

a prosperity so unquestionably due to Jewish enterprise that the Jews have openly declared that they have the power to throw those parts of Russia back into commercial lethargy again by simply withdrawing. It is utterly idle to throw denials at this statement. It is confirmed time and time again by men who have gone to Russia full of resentment against the attitude of the Russians toward the Jews, as that attitude is represented in the Anglo-Saxon press, and who have come home with a new light on the cause of these outbreaks, though not excusing their character. Impartial observers have also found that some of the outbreaks have been precipitated by the Jews themselves. A correspondent, known the world over for his trenchant defense of the Jews under Russian persecution was always bitterly attacked by the Jews themselves whenever he stated the truth about this, notwithstanding his protest to them that if he did not tell the truth when they were in the wrong the world would not be ready to believe him when he said they were blameless. To this day, in every country, the Jews are slow to admit blameworthiness for anything. They must be excused, whoever else may be accused. It is a trait which will have to be disciplined before they can be brought to assist, if ever they can, the removal of those characteristics which arouse the antagonism of other peoples. Elsewhere in the world, it may be said that out-and-out enmity to the Jews has an economic basis. This, of course, leads to the question whether the Jew shall have to become a deliberate failure, or deny his genius, and forego his just meed of prosperity before he can win the approval of the other races—a question which will arise for discussion later.

As to the religious prejudice which the Jews are, as a rule, readiest to affirm, it is safe to say that it does not exist in the United States. Yet it is charged up to Americans by Jewish writers just as freely as it is charged up to Russians. Each non-Jew reader is competent to settle this for himself. He can easily do so by asking himself whether in all his life he has ever felt a moment's resentment against the Jew on account of his religion. In an address recently delivered in a Jewish lodge and reported in the Jewish press, the speaker, a Jew, stated that if 100 non-Jews on the street were approached at random and casually asked what a Jew is, the reply of the majority would be, "He is a Christ-killer." One of the best known and most highly respected rabbis in the United States said recently in a sermon that children in Christian Sunday Schools were taught to regard the Jew as a Christ-killer. He repeated it in a conversation several weeks later.

It would probably be the testimony of Christians generally that they never heard this term until they heard it in a Jewish complaint, and certainly themselves never used it. The charge is absurd. Let the 20,000,000 now in the Christian Sunday Schools of Canada and the United States testify as to the instruction given. There is no hesitation in stating that there is no prejudice whatever in the Christian churches against the Jew on account of his religion. On the contrary, there is not only a deep sense of indebtedness, but a feeling of sharing with the Jew in his religion. The Sunday Schools of the Christian churches of the world are spending six months of this year studying the International Lessons which are appointed for the Books of the Judges, Ruth, First and Second Samuel and the Books of the Kings, and every year is devoted in part to the Old Testament.

Here, however, is something for Jewish religious leaders to consider: there is more downright bitterness of religious prejudice on the part of the Jews against Christianity than could ever be possible in the Christian churches of America. Simply take the church press of America and compare it with the Jewish press in this regard, and there is no answer. No Christian editor would think it either Christian or intelligent to attack the Jewish religion, yet any six months' survey of the Jewish press would yield a mass of attack and prejudice on the other side. Moreover, no religious bitterness in America attains within infinite distances to that bitterness visited upon the Jew who becomes a Christian in his faith. It amounts almost to a holy vendetta. A Christian may become a Jewish proselyte and his motives be respected; it is never so when a Jew becomes a Christian. These statements are true of both the orthodox and liberal wings of Judaism. It is not his religion that gives prominence to the Jew today; it is something else. And yet, with undeviating monotony, it is repeated wherever the Jew takes cognizance of the feeling toward him that it is on account of three things, first and most prominent of which is his religion. It may be comforting to him to think that he is suffering for his faith, but it is not true. Every intelligent Jew must know it.

Every Jew ought to know also that in every Christian church where the ancient prophecies are received and studied, there is a great revival of interest in the future of the Ancient People. It is not forgotten that certain Promises were made to them regarding their position in the world, and it is held that these prophecies will be fulfilled. The future of the Jew, as prophetically outlined, is intimately bound up with the future of this planet, and the Christian church in large part—at least

by the evangelical wing, which the Jews most condemn—sees a Restoration of the Chosen People yet to come. If the mass of the Jews knew how understandingly and sympathetically all the prophecies concerning them are being studied in the Church, and the faith that exists that these prophecies will find fulfillment and that they will result in great Jewish service to society at large, they would probably regard the Church with another mind. They would at least know that the Church does not believe that it will be the instrument in the conversion of the Jews—a point on which Jewish leaders are tragically misled and which evokes more bitterness than anything else—but that it depends on quite other instruments and conditions, which it is not the function of this article to point out except to say that it will be the Jews' very own Messiah which will accomplish it and not the "wild olive," or the Gentile.

Curiously enough, there is a phase of anti-Semitism having to do with religion, but not in the way here discussed. There are those, very few in number and of atheistical tendencies, who assert that all religion is a sham, being the invention of Jews for the purpose of enslaving the minds of the people of the world to an enervating superstition. This position, however, has had no effect on the main issue. It is a far extreme.

### III.

Now, which of these exhibitions of anti-Semitism will show itself in America? If certain tendencies continue, as they are certain to do, what form will the feeling toward the Jew take? Not that of mass violence, we may be sure. The only mass action visible now is that of Jewish agencies themselves against any person or institution that dares to bring the Jewish Question to public attention.

1. Anti-Semitism will come to America because of the habit which emotions and ideas apparently have of making their way westward around the world. North of Palestine, where the Jews have been longest settled and where they are now in great numbers, anti-Semitism is acute and well-defined. Westward, in Germany, it is clearly defined but, until the seizure of German revolutionary agencies, was devoid of violence. Still farther westward, in Great Britain, it is defined, but because of the comparatively small number of Jews in the British Isles and their coalition with the ruling class, it is more a feeling than a movement. In the United States it is not so definite, but shows itself in a restlessness, a questioning, a sensible friction between the traditional tendency of the American to fair-mindedness and his respect for the cold facts.

Because the Question will assume more and more pressure in America it behooves everyone of foresight to disregard the shortsighted protests of the Jews themselves and see to it that the Question shall not present itself among us as it has done among other people, in its most distressing and confusing forms. It is a public duty to seize this problem at its beginning and train it up, so to speak; that is, so prepare for it that it may be handled here in a manner which will form a model for all other countries, which will indeed supply all other countries with the essential materials for a permanent solution. And this can be done only by exposing and recognizing and treating with the serum of publicity the conditions before which, heretofore, the nations have helplessly floundered because they lacked either the desire or the means to get at the great root of the difficulty.

2. Another cause of the Question appearing here will be the great influx of the Jews which is planned for America. There will probably be a million Jews enter the country this year, increasing our Jewish population to nearly 4,500,000. This does not mean

merely an immigration of persons, but an immigration of ideas. No Jewish writer has ever told us, in systematic fashion, just what is the Jews' idea of non-Jews, how they regard the Gentiles in their private minds. But there are indications of it, although one would not attempt to reconstruct the Jewish attitude toward Gentiles. A Jew ought to do this for us, but he would probably be cast out by his own people if he discharged his task with rigorous jealousy for the exact fact.

These people are coming here regarding the Gentile as an hereditary enemy, which perhaps they have good ground for doing, and so believing they are going to model their behavior in a manner that will show it. Nor will these Jews be so helpless as they appear. In stricken Poland, where the Jews are represented as having been stripped of everything during the war, there are hundreds daily appearing before the consulate to arrange their passage here. The fact is significant. In spite of their reputed suffering and poverty, they are able to travel a great distance and to insist on coming. No other people are financially able to travel in such numbers. But the Jews are. It will readily be seen that they are not objects of charity. They have been able to keep afloat in a storm that has wrecked the other people. They know it and they joy in it, as is natural. And they will bring here the same thoughts toward the majority which they have harbored in their present lands of domicile. They may hail America; they will have their own thoughts about the majority of the American people. They may be in the lists as Russians or Poles or what not, but they will be Jews with the full Jewish consciousness, and they will make themselves felt.

All this is bound to have its effect. And it is not race prejudice to prepare for it, and to invite American Jews themselves to consider the fact and contribute to the solution of the problem which it presents.

3. Every idea which has ruled Europe has met with transformation when it was transplanted in America. It was so with the idea of Liberty, the idea of Government, the idea of War. It will be so with the idea of anti-Semitism. The whole problem will center here and if we are wise and do not shirk it, it will find its solution here. A recent Jewish writer has said: "Jewry today largely means American Jewry . . . all former Jewish centers were demolished during the war and were shifted to America." The problem will be ours, whether we choose it or not.

And what course will it take? Much depends on what can be accomplished before it becomes very strong. It may be said, however, that the first element to appear will be a show of resentment against certain Jewish commercial successes, more particularly against the united action by which they are attained. Our people see the spectacle of a people in the midst of a people, in a sense which the Mormons never were, and they will not like it. The Mormons made an Exodus; Israel is going back into Egypt to subjugate it.

The second element which will undoubtedly appear is prejudice and its incitement. The majority may always be right, but they are not always initially reasonable. That prejudice which exists now, and which is freely admitted by both Jew and Gentile, may become more marked, to the distress of both parties, for neither the subject nor the object of prejudice can attain that freedom of mind which is happiness.

Then we may most confidently look for a reaction of Justice. It is here that the whole matter will begin to bend to the genius of Americanism. The innate justice of the American mind has come to the aid of every object that ever roused American resentment. The natural reaction with us is of very brief duration; the intellectual and ethical reaction swiftly follows. The American mind will never rest with merely resenting certain individuals. It will probe deeper. Already this deeper probe has been begun in Great Britain and America. We characteristically do not stop with persons when principles are in sight.

And upon this there will be an investigation of materials, part of which may yet be presented in this series and which may possibly be disregarded for a time, but which at a future date will be found to be the clue to the maze. Upon this, the root of all the trouble will be bared to the light, to die as all roots do when deprived of their concealment of darkness, and then the Jewish people themselves may be expected to begin an adjustment to the new order of things, not to lose their identity or to curtail their energy or to dim their brilliance, but to turn all into more worthy channels for the benefit of all races, which alone can justify their claim to superiority. A race that can achieve in the material realm what the Jews have achieved while asserting themselves to be spiritually superior, can achieve in a less sordid, a less society-defying realm also.

The Jews will not be destroyed; neither will they be permitted to maintain the yoke which they have been so skillful in fastening upon society. They are the beneficiaries of a system which itself will change and force them to other and higher devices to justify their proper place in the world.

#### From an article in Leslie's Weekly:

"The poor and middle class continue to suffer and blame the commissioners for their suffering. As these commissioners belong mostly to the Jewish race, a strong anti-Semitic movement has developed in Moscow. . . . During a performance in a circus in Moscow, two clowns, Bim and Bom, indulged in an innocent farce for which they paid dearly next morning. Asked by Bim on what was resting the Bolshevik power, Bom answered: 'On the brains of the Jews, on the bayonets of the Letts, and the stupidity of the Russians.'"

#### From an article in The Saturday Evening Post:

"The Hebrews control business and banking and journalism in Hungary because the Magyar aristocrats, in many instances, have been lazy and prone to regard work as beneath their dignity."

#### From an article in the N. Y. Times Current History:

"The Jewish Question in Rumania arose directly from the state of (agrarian) affairs just described. It was neither race prejudice nor religious intolerance, but simply the helpless situation of the peasants that determined the Rumanian Government to retard the political emancipation of the Jews. . . . As a matter of fact, the trade and finances of the country were controlled by the Jews."