

**JEW AND GENTILE: ESSAYS  
ON JEWISH APOLOGETICS  
AND KINDRED HISTORICAL  
SUBJECTS. SCROLLS, VOL. III**

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by Gotthard Deutsch

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**GOTTHARD DEUTSCH**

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# JEW and GENTILE

*Essays on Jewish Apologetics and  
Kindred-Historical Subjects*

BY

GOTTHARD DEUTSCH

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SCROLLS, VOL. III



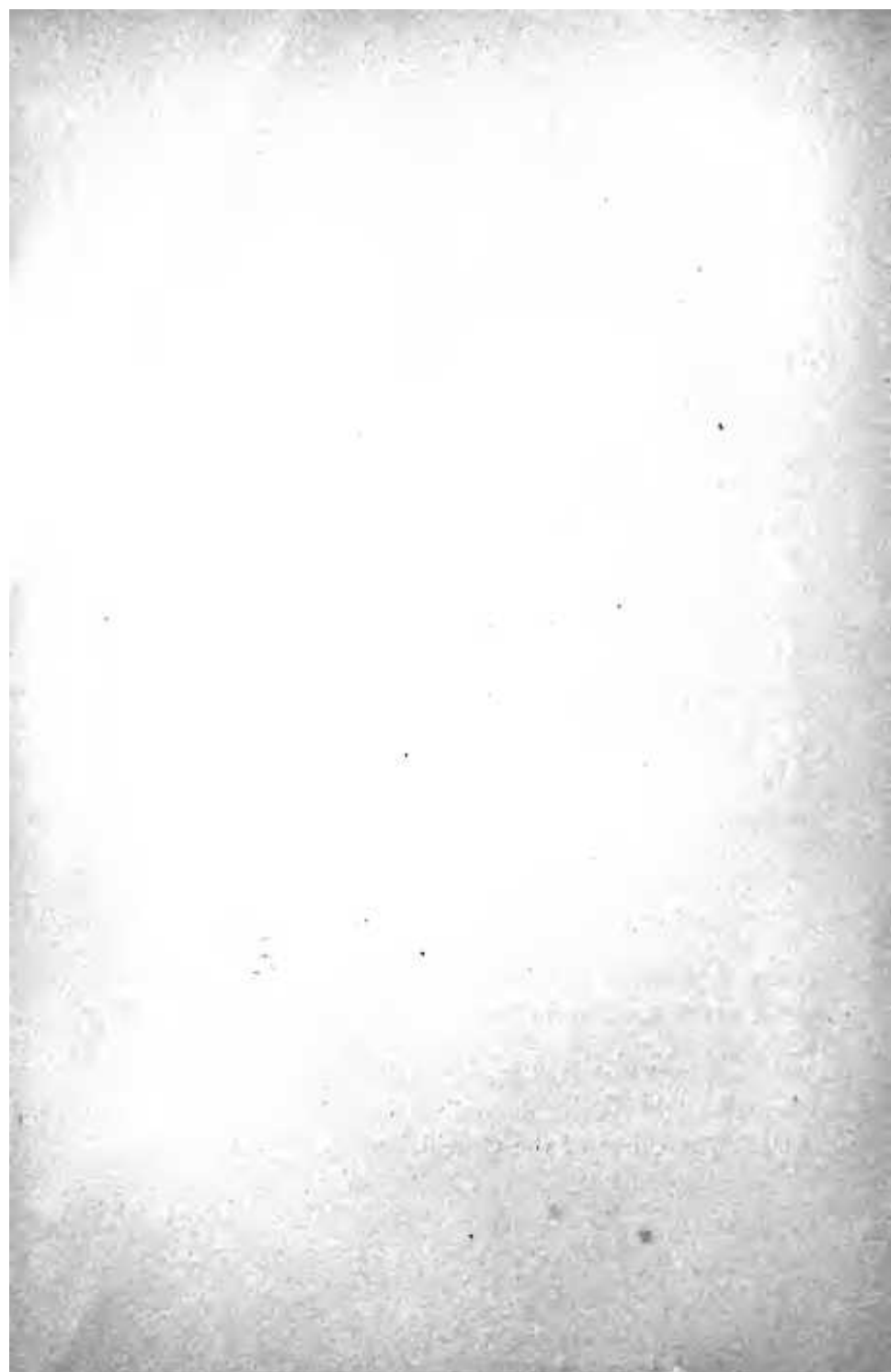
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## PREFACE

**A**N author needs no apology for his desire to see essays, scattered in periodicals, published in a more accessible and permanent form. He does not wish to "sow among the thorns." The public, however, requires an explanation, why the author should presuppose on their part a similar interest. The reason for this expectation shall be briefly given.

The position of the Jewish people is absolutely unique. The Jews are not only found in all lands of civilization and semi-civilization but their position enters conspicuously into all prominent questions of public life.

The relation between Church and State, one of the most vital problems of humanity, which dominated the politics of caliphs and czars, which impeded the unification of Italy and cemented the North American colonies into a nation of unparalleled strength, has to a greater or lesser extent always been linked with the Jewish question.

The regeneration of Russia was preceded by an era of pogroms. The French republic achieved the separation of State and Church through the Dreyfus affair. The seething caldrons of eastern Europe, and especially the Balkans, furnish another impressive illustration of the same law of history. Poland and Rumania particularly bring it home to us. They have



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to provide a resting place for Ahasuerus before they can expect to bring order into their chaotic household.

Above all, the Balfour Declaration of Nov. 2, 1917, and its indorsement by the Supreme Council of the Allied Nations at San Remo, April 24, 1920, are an epoch-making event in the history of the question whether the Orient shall conquer the Occident, or whether the latter shall in a peaceful way return to the former the interest on the capital of civiliation which in the infancy of mankind, Cadmus, the king of the East, invested in Europe, the land of the west.

It may be that the mandates over the lands of Abraham and Nimrod will be the closing chapter in the struggle for western dominion of which the victory of Charles Martel over the Arabs at Tours (732) and the defeat of the Turks by John Sobieski at the gates of Vienna (1683) are the most important epochs.

But even if these mandates should prove another crusaders' romance, their connection with the Jewish question will remain a fact, and the Jews will continue to stand forth as a people who in the words of their prophet are either a "burdensome stone for all the peoples" or a "blessing among the nations."

It therefore does not seem altogether an author's vanity when he expects that the Jewish side of the many questions connected with the relation between "Jew and Gentile" will meet with interest on the part of the large public, an interest which, he hopes, may prove sympathetic. Leopold Zunz (1794-1886), the pioneer of systematic and critical study of Jewish

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History and Literature, misnamed "Science of Judaism," called a collection of essays, bearing on this topic, "Zur Geschichte und Literatur." It was his desire to emphasize the principle that the history and literature of the Jews are part of the cultural activities of universal mankind. I believe, as he did, although I selected a title which cannot be suspected as camouflage or as over-estimation of my work.

The first two volumes have appeared under the title "Scrolls" (New York and Cincinnati, 1917), explained from a Talmudic motto which implies the idea that the interest of the large public is more easily enlisted by essays on individual topics, loosely connected, than by ponderous coherent works, intended for the information of specialists. Upon the advice of friends who claim that the original title was not easily understood, I relegated it in this third volume to the position of sub-title. I hope that their advice will gain for the book greater popularity, and that I shall have contributed a modest share to the noblest ideal of mankind, preached by Isaiah and Micah, by Rousseau and Lessing, and not less impressively by the Jewish apostle to the heathen world, when he said: "let each man, wherein he was called, therein abide with God."

