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Is the Jewish mentality different?, 1930.

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"IS THE JEWISH MENTALITY DIFFERENT?"

RABBI ABBA HILLEL SILVER.

THE TEMPLE, SUNDAY MORNING,

APRIL 27, 1930, CLEVELAND, O.
.....



In speaking this morning on the subject, "Is the Jewish Mentality Different," I do not wish to apply myself to the subject Race Psychology. The study of race psychology is one of the more recent and most difficulty and, I am afraid, least profitable of the modern sciences. It is difficult enough to get the measure of a man, to understand the psychology of an individual, and it is infinitely more difficult to get the measure of a race, to understand the psychology of a whole people.

The more recent studies on race have been more in the nature of race mythologies. They resolve themselves in the competitive claims for racial superiority. Writers like Grant, Stoddard, Brigham, McDougall, enter as many claims as they can for the superiority of their own race, and yield as little as they must for the capacities of other races. I suspect that a good deal of race egoism and national chauvinism are cloaked in the garb of pseudoscientific race theory. Very few facts have been scientifically established, and many fictions have unscientifically been let loose upon the world. No adequate theory of race has as yet been established, and it is even doubtful whether race has much of an influence upon the individual.

The trend in modern thought seems to be

in the direction of establishing the fact that the differences between races are insignificant in comparison with the differences between individuals within any given race. Then again, the whole subject of heredity versus environment as applied to the psychology of the individual is still a moot question. Storms of controversy still rage around it. The behavioristic school as against the school of heredity; how much does an individual owe to his ancestry; how much does he owe to his environment and his conditioning. These are subjects which have not been settled in psychology, and certainly have not been settled in the field of race psychology.

Then again, the minute you begin to talk about race psychology, you are inevitably led to make comparisons between races, and these comparisons inevitably lead you to a comparison between the great men, the men of genius which these respective races thus being compared produce. And the whole subject of genius is a phenomenon which still baffles, and probably always will baffle, the mind of man. What is a genius? When is a man a genius? How much has race to do with genius? How much has abnormality to do with genius? Can any race really claim the man of genius? Or is it more or less of a biologic sport, as it were, a unique creation?

So that I fear that it would be rather a futile enterprise to enter at this time into a discussion of Jewish race psychology. My purpose this morning is to expose some fictions about the Jew which are built upon pseudo-scientific race theories; and a bit of history and a measure of common sense will help to explode many of these fictions built around the Jew.

If I were to make a catalogue of the statements and allegations which have been made about the Jew in the last two thousand years or more, I imagine that you will find in that catalogue every conceivable charge or allegation that could have been made about any race of people; and many of these charges are mutually exclusive. The Jew is charged with being overly religious and non-religious at all; he is charged with being overly intellectual and non-intellectual at all; he is charged with being a supreme mystic, an idealist; on the other hand he is charged with being a consummate realist to the point of being a scoundrel. He is charged with being a radical and a revolutionist, and, on the other hand, he is charged with being a stand-pat, a conservative, and a stumbling block in the way of human progress.

And so I could enumerate dozens of mutually contradictory descriptions about the Jew. Very few of them indeed have any foundation in fact. Thus

there is a generally prevalent fiction that the Jew is not first class as a creator; that he has talent but no genius; that he has gifts but no originality. ? and Voltaire gave currency to this fiction, and since their day men like Reynon, Wagner, Chamberlain and Weininger have elaborated upon it.

Some of these people base it on the general theory that the Semitic peoples are inferior to the Hindu-European peoples, and therefore the Jewish people, being a Semitic people, must, on the basis of deduction from this theory, be inferior. Others base their theory on a comparison of religion, of Judaism and Christianity; still others base their theory on a comparison between the cultures of people, and so forth. And even some Jews have been impressed by the assertions of these race theorists, and have accepted the statement that while the Jew is a talented individual, he has no capacity for real greatness, for the productivity which is characteristic of the man of genius.

It is very difficult to refute such a statement, because, as I indicated a moment ago, it is very difficult to know what is genius, what constitutes genius. The subjective element of description enters into the subject. But I venture to say that taking mankind's general estimate of greatness, the Jew could point to three men and ask any other people in the world

to match them and rest his case there: Moses, Jesus, Spinoza. Let Germany match that. Or, if moderns are wanted, the Jewish people would be content to select three moderns: Einstein, Bergson, Freud. And let England match that.

You see, these race theorists have a very skilful device by means of which they can put the Jewish people into an inferior position, by which they can outclass and outvote the Jew. They put the Jew on one side of the scale and the rest of mankind on the other side of the scale. They will put fifteen millions of Jews on this side, and 820 millions of white Aryans on the other side, and they will see how fewer men of genius the Jew has produced.

The Jew constitutes less than two percent of the white population of the world. About a hundred years ago there were less than three million Jews in the world, and during the Middle Ages there were probably no more than one million Jews in the world, and yet in this comparison of talent and ability the Jew is asked to balance the rest of mankind. The Jew should be compared, if comparisons are made, with peoples of his size, peoples of fifteen millions, like Czechoslovakia and Jugoslavia, and Roumania; even with the peoples of Holland, or Belgium or the Scandanavian countries. Then one will be amazed to discover how much out of their

numerical proportion the Jews have produced men of first water, of genius, of greatness.

On the basis of percentage, if the Jew produced one Spinoza, the rest of Europe should have produced thirty Spinozas. If the Jew produced one Einstein, the rest of the world should have produced thirty Einsteins or thirty Bergsons or thirty Freuds. And where are they? It is true that Mr. Roback points out in his very stimulating book, "Jewish Influence in Modern Thought," that the Jews have produced no Shakespeare; but neither have the French produced a Shakespeare. It is true that the Jews have produced no Beethoven; but neither have the English produced a Beethoven. It is true that the Jews have produced no Michelangelo, but neither have the Germans produced a Michelangelo.

But it is significant that out of the 139 Nobel prizes which have been awarded to the whole world, to the great men of mankind, the Jewish people, which, on the basis of its numerical strength would have been entitled to one and one-half awards, received fifteen. And then too, if comparisons are to be made, let the comparison be a just one. Let the scientist take into consideration that this people whom he is measuring and whose ability he is evaluating, was for nineteen hundred years a persecuted people, suffering

innumerable disabilities, isolated, forced into ghettos, denied contact with the outside world, kept from colleges and universities, driven in upon itself, forced into its own shell. Let the scientist bear in mind that it is only within the last hundred or hundred and fifty years that the ghetto walls have begun to break down, that a measure of emancipation came to the Jew. Let him remember that throughout the nineteenth century the Jew suffered in almost every corner of the earth some measure of discrimination which kept his mind and his soul ^{free,} from/ unhampered creativity; that even today, in many countries of the world, the number of Jewish students admitted to a college or university is determined by a quota, by numerous klauses, and that that process of keeping Jewish brains out of academies and centers of learning has even reached our own country.

Let them take these facts into consideration. The Jew's hands were tied, and yet with his hands tied behind his back, he is called upon to win in this fight for intellectual supremacy. The amazing thing is that in spite of these hamperings, political, social, and economic, these persecutions, which would have reduced any other race to intellectual sterility, to the cultural level of the gypsy, that in spite of these the Jew has been able to produce so much of intellectual worth. What the Jew might have achieved if conditions were

different, if he had enjoyed the same conditions that the German people, or the French or the English people enjoyed, may be inferred from what the Jew has achieved.

In the last fifty years, since many of these restrictions were removed, why, the Jew swept through every field of human thought with an avidity, with a mental hunger, with a capacity which has astounded the world. And if comparisons are to be made, let this fact also be borne in mind: that the Jew was forced to lose some of his finest sons through conversion, through assimilation, through the external pressure of hostile environments. How many of the great Jews of Germany and Austria have left the fold because they could not gain preferment, because they could not establish themselves in the profession. Their children were lost to Judaism. They disappeared. Think of Spain alone, where literally hundreds of thousands of our people were torn off, as if a limb were torn off from a living body, and were lost to Israel.

It is sometimes still possible to trace back a great name to a Jewish mother or to a Jewish father, or to some Jewish ancestors. In many cases there is difficulty, because in many cases these great men do not wish to reveal their Jewish ancestry.

But this is but one fiction about the Jew that should be exploded. There is another fiction:

that the Jew has ability only for business; that he is by instinct a tradesman and a shop-keeper, a financier, that he has racial propensities for it; that for all other human pursuits he has no ability and no particular interest. And yet it is strange, is it not, that of these fifteen men who won these Nobel prizes for unusual excellence, five won those prizes in the realm of physics, three in medicine, three in chemistry, two in international law and in their work in behalf of peace, and one each in the fields of literature and philosophy. None for business.

It is stupid to maintain that the Jew is by instinct a business man. When our forefathers lived in Palestine they were farmers, shepherds, not business men. Josephus, the great Jewish historian, calls attention to this fact. He said, "My people was not a maritime people, not a commercial people, not an industrial people. We cultivate our soil, and our chief concern in life is to educate our children."

The religion of our ancestors was the religion which concerned nature. Our festivals are agricultural festivals. Most of the laws of the Bible have to do with the soil. It was only after the Jew was exiled and forced to wander over the face of the earth, that he was compelled to keep any capital which he had in a liquid and transferable form, because at a

moment's notice he had to move from one territory to another. He could not invest his capital in real estate, and many a church law prevented him from investing his capital in land or in real estate. And so by force of circumstances he became a money lender and a trader, and in the course of time, when capitalism began to develop in Europe, he became a great money lender, that is, a great banker, and a great merchant in some instances.

But that has nothing to do with race psychology and race instinct. That native ability of the Jew which he expresses so eminently in other fields he also expressed in this economic field of human activity. A people, my friends, normally gives evidence of its dominant interest in its racial ideals. That which a people is most interested in will come to constitute its dominant ideals. Now, the ideal of Jewish life during the Middle Ages and up to modern times, strange to say, was not the ideal of business. While the rest of Europe held the scholar in contempt, in the Jewish community the scholar was the man of preeminence, and the ideal in every Jewish home right through the ages was not that the boy may grow up to be a great business man, but that he may grow up to be a great scholar.

This fiction too goes by the board when

one examines history. And there is another fiction: that the Jew is not preeminent in literature and the fine arts. Well, as regards literature, the statement of course is preposterous. The Jew produced the noblest literature of mankind--The Bible. And we ask the rest of Europe to match that. And when you add to the Bible Jehuda Halevi and ibn Gabirol and Bialek and Montaigne and Heine and Wassermann and Schnitzler and Brandeis, and a host of others of eminence, originality, genius, greatness, you realize that the spring of Jewish intellectual activity in the realm of literature has not dried up.

If you take the Jewish names out of the literature of Germany and Austria and Hungary, those literatures will be mightily impoverished. We don't get credit for the Jewish names in those literatures.

As regards the plastic arts, we have won no preeminence in that field, and I am tempted to add the phrase--not yet. For art to flourish a people must have wealth and leisure and rest, and a certain amount of spiritual equilibrium, stability. Well, Jewish life these long weary centuries has been a starved and stunted and impoverished and uncertain life. The Jew could not build magnificent cathedrals. He was not permitted. In the first place, his life was a migratory one; in the second place, his architecture was the

miserable architecture of filthy ghetto lanes. There was very little of physical external beauty in the life of the Jew, the man who had to walk with the yellow badge branded upon him, and because there always was with the Jew this theologic prohibition not to make any graven images, for fear of idolatry. And yet in the last few decades, even in this field, Jewish names appear even on this firmament. Jewish stars are beginning to make their appearance,--Yusef Israel and Max Liebermann, and Parsay, the founder of the modernistic school, and Epstein. There will be more coming. There are hundreds of Jewish art students in all the art colonies and centers of the world today, working and groping their way to an artistic self-expression. It is too early in the day to say that the Jew cannot win preeminence in the realm of art.

And equally with music. As a performer, as an instrumentalist, as a conductor, the Jew is in the very vanguard of musical genius. In fact, in many instances, he is monopolizing the field. You can't have a musical season anywheres in the world without recourse to Jewish artists, and hardly a year but what a new name of some Jewish prodigy looms up. As composers they cannot vie with the great family of composers of Austria and Germany. For that matter, neither can England or France. But with such names as Mendelssohn and

Meyerbeer, and Rubenstein, and Offenbach, and Debussy, Saint
Saens, and ~~Bach~~ ^{Bloch}, we need not fall under the eclipse in that

field. There again you must not make comparisons
between the Jewish group and the rest of the world.

As far as dramatic art is concerned,--
the theatre, some of the greatest names in the world
are Jewish names; but they are too well known and too
many of them that need to be enumerated at this time.
In fact, the Jew has been charged with monopolizing
the theatre, both on the stage and in the box office.

So that I make bold to say that even in
this realm of the fine arts and of literature, the Jew
cannot be denominated a mediocrity. No race needs to
excell in everything. What amazes me is to realize in
how many fields of human endeavor the Jew does excel.
Diplomacy. Where did the Jew learn about diplomacy?
He has had no independent national life for two thousand
years. He was an outcast and a pariah. And yet in
diplomacy we have Disraeli, Stahl, Gambetti, Rathenau;
in sociology, the great French Jew, ; in
mathematics, George ; in philosophy, Bergson,
Hartmann, Cohen, Alexander; in psychology, Freud, Adler,
Eichelheimer. In fact, the whole science of psycho-
analysis seems to be a Jewish conspiracy. In medicine,
a hundred names--Erich, Wasserman, Flexner, Metchnikoff;
in physics, Einstein, Michelson, Lippmann, Hertz; in

chemistry, Wohlstotter, Wallach, Heber; in economics, Karl Marx, LaSalle; in philology, ,-- any field of human thought.

One other fiction and I shall be through: the fiction that the Jews are radicals and revolutionists, that they are bolsheviks by nature and race temperament. Look at Trotzky. There have been Jewish revolutionists, there have been Jewish radicals, and there are Jewish radicals and revolutionists, and every people has them. Wherever people are oppressed and denied those rights to which they feel entitled, you will have radicals and revolutionists, and surely our people, of all peoples, has felt the crushing burden of injustice and oppression, and economic discrimination and political discrimination more than any other people; and so it is only natural that because of force of circumstances the Jewish people shall produce its quota of radicals and revolutionists.

How many radicals and revolutionists do you find among the Jewish middle class, among the Jewish business class? They are among the most conservative groups in the world. And how much of radicalism was in the mind of the type of Disraeli, or or

? Give a Jew peace, security, opportunity, the chance to live his own life, do not interfere with the fulfillment of his self, and he somehow loses very rapidly his radicalism and his revolutionary ardor.

That is another fiction of race psychology. There are a few things you can say about the Jew as regards his attitudes towards life, as regards his point of view, by and large, and the first of it is this: that the Jewish mentality is vigorous, powerful, and has a way of replenishing itself continuously. The Jew has always fostered learning; the Jew has always extolled thought. "The beginning of wisdom is to acquire wisdom." "And with all thy possessions acquire understanding."

The Jewish people was the first to establish the entire school system of education for poor and rich over two thousand years ago. The disgrace of Jewish life was to be an "unlettered one." That is why illiteracy is practically unknown among the Jewish people, and the co-efficiency of intelligence is very high, because the people fostered deliberately learning and study. Sometimes this intellectualism of the race expressed itself in marvelously creative channels; at other times it was driven into narrow channels, into legalism, into Talmudism, into tribalism, where life cramped the soul and the mind, but as soon as the dikes were opened that mental energy burst forth and inundated every field of intellectual activity.

It is a remarkable thing when you stop to consider the continuity of intellectual enterprise of

this race. Think of a Moses 1400 years before the common era; 800 years later a Jeremiah; 600 years after that a Hillel or a Jesus; 1200 years later a Maimonides and a Halevi; 500 years later a Spinoza; 200 years later an Einstein. Can you think of any people in the world that has been able to maintain such a high intellectual standard over a period of 35 centuries?

Jewish mentality is vigorous, is powerful, and is continuous. And then too there is in the Jewish race quite evident a passionate love of life and a love of reality. The Jewish mind concerns itself with this world. The Jewish religion, the Jewish ethics, are of this world. There is in the Jewish mind a rare blending of the ideal and the real. The Jew did not concern himself so much with the hereafter, or the next world; and he did not look upon this world as a vale of tears, as a "dream world." And therefore the Jewish intellect can be counted upon to concern itself with everything that will make this world and this society nobler and finer and better. It never sought to escape reality; it always wanted to wrestle with reality in this world.

And thirdly, this too can be postulated by the Jewish mentality: it has a remarkable capacity for adjusting itself. It is remarkably versatile, almost to the point of view of excessive nervousness. The Jew never would have survived if he did not know how

to adjust himself. The secret of Jewish survival is that he bent and never broke. He was able to adapt himself to other cultures, sometimes to an extreme, to the extreme of self-absorption, of losing his own culture, in this part of the world or that part of the world. In other instances he was able to take out from the other cultures the best, that which he needed for the enrichment of his own, and to amalgamate the two, to merge them, as it were. The Jewish mind is extremely versatile, then.

And lastly, this too can be said about the Jewish mentality, or rather about the Jewish attitude: it is cosmopolitan; it is international. That has brought down upon us a great deal of anti-Semitic charges. We have been accused of having an international body engaged in an international conspiracy to conquer the world. We have been accused of lack of patriotism because of that quality. For centuries the Jew has had an international outlook because his brothers were scattered all over the world. He was, in a sense, an international people, and he wandered over the face of the earth; he came in contact with many peoples and many cultures and many civilizations, and his outlook expanded and widened to include the whole world. That is why during the Middle Ages the Jew was able to be the interpreter of one civilization to another, the great translator of the books of one

people into the language of other peoples.

The Jew became, in other words, because of his international character, the carrier of knowledge, the torch bearer from one group to another. That is why in the world today the Jews are represented in such overwhelming numbers as publishers, as publicists, as editors, as newspaper men. It has always become second nature to them to be the carriers of human knowledge, the channels through which knowledge courses from one part of the world to the other.

These four characteristics, I believe, can be predicated about the Jewish group by and large. I make no dogmas about it. An active, vigorous mentality, deliverately nurtured through the ages; a passionate love of life and a love of reality; a remarkable versatility, and a cosmopolitan outlook.

It is a challenge and a glory and a satisfaction to belong to such a race.

--O--

- ① Diplomacy - Klenau, Stahl, Gambetta,
- Rathenau, Preuss
- ② Sociology - Klenau
- ③ Math - Geo. Cantor
- ④ Phil - Bayson, Hussel, Cohn, Alex.
- ⑤ Psych - Freud, Adler, Wertheimer
Koffka.
- ⑥ Medicine - Ehrlich, Wasserman, Flexner
- 100. Metchnikoff.
- ⑦ Physics - Einstein, Michelson, Lefschew
- Hertz.
- ⑧ Chemistry - Willstätter, Wallach, Hecher
- ⑨ Econ - Marx
- ⑩ Philol - Oepfert, Brand

Miss Rothenberg: Will you kindly check up on these names?

.....and Voltaire gave currency to this fiction,
and since their day men like Reynon, Wagner, Chamberlain
and Weininger have elaborated on it.

even in this firmament Jewish stars are beginning to
tomake their appearance,--Jusef Israel and Max Liebermann
and Parsay, the founder of the modernistic school, and
....., and Epstein.

in sociology the great French Jew
in mathematics, George.....
in philosophy, Bergson,.....Cohen, Hartmann,
Freud, Adler, Eichelmeier,.....

in medicine, Erlich, Wassermann, Flexner, Menchikoff.
in physics, Einstein, Michelson, Lipmann, Hertz
in chemistry, Wallstotter, Wallach, Heber
economics, Karl Marx, LaSalle
in philology,

How much radicalism was in the mind of the type of
Disraeli, or M....., or

1. All to lecture Race by ch - newest - different enough -
most recent race studies - Brigham - claiming - A good deal
of Egoism - Very few facts -
2. No adequate study of infl. of race on Individual - Treat -
3. Heredity & Environment - What as result of biology - gen.?
4. Genius - Phenomenon baffles - Is it a matter of race?
5. So that rather futile to enter - Rather - factious - A lot
of history - common-sense -

6. Jews not just class as Creators - Talent, not Genius -
- Since Herder & Voltaire, currency -
- Renan, Weyher, Chan, Weiringer -
- Some trace it on
- Even some Jews surprised
- Warrant to refute -
- Talking wantonly Estimates - Weiss, Jews, Sprung
- Or - Emerson, Berger, Freud.

7. Check statistical data - 820 m - Bryan - less 2%
- And in 1870 - 3 m - Middle Ages - 1 million -
- Should be compared - Czechs Slovaks -
- On a sample of Paris - 30 % Sprung -
- It is true, Roback, no Shakespeare -
- 139 noble huge -

8. Lack of plutocrats - 19c - Presented - Talented -
- 150 years - Minimum class - America.

15. On the basis, these facts, the fiction as applied
 This can be postulated about J. Mentality and
 the general attitude + views of life.

① Vigorous, powerful, continuously replenishing energy.

- Jews always cultivated mind - Exhiled that -

- Not much of schools - little illiteracy - high I.Q.

- At times this intellect went into creations - at times
 into hysterical pulsation - Conditions differ.
 that - when differ opened, burst forth in
 other fields -

- Remarkable persistence - No living people can point
 to a phenomenon such as this. A Mass in 1400 BCE.

A Jew. 500 yrs. later, a Hillel a Jew 600 yrs.
 later, a Haiman a rabbi, 1200 later, an
Einstein + Spinoza 500 yrs. later, an
 Einstein 200 yrs. later -

② There is in J. rare love of life and a love of
 reality - Its interest is centered in this world -
 It relies on other things - for this world -
How I mind will concern itself with every human
activity which makes this world + the society
within it happen. A rare blending of the
real + the ideal, which is a result of

③ Copability for ready adjustment. Will blend will
 not break - Experience will adapt himself
 to other cultures - at times both good + bad -
Extremely versatile - Extremely sensitive - will submerge
 himself + sacrifice his own cultural values -

④ J mentality is cosmopolitan & universal. Thinks
in terms of ^{the whole world} ~~the whole world~~ Mepahem - Translator -
interpreter of one people to another - Is often
charged with lack of patriotism - not so!
Only a Cosmopolitan - help, useful - That
is why Jews have upward 120 permanently as
publishers, publishers, publishers, editors -
Conveyers of Knowledge! Not radicals!

It is a challenge, indeed, to delay to turn a
race.



Ted hands - Amazing thing - Gypsy -
- what my it has done -

9. Assimilation - attempts to have.

10. Another picture - Business

1. Noble Pige - 5 Physics; 3 Medicine - 3 Chemistry; 2 Peace
~~one~~ one for literature & Philosophy.

2. Not Ben. Men. by instinct - Farmers - Scattered -
- Unimpaired practical ideal - Scholars - contempt -
- Excessive intellectualism

Another picture

11. Jews as creators in literature & Fine Arts

① Literature - Ridiculous - Bible - Add an Hakevuz.

12. Another picture, Jews are not creators in the ^{literary} Jew arts.

① ~~As~~ regards literature, the charge is ridiculous -
Produced novelists like, I mentioned - Bible - ~~and~~
~~when you add to that~~ Set England on fire every
month that. And when you add an Habermas -
a Bralitt - a Heine, a Montaigne, a Harman,
(a Schutze), a Gravelle, good many others,
that stamp, you realize that lit. powers of this
race have not been dried up - Modern Auth.
& things like - would be mysteriously improvement
if J. names were with drawn from them -

② In the plastic arts Jews have not even
pre-eminence - as yet. I add that - as yet.
Entered just very recently, Art flourishes, among
with wealth & leisure people which has rest,
wealth and leisure. - J. life was starved, poverty.
Hunger and repugnance - They could build no
great cathedrals - and even their law forbade
them to make graven images, lest they lead
to idolatry - But ~~now~~ here - not regularly
J. names ^{have} appeared. Israel Heimann,
Persano (Jasper. Schone), Epsen - ~~There~~ There will
be others. Hundreds of J. artists as now in the
art colonies of the world - They may produce real
features.

③ Muric. As pupman a virtuoso, a conductor, or instrumentalist they had they would. No musical season is possible without J. artist. Truly a sea - new prodigy, new star on the mus. firmament —

④ As composers - they ^{can} not vie with the great school of Germ. or Aust. composers. But neither can England, or France. But with Mendelssohn & Reger, and Richardson and Brigitte ^{or perhaps} Saint-Saens and Blach J. people need not feel steeply eclipsed. It is still too early in the day to say that J. cannot produce genius in this field —

⑤ One need not dwell long upon J. art & Theatre - Bauhaus, expressionist, decadent & avant garde - They have been given - They have names as legions will know to need cataloguing - They are present in new step craft.

On the score, then, of fine arts J. now cannot be marked in mediocrity -

13 - It is not expected of every people to excel in every field. But when you consider what J. has achieved ^{recently} in almost every field

① Physics in Algebra - Stahl & Gambetta & Rathenau & Heuss
② Chemistry in Sociology
③ Cartier in Mathematics
④ Bergson in Phil. - Husserl, Cohen, Alexander -
⑤ Freud in Psych. - Thell & Jung, Weirherm, Koffka

your amazement means -

1. This will not be a lecture on Race Psych. Race Psych. is now, the newest & sc. and one of the most difficult & profitable. It is difficult enough to get the measure of a man - to understand psych. of an indiv. It is infinitely more diff. to get the measure of a race. Most recent work esp. of the popular variety, e.g. Grant, Brighams, Stoddard + Macdonald race studies, involve less into claiming all virtue for your own race, + yielding as few as possible to other races. A good deal of rac. govt. + nat. char. is cluttered in the reinforcing part of race psych. Very few sc. facts have been established and very many unsc. notions have been let loose upon the world.
2. No adequate study of experience, you can not have a yet been made of races. Their vital statistics their psychology, their social life. It is idle to expect at this early day def. conclusions on the psych. of race. Trend seems to be that diff. bet. races are insignificant in comparison with indiv. diff. within a single race.
3. Again, the subject of heredity vs. environment as still the great question in psych. & ind. Storm, controversy still rages bet. behaviorists & heredity school; that. How can we hope to detn. which so-called racial traits are the result of biology, and which, of environmental tendencies?
4. Again, comparison. But races usually resolve themselves into questions which race problem come genuine? And yet genuine is a phen. which no fa. has baffled all analysis & disp. Is genuine a matter of race? Is he a brot. spirit? How much he abnormality to do with genuine? Can you claim him at all for any race. Isn't he rather a universal?

2. No adequate ^{study & experience} ~~psychological studies have as yet been made~~ ^{as yet been made} ~~was their vital statistics their psychology, their~~ ^{is still to expect at this early day of conclusion in the} ~~psychology~~ ^{Trend seems to be that diff. bet. races are} ~~unimportant in comparison with indiv. diff. within a single race -~~

3. Again, the subject of heredity vs. environment as still the great question in psych. & ind. Storm, controversy still rages bet. behaviorists & heredity school; that. How can we hope to detn. ~~what~~ ^{which} so-called racial traits are the result of biology, and which, of purely cultural transmission.

4. Again, comparison. But does usually involve themselves into questions which have not been 'even genuine?' And yet genuine is a phenomenon which in fact has baffled all analysis & deep. Is genuine a matter of grace? Is he a brof. spent? How much has abnormality to do with genuine? Can you claim him at all for any race. Isnt he rather a universal?

5. Is that rather jumpy to enter at this time with disc. of Jew & race & contrast it with those of other races. Rather - would like to ~~discuss~~ ^{express} a few of the pictures which have passed currency abt Jew race on basis of such pseudo ~~PC~~ ^{PC} Race theory. A bit of hist. & a measure of common sense are sufficient to explode many of these ~~fantastic~~ ^{fantasy} pronouncements & preposterous allegations.

6. Jews not of first class as creators of human values. They ~~have~~ ^{have} talent, not genius. They have gifts but not of originality. Some days of ^{Henderson & Voltaire} ~~Heran~~ ^{and Winckelmann} this theory has had currency - and Ruman, Wagner, ~~and~~ ^{and} Chamberlain, have done much to popularize it. Some ~~do~~ ^{do} it have conclusions as gen. thesis of the infer. & Semite race to Indo Europ. race. Other as inferiority of Jew, to Christ. Still other as comp. of culture. ~~But~~ ^{But} ~~even~~ ^{even} now Jews have been impressed with this charge. Of their race, Ruman. knew diff. it is to describe genius and to say which is a genuine trait which is not, it is idea that it is difficult to refute such statements! But taking mankind's estimate of Jew practices, the Jewish people is content to name 3 men and summon any other people to match them. Moses - Jesus - Spinoza. Or if moderns are requested, then we name 3 other & summon any people to match them Einstein, Bergson, Freud. and we rest our case there.

7. You see these race theorists had a closer ^{statistical} ~~close~~ ^{stance} ~~stance~~ ^{stance} by which they would out-class and out-vote the Jew.

They would put the Jew on one side of the scale - and the rest of the world on the other side - and triumphantly point out that the Jew doesn't measure up to the rest of the world in his genius & great men. ~~But~~ That there Jew is an 820 m. Anyon whites in the world and only 15 m. Jews - i.e. Jews are only less 2% of pop. in - ^{and up to 1500 cal. 3 m. + in Middle Ages only 1 million} is a slight over-sight. - We should be compared with another race of 15 m. people - say Australorathia - Peru, Spain, Greece, Italy, France - and then the amazing contrast of J. intellect & productivity becomes apparent at once. On a sample of 10 tons - if J. produced 1, Spain, Europe should have produced 30 sp. or 30 Europe or 30 Europe - What are they? New ham tea 139 20th high human - On the 5 70-11/2 But they have 15

8. It is true we produced no Shakespeare, but neither has France. The Netherlands - neither has England, the Netherlands - neither has Germany. It is enormously unfair to jump at them & then is one job - & ask Jews to match them -

9. Again, a fair comparison should take into consideration that Jews have for 19 centuries lacked many of the adv. which other people possessed. They were persecuted, denied elem. human rights, shut into ghettos, deprived of privilege & contact with the world - kept from colleges & ^{forced back into ghetto. Isolated. Tabernacles} universities. Only since within last 150 years have they even begun to show in life, W. Europe - many countries denied them adv. of prof. all thru 19c - & in some countries numerous elements still in W. Europe - & now in America

His hands were tied and yet he is expected to win the
Vladivostok fight for intell. supremacy. The amazing
thing is that in spite of these facts - which would have
reduced any other race to intell. impotence, to cultural
death & physical - Jew can vie with nations three
times ~~times~~ more strength, and unaffected by disabilities.
What Jew might have done - may be judged from
what he has done in last 50 years - with
a physical disability, & an abnormal. career. He swept
every field of human thought & tried to very great
rank in nearly every ~~intellectual activity~~ ~~intellectual activity~~
~~the~~

- 10 - ~~Again~~ Another fact should be taken into consideration.
Assimilation, alone to ^{racial} ~~discrimination~~ ^{discrimination} since of most Jewish
sons, were forced into conversion & obliteration.
They left the fold. Their children lost touch. How
much of real intell. assets are lost by this process
which in some countries seemed necessary pro-
portion it is difficult to estimate. But undoubtedly
vast ^{Think only of the hundreds of thousands of Jews} ~~mental capital~~ ^{lost to the world} ~~the world~~
At times still possible to trace great man to his
father or father, or to ~~Garby~~ ^{Garby} ~~Paul parent~~ ^{ancestry}
Frequently this is impossible for many do not wish
to make public their Jewish ancestry.

11. Another Feature, Jews Excel only & predom. in Business.
- A race of trade people. By instinct, merchants & shopkeepers.
Bus. is a J. trait. - A month with Anti Semite -
They have an innate ability for the art & the sciences.

① And get out, the 15 years when was Noble Prize

5 for Physics - 3 for Medicine - 3 for Chemistry

2 for ~~Math~~ Peace
and one each for philosophy - Literature & ~~Art~~

Clearly they excel in much ~~other~~ fields Bus.

② J. was born by instinct or by race. Orig. a
farming, shepherd people - Josephus - Scattered. Later.

Uncertainty forced him to keep his capital in
money - rather than real estate which he could not

move or quickly liquidate. Became money
lender & small trader. Some became bankers
& great merchants - Ability displayed in the

econ. enterprise is expression of a similar ability
which he displayed in other activities once
given a chance - ~~Ideal was~~ The

dominant ~~racial~~ quality; a people naturally exp.
itself in that people's dominant ideal & interest.

Jews should have set Bus. ^{as a} wealth as ideal
& life - But study was! Whereas En. Countries

continued scholars - in J. Cen. he was outstanding
figure - ~~if fact~~ They est. in Bus. College - but

not - of fact J. interested by Jew. leaders for
the emphasis laid on intellectualism & against
activism, on thought rather than will. -