

THE JEWISH PROBLEM RE-STATED

conquest, by conversion, or by conspiracy. The Jew has eaten his way into everything. The caricature of Semitic thought, Christianity, rotted Roman virtue through introducing the moral subterfuge of vicarious atonement. The Eagles of Cæsar degenerated to the draggled buzzards of Constantine. Soon they were no more than hens, dispersed and devoured by the fierce hawks of Mohammed and the savage ravens of the North. Jewish commercial cleverness has created cosmopolitanism. Jewish sympathy with suffering has made the cliffs of caste to crumble. Jewish ethical exclusiveness has created a tyranny of conventional formalities to replace the righteousness of self-respect. The Jew, living so long on sufferance, by subterfuge, servility, and self-effacement, has taught his tricks to the whole world. Civilisation is an organised system of craft, concealment, cunning, camouflage, of cringing cowardice and craven callousness. The world is one great Ghetto. The Jew has failed to realise himself; and, as the learned Rabbi so brilliantly breaks out at the end of the third paragraph of his article, it is in infamy that Gentile and Jew are reconciled at last. Gentile and Jew bend on the same bench of the galley; the same whip drips with blood from the bare backs of the two brothers in bondage. We share the same suffering and shame; we eat the same bitter bread of exile.

Neither of us has known who he is, dared to be himself, or willed to do his Will. Neither has kept the Silence which alone preserved his soul from profanation. It was far better when ignorance and prejudice prevailed; we had at least faith in our own fetiches. It is better to have something that one is willing to die for, though it be but a lie; to have something to live for, though it be but a dream. To-day, Jew and Gentile alike are pursuing despicable objects by dishonourable devices; and, having attained them, there is disillusion, disgust, and despair. We have swept away the superstitions which sustained our self-respect. We have discovered that the sun is only one star of many; and, perceiving our infinitesimal importance, we have lost our own respective stars—our self-esteem.

We have still to complete analysis by synthesis. Instead of interpreting Democracy as confusion in a common degradation, we must understand that, although each individual is equally an element of existence with every