

**Please not that this article was written in 1941 while the
Nazi holocaust was going on.**

The Great Hatred-Anti-Semitism

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A great war is raging in Europe. Great Britain is fighting for her life against the Axis powers. When the war began, sentiment in the United States was strongly in favor of isolation. There was not much alarm because it was believed England and France would not be defeated. However, after the invasion of the Low Countries and the fall of France, sentiment suddenly changed. It was realized that the United States was far from safe, even with three thousand miles of ocean between it and Europe. The great defense program swung into action. Individuals who formerly favored isolation changed their position and promoted the cause of full aid to Great Britain. Former avowed pacifists switched to become believers in the use of force to put down Hitlerism. In the recent presidential election the candidates of both major political parties ran on a platform of full aid to Great Britain.

Technically the United States is neutral. Actually we are committed to the cause of Great Britain and morally we are already at war with the Axis powers.

What is the explanation of this strange international situation? Should the United States enter the war on the side of Great Britain? What attitude should the Christian take? These are serious questions and it is important that the right answers be found.

Not an Ordinary War

Most people are agreed that this is not an ordinary war. This war is different. The idea that in the United States we might go on living our lives as we pleased even though Hitler wins, has long since been given up by our thinkers and leaders. It is the recognition that this war is different that has caused so many to fall in line with the policy of full aid to Great Britain, even if it means war for this country.

How is this war different? Let us hear the answer from several sources.

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A series of articles has recently appeared in the liberal magazine *The Christian Century* in answer to the question: "If American is drawn into the war, can you, as a Christian, participate in it or support it?" The writer has no sympathy for the doctrinal position of *The Christian Century*, but he believes this series of articles is significant. Since the last world war, liberalism and pacifism have walked hand in hand. Now they are separating. Out of the ten articles in the series only two maintained the absolute pacifist position. Several of the writers gave a sort of *yes and no* answer, but the majority were strongly in the affirmative. Here are summaries of some of the answers:

John C. Bennett, well-known liberal theologian, answered *yes* with the assumption that the question refers to a war against one or more of the Axis powers. The interesting

thing about Dr. Bennett's answer is his confession that if the question had been put to him a year ago, he would have given a different answer. The reason for his change of mind is stated as follows: "The fall of France and the immediate threat of a German victory opened my eyes to the fact that the alternative to successful resistance to Germany is the extension of the darkest political tyranny imaginable over the whole of Europe, with the prospect that if Europe can be organized by Germany the whole world will be threatened by the Axis powers."

The answer of Reinhold Niebuhr is indicated by the following paragraph from his article: "It will appear from the above analysis that my primary difficulty in recent months has been, not the fear of becoming involved in war, but an uneasy conscience about living in security while other men are dying for principles in which I very much believe. The question whether or not we should declare war is therefore not primarily one of morals but of strategy, in the sense that I believe we ought to do whatever has to be done to prevent the triumph of this intolerable tyranny."

Dr. Francis J. McConnell mentions an important matter in his affirmative answer to the question: "Altogether apart from the moral character of the Axis powers, I maintain that

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the treatment of the Jews by those powers is one of the craziest and most dreadful aberrations in the course of human history. Nazism as taught by its present leaders and as accepted by millions of its followers appears to me as social insanity.... If an individual crazy man runs amuck he has to be stopped, by force if necessary."

Henry Pitney Van Dusen points out the important consideration of the Nazi attitude toward Christian missions and quotes the more or less official publication of the Nazi party, *Grosse Volkerkunde*, as saying, "We will forbid all religious missions." Again, the *Schwarze Korps* is quoted: "Missions are institutions which have outlived themselves and must be replaced by something else."

Wallace R. Deuel, a well-known newspaper correspondent who has lived in Germany since 1934 and recently returned to the United States, has written a series of articles under the general title of *Hitler's Germany*. A portion of the eleventh article in the series, entitled "What Kind of a World will we live in if Hitler Wins?", is quoted from the *Detroit News* of January 24, 1941: "Jews will be rounded up, usually with the Nazis' standard half-hour or forty-five minutes' notice, loaded into trains and shipped off to concentration camps. Later the survivors will all be sent to whatever 'reservation' the Nazis finally decide to set up-all 6,000,000 of Europe's Jews.

"All others whom the Nazis dislike or distrust, or whose property or wives or daughters they want for themselves, will also be liquidated in whatever ways seem most efficient and most entertaining to the Nazis in charge of this mission: Liberals, recalcitrant pastors, labor union leaders, bank presidents, the personal enemies of individual Nazis, and scores of other categories of the unreconstructed or the happy.

"The swastika will gradually replace the cross in Europe's churches, both literally and figuratively, as it has been doing in Germany's own churches for almost eight years. Christianity, as the world now knows it, will go into those modern catacombs, the concentration camps, on the continent."

It is evident that this war is different. Issues are involved

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which never appeared in any previous conflict. The Kaiser of the last world war was an angel compared to this man, Hitler.

Anti-Semitism the Key to Hitler's Program

There is a key to understanding the difference between the present war and others. That key is anti-Semitism. What some have considered to be incidental is really central in the Axis philosophy and program. It is quite clear that the force philosophy of the Axis powers is opposed by Christianity. But Christianity was given to the world by Christ, the Jew! If the force philosophy is to prevail Christianity must be gotten rid of by first blotting out the Jew and eventually doing away with all Judaeo-Christian principles of ethics.

Hitler in *Mein Kampf* explains the meaning of the emblem of his movement, the swastika, in these words: "It stands for creative work which is and always will be anti-Semitic." Anti-Semitism is not a temporary political tool, as some have thought, but lies at the very core of the Nazi-Fascist movement.

Hermann Rauschning, who was a former confidant of Hitler, in his book *The Voice of Destruction* quotes Hitler as saying: "Conscience is a Jewish invention. It is a blemish..." Again, from the same source: "There is no such thing as truth, either in the moral or in the scientific sense."

"The Great Hatred"

Maurice Samuel is the author of a book *The Great Hatred*, in which he comes to the conclusion that anti-Semitism is in essence anti-Christianity. Pierre Van Paasen, the noted writer, says of this book: "The most comprehensive, forceful and uncompromising work on the fundamental thesis of anti-Semitism." Thomas Mann says of it: "No better analysis has ever been given of anti-Semitism as a phenomenon falling outside the field of normal prejudices and antipathies. With all this, the book is a great deal more than a refutation of anti-Semitism; for, in exposing the latter as a concealed form of enmity to Christianity itself, it becomes a valuable

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weapon for everyone concerned with defending the foundations of our Western, Christian morality."

It is pointed out that this book is highly recommended by men of learning and letters, because later it will be shown how its conclusions correspond exactly to certain prophetic Scriptures. The present writer believes that *The Great Hatred* is the clearest and most significant thing in print on the real meaning of the world situation.

Mr. Samuel points out that anti-Semitism is unique in character. It is not to be classed with ordinary racial hatreds or intolerances. It has a distinctive character that is described as "demonological." The Jews are hated out of all proportion to their numbers or influence in the world. Why is this so? Because the Jews are held responsible for the Christian system of religion and morality. Mr. Samuel states the matter as follows: "We must identify anti-Semitism in terms commensurate with its symptoms. These terms must

explain its unique demonological character among group hostilities, its mad disparity with the numbers and influence of present-day Jewry as sufficient cause, and its universality throughout the Western world....

“The only identification which answers all the purposes set forth above is the following: ‘Anti-Semitism is the expression of the concealed hatred of Christ and Christianity, rising to a new and catastrophic level in the Western world’ (p. 35ff).

“For anti-Semitism is not anti-Christian in the sense that it is un-Christian. It is the expression of the movement to put an end to the Christian episode in human history. While other forms of hatred are lapses from Christian practice, anti-Semitism is the conspiratorial, implacable campaign against Christ the Jew” (p. 39).

“If Italian Fascists could seize power without using the anti-Semitic device, why did they resort to it later? And since the anti-Semitic game is so obviously not worth the candle in terms of bread-and-butter reality, why have we this German Jew-madness?

“The answer is that anti-Semitism is not a device or a

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strategy but an ideal! The fury of anti-Semitism is universal and inevitable because to destroy Christ and Christianity is the most important single idealistic objective of the force philosophy. It is, in fact, *the* objective. Nazi-Fascists cannot make their peace with Christianity (and therefore with the Christ-givers) unless they relinquish the very prerequisite, indeed the substance, of the longing for an amoral world” (p. 141ff).

The fact that Hitler is afraid of the Jews is clearly set forth by the author in the following paragraphs: “Let there be no mistake. The Nazi-Fascists are afraid of the Jews. They do believe in the omnipotence of the Jews, those weird, crafty, implacable Jews who planned the destruction of the old aristocratic order and are determined to prevent the birth of the new one.

“And we shall never understand the maniacal, worldwide seizure of anti-Semitism unless we transpose the terms. It is of Christ that the Nazi-Fascists are afraid; it is his omnipotence that they believe; it is him that they are determined madly to obliterate. But the names of Christ and Christianity are too overwhelming, and the habit of submission to them is too deeply ingrained after centuries of teaching. Therefore they must, I repeat, make their assault on those who were responsible for the birth and spread of Christianity. They must spit on the Jews as “the Christ-killers” because they long to spit on the Jews as the Christ-givers” (p. 127ff).

Mr. Samuel reaches the same conclusion that others have stated, regarding the kind of world we would live in if Hitler wins: “A world in which anti-Semitism has triumphed will be a hell for the surviving Jews; it will also be a hell for every human being in whom a spark of moral principle has survived” (p. 189).

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The Bible and Anti-Semitism

The twelfth chapter of Revelation gives a symbolic picture of anti-Semitism and unfolds its real character. The apostle John sees a great wonder in heaven, a woman clothed with the sun and the moon under her feet. She is about to be delivered of a child and Satan stands by to devour the child. The child is born “who was to rule all nations

with a rod of iron,” but is caught up to God and the woman finds refuge in the wilderness. Expositors are agreed that the woman is Israel and the man child is Christ. Just before the Kingdom of God is established on the earth, Satan is cast out of heaven, and the inspired record declares: “And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child” (vs. 13). It would not do violence to the meaning of this verse to read it like this: “...he persecuted the woman because she brought forth the man child.”

It will be seen from this that the conclusion of Maurice Samuel that anti-Semitism is in reality anti-Christianity, is in exact accord with the teaching of Scripture. The seventeenth verse of *Revelation*, chapter twelve, further develops the same truth: “And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.”

Gentiles who believe in Christ are counted as the spiritual seed of Abraham. The remnant referred to in this verse is evidently composed of both believing Jews and Gentiles. Here anti-Semitism is seen fully developed an anti-Christianity.

Anti-Semitism has unique significance. It is the key to the understanding of the present world situation. It is “The Great Hatred” in even a more emphatic sense than indicated by Mr. Samuel. It is the great hatred of Satan against Christ and God.

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Three Conclusions

There are three brief conclusions that seem to follow logically from what has been said up to this point. They might be classed as political, prophetic, and spiritual.

First, the political conclusion is that in view of the nature of the basic philosophy of the Axis powers, the United States has no other alternative but must give full support to Great Britain in the present war. War is a great tragedy but not as great a tragedy as would be the loss of liberty-especially the liberty to serve and worship God. The United States is already in the war morally. The conclusion of Reinhold Niebuhr is logical-that it is only a question of strategy whether war should be actually declared or not.

Second, the prophetic conclusion must be stated in the most general terms but is none the less important. The book of Revelation pictures the world in the end of the age, dominated by a ruler who is both anti-Semitic and anti-Christian. The Bible warns against setting dates for the return of Christ, but it also warns against indifference to “the signs of the times.” It seems that we are living in days close to the end of the age; just how close no one can say. The very least, however, that can be said about the present war from a prophetic standpoint is that it is a preparation for the end-time conditions.

Third, the spiritual conclusion is the most important of all. It is this: If anti-Semitism is demonological (men who formerly did not believe in Satan or demons are now admitting that modern anti-Semitism can be explained only in terms of supernatural Satanic hatred), if anti-Semitism is in reality anti-Christianity, then it follows logically that Christ is proved to be the Son of God, the Jewish Messiah, the world’s Savior! Satan’s kingdom is not divided. Satan’s warfare is not directed at a false Christ or his own anti-Christ. Anti-Semitism resolved to anti-Christianity proves that Christ is no usurper but the world’s Savior, who is destined “to rule all nations with a rod of iron.”

This means that all men are faced with that supreme

personal question that Pilate faced so long ago: “What shall I do then with Jesus which is called Christ?” This question is as old as Christianity but it is forced upon all today with new emphasis and insistence by the present world situation. How have you answered it?

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