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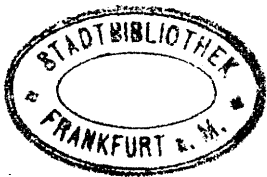
A Psycho-Analysis of the Jews

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*Fred.
Keller*

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HEBREWS

(To be chanted thunderously.)

I come of a mighty race . . . I come of a very
mighty race . . .

Adam was a mighty man, and Noah a captain of
the moving waters,

Moses was a stern and splendid king, yea, so was
Moses . . .

Give me more songs like David's to shake my
throat to the pit of the belly.

And let me roll in the Isaiah thunder . . .

Ho! the mightiest of our young men was born un-
der a star in the midwinter . . .

His name is written in the sun and it is frosted
on the moon . . .

Earth breathes him like an eternal spring; he is a
second sky over the Earth.

Mighty race! mighty race!—my flesh, my flesh
Is a cup of song,

Is a well in Asia . . .

I go about with a dark heart where the Ages sit
in a divine thunder . . .

My blood is cymbal-clashed and the anklets of the
dancers tinkle there . . .

Harp and psaltery, harp and psaltery make drunk
my spirit . . .

I am of the terrible people, I am of the strange
Hebrews . . .

Amongst the swarms fixed like the rooted stars,
my folk is a streaming Comet,

Comet out of the Asian tiger-blackness,

The Wanderer of Eternity, the eternal Wandering
Jew . . .

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Ho! we have turned against the mightiest of our
young men

And in that denial we have taken on the Christ,

And the two thieves beside the Christ,

And the Magdalen at the feet of the Christ,

And the Judas with thirty silver pieces selling the
Christ,

And our twenty centuries in Europe have the shape
of a Cross

On which we have hung in disaster and glory . . .

Mighty race! mighty race!—my flesh, my flesh

Is a cup of song,

Is a well in Asia.

—From *The Sea*.

A PSYCHO-ANALYSIS OF THE JEWS

INTRODUCTORY

To take a race and lay it open with the dissecting knife of psycho-analysis, so that one may see the inside of it, is certainly an impossible task; yet anyone who has read Little Blue Book No. 985, *A Psycho-Analysis of America*, may know that a nation, and even a race, will yield up some of its secrets to the new insight.

It should be understood, too, that a psycho-analysis can never be a celebration of the patient. Even a Helen of Troy, if placed upon the dissecting table, would appear, finally, as far less beautiful than she seemed to be. However, the reason for an analysis is to find out what is the matter, so that the patient may be cured. The world today is sick. As I showed in the booklet on America, modern Christianity is a sickness, and, so we must admit, is Judaism. Not until sicknesses of this nature pass can the world enter upon a new and greater era.

If physical sickness has yielded more and more to the science of medicine, so we may

hope that mental sickness, whether of the individual or the mass, may also begin to yield to that outgrowth of medical science, the new psychology.

This is not the place to discuss the theories of the new psychology. Readers who are interested may find them set forth in Little Blue Book No. 978, *The Psychology of Jung*, which gives a summary of the work of Freud, Adler and Jung. It will, however, for the understanding of those who have not read either of the booklets mentioned, be necessary to devote a few pages to those theories which are applied in this treatise. Since they are quoted from my other work, they may be skipped by those who already are acquainted with them.

THE UNCONSCIOUS

According to Jung, we have not only a conscious mind, but an unconscious or deeper mind. This deeper mind may not only be described as "the kingdom of Heaven which is within you," but also as "the kingdom of Hell which is within you." It is the product of the evolution of all past life. Just as the body of man is the fruit of that process which began in the "mud and slime" millions of years ago, so the mind is a summing up, a store-house of

all that life has suffered and experienced and known. On the one side, the animal, down to the lowest; on the other, man up to his highest reach. On the one side the Hell of lust, passion, bestiality on the other, the high Heavens of wisdom and love and beauty. Slumbering in each of us are these conflicting powers, our inheritance from all the past, and when the one side awakens we have crime, war, destruction, the demonic; and when the other, we have great art, great love, great wisdom, great leadership.

But the unconscious is not merely the past. Just as the conscious mind is not only a memory of yesterday, but is also active with our plans and schemes, our dreams of tomorrow; so, too, the unconscious. It is living; it is therefore pushing like the conscious mind toward tomorrow; only, not being personal, its dream of tomorrow is, in its deepest sense, for a people. It dreams for nations and for the race. It therefore contains the new spirit of an age. Hence, it is the source of all true *forerunning*, all true prophecy.

Therefore the great teacher, the great, poet, the great seer, are always far in advance of the race. They are the specially sensitive ones who receive the inspirations of the uncon-

scious, whether these come to the conscious mind in the form of the lightning-flash of intuition, or in hallucinations, visions, voices, or even dreams. But what these men bring forth will also come true in certain ways, because the new spirit in them is also in all others, the new light is equally in every mind, the new energy is brewing in the unconscious of all.

The ordinary man is not aware of this. He is not aware of his own unconscious. And since the new always threatens the established, since it may mean fundamental changes in the way of living, the ordinary man opposes the new leadership, the new idea, the new art as something monstrous, destructive and evil.

The seer is an open volcano, the subterranean forces have free access to consciousness; the ordinary man is a volcano sealed. But the same forces are exerting their pressure upward, and against this the conscious mind fights frantically. This is the reason the new is persecuted.

For consider the case of Paul, as Jung has worked it out. The coming of Christianity was, of course, a great movement of the unconscious. In everyone at that time there was the new Christ, a new spirit in the unconscious. But this became manifest at first only in a few

individuals, a few disciples of the prophet whose insight led the others. Slowly people became aware of this new spirit in themselves, and Christianity spread. But wherever a man fought against the Christ in himself, he tended to become a persecutor of the Christians. When we try to kill something in ourselves, we often turn to kill it in others.

It was so with Paul at the time he was named Saul. "Saul" was the outer man, the sensible fellow who would have none of this new heresy; and who therefore put down and persecuted "Paul," the new man, the Christian in himself which was struggling to get into consciousness. Hence, Saul became a persecutor of the Christians. However, in his case the Christ in him was too powerful, and the moment came when he was struck blind, and the Christ appeared. At that moment, he became Paul, and Saul became suppressed; and Paul now was as dogmatically against the Jews and the heathens as Saul had been against the Christians.

He went from one extreme to the other; which is the history not only of most individuals, but of nations and races. The European world turned Christian in time, and in every possible way the anti-Christ was suppressed.

Saul, in other words, has for nearly two thousand years been buried in the unconscious, under the symbol of the Devil, and not until the last century did another turn occur in the unconscious, whereby Saul began to manifest himself. Rumbles of impending change are heard in the greatest works of the 19th century—in Wagner, in Goethe, in Schopenhauer, and in others. But the deepest and most profound expression appeared with Nietzsche, in *Thus Spake Zarathustra*.

I will not go further into this aspect of the matter at this point. Needless to say, from the Christian point of view, the Jew, for nearly two thousand years, has appeared as Saul—the Devil, the anti-Christ.

EXTRAVERT AND INTROVERT

How shall we comprehend more clearly the difference, which is striking, between Paul and Saul, or between Christ and anti-Christ?

The answer takes us into an understanding of human types. Deeper than national or racial differences, deeper than the difference between the sexes, is the difference between the two great types. These Jung calls the *extravert* and the *introvert*, and he sees their origin as differentiations of the two major instincts

that of race-propagation and that of self-preservation, or the sexual and the ego instincts.

In each of us the one instinct or the other tends to be more accented, for these instincts in their developments and transformations come into conflict with each other. The aim of sexuality is, unconsciously, children; the family appears, the beginnings of love and self-sacrifice; and out of this rises the tribe and larger community, where each individual must subordinate himself to the whole. In short, the sexual instinct leads, with development, to service, activity, self-sacrifice, conformity. It is the root of the doctrine of love.

The instinct of self-preservation leads to opposite things. "All that a man hath will he give for his life." In a scramble for the lifeboats those without the sacrificial nature will trample the others in order to get away from the wreck. Hence, those in whom this instinct is the stronger will tend to concentrate attention on themselves, on the ego, to put themselves before others. They are the selfish people. But this instinct, too, has a development, refinement and undergoes a transformation, which leads to greatness. He that looks inward deeply enough sees far beyond himself.

He sees the world of the unconscious, he contacts that spiritual realm from which come the inspiration of genius, the revelation of prophet and teacher, the discovery of invention and new ideas. Such a man feels the need of climbing those spiritual heights which he dimly discerns. In him awakens the passion for development, for self-surpassing, in Nietzsche's phrase. And this is the attitude that gives birth to the doctrine of power.

The extravert is one, then, who accents the sexual principle, the introvert one who accents the ego principle. The extravert tends toward activity, toward getting outside himself, toward success and getting on; and in the usual case toward conformity, respectability, doing as others do; whereas the introvert tends toward meditation, toward getting inside himself and withdrawing from others, toward study, art, philosophy, research, etc. The extravert is more shallow and extensive; the introvert more deep and intensive. The introvert is the discoverer of the new, he is seeking the future; the extravert loathes him for it, because, in the usual case, he wants to stand pat. The extreme extravert in America is the hundred percenter, the Fundamentalist Christian, the "Babbitt"; the extreme introvert is anti-Christ.

Paul is the extravert, Saul the introvert.

A PORTRAIT OF THE JEW

It is of course true that no race or nation can be composed exclusively of one type. Extraverts and introverts are found everywhere. But what is equally true is that a people may be dominated by the *extraverted principle*, as the Americans, for example, or by the *introverted principle*, as the East Indians and the Chinese. For back of each people lies a religion, a mass-belief, backed according to its priests by divine authority, and enforced, as a rule, by slaughter and coercive education. Its tyrannic power molds a people to its way, and thus violates every nature that is opposed to it. As a result we find that each nation, each people, has a certain marked cast of character.

It is from this standpoint that we can portray the Jew as an *introvert*.

But it is clear, the moment he becomes our patient, that he is not a straight introvert; he does not seem to run true to type. There is a contradiction in him.

If we look at the Chinese or the Hindus we find them characterized by a certain calm, a poise, an attitude of superiority, a peacefulness, a detachment. They are Apollonian, or

quiet people. The Jews, however, in spite of their Puritanism, appear as somewhat Dionysian, or excited.

There is a restlessness in the race, and conscience sits upon them like a crown of thorns. The true Jew is constantly asking himself, "Am I right, or am I wrong? Is this moral, or immoral?" There is a lament in him, a tendency to see things darkly, a touch of cynical pessimism. He fears good fortune. As Potash, or Perlmutter, said in one of Montague Glass's stories, "Everything lately has been going so well, Mawruss, I fear there comes a *schlag*." If one enjoys heartily, misfortune lies just beyond.

Now, of course, as the Jewish apologists say, this may all be due to two thousand years of persecution and enforced habitation in the Ghetto. I do not think so. There have been martyrs who have behaved quite differently. There was, for instance, Joan of Arc, who, sustained, as the Jews claimed they were sustained, by a pure faith, conducted herself quietly, with poise, and died singing. Or if it is unfair to compare individuals with races, we have the example of the Negroes, who in spite of slavery and subjugation, are still sunny, easy-going and dance on through life.

No, Pharoah found the Jews an unpleasant people, and hard to deal with. They gave him so much trouble that he finally told them to go and be free and bother him no further. Before the Diaspora, or dispersion and exile of the Jews from Jerusalem, colonizing Jews in Greece showed such contempt for the heathens, and had such bad manners, as to become hated, as well as respected.

It is true that some of his faults are found in *undeveloped* introverts. If the introverted type accents the ego-instinct, this shows itself at first as egotism and selfishness. "I" comes first. It is only later that this self-interest leads to meditation, discovery, and works of the imagination, or what has been termed the spiritual life. It is only when this going inward reaches the unconscious, that other world of thought and dream and creativeness, that we have the real introvert.

But the Jews can hardly be looked upon as an undeveloped people. They are, as a race, far older than the Europeans, who were mostly still barbarians when the Jews were cultivated. In fact, one might call the Jew the Old Man of Europe. Yet we find in him an exaggerated self-assertion which goes with putting the accent on the "I".

Of course it will be pointed out here by the apologist that there are refined Jews and unrefined; Fifth Avenue Jews and Ghetto Jews. That is true. No one could have been a more perfect English gentleman than Lord Reading, nor a finer and more quiet type of character than Justice Brandeis. But we are speaking here, not of individuals, but of a race. We can say of the Irish, for instance, that they are quick to tears and to laughter, that they are good conversationalists and that they love a fight; and also that there is something irresponsible and fickle in the Irish nature.

So it is indubitably true that wherever Jewish people congregate, there is at once a Jewish "problem," which need not in any way be religious. Keepers of summer hotels will tell you that if you let in one Jew, or a few, however refined, the clan will follow. The swarm will overrun the place, and then, like a cancer in the hotel-body, eat the Christians out. Nor will it be merely that their numbers will do the trick. The place becomes a hubbub. Quiet is gone. There is that Jewish pandemonium of performing children, screaming mothers, loud-mouthed men. It is hot. The sylvan solitudes have an injection of the Chosen People. Anti-Semitism appears; hotels bar out Jews.

Naturally this makes it very hard for the sensitive and exceptional Jew, and often he, too, becomes anti-Semitic and wishes he had come of a different strain.

Nor are bad manners a class-matter with the Jews. The Jews have been a people without classes. It was not a case of uncouth peasant as against refined aristocrat, or proletariat vs. the nobility. All of the Jews lived in the slums, the Ghetto, and the door of opportunity was open to each alike. Every boy was expected to get an education and be an intellectual, even at a time when the masses of Europe were in dense and superstitious ignorance. And even today when classes are appearing, owing to the abolishment of the old Ghettos, we find many Jewish intellectuals, Jewish artists, Jewish scientists, doctors, men of wealth with all the so-called Jewish traits.

Of course it is true that almost all Jews burn with a sense of inferiority, and it is likewise true that such a feeling may give rise to an attempt to appear superior, by swaggering, self-assertion and bragging. Jewish loud-mouthedness might arise from timidity, a shouting to drown one's fear. And this inferiority-feeling of course could have had its origin in the Jewish reaction to being a hounded and despised people.

But as a matter of fact, in thus feeling inferior, the Jew shows himself merely an introvert. It is part of the introverted nature to feel inferior when it comes to extraversion, to relationship with the world, to making good. That is quite natural, for that is the side which is less developed. If a weakling of body were thrust into the prize ring with Dempsey, he would probably quail and feel that he was more or less worthless. So, too, the real introvert called upon to deal with the world.

And naturally he erects what are called defense-mechanisms. Ibsen, who used to sit in a restaurant by himself to study the people about him, would look fierce and growl if anyone approached him. Schiller, according to Goethe, if he made a date ahead to meet someone who was a stranger, would be so apprehensive that he was usually ill and could not be seen when the time came. Some men cultivate a certain rudeness, others show their awkwardness.

But the true introvert, no matter how he showed himself to the world, would, among his friends and intimates, be apt to be a quiet and modest fellow, not at all self-assertive, often extremely thoughtful of others. The Jews, as a people, are no different at home from what they are abroad. The Jewish family has all

the heat, vital energy, clamor and emotional disorder that the Jews exhibit to the public.

They do not run true to type. And this is also true in the realm of esthetics. The Jews produced their supreme work, the Old Testament, and practically nothing since. They showed, in their ancient time, transcendent artistic gifts, and while the Ghetto has always had its poets and painters and story-tellers, not one has achieved world-renown, except the minor poet Heine. What is more, the Jews have deliberately tramped the sensuous beauties of the world underfoot. Their Puritanism has found an evil in the passionate glory of the flesh, and, as someone has said, they spent their time between the synagogue, the marketplace and the cemetery, frowning on any gaiety that was of that Bohemian or even Arcadian nature which is the soil of true art.

The Jew has always been an analyst of his own actions; as I said, he is always asking himself, "Am I right, or am I wrong?" and this, of course, is opposed to the creative spirit. As Jung says of something else, so one could say of art, "that interwoven with its living beauty, there is also the element of evil, for, if not, it would lack the glow of life as well as beauty, since life and beauty are naturally in-

different to morality." The great artist is always a bringer of the new; therefore in some ways he must shatter the old. But if he is obsessed with morality, that is, with the views and codes of his fathers, his fears will finally numb and atrophy the creative spirit.

Perhaps there is some connection between Jewish bad manners and their lack of the esthetic. For bad manners, after all, are ugly, and good manners, beautiful. A loud guttural voice has not the beauty of a well-modulated musical voice. A typical Jewish gesture has not the grace of a typical Spanish gesture.

But, whatever the cause of this lack of the artist in his nature, this too runs against the type. There are of course those introverts who are devoted to the truth, and who tend more toward philosophy or mysticism than toward art. But just as many are artists, and as a rule the introvert has appreciation of art even if he himself has no gift of expression.

Then again the Jews are an exceedingly materialistic people. This in itself, of course, is nothing bad. Even the Christians, who began by celebrating poverty and told the rich young man to give away all his property, ended by producing, with a loud chorus of public praise, Babbitt and his betters. And this was inevitable. The principle of extraversion leads to

activity; this in the end leads to industry and the capitalistic system. This means the rule of money and a dominant materialism, exactly as we find it in this country.

It is the introvert, who, seeking the riches of an inner world, if anything, undervalues money. And while there have always been Jewish scholars who didn't know what money meant and were as helpless as children in gaining a livelihood or supporting their families, the Jews, as a race, have always gone in for riches. Their famous longings for the flesh-pots of Egypt never deserted them. As a people their physical troubles have usually centered about the stomach, and in whatever community they go they soon achieve wealth. Nor would this be surprising if only a fair proportion of the Jews were good at business; the race is good at it.

Of course the apologists will point to the fact that the Jews in the old Ghettos were practically prohibited from practicing any activity except usury, and that this changed the race from a people of idealism to one of money-changing. I doubt it. Only the pupil apt at a given subject can thoroughly master it. One cannot imagine teaching the Negroes or the Irish to be a race of business men.

Naturally, this is not all there is to the Jew, but merely the negative side. As I said in the beginning, so soon as the patient presented himself, it was apparent that he was not a straight introvert; there was something twisted, something anomalous. An analysis begins, like all therapy, not by showing what is healthy in the man, but by diagnosing and isolating his sickness. I have merely tried to show where the Jew is sick, so that we may go on and seek the cause of the sickness. In a later chapter I will show the healthy side.

THE RELIGION OF POWER

How may we discover the origin of that sickness which is Judaism? We must first, I think, go back to the story of Moses. That mixture of mythology and history gives us the crystallization of a creed and a conception of the Jewish God, which, combined, produce the picture of a *religion of power*, as opposed to its opposite, which came later, the *religion of love*.

Power, we may remember, is the guiding principle of the introvert; *love*, of the extravert.

The Jews had come into Egypt, and, as usual, "were fruitful, and increased abundantly; and multiplied, and waxed exceedingly mighty; and the land was filled with them."

Naturally the Egyptians began to tremble for themselves. They began to deal "wisely" with the Jews. "And they made their lives bitter with hard bondage, in mortar and in brick, and in all manner of service in the field." But still the Jews "multiplied and waxed very mighty."

So the persecution increased, and the Jews were ordered to cast their new-born sons into the river.

Moses was supposed to be one of these newborn sons; but his mother secreted him in the bulrushes, and a daughter of Pharaoh found him, adopted him and brought him up. However, when he was a young man he not only went out and "looked upon the burden" of his people, but he also slew an Egyptian who was "smiting a Hebrew."

Because of this, his first blow for Jewish liberation, he had to flee to "the land of Midian." Here he lived for many years as a shepherd.

Moses, so far as one may judge from the book, was an introvert, and the task of being a shepherd would tend to deepen his introverted attitude. The long hours alone would lead to brooding, to going into himself, and such a state, if deep enough and prolonged, would lead to some activity on the part of the unconscious mind. This would manifest itself in waking dreams, in inspiration for art, in the hearing of voices, the seeing of visions, or what is known as hallucinations. These latter are known technically as *projections*. The unconscious projects what seems to be a voice upon the air, or a vision upon some nearby object as a motion picture projector spreads a picture upon a screen.

Hence we may take the account of the vision and voice which came to Moses as psychologically possible. If we remember that the unconscious contains the racial wisdom, and that it holds the dream of a people, we may readily understand how a gifted and sensitive introvert may, through his inspirations, be ahead of his time, and bring forth the new truth or the new tendency which will triumph tomorrow.

The day came when Moses saw a bush which was burning but not consumed. That was his vision. He then heard a voice, the voice of his God and the God of Israel. In other words, through these projections, he was able to grasp intuitively the task for which he was born as well as to glimpse the future of his people.

The voice told him that his task was to free the Jews by leading them out of Egypt to a land "flowing with milk and honey."

Moses objected, on the ground that he was not fit for the task, and was sharply reprimanded. He next said, "O my Lord, I am not eloquent; but I am slow of speech and of a slow tongue."

This led to a compromise. The voice said, "Is not Aaron the Levite thy brother? I

know that he can speak well. And he shall be thy spokesman unto the people: and he shall be to thee instead of a mouth, and thou be to him instead of God."

This is a scheme which might be followed to advantage in modern undertakings. The introvert, Moses, was to do the scheming and thinking, and the extravert, Aaron, was to turn the dream into action.

This Mosaic God shows himself as just and reasonable: but on the other hand, he must be obeyed and he is quick to anger. He is, in short, a father who demands fear and obedience, but who will, to a certain extent, listen to reason.

This is a picture quite unlike that of the loving father God of the Christians, or to put it more accurately, the loving mother God. For, historically, it is more the mother who loves her children and sacrifices for them and overlooks their faults than the father, who is more the judge, the teacher and one who demands respect rather than love.

The God of Israel is revealed as a God of power. In the song of Moses, after the Egyptians have been drowned in the Red Sea, and the Jews miraculously saved, this is further emphasized.

"I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea . . . The Lord is a man of war: the Lord is his name . . . Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters."

Well, of course, this is the familiar God of war, long known on Earth, and even sung by Rudyard Kipling, "Lord God of Hosts, be with us yet." However, the God of Moses is more clearly characterized in the Ten Commandments which Moses was supposed to have received on Mt. Sinai:

Thou shalt have no other gods before me.

Thou shalt make no graven images, nor bow thyself to them: for I, the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me: and showing mercy unto thousands of them that love me, and keep my commandments.

Thou shalt not take the name of the Lord in vain.

Remember the sabbath day, to keep it holy.

Honor thy father and thy mother, that thy days may be long upon the land.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbor.

Thou shalt not covet thy neighbor's house, his wife, etc.

The interesting thing to note here is that there is not a word concerning the love of God for man or of men for each other. The chief commandments are that one is to love and obey God, a jealous and possessive God, and one is to honor one's parents. The God of love, who appeared later, is pictured as one who so loves man as to send his only son as a sacrifice for man's sake; whereas the God of power is one who demands man's unconditional submission.

Honoring the parents also belongs to the introverted attitude. We find the same stress laid upon the child's duty to his father and mother by the Chinese, an introverted nation, and naturally this leads to an obstinate persistence of tradition and a relentless power of the past over the present, as well as a shut-in family life, such as has always been found among the Jews.

The teaching of Jesus is the contrary: namely, that a man would be at war with his father and mother, and that he must leave all and follow Christ.

It is quite natural that the introvert, however much of a pioneer he was in the field of ideas or of art, should find pioneering in the outer world relatively difficult. Outer

change is hard for him, for he adapts himself poorly, and when once he has to any extent fitted in, he also wants to stay put.

There is another point to consider in relation to the God of Moses. While Moses is up on the mountain in a visionary state, conferring with the voice, the people become impatient, and with Aaron's help get them a new God. Aaron makes a golden calf which they are to worship.

And the Lord said unto Moses, Go, get thee down: for thy people which thou broughtest out of the land of Egypt, have corrupted themselves.

They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshiped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt.

And the Lord said unto Moses, I have seen this people, and behold, *it is a stiff-necked people.*

Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation.

Then, as now, a stiff-necked people: a people of obdurate pride and stubborn egotism, not to be bent and not to be broken; and a God who would take vengeance upon them. However, as I said before, this God will listen to reason. Moses proceeds to take him to task.

Lord, why doth thy wrath wax hot against thy people? Shall the Egyptians speak and say, For mischief did he bring them out, to slay them in

the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and *repent* of this evil against thy people.

And the Lord repented of the evil which he thought to do unto his people.

In short, in the God of Moses we find a sort of super-Jew, a tribal father, who is exceedingly personal in his reactions, and who is an introvert, governed by the principle of power.

A great step forward is taken in the Book of Job. Job as we know was a good man and a rich one. He was so good that God made boast of him to Satan. Satan at once demanded that Job be put to the test.

But put forth thy hand now, and touch all that he hath, and he will curse thee to thy face.

And the Lord said unto Satan, Behold, all that he hath is in thy power: only upon himself put not forth thine hand.

Ruin befalls Job. But Job merely "rent his mantle, and shaved his head, and fell down upon the ground and worshipped.

"And said, Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

A second devastation sweeps over him. He is plagued with boils from the sole of his foot unto his crown.

His wife then says, "Dost thou still retain thy integrity? curse God, and die."

“But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil?”

Then his three friends come to comfort him, and Job's complaint begins. He does not curse God, he does not deny God; he merely wonders what it is all about, wishes he had not been born, wishes he could question God, wishes he could understand.

His sin evidently is that he is righteous in his own eyes, he feels he is blameless, and therefore he is putting the wisdom of justice of God to question.

Wherefore a God quite unlike the God of Moses appears before him: a voice is heard in the whirlwind, and this God, far from personal, thunders:

Who is this that darkeneth counsel by words without knowledge?

Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.

Whereupon are the foundations thereof fastened? or who laid the corner stone thereof?

When the morning stars sang together, and all the sons of God shouted for joy?

Canst thou bind the sweet influences of Pleiades or loose the bands of Orion?

Shall he that contendeth with the Almighty instruct him?

Canst thou draw out leviathan with a hook?

Then Job answered the Lord and said, Behold I am vile: what shall I answer thee? I will lay mine hand upon my mouth.

He adds: "I know that thou canst do everything. . . . Wherefore I abhor myself, and repent in dust and ashes."

Perhaps nowhere else in the literature of the world is there so mighty and magnificent a picture of an omnipotent and unassailable God. This imaginary deity is no longer tribal; he is the One God. He is no longer for Israel; but for the whole world.

But what his creators make him demand is *unquestioning obedience*. He does not ask for love; he asks for absolute submission to his will, even, as in this case, if it amounts to carrying out a sort of whim, of making a test case which an all-wise God would hardly have to do in order to discover the integrity of his subject.

You will have done for you by this God evidently what is best for you. Not yours to reason why. It is the tyranny of power. It is the spirit that stifles discovery, that cuts us off from questioning the secrets of nature, that seals us in the past, with dogma finally taking form.

THE DREAM OF ISAIAH

Like everything that is great and living, Judaism reached the time when it became thoroughly institutionalized, when it caked into set forms. The wonder of life became of less account than the Law. Ritual—the endless repetition of the same ceremony—became a daily enslavement. The Jewish people grew legalistic, and just as the typical lawyer believes it is more important to be legally correct than to be right or wise or use common sense, and lives on a mazy mass of technicalities, so the Jews with their Mosaic and later laws.

As I said before, the typical Jewish attitude is that of continuous self-analysis, with the question, "Am I right, or am I wrong?"

Judaism, however, did not only produce a class of creedal technicians; it was, from the beginning, one-sided: it emphasized the doctrine of power.

Now it is natural for the extravert to take authority from others. He is intent on getting things done, adapting himself to the world, fitting in and getting on; and unless we will go

the way of our community, we won't get very far. The most successful leaders, even, put their ears to the ground and listen to what is becoming articulate in the mass. Besides that, the extravert is less interested in whether a thing is true than in whether it works. If joining a church will advance him, he will join, as a rule, and not bother much over the belief.

Nor is this necessarily an evil thing; for the extravert is seeking something which, for him, is far more important than truth, beauty or any other abstraction. He is seeking a full life, a swing of the circle, the joy of action and achievement.

It is the introvert who rebels against dogma and doctrine and the accepted thing. If he is at all developed he is more or less in contact with the inner world of the unconscious, he is intent, in the old language, on his soul; he is a Dante guided by his Beatrice, a Faust seeking the eternal feminine, the soul in him which leads him upward and on. In other words, he is aware of new things, whether he is thinker, inventor, artist, or scientist; for in the unconscious, as I said before, tomorrow is brewing, "the seeds of time" are burgeoning, the new movement of the race is getting its pace, and

what is to be can be seen "through a glass, darkly."

Hence, there can finally be no such thing as an introverted religion; for each new generation of introverts would tend to break up the old creed and find one more adapted to the present and the future. Wherever the introverted attitude does cake into a creed, it becomes, not religion, i. e., insight into life, relationship with the unconscious, etc.—but merely a system of *morals*, a set of rules, a series of rituals. So it was with the Chinese, and so with the Jews.

However, as I said before, it was not only that Judaism became legalistic and ceased thus to be a pure flame, but also that it held the danger of being one-sided. Neither the extraverted nor the introverted principle can be carried too far. Man cannot live by power alone, nor by love alone. Nietzsche, for instance, carried the principle of introversion too far. He was exceedingly the introvert from the start, but in his years of maturity more and more he cut himself off from the world, and more was he sealed in himself. The result was great and necessary works, but in this way he became a sacrifice to the truth. He had repressed the extravert in himself, that which

in his writing he called "the ugliest man," namely, all that side of himself which was sexual, sensuous and social, and when, finally, he went insane, he wrote Brandes signing himself "the Crucified One." The Christ which he had been fighting took possession of him; for Christ embodied the principle of love, and Nietzsche's Zarathustra embodies the principle of power (*will-to-power*).

We see the same thing in a psycho-analysis. A patient who has gone too far along the line of introversion, reaches the point where the other side comes up, and usually in an unpleasant form, as, for instance, undeveloped or perverse sexuality. (See *The Common Sense of Sex*, Little Blue Book No. 1089.)

An interesting thing in this coming up of the other side is that the unconscious often presents a possibility of reconciling the two sides, that of introversion and extraversion or power and love, through a *symbol*, which if accepted by the patient will lead to a new attitude, permitting both sides. This symbol has some of the nature then of a savior, a messiah; for the one-sided attitude contained finally, the feeling of being lost, of living death even, and the need of a new life. And this savior is usually rejected.

We might expect, then, that a one-sided people of ritualists, indoctrinated with the principle of power, should become gradually aware, through its great introverts, the prophets, of what is repressed in them, the extraverted or love-principle, and that a symbol of a savior should appear.

This is exactly what happened. In Isaiah, for the first time, the intuition of the need and its fulfillment is clearly given.

Who hath believed our report?
 And to whom is the arm of the Lord revealed?
 For he grew up before Him as a tender plant,
 And as a root out of the dry ground:
 He hath no form nor comeliness;
 And when we shall see him,
 There is no beauty that we should desire him.

He is despised and rejected of men;
 A man of sorrows and acquainted with grief;
 And we hid as it were our faces from him;
 He was despised and we esteemed him not.

In other words, the new symbol, the Christ, will appear to the Jews as something ugly and without value. Therefore it will be rejected. Now this does not mean that Isaiah foresaw a historic event. He was under the inspiration of the unconscious which gave the intuitive knowledge that when the other side appears, naturally men shall reject it; and surely a ritual-ridden race will try to stamp it out. Besides, this savior which Isaiah pictures is quite

different from the Christian. Christianity came into the world as one-sided as Judaism; whereas the symbol which came to Isaiah meant the acceptance of both power and love.

The wolf also shall dwell with the lamb,
 And the leopard shall lie down with the kid;
 And the calf and the young lion and the fatling
 together,
 And a little child shall lead them.
 And the cow and the bear shall feed;
 Their young ones shall lie down together:
 And the lion shall eat straw like the ox.
 And the suckling child shall play on the hole of
 the asp,
 And the weaned child shall put his hand on the
 cockatrice' den.

Nietzsche, in Zarathustra, says very profoundly:

Three metamorphoses of the spirit do I designate to you: how the spirit becometh a camel, the camel a lion, and the lion at last a child . . .
 Innocence is the child, and forgetfulness, a new beginning, a game, a self-rolling wheel, a first movement, a holy Yea.

The camel is the beast of burden, the spirit of service, the Christian spirit (modern), the lion is the revolt of anti-Christ, the child is the reconciliation of the opposites, a new beginning, an acceptance of life, a Yes to all, that is, to power *and* love.

The joyous side of this is given by Isaiah also:

For unto us a child is born,
 Unto us a son is given;

And the government shall be upon his shoulders:
 And his name shall be called Wonderful,
 Counsellor, The mighty God,
 The everlasting Father, The Prince of Peace.

But the patient, the world, must be in great trouble when the new symbol appears:

Like as a woman with a child,
 That draweth near the time of her delivery,
 Is in pain, and crieth out in her pangs;
 So have we been in Thy sight, O Lord.
 We have been with child, we have been in pain,
 We have as it were brought forth wind;
 We have not wrought any deliverance in the earth;
 Neither have the inhabitants of the world fallen.
 Thy dead shall live, my dead bodies shall arise.

The trouble, however, may grow to a devastation; for the symbol which appears demands reconciliation, whereas what men will do is either to reject it, or to take it as meaning the opposite of the old attitude. But if the old attitude was introverted, then the repressed extravert will be something undeveloped, something festering in the unconscious, and its coming may be like the coming of Mr. Hyde to Dr. Jekyll.

We must take the following symbolically, not as historic prophecy, but merely as what happens when the other side comes up:

Forasmuch as this people refuseth the waters of Shiloah that go softly—Behold, the Lord bringeth up upon them the waters of the River, strong and many, even the king of Assyria and all his glory; and he shall come up over all his channels,

and go over all his banks; and he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.

In other words, the Jewish race was, because of its one-sided attitude, seeking a savior, a reconciler, through whom they might come to fulfillment and peace, by accepting, along with the power-principle, the principle of love. And this tide in the unconscious finally came to the surface, and the symbol of a Christ, and the teaching of a new way, was born to the Jews.

THE REJECTION

It does not matter in the least whether Jesus was a man or a mythical figure, any more than it mattered to Dante that Beatrice was dead, and that all that he had of her was her *image*. It is the symbol that counts in such matters.

The story of Jesus was the typical savior-story, and if we think of it in the terms of a psycho-analysis we shall see its inner meaning. As I said before, the one-sided attitude leads to a point when the need of redemption is felt. A symbol appears from the unconscious—that is, the savior is not a flesh-and-blood person, but an image; hence, he was not born in the flesh-and-blood manner. It had a miraculous birth; it proceeded from a virgin, the soul, by impregnation of God, the unconscious.

This symbol is finally rejected, and therefore slain; the savior is crucified—either through misunderstanding or because we hate the new. But he will have a resurrection.

If the analysis is continued the time comes when we begin to understand and find a new path that leads to a reconciliation of the opposites.

Seen that way, the story of Jesus is typical enough. On the other hand, it is probable that there was a man who like Isaiah gave forth the new symbol and the new teaching; and possibly, also, this is the reason that the teaching became one-sided. It appeared as a revolt against Judaism.

If Jesus had actually meant what he said, "I have come to fulfill the law and the prophets, not to destroy," all might have been well. We might have had a religion somewhat like that of the Hindoos, one that recognized the opposites, and the need of different paths for different men, as well as the principle of development to the point where the opposites are transcended.

But to Jesus the Jewish attitude appeared now under the symbol of Satan. Satan shows him all the riches of the earth, the power of a temporal kingdom; and Jesus refuses. Jesus begins to break up Jewish ritual. He disobeys the Sabbath rule, because "man was not made for the Sabbath, but the Sabbath for man." He forgives the woman taken in adultery (she had broken one of the Ten Commandments, a grave offense).

Where the Jews had no objection to wealth, and usually aspired to it, Jesus condemns

wealth. It shall be as hard for the rich to enter Heaven, as for a camel to pass through the eye of a needle. He enjoins the rich young man to give away all his possessions, and to follow him, Jesus.

“Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself.”

This is akin to the thought of Walt Whitman. . . .

“Afoot and light-hearted I take to the open road . . . Henceforth I ask not good fortune: I myself am good fortune.”

But more than this Jesus praises poverty and meekness, two things far from the delight of a business-like and stiff-necked race.

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are the meek: for they shall inherit the earth.

Finally, for the first time, he enunciates the doctrine of love as the way of life.

Now it is true that Jewish apologists have contended that many of the sayings of Jesus relating to love can be found in the Old Testament and in old rabbinical writings. And this is true. But it is unimportant. Just so a business man may accept the teachings of Jesus,

but overlook that part of them relating to the evil of wealth.

The real question is, what did the Jews insist on and accent, to the exclusion of other things? And the answer is, the doctrine of power. As the Jewish hymn goes: "God is Might; God is Right." Duty, justice, morality—these were the things. Am I right? Not, I love. The Jewish attitude is to question legalistically; the Christian to accept on faith. "I believe in Christ; I love my neighbors"—that was sufficient. "Afoot and light-hearted" the disciple could take to the open road, careless in those early days, of ritual, or of rightness. If he felt love, he knew he was right. If Christ was with him, that was enough.

Here is the real doctrine of love:

Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy.

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you:

That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

For if ye love them which love you, what reward have ye? do not even the publicans thus do the same?

And if ye salute your brethren only, what do ye more than others? do not even the publicans thus do so?

Be ye therefore perfect, even as your Father which is in heaven is perfect.

Herein, too, we have a new conception of God. What a gulf between the God of Job and that of Jesus! This new God does not merely punish, but he loves all alike; just as a mother who has the love-nature loves all her children, and perhaps especially those who are evil or deformed. Justice is not merely to be tempered by mercy, the Jewish conception, but mercy is to be justice.

Let us go back now to the story of Saul and Paul. As I said before, the new spirit, the symbol of a redeemer, is part of the movement of the unconscious at the time. The difference then between a Jesus and an ordinary man is that Jesus, through introversion (his days alone in the wilderness) becomes fully conscious of the new ideas, the new symbolism, etc. The ordinary man is not conscious of them. But in him too the new wine is brewing and seeking an outlet; and when the time is ripe he can only stand against it by renewed energy, which takes the form of persecuting those with the new belief, and even a crucifixion of the man who brought forth the new doctrine. Also he must build new walls in himself. These new walls are an extension and codification of his ritual and his Laws.

And indeed it was around the beginning of the Christian era that the Jews began an active

codification of the laws, until finally in the fifth century A. D., the Talmud emerged, that compilation which became the principal subject for study in the schools. Jewish life, in fact, became intensely scholastic and ritualistic. The Jewish religion soaked every object one laid one's hand upon, entered into every action, dictated every project. This was the dam the Jews erected to the living waters which had flowed through their own race, and which emerged in the symbol of Christ and the teachings of Jesus.

The symbol was killed not only by actual crucifixion, but, to speak metaphorically, by inner crucifixion. Put otherwise, that which represented the sensuous (including art, of course, as well as sexuality), that which meant the social (a community beyond the Jewish), that which meant love and an activity freed from too much ritual, all that side of Jewish nature, was at the moment it should have appeared, repressed.

Now with Saul, it was different. Doubtless he was an unusually sensitive man. For strive as he would against the Christ in himself by persecuting the Christians, the moment came when struck blind (blindness symbolizes looking inward instead of outward) the Christ appeared, and was accepted.

However, the symbol of reconciliation is not understood. Or, as I said before, Jesus himself took a one-sided attitude, and therefore anyone who accepted his teachings would do the same. But, whatever the reason, for Saul the acceptance of Christ was the acceptance of the opposite of what he had been. Thus Saul ceased and was dead, and Paul was born. It was a conversion. He had been bad; he became good. He had been ruled by power; now he was ruled by love. In other words, he repressed Satan, who was the new Satan, who was, in turn, the Jews.

In the repression of Saul (the Jew) lay the tragedy of Christianity. In the repression of Christ lay the tragedy of Judaism.

For the Jews that happened which happens in an analysis. The rejection of the symbol leads to calamity. One is cut off from redemption and one wanders endlessly seeking it. What is more, one becomes unconsciously identified with the symbol, or in other words, one becomes a false Christ.

The Jews became a priest-people. They became the Chosen People who in the end should save the world. As one Jewish writer has put it, "The personal Messiah ceases to figure in later writings (rabbinical) and is replaced by

the salvation of mankind as the goal of history. It is Israel's prerogative of suffering for the good of the world. God has called Israel for the realization of His purpose toward man. He advances toward his goal by submitting to suffering and ignominy."

In short, as I have it in my poem, which opens this treatise, the Jews took on the Christ, suffering his fate at the hands of the people to whom it had brought Christ, and stranger still, appearing to the followers of Christ as anti-Christ.

Certainly not in the history of mankind has there been a national or racial fate as strange and unique as that of the Jews.

It was of course perceived intuitively by the Christians, for in about 1600, or possibly several centuries earlier, there sprang up the legend of the Wandering Jew. The story relates to one Ahasuerus, a Jewish shoemaker who taunted Jesus on the way to the crucifixion; and Jesus turned on him and said, "Go on forever till I return."

For it was about 70 A. D., that the temple was destroyed at Jerusalem, and the race was scattered, so that today is found in practically every nation of the earth. The Diaspora

began, the exile. The Wandering Jew with his staff trudged restlessly on and on to the four corners of the earth, holding himself erect by ritual, egotism and the pride of the Chosen, often in rags, living in hovels, spat upon, and continuously crucified: a strange spectacle for Time to watch.

DIAGNOSIS

Possibly we have a key now to the Jewish *sickness*. We see an introverted race which has, on the one hand, suppressed its true nature through an excessive ritualism and legalism, and which has, on the other hand, rejected the principle of love.

In short, the Jews remained under the symbol of power, but this will-to-power was *extra-verted*, turned out instead of in, and applied to the world about them. The true introvert, allowing the introverted principle, that is, a free play with the world of the unconscious (the artist, for example, in his creative activity), thus uses his power-drive in its proper way. When he extraverts he may, perhaps, be clumsy, or awkward, or shy, or wear a definite mask of manner: but it will be nothing so exaggerated as the extraversion of the Jew.

For if, on the other hand, the power-drive of the introvert is not applied to introversion, it must seek some other outlet, and it goes, with the Jew, into his ritualism and legalism on the one hand, and into his action, or extraversion, on the other. In other words, his exaggerated self-assertion, his crudity of manners, his calling attention to himself, his excessive

materialism, all these things are due to *misplaced energy*. One feels too much the *ego* in them; one feels the *will-to-power*.

That is why, even in his own home, he shouts, is virulent, and has a tendency to monopolize attention. He is a "bad actor."

His ritualism has destroyed the artist in him, the lover of harmony and beauty, and, in its place, it has overloaded his self-assertion. It has turned his eyes from the introvert's true treasure, the inner life, the soul, to a love of outer power, expressed for centuries to the Jews in the symbol of money.

And finally, his ritualism cut him off from the principle of love.

Of course, the persecution of the Jews helped to strengthen and preserve the ritualism. The Romans tended to treat the Jews justly, but so soon as Christianity became firmly entrenched and spread over Europe, the Christians naturally looked for an anti-Christ to punish. I say naturally, for it must not be forgotten that Christianity is as one-sided as Judaism, and that it tries to suppress the principle of power. For it is a psychic law, as I have mentioned, that that which we repress in ourselves we tend to repress in others. A

victim therefore was needed, and the Jews were on hand. They had not only given birth to the Christ, but had also crucified him and rejected him. Hence, they must be persecuted or exterminated.

They were shut up in filthy Ghettos, the gates of which were locked at night. These Ghettos were often a few streets in the worst part of town; as for instance in Rome, where it was flooded annually by the Tiber. And yet yearly the Jews had to beg permission to live in it for one year more. They were also gradually shut out from all occupations in many parts of Europe. They could not own land.

Thus, indeed, they took up usury. For it seems that the Church had interpreted the New Testament as banning "any extra return on a loan." Naturally, under this ruling there could be no business enterprise, because business, in its extension, depends on loans, and money is unprocurable unless interest is paid for it. Since this law did not apply to the Jews, the Kings saw the advantage of having a class of men who could supply money, and the Jews, forced out of almost everything else, turned to usury. They charged high rates (in France at one time 43 percent per annum) but this was not considered excessive. The Jews knew that

in the end their fortunes would be confiscated by the ruling powers.

We see then the origin of a figure like Shylock. He is the loathed usurer, the money-lender, and depicted, in the Christian view, as somewhat of a monster. We see in him the tense, nervous, self-assertive, lamenting, clumsy and unpleasant Jew, but with an unjust touch of murder in him which is not typical.

So, on the one hand, we see the proud race, the Chosen People, undergoing the humiliation of the Ghetto and the enforced obsession of money; and we finally see it, through those terrible centuries of the Inquisition in Spain, beginning in the thirteenth century, and not ending until the nineteenth, put through a process of torture and death unequaled in cruelty and religious frenzy.

Naturally, such an ordeal will either make a race give up its dogma and disappear through assimilation, or it will intensify its resistance. The latter happened to the Jews. As in the days of the Egyptian exile, they "were fruitful, and increased abundantly; and multiplied, and waxed exceeding mighty."

But also, as the Jews are today, so on the whole they were in the days of Pharaoh. The

two thousand years of ordeal did not then produce the Jewish sickness, but merely intensified it.

Such then is the diagnosis; what is the cure?

POSSIBLE SOLUTION

Whatever the solution may be, one thing is certain: *it cannot come through a new religion.* Nor can it come by a Jewish acceptance of Christianity.

The solution offered by Moses, that of giving the people a set of commandments, or that offered by Isaiah, the symbol of a savior who should reconcile the opposites, and whose acceptance would mean salvation—both are impossible today. It has been discovered that religion is an individual matter, and that there can be as many religions as there are individuals.

For as I pointed out before, the process outlined by Isaiah, or by the myth of Christ, can take place in a psycho-analysis. The introvert who carries the introverted principle to full development, is faced by the coming up of the extraverted principle, with a symbol of reconciliation. This in turn is rejected (slain) but later understood, and a new path is found, which tends to reconcile the opposites. (See my Little Blue Book No. 980, *How I Psycho-Analyzed Myself.*)

However, the symbolism that the unconscious presents to the patient is different for each individual. Hence, if religion be thought of as a way of life, this too is different for each.

Mass-religion is also impossible for another reason. We no longer take the symbols literally: we do not accept these images of the unconscious as Gods or Devils.

A greater possibility presents itself. Through our new knowledge we realize that the types, like the sexes, are everywhere found. A man may be a Chinese and also an extravert. A man may be an American, and also an introvert. It is the dominant religion that has twisted him, and coated him in such a way as to hide his real nature. Both Judaism and Christianity have each been violators of human nature.

The function of Christianity, I take it, has been to unify the world, to make the world one. Its doctrine of love led to that of democracy; its extraverted caste led to activity, commerce, machinery, so that today the voice of the speaker may encircle the earth instantaneously, and ideas and articles may be interchanged around the world with amazing speed. It has conquered the world with the extraversion principle.

On the other hand, I take it that the function of Judaism was not only to give birth to Christianity, but also to keep the Anti-Christ, the introverted principle, alive in Europe, until, by a revolt amongst the Christians themselves, it could appear in its true light. With Nietzsche the principle of introversion received a clear enunciation, and the antithesis of Christ and Anti-Christ made plain.

It remained then for the new psychology, under Jung, to discover a deeper meaning in the conflict between the principles of love and power: namely, the existence of opposite types. With this discovery, the battle is shifted from one between nations and creeds, to the individual himself.

This knowledge is still too new to have much effect upon the world, but doubtless, with time, it will prove to be a new possibility for the solution of the conflict.

For it is not too much to believe that in the education of the future, the psycho-analyst will have his place in the school, and each child will be placed according to type. Thus, too, his vocation may be found and the best means of developing himself true to his nature. With such knowledge widespread, and with the individual aware of the principle that guided him,

a new spirit of tolerance may be born, with an acceptance of the principle of *difference*. The extravert will no longer despise the dreamer, the artist, the philosopher, the research man, nor will the introvert despise the man of business, of affairs, the man who seeks success and action.

So, too, of the Jews. The great wall of ritual which made them untrue to their racial principle of introversion has fallen with the slow dying of Judaism and the opening of the gates of the Ghetto. The Jewish sickness which I have diagnosed is now a matter of inherited traits which will doubtless disappear with time, and also is concerned with the problem of type. The Jew must find himself. If he is an extravert, he must find the sexual and love principle, as against the inhibitions of his old morality. If he is an introvert, he must learn the freedom of the imagination, the freedom of research, the love of beauty and art, the creative principle.

He is no longer a Jew, save in blood: and the path he must find is only partly of his race, partly of the nation to which he belongs: in the larger measure it is an individual path.

As the world opens on all sides, as the peoples emerge and confront each other, as we

look at the new marvels, such as the floating of an airship over the top of the world, as we listen in overnight to a strike in London struggling its way the day before, we see also emerge the individual, part of it all, but true to himself.

Such, at least, is one possibility of solution.

THE HEALTHY SIDE

In favor of the Jews, what may not be said? I happen to live in what is sometimes called "the largest Jewish City in the world." It is also referred to as "the New Jerusalem." According to recent figures there are 1,643,000 Jews in New York, or nearly thirty percent of the population, one out of every three or four persons you meet. Large sections of the Bronx, Brooklyn and the East Side are small Jewish cities, the lower East Side being known as the Ghetto.

It is not astounding that the Jews have great influence in New York. Nor, since New York is the American metropolis, that they wield a large influence throughout the United States. What is surprising is that there are over a half billion Christians in the world and over a billion non-Christians (Mohammedans, Buddhists, Hindoos, etc.) and that a race of a little over 15,000,000, numerically the smallest of the important religions, has been for centuries in the conspicuous glare of publicity, a thorn in the side of the world, or, as someone has said, the Gulf Stream flowing through the ocean of the world, and warming it.

This race came out of Mesopotamia, a small nation, of a small land, but it came with a book. That book conquered Europe, and Europe under its influence, conquered the world. But Europe never conquered the Jews. It pent up the Jews in filthy Ghettos, it took away from them the land, it made intermarriage a sin, it despoiled the Jews of all but servile occupations, it taxed them, it forced them to become a race of money-lenders, and finally it inaugurated an Inquisition which for centuries tortured and slaughtered them, and whose reverberations were heard in the pogroms of Russia and the anti-Semitism which is not yet dead, and yet the Jew has survived with his original vitality, his keen mind, and his strange ways.

Since usury in the beginning was the taking of *any* interest on money, a Christian sin, this first money-lender paved the way for modern finance, or the capitalistic system; and since the Jew was always an internationalist, for his tribe was scattered over the six continents, he also established international finance. But he did more. In the person of Karl Marx he gave birth to modern Socialism, a work which revolutionized Russia and which has affected the Labor movement everywhere, and whose aim is the destruction of capitalism.

As if this were not enough, he has, finally, pioneered in bringing forth a new knowledge which may have a profounder effect on the world's future than Christianity, Socialism, or Capitalism. I refer to the new psychology and the technic of psycho-analysis. Its pioneer is Sigmund Freud, a Jew.

The Jew needs no apologist. Wherever he has gone he has been a power. Far out of proportion to his numbers, he has risen to high rank in every profession, in every art, in every industry. He is marked by unusual intelligence, by patient industry, by a realistic attitude of common sense, and by a certain liberalism in his point of view. The Jew has always, outside his religion, been sympathetic to new ideas, to radicalism. He is always found in new fields, or sustaining the efforts of pioneers. And wherever he has asserted his deeper nature, he has been a pioneer himself. With the lifting of the Ghetto restrictions and the breaking down of Judaism itself we find the Jew again in the arts, in one or two instances among the foremost of this age. We have an Einstein, a Trotzsky, a Brandeis, a Brandes, and many other leaders.

The Jews are a self-honest people. A Jewish friend of mine went to a notable analyst, who

told him he had certain infantile traits, especially of a sexual nature. My friend said, "All right," and was in no way disturbed. This amused the analyst. He said: "The Jews are an old people. That is why they view life realistically, and are not afraid of confronting themselves. You know, if the same thing had been told to me some years ago, I should have shrunk from it. I should have been unable to accept it."

The Jews have shown amazing courage in the face of contempt and torture. And they have shown an undying vitality. This vitality has charged the world about them, and interpenetrated every field. They will always want to retain the Jewish health, while casting away the sickness which has so long afflicted them.

"I come of a mighty race."

OTHER LITTLE BLUE BOOKS OF
PSYCHOLOGY AND PSYCHO-ANALYSIS

- 985 A Psycho-Analysis of America. Oppenheim.
996 Multiple and Dual Personality. Fielding.
191 Psychology for Beginners. Carrington.
445-446 Psychical Research. 2 Vols. Carrington.
190 Psycho-Analysis: Key to Behavior. Fielding.
217 Psycho-Analysis: Puzzle of Personality.
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