed the institutions which, over the course of time, grew in a way that enabled them to become selfgoverning and then independent by stages which could be so small as sometimes to be imperceptible. Because they had to run their local affairs, English colonies were quite different from those the Spanish, the Portuguese, the Dutch, and the French established between 1500 and 1650, and at the time all the other European empires looked more durable than the English. (p.3)

In the sixteenth century the word "empire" did not usually refer to a state with trans-oceanic possessions of this sort. When Henry VIII and his Parliament said that England was an empire they simply wanted to say that it was a sovereign state independent of the Pope's judicial authority. (p.8)

Colonies and Distant Monarchs 1558-1649

The Spanish Armada was defeated so decisively that the English often reckoned that their command of the sea began then, although it was never secure until the end of the seventeenth century. Without the naval strength established during Elizabeth's reign, imperial development would not have been possible; and the foundations of that strength had been laid earlier. (p.9)

The war between England and Spain went on for sixteen years after the defeat of the Armada, with a good deal of the English effort being undertaken by private ventures like Drake's (though they were easier to acknowledge once war had begun officially). It became clear that neither country could win a victory that would compel the other to surrender. This failure to defeat England and a number of other setbacks showed that the power of Spain was declining, which was one of the major political changes of the first half of the seventeenth century. (p.11) //

- unquote -

Other historical sources

CHRISTIAN HISTORY

Collection *

ISSUE 48.(Vol. XIV, No.4)

Thomas Cranmer

And the English Reformation

His prayer book is still used by millions,
and though cautious and indecisive, he faced
the stake with resolute courage.

Printed in U.S.A. 1995

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” The Most Healthful Medicine ”

WHY, EVERYONE SHOULD READ THE BIBLE

Thomas Cranmer

To help people read the Bible, Cranmer wrote a Preface to the Great Bible (1540), which was appointed by Henry VIII to be placed in churches across England. In the preface the archbishop pastorally counsels two types of parishioners and shows his zeal for,-

- and devotion to Scripture.

For two sundry sorts of people it seemeth much necessary that something be said in the entry of this book ...

For truly some there are that be too slow and need the spur; some other seem to quick and need more of the bridle, some lose their game by short shooting, some by overshooting, some walk too much on the left hand, some too much on the right.

In the former sort be all they that refuse to read, or to hear read the Scripture in the vulgar (common) tongues, much worse they that also let (hinder) or discourage the other from the reading or hearing thereof ...

Neither can I well tell (which) of them I may judge the (greater) offender, him that doth obstinately refuse so godly and goodly knowledge, or him that so ungodly and so ungodly doth abuse the same.

Food, fire, light

And as touching the former, I would marvel much that any man should be so mad as to refuse in darkness, light; in hunger, food; in cold, fire ...

I would marvel (I say) at this, save that I consider how much custom and usage may do. So that if there were a people ... which never saw the sun by reason that they be situated far toward the North Pole and be enclosed and overshadowed with high mountains, it is credible and like enough that if, by the power and will of GOD, the mountains should sink down and give place, (and) the light of

THE MOST HEALTHFUL MEDICINE

the sun might have entrance to them – at the first some of them would be offended therewith ...

Sober and fruitful learner

Therefore now to come to the second and latter part of my purpose. There is nothing so good in this world but it may be abused and turned from fruitful and wholesome to hurtful and noisome.

What is there above better than the sun, the moon, the stars ? Yet was there (any) that took occasion by the great beauty and virtue of them to dishonor God and to defile themselves with idolatry, giving the honor of the living God and Creator of all things to such things as he had created ? What is there beneath better than fire, water, meats, drinks, metals og gold, silver, iron, and steel? Yet we see dayly great harm and much mischief by every one of these ...

Wherefore I would advise you all that cometh to the reading or hearing of this book, which is the Word of God, the most precious jewel and most holy relic that remaineth upon earth, that ye do it with all due reverence, and use your knowledge thereof not to vainglory (or) frivolous disputation but to the honnor of God, increase if virtue, and other ...

Every man that cometh to the reading of this holy book ought to bring with him ...(also) af firm and stable purpose to reform his own self according thereunto; and so to continue, proceed, and prosper from time to time, showing himself to be a sober and fruitful hearer and learner. Which if he do, he shall prove at the length well able to teach, though not with his mouth yet with his living and good lively and most effectual form and manner of teaching. //

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*With an account of the
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O X F O R D

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THE AUTHORIZED VERSION, 1611

TO
THE MOST HIGH AND MIGHTY PRINCE JAMES, BY THE GRACE
OF GOD, KING OF GREAT BRITAIN, FRANCE, AND IRELAND.
DEFENDER OF THE FAITH Etc., THE TRANSLATORS OF THE
BIBLE WISH GRACE, MERCY, AND PEACE, THROUGH JESUS
CHRIST OUR LORD.

GREAT and manifold were the blessings, most dread Sovereign, which Almighty God. The Father of all mercies, bestowed upon us the people of *England*, when first he sent Your Majesty's Royal Person to rule and reign over us. For whereas it was the expectation of many, who wished not well unto our *Sion*, that upon the setting of that bright *Occidental Star*, Queen *Elizabeth* of most happy memory, some thick and palable clouds of darkness would so have overshadowed this Land, that men should have been in doubt which way they were to walk; and that it should hardly be known, who was to direct the unsettled State; the appearance of Your Majesty, as of the *Sun* in his strength, instantly dispelled those supposed and gave unto all that were well affected exceeding cause of comfort; especially when we beheld the Government established in Your Highness, and Your hopeful Seed, by an undoubted Title, and this also accompanied with peace and tranquillity at home and abroad.

And now at last, by the mercy of God, and the continuance of our labours, it being brought unto such a conclusion, at that we have great hopes that the Church of *England* shall reap fruit thereby, we hold it our duty to offer it to Your Majesty, not only as to our King and Sovereign, but as to the principal Mover and Author of the work; so that if, on the one side, we shall be *traded* by Popish Persons at home or abroad, who therefore will malign us, because we are pour instruments to make God's holy Truth to be yet more and more known unto the people, whom they desire still to keep in ignorance and darkness; or if, on the other side we shall be maligned by selfconceited Brethren, who run their own ways, and give liking unto nothing, but what is framed by themselves, and hammered on their anvil; we may rest secure, supported within by the truth and innocency of a good conscience, having walked the ways of simplicity and integrity, as before the LORD; and sustained without by the powerful protection of Your Majesty's grace and favour, which will ever give countenance to honest and christian endeavours against bitter censures and incharitable imputations.

The LORD of heaven and earth bless Your Majesty with many and happy days, that, as his heavenly hand hath enriched Your Highness with many singular and extraordinary graces, so You may be the wonder of the world in this latter age for happiness and true felicity, to the honour of that great GOD, and the good of his Church, through Jesu Christ our Lord and only Saviour.

THE MARTYR´S VOICE

AT THE STAKE

By

John Bradford

The fifth leading Reformer who suffered in Mary´'s reign was John Bradford, Prebendary of St Paul´'s, and Chaplain to Bishop Ridley. He was burned in Smithfield on Monday, **July the 1st, 1555**. When he came to the stake he held up his hands, and, looking up to heaven, said:

"O England, England, repent thee of thy sins !
Beware of idolatry; beware of false antichrists !
Take heed they do not deceive you ! " //

THE MARTYR´S VOICE

By

Hugh Latimer

The sixth and seventh leading Reformers who suffered in Mary´s reign were two whose names are familiar to every Englishman, **Nicholas Ridley**, Bishop of London, and Hugh Latimer, once Bishop of Worcester. They were **both burned** at Oxford, **back to back**, at one stake, on **the 16th of October, 1555**.

” Be of good comfort, Master Ridley, and play the man; we shall this day, by God´s grace, light such a candle in England ...”

As I trust shall *n e v e r* be put out ...”

When the flames began to rise, Ridley cried out with a loud voice in Latin:

”Into thy hands, O Lord, I commend my spirit: Lord, receive my spirit, ” and afterwards repeated these last words in English. Latimer cried as vehemently on the other side of the stake:

” Father of heaven, receive my soul.”

Latimer soon died. An old man, above eighty years of age, it took but little to set his spirit free from its earthly tenement. Ridley suffered long and painfully, from the bad management of the fire by those who attended the execution. At length, however, the flames reached a vital part of him, and he fell at Latimer´s feet, and was at rest.

**And so the two great Protestant Bishops
passed away. //**

THE MARTYR 'S VOICE

Thomas Cranmer's

Last words:

With intense mental suffering, the Archbishop addressed the assembly at great length, and at the close suddenly astounded his enemies by renouncing all his former recantations, declaring the Pope to be Antichrist, and rejecting the Popish doctrine of the Real Presence. Such a sight was certainly never seen by mortal eyes since the world began ! Boldly and undauntedly he stood up at the stake while the flames curled around him, steadily holding out his right hand in the fire, and saying, with reference to his having signed a recantation,

” This unworthy right hand,” and steadily holding up his left hand towards heaven !

Greatly he had sinned, but greatly he had repented. Like Peter he fell, but like Peter he rose again.

And so passed away:

The first Protestant Archbishop of Canterbury. //

JESUIT PLOTS AGAINST BRITAIN

BY ALBERT CLOSE

PREFACE

IN THIS remarkable volume the author has packed its pages full of information which ought to be in the hands of all Englishmen. The Jesuit Order was the Satanic answer to the Reformation, endeavouring to restore the lost fortunes of the Papacy. What would it not give to again rule in England? Mr. Close reveals some of the criminal efforts of these:

" Shock Troops of Rome ".

So that his information would be authentic the author spent a good deal of his time at the Public Records Office in London searching for the documentation proving the facts revealed in this book, and he gives the story of the discovery of how "authentic copies of damaging documents were recovered from the Vatican secret archives " after having been hidden there for long years.

This enabled him to show how the Jesuits' hand has been behind so many plots when they have tried to strike England in the back. We remind ourselves of what Joseph McCabe wrote of the Jesuits in his:

" Candid History of the Jesuits ".

I quote: " It is the historic custom of the Church of Rome to enlist in its service monastic or quasi-monastic bodies in addition to the ordinary clergy. In its hour of greatest need, at the very outbreak of the Reformation, the Society of Jesus was formed as one of these auxiliary regiments, and in the war which the Church of Rome has waged since that date the Jesuits have rendered the most spirited and conspicuous service. Not a work of history can be opened, in any language, but it will contain more references to the Jesuits than to all other religious orders collectively."

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But what is a Jesuit ? The Society remains the Esau of the Roman clerical world. It still chiefly seeks the wealthy and powerful; it is the arch-enemy of progress and liberalism in Catholic theology; its scholarship is singularly undistinguished in proportion to its resources; it embarks on political intrigue, even to the destruction of State-forms, whenever its interest seem to require it; it is hated by a very large proportion of the Roman Catholic clergy and laity in every country.

McCabe goes on to say that "Catholic monarchs and peoples have time after time driven them ignominiously over their frontiers and Popes have sternly condemned them and the verdict on them expresses deep and criminal guilt.

They are as active, and nearly as numerous, in the twentieth century as in the last days of the old political world."

If this has been so in respect of Roman Catholic countries, how much more so in Protestant England as the following pages clearly reveal this deep and criminal guilt. The attempts of the Jesuits to carry their war against Protestantism into the British Isles have been set forth in some detail in the following pages and it is good, indeed, that Englishmen should be made aware of these plots and that they should praise Almighty God for the wonderful deliverances from them. Doubtless there are many Jesuit plots going on at the present time,

" By their very nature they are underhand and secret "
all against the best interests of this country.

A. L. KENSIT

CHAPTER VII.

THE CAUSE OF THE GREAT CIVIL WAR

What the Three Hypocrite Kings did

250 to 300 Years Ago.

Charles I. reigned 1625 –1649, A.D.

Charles II. 1660 -1685, A.D.

James II. 1685 - 1688, A.D.

Charles I., 1625 –1649.

In spite of all the lessons of Bloody Queen Mary's reign, and the Papal plots against the Thrones of Elizabeth and James I., this young King of 25 years married a Roman Catholic Princess, Henrietta, daughter of Henry IV of France. Charles' mother, Queen of James I., was a secret Roman Catholic, whilst publicly attending the services of the Church of England, as Queen of England. Mark the terrible consequences to the nation.

Within a year both Houses of Parliament protested to the King against the growth of Romanism in the kingdom, and against the appointments of an excessive number of Roman Catholics to the highest posts in the Civil Service and in the Government. *Parliamentary History*, vi., 378.

One of the first monstrously wicked acts of the reign of Charles I was his secret arrangement with the King of France, to hand over for 18 months, the *Vanguard*, a ship of the Royal Navy, along with seven other Merchant ships to Cardinal Richelieu to enable him to capture La Rochelle, a Huguenot stronghold on the coast, and destroy the liberty of the Huguenots. James I had promised these ships shortly before his death, and signed the contract.

A Captain Pennington was appointed to command the ships. On June 9th, 1625, the English ships sailed for Dieppe. The crews on learning that they were to be used in an attack on La Rochelle *refused* to a man to fight against their French Protestant brethren.

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So firm were the sailors that on June 27th, Captain Pennington was obliged bring the ships back to England.

The Captains sent in a protest to the King on July 11th, stating that their men would rather be killed or thrown overboard than be forced to shed the innocent blood of their fellow Protestants in France. Buckingham the corrupt Minister of Charles, then sent an order to take the ships back to France. Charles also wrote an order in his own hand, commanding Pennington to hand over the ships to the King of France, and if the crews refused to obey to use all forcible means in his power - to compel them, even to their sinking. This order was given from the Court at Richmond on July 28th, 1625.

Captain Pennington on receiving the Royal Warrant, issued the disgraceful order, and threatened to sink the ships and shoot or hang up the marines who refused to obey. The whole or the crews, with the exception of two sailors, refused to obey and told him to do his pleasure with them, but go against the Huguenots they never would.

Seeing that these determined sailors would not be forced to fight their fellow Protestants, Captain Pennington commanded to quit their ships and return to England. All but two did so, and the eight English ships were then delivered over with all their guns, ammunition and stores, to the French King, who manned them with French and foreign sailors, and attacked La Rochelle, destroyed the Huguenot Fleet and ruined that famous Protestant City with most of the Protestant in it. *)

Because the nation of heart was Protestant, this led to tremendous internal dissensions and brought on the terrible Civil War, which lasted the seven years from 1642 to 1649, when Charles was dethroned and beheaded. It is here that Roman Catholic historians are dishonest. They do not tell their people in their histories these facts during Charles I's reign, the infamous High Church Archbishop, restored the High Altars, Tapers, Confession, the Crosier, and the Crucifix of the Church of Rome, cast out at the Reformation.

These two tyrants endeavoured to force Puritans and Roman Catholics alike to conform to Laud's Anglo-Catholic Church. They also caused the great seven years' Civil War between Parliament and the King. Numbers of both religions were put to death. Both Laud and Charles were themselves *beheaded* for their tyrannies –Laud in 1645, and Charles I in 1649. //

*) Calendar of *State Papers*, Charles I, *Domestic*, 1625.
See Gardiner's *History of England*, V, pp. 305-387.

JESUIT PLOTS AGAINST BRITAIN

ARCHBISHOP LAUD

ARCHBISHOP LAUD'S MUTILATED VICTIMS.

The greatest calamity of the reign of Charles I was the attempt of Archbishop Laud to reverse the Reformation in England and Scotland, and Romanize the Church of England. Laud was a thorough-going Romish idolator, with this difference, that he endeavoured to be Pope himself in England and to teach and practise the doctrines of the Church of Rome in the Church of England as Christianity. He became Archbishop of Canterbury in **1633**.

His first act was to restore the illegal Romish Altars in the East end of the Church of England; set up the illegal Crucifix over the High Altar, copy the forms of prayer from the Romish Mass Book, employ the ritual and ceremonial of the Church of Rome, and the Confessional. Only Anglo-Romanist Clergymen were promoted to livings. He also attempted to alter the 39 Articles of the Church of England. The House of Commons protested vehemently against Laud's attempt to be a Dictator in matters secular as well as spiritual.

With the connivance of King Charles I, Laud became Dictator of England. He then became a most savage persecutor of those who openly opposed his illegal acts in both Church and State. **The Rev. Alexander Leighton**, a Scottish Minister, a Professor in Edinburgh University, was prosecuted by Laud for writing a pamphlet to Members of Parliament, *protesting* against Laud's illegal acts. Leighton was sentenced to pay a fine of £10,000, degraded from the Ministry, whipped through the streets of London, set in the pillory, have both ears cut off, his nose slit on both sides, and to be branded with a hot iron on the forehead, and shut up in a dungeon until released by death. This savage and inhuman sentence was carried out. He was kept in prison in a filthy cell for 8 years.

In 1634 **William Prynne**, a young Oxford Graduate, a Barrister of Lincoln's Inn, *published a book* attacking:

Laud's - cringings and duckings at the Altar, and his bellowing chants in the Church."

Laud prosecuted him in the Star Chamber. Prynne was sentenced to pay a fine of £5,000, to have his ears cut off, and his nose slit both sides, to stand at the pillory at Westminster, and afterwards to be prisoned for life. This sentence was also carried out. In **1637** Prynne was again put in the pillory for writing pamphlets from prison.

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From the pillory he defied all Lameth with the Pope at its back, to prove that these sentences were according to the Law of England. As the hangman sawed at Prynne's ears, crowds of at least 100,000 people surged round the pillory, and cursed, hissed and booed the hangman and Laud. Prynne's ears, having already been cut off 3 years before, were now actually dug out by the roots for this second act of defiance.

Dr. Bastwick, a physician, and **Rev. Henry Burton**, a London Vicar, for denouncing Laud's Service Books and acts, were also sentenced to a fine of £ 5000, to stand in the pillory, have both ears cut off, to be branded on both cheeks and afterwards imprisoned for life. These sentences were carried out. To remove all these sufferers from public sympathy, Laud had them sent to distant parts of the country, far from each other. Prynne to Carnarvon Castle, Burton to Cornet Castle in the Channel Isles, and Bastwick to the Scilly Isles. 100,000 London citizens cheered them as they went, for 2 miles beyond Highgate. Honours were showered upon the prisoners by the people as they passed through the cities, towns and country to their prison homes.

After **seven years** under this tyrant's heel, Parliament met on November 3rd, 1640, and decided to impeach Laud. *Oliver Cromwell* at this point first appears on the stage of English history, *as one of its greatest figures*. He was a member of this Parliament which impeached Laud.

On Nov. 7th, **1640**, the House of Commons passed an order that Laud's victims of the Star Chamber sentences, *Prynne*, *Bastwick* and *Burton*, should be sent for, from their distant prisons, and called upon to state to the House *by whose authority* they had been mutilated, branded and imprisoned. Messengers mounted the swiftest horses, flew as on wings of the wind, to Cornwall and the Channel Isles to bring back the captives. The three lopped and tortured men were welcomed with acclamations by the people as they passed through Plymouth Exeter, Southampton and other towns and cities. It was like a triumphal procession the way to London.

On November 28th, 1640, they entered London, attended by 5,000 citizens *on horseback*, and thousands lining the streets as they were escorted to the House of Commons. The House after hearing their statements awarded each £ 5000 damages, to be paid by Laud and his associates in the Star Chamber. *Laud* lay in the Tower for *three years*.

LAUD'S TRIAL, OCTOBER, 24th, 1644.

After a recital of Laud's cruel deeds which made Members weep with anger, pity and shame, Parliament decided to prosecute Laud. He was arrested and sent to the Tower of London on December 18th, 1640, to await trial. He lay there for three years owing to great political disturbances in the country occupying the attention of the Government.

In April, 1644, the House of Lords sent a request to the House of Commons to bring Laud to trial. The Commons drew up 14 Articles of Impeachment and fittingly appointed Prynne, still smarting from the ear-lobbing and branding cruelties of the tyrant Archbishop to convey their decision to Laud in the Tower, and collect the evidence for the Trial. A change of fortunes as terrible and dramatic as that of Mordecai and Haman in the book of Esther !

Prynne arrived at the Tower in the early morning as daylight was breaking. The Governor and Warders announced to Laud that a Messenger from the House of Commons was waiting outside his cell. Prynne was at once shown in. Laud received a terrible shock as he gazed into the face of that ear-less man with those livid brand marks on his cheeks and his nose slit on both sides. It was like an apparition from another world.

Prynne delivered his stern message that the House of Commons had decided to bring the Archbishop to trial for his tyranny and cruelty, Laud suddenly realized that the mutilated and branded man standing before him was none other than Prynne, the lawyer whom he had imprisoned and mutilated 10 years before. As dramatic a change of fortunes as that of Mordecai and Haman as we have already said. What must have been Prynne's thoughts also ? *)

Prynne collected all Laud's papers and his diary, and on October 24th, 1644, the Archbishop was called to the Bar of the House of Lords to stand his trial and answer the charges. He was found guilty and sentenced to death. The verdict was confirmed by both the House of Lords and House of Commons.

On January 10th, **1645**, he was **beheaded** on Tower Hill.

See State Trials, 1640-49. Brit. Mus.

*) The bedroom is still to be seen at the Tower.

George Fridric Handel

M E S S I A H

BASIL LAM

A possible source for text of Messiah may be sought in a poem written by Alexander Pope early in his career and published in the Spectator. This was the poem regarded by the church from the earliest times as prophetic of the birth of Christ because of the resemblance between it and certain prophecies in the Book of Isaiah:

” Behold a virgin shall conceive and bear a Son.”

Isaiah Ch, VII, V. 14.

” Messiah belongs to the Anglican tradition just as Bach’s Passions have their source in German tradition of dramatised Passion music. When Jennens made his sequence of texts for Handel to set, he drew with particular reference to the Church of England liturgy for Christmas, Holy Week, Easter, Ascensiontide and Pentecost.

Whatever view we take of the ethos of Messiah, it remains unique in the deepest sense of all the music that appeals to ”all sorts and conditions of men” from the humblest amateur choral singer to the great composers who came after Handel.

HANDEL’S ORATORIO ON THE LIFE OF JESUS

The three supreme musical works concerned with the story of the Redemption – Bach’s St. John Passion of 1723, St. Matthew Passion of 1729, and Handel’s ”Messiah” of 1741 were composed by contemporaries, both born in the Thuringia-Saxony region of Germany, and yet completely different in concept. To Bach, the mystic and cantor, Lutheran theology, pietistic contemplation. By comparison with the pious churchman Bach, Handel’s objectivity is not restricted to his presentation of the life of Jesus handed down in the four Gospels. The figure of Christ is presented in a broad perspective of past, present and future. Handel’s method is that of a historian. The past, the Old Testament, remains ever-present as an undercurrent – in the quotation of scriptural passages and prophecies from the Old Testament, - in the identification of the chorus with the ”chosen people”, and finally through the turning to the concept of the Messiah, to which this oratorio about Christ owes its very name. - KARL SCHUMANN //

HOW TO DESTROY THE CHURCH OF ENGLAND

CHANGING THE INTERPRETATION OF SCRIPTURE

Archbishop Laud gave the Jesuit counter interpretation of the prophetic Scriptures relating to Babylon and the Beast his full support and set streams of false interpretation flowing which ever since have continued to lead multitudes of Christian ministers and others astray.

The great Reformers all taught that Rome is the great apostacy foretold in Holy Scripture. Laud on the other hand regarded the Pope as head of the Western Christian Church and the Church of Rome as the real Church of Christ. In so doing Laud was reversing the Reformation. He was actually in secret communication with both the Pope and the Jesuits. The letters were found after his death confirming these facts.

THE DIVINE BLESSING OF THE BRITISH EMPIRE FOR- 350 - YEARS

England at the Reformation, when she turned from her idols and idolatrous Romish worship to follow the teaching of the Holy Scriptures, was blessed for 350 years as no nation ever has been in the whole history of the world.

To-day she has gone back into idolatry and sin, and only 3 in every 100 ever attend the House of God on His Holy Day. The children of this generation are practically growing up as pagans.

If it be true that history *repeats itself*, our fate may yet be the fate of Israel when, as Jude says, "The Lord having saved the people out of the land of Egypt, afterwards destroyed them that believed not." (Jude vers 5.)

Practically all of the false and idolatrous teaching in the Christian Church of to-day, can be traced back to the celibate tyrant Archbishop Laud, who beyond doubt carried out the *Secret Instructions* of the Jesuits in 1551. He mixed the doctrines of the Church of Rome with those of the Churches of England so completely that to-day multitudes of young people are *uncertain* which Church is the Church of Christ. //

Jesuit Plots Against Britain, *Albert Close*.