As long as the Jewish people have been living, dispersed among other ethnic groups, their neighbors have always recognized that they are a people, different from themselves. The claim of the Hebrews, to be a people set apart for destiny of its own, was always honored by their surroundings — in spite of attempts or plans, well-meant or otherwise — to see them assimilated into the nation on whose territory they lived. Today, when Jews in many instances have lost their belief in the ancient religion of the Hebrews, when vast numbers of Jews have been assimilated into different nations and become citizens of various national states, sometimes partners for generations in the history and traditions of these states, we, of other ethnical stocks, still acknowledge, that beneath the things we hold in common with our fellow-Norwegians or fellow-Americans of Jewish ancestry there are strains of an ancient and vigorous inheritance, that make them different in a subtle, but real way.

D OWN through the ages this sense of the otherwiseness of the Jews has called forth suspicion, enmity, cruel persecution. Among the Romans, because the Jews confessed a God who is a Person and can never be reduced to a sacred sign of almighty statehood. Among the tribes from the North that broke in on the Roman empire, because these tribesmen were fundamentally peasants — from the kings to the serfs — with the suspicion of the peasant mentality towards old, urbanized and differentiated cultures like the culture of the Jews. To the Christians of the Middle Ages the Jews were the people chosen by God to bring forth His Incarnate Son, but who wickedly refused to accept the flower of their own sacred seed. With the growing preoccupation of the European nations with material progress and the readjustment of our world-picture as a result of scientific progress, the Jews became a source of jealousy and envy, because during the centuries when they had been barred from all occupations other than trade in money and goods, they had achieved superior experience in matters to which non-Jews now also turned with a new interest. And through every phase of this long tale of the vicissitudes of the Jews the superstitions of the primitive mind—in illiterate people as well as in men and women whose primitive urges and fantasies were submerged beneath a surface of education and rational thinking—the primitive fear of everybody who is different and whose ways of thinking seem (Continued on page 78)
not transparent to unsympathetic persons, lay smoldering, ready to flare up in senseless fits of persecution and insane cruelty, when situations of tension disrupted society and led men to seek an easy victim for the fury of panic.

But the persecution of the Jews by the powers of present-day Germany is different in kind. Never in the long and shameful history of persecutions and pogroms had anyone conceived such a thing—the extermination of an entire people, the murder of millions of men and women and children, without an attempt to excuse the outrages by any other basis than the “race” and “blood” of the victims. Before, when one nation decided to banish the Jews from its realm, another would usually open its frontiers to a people, whose abilities some enlightened ruler recognized and hoped to turn to the advantage of his own nation. Between each outburst of primitive barbarism, the better elements of a nation would try—far too often clumsily and feebly enough—to find a way for the Jews and their own people to live side by side, with some regard for justice and human decency. It is one of the ghastly paradoxes of our times, that the last word in techniques based on modern science are being used for wholesale murder, under circumstances of insane sadism, of the Jewish people, in the name of rank superstitions about “race” and “blood”—as if biological heredity were transmitted in our blood! A nation riddled with psychopathic traits is running amok under the leadership of abnormal men, giving free rein to all primitive evil urges—and suppressing all the kind and decent urges that are just as primitive. For certainly, veneration for the aged, and for the relations between mothers and their children, an ever so vestigial protective urge towards children, respect for the courage of an enemy, are also primitive human urges, unless special conditions have stunned or submerged the mental sanity of men.

The crimes committed by the Germans during this war in every country they have invaded—or pressed into an alliance with Germany—are written indelibly in the history of each of these countries. Generations of children will be taught in their schools about the fight of their nation against German oppression. They will learn the names of men tormented to death for defying the invaders, of the courage of the underground workers. War memorials, family traditions, pictures of their country before and after the devastation, the history of their country’s progress and how it was reversed by the German occupation will become part of the mental picture each child will receive during his formative years. No matter what kind of shape Germany is going to take after the downfall of Nazism, it will be riddled in by a wave of hatred, built by the Germans themselves, surrounded by nations to whom the sight and the sound of anything German will be utterly hateful. It is a fact, brought into being by the Germans themselves, and nothing can alter it.

The coming generations of Germans cannot escape this heritage of hatred born of the crimes of their fathers. It is useless to talk about re-educating German youth: we cannot convert them to our way of thinking without branding as infamous the ideals of their nation for centuries—glorification of war, “racial” arrogance, disregard for the rights of others and an immense self-righteousness—the whole trend of German thinking that was fulfilled in Nazism. We cannot bring them around to accept our standard of supreme and secondary values without condemning the scale of values their fathers lived and killed and were killed for. But the desire to take pride in the history of one’s own nation, the urge to honor our father and our mother, are also deepest urges in the minds of men all over the world. They cannot be eradicated. And we cannot condone the deeds of modern Germany without betraying our own ideals—our ideals about the rights of individual men and women to protection by the law of their lives and honor and the fruit of their own labor, about human dignity and social justice, about the rights of motherhood and childhood to protection, about the degradation of men who inflict torture on their fellowmen—about our responsibility towards a Divine Creator of mankind and...
After the War Is Won

(Continued from page 78)

towards our neighbor and our own integrity. And between the ideologies of the two sides peace can never be concluded. That is what is meant, when this is called an ideological war.

The heirs of Nazi Germany will try, openly and underground, to fight our way of thinking. They will try to make conquests within the victorious nations for the ideology of their fathers, they will try desperately to sow discord and doubts in our camp. They will swoop down on all the blunders and weaknesses that will show up in the progress of nations which cling to the conviction that government should be of the people, by the people, for the people. And since the people are imperfect human beings the Germans will always find plenty of openings for their attack on democracy. And the most heinous of their parents' crimes, the slaughter of the Jews, under circumstances of bestial cruelty and subhuman lust for the humiliation and degradation of victims robbed of every means of defense—that is what millions of young Germans in a post-war world will first and foremost try to defend. They will defend it by slandering the Jews, by fomenting anti-Semitism wherever they sense a lurking dislike of Jews—even dislike of some individual Jewish citizens—envy of Jewish success or fear of competition from Jewish compatriots. They will resurrect all the various excuses for outbursts of anti-Semitism that have occurred throughout the centuries—not least of all, the irrational, the superstitious and the half-conscious.

To meet this onslaught of Jew-baiting, that will be one of the fruits of German defeat and the German desire to save the delusion about being a nation of supermen, above good and evil, it will not be enough, that we, non-Jewish citizens of countries where Jews already have been assimilated as our compatriots without discarding their separate ethnic and cultural heritage, resolutely and waveringly fight against poisonous propaganda and for the rights of all our countrymen, regardless of

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COMPLIMENTS OF A FRIEND

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their ancestry. The Hebrew nation itself must be established as a sovereign state, on soil of its own, with all the organs of national life on an equal footing with other national states — whatever degree of sovereignty small states everywhere in the post-war world may be able to maintain. The Jewish people must get the same conditions for national development, for cultural autonomy, for fair treatment within the family of nations. In the council of nations the Jewish nation must get an equal chance to be heard, as a distinct entity, speaking for and from a homeland, a realm from where it may defend its vital interests in the hard times we are going to face after this war is over.

Even to Americans or Norwegians or Danes or Frenchmen of Jewish ancestry the fact, that there is a Jewish state, a country where the Jewish people is living in its own realm, will be of importance, if reactionary forces within the countries of their adoption should menace their safety and dignity. Emotionally it might enrich their lives and spur their efforts for the honor and prosperity of their own countries, the same way the thought of “the Old Country” in many cases has been valuable to Americans for instance of Norwegian or Greek or English descent.

America and Palestine

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of Jews in other lands, pale beside the plight of European Jewry as it exists now during the war and shall continue to exist for a long time after the war. There is no need to catalogue the Jewish tragedy. It is as familiar as it is indescribable. What is not as widely recognized as it should be is that the oft-repeated formula that all will be well with European Jewry when Hitler is vanquished, is a snare and a delusion. In the war’s aftermath with its economic dislocations and social turmoil, Jews will again be the scapegoat. Besides it will take generations before the poisons sowed by Nazism can be eradicated. Let those who talk of enforced repatriation after the war consider that for most Jews enforced repatriation may mean enforced reincarceration. For great numbers of European Jews, Palestine alone will appeal as the only means of economic, social and psychological rehabilitation. Neither enforced repatriation nor enforced emigration should be tolerated, but for those who choose to emigrate as well as for those who choose to be repatriated every facility should be provided. American intercession can be constructively helpful if it is directed toward making Palestine available and accessible to large numbers of European Jews. For every Jew of Damascus or of Rumania or of

In a moment of relaxation United Nations soldiers gather to exchange reminiscences. Note Churchill victory poster in Hebrew in background.