The End of Jewish Migration

by Dr. Johann von Leers

The Jewish problem is a migrating problem that has moved over the centuries from one European region to another. One can speak of a certain degree of saturation with the Jewish population in individual regions. If this degree of saturation is reached or exceeded, the affected Gentile peoples always take the same defensive measures. They attempt to reduce Jewish influence, to hinder Jewish corruption of their cultural and business life, or to reverse it if it has already occurred. Often, the first step is a clear realization that the Jews are a foreign element. Those countries not simultaneously affected by the problem tend to misunderstand these defensive measures, and as far as it is in their political interests, or to the extent that they are under Jewish influence, speak of “barbarism.” When the emigrating Jewish masses show up by them, the whole course of events often repeats itself. Similar defensive measures appear in the second country, while in the first country the fighting spirit against the Jews has calmed down — and thus the misunderstandings continue.

No one who understands the situation will be able to deny that the cause of these defensive measures lies primarily in the Jewish people itself. Even with the greatest degree of impartiality, one will conclude that one is dealing with a group of people that is on average highly unpleasant. That may not stop one from looking at the question clearly.

It is questionable to even speak of a “Jewish people,” since there is only a limited and widely varied sense of real consciousness of being a people. There is a continuum ranging from the most convinced Zionists down to assimilated Jews, so that it is better to speak of Jewry as a group of humans in which there is a strong drive to establish a genuine people. Given the extent of Jewish migration, there are two things one must keep in mind. First, it is wrong to see Jewry as an already existing people, and thus treat them as one would treat an ethnic minority. Second, if one is to seriously solve the problem, one must take into account Jewry’s inner drive to built its own people.

Based on these reasons, mature reflection shows that it is a mistake to take those Jews in a given country and bring them all together in a special federation, regardless of whether they are orthodox, assimilated, or of mixed race, not with the possibility and goal of building a people, but rather to establish a legal minority with rights within a state of a Gentile people. The goal is always for Jews to build their own people, and to separate them from a Gentile people. Therefore, one must not promote individual Jews as minority citizens, or some such status, within a Gentile people, but rather move Jews out to build their own people.

From century to century, Europe has always had outbursts of anti-Semitism, and from good and justified desires to defend Gentile peoples against an indigestible Jewry. We cannot, therefore, be satisfied with a solution that simply moves the Jews from one country to another over the centuries. This can only strengthen the dangerous Jewish ability to carry on its policies within states, building transnational power. Furthermore, there always remain strong Jewish groups, the result of race mixing and assimilation within the respective peoples, which increase racial decline.

Instead, one must find an affirmative solution that frees Europe of wandering Jewish masses. This is not a matter of small numbers, as statistics demonstrate. According to the Zeitschrift für Demokratie (sic) und Statistik der Juden (Berlin), there were around 15 million Jews in the world at the end of 1931. There were 9.8 million in Europe, of whom 3.1 million were in Poland, 3.0 million in Rumania, 0.6 million in Germany, 0.5 million in Hungary, and 0.4 million in Czechoslovakia. Since these figures include only Jews by religious confession, these figures are probably low. Even those numbers, however, include millions of so-called “bums” (Luftmenschen), impoverished peddlers and Eastern European tradesmen, population groups that are ready whenever the borders open to leave their Polish and Lithuanian ghettos and flood into Europe. As long as the pressure from these Jewish millions exists the Jewish Question in Europe will not be resolved, but rather will necessarily continue.

Even if a political movement and a people have had the worst experiences with Jewry, it could contradict the German Nordic sense of history to see a negative solution as the way to defend against the Jewish masses. Instead, the entirety of our historical mission demands a grand and comprehensive approach that that will also appeal to the opponent.

What gives some justification to Zionism’s goals is not that they are often either excessively romantic or a peculiar kind of advertising for its thinking (as the old Jewish joke has it: “What is a Zionist? A Jew who wants money from a second Jew so that a third Jew can go to Palestine.”), but rather its claim that there is a question with regards to a Jewish people, and that it must be resolved. Zionism assumes that it can build a new Jewish people from the many Jewish individuals. It has, however, some justice in demanding a territorial foundation for its development.

Palestine is unable to absorb the coming Jewish masses since it cannot support them, nor is it the right location. Furthermore, England has to consider both the native Arabic population and the world-wide Islamic community, which makes it impossible to settle even a reasonably significant part of the Jewish masses there.

Only a barbarian standing outside of the last great divine manifestation of world history would propose a general anti-Semitic battle aimed at the extermination of this people. The goal of the highly developed peoples is not to promote hatred where there is a decent way to solve the problem.

The only imaginable, positive solution that will finally resolve the Jewish problem in Europe and at the same time provide the real possibility of becoming a people, of becoming rooted to land, and even perhaps allowing its less valuable elements to be influenced by the more valuable elements, is a healthy region outside Europe. The Dutchman von Dinghene, in his book Vollzionismus, has proposed the island of Madagascar, but one could also imagine certain other suitable African or South American regions. On the one hand, such a settlement area must give the Jewish people a space where they can work productively, within the framework of providing space for peoples who now lack space. On the other hand, in those countries where the Jews are being separated from the Gentile population, the Jews will lose a large number of jobs. They must today be trained in work groups, receiving education in practical skills and agriculture so that they will be prepared to settle in this area. Those major Western European colonial powers, who are always worked up about the Jewish Question and its effects in Eastern and Central Europe, without however really seeing the connections, would perform a work not only of humanity, but also statesmanlike wisdom that would bring peace to the world and the solution of one of its most serious problems were they to make such a settlement area available. That would not only relieve Europe of the Jewish problem, but also enable Jewry to become a people.

Of course, there is a danger that such a Jewish settlement area would become a world-famous El Dorado of criminality, given the deep moral decay of a large part of Jewry. There will have to be a force to provide just and honest supervision. This would also be possible, and details could be worked out. The danger may not hinder a broad solution of the Jewish Question by resettling Jewry to an appropriate settlement area outside of Europe. We propose this to the world: Give Ahasver a homeland, as far as possible from us, but sufficient and attractive. If he makes of it a garden he may keep it and will be protected. If, however, he makes of it a den of thieves, then one will keep him there. However, we must attempt a decent solution to this question. Those Jews who for centuries have recognized the battle of the Jewish Question are called to contribute to a real solution, those Jews who recognize that the dream of Jewish world domination has failed, and who are therefore ready to become a people among peoples. Those peoples among whom the question burns the hottest because of the Jewish masses among them area also called, particularly the major Western European colonial powers with vast possessions, for it cannot be permitted that a decent solution be prevented by cheap humanitarian slogans. With a single blow the Jewish question, which has always surfaced, can be resolved.