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# We the Destroyers

## Chapter 9 of *You Gentiles* by Maurice Samuels (Pub 1924)

*"We Jews, we, the destroyers, will remain the destroyers forever. Nothing that you will do will meet our needs and demands. We will forever destroy because we need a world of our own, a God-world, which it is not in your nature to build."* ['God' for these psychopaths is actually **Lucifer**, affirmed by Zionist Harold Rosenthal in his [1976 interview with Walter White Jr.](#) -Ken Adachi]



[Editor's Note: It's important to note that this book was published in 1924, six years after the Rothchild Zionists launched their Bolshevik Revolution blood bath in Russia and 9 years before Hitler ascended to Chancellor of Germany. Rothchild created communism was attempting to overtake Germany in the wake of the World War I hardships imposed by Versailles Treaty and amid the night life decadence introduced into German society (by Jews) under the governance of the liberal Weimar Republic (also created by the Versailles Treaty). Zionists were meeting at a Zionist Congress every year since its inception in 1897 under [Theodor Herzl](#) (except for the years 1914-1921 due to the chaos and disruption imposed by World War I). Jewish Zionist had not yet acquired "their homeland" (which works out in reality to *stealing* someone else's 'homeland') but were probing different possibilities during the 1920s. Organized Jewry had not yet accomplished any of their [subversive plans to dominate and exert control over other nations](#) that they were plotting to achieve at their yearly Zionist world congress meetings, but their boldness and arrogance were building and some Zionist zealots, like Maurice Samuels, were willing to let the lowly "goyim" know exactly what they had in mind. Such forthright revelations in print would not be possible in the decades to come - as [Harold Rosenthal discovered on August 11, 1976](#) - but in 1924, while still in the planning phase of subversion, some Jewish writers did reveal Zionist intentions.]

By Maurice Samuel

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[We The Destroyers \(Chap. 9 from \*You Gentiles\* by Maurice Samuels, Pub. 1924\)](#)

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## *You Gentiles* by Maurice Samuels (Pub 1924)

### Chapter 9: We The Destroyers

If anything, you must learn (and are learning) to dislike and fear the modern and "assimilated" Jew more than you did the old Jew, for he is more dangerous to you. At least the old Jew kept apart from you, was easily recognizable as an individual, is 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.

The Jew, whose lack of contact with your world had made him ineffective, becomes effective. The vial is uncorked, the genius is out. His enmity to your way of life was tacit before. Today it is manifest and active. He cannot help himself: he cannot be different from himself: no more can you. It is futile to tell him: "Hands off!" He is not his own master, but the servant of his lifewill.

For when he brings into your world his passionately earnest, sinisterly earnest righteousness, absolute righteousness, and, speaking in your languages and through your institutions, scatters distrust of yourselves through the most sensitive of you, he is working against your spirit. You gentiles do not seek or need or understand social justice as an ultimate ideal. This is not your nature. Your world must so be fashioned as to give you the maximum of play, adventure, laughter, animal-lyricism. Your institutions frame themselves to this end: your countries and ideals flourish most gloriously when they serve this end most freely. All ideas of social justice must be subservient to this consideration: the Game first—then ultimate justice only as it can serve the Game.

I do not believe that we Jews are powerful enough to threaten your way of life seriously. We are only powerful enough to irritate, to disturb your conscience, and to break here and there the rhythmic rush of your ideas. We irritate you as a sardonic and humorless adult irritates young people by laughing at their play. For the real irritation lies in the fact that to our queries regarding your life there is no answer on our level: as to yours regarding our life there is no answer on yours. 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 take part in the economic struggle for existence : this necessity we share with you. But our free spiritual energies point away from this struggle, for, unlike you, we have no pleasure in it. You gentiles fight because you like to fight; we fight because we have to—and in order to win. It is not in a spirit of hypocrisy that you have turned your business world into a sporting arena, with joyous flourishes, slogans, pretenses. It is not in a spirit of hypocrisy that you talk of playing the Game while you cut each other's throats in the markets. You mean it. Your advertising-propaganda, books, with their sentimental appeals, are not lies; they are the true evidence of your spirit. It is only when we Jews, too, use these methods that there is hypocrisy. For we see starkly through your life-illusions : yet we are forced to use them in self-defense. But our inmost longings turn from this fierce and clamorously happy struggle: while your inmost longings are part of it. You give your best to it, yourselves, your souls. We give only our cleverness to it. This is why, in spite of the popular delusion to the contrary, there are hardly any Jews among the world's wealthiest men. The greatest financial institutions, as well as the world's greatest businesses, are almost exclusively non-Jewish.

Dislike of the Jew in business springs from the feeling that we regard all your play-conventions with amusement—or even contempt. Our abominable seriousness breaks jarringly into your life-mood. But you feel our disruptive difference most keenly, most resentfully, in our deliberate efforts to change your social system. 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 cosmopolitanism 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.

Nor, in the handful of you who, against the desires and instincts of the mass of you, proclaim social justice as the life aim, is the Jew any more truly at home, at one with his milieu, than the old-time Jew in his world. Our very radicalism is of a different temper. Our spur is a natural instinct. We do not have to uproot something in ourselves to become "radicals," dreamers of social justice. We are this by instinct: we do not see it as something revolutionary at all. It is tacit with us. But with you it is an effort and a wrench. Your very ancestry cries out against it in your blood. . . . And you become silly and enthusiastic about it, with flag-waving, and shouting, and battle-hymns, and all the regular game-psychology proper to your world and way of life. Even of this you make a play.

But such as these radical and international movements are, the modern Jew (the best and most thoughtful modern Jew, that is) is nearer to them than to anything else in your world. He is the only true socialist and cosmopolitan—but in such a true and tacit sense that he is completely distinguished from all of you. It is one of many vital paradoxes—a thing illogical and yet true to life. It is our very cosmopolitanism that gives us our national character, because we are the only ones who are cosmopolitan by instinct rather than by argument we remain forever ourselves.

In everything we are destroyers—even in the instruments of destruction to which we turn for relief. The very socialism and interim nationalism through which our choked spirit seeks utterance, which seem to threaten your way of life, are alien to our spirit's demands and needs. Your socialists and internationalists are not serious. The charm of these movements, the attraction, such as it is, which they exercise, is only in their struggle: it is the fight which draws your gentile radicals. And indeed, it is only as long as there is an element of adventure in being a radical that the radical movement retains any individuality. And it is only in the fierce period of early combat that you welcome us Jews—as allies. You are deluded in this—so are we. You go into the movement boldly, adventurously; we, darkly, tacitly. You make it a game; we do it because we cannot help ourselves. And sure enough, in the end, the split comes again. The liberal and the radical are as apt to dislike the Jew as the reactionaries are. The liberal and the radical do not use the weapons of the reactionaries: but the dislike is there, finds expression in anti-Semitic socialist and workers' movements and in the almost involuntary contempt which springs to the lips of countless intellectuals.

Philosophies do not remold natures. What your radicals want is another form of the Game, with other rules. Their discontent joins hands with Jewish discontent. But it is not the same kind of discontent. A little distance down the road the ways part for ever. The Jewish radical will turn from your social movement: he will discover his mistake. He will discover that nothing can bridge the gulf between you and us. He will discover that the spiritual satisfaction which he thought he would find in social revolution is not to be purchased from you. I believe the movement has already started, the gradual secession of the Jewish radicals, their realization that your radicalism is of the same essential stuff as your conservatism. The disillusionment has set in.

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 ever. Nothing that you will do will meet our needs and demands. We will forever 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. The wretched fate which scattered us through your midst has thrust this unwelcome role upon us.

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