

This excerpt uses the phrase, “cosmopolitan.” This word literally means “to have no fixed home.” Properly understood its usage, as in this work, means to have no local attachment, and are, as such, liberal in one’s views. It is a synonym of being international.

Samuel Maurice, “You Gentiles.”

Here are the significant statements from a chapter entitled,
“WE, THE DESTROYERS.”

My comments or clarifying statements are in brackets, as ‘[]’.

The “assimilated” Jew ... is more dangerous to you [than the old Jew]. At least the old Jew kept apart from you, was easily recognizable as an individual, as the bearer of the dreaded Jewish world-idea: you were afraid of him and loathed him. But to a large extent he was insulated. But as the Jew assimilates, acquires your languages, cultivates a certain intimacy, penetrates into your life, begins to handle your instruments, you are aware that his nature, once confined safely to his own life, now threatens yours. You are aware of a new and more than disconcerting character at work in the world you have built and are building up, a character which crosses your intentions and thwarts your personality.

This is why Jews change their names in order to gain advantage. But to what end? Samuel Maurice goes on to say:

We Jews are accused of being destroyers: whatever you put up, we tear down. It is true only in a relative sense. We are not iconoclasts deliberately: we are not enemies of your institutions simply because of the dislike between us. We are a homeless mass seeking satisfaction for our constructive instincts. And in your institutions we cannot find satisfaction; they are the play institutions of the splendid children of man—and not of man himself. We try

to adapt your institutions to our needs, because while we live we must have expression; and trying to rebuild them for our needs, we unbuild them for yours.

Because your chief institution is the social structure itself, it is in this that we are most manifestly destroyers.

We dream of a world of utter justice and God-spirit, a world which would be barren for you, devoid of all nourishment, bleak, unfriendly, unsympathetic. You do not want such a world: you are unapt for it. Seen in the dazzling lights of your desires and needs our ideal is repellently morose. We do wrong to thrust these ideals upon you, who are not for justice or peace, but for play-living. But we cannot help ourselves: any more than you can help resenting our interference. While we live we must give utterance to our spirit. The most insistent effort on our part will fail to change our nature. Not that you are untouched by poverty, by human degradation: not that you do not wish at times that these unhappy things could be destroyed. But this is not in the direct line of march of your life. If social injustice were removed together with the Game, you would unquestionably recall both. Life before everything, freedom, joy, adventure. I talk here of the modern, and not of the orthodox Jew. I talk of the Jew as alien as you to the forms of our orthodox and consciously Jewish life: this is the Jew who forms the backbone both of audience and contributor to your radical and revolutionary organs, the Jew who is the precipitating center of your spasmodic and inconsistent efforts for justice. This man, in your midst, is not to be recognized, on the surface, as a Jew. He himself repudiates—and in all sincerity—his Jewish affiliations. He is a citizen of the world; he is a son of humanity; the progress of all humankind, and not of any single group of it, is in his particular care.

It is to this Jew that liberals among you will point to refute my thesis. And it is precisely this Jew who best illustrates its truth. The unbelieving and radical Jew is as different from the radical gentile as the orthodox Jew from the reactionary gentile. The cosmopolitanism¹ of the radical Jew springs from his feeling (shared by the orthodox Jew) that there is no difference between gentile and gentile. You are all pretty much alike: then why this fussing and fretting and fighting? The Jew is not a cosmopolitan in your sense.

He is not one who feels keenly the difference between national and nation, and overrides it. For him, as for the orthodox Jew, a single temper runs through all of you, whatever your national divisions. The radical Jew (like the orthodox Jew) is a cosmopolitan in a sense which must be irritating to you: for he does not even understand why you make such a fuss about that most obvious of facts—that you are all alike. The Jew is altogether too much of a cosmopolitan—even for your internationalists.

[He is, in other words, altogether international in his agenda. A globalist who tears down borders, which God has established. And this is not only for the sake of the conquering power of Communism, not even for the sake of money, but for their world domination in their eschatology of godlike rule over all things.]

A century of partial tolerance gave us Jews access to your world. In that period the great attempt was made, by advance guards of reconciliation, to bring our two worlds together. It was a century of failure. Our Jewish radicals are beginning to understand it dimly.

We Jews, we, the destroyers, will remain the destroyers for

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ever. Nothing that you will do will meet our needs and demands. We will for ever destroy because we need a world of our own, a God-world, which it is not in your nature to build. Beyond all temporary alliances with this or that faction lies the ultimate split in nature and destiny, the enmity between the Game and God. But those of us who fail to understand that truth will always be found in alliance with your rebellious factions, until disillusionment comes.

[“Game” in this paragraph refers to any enjoyment and play in life. Samuel Maurice claims that non-Jews are only interested in play, while “God” here is more a principle than a being. God, in this sense, refers to the eternal standard to which one must answer. In this, of course, he makes it obvious that the Jew is the one who is upholding this standard. It is not hard to see, then, how he is equating Jews with God. One element of this is the “destroyer” aspect of the Jews. They destroy the ways of our European (or “American”) culture, heritage, and ideals. As he said, “Because your chief institution is the social structure itself, it is in this that we are most manifestly destroyers.” They are remaking the world, which is the Jewish idea and goal of “Tikkun Olam,” which is the idea of remodeling or remaking the world, and truly after their own image. Truly, this is the eschatology of Judaism.]