



## Why Do They Hate the Jews?

By Albert Einstein

TRANSLATED BY RUTH NORDEN

Collier's asked the most famous victim of anti-Semitism to explain why the Jewish people are the object of organized persecution in Germany, in Italy and elsewhere. Why do they inspire bitterness even in democratic countries? Dr. Einstein here presents his views

I SHOULD like to begin by telling you an ancient fable, with a few minor changes—a fable that will serve to throw into bold relief the mainsprings of political anti-Semitism:

The shepherd boy said to the horse: "You are the noblest beast that treads the earth. You deserve to live in untroubled bliss; and indeed your happiness would be complete were it not for the treacherous stag. But he practiced from youth to excel you in fleetness of foot. His faster pace allows him to reach the water holes before you do. He and his tribe drink up the water far and wide, while you and your foal are

left to thirst. Stay with me! My wisdom and guidance shall deliver you and your kind from a dismal and ignominious state."

Blinded by envy and hatred of the stag, the horse agreed. He yielded to the shepherd lad's bridle. He lost his freedom and became the shepherd's slave.

The horse in this fable represents a people, and the shepherd lad a class or clique aspiring to absolute rule over the people; the stag, on the other hand, represents the Jews.

I can hear you say: "A most unlikely tale! No creature would be as foolish as the horse in your fable."

LEON THOMAS



## אל רחום ותנון!

Be Thou with the afflicted who flee away from the cruelty of the oppressor. Quench the passions of fanaticism and hatred. Plant in their stead the feelings of love and brotherhood. Grant understanding to those who take counsel together how best to succor the fugitives and to aid the forlorn. Show them the way wherein they should help and the work they should do, and grant that their labors may prosper. Inspire our hearts and the hearts of all our brethren, in every place of their habitation, with tender pity, that they may bring the gifts of their hands to satisfy the souls of the afflicted and to provide quiet resting places for the poor outcasts. Bestow Thy blessing upon our dear land under whose shadow we dwell in peace and happiness, and visit us all with mercy and salvation. Amen.

This is from the eloquent and moving "prayer for the Jews of Russia offered up on the Day of Atonement, 1891"—a prayer that rises today from Jewish hearts.



But let us give it a little more thought. The horse had been suffering the pangs of thirst, and his vanity was often pricked when he saw the nimble stag out-running him. You, who have known no such pain and vexation, may find it difficult to understand that hatred and blindness should have driven the horse to act with such ill-advised, gullible haste. The horse, however, fell an easy victim to temptation because his earlier tribulations had prepared him for such a blunder. For there is much truth in the saying that it is easy to give just and wise counsel—to others!—but hard to act justly and wisely for oneself. I say to you with full conviction: We all have often played the tragic role of the horse and we are in constant danger of yielding to temptation again.

The situation illustrated in this fable happens again and again in the life of individuals and nations. In brief, we may call it the process by which dislike and hatred of a given person or group are diverted to another person or group incapable of effective defense. But why did the role of the stag in the fable so often fall to the Jews? Why did the Jews so often happen to draw the hatred of the masses? Primarily because there are Jews among almost all nations and because they are everywhere too thinly scattered to defend themselves against violent attack.

A few examples from the recent past will prove the point: Toward the end of the nineteenth century the Russian people were chafing under the tyranny of their government. Stupid blunders in foreign policy further strained their temper until it reached the breaking point. In this extremity the rulers of Russia sought to divert unrest by inciting the masses to hatred and violence toward the Jews. These tactics were repeated after the Russian government had drowned the dangerous revolution of 1905 in blood—and this maneuver may well have helped to keep the

hated regime in power until near the end of the World War.

When the Germans had lost the World War hatched by their ruling class, immediate attempts were made to blame the Jews, first for instigating the war and then for losing it. In the course of time, success attended these efforts. The hatred engendered against the Jews not only protected the privileged classes, but enabled a small, unscrupulous and insolent group to place the German people in a state of complete bondage.

The crimes with which the Jews have been charged in the course of history—crimes which were to justify the atrocities perpetrated against them—have changed in rapid succession. They were supposed to have poisoned wells. They were said to have murdered children for ritual purposes. They were falsely charged with a systematic attempt at the economic domination and exploitation of all mankind. Pseudo-scientific books were written to brand them an inferior, dangerous race. They were reputed to foment wars and revolutions for their own selfish purposes. They were presented at once as dangerous innovators and as enemies of true progress. They were charged with falsifying the culture of nations by penetrating the national life under the guise of becoming assimilated. In the same breath they were accused of being so stubbornly inflexible that it was impossible for them to fit into any society.

Almost beyond imagination were the charges brought against them, charges known to their instigators to be untrue all the while, but which time and again influenced the masses. In times of unrest and turmoil the masses are inclined to hatred and cruelty, whereas in times of peace these traits of human nature emerge but stealthily.

Up to this point I have spoken only of violence and oppression against the Jews—not of anti-Semi-

tism itself as a psychological and social phenomenon existing even in times and circumstances when no special action against the Jews is under way. In this sense, one may speak of latent anti-Semitism. What is its basis? I believe that in a certain sense one may actually regard it as a normal manifestation in the life of a people.

The members of any group existing in a nation are more closely bound to one another than they are to the remaining population. Hence a nation will never be free of friction while such groups continue to be distinguishable. In my belief, uniformity in a population would not be desirable, even if it were attainable. Common convictions and aims, similar interests, will in every society produce groups that, in a certain sense, act as units. There will always be friction between such groups—the same sort of aversion and rivalry that exists between individuals.

The need for such groupings is perhaps most easily seen in the field of politics, in the formation of political parties. Without parties the political interests of the citizens of any state are bound to languish. There would be no forum for the free exchange of opinions. The individual would be isolated and unable to assert his convictions. Political convictions, moreover, ripen and grow only through mutual stimulation and criticism offered by individuals of similar disposition and purpose; and politics is no different from any other field of our cultural existence. Thus it is recognized, for example, that in times of intense religious fervor different sects are likely to spring up whose rivalry stimulates religious life in general. It is well known, on the other hand, that centralization—that is, elimination of independent groups—leads to one-sidedness and barrenness in science and art because such centralization checks and even suppresses any rivalry of opinions and research trends.

### Just What is a Jew?

The formation of groups has an invigorating effect in all spheres of human striving, perhaps mostly due to the struggle between the convictions and aims represented by the different groups. The Jews too form such a group with a definite character of its own, and anti-Semitism is nothing but the antagonistic attitude produced in the non-Jews by the Jewish group. This is a normal social reaction. But for the political abuse resulting from it, it might never have been designated by a special name.

What are the characteristics of the Jewish group? What, in the first place, is a Jew? There are no quick answers to this question. The most obvious answer would be the following: A Jew is a person professing the Jewish faith. The superficial character of this answer is easily recognized by means of a simple parallel. Let us ask the question: What is a snail? An answer similar in kind to the one given above might be: A snail is an animal inhabiting a snail shell. This answer is not altogether incorrect; nor, to be sure, is it exhaustive; for the snail shell happens to be but one of the material products of the snail. Similarly, the Jewish faith is but one of the characteristic products of the Jewish community. It is, furthermore, known that a snail can shed its shell without thereby ceasing to be a snail. The Jew who abandons his faith (in the formal sense of the word) is in a similar position. He remains a Jew.

Difficulties of this kind appear whenever one seeks to explain the essential character of a group.

The bond that has united the Jews for thousands of years and that unites them today is, above all, the democratic ideal of social justice, coupled with the ideal of mutual aid and tolerance among all men. Even the most ancient religious scriptures of the Jews are steeped in these social ideals, which have powerfully affected Christianity and Mohammedanism and have had a benign influence upon the social structure of a great part of mankind. The introduction of a weekly day of rest should be remembered here—a profound blessing to all mankind. Personalities such as Moses, Spinoza and Karl Marx, dissimilar as they may be, all lived and sacrificed themselves for the ideal of social justice; and it was the tradition of their forefathers that led them on this thorny path. The unique accomplishments of the Jews in the field of philanthropy spring from the same source.

The second characteristic trait of Jewish tradition is the high regard in which it holds every form of intellectual aspiration and spiritual effort. I am convinced that this great respect for intellectual striving is solely responsible for the contributions that the Jews have made toward the progress of knowledge, in the broadest sense of the term. In view of their relatively small number and the considerable external obstacles constantly placed in (Continued on page 38)





## Speak No Evil

By Cleve F. Adams

ILLUSTRATED BY HARRY MORSE MEYERS

**A cop-killer trapped in a flood, and Regan, who found that dead men may tell tales—to a woman**

THE water was so swift that boulders taller than a man rolled in it, wallowing their brutal way down to the sea. Smaller boulders, hundreds of tons of them, rounded and smoothed by other floods and more agile than their fellows, banged and crashed along on the crest, or sank slyly beneath the surface only to reappear again farther down. The effect was that of a Gargantuan pouring of concrete, dumped from the mixer which was the Sierra Nevada range.

There were other things in the yellow maw of the flood. There were houses and cars and bridges, dissolving magically before the eye, and there were men. These men would have to die. There was no hope for them. The little boat would have died too, had it ventured into the raging main channel. It was already loaded beyond the bounds of safety, and the thickset man in the stern sheets knew it, and cursed quietly each time the inadequate outboard motor was tipped into his lap by hidden debris. The propeller and shaft housing were battered almost beyond recognition. It still rained and it was night.

Up in the bow the boat's one lantern gleamed yellowly on Jorgensen's slicker. Jorgensen was a big man, even for a cop. He stood there, poised like a blond Viking, head bared to the rain. Occasionally he would laugh as if this were a lark. Jorgensen was very young.

Once he turned and yelled at the man in the stern. "Hey, Sarge, I bet you never seen anything like this before!"

"No," the thickset man said.

There were seventeen others in the boat. The boat had been built to carry six. They sat there, packed together, saying little because there was so very little to say. Only a few of them were grateful for being alive. A woman who was the sole survivor of a family of five prayed quietly. Detective-Sergeant Regan fought the motor.

It was a little ironical, he thought, that in all this chaos they should be looking for one man, so that they could hang him. Every cop on the metropolitan force, every man on the county staff, wanted the flood to spare Christy Charles so that he could be hanged. Because he had killed one of their number. There was supposed to be a point of honor involved somewhere. It wasn't enough that Christy Charles should just die. He had to be hanged.

This was Regan's third trip since eight o'clock—since the El Cajon dam had gone out. It would probably be his last in that particular boat. It was leaking badly through its thin planking. The roar of the water and the incessant pounding of the rocks were wearing Regan's temper thin, too. He thought that if they asked him just once more if he'd seen anything of Christy Charles he would tell them exactly how he felt.

He hoped that Charles had died as countless others had died tonight. It would be easier on Karen that way. Hanging a guy is sometimes pretty tough on the guy's wife. Even if the guy is a heel and deserves it.

The motor coughed, went dead. Regan stared over the heads of the others at the black jut of land he had hoped to make. It was problematical whether the boat could make it now, without power. The tremendous urge of the current was already swinging the bow out toward the maelstrom of the channel. There were no oars.

Regan began taking off his shoes. "Jorgensen."

"Yes, Sarge?"

(Continued on page 60)

Regan said through set teeth, "Did you blast the dick or was it Charles?" He knew the answer