



Semantography Series No. 215

A SEMANTIC APPROACH
TO THE JEWISH QUESTION

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Reprint of a series of articles which appeared in the

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under the title

A NEW WAY TO SOLVE THE JEWISH QUESTION

The End of Antisemitism

Note of the
Author:

I wrote these articles when my wife and I were in the Shanghai Ghetto. OUR LIFE is a Jewish Weekly. The articles created a furore, because I maintained that the crooks in our midst are responsible for the bad name given to all Jews. What I did not know was that corruption and thievery on a grand scale took place within the community of Jewish refugees, amounting to 16,000 refugees, concentrated in the Hongkew Ghetto of Shanghai a creation of the Japanese authorities. Millions of dollars were sent from America via Switzerland to help the Jewish refugees, but a great part of it went into the pockets of the influential Jews, who administrated these charity funds. Apparently, they considered my series of articles as a veiled attack on them, and I was denounced to the Japanese Gestapo under some pretext unknown to me. They came into my house, confiscated my manuscript, and asked me many questions. To my great fortune, the interpreter was a Japanese formerly employed in a photoshop where I bought my photographic supplies for years. I made a living then as a photographer. He saved me from arrest, because he told them that he knows me for years and that I am an honest man. Later on, I found out about the corruption and robbery, and then my later articles and attacks were not veiled, but quite open. The Japanese were gone. These articles are to be found in my papers. However, nothing happened to the crooks, and my naive idea remained what it is a naive idea.

I dedicated the articles and the brochure which was published in Shanghai to Mr. J. C. Lindsay, whom I met in England and who lent me the money (without receipt and I.O.U.) which made it possible for me to bring my wife to Shanghai. This is the dedication:

Dedicated to

MY PARENTS

and to

MR. J. C. LINDSAY

who helped me to rescue my wife.

His noble action inspired me to write this article. Futile, as my effort may seem, it is my humble belief that the basic idea is sound and that it may lead to a better future.

Here is a practical plan to solve the Jewish question. I am sure of its practicability, but not less sure I am also of the fact that my suggestion will be drowned in laughter of ridicule by the adults. Perhaps the youth will join the laughter. I can't blame them. I feel convinced that we all, the old and the young generation, are completely misled in regard to the right way we should go. We are misled by the current ideas pervading the world and by the ideas produced by our national leaders who themselves are only a product of this "Century of Confusion" as named by H. G. Wells.

My plan has a tremendous advantage. Its principles, if sincerely understood could be accepted by any Jewish man or woman, no matter what their outlook, by the most orthodox religious Jew as well as by any Jewish atheist. But more than that. The plan could find the approval of any non-Jew, even of the most ardent antisemite.

Furthermore, provided the refugees all over the world are somewhat settled after this war, the plan could be put immediately into operation. In fact it could even be started tomorrow, here and everywhere. No conferences are necessary, no treaties, no loans, no money, no shipping space, no territory, no interferences with other interests. It is only necessary that the great majority of the Jewish people should be deeply convinced in the rightfulness of the idea and should possess an ardent will to put it into operation.

These marvellous promises have surely made all readers interested and, probably, also suspicious. Taking into account the queer liking of many Jewish intellectuals for contradiction and heated controversy, some of them are surely making ready to show that not only do they disagree, but that they know it better. For them the warning is given that this article is written on semantic lines.

THE SEMANTIC DISCIPLINE

This is a new science, heralded by the pioneers Korzybski, Bridgman, Ogden & Richards ("The Meaning of Meaning") and Stuart Chase ("The Tyranny of Words"). This last book is especially recommended to every intellectual. It proves that almost all writers and especially philosophers, economists, journalists etc. are using a language of highly abstract words with no clear and definite meaning, thus contributing in the most disastrous way to the misunderstandings all over the world. The new science - Semantic - has as its aim the clarification of language, the abandonment of high sounding and misleading slogans and the demand that any statement made must be only based on clear facts which can be checked.

Regarding the Jewish question Stuart Chase says on page 333 of "The Tyranny of Words":

"The long agony of the people labelled "Jews" is largely caused by semantic confusion. The abstraction "Jew" is given an equipment of phantom characteristics. Isaac₁ Isaac₂ and Isaac₃ are then harrassed or tortured on the basis of this notion. If you meet a person subscribing to a certain religion called "Jewish" and do not like him, it is one thing. It may be his weakness or it may be yours. But if you denounce him as a "Jew", apart from his spacetime characteristics, you perform a monstrous act. You are a victim of genuine hallucinations and, strictly speaking, you are not sane, for there is no concrete entity "Jew" in the living world. For such behaviour I am willing to call anybody mad. There are many madmen of this persuasion in New York City."

According to Chase you have only to recognize a number of individuals Isaac₁ up to the last living Jew Isaac_{13,695,843} and then only you can make the statement that Isaac_{45,798} has been innocently persecuted, or Isaac_{356,924} is a great scientist or Isaac₅₆₇₉ has been convicted as a scoundrel. If people all the world over would carefully make their utterances on such lines, antisemitism would acquire quite a different aspect.

The semantic discipline therefore puts a great responsibility on me, the writer of this article, and on you, its reader. The most important point is that we should possess a common understanding of the highly abstract words ("Jew", "Jewish Question", "Antisemitism" etc.) You must sincerely try to understand what I understand by these words and then you will be able to grasp my idea. Otherwise there will be misunderstanding and disagreement, because you and I will have a different notion of those abstract words.

This word has as many meanings as there are observers. Let us narrow it down. If Jewish people are near starvation in a poor country, stricken by famine, flood or plagues, it will be necessary to help them. Many of them will be helped to emigrate to another country, but the Christian peasants will try to emigrate too. It is their common economic misery that drives them away. Apparently, the economic hardship of the Jewish people not born out of hatred and persecution has nothing to do with the "Jewish Question".

Let us try another term. The "Jewish Question" means "Antisemitism". Unfortunately here is another abstract word, with a thousand different meanings. Richard₁ a non-Jew treats Isaac₁ well and Isaac₂ badly. Is this Antisemitism? Surely not.

Richard₁ is not a good tailor whereas Isaac₁ is a good one and therefore has a more prosperous business. The hatred of Richard₁ against Isaac₁ has nothing to do with Antisemitism. He would hate his co-national Richard₂ the same way. Or imagine that Richard₁ has been betrayed by Isaac₂ in a business deal. His hatred is not born out of Antisemitism, he simply hates a scoundrel and he would react in the same way if betrayed by Richard₂.

In Shalom Asch's famous novel "Mother" the family boards the ship for America and the father accompanied by a friend sets out from the quarterdeck to explore the ship, especially, the 1st class. "We couldn't go in", reports later the father to the mother, "because at the entrance to the 1st class there stood a uniformed "Antisemite" who didn't let us pass."

Apparently, then, many "hostile" acts committed by non-Jews against Jews are non antisemitic, although labelled by the Jews as such. You would be surprised about the rate of such acts if a clear statistics of them could be made and their real background revealed.

However, an advertisement with the clear statement: "WANTED a skilled furrier (non-Jew)...." would come under the heading of Antisemitism. So let us try to make a clear definition with all this in mind. "Antisemitism is a hostile attitude against people only because they are of Jewish parentage."

Solving the Jewish Question means therefore Making Antisemitism disappear. If there would be no hostile feelings against the people only because they are Jews, this would automatically mean: no discrimination, no privation and no persecution of the Jewish people as a whole. Antisemitism would be conquered. Is there a way to accomplish this long cherished dream?

Here is a practical plan, and the first stepping stone to it is the necessity to weed out the Jewish prejudice which is dear to the Jewish heart, but which has infested our whole thinking and fogged our minds.

THE EVIL PREJUDICE

Most Jews believe that they are on the average more intelligent, more advanced and superior to the non-Jewish people".

The words "most Jews"... need a clear interpretation on semantic lines. When I make such an allegation, I refer to my own life-long experience of hearing the opinion of thousands of Jews of all classes. I may be wrong about it, but my allegation can be checked. Make a poll among 100 Jews of all classes and find out for yourself. Perhaps you, my dear reader, are not of the above mentioned opinion, then count yourself out and be welcomed as an ally, because what I want to show is that this belief is simply not true, and the sooner we, Jews, realize it, the nearer we will come to our aim of conquering Antisemitism.

There is a long list of the sources and causes of Antisemitism into which we need not go now, but very few people know about the theory propounded by H. G. Wells. This man is commonly recognized as one of the foremost authorities on human relations. He never shrank back from telling the truth also to his own people, who have been often accused by him. Moreover, he has shown deep sympathy for the Jewish cause, and this should make us still more willing to learn and to accept his discoveries about us. I can only quote from memory, but the essence of

his opinion is as follows: among the causes wrongly or rightly attributed to the disliking of the Jews in general (Antisemitism) there is one not yet recognized. I attribute part of the miseries of the Jews to one little sentence in the Bible: "Thou shalt be my selected people !" This biblical sentence instilled in Jews a superiority feeling which finds its expression in an offending arrogance against the non-Jews. And a superiority feeling, arrogantly expressed, is hardly tolerable even from a really superior person, but it is disgusting and impossible to stand from a man, who is in fact a stupid fellow. In H. G. Wells' opinion, therefore, Antisemitism is largely created by numerous incidents in which Jews without education, knowledge and wisdom, in fact, ignorant fellows, are treating non-Jews with arrogance that implies: I am a Jew, one of the selected people, you are a Goj, what inferiority !"

The impartial reader cannot deny that there is truth in this observation. Thousands of small incidents come back to my memory, thousands of incidents in business and social life of which I have been a witness, thousands of small and great humiliations committed by Jews against non-Jews. I remember the latter turning pale, I could almost hear their teeth grinding in anger and I strongly felt that hatred is surging up in them against this disgusting Jew in particular and against Jews in general. The tragedy lies in the fact that the humiliation is felt the more bitterly the more the offending Jew is in reality an ignorant fellow and furthermore that such offending acts are committed mostly by ignorant Jews. A highly educated and a really superior Jew will always refrain from such an arrogant attitude. The tragedy is still aggravated by the fact that the percentage of highly educated Jews is not so high and that the great mass of the Jews is mostly not aware of doing anything wrong in their feeling of contempt against the "gojim". The truth is that the Jews are on the average not more intelligent, not better and not superior to any other cultured nation. The fact is that too many faults and weaknesses are to be found in us. Moreover, the tragedy lies in the fact that we are completely unaware of it and so, wrapped in our biblical superiority, we are blundering all over the world, offending and humiliating others and provoking hatred with each step we make.

If you, my dear reader, are one of the educated Jews, what I presume you are as a reader of "Our Life", (unfortunately the "others" are not reading "Our Life") don't be offended by the above statement, as it is not directed against you. You may belittle it, but you can't deny that there is truth in it. Don't forget, furthermore, that this is the opinion of H. G. Wells, an authority whom it is difficult to reject and a real friend of the Jews. Don't forget also that political antisemitism, irrespective of its aim and objectives, has sentimental roots. Every antisemitic politician was once a boy looking into the world without hatred. How did he and how does one become antisemite ? First, one hears tales about the Jews, outbursts of hatred, untrue or exaggerated stories and propaganda. As long as one has not encountered a Jew personally, every Jew acquires the aspect of a monster, a dragon, a devil. At last one makes the personal acquaintance of the Jews either in school or later in social life. As long as one meets decent, friendly and helpful Jews, the inner belief of the wrongness of Jews is completely shaken. "Those tales cannot be true", one says to oneself, "the Jews are quite decent fellows !"

But the first bad experience turns the scales. The first unfair treatment by a stupid Jew, who commits offence and humiliation or, what is worst, the first unfair treatment in a business deal, upsets the whole edifice of good opinion created by thousands of decent Jews before. Another antisemite is born !

As a consequence of the fact that this biblical superiority feeling is only an evil prejudice, the Jews being not aware of it, arises a great responsibility. In order to achieve a betterment, the responsible Jews must prove to their co-nationals that their superiority assumption is not based on facts. The fact that one Einstein is a Jew does not give one hundred thousand Jews the right to feel superior and to do harm. Einstein is one fact, but there are also other facts and statistics, which should be brought to the consciousness of the Jewish people. One example follows here:

In New York City there is a special school numbered B500 in which are assembled the highly gifted pupils of all other schools. Boys and girls with magnificent intelligence who grasp the whole compendium of one year in a few weeks, are thus saved from infinite boredom in the ordinary school. In this particular school they are given university education at the age of twelve. Highly interesting is the statistics in regard of the percentage of different nationalities admitted to this school in comparison with their rate in that international

city, New York. I remember vividly that particular sentence in the report: "Contrary to common beliefs, the percentage of highly gifted Jewish pupils is not higher than that of any other nation - English, French, Irish, German, Italians, Negroes etc."

Many other statistics and facts could be called forth to the same effect, if only the Jews are ready to listen to them and to learn their lesson from them.

The cleverness which we observe in many Jewish people, and which is quite distinct from education, knowledge and wisdom, is simply our means of fighting for survival. I have observed many cases in which this necessity of fighting in order to survive has been eliminated. I have been teacher to sons of rich Jews, who have acquired their wealth by untiring lifelong labour. Their sons didn't need to work, there was plenty of money and so, in due course, they developed into excellent specimens of ignorant young Jews, with all the disgusting attributes of arrogance and false superiority.

Writing this chapter, I am convinced beforehand that out of 100 readers 99 will be against me. I have experienced this many times before, when expressing this opinion in Jewish circles. Many Jews (thank God, not the greater part, but still too many) don't want to see themselves with the eyes of the non-Jew. They simply don't want to believe that their behaviour towards non-Jews is wrong, they simply don't want to face the fact that they are by no means better than the non-Jew, they simply don't want to understand that it is they, themselves, who are partly creating Antisemitism, they simply don't want to see that they are often complaining of 'antisemitic persecution' when there is only a natural reaction against an offending behaviour or against a nefarious practice.

This statement, although it hurts, must once be made. We, responsible Jews, must start to draw a sharp line between us and those among us who are partly responsible for our misery. As long as we don't realize this we, all of us, will innocently go from misery to misery, from tragedy to even greater tragedy. Let us make a stop to this idiotic superiority complex, let us learn, for heaven's sake, our lesson from the greatest tragedy in our whole history through which we are passing now. Let this be the turning point.

And let's not forget one fact. Before our greatest tragedy started, not until about 10 years ago, the Jews enjoyed practically absolute freedom in nearly all countries of the world. Excepting incidents of non world-wide importance, the Jews could live their life according to their taste, pray to their Jewish God in their synagogues, pursue their business and send their children to any school their heart desired. This freedom they are still enjoying in many countries, including the countries of East Asia.

I have started my article with proposing a new way how to conquer antisemitism. Although it seems that I have not yet started to explain my plan, we are in fact in the very midst of it. It is necessary to prove first that the general attitude of many Jews is utterly wrong, then only can we outline the new attitude and the policy to be adopted. It is, however, necessary to discuss first one vital problem, namely:

WILL PALESTINE SOLVE THE JEWISH QUESTION?

In other words: Will Palestine conquer Antisemitism? Will Palestine mean a stop to discrimination, privation and persecution?

Since Theodor Herzl started his great work, the greater part of the Jewish people firmly believed that Palestine as an independant Jewish state will be the only and the complete solution of the Jewish question. The events of the last decade, however, have brought so many changes, that it is now possible to look with more sober eyes into the problem. We Jews are and should be proud of the work which has been done in Palestine, we know that it has been and will be a heaven of refuge for many hundred-thousands of us, and there is no doubt that Palestine will be of tremendous advantage for the Jewish cause in future, but to answer the question; 'Will Palestine conquer Antisemitism?' we have to be impartial enough to look the cruel facts into the face.

1. It lies in the human nature that a human being will not change his place of living save for a better place or when he is forced to go. The events of the

last 20 years have clearly shown that most Jews will not go into Palestine unless forced to do so. See for instance the figures for immigration from the States, where it was almost negligible although those people could have brought money, experience and the New World vigour into Palestine. Instead a mere trifle of about 2% of the whole Palestinian immigration, that is about 10,000 people, all in all, left the States for Palestine. The great impetus of immigration has been brought by the events in Central Europe and here again very little from 1933 to 1937 although there was ample time and ample warning. The great rush came when it was almost too late. From this the conclusion must be drawn that the Jews will not emigrate unless forced to do so and in the countries where Jews will remain Anti-semitism will remain too.

2. Even the most fanatic Zionist who wants to see the whole Jewish nation united in Palestine cannot wish another and much bigger catastrophe, which would drive the whole world Jewry into Palestine. Moreover, when peaceful times will follow such a catastrophe, Jewish people will emigrate from Palestine. See for instance the fact that between 1925 and 1927 emigration from Palestine was greater than immigration into Palestine. Unfortunately, the reason for this strange running away was not the distress in Palestine, but the boom in other countries. The conclusion to be drawn is that the Jews will remain scattered all over the world, with Antisemitism always in their wake.

3. The world is getting smaller. Continents are now facing each other. A small state or a small nation cannot remain really and completely independent. Sooner or later, it has to seek protection from a big neighbour. The dream of many: a Jewish passport, issued by a Jewish consulate, will in peacetime be as good as any other passport, in wartime, however, its owner will suffer the fate decided by the big powers for small Palestine. Moreover, small Palestine encounters already stiff resistance from the neighbouring Arabic states and from the Arabic majority within its borders. One day the Jewish Palestine will face a hostile Union of all Arabic states. Another variety of Antisemitism is in the making and a highly dangerous one too.

It is a sad picture, but we must face it. Palestine will not conquer World Antisemitism. It will not solve this burning question.

THE DREAM

We are all dreamers. We all are dreaming of a better world, but each dreamer has its special idea about it. The ardent Zionist dreams of the whole Jewry streaming from the four corners of the earth into Palestine. The Zionist Engineer dreams of thousands of factory chimneys rising into the Palestinian sky, the Zionist Economist dreams of vast Jewish cities with towering skyscrapers and busy ports filled with ships of all nations. The orthodox religious Zionist dreams of a deeply religious Palestine, the whole nation obeying rigidly all religious rites. The Jewish man in the street dreams of Palestine as a real Garden of Eden, where milk and honey flows, as told in the Bible.

However, a Palestinian nationalistic Arab, seeing his native country overrun by infidel foreigners, dreams of a holy war against them, with the Arabs driving out the last Jew from Palestinian soil, and the militant Zionist dreams of a mighty Jewish army opposing them with fleets of battleplanes, gigantic tanks and up-to-date flamethrowers. So everyone has its special dream and so let me tell you my dream.

I dream of a near future (it could be 50 years hence or even sooner) when the word "Jew" will have a highly esteemed sound; when Jews will be considered the most honourable, the most trustworthy people, the born trustees of the world's affairs, the guarantors and possessors of the virtues of man and Palestine will be known as the ethical centre from which the light of humanity will shine upon the earth.

Now you know it at last. "A forlorn dreamer", you will say, "hopelessly entangled in high-sounding words and fantasies, with head in the clouds and feet no more on solid ground".

But this is not the case with me. I am not a dreamer in the bad sense of the word. I am a technician whose whole life was devoted only to practical

tasks, be it a machine or an organization of human beings. In both cases the machine or the human organization had to run smoothly, that was my task, and as far as I remember I have successfully completed each task given to me. First I had to start dreaming about the machine to be constructed or the organization to be built. I had to weigh carefully all properties of the material given to me, be it chemical or human and then think how it could be moulded in the desired shape. I am mentioning this to stress the point that my idea is soundly practical and possible to be carried out by ordinary human beings as the Jews are. If the whole population of a valley is firmly convinced that a dam proposed by an engineer will be of great benefit for the country then the dam will be built in due course; the money, material and labour will be furnished to make the dream of the engineer come true. In the beginning, however, the dam was but a dream and most probably has been laughed at.

I am absolutely sure about the laughter encountering my plan to conquer Antisemitism, but I am also absolutely convinced that my idea is soundly practical. Man has achieved marvellous things and we, Jews, have shown to the world already that we are able to accomplish great tasks. I firmly believe that the Jewish nation is able to realize my idea. No material things are necessary only the people convinced about the rightness of the ideas and sober and resolute leaders to put the idea into operation.

My idea is simply - hold on to your seats ! -

Improving world conditions for the Jews - by improving the Jews themselves !

You must admit that this is, although a crazy one, but a new idea. Many will be outraged by it. "Improving the Jews !," they will cry: "Preposterous ! There is nothing to be improved in us ! If there is any improvement necessary, then it should concern the Antisemites, the Gojim !"

Such will be their answer and soon they will form their final opinion about me: "Another Jewish Antisemite ! And we have already such a lot of them !"

To make it clear, and this is meant especially for the Antisemites themselves, I state clearly: I don't think that the Jews are worse than any other nation. I believe, however, that they have their full share of faults and weaknesses like any other nation. I firmly believe that all the harm done to the Jewish people, all the persecutions and privations have been wholly unjustified.

But here is the situation as the practical engineer sees it, a small minority, the Jewish human beings, and a big majority, the non Jewish human beings. Both with the faults and weaknesses of human beings. The majority is unwilling to change their outlook and remain hostile, as long as the Jewish minority remains what it was before and is now: Jews with all their weaknesses and faults allegedly being specific Jewish faults. And hostility and tragedy rising in all parts of the world. What to do ?

The engineer sees a small cogwheel in a big machinery, not working smoothly together. He knows well that both the small cogwheel and the big machinery have their faults and should be improved. He will then do the only thing that is reasonable: he will try to improve the small cogwheel first.

This picture is not exact. In our case, there is no godlike Engineer, who could improve the small cogwheel. We ourselves are the small cogwheel and the small cogwheel has to do the improvement itself. Is this possible ? Of course, it is !

The task is simply this: in order to improve the attitude of the non-Jews against us, we must not only be average citizens with average faults and average good qualities. We must improve by reducing our faults below average and heightening our good qualities above average.

This would gradually change the meaning of the word "Jew" from a despised one to an honoured and respected one.

This is possible and can easily be proved. For centuries Jewish doctors have earned world renown. Princes and kings who ransacked their Jewish subjects entrusted their precious bodies to the Jewish doctor. Even in our times Anti-semites prefer to have their families treated by a Jewish doctor. This went so far, that some people (non Jewish) asked with reference to a particular doctor: "Is he a Jew"? If he proved to be a Jew, then they reasoned he will be a good doctor. So, you see: in the medical profession the name "Jew" is an honour. What we have to do is only to follow this example and to make the name "Jew" respected in all ways of life. This is as possible as it was possible in the medical profession.

But how was this marvel achieved? Only by a tremendous effort. Thousands and thousands of Jewish doctors throughout the centuries have studied hard and worked harder and fulfilled with utmost honesty their task in helping the suffering people. For this they got world recognition.

If we want the same acknowledgment in all ways of life, we have to work hard and to make untiring efforts, exercise the utmost honesty, decency and fairness in dealing with other people. In short: we must lift the moral of the Jewish people far above the average.

THE MORAL LEVEL OF A PEOPLE

Let us agree for a moment that the word "moral" is to be understood not in a high abstract sense but simply in its primitive form insofar as common principles of respecting one's property are concerned, in other words, what we understand under "fair and honest dealing". Are there people with different moral levels?

Let us take a look at the Scandinavian countries. There is no doubt that the "morale" of those people is above average. Once I arrived in Copenhagen at midnight. Leaving my luggage at the station I went by foot through the sleeping city to my hotel. I went through streets empty of people but full of bicycles. The walls of all the houses were lined up with thousands of bicycles left there unlocked by their owners, who slept without worries being sure that in the morning they will find their bicycle where they left it the previous evening. So I went on a lonely wanderer in the night, through rows of thousands of unlocked bicycles, musing over the honesty of the people of Copenhagen.

In Sweden it is not necessary to lock your apartment. The housewife goes out in the morning, leaving the whole house unlocked. The grocer comes in and leaves the goods in the kitchen. The iceman brings the ice. The plumber comes to mend the pipes in the bathroom, and the decorator to hang the new curtains in the sitting room. Everyone comes through the open door and leaves by the open door, and the housewife comes back confident that not even a match will be missing. I think this is high quite a good proof of the morale of the Swedish people. Do you think that any propagandist could stand up and accuse those people of being dishonest? He would not dare to make a fool of himself.

Switzerland is a bright ray of hope in our nationalistic era. Here are united decent people belonging to three different nations whose countries have fought each other for centuries. The Swiss are one step ahead in historical development. They have overcome nationalistic hatred. They are the herolds of the new time. The world recognizes this. Institutions of international character whose task is to unite the nations have their seats in Switzerland. The Swiss have become the trustees of the whole world. People of different nations, who are facing each other with suspicion, will readily submit to a Swiss trustee or arbiter, knowing that he will be a man above nationalistic shortsightedness.

This world recognition, so advantageous to the Swiss people, have been brought upon only by the efforts of the Swiss people themselves. They know that they are only a small cogwheel in world machinery, but look what marvellous thing they have done! Fathers taught their sons from generation to generation to be decent, upright and far-sighted. In result the moral level of the Swiss people has been lifted above the average. To be a Swiss is today an honour.

THE VISION

Let us now imagine that by some great effort the Jewish people have succeeded in lifting their morale far above the average of other nations and have earned world recognition for it. To be a Jew would be an honour. To employ a Jew would be an assurance to employ a 100% honest man. To make a deal with a Jew would be an assurance that one would be treated in an absolutely fair and honest way. To entrust your money or your property to a Jew would be an assurance that your money and your property would be absolutely safe, as far as human prudence could go. Why ! The world would be clamouring for Jews. Jews would be in great demand as trustees, partners and employees. Everybody would be glad to work with a Jew, to have a Jew as his friend. Antisemitism would lose its sting. It would vanish from the surface of the earth. This is only a vision, but how many visions did come true, through untiring efforts of the people ?

THE ONLY WAY OPEN FOR US

The antisemites want to make the world believe that the moral level of the Jewish people is low. This is not true. However, it is difficult to combat such an accusation by pointing at the low morale of other people. If the antisemites point at the Jewish scoundrels it is no use to point at the non-Jewish scoundrels. This practice hasn't helped us a bit. What should we do ?

Take this example: if certain people are accused of going around dirty, it will not help them a bit to point at other people who are also dirty, or to explain why they are dirty, or to compile the statistics proving that their dirtiness is not above the average. This will not lift the prejudice or hatred against them. There is only one way open for them to combat animosity - simply by thoroughly cleaning themselves not once, but three or five times a day and to do it openly so that everybody could be aware of it. Slowly but surely the attitude against them will change for the better. Let then a propagandist stand up with the old accusation: "Look at those dirty people !" The answer would be: "Don't talk nonsense. They aren't dirty any more. They are as clean now as we are."

Coming back to our case, imagine for a moment a future, in which the Jews have attained world recognition for their utmost decency and honesty. Would any antisemite have the slightest chance ?

THE STUMBLING BLOCK

Contradictions of the preceding paragraphs would be quite useful for a man who wants to contradict. "Take a look", he would say, "at the crime section of Swiss, Danish and Swedish papers. You will find culprits there !" This is true, of course, but it is also true that the crime percentage is very low. Take, for instance, Iceland, another Scandinavian country. They have no police and no jail !

The important point is this: at the start of this article I have pointed to the semantic principles in using abstract words like "Jews", "people", "nation", "morale", etc. And the reader, willing to follow my thoughts, will understand me. Of course, there are Swiss, Danish and Swedish culprits, but they are few and they do not affect the world opinion about the high morale of the Swiss, Danish and Swedish people. And here we come to a very interesting point highly disadvantageous to the Jewish people.

On one hand, no one in the world blames the Swiss people as a whole for having culprits among them. On the other hand, the whole Jewish people is blamed for every Jewish miscreant. Antisemites take advantage of every Jewish culprit to prove that the whole Jewish nation is of low morale.

This is a great handicap and its eradication must therefore be of utmost importance.

THE REMEDY

In order to combat this, one of the main sources of Antisemitism, it is not enough to produce books, distribute leaflets, hold meetings and compile statistics proving that the rate of criminality is not higher among Jews than among other nations. Remember the before mentioned example of the people accused of being dirty. Leaflets about their average dirtiness will not help them. In our case, we must not only do everything to attain a high moral level, but we must draw a sharp line between honest and dishonest Jews and stop to excuse them in order not to be mixed with them. We must realize that those Jewish scoundrels are in fact our worst enemies, that their misdeeds are discrediting the whole Jewish people, that they bring shame upon the Jewish name and in the end untold miseries to the Jews the world over.

RECOLLECTION

For those who agree in principle with the conclusions drawn in this article, a short recollection will be welcome:

1. Palestine will not absorb the whole Jewry. The greater part of them will remain in all countries of the world and will encounter Antisemitism there.
2. The greatest sources of Antisemitism are to be found in Jewish bad behaviour and misdeeds committed only by a fraction of the Jews, but discrediting the whole Jewry.
3. Jewish bad behaviour results mostly from a false superiority feeling. This must be entirely wiped out, to make place for modesty and decency.
4. Jewish people excuse Jewish culprits. This behaviour is misinterpreted by the Antisemites. The Jews must therefore start to fight them as their enemies.
5. Together with the above mentioned steps the whole Jewish people must strive for utmost decency and honesty. Our morale must be above the average level in order to get world recognition and to conquer Antisemitism.
6. Palestine should be the spiritual centre of this rejuvenation of the Jewish people and the new gospel should be spread from there.

JEWISH REJUVENATION

There is no doubt that the majority of the readers will say that the whole idea is quite impossible. Let them be reminded of one fact only. The Jews in Palestine by idealistic efforts in an amazingly short time have produced an achievement which has no parallel in history. They have revived a virtually dead language and have made it a living one. This does not look like the erection of a great pyramid, but it is an achievement ten times greater. A tremendous effort of hundred thousands of people has been necessary to achieve this marvel. Why shouldn't the Jews be able to bring upon this rejuvenation? If they would only realize that nothing else will help them to avoid an even greater catastrophe in the future, avoid extinction, perhaps! If one part is willing, the others will follow. The principles of ethical living are already in our blood. We have given the world the ten commandments and the Holy Writ. The Christian religion sprung from Jewish roots. Our Baruch Spinoza has given the world his "Ethics", the crystal-clear philosophical edifice of ethical principles. We, Jews, are predestined to give the world a new example of a whole people striving for utmost decency and honesty in all ways of life. Now is the time! Hear, Israel, since Abraham's time, this is the greatest tragedy in our whole history. The sun has been dimmed out in the eyes of millions of our brethren and sisters. Wake up, Israel, wake up, stop blundering, stop blaming the others, wake up and act before it is again too late. NOW IS THE TIME!

If they only would hear, if the whole nation would be swept by one great emotion ! In our time of radio, telegraph and quick travelling, enormous changes have been brought upon nations in a few years. It could be done. It could be done !

Every tiny synagogue, every Jewish school, every Community Hall could be made a centre of the new movement. Thousands of lecturers, educators and preachers would set out to preach the new gospel. It would do no harm if in some places the emotion would be exaggerated in religious extasy or in ruthless puritanism. This would be subdued in time, but it would impress the whole world. The first practical task would be to settle all disputes between Jews through friendly agreement or by arbitrary decision, to which the arguing parties would readily submit. All conflicts in business affairs between Jews and non-Jews, pending at the courts, should be withdrawn and settled amicably. If the Jewish party is partly wrong in a dispute, and will try to make good through the new spirit even though it hurts his purse, the non Jewish party will do its bit to come to a friendly understanding. If in an agreement with a non-Jew, the matter will turn out unfavourably to the Jewish party, and he according to the new spirit, will not try to evade the consequences, the non-Jew will tell his friends: "These Jews with their new ethical movement they really mean business. Hats off !" The good tidings will be spread quickly over the whole world and will change world opinion quickly.

CRUSADE AGAINST CRIMINALS

Should this great change take place, a small part of the Jewish people will remain criminals, unaffected by the new spirit. Those people, discrediting the whole people and bringing shame upon our name must be fought. How should this be done ?

The whole plan of such a fight has been already worked out and has worked satisfactorily for many decades. In many European countries, there exists a Union of Lawyers. This union guards jealously the reputation of the whole profession. This is necessary, for a part of the population regards lawyers not with friendly feelings, but even with suspicion, charging them with using tricks of the law to help a scoundrel escape Justice through the loopholes of the law. In other words, there is an anti-lawyer feeling among part of the population who believe that their morale is not what it should be.

The lawyers realizing the danger from this anti-lawyer feeling, are doing their utmost in decent and honest dealing. However, sometime a dishonest act of a lawyer occurs. As an ordinary citizen, he has, according to the law, to appear before the judge who passes sentence upon him. It may be just a slight offence and he may come off with paying only a small fine, but with this the matter is not yet settled. Now he has to appear before the Dicipinary Court of the Union of Lawyers. The judges are his colleagues and very often his personal friends, but... there is only one sentence they can pass upon him: the economical and social death sentence. His name is eliminated from the list of lawyers and the Ministry of Justice follows suit in forbidding him to act as lawyer before any court of the country. His studies, his experience, his whole practice, his connections, all his lifelong efforts are now of no use to him. He is no more than a living corpse and the best for him is to disappear overseas. The important point in this procedure is the fact, that his own friends, his own colleagues have destroyed him in an act of self defence in order to combat the anti-lawyer feeling.

This approved system of self defence, cruel but indispensable and efficient, could be recommended in our case, as we are much in the same position. We have to fight the Jewish scoundrels who are discrediting the whole of our nation. We can do the same. We can wipe out their names from the list of our people. We must expel them from our midst. For a Jewish born, there is that dreaded horrible anathema that terrible curse pronounced by the Rabbi in the Synagogue by force of which the culprit gets excommunicated from the community of men, which declares him an outlaw, demands that he should be driven away from every door, that food and shelter be denied to him, that he become an outcast and a fugitive until, harrassed and exhausted, he meets his doom.

That great ban, usually pronounced only against heretics, could be wielded into a modern and efficient instrument for our cause. Imagine, for instance, a notorious Jewish crook who has embezzled the savings of ten thousands and has been convicted by the ordinary courts. After the ordinary trial, the trial before the Jewish court begins. The culprit must not be present. The facts have already been proved in the ordinary court. The sentence and the great ban will be pronounced by the Chief Rabbi in the Synagogue and solemnly repeated in all the synagogues of the world. You may call it a "show" and it will be one, with reporters and flash-lights, with headlines and front-page stories and pictures in the papers, and sensation the world over, but it will be a show with terrible consequences for the condemned. If the Jewish people would seriously take up its rejuvenation, it must also fulfill his duties in this minor part of the new movement. Once the scoundrel is set free, he will be hunted and tracked down by an efficient Jewish organization all over the world. He will not be able to find rest anywhere, he will become an outcast and an outlaw, restless and fugitive until he meets his doom. By defending themselves, the Jews would have to make it impossible for him to settle down in another place and to find other people who, not knowing his past, would be ready to believe him again. You may call this idea ridiculous or cruel, but you may be sure that a number of such cases with all the attributes of world sensation (remember the hunt of Samuel Insull) would cause an impression deep enough for serious consequences. "These Jews with their new movement are really showing that they are fighting dishonesty in their midst", the non-Jews would say. You must imagine that the main task of that Jewish organization would consist in aiding the courts of all countries to track down Jewish scoundrels, in collecting evidence against them even before the police become aware of their nefarious practice. A Jew ready to start on a dishonest path will think thrice before setting out, knowing that the whole Jewish people will fight against him.

You may say that this idea smells of inquisition and terror, but you must not forget that the only and the main task of the new movement is Jewish rejuvenation. The gospel should be spread for years and the ranks of the followers enlarged until the whole people will become conscious of the new spirit of ethical living. After years, and only then, if some scoundrels still persist in their criminal activities, the fight against them may start. The task is to change the world's attitude towards Jews, and the means leading to this end is Jewish rejuvenation and fight against every Jew who brings shame upon our name. This is a way to conquer Antisemitism.

PROSPECTS OF THE WHOLE PLAN

Let me imagine a wise man of high learning reading this article and then looking up at me with his gentle eyes and saying: "And you believe that your plan could be realized? You - fool! With our Jews the idea is impossible!"

And I would humbly answer: "Yes, Sir! You are perfectly right. With our Jews the idea is impossible!"

Why then, by all means, have I wasted the time of my readers, the precious paper of "Our Life" and the printers' ink? Well, let me explain:

We are told that Moses led the Jewish people out of Egypt and then led them for forty years through the desert, although from Egypt to Palestine it would have taken them only some weeks. We are told that he wanted to bring into the Holy Land only the young generation free of the slave spirit which possessed the old generation unfit for the new task. So he led the Jewish people for forty years through the desert while the old generation was dying out and the young generation was growing up not thinking of the fleshpots of Egypt.

Unfortunately, this story does not resemble our present situation. We lived in discrimination and persecution, but still we clinged to the fleshpots, not willing to go to a better place, and instead of being led out we were kicked out. And now there is no Moses in sight to lead us towards a new life. The old generation with all their faults unfit for a great change, and no Moses in sight to teach the new generation a new way of life!

Let us imagine a Moses ready to lead the Jews towards a new life, but none of them willing to follow him. He would be powerless. He couldn't force them

if they wanted to stay. But the Jews in Egypt wanted, longed and craved to change their destiny. They couldn't bear it any longer and so they followed him. Only in such a state of mind is a great mass of people ready to follow a leader, and it is only this state of mind possessed by a great mass of people that produced the leader from their midst.

To consider the state of mind of the Jewish people at present is a sad undertaking. A small fraction of them is thinking of going to Palestine, another fraction is still thinking of going back to the old fleshpots, the state of mind of the majority is, however, a great blank. They see Antisemitism rising everywhere and this makes them feel uncomfortable. But they are still wrapped in their false prejudice that Antisemitism is the fault of the "Gojim" and that the Jews themselves can't do anything about it.

Still, there must be some Jews who are deeply concerned with the future of their people or at least with their own future and the future of their children, and those few Jews must feel, at least subconsciously, that it can't go on as before, that all the former remedies have proved a failure and that we must seek a new way to conquer the evil at its root in order to prevent future catastrophes.

And it is possible that this little group of Jews, young and old, who are groping in the dark for a way out of our misery, do possess a somewhat similar idea to the one expressed in this article, namely, that Antisemitism is perhaps partly our fault and that in order to make it disappear we must reduce our faults below the average and heighten our good qualities above the average. Only for these people is this article written, only in their hearts it could find response, only they could become the fertile soil in which the idea could start growing towards practical realization. And if the whole nation will be swept by the same emotion, then, out of our midst, a new Moses will arise who will lead us towards a new life.

I am an engineer, not a poet and not a prophet, and therefore I may only again stress the practicability of my plan. There are practically no material obstacles against it, every Jew no matter of his outlook could support the new movement, and every non-Jew would give us his sympathy in our strife for ethical improvement even his collaboration and this would mean right in, the beginning a half-won victory. World attitude against us would change quickly for the better. It is really worth while to think about it.

The new movement does not demand from the Jew an ascetic striving towards a mystical achievement apart and beyond our life on earth. On the contrary. Our aim is a better and happier life for us, a life in comfort and security, recognition of our ethical achievements, trust in us by the whole world and employment everywhere where trustworthy people are needed and honoured by all. When this will be achieved, this will be the End of Antisemitism.

Judging from the sad experiences in the past, I am afraid that out of 100 readers perhaps one only will wholeheartedly agree with the general idea. (I am even not sure about that one percent). Many others and among them some of our full, half and quarter intellectuals will surely sneer and laugh at my idea. They may be reminded that antisemitic feeling, even in the countries allegedly friendly to the Jews is rising sky-high, and that unless we are going to do something against it on our part, every sneer and laugh now will be answered by a cry of persecution in the next great Jewish tragedy. We have no time to loose.

The End