

What has Judaism given Humanity. Ven 12/001

Ladies and Gentlemen! The question what has Judaism given to humanity belongs to one of those ^{important and} questions of the present time which can't be discussed often enough to prepare the way to a final understanding. For the way is uneven that leads up to where the Jewish ideal is realized - the fraternization of all the inhabitants of the globe - where they can live in the light of blessedness. The comprehension of this fact is made the more difficult because we have an overburdened and well equipped encumbrance of rivals before us, and especially because we have to struggle for that path in the road that leads through our centre step by step. As the well known inscription at Delphi "Know Thyself" made a deep impression on the scientific and religious aspiration of the Jews in the Middle Ages, so the motto owing to the misinterpretation of the Hebrew translation "Know Thyself" has placed Psychology and the comprehension and recognition of the human soul as the chief aim of all human ambition. This motto grows up today, the most important task of Judaism, with the same words "Know Thyself" know thyself recognize and appreciate the strength that is within you, for only the comprehension of oneself offers us that noble self-consciousness where with ~~with~~ we can cling to the rock of eternity and which will prevent the possibility of being washed away with the surf of the history of the world. For the value of Jewish culture is being perpetually and deeply depreciated, as we are unable to fight continually to defend our rights of existence.

Prof. Delbrick has for once unmasked his mark altogether. It is about 20 years ago that he gave lectures in the presence of the German Emperor, concerning the connection between Sabel and the Bible proving the dependance of the original ideas of faith and moral teaching of the Bible to the culture of Babylon. Which ring in the chain of development of culture are the Jews entitled to, as the Bible their most ancient possession is taken from them. The lectures called forth an avalanche of contradictory articles; the literary world stepped in reasonably not for Israel but for the Bible and the reading world followed the struggle with interest for the greatest treasure of mankind their faith lay in the balance; till at last, when forced to lay down his arms and the Bible was saved for Israel. After that Delbrick stepped into the arena once more under the protection of the German Emperor, he had drawn the white sword for the security of Science and

declared war against the Semites. The hatchet is to be put to the root now ~~being out~~ as he did not succeed against the Jews so that the whole tribe of Israel Semites should fall at one blow. Loud approval followed the lectures storming hymens round the wreath of emulating praise round the brow of the Argon hero, for not Chamberlain had spoken whose denunciation of the superiority of the Semite he had perused merely as a hobby. Delstrich spoke for whom the Semite spell important matter. Delstrich the late offspring of the tribe of Israel had found his birthplace and scientific home in the tents of Shems. But the learned professor made a third step two years ago, when he published his book entitled "The great disappointment" wherein he reproaches the teachings of the Bible for being the instructions of hate and immorality. He does not wish to hint that the highly esteemed and in science highly deserving prof. has purposely worked for the end of the Jewish enmities. His scientific convictions at that time must have led him to take the paper from the most ancient cultured race, and hand it to Arians. But our enemies have built up their united forces, and they suppose it to be invincible in consequence of these lectures. This gives us the duty of amplifying the true state to science and the certainty to insure resistance for our coming circles.

The thesis of Prof. Delstrich is as follows: The original inhabitants of Babylon were not Semites but ~~the~~ so a race that belonged came of India German extraction. They were Arians who were the founders of mathematics they had accomplished a great a great deal in the way of Mathematics. They were highly cultured and had a thorough knowledge of Astronomy and were the founders of mathematics. Besides this they were the discoverers of ~~the~~ cuneiform inscription. This cultured race of Sumer were swayed and subdued by the Semites who hailed from the north. The Semites harmonized with the ancient Sumerian culture, the appropriated their writing have even combined the Sumer religions forms with their own so that the prayers of the Semites of Babylon were written in the ancient Sumer tongue which has remained the ancient cultured language of the ancient right until the collapse of the Assyrian Babylonian Kingdom. The Semites being highly gifted scholars had absorbed the whole culture of the Sumerian folk and have re-planted it in the older generation in such a manner that the ancient Sumerian race in consequence of the transference of their culture through them and of ways, through Hell as and therefore naturally

3

combines it with the culture of the present day. How is the Sumerian question treated in scientific circles to day? - Will you allow me to read you the answer to this question from the quotation of Prof. Jastrow one of the most distinguished Assyriologists of the present day, of the University Philadelphia: "Progressive research has proved without a doubt that the ancient civilization as far as we are aware up to the now combined with its religion and traits of character, is of Semitic origin. To assume a purely un-Semitic culture for South Babylon is therefore groundless. We meet Semitic words and constructions in the oldest inscriptions. This proves that they were written by Semites. As long as there is no trace of un-Semitic inscriptions we are forced to take the Semites into account while we are seeking for the origin of culture in this direction. Under these circumstances the theory advanced by Prof. J. Halévy and approved of by a number of distinguished Assyriologists deserves to be taken into consideration. The theory that the cuneiform inscriptions is supposed to be of Semitic origin. Thureau-Danguin one of the younger and most eminent Assyriologists, who has occupied himself with the thorough study of Babylonian history takes an anti-Sumerian point of view. So does Henri Poque another renowned French scientist. Alfred Jeremias and Jäger both of Germany share Halévy's opinion, and for a time Delitrich admitted the same views. Two eminent Assyriologists of America Prof. McCurdy of the University Toronto & Prof. Price of the University Chicago who are qualified to make a statement about the intricate problem do not share the view of un-Semitic origin of the culture of Babylon. Considering these agreements it would be foolish to get rid of this problem as a concluded matter. There has not been discovered a single certain proof of the ~~existence~~ ^{existence} of a Sumerian tongue up to the present. This is the way ^{for instance} that objective science speaks which is well known to Prof. Delitrich who however for the sake of Arias has not passed his mark once again. Four years ago Prof. Paul Haupt at the Oriental Congress of Copenhagen followed the same tendency and disputed that the founders of Christianity were of Jewish origin with a view of claiming the same for the Arians, but Haupt spoke in the presence of his colleagues who soon gave him a piece of their mind. Nothing has shaken the fact up till now that the culture of the Semites is many thousands of years older than that of the Indo Germans.

If we should analyze historically the ~~past~~ culture of the present day we should find a great deal that we are bound to ~~call~~ consider of Semitic origin. The world is indebted to the Semites for certain elements of spiritual developments, certain foundations that are indispensable in the advancement of all vital progress. So these belong the commencement of astronomy, artistic handicraft, the establishment of all kinds of weights and coins, the discovery of glass is most significant too yet beside the importance of letter writing it is not of great consequence. All that is now called literature has its instance in the Semitic alphabet. It has been scattered through the Phoenicians over the whole world to Greece and Italy too. And it is highly characteristic that Opet who wished to endow an ~~an~~ unknown Arian race with the discovery of ~~the~~ ^{the} Carneifon inscription consoled the defender of Semitic origin Halevy with this idea. Even if the Assyrians did not discover Carneifon inscription we must not forget that the world owes the discovery of the alphabet, which has been accepted by all ^{nations} nations to the Semites. The Semites had fully served their purpose in the universal history even if they had not discovered given ought else to the world than the discovery of letter writing instead of idiosyncratic and syllable writing which was only procurable to a certain class of priests. They have done much more they have given the world religion and morality through the tribe called Israel and the highest to what the cultured development of humanity may lead to through Judaism. Thoughts too have had their circuit in the universal history and if we read of the Church fathers of the second century of their self defence then it seems to us as if humanity had not changed for two thousand years, only the parts have been altered. Origenes lends us a classical example of this, who in his self defence of Christianity against the heathen Celsus becomes the most enthusiastic defender of Judaism. Celsus is pleased to call the Egyptians "the most enlightened people of God" says Origenes (v. 26). I think because they have been in amity with the Jews since the most ancient times, or when he says (v. 20) when the Egyptians seek to establish their esteem of animals it seems quite wisdom to Celsus, but when the Jew too

ces all things to the creator of world, he is never the less considered less than one who lowers Divinity to the state of an unreasonable being, further when he says "The heathen Celsus' opinion is that he could prove Christianity to be a lie sooner, if he were able to convince them that the Jewish religion which Christianity has been founded in, is untrue and a fraud." Yet further (I 16) Celsus does not place the Jews among the ancients, neither to the wise people, he only wishes to degrade the origin of the Christians thereby, for he disputes the Jews of wisdom and ancient descent with persistent obstinacy. We only need gaze at the reflection in the mirror of today, and then we shall see that these thoughts are fresh yet to use as a means of battle rather than in the influence defence of Judaism. The heights of culture is put in the balance with the hatred of the Jews even to this day; everything is considered wisdom now a day except what the Jews say, and do, that is uncultured. Every capacity for culture has been disputed for the Semite, and the Jew has been disposed of in the same way! The absolute religious and ethical truths of the Jews, their ancient origin has been argued over with a view of furthering the advantages of the Christians. It was not like this in the eighteenth hundred year ago, then the most eminent early Christian leaders were not ashamed to admit their opinions openly and freely, even if they were erroneous, that Greek philosophers had copied their whitest ideas from the Torah. These ideas were not the consequence of Jewish arrogance, for not a drop of Semitic blood flowed through their veins of these ancients, half heathen half Christian fathers of the church, but it was their deepest blow that the ethical and true belief alone which has its source from the Jewish Bible can lead humanity in the straight path of morality. Origenes states most appropriately and beautifully in the following lines (I 18) Show us the poems of Linus, Musaeus and Orpheus, show us the writings of Pythagoras, and put them beside the commandments of Moses, place the different stories together, place the moral teachings of one opposite the commandments and rules of the other, and watch which is most suited to better the reader! How many of the poems of the wise have not been preserved! They would have preserved them if they had found them.

6.

useful even in a slight degree. The books of Moses have brought many to the conviction even if they have not had a Jewish upbringing, that it was God the creator of the world who had proposed these commandments and handed them over to Moses. The Jewish Bible has held its place as an important factor of culture throughout the world. It is printed in four hundred languages and six different fonts and is dispersed in six million examples. It is the people's book in the truest sense of the word, it has been pointed out as an indispensable means of moral education by eminent modern ~~and~~ ^{and} famous Kohleräusch and Herbert. ~~Our Bible~~ ^{without it} Christianity would not have dared to move without our Bible for everywhere the firm foundation whereon culture is built. The oldest translation in the universal history literature was the translation of the Bible into Greek, whereon the heathen world was built and from whence it has taken a monotheistic view of life, and a higher sense of morality. In the first hundred years Christianity was nothing but Jewish propaganda, which strove to instil the knowledge of the true God and the moral claims on humanity into the heathen. The propaganda however got into such compromise with the heathens that the contradiction of the spirit of the Bible ensued. Later on even this contradiction was altered to such a degree that the appearance of Luther became a historical necessity. Through this it got to be our Bible once more, which made the rapid success of the Reformation possible. The Latin translation of our Paschi-conciliar was the source from whence Luther obtained the true comprehensible translation of the Bible, with it a new epoch for the cultured world began. Through the Luther translation of the Bible into the German language many Hebrew expressions and words slipped in. The same thing happened in England. If the English and North Americans are indebted to the Puritans for any thing, it is that they were filled with the Bible spirit of the Jewish Bible. Our psalms from to the present day, the songs whereon the prayers of all churches may rise, our prophets mean the inexhaustible well of knowledge and teachings of the church even to this day, the teachings of the ideal striving of humanity - The Spirit of our Bible

is felt where ever spiritual life ideas, good breeding and charity are to be found. We are aware of the fact that the development of humanity to the present state of culture has been advanced by Christianity and through the New Testament, we don't want to depreciate or much less to belittle the deserts of the Christians. When we quench our thirst at a refreshing stream we don't only praise the source but we remember the well regulated management for if the well regulated management were at fault, the lavish gushing forth of the water would be of no avail. The source is the most ancient possession of Judaism from which the prominent ideas of the universal history of modern man rush forth into the hearts of man.

The word monotheism does not only express the oneness of God but also the unity of humanity and morals. Spinoza calls monotheism the "midday sun" of the moral spirit who has recognized in the oneness of God the unity of the world and of morals. Only a single moral law exist for prince and beggar alike, for priest and layman for all men are created in the image and likeness of God who has commanded man to love one another and the practice of morals among themselves he claims as a service to himself. The brooding spirit of man has not understood this lesson yet without it the development of humanity would have been impossible without it future development would be out of the question. This is the lesson Judaism has given humanity. — All endeavours have been in vain, that have tried to prove the origin of Jewish monotheism was taken from mythologic sources from pre Jewish times. Now the incredible happens. The ideal value of monotheism itself is being disputed. It is not to be wondered at that Roman classical authors like Horaz, Juvenal, Tacitus never troubled about Jewish monotheism and only say "Atheism in it, when Chamberlain is capable of forwarding such a flippant question even in the twentieth century." "What has truth meant, that is to say faith to do with one God and with religion." or when Gustav Dalman decides to say "Judaism imagines it understands the oneness of God better, when, it declares it to be indivisible

indivisible, has this any value for religion. The indivisible
 one is not distinguishable with the weight. Here we have
 an example of how even eminent theologians have got
 into erroneous paths, who can't judge Gularism otherwise
 than through the dim glass of religious prejudice. Together
 with the teachings of monotheism Judaism has given
 humanity the sequel the ideal of brotherly love. May the
 numerous tablets of cuneiform inscription that have been
 dug out of the depth of the earth, relate ever so many sto-
 ries of the culture of past generations and may we
 profit from the numerous discoveries, thoughts and lessons
 which we unpaired to be ~~the~~ the productions of Sargan
 culture. There exists nevertheless a saying of world-wide
 circulation that contains the motive and impulse of
 all noble thoughts and lofty actions. A quotation that
 was announced first in the Jewish Bible and dispersed
 through Judaism. This quotation and its accomplishment
 "doe thy neighbour as thyself". This can't be repeated
 often enough for even the Jews have stumbled and in
 their impatience of seeking their own sources, they doubted
 the origin of the Jewish foundamental doctrine, the ex-
 planation of this vital question about our religion and
 the argument concerning it, must be introduced into
 into a wide circle. Namely that the founder of Christianity
 did not announce the commandments of brotherly
 love as an original idea, but quoted it, as a principal
 commandment from the Jewish Bible. The quotation
 marks have been omitted since and the commandment
 of brotherly love is praised as a new acquisition of Christi-
 the fact nevertheless indisputable that the comprising love
 of humanity as a foundation of individual and social
 perfection were placed as the vital points of human striv-
 ing first of all in the Jewish Bible. ✕

An old legend says that the priests in older times were
 allowed to make their way into the Sanctuary between the
 two pillars that were erected in front of the Temple of
 Solomon. When the sun threw its beams between the pillars and
 fell on the curtains of the Holy of Holies then the most beautiful
 music was to be heard issuing from behind the curtain, music

X The Gospel puts an enemy weapon into the hands of Christianity by letting Jesus say in his sermon on the mount "You have heard it said love thy neighbour and hate thy enemy but I say unto you 'love thy enemy.'" Whom does Jesus speak of here? Who were to hate their enemies? Would the founder of Christianity have stated an untruth knowingly? or was it the author of the Gospel who put this sentence into it with direct purpose just at the time when the Jewish contrasts had become peculiarly felt? The law of hating an enemy is ascribed to the Jew although everyone can gain conviction of the fact that the Jewish law demands the love of an enemy, when did the final error come from? The founder of Christianity did not preach against the Jewish law but against man's sinful mode of life, against his unclean conception of the same and knowledge of the world which had developed through the influence of Greek culture in a way that led them contrary to the teachings of faith and morals that had their root in the Bible. Everywhere even those living in the most distant regions must have known the sayings of the renowned Greek philosophers who had influenced the people's thoughts and deeds. The founder of Christianity did not aim at doubling the statements of the Bible and his sermon was preached rather with a view of improving people's thoughts and deeds, what ever had caused their opposition to the Spirit of the Bible. The founder of Christianity felt the bad consequences of Socrates' sayings. He was one of the seven Greek philosophers who had made a great impression on the cultural world of that time, and whose mottoes Sto-bias had preserved among his collection, for the use of the coming generations. The aphorism of Socrates is as follows: "Be kind to your fellowmen but be cruel to your enemy." Socrates the philosopher who was renowned enough for people to follow his dictums, especially as they the people of Palestine were filled with the spirit of Greek culture. So the founder of Christianity exerted himself to produce a contrary effect by Biblical arguments. Not the Jews but the Greek philosophers taught the hatred of an enemy for the Jews gave the idea of brotherly love to the world.

coming from the spheres afar. This is the way man can reach
 Sanctuary of life passing between the two pillars of faith.
 Belief in one God and in the ideal of love among man-
 kind. Only he who has prepared the way for his Spirit to pass
 between these pillars shall hear the music of brotherly
 love coming from distant spheres. Judaism has erected
 for humanity these two ^{immortal} pillars
 Love of mankind through which all the inhabitants of
 the world shall reach the Temple of blessedness.
 These two pillars have elevated the minds and shown
 the right direction to men who had followed the Christian
 world in their ideal endeavour after the perfection of
 humanity. Three Jews named Philo Gaberol and Spi-
 noza who were distinguished for their ideal aspiration
 for higher things in the 17th century and who exercised
 a great influence over the Christian world. Without w-
 shing to prophesy, but taking the aspect of things into
 consideration it will be a few Beignoa who with his
 ideal philosophy will open a new epoch of idealism
 to the world. - I don't wish to tire you with the naming of
 of all names if would make a thick volume if I want
 to mention the names of those who have by ideal Spirit
 advanced the common good of humanity. That
 Jews have performed in politics and diplomatic
 service, in jurisprudence and philosophy, what they
 have performed as doctors. How much natural science
 and philosophy are indebted to them. The service the
 Jews have offered in Bellatrijck and Journalistic
 circles, what they have done for the development of art
 and music and the ennobling of taste. That they have
 done in Geography and Technical discoveries and for
 the advancement of culture in general also in Sociology
 and philanthropy, and political economy even the
 services they have rendered through their commercial
 activity all over the world. All this gives essential
 proof that the Jews do not belong to the inferior class
 their enemies try to drag them to. There is not a point
 in the wide field of culture where the Jews have not
 taken prominent part or have made original discoveries

It is true that the Jews have been considered incapable of any thing original. Only the other day we came across a chronicle of the town Augsburg printed in the 16th century where in it is stated that a Jew named Tyssels had invented gun powder. It is of course rather doubtful whether the discovery of gun powder can be said to be an essential necessity for the advancement of humanity. For there are many so called cultural efforts that don't belong to it. Fraternity and the commandment of brotherly love are essentially necessary. Both are the greatest treasures of the Jews soul. Judasius has given them both to humanity. In one of Struingsberg's charming little novels the story of the party of the Jews out of Egypt is told and among other things that Amram was commanded to go with the pyramids by the administration of Royal architects, to complete an important task on one of the pyramids. When he was alone a fervent wish, to enter the inside of the pyramids possessed him. He began the awful journey and in order to find his way back he strewed bits of paper along his path. When he began his return journey he noticed to his distress that some one had collected the bits of paper without his being aware of it. What was he to do now? He had ~~hardly~~ barely collected his thoughts when an Egyptian priest clasped him by the hand and led him towards the entrance. Struingsberg's story has forgotten historical facts. Israel had strewed on its path of history bits of paper of spiritual culture, and strange hands have carefully picked them up. Israel does not see the marks of its eternal wanderings, relying on the guidance of strange hands, trusts to find the exit where the strange hands lead, who have made his bits of paper their own possession. Oh no! There is the source from whence the future ideal flows through thousands of veins into the hearts of men. You have given the belief in one God and the love of all men to humanity. —