

The International Jew

The World's Foremost Problem

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The Jew is the world's enigma. Poor in his masses, he yet controls the world's finances. Scattered abroad without country or government, he yet presents a unity of race continuity which no other people has achieved. Living under legal disabilities in almost every land, he has become the power behind many a throne. There are ancient prophecies to the effect that the Jew will return to his own land and from that center rule the world, though not until he has undergone an assault by the united nations of mankind.

The single description which will include a larger percentage of Jews than members of any other race is this: he is in business. It may be only gathering rags and selling them, but he is in business. From the sale of old clothes to the control of international trade and finance, the Jew is supremely gifted for business. More than any other race he exhibits a decided aversion to industrial employment, which he balances by an equally decided adaptability to trade. The Gentile boy works his way up, taking employment in the productive or technical departments; but the Jewish boy prefers to begin as messenger, salesman or clerk -- anything -- so long as it is connected with the commercial side of the business. An early Prussian census illustrates this characteristic: of a total population of 269,400, the Jews comprised six per cent or 16,164. Of these, 12,000 were traders and 4,164 were workmen. Of the Gentile population, the other 94 per cent, or 153,236 people, there were only 17,000 traders.

A modern census would show a large professional and literary class added to the traders, but no diminution of the percentage of traders and not much if any increase in the number of wage toilers. In America alone most of the big business, the trusts and the banks, the natural resources and the chief agricultural products, especially tobacco, cotton and sugar, are in the control of Jewish financiers or their agents. Jewish journalists are a large and powerful group here. "Large numbers of department stores are held by Jewish firms," says the Jewish Encyclopedia, and many if not most of them are run under Gentile names. Jews are the largest and most numerous landlords of residence property in the country. They are supreme in the theatrical world. They absolutely control the circulation of publications throughout the country. Fewer than any race whose presence among us is noticeable, they receive daily an amount of favorable publicity which would be impossible did they not have the facilities for creating and distributing it themselves. Werner Sombart, in his "Jew and Modern Capitalism" says, "If the conditions in America continue to develop along the same lines as in the last generation, if the immigration statistics and the proportion of births among all the nationalities remain the same, our imagination may picture the United States of fifty or a hundred years hence as a land inhabited only by Slavs, Negroes and Jews, wherein the Jews will naturally occupy the position of economic leadership." Sombart is a pro-Jewish writer.

The question is, If the Jew is in control, how did it happen? This is a free country. The Jew comprises only about three per cent of the population; to every Jew there are 97 Gentiles; to the 3,000,000 Jews in the United States there are 97,000,000 Gentiles. If the Jew is in control, is it because of his superior ability, or is it because of the inferiority and don't-care attitude of the Gentiles?

It would be very simple to answer that the Jews came to America, took their chances like other people and proved more successful in the competitive struggle. But that would not include all the facts. And before a more adequate answer can be given, two points should be made clear. This first is this: all Jews are not rich controllers of wealth. There are poor Jews aplenty, though most of them even in their poverty are their own masters. While it may be true that the chief financial controllers of the country are Jews, it is not true that every Jew is one of the financial controllers of the country. The classes must be kept distinct for a reason which will appear when the methods of the rich Jews and the methods of the poor Jews to gain power are differentiated. Secondly; the fact of Jewish solidarity renders it difficult to measure Gentile and Jewish achievements by the same standard. When a great block of wealth in America was made possible by the lavish use of another block of wealth from across the seas; that is to say, when certain Jewish immigrants came to the United States with the financial backing of European Jewry behind them, it would be unfair to explain the rise of that class of immigration by the same rules which account for the rise of, say, the Germans or the Poles who came here with no resource but their ambition and strength. To be sure, many individual Jews come in that way, too, with no dependence but themselves, but it would not be true to say that the massive control of affairs which is exercised by Jewish wealth was won by individual initiative; it was rather the extension of financial control across the sea.

That, indeed, is where any explanation of Jewish control must begin. Here is a race whose entire period of national history saw them peasants on the land, whose ancient genius was spiritual rather than material, bucolic rather than commercial, yet today, when they have no country, no government, and are

persecuted in one way or another everywhere they go, they are declared to be the principal though unofficial rulers of the earth. How does so strange a charge arise, and why do so many circumstances seem to justify it?

Begin at the beginning. During the formative period of their national character the Jews lived under a law which made plutocracy and pauperism equally impossible among them. Modern reformers who are constructing model social systems on paper would do well to look into the social system under which the early Jews were organized. The Law of Moses made a "money aristocracy," such as Jewish financiers form today, impossible because it forbade the taking of interest. It made impossible also the continuous enjoyment of profit wrung out of another's distress. Profiteering and sheer speculation were not favored under the Jewish system. There could be no land-hogging; the land was apportioned among the people, and though it might be lost by debt or sold under stress, it was returned every 50 years to its original family ownership, at which time, called "The Year of Jubilee," there was practically a new social beginning. The rise of great landlords and a moneyed class was impossible under such a system, although the interim of 50 years gave ample scope for individual initiative to assert itself under fair competitive conditions.

If, therefore, the Jews had retained their status as a nation, and had remained in Palestine under the Law of Moses, they would hardly have achieved the financial distinction which they have since won. Jews never got rich out of one another. Even in modern times they have not become rich out of each other but out of the nations among whom they dwelt. Jewish law permitted the Jew to do business with a Gentile on a different basis than that on which he did business with a brother Jew. What is called "the Law of the Stranger" was defined thus: "unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury."

Being dispersed among the nations, but never merging themselves with the nations and never losing a very distinctive identity, the Jew has had the opportunity to practice "the ethics of the stranger" for many centuries. Being strangers among strangers, and often among cruelly hostile strangers, they have found this law a compensating advantage. Still, this alone would not account for the Jew's preeminence in finance. The explanation of that must be sought in the Jew himself, his vigor, resourcefulness and special proclivities.

Very early in the Jewish story we discover the tendency of Israel to be a master nation, with other nations as its vassals. Notwithstanding the fact that the whole prophetic purpose with reference to Israel seems to have been the moral enlightenment of the world through its agency, Israel's "will to mastery" apparently hindered that purpose. At least such would seem to be the tone of the Old Testament. Divinely ordered to drive out the Canaanites that their corrupt ideas might not contaminate Israel, the Jews did not obey, according to the old record. They looked over the Canaanitish people and perceived what great amount of man-power would be wasted if they were expelled, and so Israel enslaved them -- "And it came to pass, when Israel was strong, that they put the Canaanites to tribute, and did not utterly drive them out." It was this form of disobedience, this preference of material mastery over spiritual leadership, that marked the beginning of Israel's age-long disciplinary distress.

The Jews' dispersion among the nations temporarily (that is, for more than 25 centuries now) changed the program which their scriptures declare was divinely planned, and that dispersion continues until today. There are spiritual leaders in modern Judaism who still claim that Israel's mission to the nations is spiritual, but their assertions that Israel is today fulfilling that mission are not as convincing as they might be if accompanied by more evidence. Israel, throughout the modern centuries is still looking at the Gentile world and estimating what its man-power can be made to yield. But the discipline upon Israel still holds; he is an exile from his own land, condemned to be discriminated against wherever he goes, until the time when exile and homelessness shall end in a re-established Palestine, and Jerusalem again the moral center of the earth, even as the elder prophets have declared.

Had the Jew become an employe, a worker for other men, his dispersion would not probably have been so wide. But becoming a trader, his instincts drew him round the habitable earth. There were Jews in China at an early date. They appeared as traders in England at the time of the Saxons. Jewish traders were in South America 100 years before the Pilgrim Fathers landed at Plymouth Rock. Jews established the sugar industry in the Island of St. Thomas in 1492. They were well established in Brazil when only a few villages dotted the eastern coast of what is now the United States. And how far they penetrated when once they came here is indicated by the fact that the first white child born in Georgia was a Jew --

Isaac Minis. The Jew's presence round the earth, his clannishness with his own people, made him a nation scattered among the nations, a corporation with agents everywhere.

Another talent, however, contributed greatly to his rise in financial power -- his ability to invent new devices for doing business. Until the Jew was pitted against the world, business was very crudely done. And when we trace the origins of many of the business methods which simplify and facilitate trade today, more likely than not we find a Jewish name at the end of the clue. Many of the indispensable instruments of credit and exchange were thought out by Jewish merchants, not only for use between themselves, but to check and hold the Gentiles with whom they dealt. The oldest bill of exchange extant was drawn by a Jew -- one Simon Rubens. The promissory note was a Jewish invention, as was also the check "payable to bearer."

An interesting bit of history attaches to the "payable to bearer" instrument. The Jews' enemies were always stripping them of their last ounce of wealth, yet strangely, the Jews recovered very quickly and were soon rich again. How this sudden recovery from looting and poverty? Their assets were concealed under "bearer" and so a goodly portion was always saved. In an age when it was lawful for any pirate to seize goods consigned to Jews, the Jews were able to protect themselves by consigning goods on policies that bore no names.

The influence of the Jew was to center business around goods instead of persons. Previously all claims had been against persons; the Jew knew that the goods were more reliable than the persons with whom he dealt, and so he contrived to have claims laid against goods. Besides, this device enabled him to keep himself out of sight as much as possible. This introduced an element of hardness into business, inasmuch as it was goods which were being dealt in rather than men being dealt with, and this hardness remains. Another tendency which survives and which is of advantage in veiling the very large control which Jews have attained, is of the same origin as "bearer" bills; it permits a business dominated by Jewish capital to appear under a name that gives no hint of Jewish control.

The Jew is the only and original international capitalist, but as a rule he prefers not to emblazon that fact upon the skies; he prefers to use Gentile banks and trust companies as his agents and instruments. The suggestive term "Gentile front" often appears in connection with this practice.

The invention of the stock exchange is also credited to Jewish financial talent. In Berlin, Paris, London, Frankfurt, and Hamburg, Jews were in control of the first stock exchanges, while Venice and Genoa were openly referred to in the talk of the day as "Jew cities" where great trading and banking facilities might be found. The Bank of England was established upon the counsel and assistance of Jewish emigrants from Holland. The Bank of Amsterdam and the Bank of Hamburg both arose through Jewish influence.

There is a curious fact to be noted in connection with the persecution and consequent wanderings of the Jews about Europe and that is: wherever they wandered, the center of business seemed to go with them. When the Jews were free in Spain, there was the world's gold center. When Spain drove out the Jews, Spain lost financial leadership and has never regained it. Students of the economic history of Europe have always been puzzled to discover why the center of trade should have shifted from Spain, Portugal and Italy, up to the northern countries of Holland, Germany, and England. They have sought for the cause in many things, but none has proved completely explanatory. When, however, it is known that the change was coincident with the expulsion of the Jews from the South and their flight to the North, when it is known that upon the Jews' arrival the northern countries began a commercial life which has flourished until our day, the explanation does not seem difficult. Time and again it has proved to be the fact that when the Jews were forced to move, the center of the world's precious metals moved with them.

This distribution of the Jews over Europe and the world, each Jewish community linked in a fellowship of blood, faith and suffering with every other group, made it possible for the Jew to be international in the sense that no other race or group of merchants could be at that time. Not only were they everywhere (Americans and Russians are everywhere, too) but they were in touch. They were organized before the days of conscious international commercial organizations, they were bound together by the sinews of a common life. It was observed by many writers in the Middle Ages that the Jews knew more of what was transpiring in Europe than the governments did. They also had better knowledge of what was likely to occur. They knew more about conditions than the statesmen did. This information

they imparted by letter from group to group, country to country. Indeed, they may be said thus to have originated unconsciously the financial news-letter. Certainly the information they were able to obtain and thus distribute was invaluable to them in their speculative enterprises. Advance knowledge was an immense advantage in the days when news was scarce, slow and unreliable.

This enabled Jewish financiers to become the agents of national loans, a form of business which they encouraged wherever possible. The Jew has always desired to have nations for his customers. National loans were facilitated by the presence of members of the same family of financiers in various countries, thus making an interlocking directorate by which king could be played against king, government against government, and the shrewdest use made of national prejudices and fears, all to the no small profit of the fiscal agent.

One of the charges most commonly made against Jewish financiers today is that they still favor this larger field of finance. Indeed, in all the criticism that is heard regarding the Jew as a business man, there is comparatively little said against him as an individual merchant serving individual customers. Thousands of small Jewish merchants are highly respected by their trade, just as tens of thousands of Jewish families are respected as our neighbors. The criticism, insofar as it respects the more important financiers, is not racial at all. Unfortunately the element of race, which so easily lends itself to misinterpretation as racial prejudice, is injected into the question by the mere fact that the chain of international finance as it is traced around the world discloses at every link a Jewish capitalist, financial family, or a Jewish-controlled banking system. Many have professed to see in this circumstance a conscious organization of Jewish power for Gentile control, while others have attributed the circumstance to Jewish racial sympathies, to the continuity of their family affairs down the line of descent, and to the increase of collateral branches. In the old Scriptural phrase, Israel grows as the vine grows, ever shooting out new branches and deepening old roots, but always part of the one vine.

The Jew's aptitude for dealing with governments may also be traced to the years of his persecution. He early learned the power of gold in dealing with mercenary enemies. Wherever he went there followed him like a curse the aroused antipathy of other peoples. The Jew was never popular as a race; even the most fervid Jew will not deny that, howsoever he may explain it. Individuals have been popular, of course; many phases of Jewish nature are found to be very lovable when known; but nevertheless one of the burdens the Jews have had to bear as a race is this burden of racial unpopularity. Even in modern times, in civilized countries, in conditions which render persecution absolutely impossible, this unpopularity exists. And what is more, the Jew has not seemed to care to cultivate the friendship of the Gentile masses, due perhaps to the failures of experience, but due more likely to his inborn persuasion that he belongs to a superior race. Whatever the true reason, he has always placed his main dependence on cultivating friendship with kings and nobles. What cared the Jew if the people gnashed their teeth against him, so long as the king and the court were his friends? Thus there was always, even through most of the severely trying times, "a court Jew," one who had bought by loans and held by the stranglehold of debt an entrance to the king's chamber. The policy of the Jews has always been to "go to headquarters." They never tried to placate the Russian people, but they did endeavor to enlist the Russian court. They never tried to placate the German people, but they did succeed in permeating the German court. In England they shrug their shoulders at the outspoken anti-Jew reactions of the British populace -- what care they? Have they not all of lorddom at their heels, do they not hold the strings of Britain's purse?

Through this ability of theirs to "go to headquarters" it is possible to account for the stronghold they got upon various governments and nations. Added to this ability was, of course, the ability to produce what the governments wanted. If a government wanted a loan, the Jew at court could arrange it through Jews at other financial centers and political capitals. If one government wanted to pay another government a debt without risking the precious metal to a mule train through a robber-infested country, the Jew at court arranged that too. He transferred a piece of paper and the debt was paid by the banking house at the foreign capital. The first time an army was ever fed in the modern commissary way, it was done by a Jew -- he had the capital and he had the system; moreover he had the delight of having a nation for his customer.

And this tendency, which served the race so well throughout the troublous centuries, shows no sign of abatement. Certainly, seeing to what an extent a race numerically so unimportant influences the various governments of the world today, the Jew who reflects upon the disparity between his people's numbers and their power may be pardoned if he sees in that fact a proof of their racial superiority.

It may be said also that Jewish inventiveness in business devices continues to the present time, as well as Jewish adaptability to changing conditions. The Jew is credited with being the first to establish branch houses in foreign countries in order that responsible representatives of the home office might be on the ground taking instant advantage of every opening. During the war a great deal was said about the "peaceful penetration" which the "German Government" had effected in the United States by establishing here branch offices and factories of German firms. The fact that there were many German branch houses here is unquestionable. It should be known, however, that they were not the evidence of German enterprise but of Jewish enterprise. The old German business houses were too conservative to "run after customers" even in the hustling United States, but the Jewish firms were not, and they came straight to America and hustled. In due time the competition forced the more conservative German firms to follow suit. But the idea was Jewish in its origin, not German.

Another modern business method whose origin is credited to Jewish financiers is that by which related industries are brought together, as for example, if an electrical power company is acquired, then the street railway company using the electricity would be acquired too, one purpose being in this way to conserve all the profit accruing along the line, from the origination of the power down to the delivery of the street car ride; but perhaps the main purpose being that, by the control of the power house the price of current could be increased to the car company, and by the control of the car company the cost of a ride could be increased to the public, the controllers thus receiving an additional profit all down the line. There is much of this going on in the world today, and in the United States particularly. The portion of the business immediately next to the ultimate consumer explains that its costs have risen, but it does not explain that the costs were increased by the owners and not by outsiders who were forced to do so by economic pressure.

There is apparently in the world today a central financial force which is playing a vast and closely organized game, with the world for its table and universal control for its stakes. The people of civilized countries have lost all confidence in the explanation that "economic conditions" are responsible for all the changes that occur. Under the camouflage of "economic law" a great many phenomena have been accounted for which were not due to any law whatever except the law of the selfish human will as operated by a few men who have the purpose and the power to work on a wide scale with nations as their vassals.

Whatever else may be national, no one today believes that finance is national. Finance is international. Nobody today believes that international finance is in any way competitive. There are some independent banking houses, but few strong independent ones. The great masters, the few whose minds see clearly the entire play of the plan, control numerous banking houses and trust companies, and one is used for this while another is used for that, but there is no disharmony between them, no correction of each other's methods, no competition in the interests of the business world. There is as much unity of policy between the principal banking houses of every country as there is between the various branches of the United States Post Office -- and for the same reason, namely, they are all operated from the same source and for the same purpose.

Just before the war Germany bought very heavily in American cotton and had huge quantities of it tied up here for export. When war came, the ownership of that mountainous mass of cotton wealth changed in one night from Jewish names in Hamburg to Jewish names in London. At this writing cotton is selling in England for less than it is selling in the United States, and the effect of that is to lower the American price. When the price lowers sufficiently, the market is cleared of cotton by buyers previously prepared, and then the price soars to high figures again. In the meantime, the same powers that have engineered the apparently causeless strengthening and weakening of the cotton market, have seized upon stricken Germany to be the sweatshop of the world. Certain groups control the cotton, lend it to Germany to be manufactured, leave a pittance of it there in payment for the labor that was used, and then profiteer the length and breadth of the world on the lie that "cotton is scarce." And when, tracing all these anti-social and colossally unfair methods to their source, it is found that the responsible parties all have a common characteristic, is it any wonder that the warning which comes across the sea -- "Wait until America becomes awake to the Jew!" -- has a new meaning?

Certainly, economic reasons no longer explain the condition in which the world finds itself today. Neither does the ordinary explanation of "the heartlessness of capital." Capital has endeavored as never before to meet the demands of labor, and labor has gone to extremes in leading capital to new

concessions -- but what has it advantaged either of them? Labor has heretofore thought that capital was the sky over it, and it made the sky yield, but behold, there was yet an higher sky which neither capital nor labor had seen in their struggles one with another. That sky is so far unyielding.

That which we call capital here in America is usually money used in production, and we mistakenly refer to the manufacturer, the manager of work, the provider of tools and jobs -- we refer to him as the "capitalist." Oh, no. He is not the capitalist in the real sense. Why, he himself must go to capitalists for the money with which to finance his plans. There is a power yet above him -- a power which treats him far more callously and holds him in a more ruthless hand than he would ever dare display to labor. That, indeed, is one of the tragedies of these times, that "labor" and "capital" are fighting each other, when the conditions against which each one of them protests, and from which each one of them suffers, is not within their power to remedy at all, unless they find a way to wrest world control from that group of international financiers who create and control both these conditions.

There is a super-capitalism which is supported wholly by the fiction that gold is wealth. There is a super-government which is allied to no government, which is free from them all, and yet which has its hand in them all. There is a race, a part of humanity, which has never yet been received as a welcome part, and which has succeeded in raising itself to a power that the proudest Gentile race has never claimed -- not even Rome in the days of her proudest power. It is becoming more and more the conviction of men all over the world that the labor question, the wage question, the land question cannot be settled until first of all this matter of an international super-capitalistic government is settled.

"To the victor belongs the spoils" is an old saying. And in a sense it is true that if all this power of control has been gained and held by a few men of a long-despised race, then either they are super-men whom it is powerless to resist, or they are ordinary men whom the rest of the world has permitted to obtain an undue and unsafe degree of power. Unless the Jews are super-men, the Gentiles will have themselves to blame for what has transpired, and they can look for rectification in a new scrutiny of the situation and a candid examination of the experiences of other countries.

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Germany's Reaction Against the Jew

Humanity has become wise enough to discuss those forms of physical sickness over which it formerly drew the veil of shame and secrecy, but political hygiene is not so far advanced. The main source of the sickness of the German national body is charged to be the influence of the Jews, and although this was apparent to acute minds years ago, it is now said to have gone so far as to be apparent to the least observing. The eruption has broken out on the surface of the body politic, and no further concealment of this fact is possible. It is the belief of all classes of the German people that the collapse which has come since the armistice, and the revolution from which they are being prevented a recovery, are the result of Jewish intrigue and purpose. They declare it with assurance; they offer a mass of facts to confirm it; they believe that history will provide the fullest proof.

The Jew in Germany is regarded as only a guest of the people; he has offended by trying to turn himself into the host. There are no stronger contrasts in the world than the pure Germanic and pure Semitic races; therefore, there has been no harmony between the two in Germany; the German has regarded the Jew strictly as a guest, while the Jew, indignant at not being given the privileges of the nation-family, has cherished animosity against his host. In other countries the Jew is permitted to mix more readily with the people, he can amass his control unchallenged; but in Germany the case was different. Therefore, the Jew hated the German people; therefore, the countries of the world which were most dominated by the Jews showed the greatest hatred of Germany during the recent regrettable war. Jewish hands were in almost exclusive control of the engines of publicity by which public opinion concerning the German people was molded. The sole winners of the war were Jews.

But assertion is not enough; proof is wanted; therefore, consider the evidence. What occurred immediately upon the change from the old regime to the new? The cabinet composed of six men, which substituted the Minister of State, was dominated by the Jews Haase and Landsberg. Haase had control of foreign affairs; his assistant was the Jew Kautsky, a Czech, who in 1918 was not even a German citizen. Also associated with Haase were the Jews Cohn and Herzfeld. The Jew Schiffer was Financial Minister of State, assisted by the Jew Bernstein. The Secretary of the Interior was the Jew Preuss, with the Jew Dr. Freund for his assistant. The Jew Fritz Max Cohen, who was correspondent of the Frankfurter Zeitung in Copenhagen, was made government publicity agent.

The kingdom of Prussia duplicated this condition of affairs. The Jews Hirsch and Rosenfeld dominated the cabinet, with Rosenfeld controlling the Department of Justice, and Hirsch in the Department of the Interior. The Jew Simon was in charge of the Treasury Department. The Prussian Department of Justice was wholly manned and operated by Jews. The Director of Education was the Jew Furtran with the assistance of the Jew Arndt. The Director of the Colonial Office was the Jew Meyer-Gerhard. The Jew Kastenber was the director of the Department of Art. The War Food Supply Department was directed by the Jew Wurm, while in the State Food Department were the Jews Prof. Dr. Hirsch and the Geheimrat Dr. Stadthagen. The Soldiers' and Workmen's Committee was directed by the Jew Cohen, with the Jews Stern, Herz, Lowenberg, Frankel, Israelowicz, Laubenheim, Seligsohn, Katzenstein, Laufenberg, Heimann, Schlesinger, Merz and Weyl having control of various activities of that committee.

The Jew Ernst is chief of police at Berlin; in the same office at Frankfurt is the Jew Sinzheimer; in Munich the Jew Steiner; in Essen the Jew Levy. It will be remembered that the Jew Eisner was President of Bavaria, his financial minister being the Jew Jaffe. Bavaria's trade, commerce and industry were in control of the half-Jew Brentano. The Jews Lipsinsky and Schwarz were active in the government of Saxony; the Jews Thalheimer and Heiman in Wurtemberg; the Jew Fulda in Hessen.

Two delegates sent to the Peace Conference were Jews and a third was notoriously the tool of Jewish purposes. In addition Jews swarmed through the German delegation as experts and advisors --

Max Warburg, Dr. Von Strauss, Merton, Oskar Oppenheimer, Dr. Jaffe, Deutsch, Brentano, Bernstein, Struck, Rathenau, Wassermann, and Mendelsohn-Bartholdi.

As to the part which Jews from other countries had in the Peace Conference, German observers declare that any candid student may discover by reading the accounts of impartial non-Jewish recorders of that event. Only the non-Jewish historians seem to have been struck by the fact; the multitude of Jewish writers apparently judged it wise to conceal it.

Jewish influence in German affairs came strongly to the front during the war. It came with all the directness and attack of a flying wedge, as if previously prepared. The Jews of Germany were not German patriots during the war, and although this will not appear a crime in the eyes of the nations who were opposed to Germany, it may throw some light on the Jew's assertion of patriotic loyalty to the land where he lives. Thoughtful Germans hold that it is impossible for a Jew to be a patriot, for reasons which will presently be given.

The point to be considered is the general claim that the persons already named would not have obtained the positions in which they were found had it not been for the Revolution, and the Revolution would not have come had not they brought it. It is true that there were unsatisfactory conditions in Germany, but they could and would have been adjusted by the people themselves; the conditions which destroyed the people's morale and were made impossible of reform were in control of the Jews.

The principal Jewish influences which are charged with bringing about the downfall of German order may be named under three heads: (a) the spirit of Bolshevism which masqueraded under the name of German Socialism; (b) Jewish ownership and control of the Press; (c) Jewish control of the food supply and the industrial machinery of the country. There was a fourth, "higher up," but these worked upon the German people directly.

As it is possible that German conclusions upon this matter may be received doubtfully by people whose public opinion has been shaped by Jewish influence, it may help to quote George Pitter-Wilson, of the London

the price of the goods they let go without the cards, and so kept a stream of the nation's gold flowing into their private treasuries. None of the government's estimates of the food stocks could be depended on, because of the hidden hoards on which these speculators drew. This began to disturb the morale of the people, and complaints were made and prosecutions started; but as soon as the cases came up it was discovered that the prosecutor appointed to charge and the commissioner appointed to judge were also Jews, and so the cases usually wore themselves out without results. When, however, a German merchant was caught, great noise was made about it, and the penalty placed upon him was equal to what all the others should have had. Go the length and breadth of Germany today, say the reports, study the temper of the people, and you will discover that the abuse of power by the Jews has burned across Germany's memory like a hot iron.

While these influences were undermining the mass of the people, higher influences of Jewish origin were operating upon the government. The advisors of the Bethmann-Hollweg government were the great ship magnate Ballin, a Jew; Theodor Wolff, of the Berliner

In Germany, therefore, as in Russia, distinction is made between the methods of the rich and of the poor Jews, because one method affects the government and the other the morale of the people, but both converge on the same objective. It is not only desire to escape oppression that actuates the lower classes of Jews, but desire to gain control -- for the spirit of mastery pulses strong within them. German convictions on this question have reached the place where they may be expressed thus: Revolution is the expression of the Jews' will to power. Parties such as the socialists, democrats, and freethinkers are but tools for the Jewish plan to power. The so-called "dictatorship of the proletariat" is really and practically the dictatorship of Jews.

So suddenly have German eyes been opened, so stormfully wrathful has been the reaction, that the word has gone out through German Judaism to retire to the second trench. There has been a sudden and concerted abandonment of office wherever the office made direct contact with the public; there has, however, been no abandonment of power. What will happen in Germany is not now known. Some regrettable things have already happened. But the Germans will doubtless prove themselves equal to the situation by devising methods of control at once unobjectionable and effective. But as to Russia, it is hardly doubtful any longer what will happen there. When Russia, turns, a shudder will run through the earth.

How Gentile Germany and Russia look at the entire question may be summarized as follows:

Judaism is the most closely organized power on earth, even more than the British Empire. It forms a State whose citizens are unconditionally loyal wherever they may be and whether rich or poor.

The name which is given in Germany to this State which circulates among all the states is "All-Judaan."

The means of power of the State of All-Judaan are capital and journalism, or money and propaganda.

All-Judaan is the only State that exercises world government; all the other States can and may exercise national government only.

The principal culture of All-Judaan is journalistic; the technical, scientific, literary performances of the modern Jew are throughout journalistic performances. They are due to the marvelous talent of the Jews for receptivity of others' ideas. Capital and Journalism are joined in the Press to create a political and spiritual medium of Jewish power.

The government of this state of All-Judaan is wonderfully organized. Paris was its first seat, but has now been moved to third place. Before the war London was its first, and New York its second capital. It remains to be seen whether New York will now supplant London -- the drift is toward America.

As All-Judaan is not in a position to have a standing army and navy, other states supply these for it. Its fleet is the British fleet, which guards from hindrance the progress of all-Jewish world economy, or that part of it which depends on the sea. In return, All-Judaan assures Britain an undisturbed political and territorial world rule. All-Judaan has added Palestine to British control. Wherever there was an All-Judaan land force (whatever national uniform it might wear), it worked with the British navy.

All-Judaan is willing to entrust the government of various strips of the world to the nationalistic governments; it only asks to control the governments. Judaism is passionately in favor of perpetuating nationalistic divisions for the Gentile world. For themselves, Jews never become assimilated with any nation. They are a separate people, always were and always will be.

All-Judaan's only quarrel with any nation occurs when that nation makes it impossible for All-Judaan to control that nation's industrial and financial profits. It can make war, it can make peace; it can command anarchy in stubborn cases, it can restore order. It holds the sinews of world power in its hand and it apportions them among the nations in such ways as will best support All-Judaan's plan.

Controlling the world's sources of news, All-Judaan can always prepare the minds of the people for its next move. The greatest exposure yet to be made is the way that news is manufactured and the way in

which the mind of whole nations is molded for a purpose. When the powerful Jew is at last traced and his hand revealed, then comes the ready cry of persecution and it echoes through the world press. The real causes of the persecution (which is the oppression of the people by the financial practices of the Jews) are never given publicity.

All-Judaan has its vice-governments in London and New York. Having wreaked its revenge on Germany it will now go forth to conquer other nations. Britain it already has. Russia it is struggling for, but the chances are against it. The United States, with its good-natured tolerance of all races, offers a promising field. The scene of operations changes, but the Jew is the same throughout the centuries.

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Columbus' old patrons, Luis de Santagel and Gabriel Sanchez, received many privileges for the part they played in the work, but Columbus himself became the victim of a conspiracy fostered by Bernal, the ship's doctor, and suffered injustice and imprisonment as his reward.

From that beginning, Jews looked more and more to America as a fruitful field, and immigration set in strongly toward South America, principally Brazil. But because of military participation in a disagreement between the Brazilians and the Dutch, the Jews of Brazil found it necessary to emigrate, which they did in the direction of the Dutch colony of what is now New York. Peter Stuyvesant, the Dutch governor, did not entirely approve of their settling among his people and ordered them to leave, but the Jews had evidently taken the precaution to assure their being received even if not welcomed, because upon revoking the order of Stuyvesant, the Directors gave as one of the reasons for the Jews being received, "the large amount of capital which they have invested in the shares of the Company." Nevertheless they were forbidden to enter public service and to open retail shops, which had the effect of driving them into foreign trade in which they were soon exercising all but a monopoly because of their European connections.

This is only one of the thousand illustrations which can be given of the resourcefulness of the Jew. Forbid him in one direction, he will excel in another. When he is forbidden to deal in new clothes, he sold old clothes -- that was the beginning of the organized traffic in secondhand clothing. When he was forbidden to deal in merchandise, he dealt in waste -- the Jew is the originator of the waste product business of the world; he was the originator of the salvage system; he found wealth in the debris of civilization. He taught people how to use old rags, how to clean old feathers, how to use gall nuts and rabbit skins. He has always had a taste for the furrier trade, which he now controls, and to him is due the multitude of common skins which now pass under various alluring trade names as furs of high origin. The idea of renovation gained commercial value through the Jew. In the "rag men" who blow tin horns through our cities and save the old iron, old bottles, old paper, and old fabrics, we have the commercial descendants of these earlier Jews who turned adversity into success by converting the rubbish of the earth into material of value.

Unwittingly, old Peter Stuyvesant compelled the Jew to make New York the principal port of America, and though a majority of New York Jews had fled to Philadelphia at the time of the American Revolution, most of them returned to New York at the earliest opportunity, instinct seeming to make them aware that in New York was to be their principal paradise of gain. And so it has proved. New York is the greatest center of Jewish population in the world. It is the gateway where the bulk of American imports and exports are taxed, and where practically all the business done in America pays tribute to the masters of money. The very land of the city is practically the holdings of the Jews. A list of the property owners of the metropolis reveals only at rare intervals a Gentile name. No wonder that Jewish writers, viewing this unprecedented prosperity, this unchecked growth in wealth and power, exclaim enthusiastically that the United States is the Promised Land foretold by the prophets, and New York the New Jerusalem. Some have gone even further and described the peaks of the Rockies as "the mountains of Zion," and with reason, too, if the mining and coastal wealth of the Jews is considered.

The new waterways proposal, which will make an ocean port of practically every great city on the Great Lakes and take from New York the prestige she has maintained by being the gateway toward which the principal railways narrowed, is being strongly protested at this time. And the strongest motive in opposing this most obvious betterment is that so much wealth counted in New York is not wealth at all, but fictitious values depending solely on New York remaining New York. When anything comes which will make New York merely a city on the coast, and not the city where the great taxers sit to levy their tribute, much Jewish wealth will decrease. It was fabulous before the war. What it is now the statisticians will hardly undertake to say.

In fifty years the increase in the Jewish population of the United States has been from 50,000 to more than 3,300,000. In the British Isles there are only 300,000, in Palestine only 100,000. It is fortunate for the Jew himself that in Great Britain his numbers are not greater, for the large and evident control he exercises in great matters would sometimes make it inconvenient for the poorer Jew, if he were abroad in England in large numbers. An unusually well-informed Briton says that anti-Semitism is always ready to break out in England upon sufficient cause, but it cannot break out against the inaccessible rich Jews who control in politics and international finance. It is probably true that the commonest real cause of anti-Semitism is the action of the international Jew who is often unknown and

always secure, but the innocent victim of it is the poor Jew. Anti-Semitism, however, will be considered in the next article.

The figures representing Jewish population in Great Britain and the United States indicate that the colossal power wielded by international Jewish financiers is neither consequent nor dependent upon their number. The arresting fact about the Jew is his world-wide unchallenged power, coupled with comparative numerical inferiority. There are only about 14,000,000 Jews in the world; they are about as numerous as the Koreans. This comparison of their numbers with the Koreans will illustrate still more vividly the phenomenon of their power.

In the time of George Washington there were about 4,000 Jews in the country, most of them well-to-do traders. For the most part they favored the American side. Haym Salomon helped the Colonies out with the loan of his entire fortune at a critical moment. But they never assimilated, they did not take up the usual employments nor farming, they never seemed to care for the worry of manufacturing things, but only for the selling of them after they were made.

It is only of recent years the Jew has shown any capacity for manufacturing, and most of what he now engages in has grown up as an adjunct to his merchandising plans. By manufacturing, he saves a profit. The result has not been a decrease in cost to the public, but an increase. It is characteristic of Jewish business methods that economies are for the sake of the business, not for the sake of the public. The commodities in which there have been the most inexcusable and exorbitant increases in prices to the public, and the lines of business which have been most quickly frightened into lower prices without any explanatory change in the general situation, have been those lines in which Jews exercise the widest control.

Business to the Jewish mind is money; what the successful Jew may do with the money after he gets it is another matter, but in the getting of it he never permits "idealistic slush" to interfere with the dollar. His dollar of profit is never "clipped" by any of the voluntary reforms by which a few men are trying to ameliorate the condition of the workers.

This is not by any means due to the hardness of the Jewish heart, but to the hardness of the Jewish view of business. Business is to it a matter of goods and money, not of people. If you are in distress and suffering, the Jewish heart would have sympathy for you; but if your house were involved in the matter, you and your house would be two separate entities; the Jew would naturally find it difficult, in his theory of business, to humanize the house; he would deal with it after a manner which other people would call "hard," but he would not feel the charge to be just; he would say that it was only "business."

It is probably this way that the Jewish "sweatshops" of New York may be explained. When the susceptible people of the nation commiserated the poor Jews of the New York sweatshops, they for the most part did not know that the inventors and operators of the "sweatshop" method were themselves Jews. Indeed, while it is the boast of our country that no race or color or creed is persecuted here, but liberty is insured to all, still it is a fact which every special investigator has noted that the only heartless treatment ever accorded the Jew in the United States came from his own people, his overseers and masters. And yet there is no evidence that either the "sweater" or the "sweated" ever thought of it as inhumanity or as "heartless." It was "business." The "sweated" lived in the hope of having a roomful of people sewing for him or her some day. Their endlessly vital interest in "business" and their unflagging ambition to get further up the ladder and become masters in their own sweatshop, enabled them to work without the slightest sense of oppression or injustice which, after all, is the sorest thing about poverty. The Jews never regard work as a calamity, but neither do they regard subordinate positions as permanently theirs. Thus, they spend their energies in getting up and out rather than in lamenting the inconveniences of the place where they are and trying to improve it.

All this is individually excellent but socially harmful. The result is that, until recently, the lower ranges of employment were wholly unsupervised, and the higher circles never felt the necessity of devising industrial reforms and benefits. The record of the great Jews in charity is very noble; their record in industrial reforms is nil. With commendable sympathy toward their own people, they will donate a part of their profits to rectify some of the human need resulting from the method by which they made their profits, but as for reforming the method by which they get their profits in order that the resulting need might be diminished or prevented, apparently it has never occurred to them. At least,

while there are many charitable names among the wealthier Jews, there are no names that stand for an actual, practical humanizing of industry, its methods and its returns.

This, of course, is unfortunate; but it is intelligible; more than that, it is explanatory of many things for which the Jew is blamed by those who do not understand his nature. The Jew will go part way in sharing the results of his prosperity; he has not gone any length, save upon outer compulsion, in sharing the processes, or sharing wealth in the making. And while the social effect is the same as if this were done out of cruel insensibility and inhumanity, still it must be said that mostly it is done not out of such feelings, but out of the Jew's ingrain conception of the game of business. Some proposals of industrial reform appear as crazy to him as would a proposal to credit one baseball batter's hit to his opponent's score, just as a matter of humanity.

The American Jew does not assimilate. This is stated, not to blame him, but merely as a fact. The Jew could merge with the people of America if he desired, but he doesn't. If there is any prejudice existing against him in America, aside from the sense of inquiry which his colossal success engenders, it is because of his aloofness. The Jew is not objectionable in his person, creed, or race. His spiritual ideals are shared by the world. But still he does not assimilate; he cultivates by his exclusiveness the feeling that he does not "belong." This is his privilege, and from one point of view it may indicate excellent judgement, but he must not make it one of the grounds of his complaint against Gentiles in general, as he has a tendency to do. It is better that he should make it clear to Gentiles once and for all where true Jews stand in the matter, as when a young Jew said -- "There is all the difference in the world between an American Jew and a Jewish American. A Jewish American is a mere amateur Gentile, doomed to be a parasite forever."

The ghetto is not an American product but the Jews' own importation. They have separated themselves into a distinct community. Speaking of this matter the Jewish Encyclopedia says: "The social organization of the Jews resident in America has differed little from that in other countries * * * in the main, and without any compulsion, Jews preferred to live in close proximity to one another, a peculiarity which still prevails."

To make a list of the lines of business controlled by the Jews of the United States would be to touch most of the vital industries of the country -- those which are really vital, and those which cultivated habit has made to seem vital. The theatrical business, of course, as everyone knows, is exclusively Jewish. Play-producing, booking, theater operation are all in the hands of Jews. This perhaps accounts for the fact that in almost every production today can be detected propaganda, sometimes glaringly commercial advertisement, which does not originate with playwrights, but with producers.

- * The motion picture industry.
- * The sugar industry.
- * The tobacco industry.
- * Fifty per cent or more of the meat packing industry.
- * Upward of 60 per cent of the shoemaking industry.
- * Men's and women's ready-made clothing.
- * Most of the musical purveying done in the country.
- * Jewelry.
- * Grain.
- * More recently, cotton.
- * The Colorado smelting industry.
- * Magazine authorship.
- * News distribution.
- * The liquor business.
- * The loan business.

These, only to name the industries with national and international sweep, are in control of the Jews of the United States, either alone or in association with Jews overseas.

The American people would be vastly surprised if they could see a line-up of some of the "American business men" who hold up our commercial prestige overseas. They are mostly Jews. They have a keen sense of the value of the American name, and when in a foreign port you stroll up to the office which bears the sign, "American Importing Company," or "American Commercial Company," or

other similarly non-committal names, hoping to find a countryman, an American, you usually find a Jew whose sojourn in America appears to have been all too brief. This may throw a sidelight on the regard in which "American business methods" are held in some parts of the world. When 30 or 40 different races of people can carry on business under the name "American," and do it legally, too, it is not surprising that Americans do not recognize some of the descriptions of American methods which appear in the foreign press. The Germans long ago complained that the rest of the world was judging them by the German-speaking Jewish commercial traveler.

Instances of Jewish prosperity in the United States are commonplace, but

vital issue, you will discover that the principal cause is the outworking of the Jewish genius to achieve the power of control.

Here in the United States it is the fact of this remarkable minority -- a sparse Jewish ingredient of three per cent in a nation of 110,000,000 -- attaining in 50 years a degree of control that would be impossible to a ten times larger group of any other race, that creates the Jewish Question here. Three per cent of any other people would scarcely occasion comment, because we could not meet with a representative of them wherever we went in high places -- in the innermost secrecy of the councils of the Big Four at Versailles; in the supreme court; in the councils of the White House; in the vast dispositions of world finance -- wherever there is power to get or use. Yet we meet the Jew everywhere in the upper circles, literally everywhere there is power. He has the brains, the initiative, the penetrative vision which almost automatically project him to the top, and as a consequence he is more marked than any other race.

And that is where the Jewish Question begins. It begins in very simple terms -- How does the Jew so habitually and so resistlessly gravitate to the highest places? What puts him there? Why is he put there? What does he do there? What does the fact of his being there mean to the world?

That is the Jewish Question in its origin. From these points it goes on to others, and whether the trend becomes pro-Jewish or anti-Semitic depends on the amount of prejudice brought to the inquiry, and whether it becomes pro-Humanity depends on the amount of insight and intelligence.

The use of the word Humanity in connection with the word Jew usually throws a side-meaning which may not be intended. In this connection it is usually understood that the humanity ought to be shown toward the Jew. There is just as great an obligation upon the Jew to show his humanity toward the whole race. The Jew has been too long accustomed to think of himself as exclusively the claimant on the humanitarianism of society; society has a large claim against him that he cease his exclusiveness, that he cease exploiting the world, that he cease making Jewish groups the end and all of his gains, and that he begin to fulfill, in a sense his exclusiveness has never yet enabled him to fulfill, the ancient prophecy that through him all the nations of the earth should be blessed.

The Jew cannot go on forever filling the role of suppliant for the world's humanitarianism; he must himself show that quality to a society which seriously suspects his higher and more powerful groups of exploiting it with a pitiless rapacity which in its wide-flung and long drawn-out distress may be described as an economic pogrom against a rather helpless humanity. For it is true that society is as helpless before the well-organized extortions of certain financial groups, as huddled groups of Russian Jews were helpless against the anti-Semitic mob. And as in Russia, so in America, it is the poor Jew who suffers for the delinquencies of the rich exploiter of his race.

This series of articles is already being met by an organized barrage by mail and wire and voice, every single item of which carries the wail of persecution. One would think that a heartless and horrible attack were being made on a most pitiable and helpless people -- until one looks at the letterheads of the magnates who write, and at the financial ratings of those who protest, and at the membership of the organizations whose responsible heads hysterically demand retraction. And always in the background there is the threat of boycott, a threat which has practically sealed up the columns of every publication in America against even the mildest discussion of the Jewish Question.

The Jewish Question in America cannot be concealed forever by threats against publications, nor by the propagandist publication of matter extremely and invariably favorable to everything Jewish. It is here and it cannot be twisted into something else by the adroit use of propaganda, nor can it be forever silenced by threats. The Jews of the United States can best serve themselves and their fellow-Jews all over the world by letting drop their far too ready cry of "anti-Semitism," by adopting a franker tone than that which befits a helpless victim, and by seeing what the Jewish Question is and how it behooves every Jew who loves his people to help solve it.

There has been used in this series the term "International Jew." It is susceptible of two interpretations: one, the Jew wherever he may be; the other, the Jew who exercises international control. The real contention of the world is with the latter and his satellites, whether Jew or Gentile.

Now, this international type of Jew, this grasper after world-control, this actual possessor and wielder of world-control is a very unfortunate connection for his race to have. The most unfortunate thing

about the international Jew, from the standpoint of the ordinary Jew, is that the international type is also a Jew. And the significance of this is that the type does not grow anywhere else than on a Jewish stem. There is no other racial nor national type which puts forth this kind of person. It is not merely that there are a few Jews among international financial controllers; it is that these world controllers are exclusively Jews. That is the phenomenon which creates an unfortunate situation for those Jews who are not and never shall be world-controllers, who are the plain people of the Jewish race. If world-control were mixed, like the control, say, of the biscuit business, then the occasional Jews we might find in those higher financial altitudes would not constitute the problem at all; the problem would then be limited to the existence of world-control in the hands of a few men, of whatever race or lineage they might be. But since world-control is an ambition which has only been achieved by Jews, and not by any of the methods usually adopted by would-be world conquerors, it becomes inevitable that the question should center in that remarkable race.

This brings another difficulty: in discussing this group of world-controllers under the name of Jews (and they are Jews), it is not always possible to stop and distinguish the group of Jews that is meant. The candid reader can usually determine that, but the Jew who is in a state of mind to be injured is sometimes pained by reading as a charge against himself what was intended for the upper group. "Then why not discuss the upper group as financiers and not as Jews?" may be asked. Because they are Jews. It is not to the point to insist that in any list of rich men there are more Gentiles than Jews; we are not talking about merely rich men who have, many of them, gained their riches by serving a System, we are talking about those who Control -- and it is perfectly apparent that merely to be rich is not to control. The world-controlling Jew has riches, but he also has something much more powerful than that.

The international Jew, as already defined, rules not because he is rich, but because in a most marked degree he possesses the commercial and masterful genius of his race, and avails himself of a racial loyalty and solidarity the like of which exists in no other human group. In other words, transfer today the world-control of the international Jew to the hands of the highest commercially talented group of Gentiles, and the whole fabric of world-control would eventually fall to pieces, because the Gentile lacks a certain quality, be it human or divine, be it natural or acquired, that the Jew possesses.

This of course, the modern Jew denies. There is a new position taken by the modernists among the Jews which constitutes a denial that the Jew differs from any other man except in the matter of religion. "Jew" they say is not a racial designation, but a religious designation like "Episcopalian," "Catholic," "Presbyterian." This is the argument used in newspaper offices in the Jews' protests against giving the Jewish designation to those of their people who are implicated in crime -- "You don't give the religious classification of other people who are arrested," the editor is told, "why should you do it with Jews?" The appeal to religious tolerance always wins, and is sometimes useful in diverting attention from other things.

Well, if the Jews are only religiously differentiated from the rest of the world, the phenomenon grows stranger still. For the rest of the world is interested less in the Jew's religion than in anything else that concerns him. There is really nothing in his religion to differentiate the Jew from the rest of mankind, as far as the moral content of that religion is concerned, and if there were he would have overcome that by the fact that his Jewish religion supplies the moral structure for both of the other great religions. Moreover, it is stated that there are among English speaking nations 2,000,000 Jews who acknowledge their race and not their religion, while 1,000,000 are classed as agnostic -- are these any less Jews than the others? The world does not think so. The authoritative students of human differences do not think so. An Irishman who grows indifferent to the Church is still an Irishman, and it would seem to be equally true that a Jew who grows indifferent to the Synagogue is still a Jew. He at least feels that he is, and so does the non-Jew.

A still more serious challenge would arise if this contention of the modernists were true, for it would necessitate the explanation of these world-controlling Jews by their religion. We should have to say, "They excel through their religion," and then the problem would turn on the religion whose practice should bring such power and prosperity to its devotees. But another fact would intervene, namely, that these world-controlling Jews are not notably religious; and still another fact would hammer for recognition, namely, the most devout believers and most obedient followers of the Jewish religion are the poorest among the Jews. If you want Jewish orthodoxy, the bracing morality of the Old Testament, you will find it, not among the successful Jews, who have Unitarianized their religion to the same extent that the Unitarians have Judaized their Christianity, but among the poor in the side streets, who still

sacrifice the Saturday business for their Sabbath keeping. Certainly their religion has not given them world-control; instead, they have made their own sacrifices to keep it inviolate against modernism.

Of course, if the Jew differs from the rest of mankind only when he is in full accord with his religion, the question becomes very simple. Any criticism of the Jew becomes sheer religious bigotry and nothing else! And that would be intolerable. But it would be the consensus of thoughtful opinion that the Jew differs less in his religion than in anything else. There is more difference between the two great branches of Christianity, more conscious difference, than between any branch of Christianity and Judaism.

So that, the contention of certain modernists notwithstanding, the world will go on thinking of the Jew as a member of a race, a race whose persistence has defeated the utmost efforts made for its extermination, a race that has preserved itself in virility and power by the observance of those natural laws the violation of which has mongrelized so many nations, a race which has come up out of the past with the two great moral values which may be reckoned on monotheism and monogamy, a race which today is before us as the visible sign of an antiquity to which all our spiritual wealth harks back. Nay, the Jew will go on thinking of himself as the member of a people, a nation, a race. And all the mixture and intermixture of thought or faith or custom cannot make it otherwise. A Jew is a Jew and as long as he remains within his perfectly unassailable traditions, he will remain a Jew. And he will always have the right to feel that to be a Jew is to belong to a superior race.

These world-controlling Jews at the top of affairs, then, are there by virtue of, among other things, certain qualities which are inherent in their Jewish natures. Every Jew has these qualities even if not in the supreme sense, just as every Englishman has Shakespeare's tongue but not in Shakespeare's degree. And thus it is impracticable, if not impossible, to consider the international Jew without laying the foundations broadly upon Jewish character and psychology.

We may discount at once the too common libel that this greater form of Jewish success is built upon dishonesty. It is impossible to indict the Jewish people or any other people on a wholesale charge. No one knows better than the Jew how widespread is the notion that Jewish methods of business are all unscrupulous. There is no doubt a possibility of a great deal of unscrupulousness existing without actual legal dishonesty, but it is altogether possible that the reputation the Jewish people have long borne in this respect may have had other sources than actual and persistent dishonesty.

We may indicate one of these possible sources. The Jew at a trade is naturally quicker than most other men. They say there are other races which are as nimble at a trade as is the Jew, but the Jew does not live much among them. In this connection one may remember the famous joke about the Jew who went to Scotland.

Now, it is human nature for the slower man to believe that the quicker man is too deft by far, and to become suspicious of his deftness. Everybody suspects the "sharper" even though his sharpness be entirely honest. The slower mind is likely to conceive that the man who sees so many legitimate twists and turns to a trade, may also see and use a convenient number of illegitimate twists and turns. Moreover, there is always the ready suspicion that the one who gets "the best of the bargain" gets it by trickery which is not above board. Slow, honest, plain-spoken and straight-dealing people always have their doubts of the man who gets the better of it.

The Jews, as the records for centuries show, were a keen people in trade. They were so keen that many regarded them as crooked. And so the Jew became disliked for business reasons, not all of which were creditable to the intelligence or initiative of his enemies.

Take for example, the persecution which Jew merchants once suffered in England. In older England the merchant class had many easy-going traditions. One tradition was that a respectable tradesman would never seek business but wait for it to come to him. Another tradition was that to decorate one's store window with lights or colors, or to display one's stock of goods attractively in the view of the public, was a contemptible and underhanded method of tempting a brother tradesman's customers away from him. Still another tradition was that it was strictly unethical and unbusinesslike to handle more than one line of goods. If one sold tea, it was the best reason in the world why he should not sell teaspoons. As for advertising, the thing would have been so brazen and bold that public opinion would have put the

advertiser out of business. The proper demeanor for a merchant was to seem reluctant to part with his goods.

One may readily imagine what happened when the Jewish merchant bustled into the midst of this jungle of traditions. He simply broke them all. In those days tradition had all the force of a divinely promulgated moral law and in consequence of his initiative the Jew was regarded as a great offender. A man who would break those trade traditions would stop at nothing! The Jew was anxious to sell. If he could not sell one article to a customer, he had another on hand to offer him. The Jews' stores became bazaars, forerunners of our modern department stores, and the old English custom of one store for one line of goods was broken up. The Jew went after trade, pursued it, persuaded it. He was the originator of "a quick turnover and small profits." He originated the installment plan. The one state of affairs he could not endure was business at a standstill, and to start it moving he would do anything. He was the first advertiser -- in a day when even to announce in public prints the location of your store was to intimate to the public that you were in financial difficulties, were about to go to the wall and were trying the last desperate expedient to which no self-respecting merchant would stoop.

It was as easy as child's play to connect this energy with dishonesty. The Jew was not playing the game, at least so the staid English merchant thought. As a matter of fact he was playing the game to get it all in his own hands -- which he has practically done.

The Jew has shown that same ability ever since. His power of analyzing the money currents amounts to an instinct. His establishment in one country represented another base from which the members of his race could operate. Whether by the natural outworking of innate gifts, or the deliberate plan of race unity and loyalty, all Jewish trading communities had relations, and as those trading communities increased in wealth, prestige and power, as they formed relations with governments and great interests in the countries where they operated, they simply put more power into the central community wherever it might be located, now in Spain, now in Holland, now in England. Whether by intention or not, they became more closely allied than the branches of one business could be, because the cement of racial unity, the bond of racial brotherhood cannot in the very nature of things exist among the Gentiles as it exists among the Jews. Gentiles never think of themselves as Gentiles, and never feel that they owe anything to another Gentile as such. Thus they have been convenient agents of Jewish schemes at times and in places when it was not expedient that the Jewish controllers should be publicly known; but they have never been successful competitors of the Jew in the field of world-control.

From these separated Jewish communities went power to be the central community where the master bankers and the master analysts of conditions lived. And back from the central community flowed information of an invaluable character and assistance wherever needed. It is not difficult to understand how, under such a condition, the nation that did not deal kindly with the Jews was made to suffer, and the nation that yielded to them their fullest desire was favored by them. And it is credibly stated that they have made certain nations feel the power of their displeasure.

This system, if it ever existed, exists in greater power today. It is today, however, threatened as it has never been. Fifty years ago, international banking, which was mostly in control of the Jews as the money brokers of the world, was on top of business. It exercised the supercontrol of governments and finance everywhere. Then came that new thing, Industry, which expanded to a degree unguessed by the shrewdest prophets and analysts. As Industry gathered strength and power it became a powerful money magnet, drawing the wealth of the world in its train, not, however, merely for the sake of possessing the money, but of making it work. Production and profit on production, instead of loans and interest on loans, became the master method for a time. The war came, in which the former broker-masters of the world had undoubtedly their large part. And now the two forces, Industry and Finance, are in a struggle to see whether Finance is again to become the master, or creative Industry. This is one of the elements which is bringing the Jewish Question to the bar of public opinion.

To state this and to prove it may be nothing more than to establish the superiority of Jewish ability. Certainly it is not a tenable position to say that the Jew is extraordinarily successful and therefore must be curbed. It would be equally aside from the truth to say that the co-ordination of Jewish activity has been, on the whole, a harmful thing for the world. It may be possible to show that up to this point it has been useful. Success cannot be attacked nor condemned. If any moral question arises at all, it must concern the use made of the success which has been attained. The whole matter centers there, after

the previous fact is established. May the Jew go on as he has gone, or does his duty to the world require another use of his success?

This inquiry obviously leads to further discussion, as well as a gathering up of the remaining threads of the present discussion, which future articles will attempt to do.

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congeniality or uncongeniality, and who recognize the Jewish Question as, at least, a problem. Both these attitudes, whenever they become apparent, are subject to the charge of "anti-Semitism."

Anti-Semitism is a term which is bandied about too loosely. It ought to be reserved to denote the real anti-Jewish temper of violent prejudice. If used indiscriminately about all who attempt to discuss Jewish characteristics and Jewish world-power, it may in time arrive at the estate of respectability and honor.

Anti-Semitism in almost every form is bound to come to the United States; indeed, it may be said that it is here now, and has been here for a long time. If it be mislabeled now, the United States will not be able to work within it the transformation which has been effected upon so many other ideas that have arrived here in their journey round the globe.

I.

It may be a serviceable clearing of the ground to define what anti-Semitism is not:

1. It is not recognition of the Jewish Question. If it were, then it could be set down that the bulk of the American people are destined to become anti-Semites, for they are beginning to recognize the existence of a Jewish Question and will steadily do so in increasing numbers as the Question is forced upon them from the various practical angles of their lives. The Question is here. We may be honestly blind to it. We may be timidly silent about it. We may even make dishonest denial of it. But it is here. In time all will have to recognize it. In time the polite "hush, hush" of over-sensitive or intimidated circles will not be powerful enough to suppress it. But to recognize it will not mean that we have gone over to a campaign of hatred and enmity against the Jews. It will only mean that a stream of tendency which has been flowing through our civilization has at last accumulated bulk and power enough to challenge attention, to call for some decision with regard to it, to call for the adoption of a policy which will not repeat the mistakes of the past and yet will forestall any possible social menace of the future.

2. Again, the public discussion of the Jewish Question is not anti-Semitism. Publicity is sanitary. The publicity given the Jewish Question, or certain aspects of it, in this country has been very misleading. It has been discussed more fully in the Jewish press than elsewhere, but not with candor or breadth of vision. The two dominant notes -- they are sounded over and over again with monotonous regularity in the Jewish press -- are Gentile unfairness and Christian prejudice. These apparently are the two chief aspects of life which impress Jewish publicists when they look over the line of their own race. It is said in all soberness that it is fortunate for Jews generally that the Jewish press does not circulate very widely among Gentiles, for it is probably the one established agency in the United States which, without altering its program in the least, could stir up anti-Jewish sentiment by the simple expedient of a general reading among non-Jews. Jewish writers writing for Jewish readers present unusual material for the study of race consciousness and its accompaniment of contempt for other races. It is true that in the publications referred to, America is constantly praised, but not America as the land of the American people; America, rather, as the land of the Jews' opportunity.

On the side of the daily press, there has been no serious discussion at all. This is neither surprising nor reprehensible. The daily press deals with matters that have reached the overheated stage. When it mentions the Jews at all, it has stock phrases for the purpose; the effort includes a list of the famous Jews of history, and usually closes with complimentary references to certain local Jews of commendable qualities, whose advertisements are not infrequently found in another part of the paper. Summing up, it may be said that the publicity given the question in this country consists in misrepresentative criticism of the Gentiles by the Jewish press and misrepresentative praise of the Jews by the non-Jewish press. An independent effort to give a constructive publicity cannot, therefore, be laid to anti-Semitism, even when some of the statements which are made in the course of it arouse the resentment of Jewish readers.

3. Nor is it anti-Semitism to say that the suspicion is abroad in every capital of civilization and the certainty is held by a number of important men that there is active in the world a plan to control the world, not by territorial acquisition, not by military aggression, nor by governmental subjection, not even by economic control in the scientific sense, but by control of the machinery of commerce and exchange. It is not anti-Semitism to say that, nor to present the evidence which supports that, nor to bring the proof of that. Those who could best disprove it if it were not true are the international Jews

themselves, but they have not disproved it. Those who could best prove it would be those Jews whose ideals include the good of the whole of humanity on an equality and not the good of one race only, but they have not proved it. Some day a prophetic Jew may arise who will see that the promises bestowed upon the Ancient People are not to be fulfilled by Rothschild methods, and that the promise that all the nations were to be blessed through Israel is not to be fulfilled by making the nations the economic vassals of Israel; and when that time comes we may hope for a redirection of Jewish energy into channels that will drain the present sources of the Jewish Question. In the meantime, it is not anti-Semitism, it may even be found to be a world service to the Jew, to throw light on what purpose motivates certain higher circles.

If the above propositions are true, then the term "anti-Semitic," so freely bestowed on this series of articles, betrays a worse spirit in the critics than in the author. But enough of that. There is much yet to do, and what is done must stand on what merit remains after friend and foe alike are through with praise and blame.

II.

Anti-Semitism has unquestionably swayed large sections of humanity at various times, warping the vision, twisting the characters and staining the hands of its victims, but the most amazing statement that can be made of it is that it has never accomplished anything in behalf of those who used it, and it has never taught anything to the Jews against whom it was used.

The grades of anti-Semitism are fairly numerous, and a few of them may be cited here:

1. There is first that degree of anti-Semitism, if it may be so described, which consists in plain dislike of the Jew as a person, no matter whom he may be. This is often found in people of all grades. It is found mostly, however, in those whose contact with Jews has been very limited. It begins sometimes in childhood with an instinctive dislike for the word "Jew." It is encouraged by the misuse of the word "Jew" as an epithet, or as an adjective generally descriptive of unpopular practices. The feeling is not different from that which exists toward Gentiles, concerning whom the same notions are held, but it differs in that it is extended to the race of unknown individual Jews instead of being restricted to known individuals who may justify such a feeling.

Congeniality is not within our choice, but control of the sentiment of uncongeniality is. Every fair-minded person is compelled at times to reflect that it is not impossible that the person for whom he feels a dislike may be as good and possibly a better person than he. Our dislike merely registers the result of attraction and repulsion as they operate between another person and oneself; it does not indicate that the disliked person is unworthy. Of course, wherever intelligence is joined with this instinctive withdrawal from social contact with members of the Jewish race, prejudice is forestalled, except, of course, in those persons who hold that there are no individuals among the Jews worthy of respect. This is an extreme attitude and is composed of other elements beside natural dislike. It is possible for people to dislike Jews and not be anti-Semitic. Indeed, it is not at all uncommon, it grows more and more common, that intelligent and refined Jews themselves do not relish the society of their own people except in cases of exceptional refinement.

This reality calls for some comment on the manners and characteristics of the ordinary member of the Jewish race, the accidents of behavior which stand out most obnoxiously and of which Jews themselves are often the most unsparing critics, but these comments must fall into place later.

2. A second stage of the spirit of anti-Semitism may be designated as hatred and enmity. It should be noted that the antipathy referred to immediately above was not hatred. Dislike is not hatred, nor is it necessarily enmity. One may dislike sugar in his tea without troubling to hate sugar. But undoubtedly there are people who because they have let their dislikes deepen into prejudice, and perhaps also because of unpleasant experiences with members of the Jewish race (probably a million Americans have been brought to the verge of becoming Jew-haters this winter because of contact with Jewish merchants and landlords) may be classified as, at least, incipient anti-Semites. This is most of all unfortunate for the persons who harbor these emotions. It is unfortunate in that it unfits the mind to consider intelligently the facts which constitute the Jewish Question and also unfits it to deal with them in a fair and constructive way. For one's own sake, whatever the provocation otherwise, it is better not to let passion deflect the needle of one's mind. Hatred at the wheel means hazard on the course. Enmity lives in the

vicinity of the Jews more than of any other race, and the reason for this is one of the puzzles of the ages. The Jewish nature itself, as shown in ancient and modern history, is not without its own share of enmity, and it either evokes or provokes enmity where it comes in contact with those Aryan races which follow their natural impulses unchecked by cultural and ethical influences. This age-long conflict of the Jew has puzzled the minds of students for generations. Some explain it Biblically as the curse of Jehovah upon His Chosen People for their disobedience to the discipline by which He would have made them the Prophet Nation of the world. If this offense must come, if it is part of the Jew's heritage, an old saying -- Christian and Scriptural, by the way -- would still remain true: "It must needs be that offenses come, but woe to that man by whom the offense cometh."

3. In some parts of the world at various times this feeling of hatred has broken into murderous violence, which has roused, as wholesale outrage always does, the horror and resentment of humanity. This is the extreme form in which anti-Semitism has exhibited itself, and it is the charge of intending to stimulate it here and elsewhere which every public discussion of the Jewish Question has to bear. There is, of course, no excuse for these outbreaks, but there is sufficient explanation of them. The Jews usually explain them as expressions of religious prejudice, and the Gentiles as rebellion against an economic yoke which the Jews have woven for the people. It is an astonishing fact that, to take one country, the parts of Russia where anti-Semitic violence has been most marked are the most prosperous parts, so prosperous indeed and with a prosperity so unquestionably due to Jewish enterprise that the Jews have openly declared that they have the power to throw those parts of Russia back into commercial lethargy again by simply withdrawing. It is utterly idle to throw denials at this statement. It is confirmed time and time again by men who have gone to Russia full of resentment against the attitude of the Russians toward the Jews, as that attitude is represented in the Anglo-Saxon press, and who have come home with a new light on the cause of these outbreaks, though not excusing their character. Impartial observers have also found that some of the outbreaks have been precipitated by the Jews themselves. A correspondent, known the world over for his trenchant defense of the Jews under Russian persecution, was always bitterly attacked by the Jews themselves whenever he stated the truth about this, notwithstanding his protest to them that if he did not tell the truth when they were in the wrong the world would not be ready to believe him when he said they were blameless. To this day, in every country, the Jews are slow to admit blameworthiness for anything. They must be excused, whoever else may be accused. It is a trait which will have to be disciplined before they can be brought to assist, if ever they can, the removal of those characteristics which arouse the antagonism of other peoples. Elsewhere in the world, it may be said that out-and-out enmity to the Jews has an economic basis. This, of course, leads to the question of whether the Jew shall have to become a deliberate failure, or deny his genius, and forego his just meed of prosperity before he can win the approval of the other races -- a question which will arise for discussion later.

As to the

in the Christian churches of America. Simply take the church press of America and compare it with the Jewish press in this regard, and there is no answer. No Christian editor would think it either Christian or intelligent to attack the Jewish religion, yet any six months' survey of the Jewish press would yield a mass of attack and prejudice on the other side. Moreover, no religious bitterness in America attains within infinite distances to that bitterness visited upon the Jew who becomes a Christian in his faith. It amounts almost to a holy vendetta. A Christian may become a Jewish proselyte and his motives be respected; it is never so when a Jew becomes a Christian. These statements are true of both the orthodox and liberal wings of Judaism. It is not his religion that gives prominence to the Jew today; it is something else. And yet, with undeviating monotony, it is repeated wherever the Jew takes cognizance of the feeling toward him that it is on account of three things, first and most prominent of which is his religion. It may be comforting to him to think that he is suffering for his faith, but it is not true. Every intelligent Jew must know it.

Every Jew ought to know also that in every Christian church where the ancient prophecies are received and studied, there is a great revival of interest in the future of the Ancient People. It is not forgotten that certain Promises were made to them regarding their position in the world, and it is held that these prophecies will be fulfilled. The future of the Jew, as prophetically outlined, is intimately bound up with the future of this planet, and the Christian church in large part -- at least by the evangelical wing, which the Jews most condemn -- sees a Restoration of the Chosen People yet to come. If the mass of the Jews knew how understandingly and sympathetically all the prophecies concerning them are being studied in the Church, and the faith that exists that these prophecies will find fulfillment and that they will result in great Jewish service to society at large, they would probably regard the Church with another mind. They would at least know that the Church does

2. Another cause of the Question appearing here will be the great influx of Jews which is planned for America. There will probably be a million Jews enter the country this year, increasing our Jewish population to nearly 4,500,000. This does not mean merely an immigration of persons, but an immigration of ideas. No Jewish writer has ever told us, in systematic fashion, just what is the Jews' idea of non-Jews, how they regard the Gentiles in their private minds. But there are indications of it, although one would not attempt to reconstruct the Jewish attitude toward Gentiles. A Jew ought to do this for us, but he would probably be cast out by his own people if he discharged his task with rigorous jealousy for the exact fact.

These people are coming here regarding the Gentile as an hereditary enemy, as perhaps they have good ground for doing, and so believing they are going to model their behavior in a manner that will show it. Nor will these Jews be so helpless as they appear. In stricken Poland, where the Jews are represented as having been stripped of everything during the war, there are hundreds daily appearing before the consulate to arrange their passage here. The fact is significant. In spite of their reputed suffering and poverty, they are able to travel a great distance and to insist on coming. No other people are financially able to travel in such numbers. But the Jews are. It will readily be seen that they are not objects of charity. They have been able to keep afloat in a storm that has wrecked the other people. They know it and they joy in it, as is natural. And they will bring here the same thoughts toward the majority which they have harbored in their present lands of domicile. They may hail America; they will have their own thoughts about the majority of the American people. They may be in the lists as Russians or Poles or what not, but they will be Jews with the full Jewish consciousness, and they will make themselves felt.

All this is bound to have its effect. And it is not race prejudice to prepare for it, and to invite American Jews themselves to consider the fact and contribute to the solution of the problem which it presents.

3. Every idea which has ruled Europe has met with transformation when it was transplanted in America. It was so with the idea of Liberty, the idea of Government, the idea of War. It will be so with the idea of anti-Semitism. The whole problem will center here and if we are wise and do not shirk it, it will find its solution here. A recent Jewish writer has said: "Jewry today largely means American Jewry all former Jewish centers were demolished during the war and were shifted to America." The problem will be ours, whether we choose it or not.

And what course will it take? Much depends on what can be accomplished before it becomes very strong. It may be said, however, that the first element to appear will be a show of resentment against certain Jewish commercial successes, more particularly against the united action by which they are attained. Our people see the spectacle of a people in the midst of a people, in a sense which the Mormons never were, and they will not like it. The Mormons made an Exodus; Israel is going back into Egypt to subjugate it.

The second element which will undoubtedly appear is prejudice and its incitement. The majority may always be right, but they are not always initially reasonable. That prejudice which exists now, and which is freely admitted by both Jew and Gentile, may become more marked, to the distress of both parties, for neither the subject nor the object of prejudice can attain that freedom of mind which is happiness.

Then we may most confidently look for a reaction of Justice. It is here that the whole matter will begin to bend to the genius of Americanism. The innate justice of the American mind has come to the aid of every object that ever roused American resentment. The natural reaction with us is of very brief duration; the intellectual and ethical reaction swiftly follows. The American mind will never rest with merely resenting certain individuals. It will probe deeper. Already this deeper probe has been begun in Great Britain and America. We characteristically do not stop with persons when principles are in sight.

And upon this there will be an investigation of materials, part of which may yet be presented in this series and which may possibly be disregarded for a time, but which at a future date will be found to be the clue to the maze. Upon this, the root of all the trouble will be bared to the light, to die as all roots do when deprived of their concealment of darkness, and then the Jewish people themselves may be expected to begin an adjustment to the new order of things, not to lose their identity or to curtail their

energy or to dim their brilliance, but to turn all into more worthy channels for the benefit of all races, which alone can justify their claim to superiority. A race that can achieve in the material realm what the Jews have achieved while asserting themselves to be spiritually superior, can achieve in a less sordid, a less society-defying realm also.

The Jews will not be destroyed; neither will they be permitted to maintain the yoke which they have been so skillful in fastening upon society. They are the beneficiaries of a system which itself will change and force them to other and higher devices to justify their proper place in the world.

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It may be learned, first, that the Jewish Question exists. Mr. Hard says it is discussed in the drawing-rooms of London and Paris. Whether the mention of drawing-rooms was a writer's device to intimate that the matter was unimportant and frivolous, or merely represented the extent of Mr. Hard's contact with the Question is not clear. He adds, however, that a document relating to the Question has "travelled a good bit in certain official circles in Washington." He also mentions a cable dispatch to the New York

Now, take his Russian line-up first. He says that in the cabinet of Soviet Russia there is only one Jew. But he is Trotsky. There are others in the government, of course, but Mr. Hard is speaking about the cabinet now. He is not speaking about the commissars, who are the real rulers of Russia, nor about the executive troops, who are the real strength of the Trotsky-Lenin régime. No, just the cabinet. Of course, there was only one Jew prominent in Hungary, too, but he was Bela Kun. Mr. Hard does not ask us to believe, however, that it is simply because of Trotsky and Kun that all Europe believes that Bolshevism has a strong Jewish element. Else the stupid credibility of the Gentiles would be more impossible of conception than the idea of a Jewish conspiracy is to Mr. Hard's mind. Why should it be easier to believe that Gentiles are dunces than that Jews are clever?

However, it is not too much to say that Trotsky is way up at the top, sharing the utmost summit of Bolshevism with Lenin, and Trotsky is a Jew -- nobody ever denied that, not even Mr. Braunstein himself (the latter being Trotsky's St. Louis, U.S.A., name).

But then, says Mr. Hard, the Mensheviks are led by Jews, too! That is a fact worth putting down beside the others. Trotsky at the head of the Bolsheviks; at the head of the Mensheviks

This is most instructive indeed, that in naming the leaders of so-called conservatism and radicalism, Mr. Hard is driven to use Jewish names. On his showing the reader is entitled to say that Jews lead both divisions here in the United States.

But Mr. Hard is not through. "The man who does more than any other man -- the man who does more than any regiment of other men -- to keep American labor anti-radical is a Jew -- Samuel Gompers." That is a fact which the reader will place in his list -- American labor is led by a Jew.

Well, then, "the strongest anti-Gompers trade union in the country -- The Amalgamated Clothing Workers -- and very strong indeed, and very large -- is led by a Jew -- Sidney Hillman."

It is the Russian situation over again. Both ends of the movements, and the movement which operate within the movement, are under the leadership of Jews. This, whatever the construction put upon it, is a fact which Mr. Hard is compelled by the very nature of his task to acknowledge.

And the middle movement, "the Liberal Middle" as Mr. Hard calls it, which catches all between, produces in this article the names of Mr. Justice Brandeis, Judge Mack and Felix Frankfurter, gentlemen whose activities since Armistice Day would make a very interesting story.

For good measure, Mr. Hard. produces two other names, "Baron Gunzberg -- a Jew" who is "a faithful official" of the Russian Embassy of Ambassador Bakhmetev, a representative of the modified old regime, while the Russian Information Bureau, whose literary output appears in many of our newspapers, is conducted by another Jew, so Mr. Hard calls him, whose name is familiar to newspaper readers, Mr. A. J. Sack.

It is not a complete list by any means, but it is quite impressive. It seem to reflect importance on the documents which Mr. Hard endeavors to minimize to a position of ridiculous unimportance. And it leads to the thought that perhaps the documents are scrutinized as carefully as they are because the readers of them have observed not only the facts which Mr. Hard admits but other and more astonishing ones, and have discovered that the documents confirm and explain the observations. Other readers who have not had the privilege of learning all that the documents contain are entitled to have satisfaction given to the interest thus aroused.

The documents did not create the Jewish Question. If there were nothing but the documents, Mr. Hard would not have written nor would the

daily editorializing; having come safely and inoffensively through with one editorial, the matter is at an end as far as that particular writer is concerned -- that is, as a usual thing.

It is to be hoped that Mr. Brisbane is not through. He ought not to leave a big question without contributing something to it, and in his Sunday editorial he did not contribute anything. He even made mistakes which he ought to correct by further study. "What about the Phoenicians?" he asks. He should have looked that up while his mind was opened receptively toward the subject, and he would not have made so miserable a blunder as to connect them so closely with the Jews. He would never find a Jew doing that. It is permissible, however, in Jewish propaganda intended for Gentile consumption. The Phoenicians themselves certainly never thought they were connected in any way with the Jews, and the Jews were equally without light on the subject. If in nothing else, they differed in their attitude toward the sea. The Phoenicians not only built boats but manned them; the Jew would rather risk his investment in a boat than himself. In everything else the differences between the two peoples were deep and distinct. Mr. Brisbane should have turned up the Jewish Encyclopedia at that point in his dictation. It is to be hoped he will resume his study and when he has found something that is not printed in "simply written" Jewish books will give the world the benefit of it. It is hardly like the question of the roundness of the earth; this Question is not settled and it will be discussed.

Mr. Brisbane is in a position to pursue some investigations of his own on this subject. He has a large staff, and it is presumed that some of its members are Gentiles of unbiased minds; he has a world-wide organization; since his own modification of speech and views following upon his adventure in the money-making world, he has a "look-in" upon certain groups of men and certain tendencies of power -- why does he not take the Question as a world problem and go after the facts and the solution?

It is a task worthy of any newspaper organization. It will assist America to make the contribution which she must make if this Question is ever to be turned from the bugbear it has been through all the centuries. All the talk on earth about "loving our fellow men" will not serve in lieu of an investigation, because it is asking men to love those who are rapidly and insidiously gaining the mastery of them. "What's wrong with the Jew?" is the first question, and then, "What's wrong with the Gentile to make it possible?"

As in the case of every Gentile writer who appears as the Jew's good-natured defender, Mr. Brisbane is compelled to state a number of facts which comprise a part of the very Question whose existence is denied.

"Every other successful name you see in a great city is a Jewish name," says Mr. Brisbane. In his own city the ratio is even higher than that.

"Jews numbering less than one per cent of the earth's population possess by conquest, enterprise, industry, and intelligence 50 per cent of the world's commercial success," says Mr. Brisbane.

Does it mean anything to Mr. Brisbane? Has he ever thought how it will all turn out? Is he willing to absolve that "success" from every quality which humanity has a right to challenge? Is he entirely satisfied with the way that "success" is used where it is supreme? Would he be willing to undertake to prove that it is due to those commendable qualities he has named and nothing less commendable? Speaking of the Jew-financed Harriman railroad campaign, is Mr. Brisbane ready to write his endorsement upon that? Did he ever hear of Jewish money backing railroads that were built for railroad purposes and nothing else?

It would be very easy to suggest to Mr. Brisbane, as editor, a series of articles which would be most enlightening, both to himself and his readers, if he would only put unbiased men at work gathering the facts for them.

One of the articles might be entitled "The Jews at the Peace Conference." His men should be instructed to learn who were the most prominent figures at the Peace Conference; who came and went most constantly and most busily; who were given freest access to the most important persons and chambers; which race provided the bulk of the private secretaries to the important personages there; which race provided most of the sentinels through whom engagements had to be made with men of note; which race went furthest in the endeavor to turn the whole proceeding into a festival rout by dances and

lavish entertainment; which civilians of prominence oftenest dined the leading conferees in private session.

If Mr. Brisbane, with the genius for reporting which his organization deservedly has, will turn his men loose on that assignment, and then print what they bring him, he will have a story that will make a mark even in his remarkable career as an editor.

He might even run a second story on the Peace Conference, entitled, "Which Program Won at the Peace Conference?" He might instruct his men to inquire as to the business which brought the Jews in such quality and quantity to Paris, and how it was put through. Particularly should they inquire whether any jot or tittle of the Jews' world program was refused or modified by the Peace Conference. It should also be carefully inquired whether, after getting what they went after, they did not ask for still more and get that, too, even though it constituted a discrimination against the rest of the world. Mr. Brisbane would doubtless be surprised to learn that of all the programs submitted to that Conference, not excepting the great program on which humanity hung so many pathetic hopes, the only program to go through was the Jews' program. And yet he could learn just that if he inquired. The question is, having obtained that information, what would Mr. Brisbane do with it?

There are any number of lines of investigation Mr. Brisbane might enter, and in any one of them his knowledge of his country and of its relation to this particular Question would be greatly enlarged.

Does Mr. Brisbane know who owns Alaska? He may have been under the impression, in common with the rest of us until we learned better, that it was owned by the United States. No, it is owned by the same people who are coming rapidly to own the United States.

Is Mr. Brisbane, from the vantage point afforded by his position in national journalism, even dimly aware that there are elements in our industrial unrest which neither "capital" nor "labor" accurately define? Has he ever caught a glimpse of another power which is neither "labor" nor "capital" in the productive sense, whose purpose and interest it is to keep labor and capital as far apart as possible, now by provoking labor, now by provoking capital? In his study of the industrial situation and its perfectly baffling mystery, Mr. Brisbane must have caught a flash of something behind the backmost scene. It would be good journalistic enterprise to find out what it is.

Has Mr. Brisbane ever printed the name of the men who control the sugar supply of the United States -- does he know them -- would he like to know them?

Has he ever looked into the woolen situation in this country, from the change of ownership in cotton lands, and the deliberate sabotage of cotton production by banking threats, right on through to the change in the price of cloth and clothing? And has he ever noted the names of the men he found on that piece of investigation? Would he like to know how it is done, and who does it? Mr. Brisbane could find all these things and give them to the public by using his efficient staff of investigators and writers on this Question.

Whether Mr. Brisbane would feel free to do this, he himself best knows. There may be reasons why he would not, private reasons, prudential reasons.

However, that may be, there are no reasons why he should not make a complete study of the Question -- a real study, not a superficial glance at it with an eye to its "news value" -- and arrive at his own considered conclusion. There would be no intolerance about that. As it is now, Mr. Brisbane is not qualified to take a stand on either side of the Question; he simply brushes it aside as troublesome, as the old planters used brush aside the anti-slavery moralists; and for that reason the recent defense of the Jew is not a defense at all. It is more like a bid for favor.

Mr. Brisbane's chief aversion, apparently, is toward what he calls race prejudice and race hatred. Of course, if any man should fear that the study of an economic situation would plunge him into these serious aberrations of mind, he should be advised to avoid that line of study. There is something wrong either with the investigation or with the investigator when prejudice and hatred are the result. It is a mighty poor excuse, however, for an intelligent man to put forward either on his own behalf or on behalf of those whose minds he has had the privilege of molding over a course of years.

Prejudice and hatred are the very conditions which a scientific study of the Jewish Question will forestall and prevent. We prejudge what we do not know, and we hate what we do not understand; the study of the Jewish Question will bring knowledge and insight, and not to the Gentile only, but also to the Jew. The Jew needs this as much, even more than the Gentile. For if the Jew can be made to see, understand, and deal with certain matters, then a large part of the Question vanishes in the solution of ideal common sense. Awaking the Gentile to the facts about the Jew is only part of the work; awaking the Jew to the facts about the Question is an indispensable part. The big initial victory to be achieved is to transform Gentiles from being mere attackers and to transform Jews from being mere defenders, both of them special pleaders for partisan views, and to turn them both into investigators. The investigation will show both Gentile and Jew at fault, and the road will then be clear for wisdom to work out a result, if there should perchance be that much wisdom left in the race.

There is a serious snare in all this plea for tolerance. Tolerance is first a tolerance of the truth. Tolerance is urged today for the sake of suppression. There can be no tolerance until there is first a full understanding of what is tolerated. Ignorance, suppression, silence, collusion -- those are not tolerance. The Jew never has been really tolerated in the higher sense because he has never been understood. Mr. Brisbane does not assist the understanding of this people by reading a "simply written" book and flinging a few Jewish names about in a sea of type. He owes it to his own mind to get into the Question, whether he makes newspaper use of his discoveries or not.

As to the newspaper angle, it is impossible to report the world even superficially without coming everywhere against the fact of the Jews, and the Press gets around that fact by referring to them as Russians, Letts, Germans, and Englishmen. This mask of names is one of the most confusing elements in the whole problem. Names that actually name, statements that actually define are needed for the clarification of the world's mind.

Mr. Brisbane should study this question for the light such a study would throw on other matters with which he is concerned. It would be a help to that study if from time to time he would publish some of his findings, because such publication would put him in touch with a phase of Judaism which mere complimentary editorials could not. No doubt Mr. Brisbane has been deluged by communications which praise him for what he has written; the real eye-opener would come if he could get several bushels of the other kind. Nothing that has ever come to him could compare with what would come to him if he should publish even one of the facts he could discover by an independent investigation.

Having written about the Jews, Mr. Brisbane will probably have a readier eye henceforth for other men's pronouncements on the same subject. In his casual reading he will find more references to the Jew than he has ever noticed before. Some of them will probably appear in isolated sentences and paragraphs of his own papers. Sooner or later, every competent investigator and every honest writer strikes a trail that leads toward Jewish power in the world. The Dearborn Independent is only doing with system and detail what other publications have done or are doing piecemeal.

There is a real fear of the Jew upon the publicity sources of the United States -- a fear which is felt and which ought to be analyzed. Unless it is a very great mistake, Mr. Brisbane himself has felt this fear, though it is quite possible he has not scrutinized it. It is not the fear of doing injustice to a race of people -- all of us ought to have that honorable fear -- it is the fear of doing anything at all with reference to them except unstintedly praising them. An independent investigation would convince Mr. Brisbane that a considerable modification of praise in favor of discriminate criticism is a course that is pressing upon American journalism.

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Does a Definite Jewish World Program Exist?

In all the explanations of anti-Jewish feeling which modern Jewish spokesmen make, these three alleged causes are commonly given -- these three and no more: religious prejudice, economic jealousy, social antipathy. Whether the Jew knows it or not, every Gentile knows that on his side of the Jewish Question no religious prejudice exists. Economic jealousy may exist, at least to this extent, that his uniform success has exposed the Jew to much scrutiny. A few Jewish spokesmen seek to turn this scrutiny by denying that the Jew is pre-eminent in finance, but this is loyalty in extremity. The finances of the world are in control of Jews; their decisions and their devices are themselves our economic law. But because a people excels us in finance is no sufficient reason for calling them to the bar of public judgement. If they are more intellectually able, more persistently industrious than we are, if they are endowed with faculties which have been denied us as an inferior or slower race, that is no reason for our requiring them to give an account of themselves. Economic jealousy may explain some of the anti-Jewish feeling; it cannot account for the presence of the Jewish Question except as the hidden causes of Jewish financial success may become a minor element of the larger problem. And as for social antipathy -- there are many more undesirable Gentiles in the world than there are undesirable Jews, for the simple reason that there are more Gentiles.

None of the Jewish spokesmen today mention the political cause, or if they come within suggestive distance of it, they limit and localize it. It is not a question of the patriotism of the Jew, though this too is very widely questioned in all the countries. You hear it in England, in France, in Germany, in Poland, in Russia, in Rumania -- and, with a shock, you hear it in the United States. Books have been written, reports published and scattered abroad, statistics skillfully set forth for the purpose of showing that the Jew does his part for the country in which he resides; and yet the fact remains that in spite of these most zealous and highly sponsored campaigns, the opposite assertion is stronger and lives longer. The Jews who did their duty in the armies of Liberty, and did it doubtless from true-hearted love and allegiance, have not been able to overcome the impression made upon officers and men and civilians by those who did not.

But that is not what is here meant as the political element in the Jewish Question. To understand why the Jew should think less of the nationalities of the world than do those who comprise them is not difficult. The Jew's history is one of wandering among them all. Considering living individuals only, there is no race of people now upon the planet who have lived in so many places, among so many peoples as have the Jewish masses. They have a clearer world-sense than any other people, because the world has been their path. And they think in world terms more than any nationally cloistered people could. The Jew can be absolved if he does not enter into national loyalties and prejudices with the same intensity as the natives; the Jew has been for centuries a cosmopolitan. While under a flag he may be correct in the conduct required of him as a citizen or resident, inevitably he has a view of flags which can hardly be shared by the man who has known but one flag.

The political element inheres in the fact that the Jews form a nation in the midst of the nations. Some of their spokesmen, particularly in America, deny that, but the genius of the Jew himself has always put these spokesmen's zeal to shame. And why this fact of nationhood should be so strenuously denied is not always clear. It may be that when Israel is brought to see that her mission in the world is not to be achieved by means of the Golden Calf, her very cosmopolitanism with regard to the world and her inescapable nationalistic integrity with regard to herself will together prove a great and serviceable factor in bringing about human unity, which the total Jewish tendency at the present time is doing much to prevent. It is not the fact that the Jews remain a nation in the midst of the nations; it is the use made of that inescapable status, which the world has found reprehensible. The nations have tried to reduce the Jew to unity with themselves; attempts toward the same end have been made by the Jews themselves; but destiny seems to have marked them out to continuous nationhood. Both the Jews and the World will have to accept that fact, find the good prophecy in it, and seek the channels for its fulfillment.

Theodor Herzl, one of the greatest of the Jews, was perhaps the farthest-seeing public exponent of the philosophy of Jewish existence that modern generations have known. And he was never in doubt of the existence of the Jewish nation. Indeed, he proclaimed its existence on every occasion. He said,

reached the common level they immediately make efforts for special privileges, as being entitled to them -- a process of which the late Peace Conference will remain the most startling example. The Jews today are the only people whose special and extraordinary privileges are written into the world's Treaty of Peace. But more of that at another time.

No one now pretends to deny, except a few spokesmen who really do not rule the thought of the Jews but are set forth for the sole benefit of influencing Gentile thought, that the socially and economically disruptive elements abroad in the world today are not only manned but also moneyed by Jewish interests. For a long time this fact was held in suspense owing to the vigorous denial of the Jews and the lack of information on the part of those agencies of publicity to which the public had looked for its information. But now the facts are coming forth. Herzl's words are being proved to be true -- "when we sink, we become a revolutionary proletariat,

become a colonizer, but the natural outworking of his genius resulted that way. But would this be a sufficient account of the British Empire?

Doubtless the Jews have the genius to do, wherever they go, the things in which we see them excel. But does this account for the relations which exist between the Jews of every country, for their world councils, for their amazing foreknowledge of stupendous events which break with shattering surprise on the rest of the world, for the smoothness and preparedness with which they appear, at a given time in Paris, with a world program on which they all agree?

The world has long suspected -- at first only a few, then the secret departments of the governments, next the intellectuals among the people, now more and more the common people themselves -- that not only are the Jews a nation distinct from all the other nations and mysteriously unable to sink their nationality by any means they or the world may adopt to this end, but that they also constitute a state; that they are nationally conscious, not only, but consciously united for a common defense and for a common purpose. Revert to Theodor Herzl's definition of the Jewish nation, as held together by a common enemy, and then reflect that this common enemy is the Gentile world. Does this people which knows itself to be a nation remain loosely unorganized in the face of that fact? It would hardly be like Jewish astuteness in other fields. When you see how closely the Jews are united by various organizations in the United States, and when you see how with practiced hand they bring those organizations to bear as if with tried confidence in their pressure, it is at least not inconceivable that what can be done within a country can be done, or has been done, between all the countries where the Jews live.

At any rate, in the

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The point of interest for this and other countries is not that a "criminal or a madman" conceived such a program, but that, when conceived, this program found means of getting itself fulfilled in its most important particulars. The document is comparatively unimportant; the conditions to which it calls attention are of a very high degree of importance.

NOTE 1: The statements indicated are those of non-Zionist Jews. The real Jewish program is that program which is executed. It was the Zionist program that was followed by the Peace Conference. It must therefore be regarded as the official program.

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English Jews must for a time feel a distress which no one desires them to feel, which everyone would do much to save them from, but which seems inevitable until the whole story is told and until the mass of the Jews themselves cut off from their name and support some who now receive their deepest homage.

It is worth while observing the contrasts and similarities between the Gentile and Jewish reaction to this alleged movement to establish a Jewish imperialism over the world. Jewish publicists first deny it without qualification. It is all false, all a lie, all hatched up by enemies of the Jews in order to stir up hatred and murder. As the evidence accumulates, the Jewish tone changes: "Well, suppose it is true," the publicists say; "is it any wonder that the poor oppressed Jews, driven to madness through their sufferings, should dream dreams of overthrowing their enemies and placing themselves in the seat of authority?"

The Gentile mind, confronted with the statement, says: "Yes, but they are Russian Jews. Don't mind them. American Jews are all right. They would never be taken in by anything like that." Going a little deeper into the subject, the Gentile mind is forced to admit the existence of some kind of a subversive world movement, the power of which has shaken even this country, and that the moving spirits in it are revolutionary Jews. And then the tendency from that point forward is either to fall in with the theory that the movement is really Jewish in its origin, agitation, execution and purpose, or to set up the theory that it is a "world movement" undoubtedly, but only incidentally Jewish. The end of both Jewish and Gentile reaction is an admission that something answering to the movement charged actually exists.

For example, the

a limited stage, as if in preparation for its grand finale on the universal stage, is another belief held by men at whose knowledge it is impossible to cavil.

So, then, it may be that we are dealing with something for which present-day Jews, even the more important internationalists, are not originally responsible. It may have come to them as part of their ancient Jewish inheritance. Certainly, if it were a mere modern thing, hastily conceived and thrown together after the modern fashion, it could be expected to disappear in the same era which saw it born.

Another preconception to be guarded against is that every Jew one meets has secret knowledge of this program. That is not the case. With the general idea of the ultimate triumph of Israel every Jew who has retained contact with his people is familiar, but with the special plans which for centuries have existed in formulated form for the attainment of that triumph, the average Jew is no more familiar than anyone else -- no more so than was the average German with the secret plans of the Pan-Germanic party whose ideas started and guided the recent war. The average Jew enters into the plans of the secret group just to this extent, except in specially selected cases: It is perfectly understood that the consummation of the Jewish triumph will not be distasteful to any Jew, and if the methods to be used toward the end are a bit violent, every Jew can be depended upon to see in that violence a very insufficient retribution visited upon the Gentile world for the sufferings which it has caused the sons of Judah throughout the centuries.

Still, with even these preconceptions guarded against, there is no escape from the conclusion that if such a program of Jewish world imperialism exists today, it must exist with the cognizance and active support of certain individuals, and that these groups of individuals must have somewhere an official head.

This is, perhaps, the one point at which more investigators stop than at any other. The idea of a Jewish autocrat is too strange for the mind which has not been much in contact with the main question. And yet there is no race which more instinctively supports autocracy than does the Jewish race, no race which more craves and respects position. It is their sense of the value of position that explains the main course their activities take. The Jew is primarily a money-maker for the reason that up to this time money is the only means he knows by which to gain position. The Jews who have gained position for any other reason are comparatively few. This is not a Gentile gibe; it is the position of a famous Anglo-Jewish physician, Dr. Barnard Von Oven, who wrote: "All other means of distinction are denied him; he must rise by wealth, or not at all. And if, as he well knows, to insure wealth will be to insure rank, respect and attention in society, does the blame rest with him who endeavors to acquire wealth for the distinction which it will purchase, or with that society which so readily bows down to the shrine of Mammon?"

The Jew is not averse to kings, only to the state of things which prevents a Jewish king. The future autocrat of the world is to be a Jewish king, sitting upon the throne of David, so ancient prophecies and the documents of the imperialistic program agree.

Is such a king in the world now? If not, the men who could choose a king are in the world. There has been no king of the Jews since before the Christian Era, but until about the eleventh century there were Princes of the Exile, those who represented the headship of the Jews who were dispersed through the nations. They were and still are called "exilarchs," or Princes of the Exile. They were attended by the wise men of Israel, they held court, they gave the law to their people. They lived abroad wherever their circumstances or convenience dictated, in Christian or Mohammedan countries. Whether the office was discontinued with the last publicly known exilarch or merely disappeared from the surface of history, whether today it is entirely abandoned or exists in another form, are questions which must wait. That there are offices of world jurisdiction held by Jews is well known. That there are world organizations of Jews -- organizations, that is, within the very strong solidarity of the Jewish nation itself -- is well known. That there is world unity on certain Jewish activities, defensive and offensive, is well known. There is nothing in the condition or thought of the Jews which would render the existence today of an exilarch distasteful to them; indeed, the thought would be very comfortable.

The Jewish Encyclopedia remarks: "Curiously enough, the exilarchs are still mentioned in the Sabbath services of the Ashkenazim ritual * * * The Jews of the Sephardic ritual have not preserved this anachronism, nor was it retained in most of the Reform synagogues of the nineteenth century."

Is there, then, a Jewish Sanhedrin? -- a governing or counseling body of Jews who take oversight of the affairs of their people throughout the world?

The Jewish Sanhedrin was a most interesting institution. Its origin and method of constitution are obscure. It consisted of 71 members, with the president, and performed the functions of a political senate. There is nothing to show whence the Sanhedrin derived its authority. It was not an elective body. It was not democratic. It was not representative. It was not responsible to the people. In these qualities, it was typically Jewish. The Sanhedrin was chosen by the prince or priest, not with the purpose of safeguarding the people's interest, but to assist the ruler in the work of administration. It was thus assembled by call, or it was self-perpetuating, calling its own members. The arrangement seems to have been that well-known device by which an aristocracy can maintain itself in power whatever the political construction of the nation may be. The Jewish Encyclopedia says: "The Sanhedrin, which was entirely aristocratic in character, probably assumed its own authority, since it was composed of members of the most influential families of the nobility and priesthood."

This body was flanked by a similar body, which governed the religious interests of the nation, the members being drawn apparently from classes nearer the common people.

The Sanhedrin exercised authority not only over the Jews of Palestine, but wherever they were scattered throughout the world. As a senate exercising direct political authority, it ceased with the downfall of the Jewish State in the year 70, but there are indications of its continuance as an advisory body down to the fourth century.

In 1806, in order to satisfy the mind of Napoleon upon some questions which had arisen concerning the Jews, an Assembly of Notables was called, whose membership consisted of prominent Jews of France. They, in turn, to bring the sanction of all Jewry to the answers which they should give Napoleon, convoked the Sanhedrin. The Sanhedrin assembled in Paris on February 9, 1807. It followed the prescribed ancient forms; it was comprised of Jews from all parts of Europe; it was assembled to put the whole authority of Jewry behind any compact the French Jews may have been able to make with Napoleon.

In putting forth its decisions, this Sanhedrin of 1807 declared that it was in all respects like the ancient Sanhedrin, "a legal assembly vested with power of passing ordinances in order to promote the welfare of Israel."

The significance of these facts is this: Whatever the leaders of the Jews may do today in the way of maintaining the policy and constitution of Israel, would not constitute a new departure. It would not signify a new attitude. It would not be evidence of a new plan.

It would be entirely natural, Jewish solidarity being what it is, that the Sanhedrin should still be continued. The ancient Sanhedrin appears to have had a group of ten who were somewhat exalted in importance above the rest; it would be perfectly natural if the leaders of the Jews were today divided into committees, by countries or by objects.

There are always being held, year by year, world meetings of the principal Jews of all lands. They come together whenever called, to the disregard of everything else. Great judges from the high courts of the various countries, international financiers, Jewish orators of the "liberal type" who have the ear of the Gentiles, political maneuverers from all the parties represented in the world, they assemble wherever they will, and the subjects of their deliberations are made known only to the extent they will. It is not to be supposed that all of the attendants on these conventions are members of the inner circle. The list of delegates will show scores of persons with whom no one would associate Lord Reading and Judge Brandeis. If the modern Sanhedrin meets, and it would be the most natural thing in the world if it should, we may be sure it meets within the closed circle of those persons which the Jewish aristocracy of money, intellect and power approves.

The machinery of a Jewish world government exists ready-made. The Jew is convinced that he has the best religion, the best morality, the best method of education, the best social standards, the best ideal of government. He would not have to go outside the circle of that which he considers best to get anything which he may need to advance the welfare of his people, or to execute any program which may have to do with the outside world.

It is the ancient machinery that the international Jew uses in all those activities which he permits the world to see in part. There are gatherings of the financial, political and intellectual chief rulers of the Jews. These gatherings are announced for one or another thing -- sometimes. Sometimes there is a gathering of Jews in a world capital, with no announced purpose. They all appear in one city, confer and depart.

Whether there is a recognized head to all of this is yet to be disclosed. There can be little doubt, however, as to the existence of what may be called a "foreign policy," that is, a definite point of view and plan of action with reference to the Gentile world. The Jew feels that he is in the midst of enemies, but he also feels that he is a member of a people -- "one people." He must have some policy with regard to the outer world. He cannot help but consider present conditions, he cannot consider them without being stirred to speculate upon what the outcome must be, and he cannot speculate on the outcome without in some manner endeavoring to make it as he would like it to be.

The invisible government of the Jews, its attitude toward the Gentile world, its policy with regard to the future, are not, then, the abnormal things that some would make them appear. Given the Jewish position, they are of all things most natural. Jewish existence in this world is not such as woos the Jew into sleepy contentment; it is such as stirs him into organization against future contingencies and into programs which may shape those contingencies to the benefit of his race. That there should be a Sanhedrin of the Jews, a world body of the leading men of all countries; that there should even be an exilarch, a visible and recognized head of the Sanhedrin, mystically foreshadowing the autocrat to come; that there should even be a world program, just as every government has its foreign policy, are not strange, uncanny suppositions. They grow normally out of the situation itself.

And it is also natural that not every Jew should know this. The Sanhedrin always was the aristocracy, and would be today. When rabbis cry from their pulpits that they know nothing about this thing, they are doubtless telling the truth. What the international Jew depends upon is the likelihood of every Jew approving that which brings power and prestige to his people. At any rate, it is well enough known that however little the ordinary Jewish leader may have been told about world programs, he regards with greatest respect and confidence the very men who must put these programs through, if these exist at all.

The twenty-fourth Protocol of the Learned Elders of Zion has this to say:

"Now I will discuss the manner in which the roots of the house of King David will penetrate to the deepest strata of the earth. This dynasty, even to this day, has given power of controlling world affairs to our wise men, the educational directors of all human thought."

This would indicate, if reliable, that, as the Protocol goes on to recite, the Autocrat himself has not appeared, but the dynasty, or the Davidic line in which he must appear, have entrusted the work of preparing for him to the Wise Men of Zion. These wise men are represented not only as preparing those who exercise rulership over Judaism's affairs, but also as framing and influencing the world's thought toward ends which shall be propitious to these plans. Whatever may be hidden in the program, it is certain that its execution or the effects of its execution cannot be hidden. Therefore, it may be possible to find in the outer world the clues which, traced back to their source, reveal the existence of a program, whose promise for the world, good or bad, ought to be widely known.

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An Introduction to the "Jewish Protocols"

The documents most frequently mentioned by those who are interested in the theory of Jewish World Power rather than in the actual operation of that power in the world today, are those 24 documents known as "The Protocols of the Learned Elders of Zion."

The Protocols have attracted much attention in Europe, having become the center of an important storm of opinion in England only recently, but discussion of them in the United States has been limited. These are the documents concerning which the Department of Justice was making inquiries more than a year ago, and which were given publication in London by Eyre and Spottiswoode, the official printers to the British Government.

Who it was that first entitled these documents with the name of the "Elders of Zion" is not known. It would be possible without serious mutilation of the documents to remove all hint of Jewish authorship, and yet retain all the main points of the most comprehensive program for world subjugation that has ever come to public knowledge.

Yet it must be said that thus to eliminate all hint of Jewish authorship would be to bring out a number of contradictions which do not exist in the Protocols in their present form. The purpose of the plan revealed in the Protocols is to undermine all authority in order that a new authority in the form of autocracy may be set up. Such a plan could not emanate from a ruling class which already possessed authority, although it might emanate from anarchists. But anarchists do not avow autocracy as the ultimate condition they seek. The authors might be conceived as a company of French Subversives such as existed at the time of the French Revolution and had the infamous Duc d'Orleans as their leader, but this would involve a contradiction between the fact that those Subversives have passed away, and the fact that the program announced in these Protocols is being steadily carried out, not only in France, but throughout Europe and very noticeably in the United States.

In their present form which bears evidence of being their original form, there is no contradiction. The allegation of Jewish authorship seems essential to the consistency of the plan.

If these documents were the forgeries which Jewish apologists claim them to be, the forgers would probably have taken pains to make Jewish authorship so clear that their anti-Semitic purpose could easily have been detected. But only twice is the term "Jew" used in them. After one has read much further than the average reader usually cares to go into such matters, one comes upon the plans for the establishment of the World Autocrat, and only then it is made clear of what lineage he is to be.

But all through the documents there is left no doubt as to the people against whom the plan is aimed. It is not aimed against aristocracy as such. It is not aimed against capital as such. It is not aimed against government as such. Very definite provisions are made for the enlistment of aristocracy, capital and government for the execution of the plan. It is aimed against the people of the world who are called "Gentiles." It is the frequent mention of "Gentiles" that really decides the purpose of the documents. Most of the destructive type of "liberal" plans aim at the enlistment of the people as helpers; this plan aims at the degeneration of the people in order that they may be reduced to confusion of mind and thus manipulated. Popular movements of a "liberal" kind are to be encouraged, all the disruptive philosophies in religion, economics, politics and domestic life are to be sown and watered, for the purpose of so disintegrating social solidarity that a definite plan, herein set forth, may be put through without notice, and the people then molded to it when the fallacy of these philosophies is shown.

The formula of speech is not, "We Jews will do this," but "The Gentiles will be made to think and do these things." With the exception of a few instances in the closing Protocols, the only distinctive racial term used is "Gentiles."

To illustrate: the first indication of this kind comes in the first Protocol in this way:

"The great qualities of the people -- honesty and frankness -- are essentially vices in politics, because they dethrone more surely and more certainly than does the strongest enemy. These qualities are attributes of Gentile rule; we certainly must not be guided by them."

And again:

"On the ruins of the hereditary aristocracy of the Gentiles we have set up the aristocracy of our educated class, and over all the aristocracy of money. We have established the basis of this new aristocracy on the basis of riches, which we control, and on the science guided by our wise men."

Again:

"We will force up wages, which however will be of no benefit to workers, for we at the same time will cause a rise in the prices of prime necessities, pretending that this is due to the decline of agriculture and of cattle raising. We will also artfully and deeply undermine the sources of production by instilling in the workmen ideas of anarchy and encourage them in the use of alcohol, at the same time taking measures to drive all the intellectual forces of the Gentiles from the land."

(A forger with anti-Semitic malice might have written this any time within the last five years, but these words were in print at least 14 years ago according to British evidence, a copy having been in the British Museum since 1906, and they were circulated in Russia a number of years prior.)

The above point continues: "That the true situation shall not be noticed by the Gentiles prematurely we will mask it by a pretended effort to serve the working classes and promote great economic principles, for which an active propaganda will be carried on through our economic theories."

These quotations will illustrate the style of the Protocols in making reference to the parties involved. It is "we" for the writers, and "Gentiles" for those who are being written about. This is brought out very clearly in the Fourteenth Protocol:

"In this divergence between Gentiles and ourselves in ability to think and reason is to be seen clearly the seal of our election as the chosen people, as higher human beings, in contrast with the Gentiles who have merely instinctive and animal minds. They observe, but they do not foresee, and they invent nothing (except perhaps material things). It is clear from this that nature herself predestined us to rule and guide the world."

This, of course, has been the Jewish method of dividing humanity from the earliest times. The world was only Jew and Gentile; all that was not Jew was Gentile.

The use of the word Jew in the Protocol may be illustrated by this passage in the eighth section:

"For the time being, until it will be safe to give responsible government positions to our brother Jews, we shall entrust them to people whose past and whose characters are such that there is an abyss between them and the people."

This is the practice known as using "Gentile fronts," which is extensively practiced in the financial world today in order to cover up the evidences of Jewish control. How much progress has been made since these words were written is indicated by the occurrence at the San Francisco convention when the name of Judge Brandeis was proposed for President. It is reasonably to be expected that the public mind will be made more and more familiar with the idea of Jewish occupancy -- which will be really a short step from the present degree of influence which the Jews exercise -- of the highest office in the government. There is no function of the American Presidency in which the Jews have not already secretly assisted in a very important degree. Actual occupancy of the office is not necessary to enhance their power, but to promote certain things which parallel very closely the plans outlined in the Protocols now before us.

Another point which the reader of the Protocols will notice is that the tone of exhortation is entirely absent from the documents. They are not propaganda. They are not efforts to stimulate the ambitions or activity of those to whom they are addressed. They are as cool as a legal paper and as matter-of-fact as a table of statistics. There is none of the "Let us rise, my brothers" stuff about them. There is no "Down with the Gentiles" hysteria. These Protocols, if indeed they were made by Jews and confided to Jews, or if they do contain certain principles of a Jewish World Program, were certainly not intended for the firebrands but for the carefully prepared and tested initiates of the higher groups.

Jewish apologists have asked, "Is it conceivable that if there were such a world program on the part of the Jews, they would reduce it to writing and publish it?" But there is no evidence that these Protocols were ever uttered otherwise than in

Again, a reading of the Protocols makes it clear that the speaker himself was not seeking for honor. There is a complete absence of personal ambition throughout the document. All plans and purposes and expectations are merged in the future of Israel, which future, it would seem, can only be secured by the subtle breaking down of certain world ideas held by the Gentiles. The Protocols speak of what has been done, what was being done at the time these words were given, and what remained to be done. Nothing like them in completeness of detail, in breadth of plan and in deep grasp of the hidden springs of human action has ever been known. They are verily terrible in their mastery of the secrets of life, equally terrible in their consciousness of that mastery. Truly they would merit the opinion which Jews have recently cast upon them, that they were the work of an inspired madman, were it not that what is written in the Protocols in words is also written upon the life of today in deeds and tendencies.

The criticisms which these Protocols pass upon the Gentiles for their stupidity are just. It is impossible to disagree with a single item in the Protocols' description of Gentile mentality and veniality. Even the most astute of the Gentile thinkers have been fooled into receiving as the motions of progress what has only been insinuated into the common human mind by the most insidious systems of propaganda.

It is true that here and there a thinker has arisen to say that science so-called was not science at all. It is true that here and there a thinker has arisen to say that the so-called economic laws both of conservatives and radicals were not laws at all, but artificial inventions. It is true that occasionally a keen observer has asserted that the recent debauch of luxury and extravagance was not due to the natural impulses of the people at all, but was systematically stimulated, foisted upon them by design. It is true that a few have discerned that more than half of what passes for "public opinion" is mere hired applause and booing and has never impressed the public mind.

But even with these clues here and there, for the most part disregarded, there has never been enough continuity and collaboration between those who were awake, to follow all the clues to their source. The chief explanation of the hold which the Protocols have had on many of the leading statesmen of the world for several decades is that they explain whence all these false influences come and what their purpose is. They give a clue to the modern maze. It is now time for the people to know. And whether the Protocols are judged as proving anything concerning the Jews or not, they constitute an education in the way the masses are turned about like sheep by influences which they do not understand. It is almost certain that once the principles of the Protocols are known widely and understood by the people, the criticism which they now rightly make of the Gentile mind will no longer hold good.

It is the purpose of future articles in this series to study these documents and to answer out of their contents all the questions that may arise concerning them.

Before that work is begun, one question should be answered -- "Is there likelihood of the program of the Protocols being carried through to success?" The program is successful already. In many of its most important phases it is already a reality. But this need not cause alarm, for the chief weapon to be used against such a program, both in its completed and uncompleted parts, is clear publicity. Let the people

"Jewish" Estimate of Gentile Human Nature

"Upon completing

"It should be noted that people with evil instincts are more numerous than those with good ones; therefore, the best results in governing them are attained by intimidation and violence, and not by academic argument. Every man aims for power; everyone desires to be a dictator, if possible; moreover, few would not sacrifice the good of others to attain their own ends."

"People in masses and people of the masses are guided by exceptionally shallow passions, beliefs, customs, traditions and sentimental theories and are inclined toward party divisions, a fact which prevents any form of agreement, even when this is founded on a thoroughly logical basis. Every decision of the mob depends upon an accidental or prearranged majority, which, owing to its ignorance of the mysteries of political secrets, gives expression to absurd decisions that introduce anarchy into government."

"In working out an expedient plan of action, it is necessary to take into consideration the meanness, the vacillation, the changeability of the crowd * * * It is necessary to realize that the force of the masses is blind, unreasoning and unintelligent, prone to listen now to the right, and now to the left * * *"

"Our triumph has also been made easier because, in our relations with the people necessary to us, we have always played upon the most sensitive strings of the human mind -- on calculation, greed, and the insatiable material desires of men. Each of these human weaknesses, taken separately, is capable of paralyzing initiative and placing the will of the people at the disposal of the purchaser of their activities."

In the Fifth Protocol, this shrewd observation on human nature is to be found:

"In all times, nations as well as individuals, accepted words for acts. They have been satisfied by what is shown them, rarely noticing whether the promise has been followed by fulfillment. For this reason we will organize 'show' institutions which will conspicuously display their devotion to progress."

And this from the Eleventh Protocol:

"The Gentiles are like a flock of sheep * * * They will close their eyes to everything because we will promise them to return all the liberties taken away, after the enemies of peace have been subjugated and all the parties pacified. Is it worth while to speak of how long they will have to wait? For what have we conceived all this program and instilled its measures into the minds of the Gentiles without giving them the possibility of examining its underside, if it is not for the purpose of attaining by circuitous methods that which is unattainable to our scattered race by a direct route?"

Notice also this very shrewd observation upon the "joiners" of secret societies -- this estimate being made by the Protocols to indicate how easily these societies may be used to further the plan:

"Usually it is the climbers, careerists and people, generally speaking, who are not serious, who most readily join secret societies, and we shall find them easy to handle and through them operate the mechanism of our projected machine."

The remarks under this head are curtailed by the present writer, because the Protocols make reference to a very important secret order, the mention of whose name in this connection might lead to misunderstanding, and which is therefore reserved for future and fuller attention. It will, however, be of interest to the members of that order to see what the Protocols have to say of it, and then check up the facts and see how far they correspond with the words.

To continue: "The Gentiles join lodges out of curiosity or in the hope that through them they may worm their way into social distinction * * * We therefore give them this success so that we can take advantage of the self-conceit to which it gives birth and because of which people unconsciously accept our suggestions without examination * * * You cannot imagine to what an extent the most intelligent

Gentiles may be brought to a state of unconscious naivete under conditions of self-deceit, and how easy it is to discourage them by the least failure, even the stopping of applause, or to bring them into a state of servile subjection for the sake of regaining it. The Gentiles are as ready to sacrifice their plans for the sake of popular success as our people are to ignore success for the sake of carrying out our plans. This psychology of theirs facilitates the task of directing them."

These are a few of the passages in which this estimate of human or Gentile nature is made out in words. But even if it were not so baldly stated, it could be easily inferred from various items in the program which was depended upon to break up Gentile solidarity and strength.

The method is one of disintegration. Break up the people into parties and sects. Sow abroad the most promising and utopian of ideas and you will do two things: you will always find a group to cling to each idea you throw out; and you will find this partisanship dividing and estranging the various groups. The authors of the Protocols show in detail how this is to be done. Not one idea, but a mass of ideas are to be thrown out, and there is to be no unity among them. The purpose is

source. The whole science of economics, conservative and radical, capitalistic and anarchistic, is of Jewish origin. This is another of the announcements of the Protocols which the facts confirm.

Now, all this is accomplished, not by acts, but by words. The

"The role of the liberal Utopians will be completely played out when our government is recognized. Until that time they will perform good service. For that reason

"Note the successes we have arranged in

These are strong claims, but not too strong for the facts that can be marshaled to illustrate them. They are however, but an introduction to further claims that are made and equally paralleled by the facts. All through the Protocols, as in this quotation from the Eighth, the pre-eminence of the Jews in the teaching of political economy is insisted upon, and the facts bear that out. They are the chief authors of those vagaries which lead the mob after economic impossibilities, and they are also the chief teachers of political economy in our universities, the chief authors of those popular textbooks in the subject, which hold the conservative classes to the fiction that economic

"Under our influence the execution of the laws of the Gentiles

The Protocols do not regard the dispersal of the Jews abroad upon the face of the earth as a calamity, but as a providential arrangement by which the World Plan can be more certainly executed, as see these words of the Eleventh Protocol:

"God gave to us, His Chosen People, as a blessing, the dispersal, and

consideration. The moving picture is an interesting development of photography allied with the show business, but whose is the responsibility for its development along such lines as make it a menace to the minds of millions -- so serious a menace that it has not escaped observation and condemnation everywhere? Who are the masters of musical jazz in the world? Who direct all the cheap jewelry houses, the bridge-head show parks, the "coney islands," the centers of nervous thrills and looseness? It is possible to take the showy young man and woman of trivial outlook and loose sense of responsibility, and tag them outwardly and inwardly from their clothing and ornaments to their hectic ideas and hopes, with the same tag, "Made, introduced and exploited by a Jew."

There is, therefore, something most sinister in the light which events cast upon that paragraph:

more than anything else to stop this sixfold waste -- the waste of material, the waste of labor, the waste of Gentile money, the waste of Gentile mind, the waste of Jewish talent, and the worse than waste of Israel's real usefulness to the world.

We say the

"Jewish" Plan to Split Society by "Ideas"

The method by which the Protocols work for the breakdown of society should now be fairly evident to readers of these articles. An understanding of the

The Protocols assert that here the first attack has been made. The history of Jewish propaganda in the world shows that also.

The first wave of attack is to

conscience and which allow all sorts of things to be done under cover. The phrase, the slogan, is a very dependable Jewish weapon. ("In all times people have accepted words for acts." -- Protocol 5.) The reality behind the phrase the Protocols frankly admit to be non-existent.

Nothing has served to create "broad-mindedness," a state of mind whose breadth indicates its lack of depth, so much as the ideas of liberalism which the Jews are constantly teaching to Gentiles and on which they never themselves act. We need a new sort of allegiance to the reality of life, to the facts as they are, which will enable us to stand up under all cajoling to "broad-mindedness" and assert a new intolerance of everything but truth. The terms "narrow" and "broad" as they are used today represent lies. The liberal man ought to believe more, he ought to be deep and wide in his beliefs in order to merit that name; but as a usual thing he believes nothing. He is not liberal at all. When you seek belief, belief with a foundation, belief with vitality, you must seek it among men who are sneered at, under this false Jewish-propagated notion of liberality, as "narrow men." Jewish propaganda, in common with the Protocols, is against men who have dug down to the rock; they want "broad-minded men" who can easily be shifted about the surface and thus serve the invisible scheme in any manner desired. This type of men, on their part, never imagine but that their "broad-mindedness" is a mark of their superiority and independence.

Now, see what follows. Men are born believers. For a time they may believe in "broad-mindedness" and under the terrific pressure that has been set up in its favor they will openly espouse it. But it is too shallow to satisfy any growing roots of life. They must believe, deeply, something. For proof of this, notice the undeniable strength of the negative beliefs which are held by men who fancy that they believe nothing. Therefore, some who are highly endowed with independence of spirit, root down into those prohibited matters which at some point touch Jewish concerns -- these are the "narrow" men. But others find it more convenient to cultivate those departments which promise a highway whereon there shall be no clashes of vital opinion, no chance of the charge of "intolerance"; in short they transfer all their contemplative powers to the active life, even as it is written in the Protocols --

Gentile working scheme putting the screws on the workmen, we have a condition at which the world-managers of the Protocol program must be immensely satisfied.

"We might fear the combined strength of the Gentiles of vision with the blind strength of the masses,

anarchists, communists, to whom we always extend our help under the guise of the fraternal principles of universal human solidarity." -- Protocol 3.

"Broad-mindedness" again! In this connection it is always well to remember the words of Sir Eustace Percy, heretofore quoted, words which are sponsored by Jews themselves -- "Not because the Jew cares for the positive side of radical philosophy, not because he desires to be a partaker in Gentile nationalism or Gentile democracy, but because no existing Gentile system of government is ever anything but distasteful to him."

Or, as the author of "The Conquering Jew" says: "He is democratic in his sentiments, but not in his nature. When he proclaims the common brotherhood of man, he is asking that the social gate now closed against him in so many quarters shall be open to him; not because he wants equality, but because he desires to be master in the social world, as he is showing himself in so many other spheres. Many an honorable Jew will, I doubt not, dispute the accuracy of this distinction; but if he does it will be because he has lived so long in the atmosphere of the West that he is unconscious of what is bred in the bone of his Eastern race."

It is not difficult, therefore, to see the genealogy of the Jewish ideas of liberalism from their origin to their latest effects upon Gentile life. The

testifying to the complete breakdown of all the strong fiber of the life. It may make a theme for a more complete study some day, this lure to lasciviousness through luxury, and the identity of the forces that set the lure.

But now, to conclude this general view of the method, rather this part of the method, the confusion itself, which all these influences converge to produce, is expected to produce another more deeply helpless state. And that state is,

Did the Jews Foresee the World War?

Before proceeding to a more detailed study of the connection between the

"You all came here with a question burning in your hearts and trembling on your lips, and the question is, indeed, a great one, and of vital importance. I am willing to answer it. What you want to ask is: How could I -- I who was one of those who formulated the Basle program -- how could I dare to speak in favor of the English proposition concerning Uganda, how could Herzl as well as I betray our ideal of Palestine, because you surely think that we have betrayed it and forgotten it. Yet listen to what I have to say to you. I spoke in favor of Uganda after long and careful consideration; deliberately I advised the Congress to consider and to accept the proposal of the English Government, a proposal made to the Jewish nation through the Zionist Congress, and my reasons -- but instead of my reasons let me tell you a political story as a kind of allegory.

"I want to speak of a time which is now almost forgotten, a time when the European powers had decided to send a fleet against the fortress of Sebastopol. At this time Italy, the United Kingdom of Italy, did not exist. Italy was in reality only a little principality of Sardinia, and the great, free and united Italy was but a dream, a fervent wish, a far ideal of all Italian patriots. The leaders of Sardinia, who were fighting for and planning this free and united Italy, were the three great popular heroes: Garibaldi, Mazzini, and Cavour.

"The European powers invited Sardinia to join in the demonstration at Sebastopol and to send also a fleet to help in the siege of this fortress, and this proposal gave rise to a dissension among the leaders of Sardinia. Garibaldi and Mazzini did not want to send a fleet to the help of England and France and they said: "Our program, the work to which we are pledged, is a free and united Italy. What have we to do with Sebastopol? Sebastopol is nothing to us, and we should concentrate all our energies on our original program so that we may realize our ideal as soon as possible."

"But Cavour, who even at this time was the most prominent, the most able, and the most far-sighted statesman of Sardinia, insisted that his country should send a fleet and beleaguer with the other powers Sebastopol, and, at last, he carried his point.

duty to maintain valuable relations with this great and progressive power.

The World War came to pass.

"No annexations" came to pass. What was then future in the Jewish world program, is now past.

In the Protocols there are two forms of declaration. One is, "we have." The other is, "we shall." If somewhere in the world this summer the high secret spokesman of the World Program is addressing his class of International Initiates, he will have to say "we have" in many places where this spokesman of 1896 said "we shall." Things have been accomplished.

"We will represent ourselves as the saviors of the laboring classes." That has been and is being done. "We will deflect the thoughts of the Gentiles to industry and commerce." That has been done. "We will create a strongly centralized administration so as to grasp all the social forces strongly in our hands." That has been done. "We will adopt for ourselves the liberal side of all parties and all movements and provide orators." That has been done. "We will force up wages." That has been done. "We will at the same time cause a rise in the price of prime necessities." That has been done. "We will also undermine the sources of production by instilling in the workmen ideas of anarchy." That has been done.

another thing. The world was with the "no annexations" program as a matter of political morality; the other program, which used this morality as its vehicle, was hidden.

There are still other matters in this group which must receive attention, but another article will be necessary to do it. In the meantime, it is natural to wonder whether, with the program as outlined in this report of the Protocols having received fulfillment in so many particulars, a new Protocol, or a further unfolding of the Ladder has been made by the Wise Men to their Initiates; and whether any additional unveiling will ever come to the knowledge of the world. It would seem that a proper estimate of the knowledge now available would lead to such an awakening as to nullify the present program and make all future ones impossible. But Gentiles like their ease, and Judah is beckoned on by a bright star.

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Is the Jewish "Kahal" the Modern "Soviet"?

The Soviet is not a Russian but a Jewish institution. Nor is it the invention of Russian Jews of the present time, a new political device which has been set up as a vehicle of the ideas of Lenin and Trotsky; it is of ancient Jewish origin, a device which the Jews themselves invented to maintain their distinctive racial and national life after the conquest of Palestine by the Romans.

Modern Bolshevism, which is now known to be merely the outer cloak of a long-planned

"The day of excommunication at length arrived, and a vast concourse assembled to witness the awful ceremony. It began by the silent and solemn lighting of a quantity of black wax candles and by opening the tabernacle wherein is deposited the books of the Law of Moses. Thus were the imaginations of the faithful prepared for all the horror of the scene. The chief rabbi, the ancient friend and master, now the fiercest enemy, of the condemned, was to order the execution. He stood there pained, but implacable; the people fixed their eager eyes upon him. High above, the chanter rose and chanted forth in loud lugubrious tones the words of execration; while from the opposite side another mingled with these curses the thrilling sounds of the trumpet. And now the black candles were reversed and were made to melt drop by drop into a huge tub filled with blood." (Lewes: Biographical History of Philosophy.)

Then came the final anathema. "With the judgment of the angels and of the saints, we excommunicate, cut off, curse and anathematize Baruch de Espinoza, with the consent of the elders and all this holy congregation, in the presence of the holy books: by the 613 precepts which are written therein, with the anathema wherewith Joshua cursed Jericho, with the curse of Elisha laid upon the children, and with all the curses which are written in the law. Cursed be he by day, and cursed be he by night. Cursed be he in sleeping, and cursed be he in waking, cursed in going out, and cursed in coming in. The Lord shall not pardon him, the wrath and the fury of the Lord shall henceforth be kindled against this man, and shall lay upon him all the curses written in the Book of the Law. The Lord shall destroy his name under the sun, and cut him off for his undoing from all the tribes of Israel, with all the curses of the firmament which are written in the Law * * * And we warn you that none may speak with him by word of mouth nor by writing, nor show any favor unto him, nor be under one roof with him, nor come within four cubits of him, nor read any paper composed by him." (Pollock: Life of Spinoza.)

"As the blasting words were uttered, the lights were all suddenly immersed in the blood, a cry of religious horror and execration burst from all; and in that solemn darkness, and to those solemn curses, they shouted Amen, Amen!" (Professor J. K. Hosmer: The Jews.)

That is a commentary on the decree of denunciation. It also throws a very strong light on the pressure which is brought against many Jews who would cry out against the anti-social ideas of their people, but who dare not because of the penalties it would bring.

This denunciation, as Protocol Seventeen orders, is to be made against anyone who is "known to be opposed to the Kahal" or ancient Soviet system of the Jews.

After the destruction of the Jewish state by the Romans, the Jews maintained a center in the Patriarch; and after the dispersion of the Jews out of Palestine this center of nationality was preserved in the Prince of the Exile, or Exilarch, an office which is believed to persist to the present time, and which some believe to be held now by an American Jew. In spite of all assertions to the contrary, the Jews have never ceased to be "a people"; that is, a consciously united racial group, different from all others, and with purposes and ideals which are strictly of the Jews, by the Jews, and for the Jews in distinction from the rest of the world. That they constitute a nation within the nations, the most responsible Jewish thinkers not only declare but insist upon. And this is wholly in accord with the facts as observed. The Jew not only desires to live apart from other people, but he works with his own people as against others, and he desires as much as possible to live under his own laws. In the city of New York today, the Jews have succeeded in establishing their own court for the settlement of their own questions according to their own laws. And that is precisely the principle of the Soviet-Kahal.

From the first century forward, as any reader can see by consulting the Jewish Encyclopedia, the "community," "assembly" or "Kahal" has been the center of Jewish life. It was so earlier, in the time of the Babylonian captivity. And the last official appearance of it was at the Peace Conference, where the Jews, in accordance with their World Program,

World War grew. The Jewish Question is written all over the forces that provoked the war, and over all the hindrances to peace which the world has since seen.

Under the Kahal or ancient Soviet, the Jews lived by themselves and governed themselves, doing business with the government solely through their representatives. It was communism in a more drastic form than has been seen anywhere in the world outside Russia. Education, health, taxes, domestic affairs, all were under the absolute control of a few men who constituted the ruling board. This board, as the present-day Jewish hierarchy is supposed to be, was self-perpetuating, the office often passing in an unbroken line of hereditary succession through many generations. All property was in common, which however did not prevent the leaders becoming rich. These Kahals or Soviets existed in Rome, France, Holland, Germany, Austria, Russia, Denmark, Italy, Rumania, Turkey and England. In the United States the idea has developed around the synagogue and around national and international secret societies of Jews, of which more will be said in succeeding articles.

The Kahal is the traditional Jewish political institution during the dispersal of the race among the nations. Its international aspect is to be seen in the higher councils. These councils enlarged as the Jews spread over the world. The Jewish Encyclopedia cites the Council of Three Lands, the Council of Four Lands, and the Council of Five Lands, showing an international relationship in earlier years. But like all such records, public view of them is not easily accessible so far as they relate to modern times. The recent Zionist Congress in London, where doubtless much business was done that pertained to the Jewish people throughout the world, though not in public halls by any means, may be called the Council of Thirty-Seven Lands, for the delegates to that congress came from all parts of the world, from points remote as Lapland and South Africa, Persia and New Zealand. The purpose of these World Councils was the unification of the Jews, and the records of their assemblages run back through the centuries.

It is therefore no new thing that has arisen in Russia. It is the imposition by the Jewish revolutionists upon Gentile Russia of a form of control in which Judaism has been schooled from the earliest times of its contact with the world. Soviet Russia could not have been possible had not 90 per cent of the commissars been Jewish. Soviet Hungary could not have been possible had not Bela Kun, the chief Red, been a Jew, and had not 18 of his 24 commissars been Jews. The Jews are the only group schooled in the erection and administration of the Kahal.

An Associated Press dispatch under date of August 12 throws a light on the congeniality of the Soviet system and the Jewish mind. Speaking of the Polish towns and villages occupied by Bolshevik forces in their recent drive, the dispatch says:

"The local Jewish parish populations already are said to be setting up Soviet and Communist governments."

Of course. Yet this is in strange contrast with what we are constantly told through the press of the sufferings of the Jews under the Soviet form and of their abhorrence of the Reds. However, most of what we read concerning this in the public press is Jewish propaganda, pure and simple, and the reports of men on the spot contradict it all. One relief worker testifies that relief work in Poland is frequently "hung up because some Jew landlord asks an exorbitant rent for his premises," while another testifies that though railroad fares in the supposedly famine-stricken districts have gone up 1,000 per cent, the best and highest-fare trains are "exclusively occupied by Jews." He adds, of his trip through Hungary, "The Hungarians have no money any more, but the Jews have."

"But American Jews abhor Trotsky and Sovietism" is the plea sometimes made.

Do they?

On page 9 of the American

"It is true that many Jews are radicals. It is also true that some of the radical leaders are Jews.

"But before weeping over the downfall of the race, let's think a bit.

"Trotsky himself has never been represented as anything but a cultured man, a student of world economics, a powerful and efficient leader and thinker who will surely go down in history as one of the great men our race has given the world.

"* * * Very few of us doubt any longer that behind the absurdities written about Russia is the great truth that Russia is in that unsettled state which attends reconstruction. There is a plan behind this seeming disorder, and out of the upheaval will come order. It will not be utopia, but as good a government as the undoubtedly high-minded practical idealists who are building for Russia can build with the necessarily imperfect materials -- human beings -- with which they must work.

"And one of the leaders is Leon Trotsky!

"Are we really ashamed of Trotsky?"

The lady is evidently not ashamed of Trotsky, or Mr. Braunstein, as his real name is.

Or take Judge Harry Fisher, of Chicago. While drawing a salary for work in the court, Judge Fisher went abroad on Jewish relief work. His plans were changed somewhat after his departure and he landed in Russia. He asserts in several interviews that he was permitted to arrive in Russia on condition that he leave political matters alone. There has been no such restriction placed upon him since his return to the United States, for he appears as an open advocate of full trade relations with the Soviet Government of Russia.

The Chicago

Here are three persons from widely different spheres of life, yet each one of them indicates a natural liking for the Kahal or Soviet, an admiration of its methods, and a distinct good feeling towards its rulers. For Sovietism is the rankest form of autocracy, and the marriage laws of Soviet Russia are in full harmony with the program stated in the Protocols --

"We will break down the influence of family life among the Gentiles."

Whether the Soviet-Kahals of Russia will succeed in completely undermining Russian family life is extremely doubtful. The weakness of Soviet rule is the same as that of the Protocols -- a moral weakness that must eat like a cancer until it destroys the institutions which it infests.

Russia today, viewed in the light of the Protocols, does not represent the Judaic state, but it represents the Gentile state seized by Jewish forces. There are three degrees of action set forth in the Protocols. There is first the secret process of breaking up the integrity of society by the admixture of alluring but disruptive ideas. This is a work in which Gentile agitators are used. When the ideas have worked sufficiently to break up society and explode in a crisis, then as in Germany, the forces that have worked in secret swiftly come to the front to take the reins and guide the riot. In Germany this immediately occurred upon the collapse which followed the armistice, but the Germans were wise enough to know the meaning of the influx of Jews into all the official positions of the former empire, and it was not long before they were politically ousted. In Russia, however, the Jews sprang immediately into official positions and have succeeded in remaining there. It began with Kerensky compelling the Czar to lay aside his crown; it continues with Trotsky and his armies at the throat of Europe.

But this seizure of a country, as was attempted in Germany, and as was not only attempted but succeeded in Russia, is not the end of the Program. It is only the beginning of its open or public phase. The Soviet-Kahal makes for the complete breaking up of society, the entire cutting off of co-operation and communication, the ruling of each little section in the way desired, until the whole country lies helpless in isolated bits. The process includes, of course, the disintegration of industry also, the massing of Gentiles into an army, and a general destruction of morality and order. It is the Protocol program in its last stage before the reconstruction begins which shall make the conquered country a Jewish state.

The world has not seen that last stage yet. It has not come, even in Russia. If the Russian people waken from the daze into which they have been thrust, it will not come. Jewish voices loudly proclaim that Soviet Russia has come to stay. The only authoritative voice on that subject is the voice of Russia, and Russia has not yet spoken. Today the world is trembling on the very verge of Real Russia's awakening, and with it a retribution most terrible upon the Sovietists.

The program of the Protocols once came near succeeding in the French Revolution, but its essential immorality overreached itself. It has come a step nearer success in Russia, but there too its defiance of the moral law will be its undoing. The Jewish Question of today is being fought out in Russia and Poland, and the strength of the Jewish forces is largely and mostly supplied from the United States of America. No wonder those small East European independencies which are fighting for their lives refer to our country as "The Land of the Jews."

"We will show our power to one," say the Protocols. "In order to demonstrate our enslavement of the Gentile governments of Europe, we shall show our power to one of them by crimes of violence, that is, by a reign of terror." (Protocol Seven.)

One by one the Gentile nations of Europe have been compelled to withdraw their troops from Russia. One by one the premiers of Europe have submitted to heavy shackling of their official hands with regard to the Russian question. And today the world looks on while little Poland, apparently the second country on the list of Soviet victims, is made to feel heavy vengeance for her daring to be independent of Jewish power. Russia has been made to pay for her attempted independence of the Jew; Poland is now being made to pay. It is a flame, the Jews of Eastern Europe hope, and many Jews of America also, which will sweep round the world.

If the ruling Jews of the world wished the Russian people freed, if they wished the flames of Bolshevism to be quenched, if they wished Jewish participation in revolutionary movements to be

withdrawn, they could accomplish it in a week. What is going on today is going on by permission of the Jewish world powers.

There is apparently no desire to curtail a movement which largely originated in American Jewry. This is the program of "showing our power to one," and the program will be followed out. The "showing," however, is twofold; it is a showing of

How the "Jewish Question" Touches the Farm

The real estate speculations of the Jews are familiar to all, but unfortunately do not constitute their entire land program. Many American cities have changed their characters entirely during the past 15 years by reason of Jewish speculation in residence property, and it is a fact established in the larger eastern cities that the recent exorbitant and extortionate rise in rents was largely a matter of the Jewish landlord. The governor of one of the most important of our commonwealths was loath to sign a bill regulating rents. His hesitancy was encouraged by very heavy pressure brought to bear upon him by the weightiest Jewish financial interests in his own and neighboring states. He finally decided that he would sign the bill and give the law effect, and the fact that decided him was his personal investigation and the investigation of his personal agents into hundreds of cases of abuse where he discovered that it was a common practice among Jewish landlords to transfer the same piece of property round and round to every member of the family in turn, each "transfer" being the excuse for a new increase in the rent. Men have their eyes opened to the Jewish Question in various ways: this was the way a governor had his eyes opened.

That, however, is not the peculiarity of Jewish landlords alone; Gentile landlords have played the same trick. But landlordism is peculiarly a Jewish ambition and distinction; the Jew is the Landlord of America. Any group of tenants almost anywhere in America, except the West, could testify to this.

Nor is landlordism itself reprehensible, things being what they are, unless it is anti-social and anti-American. And just here is where it gets point. Some of the oldest and most sacred shrines of Americanism in the East have entirely lost their character as such by the invasion -- not of "foreigners" -- but of Jews.

The more one sees of the invasion, the more one utterly distrusts the statistics given out by Jews as to the Jewish population of the United States.

Do you know that the one nationality on which the Government of the United States is estopped from asking questions, either for immigration or census statistics, is the Jewish?

Do you know that when the Government of the United States wants to know anything about the Jews it must go to statisticians which the Jews themselves support?

If a nation claims that it is no nation with respect to the United States Government, as the Jews claim, and has no national statistics which it will permit to government to collect in the official way, why should it treat itself as a nation and keep its own records?

The Jews of the United States, like the Jews of every European country, are a nation among themselves, with their own government, their own policy, their own records; and the United States Government does business with the Jewish Government in America through chosen Jews -- no doubt about that.

It is, however, a digression. The matter of Jewish statistics will come up again. In the meantime a glance at the rapid changing of so many American cities in all parts of the land leads to the belief that the Jewish statistics furnished by the Jews for Gentile consumption entirely misstate the facts, and this belief is strengthened by the knowledge that the statistics given by the Jews for Jewish consumption are very different from those supplied for the outside world.

Landlordism may be explained by the inclination of the Jew toward speculation, and we know that real estate has been made one of the most speculative of occupations, disgracefully, almost disastrously so. The Jew cannot be condemned for becoming a landlord, for becoming the most conspicuous landlord

in America; he cannot be condemned apart from his Gentile co-offenders for the abuse he has made of his advantage as landlord. But it is a matter for American concern that the cities to which, in the schoolbooks, our children are taught to look as the birthplaces of liberty and as still the spokesmen of Americanism, should become Semite cities, financially and politically, and the recruiting grounds of the world's Bolshevism.

Until recently, however, the Jew in America has not cared for the land. It is a characteristic. The Jew is not an agriculturist. Lavish fortunes have been expended to make him so, but the productive work of farming has not had, and does not now have, any appeal to him. His choice in land is this: land that produces gold from the mine, and land that produces rents. Land that produces mere potatoes and wheat has not directly interested him.

It is true, of course, that the land question has been distinctly Jewish in countries like Poland and Rumania. No law against Jews owning land in those countries has ever been effective in preventing their control of whole provinces. Not that the Jews demanded the right to farm the land, their choice was to farm the farmers. By devious methods and the use of "Gentile fronts" they could always secure control of the land, and thus dominating the peasants they could create almost any condition they wished. That is what they actually did. That is the Jewish Question in those parts of the world. Not for farming purposes, it must be understood, but for the purpose of controlling the main source of wealth in agricultural countries and for taking the control of people away from their natural Gentile leaders.

These two things always go together in countries where there is intellectual or landed aristocracy to which the people look for leadership: the Jewish program is to destroy that leadership by gaining control of the land. It is profitable, of course, but when you survey the outworking of the plan you always see something other than profits involved. The consummate perfection of the Jewish plan for World Control is that it does not involve

Many Jews have written The Dearborn Independent saying that they do not know about these racial plans for world control. It may well be believed that they do not. One purpose of these articles is to tell them about it. But this every Jew rejoices in -- the movement of his people toward power. And it is this sentiment that the International Jew implicitly trusts, and because this sentiment exists the International Program secures a maximum of success at a minimum risk of exposure. Jewry is not a democracy but an autocracy. Of course the ordinary Jew does not know! The question is, Why should he revile the Gentile who tries to tell him? If a Jew will not seal his mind against the statements made in these articles, he will find in his own knowledge sufficient corroboration of their principal features, and he will be in a better position to assist in the solution of the Jewish Question.

It is with amazement at certain men's conception of editorial honesty that The Dearborn Independent has read some of the reports made of these articles. Under cover, principally of the Yiddish, alleged translations of these articles have been flung broadcast among non-English speaking Jews, translations which not only bear no resemblance to the original, but actually insert whole paragraphs of matter which never appeared in the original at all. Is there a fear of permitting the average Jew to read this series? Nothing is more desired by those whose purpose is to lay foundations for the solution of the Jewish Question in America than that every Jew in the United States should know exactly what is being printed here week by week. The Jew has been deceived by his leaders long enough.

The fact is, then, that there is a definite and already well forwarded movement toward the control of the cotton lands of the United States. The first step was to depreciate the market value of these lands as much as possible. Pressure was brought through certain banks to limit the cotton farmers' efforts. They were told that if they planted more acreage to cotton than they were told to, they would not be financed. Cotton production was to go down while cotton prices were to go up, and the profits were not the farmers' but those who controlled the course of cotton from the first market to the wearer. Cotton farming was to be made less profitable, while cotton speculation was to become more profitable. The public was being compelled to supply the money by which the Jewish controllers were to buy the land. In brief, it was to be made more profitable to sell

"At the same time it is necessary to encourage trade and industry vigorously and especially speculation, the function of which is to act as a counterpoise to industry. Without speculation, industry

How?

For example: after citing the perfectly obvious coincidence and most probable connection between the Protocols and the observable facts with reference to the farm situation, the writer is compelled to say, as above, "But this is not all." And it is a peculiarity of Gentile psychology that the Gentile reader will feel that it ought to be all because it is so complete. This is where the Jewish mind out-maneuvers the Gentile mind.

Gentiles may do a thing for one reason: the Jew often does the same thing for three or four reasons. The Gentile can understand thus far why Jewish financiers should seek control of the land in order to prevent widespread Agricultural Independence which, as Protocol Six says, would be "harmful to us." That reason is perfectly clear.

But there is another. It is found in the Twelfth Protocol. It contemplates nothing less than the playing of City against Country in the great game now being exposed. Complete control over the City by the industrial leverage, and over the Country by the debt leverage, will enable the Hidden Players to move first the Country by saying that the City demands certain things, and then move the City by saying that the Country demands certain things, thus splitting Citizens and Farmers apart and using them against one another.

Look at the plainness and the boldness, yet the calm assurance, with which this plan is broached:

Does Jewish Power Control the World Press?

The purpose of this article is twofold: to set forth what the Protocols have to say about the relation of the Press to the World Program, and to make an introduction to a study of Jewish influence on the Press.

The Jewish race has always been aware of the advantages to be derived from news. This was one of the factors in its control of European commerce from the earliest Christian times. To be informed beforehand, to know what was coming before the Gentiles among whom they lived knew it, was a special privilege of the Jews, made possible by the close communication in which widely separated Jewish groups kept themselves. From the first they were inveterate correspondents. They were the inventors of the news-letter.

This does not imply, however, that the Jews were the forerunners or even the sponsors of the modern Press. It was no part of their purpose to distribute news among the people, but to keep it for themselves as a secret advantage. The political, economic and commercial news which sped with really remarkable facility throughout Europe, from Jewish community to Jewish community, was in reality the official budget by which each community informed all the others of what was transpiring, as to war, trade currents, rising emergencies, or whatever the matter may have been. For centuries the Jews were the best informed people on the continent; from their secret sources in courts and chancelleries, from privileged Jews who were placed in every position of vantage, the whole race was informed of the state of the world.

Scouts were kept in motion everywhere. Far down in South America, before the British or Dutch colonies in North America had hardly secured a foothold, there were Jews who served as outposts for European trade interests. The world was spied out in the interests of their race, just as today the entire planet is under the watchful eyes of Jewish agents -- mostly Gentiles, it must be said -- for any hint of new gold discoveries.

An interesting and historic illustration of the Jews' appreciation of news is to be found in the career of Nathan Rothschild. Rothschild had laid all his plans on the assumption that the Emperor Napoleon, then banished to Elba, was finally eliminated from European affairs. Napoleon unexpectedly returned, and in the "Hundred Days" it seemed as if the Rothschild financial edifice might collapse. Feverishly the financier aided both Prussia and England, and as the Battle of Waterloo approached, no one was more interested in the outcome than he.

Rothschild was a man who shrank from the sight of blood; he was physically a coward, and any sign of violence unnerved him; but so intense was his interest in the battle on which his whole fortune seemed to depend, that he hastened to France, followed the British Army, and when the battle began he hid himself in "some shot-proof nook near Hougomont" where he watched all day the ebb and flow of battle. Just before Napoleon ordered the last desperate charge Rothschild had made up his mind. He said afterward that his exclamation at this point was, "The House of Rothschild has won the battle."

He hurried from the field, galloped wildly to Brussels, communicating not a word of what he knew to the anxious people he met by the way. Hiring a carriage at an exorbitant price, he galloped away to Ostend. Here a fierce storm was raging on the ocean and no sailor was willing to set out for England, about 20 miles away. Rothschild himself, always afraid of danger, forgot his fear in his visions of the stock market. He offered 500, 800, and at length 1,000 francs to the man who would take him across. But no one dared. Finally one sailor proposed that if Rothschild would pay 2,000 francs into his wife's hands, he would attempt it.

Half dead the two men reached the English coast, but without rest Rothschild ordered express post and hurried away to London. Whip and spur were not spared on that journey.

There were no telegrams in those days, no swift communication. England was anxious. The rumors were bad. And on the morning of June 20, 1815, when Nathan Rothschild appeared in his usual place at the Stock exchange and leaned against the column, England knew nothing of what he knew. He was pale and broken. The sight of his face led the other financiers to believe that he had received bad news from the front. Then it was seen that he was quietly selling his securities. What? Rothschild unloading? The market dropped disastrously, a very panic seized the financiers, the market was flooded with consols offered for sale -- and all that was offered, Rothschild's agents bought!

So it went on, all day the 20th, and all day the 21st. At the close of business the second day, Rothschild's heavy chests were crammed with securities. Then in the evening a courier galloped into London with the news that Wellington had won and Napoleon was a fugitive. But Nathan Rothschild had made \$10,000,000 and the men he did business with had lost that much -- all as an affair of news!

There was a little incident in Washington during the war -- a "leak" of news, it was called. The wise men of Wall Street sometimes whisper that even between 1914-1918 there were men of Rothschild's race who showed his same appreciation of "news," with the same profitable results. And not only the men of "Rothschild's race," but some of their "Gentile fronts," also.

There were times during the war when no Gentile knew what was going on in certain countries. The Jewish leaders always knew. Some very interesting testimony can be presented on that point.

Aside from its own interest, this Rothschild narrative fully illustrates the statement that while the Jews were very early news-gatherers, they were not publicists. They used the news for their own benefit; they did not disseminate it. If it had depended on their influence, there would have been no public Press at all. It was in France, which had no newspapers outside the capital, that the French Revolution was possible. There being no reliable exchange of news and opinion, the people were kept in ignorance. Paris itself did not know that the Bastille had fallen until next day. Where there is no Press, minorities easily gain control -- as the Jewish-Bolshevist revolution in Russia illustrates.

One of the most dangerous developments of the time is public distrust of the Press. If the day ever comes when swift, reliable and authoritative communication with the entire people shall be necessary for public action in the interests of public safety, the nation may find itself sadly crippled unless a new confidence in the daily Press can be built up. If for no other reason than that the free press is a safeguard against minority seizure of control, such laws as the zone laws, or any restrictions on the freest and fullest communication between various parts of the country, should be absolutely abolished.

But the Press being in existence, and being largely an Anglo-Saxon creation, it is a force not to be treated lightly, and that is the point where the World Program and Jewish Control come in contact with it.

The Protocols, which overlook nothing, propose a very definite plan with regard to the Press. As in the multitude of other matters with which these remarkable documents deal, there are the two phases -- "what we have done," and "what we will do."

As early as the Second Protocol, the Press comes in for attention. It is significant that it makes its appearance in the same Protocol in which the "No Annexations" program was announced 20 years before the World War, in the same Protocol in which it is announced that Gentile rulers will be allowed to appear before the people for a short period, while Jewish influences were organizing themselves behind the seats of power, and in the same Protocol where Darwinism, Marxism, and Nietzscheism are claimed among the most "demoralizing" doctrines which Jewish influence has disseminated. These are very curious statements, but not stranger than the actuality that has come to pass.

Says the Second Protocol:

"There is one great force in the hands of modern governments which

triumph of 'free speech' (babbling) rests in the Press. But governments are unable to profit by this power,

All the details of the foregoing paragraph can be illustrated at length by instances which have occurred in the United States within the past 15 years.

There was once a Senator of the United States who -- but that story illustrates another point also, and will be reserved until that point is reached in this series of discussions.

The Twelfth Protocol, however, contains the entire plan of Control of the Press, reaching from the present time into the future when the Jewish World Government shall be established. The reader is invited to read carefully and thoughtfully the deep and wide outreaching of this plan.

Keep also in mind the boast that has been made for generations that no publication that has handled the Jewish Question in a manner distasteful to the Jewish powers has been allowed to live.

"What role is played at present by the Press? It serves to inflame the passions of selfish partisanship which our interests require. It is shallow, lying and unfair, the most people do not understand what end it serves."

In that quotation we have the same low estimate which was noted when we studied "the estimate of human nature" which the Protocols contain.

Now, for the Plan of Press Control: We separate the points for convenience:

opposing force is, is not confined to the Jewish Internationalists, although there is every indication that it was learned from them.

This idea of a misrepresentative front for certain secret purposes is expressed at length not only with reference to the Press, but throughout the Protocols in other relations. But in Protocol 12 it is fully developed with regard to the Press, as the following quotations show.

(a) In order to force writers into such long productions that no one will read them, a tax on writing is proposed -- "on books of less than 30 pages a double tax." Small articles are most feared. Therefore doubly tax the pamphlets of less than 30 pages. The longer articles fewer will read, so the Protocols argue, and the double tax will thus "force writers into such long productions that they will be little read, especially as they will be expensive."

BUT --

"That which we ourselves shall publish for directing the public mind will be cheap and widely read. The tax will discourage mere literary ambition, whereas the fear of punishment will make the writers subservient to us.

Undoubtedly that would be the case were all the papers controlled. In the case of the present series of articles, however, the tables appear to be turned. It is the Jewish Press which has so signally failed to bring forward disproof either by fact or argument.

"When necessary, we shall promulgate ideas in the third section of our Press

Actual ownership does not often account for much in a newspaper. Ownership in the newspaper business is not always synonymous with control.

If you wish to know the control of the newspaper, look to its attorney and the interests he serves; look to the social connections of its chief editors; look to the advertising agents who handle the bulk of Jewish advertising; and then look to the matter of the paper's partisanship or independence in politics.

Newspaper control of the Press by the Jews is not a matter of money. It is a matter of

novelist who extols his or her own people even while the story sows subtle seeds of disruption in Gentile social or economic life must be listed as the agents of that World Program which would break down society through the agency of "ideas." And it is very striking how many there are, and how skillfully they conceal their propaganda in their work.

Here and there in the United States it is now becoming possible to print the word "Jew" in the headlines of an article, and tell the Jewish committee which calls the next day that this is yet a free country. Quietly a number of newspapers have tested the strength of this assumed control in their communities, and have discounted it.

There is no reason for fear on the part of the editor who has his facts. But the editor who backs down will more and more feel the pressure upon him. The man who courageously and fairly holds his ground will soon learn another thing that is not so generally known, namely, that with all the brilliance there is a lot of bluff, and that the chain of control once broken is felt throughout the whole system as a blow.

There is nothing that the International Jew fears so much as the truth, or any hint of the truth about himself or his plans. And, after all, the rock of refuge and defense, the foundation of endurance for Jew or Gentile must be the Truth.

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Does This Explain Jewish Political Power?

Little has yet been said in this commentary on the Protocols about the political program contained in them. It is desirable that the points be taken separately in order that when our study turns to actual conditions in this country, the reader may be in a position to judge whether the written program agrees with the acted program as it may be seen all about us. The World Program as outlined in these strange documents turns upon many points, some of which have already been discussed. Its success is sought (a) by securing financial control of the world, this having already been secured by the overwhelming indebtedness of every nation through wars, and by the capitalistic (not the manufacturing or managerial) control of industry; (b) by securing political control, which is easily illustrated by the condition of every civilized country today; (c) by securing control of education, a control which has been steadily won under the blinded eyes of the people; (d) by trivializing the public mind through a most complete system of allurements which has just brought us into a period which requires the new word "jazz" to describe it; and (e) by the sowing of seeds of disruption everywhere -- not the seeds of progress, but of economic fallacies and revolutionary temper. All of these main objectives entail various avenues of action, none of which has been overlooked by the Protocols.

In leading up to what the Protocols have to say about the selection and control of Presidents, it will be enlightening to take the views which these documents express about other phases of politics.

It may be very interesting to those Jewish apologists, who in all their pronouncements never discuss the

tool of every Jewish lobbyist in the Senate. His glib tongue lent charm and plausibility to every argument they wished to advance against the government's intentions. Secretly, however, the Senator was receiving "favors" from a very high source, "favors" of a financial character. The time came when it was desirable to "detach" the Senator. The written record of his "favors" was abstracted from its place of supposed secrecy, a newspaper system that has always been the ready organ of American Jewry made the exposure, and an indignant public did the rest. It could not have been done had not the man been compromised first; it could not have been done without certain newspaper connivance; it would never have been done had not the Senator's masters wished it. However, it was done.

In the Fourteenth Protocol, which begins

There have been many investigations of campaign funds. None has ever yet gone deep enough to inquire into the "international" sources of these funds.

Now, in the United States during the last five years we have seen an almost complete Judaized administration on control of all the war activities of the American people. The function of the regularly organized United States Government during that time was practically confined to the voting of money. But the administration of the business end of the war was in charge of a government within a government, and this inner, extra government was Jewish.

It is, of course, often asked why this was so. The first answer given is that the Jews who were immediately placed in charge of the business administration of the war were competent men, the most competent men who could be found. This was actually the answer given to an inquiry as to the reason for so large a part of the foreign policy of the United States depending on the counsel of a certain group of Jews -- they were the men who knew, no one else knew so much, the officials chosen by the people had the right to select the most efficient and able counsel they could find.

Very well, let that stand. Let the explanation be that in all the United States, Jews were the only persons to be found who could handle the emergency with masterly ease. We shall see more of this phase of the matter at another time. The war is not under discussion in this article, merely the fact that in an emergency the government became distinctly Jewish.

But the Second Protocol would appear to throw a little light on the matter.

doubtless it will be. None of these things is to be decried in the least, nor to be regarded with anything but a decent respect, but they should be borne in mind as a side light on the expressed contempt for Gentile Presidents and Legislatures.

The Tenth Protocol reaches the theme of President thus:

"Then the rise of the republican era became possible, and then in the place of a sovereign we substituted a caricature of him, a President picked from the crowd * * * Such was the foundation of the mine we laid underneath the Gentile people, or more accurately, the Gentile peoples."

It is with something of a shock that one reads that men with a "past" are specially favored for the presidential office. Men with a "past" have become President in various countries, including the United States, there is no doubt of that. In some instances, the particular scandal that constituted the "past" has been publicly known; in other cases it has been hushed up and lost in a maze of rumor. In at least one case it was made the special property of a syndicate of men who, while protecting the official from public knowledge, compelled him to pay rather stiffly for their service. Men with a "past" are not uncommon, and it is not always the "past" but the concealment of it that concerns them most, and in this lack of frankness, this distrust of the understanding and mercy of the people, they usually fall into another slavery, namely, the slavery of political or financial blackmail.

the Protocols --

This series of articles is attempting to take these orderly steps, and it is believed the complete effort will justify itself to reasonable minds, both Jewish and Gentile.

In the present article one important means of power has been described on the authority of the Protocols. Whether the method laid down by the Protocols is worth considering or not depends entirely on whether it can be found in actual affairs today. It can be found. The two tally. The parallel is complete. It were well for the Jew, of course, if no trace of him could be found in either the written or the actual program. But he is there, and it is illogical for him to blame anyone but himself for being there. Certainly, it is small defense against the fact to heap abuse upon the one who discloses the fact. We have agreed that the Jews are clever, but they are not so clever as to be able to cover their work. There is a certain element of weakness in them which reveals the whole matter in the end. And even the revelation would not mean much if the thing revealed were not wrong. But that is the weakness of the Jewish program -- it is wrong. The Jews have never gained any measure of success so great that the world cannot check it. The world is engaged in a great checking tactic now, and if there are still prophets among the Jews they should lead their people in another path.

The proof and the fruit of any exposure of the World Program is the removal of the element of fear from the peoples among whom the Jews live.

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Jewish propaganda has only two straws to grasp in the terrible tale of murder, immorality, robbery, enforced starvation and hideous humanism which make the present Russian situation impossible to describe and all but impossible to comprehend.

One of these straws is that Kerensky, the man who eased in the opening wedge of Bolshevism, is not a Jew. Indeed, one of the strongest indications that Bolshevism is Jewish is that the Jewish press emphasizes so fiercely the alleged Gentilism of a least

The Commissariat of Foreign Affairs	16	13	81.2%
The Commissariat of Finance	30	24	80.0%
The Commissariat of Justice	21	20	95.2%
The Commissariat of Public Instruction	53	42	79.2%
The Commissariat of Social Assistance	6	6	100.0
The Commissariat of Work	8	7	% 87.5%
Delegates of the Bolshevik Red Cross to Berlin, Vienna, Varsovie, Bucharest, Copenhagen	8	8	% 100.0
Commissaries of the Provinces	23	21	91.3%
Journalists	41	41	% 100.0

These are enlightening figures. The reader will note that the Jewish percentage is high at all times, never lower than 76 per cent in any case. (Curiously enough, the lowest percentage of Jews is found in the Commissariat of War.) But in those committees which deal most closely with the mass of the people, as well as in the committees of defense and propaganda, Jews fill literally all the places.

Remember what the Protocols say about Press control: remember what Baron Montefiore said about it, and then look at the Government Journalists. That committee comprises 41 men, and the 41 are Jews. Only Jewish pens are trusted with Bolshevik propaganda.

And then the so-called "Red Cross delegates," which are merely Red Revolutionary delegates to the cities named -- of the 8, there are 8 Jews.

The Commissariat of Social Assistance, upon whose word the life and privilege of tens of thousands hang -- there are 6 members, and the 6 are Jews. And so on through the list.

Out of the 53 members of the Commissariat of Public Instruction, 11 are noted as non-Jews. But what kind of non-Jews is not stated. They may be "non-Jews like Lenin" whose children speak the Yiddish as their native tongue. Whatever they are, there is a sidelight upon their attitude in the fact that the Bolsheviks immediately took over

"But," asks some reader, "how may we know that all this is true?"

Bearing in mind that we are speaking of Russia, not for the interest of the Russian situation at all, but to indicate the international character of those who are responsible for conditions there, and to identify them for the protection of the United States, we shall look at the evidence.

There is, of course, the evidence brought to light by our own United States Senate and printed in a Report of the Committee on the Judiciary. We do not wish to spend much time on this, because we prefer in these articles to use Jewish testimony instead of Gentile. But we shall pause long enough to show the nature of the testimony brought out by our own government.

Dr. George A. Simons, a clergyman in charge of an American congregation in Petrograd at the time the Bolshevik terror broke out, was a witness. Parts of his testimony are given here:

"There were hundreds of agitators who followed in the trail of Trotsky-Bronstein, these men having come over from the lower East Side of New York * * * A number of us were impressed by the strange Yiddish element in this thing right from the start, and it soon became evident that more than half the agitators in the so-called Bolshevik movement were Yiddish."

"Senator Nelson -- 'Hebrews?'"

"Dr. Simons -- 'They were Hebrews, apostate Jews. I do not want to say anything against the Jews, as such. I am not in sympathy with the anti-Semitic movement, never have been, and do not ever expect to be * * * But I have a firm conviction that this thing is Yiddish, and that one of its bases is found in the East Side of New York.'

"Senator Nelson -- 'Trotsky came over from New York during that summer, did he not?'"

"Dr. Simons -- 'He did.'"

"Later Dr. Simons said: 'In December, 1918 * * * under the presidency of a man known as Apfelbaum * * * out of 388 members, only 16 happened to be real Russians, and all the rest Jews, with the exception possibly of one man, who is a Negro from America, who calls himself Professor Gordon * * * and 265 of this northern commune government that is sitting in the Old Smolny Institute came from the lower East Side of New York -- 265 of them. * * *"

"I might mention this, that when the Bolsheviks came into power, all over Petrograd we at once had a predominance of Yiddish proclamations, big posters, and everything in Yiddish. It became very evident that now that was to be one of the great languages of Russia; and the real Russians, of course, did not take very kindly to it."

William Chapin Huntington, who was commercial attache of the United States Embassy at Petrograd, testified:

"The leaders of the movement, I should say, are about two-thirds Russian Jews * * * The Bolsheviks are internationalists, and they were not interested in the particular national ideals of Russia."

William W. Welch, an employee of the National City Bank, New York, testified:

"In Russia it is well known that three-fourths of the Bolshevik leaders are Jewish * * * There were some -- not many, but there were some -- real Russians; and what I mean by real Russians is Russian-born, and not Russian Jews."

Roger E. Simmons, Trade Commissioner connected with the United States Department of Commerce, also testified. An important anonymous witness, whom the committee permitted to withhold his name, told the same things.

The British White Book, Russia, No. 1 -- "A Collection of Reports on Bolshevism in Russia, presented to Parliament by Command of His Majesty, April, 1919," contains masses of the same testimony from many sources, all of them eyewitnesses.

In that very highly respected magazine

in this series of articles, but it is clearly outlined in the Protocols -- destroy the Gentile society, and then reconstruct it according to "our" plans.)

Now read carefully:

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"In Eastern Europe Bolshevism and Zionism often seem to grow side by side, just as Jewish influence molded Republican and Socialist thought throughout the nineteenth century down to the Young Turk revolution in Constantinople hardly more than a decade ago --

That is the new explanation, and typically Jewish again, it is coupled with a proposal for the United States -- and a threat! If American refuses this particular service of the Jew, we "put him in a position of an irreconcilable enemy." See quotation at the head of this article.

But the Jews have

"There is much in the fact of Bolshevism itself, in the fact that so many Jews are Bolsheviks, in the fact that the ideals of Bolshevism at many points are consonant with the finest ideals of Judaism."

In the same paper, of 1920, is a report of an address made by Israel Zangwill, a noted Jewish writer, in which he pronounced glowing praise on "the race which has produced a Beaconsfield, a Reading, a Montagu, a Klotz,

Mr. Cohan, in the newspaper,

The Five Points of the Star now apparently assured are the Purse, the Press, the Peerage, Palestine and Proletarianism. The sixth point will be the Prince of Israel.

It is very hard to say, it is hard to believe, but Mr. Cohan has said it, and revolutions especially since the French Revolution confirm it, that "with this sign comes the death of the parasites of the bourgeoisie * * * Jewish tears will come out of them in sweat of drops of blood." The "bourgeoisie," as the Protocols say, are always Gentile.

The common counterargument to the invincible fact of the Jewish character of the Russian revolution -- an argument which is destined to disappear now that Jewish acknowledgement is coming thick and fast -- is that the Jews in Russia suffer too. "How can we favor a movement which makes our own people suffer?" is the argument put up to the Gentile.

Well, the fact is this: they

capitalism its death blow. No! Gold is still on the throne. Destroy the fiction that gold has value, and you leave the Jewish International Financiers sitting forlorn on heaps of useless metal.

3. It has demonstrated its power to the world. Protocol Seven says: "To demonstrate our enslavement of the Gentile governments of Europe,

Even the ordinary immigration officials, who for years have watched the human stream as it flowed over Ellis Island, have this year been startled into attention and action by the sharp change that has come in the character of the stream. And what has startled them?

First, it is composed almost entirely of Jews. Real Ukrainians, real Russians, real Germans cannot come in. But Jews can come from anywhere, and are coming from almost everywhere. Why this special privilege? -- is being asked.

Second, they do not come as refugees, as people fleeing from hunger and persecution: they come as if they own the country. They arrive as special guests. As on the other side the passport business is "arranged," so on this side the entrance business is "arranged." The laws are set aside. Health regulations are ignored. Why should they not behave as if they own the United States? They see officials of Jewish secret societies override officials of the United States Immigration Bureau. Their first glimpse of life here shows a Jewish control as potent and complete as it is in Russia. No wonder then that they literally beat down the walls and gates with all the éclat of a victorious invasion. Is not this America -- "The Jews' Country," as it is called in the smaller nations of Europe?

Third, there is a perfect organization which overcomes the numerous objections which arise against admission of known revolutionary Jews. European Jews are potential revolutionists. They are the revolutionists of Italy, Germany, Russia and Poland today. They are the Red and I.W.W. leaders of the United States today. When one man whose record is known presents himself at Ellis Island -- and of course he is one in a thousand whose records are not known -- he is held up. Immediately there start across the country telegrams to Congressmen, editors, state and municipal officials telling them in peremptory tones to "get busy" in behalf of Mr. So-and-So who is detained at Ellis Island. And the same day there start back to Washington telegrams from Congressmen, editors and others of influence, insisting on the spotless character of Mr. So-and-So and demanding his immediate admittance into the United States. Sometimes also the Russian embassy -- so-called -- is used in this work.

It is an invasion -- nothing but an invasion; and it is helped by influences within the United States. It is thinly cloaked with sentiment -- "these people are fleeing from persecution." It is cleverly assisted by photographs showing groups of forlorn looking women and children -- never by photographs showing the groups of husky young revolutionists who are just as ready to despoil the United States as they were to despoil Russia.

That, however, is the present situation. What this and a subsequent article propose to do for the reader is to put him in possession of some of the facts concerning the government's fight on this question during the last quarter century.

The question is not peculiar to America, and it may throw a sidelight on the American phase to note some of the facts developed at the hearings of the British Royal Commission on Alien Immigration which sat in London in 1902, a feature of whose proceedings was the testimony of Theodor Herzl, the great propagandist of Zionism.

In his initial statement to the Commission, Herzl made these statements, among others:

"The fact that there is now for the first time since Cromwell a perceptible number of our people in England is the true cause of this Commission being called together. * * * That a serious pressure exists in England, the fact of your Commission sitting is full proof."

Then the examination proceeded until the following was brought out: (the answers are Herzl's)

Q. Looking at the question of alien immigration from the standpoint of the United States for a moment, you have referred to the fact that America excludes?

A. Yes.

Q. The exclusion is a partial exclusion?

A. Exclusion, as I know, is worked in this way: the immigrant must show a certain amount of money at the moment of his landing.

Q. You are aware that the stream of immigration into the United States is twice as much as the immigration into the United Kingdom?

A. I know that. New York has now the greatest Jewish population of all the towns in the world.

Q. And the actual exclusion is the actual exclusion of a small proportion?

A. Yes; but they go, however, to America. I think it is so easy to evade such a prohibition. For instance,

The time apparently did come in the United States when some far-seeing official began to wonder what the Jewish invasion portended. Already it was too strong to be openly attacked. The Jewish lobby at Washington was powerful even at that time. So, apparently, this official concluded that the best way to set about so momentous a task was to collect the information.

But in order to get the information, Congress had to give its permission; and to get the permission of Congress, hearings had to be ordered. Hearings were ordered, and the records of them, though very scarce, still exist. The reader will be given important extracts from them presently, and he will see for himself how certain American statesmen reacted to the whole matter.

A remark is in order just here, namely, that the Jewish lobby eventually became more skillful in such matters. It now takes very good care that no officials shall be appointed who shall make suggestions which shall precipitate congressional hearings on the Jewish matter. The time is coming, of course, when the whole Jewish Question may be threshed out by the government of the United States, but it will not be because an official precipitated it; it will be because the people will demand it.

Officials are now much to wary to meddle with this Question. They know too well the consequences. During the war many a secret trail of danger led into Jewish quarters, and the secret service man who loyally made his reports was often surprised to find himself lifted completely off that trail. Why? All Jewish trails in this country were powerfully protected by hidden influences during the war.

Well, the time came in the United States, when it was obviously desirable to know what elements were comprising our population; whether we were an Anglo-Saxon nation, Semitic, Latin, or what. The situation was this, and was so stated by government officials at the time: -- In the '80's, and previously, it could be safely assumed that an immigrant from Ireland was Irish, an immigrant from Norway or Sweden was Scandinavian, an immigrant from Russia was Russian, an immigrant from Germany was German, and so on.

But times changed. Previous to 1880, the entry on a man's record -- "born in Russia" -- indicated that he was a Russian. But, says a statement made by a government official with reference to the 10 years following 1880 -- "So many Hebrews have come from that country to the United States, that 'born in Russia' has come in popular opinion to mean a 'Russian Jew.'" And then the same official goes on to show that during a 10-year period when 666,561 Jews came from Russia, there came also from Russia large numbers of Poles, Finns, Germans and Lithuanians.

Now, to make a census enumeration of these peoples under the heading "Russian" was plainly misleading, and not only misleading but valueless for census purposes. The racial identity would be lost, and our knowledge of the racial make-up of the nation very incomplete. Therefore, the census authorities asked Congress for permission to classify people by "race" as well as by "country of birth." It seemed perfectly reasonable. Of what possible use is it to classify 3,000,000 Jews as "Russians" when there are very few real Russians in the country, and when the Russian and Jew are so deeply different one from another?

Senator Simon Guggenheim arose in the committee to object. He used the common formula in such cases. He said:

"Personally I object to it, not because I am a Hebrew, but because it is not in place."

That is the common Jewish formula of objection. The B'nai B'rith says the same thing when it forces Shakespeare's "Merchant of Venice" out of the public schools. That society's "anti-defamation circular" always includes the thought: -- "We do not base our request on the embarrassment which may be caused to the Jewish students in class, nor is our attitude in this regard based on thin-skinned sensitiveness. Our objection is made because of the effect upon the non-Jewish children who subconsciously will associate in their minds the Jew as Shakespeare portrayed him with the Jew of today." So Senator Guggenheim, therefore, was playing the game according to the rules made and established in such cases.

At this hearing, Senator LaFollette was chairman. Senator Guggenheim's contention was that "Jew" was the name of a member of a religious denomination, and not of a race.

Chairman LaFollette -- "I can see broad ethnological reasons why some time it would be important to know from what blood and race the man came."

Senator Guggenheim -- "Why not ask his religion?"

Senators McCumber and Bailey came to the support of Senator Guggenheim's contention, that "Jew" is a religious and not a racial term.

Chairman LaFollette -- "I do not just get your objection to this, Senator Guggenheim. What objection can one have to having the race to which he belongs correctly entered?"

Senator Guggenheim -- "Because it is not correct when stated that way. The Jews are not a race.
* * *"

Later on in the hearing, Senator Cummins entered the discussion in response to a pro-Jewish remark made by Senator Bailey:

Senator Bailey -- "If I were a Hebrew and I had been born here and they wanted me to say I was anything but an American, I would have a difference with the enumerator. I perhaps would refuse to answer their questions."

Senator Cummins -- "I would not have any hesitancy in stating from what blood I was."

Senator Bailey -- "No; but in the case that I refer to, it would be a matter of religion."

Senator Guggenheim -- "That is the point; it is a question of religion."

That was in April, 1909, in December, 1909, Simon Wolf was the chief witness for the pro-Jewish contention. Simon Wolf is a very interesting character. From before the days of President Lincoln, he has been lobbyist for the Jews at the National Capitol, and has been in contact with every President from Lincoln to Wilson. At the hearing where Mr. Wolf testified, Senator Dillingham acted as chairman, and the whole proceeding was enlivened and clarified by the vigorous part which Senator Lodge took in it. Certain extracts, which entirely reproduce the spirit and argument of the hearing, follow:

Mr. Wolf -- "The point we make is this: A Jew coming from Russia is a Russian; from Rumania, a Rumanian; from France, a Frenchman; from England, an Englishman; and from Germany a German; that Hebrew or Jewish is simply a religion."

Senator Lodge -- "Do I understand you to deny that the Jews are a race?"

Mr. Wolf -- "How?"

Senator Lodge -- "Do you deny that the word 'Jew' is used to express a race?"

Mr. Wolf -- "As the representative of the Union of American Hebrew Congregations -- which I have been for nearly 30 years -- I took up the matter and propounded a series of interrogations to some of the leading Jews of the United States, among others * * * Dr. Cyrus Adler, who was librarian of the Smithsonian * * * and every one of them states that the Jews are not a race."

Senator Lodge -- "That, I think, is an important point. I have always supposed they were. I find in the preface of The Jewish Encyclopedia, which is signed by Cyrus Adler, among others this statement:

'An even more delicate problem that presented itself at the very outset was the attitude to be observed by the encyclopedia in regard to those Jews who, while born within the Jewish community, have, for one reason or another, abandoned it. As the present work

Senator Lodge -- "The word 'race' was stricken out of the census bill.

Like all questions pertaining to the Jews, this can be settled by their own words. What the Jews teach the Jews on this matter should be the determining point. In the next article we shall see what Jews themselves have to say about "race or religion?"

[

Jewish Testimony on "Are Jews a Nation?"

Louis D. Brandeis, Justice of the Supreme Court of the United States and world leader of the Zionist movement, says:

"Councils of Rabbis and others have undertaken at times to prescribe by definition that only those shall be deemed Jews who professedly adhere to the orthodox or reformed faith. But in the connection in which we are considering the term, it is not in the power of any single body of Jews -- or indeed of all Jews collectively -- to establish the effective definition. The meaning of the word 'Jewish' in the term 'Jewish Problem' must be accepted as co-extensive with the disabilities which it is our problem to remove * * * Those disabilities extend substantially to all of Jewish blood. The disabilities do not end with a renunciation of faith, however sincere * * * Despite the meditations of pundits or decrees of councils, our own instincts and acts, and those of others, have defined for us the term 'Jew.'" ("Zionism and the American Jews.")

The Rev. Mr. Morris Joseph, West London Synagogue of British Jews: "Israel is assuredly a great nation * * * The very word 'Israel' proves it. No mere sect or religious community could appropriately bear such a name. Israel is recognized as a nation by those who see it; no one can possibly mistake it for a mere sect. To deny Jewish nationality you must deny the existence of the Jew." ("Israel a Nation.")

Arthur D. Lewis, West London Zionist Association: "When some Jews say they consider the Jews a religious sect, like the Roman Catholics or Protestants, they are usually not correctly analyzing and describing their own feelings and attitude. * * * If a Jew is baptized, or, what is not necessarily the same thing, sincerely converted to Christianity, few people think of him as no longer being a Jew. His blood, temperament and spiritual peculiarities are unaltered." ("The Jews a Nation.")

Bertram B. Benas, barrister-at-law: "The Jewish entity is essentially the entity of a People. 'Israelites,' 'Jews,' 'Hebrews' -- all the terms used to denote the Jewish people bear a specifically historical meaning, and none of these terms has been convincingly superseded by one of purely sectarian nature. The external world has never completely subscribed to the view that the Jewish people constitute merely an ecclesiastical denomination. * * *" ("Zionism -- The National Jewish Movement.")

Leon Simon, a brilliant and impressive Jewish scholar and writer, makes an important study of the question of "Religion and Nationality" in his volume, "Studies in Jewish Nationalism." He makes out a case for the proposition that the Religion of the Jews is Nationalism, and that Nationalism is an integral part of their Religion.

"It is often said, indeed, that Judaism has no dogmas. That statement is not true as it stands." He then states some of the dogmas, and continues -- "And the Messianic Age means for the Jew not merely the establishment of peace on earth and good will to men, but the universal recognition of the Jew and his God. It is another assertion of the eternity of the nation. Dogmas such as these are not simply the articles of faith of a church, to which anybody may gain admittance by accepting them; they are the beliefs of a nation about its own past and its own future." (p. 14.)

"For Judaism has no message of salvation for the individual soul, as Christianity has; all its ideas are bound up with the existence of the Jewish nation." (p. 20.)

"The idea that Jews are a religious sect, precisely parallel to Catholics and Protestants, is nonsense." (p. 34.)

Graetz, the great historian of the Jews, whose monumental work is one of the standard authorities, says that the history of the Jews, even since they lost the Jewish State, "still possesses a national character; it is by no means merely a creed or church history. * * * Our history is far from being a mere chronicle of literary events or church history."

Moses Hess, one of the historic figures through whom the whole Jewish Program has flowed down from its ancient sources to its modern agents, wrote a book entitled "Rome and Jerusalem" in which he stated the whole matter with clearness and force.

"Jewish religion," he says, "is, above all, Jewish patriotism." (p. 61.)

"Were the Jews only followers of a certain religious denomination, like the others, then it were really inconceivable that Europe, and especially Germany, where the Jews have participated in every cultural activity, 'should spare the followers of the Israelitish confession neither pains, nor tears, nor bitterness.' The solution of the problem, however, consists in the fact that the Jews are something more than mere 'followers of a religion,' namely, they are a race brotherhood, a nation * * *" (p. 71.)

Hess, like other authoritative Jewish spokesmen, denies that forsaking the faith constitutes a Jew a non-Jew. "* * * Judaism has never excluded anyone. The apostates severed themselves from the bond of Jewry. 'And not even them has Judaism forsaken,' added a learned rabbi in whose presence I expressed the above-quoted opinion."

"In reality, Judaism as a nationality has a natural basis which cannot be set aside by mere conversion to another faith, as is the case with other religions. A Jew belongs to his race and consequently also to Judaism, in spite of the fact that he or his ancestors have become apostates." (pp. 97-98.)

Every Jew is, whether he wishes it or not, solidly united with the entire nation." (p. 163.)

Simply to indicate that we have not been quoting outworn opinions, but the actual beliefs of the most active and influential part of Jewry, we close this section of the testimony with excerpts from a work published in 1920 by the Zionist Organization of America, from the pen of Jessie E. Sampter:

"The name of their national religion, Judaism, is derived from their national designation. An unreligious Jew is still a Jew, and he can with difficulty escape his allegiance only by repudiating the name of Jew." ("Guide to Zionism," p. 5.)

It will be seen that none of these writers -- and their number might be multiplied among both ancients and moderns -- can deny that the Jew is exclusively a member of a religion without at the same time asserting that he is, whether he will or not, the member of a nation. Some go so far as to insist that his allegiance is racial in addition to being national. The term "race" is used by important Jewish scholars without reserve, while some, who hold the German-originated view that the Jews are an offshoot of the Semitic race and do not comprise that race, are satisfied with the term "nation." Biblically, in both the Old Testament and the New, the term "nation" or "people" is employed. But the consensus of Jewish opinion is this: the Jews are a separate people, marked off from other races by very distinctive characteristics, both physical and spiritual, and they have both a national history and a national aspiration.

It will be noticed how the testimony on the point of "race" combines the thought of race and nationality, just as the previous section combined the thought of nationality with religion.

Supreme Justice Brandeis, previously quoted, appears to give a racial basis to the fact of nationality.

He says: "It is no answer to this evidence of nationality to declare that the Jews are not an absolutely pure race. There has, of course, been some intermixture of foreign blood in the three thousand years which constitute our historic period. But, owing to persecution and prejudice, the intermarriages with non-Jews which have occurred have resulted merely in taking away many from the Jewish community. Intermarriage has brought few additions. Therefore the percentage of foreign blood in the Jews of today is very low. Probably no important European race is as pure. But common race is only one of the elements which determine nationality."

Arthur D. Lewis, a Jewish writer, in his "The Jews a Nation," also bases nationality on the racial element:

"The Jews were originally a nation, and have retained more than most nations one of the elements of nationality -- namely, the race element; this may be proved, of course, by the common sense test of their distinguishability. You can more easily see that a Jew is a Jew than that an Englishman is English."

Moses Hess is also quite clear on this point. He writes of the impossibility of Jews denying "their racial descent," and says: "Jewish noses cannot be reformed, and the black, wavy hair of the Jews will not turn through conversion into blond, nor can its curves be straightened out by constant combing. The Jewish race is one of the primary races of mankind that has retained its integrity, in spite of the continual change of its climactic environment, and the Jewish type has conserved its purity through the centuries."

Jessie E. Sampter, in the "Guide to Zionism," recounting the history of the work done for Zionism in the United States, says: "And this burden was nobly borne, due partly to the commanding leadership of such men as Justice Louis D. Brandeis, Judge Julian W. Mack, and Rabbi Stephen S. Wise, partly to the devoted and huge labors of the old-time faithful Zionists on the Committee, such as Jacob de Haas, Louis Lipsky, and Henrietta Szold, and partly to

racial exclusiveness of the Jews became even more accentuated." Entry into Judaism "never was, as in other religious communities, purely a question of faith. Proselytes were seldom solicited, and even when ultimately admitted into the Jewish fold they were so on the express condition that they surrender their racial individuality."

"For the purposes of the present inquiry," says Dr. Friedlaender, "it is enough for us to know that the Jews have always

"In those countries," says Moses Hess, "which form a dividing line between the Occident and the Orient, namely, Russia, Poland, Prussia, and Austria, there live millions of our brethren who earnestly believe in the restoration of

Henry FORD : The International Jew

(Special Dispatch to the

The New York Kehillah is a very powerful organization, whose membership strength is not accurately known. It may be described as the Jewish government of that city. It was organized in 1908 as the result of a statement by General Bingham, the police commissioner of New York, that the Jewish population, which then amounted to 600,000, contributed 50 per cent of the criminals of the city. The Kehillah is the bar before which the authorities must answer for statements or acts touching the Jewish community. Its power is very great and its methods far reaching.

Politically, while the rest of the country is entertained with the fiction that Tammany Hall rules the politics of New York, the fact is rarely published that the Jews rule Tammany.

But it is not the possession of power that constitutes an indictment of any people, it is their use or misuse of it. And if the fact of power is established, no misuse of it being found, the fact has a commendatory side. If the Jews who flock to New York become Americans, and if they do not work ceaselessly to twist Americanism into something else; if they strengthen the principles and traditions of America, and do not cease to vitiate the one and abolish the other, the judgement upon them must be one of friendship.

However, to establish the fact of Jewish power, one need not remain in the ghetto, nor in the mercantile districts. There are higher fields awaiting survey.

In Wall Street, the Jewish element is both numerous and powerful, as might be expected of a race which from early days has played an important part in the financial operations of the world.

This is not to say, however, that Jewish influence in American financial affairs is paramount. At one time it threatened to be, but American financiers have always been silently aware of the International Jewish Financier, and have endeavored quietly to block his game. Time and again the contest seemed to turn in favor of the Jew, but when the widespread secret wrestlings of the two powers have been suspended for a moment, it has been found that American finance has maintained its superiority, if only in a slight degree. The Rothschilds were the first to be beaten on American soil; the story of their hidden hand in American finance, politics and diplomacy is a voluminous one; but even their finesse did not avail against the sterling worth of American Business -- not "American business" as it has come to be known, now that thousands of Jews are scattered about the world, representing themselves to be "American business men" although they can scarcely speak English! -- but American Business as represented by the combination of American ability and American conscience. If the reputation of American business has suffered it is because something other than American methods have been used under the American name.

In the New York financial district, Jewish finance makes itself felt through its private banking institutions. As distinct from the great trust companies and banks of deposit, the private banker utilizes his own capital and that of his partners and associates.

Jewish finance differs radically from non-Jewish finance in the fact that Jewish bankers are essentially money-lenders. They may underwrite great flotations of bond and stock issues for railroad and industrial companies, governments and municipalities, but these securities are immediately sold to the public. There is a quick money turnover. The public carries the bonds; the Jewish financier gets his money. The Jewish banker himself rarely has a permanent interest in the corporations he finances. Non-Jewish bankers usually feel obligated to retain a connection with the enterprises they have financed, in order to assure the investors a proper administration of funds; they feel obligated to contribute to the success of the investments which they handle for other people.

The Jewish banker keeps his capital liquid. The cash is always in his coffers. This is essential to his position as one who deals in money. And when the inevitable day of financial stress arrives, he profits greatly by the higher value then placed on liquid capital.

Far and away the leading Jewish banking house in Wall Street is that of Kuhn, Loeb & Company. The head of this great firm was the late Jacob Schiff, whose associates were his son Mortimer, Otto H. Kahn, Paul M. Warburg, and others, who have taken prominent parts both in public life and giant financial operations. Other private Jewish banking houses may be named as follows: Speyer & Company; J. and W. Seligman & Company; Lazard Freres; Ladenburg, Thalmann & Company;

Hallgarten & Company; Knauth, Nachod & Kuhne; Goldman, Sachs & Company, as well as others of relatively less prominence. These firms enjoy a high reputation for financial integrity. They are cautious bankers, skillful in their operations, and sometimes brilliant in their financial strategy.

There is much control of industry, from the financial side, represented by Jewish power in Wall Street, and they have gained a monopoly of many metal markets. Large, prosperous Jewish brokerage houses are on every hand. The further one goes down the line of speculative operations, the more of the Jewish race one finds to be active in the work of company promotions and the marketing of oil and mining stocks.

Yet one amazing fact stands out from the mass: there is not, at this writing, a Jewish bank president on Wall Street; that is, a president of a bank of public deposit. Of all the great banks of public deposit and corporation finance, the enormous trust companies whose individual resources often run up to \$400,000,000 and whose combined resources approximate many billions, not one of them has Jewish management or Jewish officers.

Why is this so? Why have the powerful banking families of Wall Street surrounded themselves so carefully with non-Jewish associates? Why has this great dividing line been drawn between members of the Jewish and non-Jewish races in the financial district that manages the financial resources of the nation?

Why? The answer to the question is in the custody of the stronger and sounder financial heads of Wall Street.

Only here and there will one discover a Jewish director in the boards of some of the lesser banking institutions.

The situation may be due to a shrewd analysis of the public mind. Rightly or wrongly the public prefers not to confide its money to an institution under Jewish control. It is true that in certain uptown sections of New York there are a few banks of a local character which are completely under Jewish management. But even the Jews prefer to deposit their money in banks which are free of Jewish control.

The situation may also be the effect of the unfortunate experience which the public has had with Jewish management of banks in the past. Several large failures have served to impress upon the public mind a certain peculiarity which attached to the Jewish element in those failures. The public has not forgotten, among others, the failure of Joseph G. Robin, whose real name was Robonovitch. He was an Odessa Jew. In an incredibly short space of time he built up four large banking institutions in which public money was deposited. He wrecked them all. His failure was most sensational and caused untold suffering. Robonovitch's career illustrated very vividly the extent of the gifts and energies of the Jew from Russia, his wonderful faculty for building up large concerns through chicanery, and his cowardice and duplicity in the hour of defeat. This banking career ended in a felon's cell.

However, one fact of importance, a fact that should be reassuring to the general public, is that the men to whom is entrusted the crucial task of putting to work and keeping at work the financial resources of the United States have hedged themselves about with a non-Jewish wall of great and long standing.

The effort of Jewish interests to gain control of the Stock Exchange is also an interesting story, and although the record shows a steady Jewish gain toward the end they desire, it is slow; but there are indications that the relentless persistence for which the Jew is noted, will prevail in the end -- that is, if stock gambling continues to prove an alluring source of wealth.

When the Jews gain control of the Stock Exchange, they will, for the first time, possess the power to wrest public banking control from the non-Jewish group.

There is a silent resistance to Jews on the Stock Exchange also, in virtue of an unwritten law, just as there is in the banking world of Wall Street, and the story of the counter-resistance calls for an historian.

It is related by Sereno S. Pratt that in 1792 there was a little office at No. 22 Wall Street for the public sale of stocks. A number of men, engaged in the business of buying and selling, were accustomed

to meet near a large buttonwood tree which stood near 68 Wall Street. In 1817, the New York Stock Exchange, about as present constituted, was organized.

The Stock Exchange is private institution. It is practically a commission club in private hands. It is not incorporated.

Its membership is strictly limited to 1,100 men.

There are only two ways by which an outsider can become owner of seat on the Exchange -- by obtaining it from the executor of a deceased member, or by purchasing from a retiring or bankrupt member.

These memberships or seats cost at present more than \$100,000. About ten years ago a seat could be bought for \$77,000.

The Stock Exchange is ruled by a Governing Committee of 40 members. For many years no Jew was elected to this Committee. Of recent years, an occasional Jewish broker has succeeded in being admitted to this upper group, but not often. This position, however, has not been the main objective of Jewish traders. When they secure a sufficient number of seats on the Exchange, they will take care of the matter of control in their own well-known way.

The two barriers which at present operate to prevent a large inroad of Jews are these: first, a silent resistance on the part of the other members against the admission of Jews, a resistance which is said to date from the earliest formation of this famous trading institution. And, second, the restrictions which are placed by the constitution of the Stock Exchange itself on all applications for membership.

The Governing Committee of 40 has a Committee on Admissions which comprises 15 members and which considers all applications for membership. As the membership is fixed at 1,100 and as no new seats are ever sold, a new member can gain entrance only through the transfer of an existing seat. But even such a transfer is under the strict control of the Committee of Admissions, to whose scrutiny the name of the applicant must be submitted, and whose two-thirds approval is necessary to his being seated.

But one outstanding characteristic of the Jewish race is its persistence. What it cannot attain this generation, it will attain next. Defeat it today, it does not remain defeated; its conquerors die, but Jewry goes on, never forgiving, never deviating from its ancient aim of world control in one form or another. So, though it would seem impossible that Jewish membership in the Stock Exchange could increase under these conditions, the plain fact is that it has increased. Slowly but surely the Jews are gaining numerical power on the floor of the Exchange. And they are doing it with a subtlety that is amazing.

How do they do it? In the first place, no Jewish member ever transfers his seat to a non-Jew. In times of market dullness, when the prices of seats drop and the demand is not so keen as usual, Jewish bidders offer, invariably, the highest sums to the seller. Then in the case of the bankruptcy of a non-Jewish member, the receiver is almost compelled by the demand of creditors to accept the highest bid for the transfer of his membership; and, of course, a Jew is always at hand to make the bid as high as necessary. These are the two principle methods by which Jewish membership in the Exchange is being increased.

Another method, however, is more insidious than all the others combined. It is based on the rather common practice of adopting non-Jewish names or professing some phase of the Christian faith. The "changed name," or, as Jews know it, "the cover name," is a very potent part of the policy of concealment. In an advertisement, on business stationery, at the head of a magazine or newspaper article, such names as Smith, Adams, Robin, serve as a "blind." The stage is flooded with Jewish actors and actresses, but their names are very distinguished Anglo-Saxon. Jewish papers often print jokes based on this habit of changing names. For long-distance dealing, or any business that is carried on "unsight and unseen," the name-veil is very useful. On this account, many Gentiles would be surprised to learn the extent to which they are involved with Jews, whose names give no indication of Jewishness. And this very system, an old American name, coupled with membership in some Christian sect (preferably one of the newer sects), has accounted for some memberships in the Stock Exchange which probably would not otherwise exist.

It is interesting to tabulate the growth of Jewish membership as shown by the old directories of the Exchange.

In the year 1872, with a total of 1,009 members there were 60 Jews.

In 1873, with a total of 1,006 members, the Jewish membership decreased to 49.

In 1890, with membership limited to 1,100 there were 87 Jews.

In 1893, with the same limit of membership, there were 106 Jews.

At the present time, still with the same rigid limitation of membership, there are 276 Jewish members.

It is said that the Jewish membership is really somewhat larger than the last figures indicate, owing to the fact that some of the Jewish members bear non-Jewish names and have adopted some phase of the Christian faith and have cut themselves off, outwardly at least, from the Jewish community.

The figures show, therefore, that Jewish membership increased from 5 7/8 per cent of the total in 1872 to 25 per cent in 1919.

In its reference to the Stock Exchange under the head of "Finance," the Jewish Encyclopedia states that Jewish membership is "only 128," "a little more than 10 per cent." The date of these Jewish statistics is not given. The article quoted has, however, an argumentative as well as informative purpose. The statement concerning the 10 per cent membership on the Exchange is made to call attention to the fact that "Jews form at least 20 per cent of the whole population of New York, and much more than that percentage of the business section." The Jewish population of New York City has since increased to 25 per cent of the whole, and the membership on the Stock Exchange has increased to the same point.

But it has taken 47 years for the Jews to gain that 25 per cent membership. Their control of the Exchange, at the given rate of progress, is only a question of time.

In spite of these details, it is probably a fact that the Jewish speculators in the New York financial district greatly outnumber the non-Jewish speculators. Speculation and gambling are known historically as special propensities of the Jewish race. While many Jews patronize non-Jewish firms, the great mass of them follow in the speculative path of the leaders of their race. In Europe, where their financial control is more firmly fixed and of longer standing than here, it is rarely that the Jews are caught in speculative failure. They are sometimes found in speculative scandals, but seldom in any scandal involving losses to themselves. As a rule they dabble in "Jewish" securities, and in Wall Street one hears many stories concerning the victories or defeats of "the Jewish following."

Some of the biggest Jewish sensations which ever occurred in the United States, sensations which disclosed by their lurid light the interlocking of Jewish finance, politics and racial objectives, have been brought to light by occurrences in Wall Street. It is probably the nature of these disclosures which accounts for the strong and silent anti-Jewish resistance which characterizes straight American finance.

Meanwhile, to leave the exalted sphere of Wall Street, banking and brokerage activities, let us descend to the street level of the Curb Market in Broad Street. Here the Jewish brokers flourish in their oil, mining and stock promotion offices. They are so numerous as to give a Semitic cast to the vicinity, as if it were a quarter in a foreign city. It is true that these concerns are frequently operated under non-Jewish names, but that is merely part of the Jew's consciousness that, in financial matters, whether rightly or wrongly, he is under suspicion. Gentile names carry with them no such handicap.

Going still further down the line, in shadier lanes in semi-hidden offices, may be seen numerous members of the Jewish race who are identified with no established market which deals with securities. These are the true parasites of the Wall Street environment, they are the camp followers without status. Their work is that of fraudulent stock promotion, and they enter upon it with a zeal and an energy which nothing can dismay. Their purpose is to make money without labor, to get money without giving value, and in this they are immensely successful. It is amazing the number of these men who make immense

fortunes; it is equally amazing the continuous crop of unwary, poorly informed, and unsuspecting Gentiles who send their money from all parts of the United States for the worthless bits of paper in which these Jewish parasites deal. It is a most heartless business; it has not even brilliance in its deviltry. It is the old-time shell game in other terms. The operations of these men are mostly conducted by mail or telephone. They deal in "sucker lists," and they circulate "market letters" by which, under the pretense of giving disinterested advice to investors, they seek to boom their own shady game. These "market letters" are, of course, innocuous to those who are informed and who can read their fraudulent import between the lines, but they are dangerous to the honest but uninformed minds of tens of thousands of thrifty people.

Pursued by detective agencies, watched constantly by the government secret service, exposed by the newspapers, placed on trial in the courts, convicted and sentenced to terms in prison, this type of Jewish swindler is undeterred. Where other men would regard exposure as a lifelong shame, this type regards it simply as a trifling interruption, as a sailor would regard an accidental tumble overboard. There are lower depths still, where bald theft and violence prevail. The persons most found there are the henchmen of the lower type of speculators. The stories of criminality in Wall Street, a numerous and startling list, involving sometimes the high, but mostly the low, and all marked with a peculiar racial and groupal cast, have at times challenged the attention of the whole world, but as is usually the case with the general publication of such stories, the fundamental explanatory facts are omitted.

But it will be seen, as the story of actual conditions in Wall Street and its financial environs is unrolled, that there are always the two elements -- Jewish and non-Jewish. It is perhaps the only non-Jewish coalition in America, this silent resistance which American finance is making to Semitic control. It is, in a sense, unnatural to the American mind, but has been forced as a defensive against the strong offensive operations of the Semitic coalition. If there is ever in the United States a strong non-Jewish combination, it will be the direct result of the ancient Jewish coalition against non-Jews. The condition in the United States at this moment, with regard to the financial question, is this: The Jewish coalition goes lower, but it does not yet go higher than non-Jewish control. It is struggling to go higher, but has thus far been estopped. It is believed that when the people are made aware of what is transpiring, it will be forever estopped.

As readers of former articles will remember, the attack upon Capital represented by the disorderly forces who operate under the forged banner of "Progress," is an attack against Gentile capital only. The only financial managers attacked in the United States are Gentile managers. In England also, the same attack is made. Readers of the newspapers know what strenuous efforts are being made in that country to wreck railroad and coal mine administration by a constant series of strikes. But what readers of newspapers are not told is that the railroad and coal mines are still in Gentile hands, and that the Bolshevik-led strike is a Jewish financial weapon to wreck these forms of Gentile business, that they may easily fall into Jewish hands.

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To the International Jewish Financier the ups and downs of war and peace between nations are but the changes of the world's financial market; and, as frequently the movement of stocks is manipulated for purposes of market strategy, so sometimes international relations are effected for mere financial gain.

It is known that the recent Great War was postponed several times at the behest of international financiers. If it broke out too soon, it would not involve the states which the international financiers wished to involve. Therefore, the masters of gold, that is, the international masters, were compelled several times to check the martial enthusiasm which their own propaganda had aroused. It is probably quite true, as the Jewish press alleges, that there has been discovered a Rothschild letter dated 1911 and urging the kaiser against war. The year 1911 was too early. There was no such insistence in 1914.

Not only do these foreign financial affiliations cast a different light on purely national matters affecting the peace and prestige of the peoples, but they tend toward an extra- or super-nationality. When these foreign affiliations enable Jewish bankers to excel in the more highly specialized forms of finance, such as foreign exchange, they also enable them to exercise almost complete control over international money movements.

There is no question whatever of International Jewish Finance being deeply concerned in the matters of war and revolution. This is never denied as to the past; but it is just as true of the present. The league against Napoleon, for example, was Jewish. Its headquarters were in Holland. When Napoleon invaded Holland, the headquarters were moved to Frankfort-on-the-Main. It is remarkable how many of the International Jewish Financiers have come out of Frankfort -- the Rothschilds, the Schiffs, the Speyers, to name but a few. The racial affiliations running all through the world of international finance are readily recognized.

These associations produce in Jewish banking circles a constant tendency toward control or monopoly of certain lines of industry which are identified with the fields of finance. The rule is, once control is gained, all non-Jewish interests must be driven out. "Jewish financial interests have rarely been connected with industrials," says the Jewish Encyclopedia, "except as regards some of the precious stones and metals, the Rothschilds, controlling mercury, Barnato Brothers and Werner, Beit & Company diamonds, and the firms of Lewisohn Brothers and Guggenheim Sons controlling copper, and to some extent silver." To this, of course, may be added whiskey, wireless, theaters, the European press and part of the American, and a number of other fields. The list will be made complete in this series of articles before they are finished.

The Jewish Encyclopedia continues:

"It is, however, mainly in the direction of foreign loans that there has been any definite predominance of Jewish financiers, this being due, as before stated, to the international relations of the larger Jewish firms."

In order that the senseless denials of certain portions of the Jewish press may be checked, it may be said that Jewish authorities do not deny such statements as are made about Jewish international financial control, although they declare it is not as strong as it once was. "Of more recent years," says The Jewish Encyclopedia, "non-Jewish financiers have learned the same cosmopolitan method, and, on the whole, the control is now rather less than more in Jewish hands than formerly."

This is true, at least so far as the United States is concerned. Previous to the war, the status of many of the Jewish financial concerns in Wall Street was stronger than it is now. The war brought about a condition which threw a new light on the internationalism of Jewish finance. During the years of American neutrality there was opportunity to observe the extent of the foreign affiliations of certain men, and also the extent to which ordinary national loyalty was subordinated to the business of international finance. The war really forced a coalition of Gentile capital on one side of the struggle, as against certain blocks of Jewish capital which were willing to play both sides. The old Rothschild maxim, "Do not put all your eggs in one basket," becomes perfectly plain when transposed into national and international terms. Jewish finance treats political parties the same -- bets on them both, and so never loses. In the same way, Jewish finance never loses a war. Being on both sides, it cannot miss the winning side, and its terms of peace are sufficient to cover all advances to the side that lost. This was the significance of the great swarming of Jews at the Peace Conference.

Many of the Jewish houses on Wall Street were originally the American branches of long established houses in Germany and Austria. These international firms were accustomed to support one another with capital, and maintained other intimate associations. Some of them are linked by intermarriage. But the bond above all is the Jewish racial bond. Most of these houses received a severe setback during the war, because their over-sea associations were not of the right kind. But this setback is expected to be only temporary, and the Jewish financiers will again be ready to give battle for the entire financial control of the United States.

Whether they will be successful, the future will decide. But a strange fatality seems to follow all forms of Jewish supremacy. Just as the capstone is ready to be placed upon the edifice of Jewish triumphs, something occurs and the structure shrinks. It occurs so often in Jewish history that the Jews themselves have been exercised to find an explanation. In many cases "anti-Semitism" offers a ready excuse, but not always. Just at the present time, when the light which was shed by the fires of war has revealed so many matters formerly hidden in shadow, the awakening of world attention is called "anti-Semitism," and the explanation is given that "after every war the Jew becomes the scapegoat" -- a curious admission which would lead a less self-centered people to inquire, Why?

But so handy and so untrustworthy an explanation as "anti-Semitism" does not account for the failure of Jewish financial interests to become absolutely dominant in a country like the United States. Anti-Semitism among the people does not surge high enough to injure those securely entrenched behind great financial influence. The silent resistance of the Wall Street Financial group or of the New York Stock Exchange, for example, is not anti-Semitism. It is not a hindrance to the Jews in doing business; it is opposition to an apparent program of total control which is sought not for the general good, but for a racial benefit.

It was only a few years ago that the banking house of Kuhn, Loeb & Company was commonly regarded as being destined in the near future to win complete financial supremacy in Wall Street as an underwriting and money-lending institution. There were many reasons for this belief, among them the fact that Kuhn, Loeb & Company were the financial backers of Harriman in his terrific railroad duel with James J. Hill. But the prophecy regarding this financial institution was never realized. Untoward events intervened, in no way affecting the financial integrity of the firm, but bringing it into the light of undesirable publicity not of a financial character.

In the firm of Kuhn, Loeb & Company, Jewish finance in the United States reached its high-water mark. The head of this firm was the late Jacob Schiff, who was born in Frankfort-on-the-Main and whose father was one of the Rothschilds' brokers. One of Jacob Schiff's associates, Otto Kahn, was born in Mannheim, and was early associated with the Speyers, who also originated in Frankfort-on-the-Main. Another associate, Felix Warburg, married into Jacob Schiff's family. Jewish finance has spread, but it has not risen higher than in this firm.

A flank movement, however, has been attempted which may bring Jewish ambitions nearer the goal of their desire. Checked in Wall Street, Jewish financiers have sought out other American centers, and even foreign centers whose future influence on American affairs promises to be considerable. The first flank movement is toward Central and South America. It may be said that the financial assistance, practical and advisory, offered to Mexico during the most unsatisfactory period of her relations with the United States, was given by Jewish financial groups. The attempt to gain influence with Japan seems to have come off rather badly. It is known, of course, that Jacob Schiff gave material assistance to Japan in the war with Russia. This was explainable on the ground of good business and also of a desire to revenge Russia's treatment of the Jews. Mr. Schiff used the opportunity also to instill the principles, which have since grown up into Bolshevism, into the minds of Russian prisoners in Japanese war camps. But more than that, the idea appears to have been to add the newly rising Japanese power to the string of Jewish financial conquests. Jewish finance already has a foothold in Japan, but it appears that Mr. Schiff's hopes in this respect were not fully realized. The Japanese are credited with knowing much more about "the Jewish peril" than even the United States does, and they were exceedingly wary. They kept the business deal strictly a business deal, and Mr. Schiff was said to have been displeased with Japan generally. This is well worth knowing at this time, especially in view of the propaganda which seeks constantly to cause misunderstandings to arise between the United States and the Empire of Japan.

But South America appears to be the latest objective. It must be remembered that the Jews exercise world control in two departments: in movements of men, and in movements of money. No government, no church, no school of thought could order the movement of 250,000, half a million, or even a million people, from one part of the world to another, shifting them as a general shifts his army, but the Jews can do that. They are doing it now. It is only a matter of ships. From Poland, where Jewish special privileges have been written into the law of the land by the all-powerful Peace Conference, and where it would seem that the Jews have every reason to remain, there is a great movement westward. It is not a stampede, as the American Commissioner of Immigration says, although it may look so from this side. It is an orderly movement, as can be seen when the American Jewish directors on the other side are observed. And part of it is being directed to South America. It is said that after a period of training in the United States, some of the immigrants who are now landing here will be shipped south again.

This other mastery which the Jews exert in a world degree is that over the movement of gold. Without giving expression to what the purpose may be, there is this to be said: a large movement of Jewish men and Jewish gold proceeds toward South America these days. And there is said to be a large movement of other materials, which when interpreted by the Protocols can mean but one thing.

The next attempt for control of the Americas may come from the South, where the Jews are already stronger than their numbers would indicate, and where their revolutionary proclivities have already come into play as between the various states.

These rebuffs and these strategic flank movements do not, however, complete the record. We are now speaking of American finance only. The Jews have not been restrained elsewhere as they have been in Wall Street. They exercise a very ominous control in a number of other fields, each of which will be taken up in detail in due time. For the present, our attention is being directed to New York and its financial district.

We have just shown the high-water mark of Jewish control as it has been reached up to date in the Street. There is another aspect of Jewish influence on the financial affairs of America which is not so flattering to that race. If Jewish financial activity does not go higher, it goes lower and finds its way into darker channels than does any other form of financial activity in the country.

It would make a sordid tale, the operations of the Robins, the Lamars, the Arnsteins and the others who have contributed to the long role of criminality produced within the shadow of Wall Street and the only point that could be served by its retelling is that such criminality is predominantly Jewish. This is not to say that it has the approval of the Jewish community, but it is very significant that while whole volumes of abuse have been heaped upon The Dearborn Independent's very modest effort to state the status of the Jewish Question in America, the leaders of Jewry have been silent about the criminal financial operations of those who could be made to feel the displeasure of their race. The Jewish passion for the defense of the race, regardless of the degree of guilt, is well known to every prosecuting attorney, although it must be said that during the investigation made some years ago which revealed the business of commercialized vice to be under Jewish control, certain public-spirited Jews commendably aided the work. This aid, however, did not prevent the severest opposition to certain publications which gave notice of the facts that the investigators were finding.

This country was lately astounded by the revelation that stocks and Liberty bonds to the value of \$12,000,000 had been lost through a systematic series of thefts in Wall Street.

Beginning with the spring of 1918, messengers sent out by New York Stock Exchange firms to make deliveries of stocks and bonds to other houses, in the course of ordinary business, began to disappear as if the earth had swallowed them up. For a time these disappearances were without explanation.

Wall Street is really a small district. Most of its business is done within the space of a city block. Messengers on their trips sometimes went only to another floor in the same building, or to an office across the street. Yet in those short trips they would disappear with all their securities, seldom to be heard of again.

Up to the summer of 1918 the absconding messenger boy was a rarity. The type was regarded with good-humored indulgence on the Street. They were generally happy-go-lucky youngsters, and the steadier heads among them graduated into clerks in the commission houses.

The labor shortage struck Wall Street, along with other sections of the country, and messenger boys were difficult to find. During this period there was also a great expansion in business. Nearly everyone in the country possessed bonds of some kind, and these changed hands in unparalleled quantities. On the floor of the Stock Exchange, daily transactions in bonds up to \$20,000,000, and in stocks up to one or two million shares, were common. Following the sales, the stocks and bonds were transferred from seller to buyer by messenger boy. It was not unusual for irresponsible lads to be running from office to office in Wall Street with \$250,000 each under the arms.

Then, with the shortage of boys, another type of messenger began to appear, and with this type trouble began. Disappearances and losses became more frequent and costly. The indemnities paid by the insurance companies reached such staggering figures that the custom of issuing blanket insurance was withdrawn. Various expedients were adopted to solve the mystery; boys were required to travel in pairs, guards were posted throughout Wall Street, the best detectives in the land were assigned to the matter, but without avail.

There was a strong disinclination in Wall Street toward publishing the figures of the losses, for fear the publication might be destructive of public confidence in the Street's financial condition. But the news was known in the underworld and drew to New York criminals from all parts of the country. For a time all efforts were fruitless; the losses continued and the mystery deepened.

Then, suddenly, in the early part of 1920, certain arrests were made and confessions obtained, which disclosed one of the most amazing criminal conspiracies in the history of the United States.

There was proved the existence of a vast Jewish conspiracy to loot Wall Street. It was found that a band of astute Jewish criminals, many of them wealthy men, some of them ex-convicts, had created an organization by which Wall Street financial houses were to be plundered.

Bands of young Jews, mostly of Russian origin and living on the East Side, had been shaped into being. These lads, instructed by clever Jewish principals, applied to Wall Street messenger agencies for employment in brokerage houses. It was part of the plan for them to assume good, honest-sounding Anglo-Saxon names. The "cover name" -- how often we meet it!

These lads turned over their stolen stocks and bonds to the heads of their organizations, who in turn passed the securities on to the Jewish principals, who were for the most part members of the criminal band of "confidence men" in the White Light district -- the "bank-roll men," whose immunity from punishment has always been one of the standing puzzles of Gentiles residing in New York.

These Jewish criminals were aided by Jewish lawyers in their transactions. The stolen stocks and bonds were taken to Cleveland, Boston, Washington, Philadelphia and parts of Canada, where they were pledged as collateral for loans in an apparently legitimate course of business.

One of the messenger boys refused to deliver his stolen securities for the small sum he was offered for them, and ran away to enjoy alone his ill-gotten wealth. His hiding place was discovered and members of a band of Harlem assassins were sent for him, with instructions to find where the securities were. If they were on the boy's person, he was to be killed at once. This band entertained the boy with drinks and women for several days until they learned that the securities were sewed inside the lining of his coat. They took him for a "joy-ride" into the country, and his dead body was afterward found, typically slain, with about two dozen dagger wounds in his body.

In one instance a non-Jew was inveigled into the nefarious scheme, and the method was also typical. The Jewish principals wished for another clearing-house through which to dispose of their securities, and were "tipped off" that a young non-Jewish broker was on the verge of bankruptcy. He was "helped out" and given what appeared to him to be a very profitable piece of business. Once in the power of his "friends" and deeply entangled in their game, he tried to get out of it. He was threatened with death. The Jewish principal said to him: "I don't want any double-crossing here, or I'll kill you in a minute. If I can't do it -- if I am locked up -- there are plenty of my gang who will do it."

Upon the arrest and confession of this non-Jew, many of the Jewish principals fled New York, traveling, as usual, under their assumed Christian names. But their identity had at last become known, and although many of their messenger-boy dupes have been made to suffer the penalty for their crimes, the leaders at this writing yet free, and the most powerful influences seem to be invoked to protect them from the ordinary operations of the law. A few have been captured, but although their accusers are the most powerful banking, brokerage and surety companies on Wall Street, a power greater still seems to defend them from the treatment usually accorded known criminals.

One of the ringleaders has defied the courts with impunity and still walks the streets. Jewish theatrical managers in New York have headlined his actress wife, a Jewess, presumably because of the added prestige it gave her to be the wife of the world-defying bond thief.

That is the element which strikes something like consternation to the heart of the ordinary lover of law and order -- the insolence with which these wealthy Jewish criminals regard all the agencies of the law. They are defended by clever lawyers, and the attitude of the Jewish press and Jewish population toward them is compact of sympathy and admiration. Why not? -- since most of the individual victims of the thievery are Gentiles, and the general victim is Gentile capitalism itself!

There is complete silence on the Jewish side regarding this reign of crime. And yet inevitably the Jews themselves must suffer most from it. The New York Kehillah has completely ignored this outbreak and its exposure. The spokesmen of Jewry, so voluble against non-Jews, have no word to say to those whom they would probably call their "co-religionists." Yet it is well enough understood that so closely combined are all the influences in New York Jewry that a determined effort on the part of the leaders could clean up many untoward conditions now existing. But there seems to be a distinct aversion to anything that will indicate a division of one class of Jews against another. It is a racial instinct, evidently, to protect the threatened one no matter how richly he may deserve punishment.

It is this fact which put the finishing Jewish touch on the whole matter. It may, of course, be an accident that all the criminals and their tools, with an occasional exception, are Jews. That of itself might not be a reason, in the extreme sense, for labeling the condition with a racial name. But the silence, the approbation in some quarters, the very active sympathy in others, all combining as a racial protectorate around the wrongdoers, is the more regrettable manifestation of the two.

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"Disraeli of America" -- A Jew of Super-Power

Although the war had the effect of decreasing Jewish power in Wall Street by temporarily hindering, but perhaps not altogether breaking off, the communication between Jewish financial houses in the United States and their associates overseas, it also had the effect of greatly increasing Jewish wealth in this country. It is stated upon the authority of a well-informed Jewish source that in New York City alone fully 73 per cent of the "war millionaires" are Jews.

The mistake should not be made of assuming that because of the temporary setback in Wall Street, the war meant a total setback for the Jewish program. It did not. Jewry emerged from the war more strongly entrenched in power, even in the United States, than it was before. And in the world at large the ascendancy of the Jew, even where he was in control before, is very marked.

A Jew is now President of the League of Nations.

A Zionist is President of the Council of the League of Nations.

A Jew is President of France.

A Jew was President of the committee to investigate the responsibility for the war, and one incident of his service was the disappearance of vital documents.

In France, Germany and England, the financial power of the Jews, as well as the filtration of their dangerous ideas of social disorder, have greatly increased.

It is a most remarkable fact that in those countries which can justly be called anti-Semitic, the rule of the Jew is stronger than anywhere else. The more they are opposed, the more they show their power. Germany is today an anti-Semitic nation. Yet, in spite of all the German people have done to rid themselves of the visible show of Jewish power, it has entrenched itself more firmly than before, above and beyond the reach of the German popular will. France becomes increasingly anti-Semitic, and as the anti-Jewish wave rises, a Jewish President appears. Russia itself is anti-Semitic to the core, and the Jew is Russia's new tyrant. And at a moment when, as all Jewish spokesmen inform us, there is a world wave of anti-Semitism -- which is their name for a new awakening of the nations to what has been going on -- what should occur but that at the head of the League of Nations, in a position which but for the absence of the United States would constitute the Chief Magistracy of the World, a Jew appears. Nobody seems to know why. Nobody can explain it. Neither previous fitness nor public demand pointed him out -- yet there he is!

In our own country we have just had a four-year term of Jewish rule, almost as absolute as that which exists in Russia. This appears to be a very strong statement, but it is somewhat milder than the facts warrant. And the facts themselves are not of hearsay origin, nor the product of a biased point of view; they are the fruits of an inquiry by the lawful officials of the United States who were set aside in favor of a ready-made Jewish Government, and they are forever spread upon the official records of the United States.

The Jews have proved for all time that the control of Wall Street is not necessary to the control of the American people, and the person by whom they proved this was a Wall Street Jew.

This man has been called "the pro-consul of Judah in America."

It is said that once, referring to himself, he exclaimed: "Behold the Disraeli of the United States!"

To a select committee of the Congress of the United States he said:

of supply of rubber, and developed a large concern there for the production of raw material, which is still going on * * *

"I became interested in the new process of concentration of low-grade ores in the Mesaba Range, but the interest I had particularly in steel was in the study of the present-day organization, in order to get myself posted so that I could intelligently buy or sell their securities * * *"

It is an important point, one not made very clear in the testimony, what interests Mr. Baruch held at the beginning of the war. His previous activities in various fields, principally perhaps in the field of metals, had been important and numerous. In any case, as a young man, he is found to be master of large sums of money, and there is no indication that he inherited it. He is very wealthy. What change the war made in his wealth, if it made any change at all, is a matter on which nothing may be said now. Certainly many of his friends and closest associates reaped great quantities of money from their activities during the war.

Now, as to the point of his business connections just prior to the war, this testimony appears:

Mr. Graham -- "You continued in the operation of these various businesses, in the formation of companies and the flotation of their stocks, and in your business in the Stock Exchange and elsewhere

to be told unless accompanied by the fullest conformation. Why should it occur that a Jew should be the one man ready and selected for a position of greatest power during the war?

Mr. Baruch, in his testimony, sheds no light on this question. He had opportunity to do so, had he wished.

Mr. Graham -- "I assume that you were personally acquainted with the President prior to the outbreak of the war?"

Mr. Baruch -- "Yes, sir."

Mr. Graham -- "Up to the time that you were appointed as a member of the advisory commission, had you ever had any personal conferences with the President about these matters?"

Mr. Baruch -- "Yes, sir."

Mr. Graham -- "Had he called you in consultation or had he talked to you about these matters and about the matter of your appointment before you were appointed?"

Mr. Baruch -- "Never suggested anything about the appointment, because I would have told him that I would prefer not to be appointed."

Mr. Graham -- "Do you now recall, Mr. Baruch, how long before you were actually appointed as a member of that advisory commission you had your last conference with the President?"

Mr. Baruch -- "No * * *"

That is not all of Mr. Baruch's answer, but it is his reply to the question. Having said "No," Mr. Baruch became very communicative on another matter. His complete reply is --

"No; but I can tell you something that may be of interest, and that is probably what you want to know. I had been very much disturbed by the unprepared condition of this country, so much so that I was one of the first men to support General Wood in the Plattsburg encampment, and I think he will admit I gave him the first money and told him whatever he did I would guarantee to stand behind that movement, which happily only took a few thousand dollars so far as I was concerned, having caught the public approval and it went ahead, and in that relation naturally one had to think about the mobilization of the industries of the country, because people do not fight alone with their hands; they have got to fight with things."

It is thus shown that Mr. Baruch was a forehanded gentleman. It was only the year 1915. The European war had then not become more than an amazing spectacle to the mass of the American people. But still Mr. Baruch was convinced we were going to have war, and he spent money on his guess. The government which was then "keeping us out of war" was also consulting with Mr. Baruch who was already ahead of the government in creating the atmosphere of war in this country. If the reader, by a mental effort, can reconstruct the year of 1915, and then put into his picture of that year the element of which he was not then possessed, namely, the activity of Mr. Bernard M. Baruch and other Jews, he will see that he did not know much about what was going on, even if he did read the newspapers with attention!

To proceed with the examination, following the place where Mr. Baruch made his interesting disclosure of his part in the Plattsburg experiment:

Mr. Graham -- "That was about 1915, was it not?"

Mr. Baruch -- "Yes, 1915; and I had been thinking about it very seriously, and I thought we would be drawn into the war. I went off on a long trip, and it was while on this trip that I felt there ought to be some mobilization of the industries, and I was thinking about the scheme that practically was put into effect and was working when I was chairman of the board. When I came back from that trip I asked for an interview with the President. It was the first time I had seen the President since his election, so far as I can remember now."

Mr. Graham -- "You mean his first election?"

Mr. Baruch -- "His first election, yes."

So it is probable that Mr. Baruch, if any stress may be placed on the manner of his words, had known the President before. Ordinary men, who meet the President seldom, usually have a very clear recollection of those meetings. The fact probably is that Mr. Baruch saw the President so frequently that he found it difficult to distinguish the meetings in his memory. He describes the visit referred to:

"I explained to him as earnestly as I could that I was very deeply concerned about the necessity of the mobilization of the industries of the country. The President listened very attentively and graciously, as he always does * * * and the next thing I heard -- some months afterward * * * my attention was brought to this Council of National Defense. Secretary Baker brought it to my attention. This was the first time I had met the Secretary of War. He asked me what I thought of it."

Mr. Graham -- "That was before the bill was passed, before it became a law?"

Mr. Baruch -- "I think it was. I am not certain about that."

Mr. Graham -- "Mr. Baker said he thought that was the best that could be gotten at that time?"

Mr. Baruch -- "I got that impression. Whether he said so or not, I do not know, but I got that impression that that was the best that could be gotten at that time."

If the event had not turned out exactly as Mr. Baruch planned it, a great deal of his testimony might be discounted on the principle of the natural boastfulness of the Jew after a scheme has succeeded; but there is no discounting anything that he says. The President did exactly what Baruch wanted in a thousand matters, and what Baruch apparently wanted most of all was a ruling hand upon productive America. And that he got. He got it in a larger measure than even Lenin ever got in Russia; for here in the United States the people saw nothing but the patriotic element; they did not see the Jewish Government looming above them. Yet it was there.

The Council of National Defense, as originally constituted -- "the best that could be gotten at that time," though Mr. Baruch "would like something different" -- was headed by six secretaries of the Cabinet, the secretaries of War, Navy, Interior, Agriculture, Commerce and Labor. Beneath this official group was an advisory commission, of seven men, three of whom were Jews; one of these Jews was Mr. Baruch. Beneath this advisory commission were scores and hundreds of men, and many committees. One of the groups subordinate to the two groups just mentioned was the War Industries Board, of which Mr. Baruch was originally merely a member, Daniel Willard being the chairman.

Now, it was this War Industries Board which became the "whole thing" later on, and it was Mr. Baruch who became the "whole thing" in that board. The place where he was put became the corner stone; he became the chief pillar of the war administration. The records show it; he himself admits it.

What influence reached into this Council of hundreds of Americans and chose a single Jew to be their undoubted lord and master for the duration of the war? Was it Baruch's brains that elevated him? Or was it the suggestion of Jewish finance already well forward in its work of mobilization?

There is no desire to minimize the Baruch brain. Brains and money are the Jews' two greatest weapons. No Jew is picked for a key place who has not brains. Baruch has brains. He is a ceaseless wonder among men who know him. He can do six things at once and control the most colossal operations without fuss or fever. He has both brains and money.

But there is something for Jewry to learn: brains and money are not enough. There is another element that even brains cannot cope with, and which renders money cheap. The chess-playing expert may mystify and compel admiration; but the chess-player does not rule the world.

So, Baruch did things. But Trotsky also has done things. The point is this: Are people to be carried away by an appeal deliberately made to their imagination, or are they to scrutinize what has been done, and weigh its consequences?

The Jews could do greater things in the United States than even Baruch has done, if the opportunity offered, acts of superb ease and mastery -- but what would it signify? The ideal of a dictator of the United States has never been absent from the group in which Baruch is found -- witness the work, "Philip Dru, Administrator," commonly attributed to Colonel E. M. House, and never denied by him.

As a matter of fact, Baruch could probably do a better job than Trotsky did. Certainly, the recent experience which he had in governing the country during the war was a very valuable education in the art of autocracy. Not that it is by any means Mr. Baruch's possession alone; it is also the possession of scores of Jewish leaders who flitted about from department to department, from field to field, receiving a post-graduate course in the art of autocracy, not to mention other things.

Before Mr. Bernard M. Baruch got through, he was the head and center of a system of control such as the United States Government itself never possessed and never will possess until it changes its character as a free government.

Mr. Jefferis -- "In other words,

Mr. Baruch -- "Exactly; there is no question about that. I assumed that responsibility, sir, and

government during the war; second, that the full sweep of Jewish influence in this country may be exposed. The second reason is not expected to appear very weighty to practical politicians, and that is no matter, for if the first reason is deemed sufficient, and if the investigations are honestly made, then inevitably the Jewish power will be further exposed. It is linked up at every stage of the business.

This may have had something to do with the sudden desertion of the Democratic party by the Jews. They may have swung over in order to have something to say about the pursuit of further investigations. Already the counsel is being heard, "Let bygones be bygones," "The people are tired of investigations, and don't want any more"; already attempts are being made to introduce fresher issues to deflect the public mind from war affairs, and the attempts are doubtless Jewish in their origin.

That portion of the public who are awake to the Jewish Question will do well to observe with care the attitude of the new administration toward completing the investigations. The Jews did not flock to the Republicans for nothing. The country is entitled to know what was done with the fabulous amounts of money spent during the war. The people are entitled to know who were their masters, and who were responsible for certain strange situations which were created.

Members of the House, Senators, and other officials should, at the very least, pay particular attention to the directions from which influences against further inquiry come.

Now, as to Mr. Bernard M. Baruch, who for some as yet undefined reason was made head and front of the United States at war, we have his own word on several occasions that he was the most important man in the war.

"I probably had more power than perhaps any other man did in the war; doubtless that is true," he told Representative Jefferis.

And again: "We had the power of priority, which was the greatest power in the war * * * Exactly; there is no question about that. I assumed that responsibility, sir, and that final determination rested within me."

And when Representative Jefferis said "What?" to that startling statement, Mr. Baruch repeated it:

"That final determination, as the President said, rested within me."

Representative Graham said to him: "In other words, I am right about this, Mr. Baruch, that yours was the guiding mind * * *"

And Mr. Baruch replied: "That is partly correct -- I think you are entirely correct * * *"

Now, in what did Baruch's power consist? Briefly in this -- in the dictatorship of the United States. He once expressed the opinion that the United States could have been managed that way in time of peace, but he explained that it was easier in war time, was made easy because of the patriotic mood of the people.

It is not sufficient, however, to say that Mr. Baruch's rule constituted a dictatorship of the United States; it remains to be shown just how rigid and far-reaching that dictatorship was. The reader may recognize at what point the Jewish rule touched his affairs also.

Mr. Baruch, who had the "final determination" of everything, says that his power extended to the needs of the Army and Navy, the Shipping Board, the Railroad Administration, touched also the Food and Fuel Administrations, and besides all that had a vital control of Allies' purchases not only in the United States, but also in other countries with reference to certain materials.

There were \$30,000,000,000 (Thirty Billions of dollars) spent by the United States Government during the war, all of it raised by taxation and bonds. Of this sum, \$10,000,000,000 (Ten Billions) was loaned to the Allies and spent here -- all of the purchases being viséed under Mr. Baruch's authority.

As told by himself, his power consisted in the following authorities:

1.

"No building costing more than \$2,500 could be erected in the United States without approval of the War Industries Board. Nobody could get a barrel of cement without its approval. You could not get a piece of zinc for your kitchen table without the approval of the War Industries Board."

3.

5.

"Commissioner Baruch directed that the minutes show that the commission had consumed the entire afternoon in a discussion of

Whether Mr. Baruch slipped up there, he best knows. Just as he had power to give the workers wages, and take it away again by price-fixing, so he had power to allow the raw material corporations to make fabulous profits -- and it would not be at all unthinkable that he also had something to do with taking part of it away again. He said once, "We took away 80 per cent"; then he confessed it was a slip. Of the tongue, or of his prudence?

Certainly, the profits he allowed were so large that even where the 80 per cent was paid back -- where it

Jewish Copper Kings Reap Rich War-Profits

With this article we shall dismiss Mr. Bernard M. Baruch for the present. His activities are not by any means to be construed as the main effort of Judah in the United States, nor is he himself to be regarded as an important factor in the Jewish World Program. Indeed, it is to be doubted that he has been entrusted with many of the secrets of the Elders. But he has been found to be a useful man, willing to play the Jewish game with Jews, and consciously bound as all Jews are by an obligation to see that Jewish interests get the better of the balance wherever possible.

Mr. Baruch, of course, is much pleased with the role he was permitted to play in the government of the United States during the war; but he probably has sense enough to know that he was chosen for other than mere personal reasons.

Indeed, one of the keys to the controlling part which a few Jews were permitted to play in American affairs during the war is to be found just here in the question, Why was Mr. Baruch chosen? What had he been, what had he done, that he should have been chosen as head and front of governmental power in the war? His antecedents do not account for it. Neither his personal nor commercial attainments account for it. What does?

There was no elected member of the United States Government who was closer, or even as close, to the President during the war as was this Jew out of Wall Street. No one whom the people sent to represent them at Washington ever came within leagues of the privileges accorded to Mr. Baruch. Plainly this is an unusual situation, not explainable by the emergency at all, certainly not explainable by anything that is as yet a matter of public knowledge.

As one man out of many, all together serving the country, Mr. Baruch, of course, would be perfectly explainable. But as

Mr. Graham -- "Did you frequently advise with the President while there?"

Mr. Baruch -- "Whenever he asked my advice I gave it.

kings of the planet -- not that they confine themselves to copper; for example, their output of silver throughout the world is one-fourth more than is produced in the entire United States.

By his own testimony, Mr. Baruch was interested in copper concerns. What his holdings were during the war he did not disclose. But what his actions were has been very clearly set forth bit by bit in various inquiries.

Before the United States entered the war, Mr. Baruch rounded up the copper kings.

"I went to New York and saw there Mr. John D. Ryan and Mr. Danial Guggenheim," he said in his testimony. This was in February or March, 1917, he wasn't sure which, but he said it was "before we went into the war."

Now, who were these gentlemen? Mr. Ryan was apparently in charge of the reorganized Lewisohn properties, while Mr. Guggenheim was chief of the seven Guggenheims who form "a business family and a family business." They divided business during the war. The United Metals Selling Company, which sold the United States Government its copper during the war, was the Lewisohn business reorganized, of which Tobias Wolfson was vice president; and the American Smelting and Refining Company was, apparently, the Guggenheim interests.

There was no competition between these two during the war!

How did it come about that these two worked together? Their case is clear on paper: their answer is that Mr. Baruch asked them to! And Mr. Baruch is clear, too; was he not a government official? And did they not show patriotism in doing as the government official bade them?

It came to this: the "Government" made a rule that it would do business only through the American Metals Selling Company as the representative of the copper producers of the United States. This meant, of course, that if the few competitors of this Jewish copper combine were to do business with the government, they too had to make arrangements with the American Metals Selling Company.

Mr. Graham -- "But how did it happen that you were representing the other companies who were your competitors?"

Mr. Wolfson -- "Well, at the request of the War Industries Board, we offered a copper producers' committee."

Mr. Graham -- "Who requested that?"

Mr. Wolfson -- "Mr. Eugene Meyer, Jr., representing Mr. B. M. Baruch."

Mr. Graham -- "Now let us find out who Mr. Eugene Meyer, Jr. was. Do you know him?"

It develops that Mr. Eugene Meyer, Jr., is another Wall Street man who "had large investments in copper," though whether he retained them during the war, Mr. Wolfson did not know.

Mr. Graham -- "Then Eugene Meyer, Jr., went into the War Industries Board and took up with the copper producers the question of furnishing copper, did he?"

Mr. Wolfson -- "Yes, sir."

As a result of that request a meeting was held at 120 Broadway, at which were present, among a few others, S. S. Rosenstamm, L. Vogelstein, Julius Loeb, T. Wolfson, G. W. Drucker and Eugene Meyer, Jr.

Mr. Graham -- "Any army officers there?"

Mr. Wolfson -- "No."

The witness here quoted, Tobias Wolfson, was one of the most active instruments in the actual passage of business, but the Washington representative was a Mr. Mosehauer. The interesting thing about Mr. Mosehauer is that he represented both the American Metals Selling Company and the American Smelting and Refining Company -- The Lewisohns and the Guggenheims -- and by order of Baruch, with the approval of the government, the business was done with these two corporations.

How did they divide? It was very simple. Mr. Wolfson euphoniously describes it as a division of labor: the Lewisohn group took the trade with the United States; the Guggenheim group took over the foreign business with the Allies.

Now, the next interesting point is the special committee through which Baruch's board dealt with the copper producers. This committee, representing the government, consisted of three persons: Pope Yeatman, chief; E. C. Thurston, assistant; Andrew Walz, assistant.

Pope Yeatman was a mining engineer employed by the Guggenheims at \$100,000 a year.

E. C. Thurston was Pope Yeatman's assistant in that private employment.

Andrew Walz was consulting mining engineer for the Guggenheims.

Everything was all set. The Jewish metal monopoly was assured of control on both sides of the Atlantic.

It was perhaps thought desirable, in view of the bad political odor which had accompanied the copper power in several states, mostly in connection with the "copper Senators," like Clarke, of Nevada (readers of this series will remember, in connection with the name of Guggenheim, that it was Senator Simon Guggenheim who fought against the census enumeration of Jews as once proposed by the census officials), that something be done to gild the arrangement.

It was apparently necessary to do something to disarm the protest that might arise against this thorough Judaizing of the war metals, therefore a very fine show of patriotism was made. This is worthy of notice in view of the "show institutions" mentioned in the Protocols. The American public is becoming accustomed to these "show institutions" -- proposals which promise everything and then fade away into nothingness. It is one of the most effective methods of destroying the morale of a people.

When Mr. Baruch saw the heads of the two copper families, he says he found them willing to think of nothing but giving copper to the government -- money was of no consideration whatever.

Mr. Baruch -- "They said that so far as the United States Government itself was concerned they would give Uncle Sam all the copper he wanted for his preparedness campaign * * * at any price that was decided upon. In order to arrive at some price we took

"Mr. Baruch first announced his presence in the tremendous task of mobilizing American industry by procuring 45,000,000 pounds of copper for the army and navy at about half the current market price, saving the government in the neighborhood of \$10,000,000."

Mr. Baruch himself, in his testimony, expanded with the generosity of it all. In an apparent mood of "help yourself to all you want" he said:

"On inquiry we found that * * * the army and navy * * * wanted only 45,000,000 pounds, which used to be a lot of copper before we got to dealing in astronomical figures; and they were given all the opportunity to consider what they wanted. They could just as well have had 450,000,000 pounds as 45,000,000 pounds, because there was an open offer."

Now for the effect which this produced on the country at large:

"The effect of that offer of the copper producers was electrical," said Mr. Baruch.

openings for the use of his influence, and well-informed people about Washington did not doubt his facility in these things.

Once, however, Mr. Baruch felt he was skating on thin ice with regard to the law. He had gone ahead on his own plan, but in such a way that he would exercise the power without taking the responsibility. That seems to have been a very clear ideal with him -- power without responsibility. Everything was fixed, all the conditions within which every contract would have to be made were carefully determined, but Mr. Baruch never permitted himself or his board to make a contract. After having consulted with numbers of his associates in business, an agreement was reached, and only then were the responsible officers of the government told, "Go ahead and make contracts." The officials took the responsibility, but the Baruch coterie made the conditions and then remained aloof.

Even this plan, however, had a questionable aspect which came to trouble Mr. Baruch, and the manner in which he manipulated the matter shows either a very shrewd mind or else very shrewd advice. The latter undoubtedly went with the former: there were plenty of Jewish advisors about.

To begin with, Mr. Baruch says: "The members of that committee

So Mr. Baruch solved it very nicely. He took the committees, comprising the same men, and had them named as committees of the United States Chamber of Commerce for their various industries, and although the process was not changed in the least, the legal aspect of it was changed. It was rather clever. It was more, it was typical.

And after that, Mr. Baruch who had previously insisted that he himself had picked those men and that the industries had not, thus clearly encouraging the inference that these men did not represent the industries' side, but the government side of the matter, he now insists that they represented the industry.

Mr. Graham -- "* * * you changed and took these advisory committes and had the National Chamber of Commerce reappoint them, so that they then were direct representatives of the Chamber of Commerce and not of the officials of the United States or connected with any governmental machinery?"

Mr. Baruch -- "I never considered them officials of the government, Mr. Graham."

Mr. Graham -- "They were as much officials of the government as the rest of you, were they not?"

Mr. Baruch -- "I do not think so * * * (after several questions) * * * I asked them to serve so that when the government wanted anything they could go to one small, compact body, rather than to send out to I do not know how many people. You see?"

Mr. Graham -- "Let us see about that. They were serving under you, were they not? You were the head?"

Mr. Baruch -- "I appointed them and asked them to do this so that I could have a compact body to deal with."

Mr. Graham -- "You did not think for a minute that they were representing the government, but did you not think

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Jewish Control of the American Theater

The Theater has long been a part of the Jewish program for guidance of public taste and the influencing of the public mind. Not only is the Theater given a special place in the program of the Protocols, but it is the instant ally night by night and week by week of any idea which the "power behind the scenes" wishes to put forth. It is not by accident that in Russia, where they now have scarcely anything else, they still have the Theater, specially revived, stimulated and supported by Jewish-Bolshevists because they believe in the Theater just as they believe in the Press; it is one of the two great means of molding popular opinion.

Everybody has assumed offhand that the Theater is Jew-controlled. Few, if put to the test, could prove it, but all believe it. The reason they believe it is not so much what they see as what they feel; the American

Jewish star several times slapped the religious sensibilities of the major portion of his audience under cover of Yiddish. The Theater is felt by him and his ilk to be a Jewish institution.

Down to 1885 the American Theater was still in the hands of the Gentiles. From 1885 dates the first invasion of Jewish influence. It meant the parting of the ways, and the future historian of the American State will describe that year with the word "Ichabod." That year marks not only the beginning of the Jewish wedge of control, but something far more important.

It is not important that managers are now Jews whereas managers were formerly Gentiles. That is not important. The importance begins with the fact that with the change of managers there came also a decline in the art and morals of the stage, and that this decline has become accelerated as the Jewish control became widened. What Jewish control means is this: that everything has been deliberately and systematically squeezed out of the American Theater except its most undesirable elements, and these undesirable elements have been exalted to the highest place of all.

The Great Age of the American Theater is past. About the time that Jewish control appeared, Sheridan, Sothorn, McCullough, Madame Janauschek, Mary Anderson, Frank Mayo, John T. Raymond, began to pass off the stage. It was natural that, life being brief, they should pass at last, but the appalling fact began to be apparent that they had left no successors! Why? Because a Hebrew hand was on the stage, and the natural genius of the stage was no longer welcomed. A new form of worship was to be established.

"Shakespeare spells ruin," was the utterance of a Jewish manager. "High-brow stuff" is also a Jewish expression. These two sayings, one appealing to the managerial end, the other to the public end of the Theater, have formed the epitaph of the classic era. All that remained after the Hebrew hand fell across the stage were a few artists who had received their training under the Gentile school -- Julia Marlowe, Tyrone Power, R. D. McLean, and, a little later, Richard Mansfield, Robert Mantell, E. H. Sothorn. Two of this group remain, and with Maude Adams they constitute the last flashings of an era that has gone -- an era that apparently leaves no great exemplars to perpetuate it.

The present-day average of intelligence appealed to in the American Theater does not rise above 13 to 18 years. "The tired business man" stuff (another Jewish expression) has treated the theatergoing public as if it were composed of morons. The appeal is frankly to a juvenile type of mind which can be easily molded to the ideals of the Hebraic theatrical monopoly. Clean, wholesome plays -- the few that remain -- are supported mainly by the rapidly vanishing race of theatergoers who survive from an earlier day; the present generation has been educated by the narrowed compass of modern dramatic themes to support plays of an entirely different type. Tragedy is taboo; the play of character, with a deeper significance than would delight the mind of a child, is out of favor; the comic opera has degenerated into a flash of color and movement -- a combination of salacious farce and jazz music, usually supplied by a Jewish song-writer (the great purveyors of jazz!) and the rage is for extravaganza and burlesque.

The bedroom farce has been exalted into the first place. With the exception of "Ben Hur," which is favored by Jewish producers apparently because it holds before the public a romantic picture of a Jew (a very un-Jewish Jew, by the way), the historical drama has given way to fleshly spectacles set off with overpowering scenic effects, the principal component of which is an army of girls (mostly Gentiles!) whose investment of drapery does not exceed five ounces in weight.

Frivolity, sensuality, indecency, appalling illiteracy and endless platitude are the marks of the American Stage as it approaches its degeneracy under Jewish control.

That, of course, is the real meaning of all the "Little Theater" movements that have begun in so many cities and towns in the United States. The art of drama, having been driven out of the Theater by the Jews, is finding a home in thousands of study circles throughout the United States. The people cannot see the real plays; therefore they read them. The plays that are acted could not be read at all, for the most part, any more than the words of jazz songs can be read; they don't mean anything. The people who want to see the real plays and cannot, because Jewish producers won't produce them, are forming little dramatic clubs of their own, in barns and churches, in schools and neighborhood halls. The drama fled from its exploiters and has found a home with its friends.

The changes which the Jews have made in the theater, and which any half-observant theatergoer can verify with his own eyes, are four in number.

First, they have elaborated the mechanical side, making human talent and genius less necessary. They have made the stage "realistic" instead of interpretative. The great actors needed very little machinery; the men and women on the pay rolls of the Jewish managers are helpless without the machinery. The outstanding fact about the vast majority of present-day performances of any pretension is that the mechanical part dwarfs and obscures the acting, however good. And this is the reason: knowing that good actors are growing scarce, knowing that the Jewish policy is death to talent, knowing perhaps most keenly of all that good actors constitute a running charge on his revenue, the Jewish producer prefers to put his faith and his money in wood, canvas, paint, cloth and tinsel of which scenery and costumes are made. Wood and paint never show contempt for his sordid ideals and his betrayal of his trust.

And thus we have when we go to the theater today, bursts of color, ruffles of lace and linen, waving lines and dazzling effects of light and motion -- but no ideas, a great many stage employees, but very few actors. There are drills and dances without end, but no drama.

That is one influence on the American Theater that the Jew claims, and the credit for which can be given him in full. He has put in the iridescence, but he has taken out the profounder ideas. He has placed the American public in the position of being able to remember the names of plays without being able to recall what composed them. Like the "Floradora Girls," a Jewish creation, we remember the name of the group, but not of any individual in it. The Jew has done this to perfection, but no one will contend that it represents a forward step; taken by and large, it is part of a very serious and harmful retrogression.

Second, the Jews may be credited with having introduced Oriental sensuality to the American stage. Not even the most ardent Jewish defender will deny this, for the thing is there, before the eyes of all who will see. Little by little the mark of the filthy tide has risen against the walls of the American Theater until now it is all but engulfed. It is a truism that there is more unrefined indecency in the higher class theaters today than was ever permitted by the police in the burlesque houses. The lower classes must be restrained in the vicarious exercise of their lower natures, apparently, but the wealthier classes may go the limit. The price of the ticket and the "class" of the playhouse seems to make all the difference in the world between prohibited and permissible evil.

In New York, where Jewish managers are thicker than they ever will be in Jerusalem, the limit of theatrical adventuresomeness into the realm of the forbidden is being pushed further and further. Last season's spectacle of "Aphrodite" seemed to be deliberately designed as a frontal attack on the last entrenched scruple of moral conservatism. The scenes are most Oriental in their voluptuous abandonment. Men in breech-clouts, leopard skins and buckskins, women in flimsy gowns of gossamer texture, slashed to the hips, with very little besides, made a bewildering pageant whose capstone was the unveiling of a perfectly nude girl whose body had been painted to resemble marble. Save that it was all designed, and all put through on schedule, it was almost the "limit" to which such exhibitions could go in real life. Its promoter, of course, was a Jew. As an entertainment it was infantile; the splendor of its insinuations, the daring of its situations, were the fruitage of long study of the art of seducing the popular mind.

It was said when "Aphrodite" first appeared that the police had moved against it, but some held that this was a clever press-agent stunt to excite public interest in the promised pruriency. It was also said that even had the police interference been the genuine result of outraged official minds, the fact that the Jews of New York are represented in the judiciary out of all proportions to their numbers, would have rendered the Jewish producer free from interference. In any event, the piece was not molested. The sale of narcotics is illegal, but the instilling of insidious moral poison is not.

The whole loose atmosphere of "cabaret" and "midnight frolic" entertainment is of Jewish origin and importation. Mention the best known and the worst known, they are all Jewish. The runway down which less than half-dressed girls cavort, fluttering their loose finery in the faces of the spectators, is an importation from Vienna, but a Jewish creation. The abuses of the runway will not bear description here. The Paris boulevards and Montmartre have nothing at all in the nature of lascivious entertainment that New York cannot duplicate.

Where have the writers for the Stage a single chance in this welter of sensuousness? Where have the actors of tragic or comic talent a chance in such productions? It is the age of the chorus girl, a creature whose mental caliber has nothing to do with the matter, and whose stage life cannot in the very nature of things be a career.

It is only occasionally that a great writer for the stage, a Shaw, a Masefield, a Barrie, an Ibsen, or any Gentile writer of merit, is permitted to get as far as actual production, and then only for a short period; the stream of colored electric lighting effects, of women and tinsel closes in behind them and they are washed away, to survive in printed books among those who still know what the Theater ought to be.

A third consequence of Jewish domination of the American stage has been the appearance of "the New York star" system, with its advertising appliances. The last few years of the Theater have been marked by numerous "stars" that really never rose and certainly never shone, but which were hoisted high on the advertising walls of the Jewish theatrical syndicates in order to give the public the impression that these feeble lantern-lights were in the highest heaven of dramatic achievement.

The trick is a department store trick. It is sheer advertising strategy. The "stars" of yesterday, who did not even survive yesterday were either the personal favorites of the managers, or goods taken off the shelf and heaped into the window for the sake of giving the appearance of a new stock. In brief, whereas in normal times the public made the "star" by their acclaim, nowadays the Jewish managers determine by their advertisements who the star shall be. The "New York stamp," which frequently means nothing at all, is the one imperial sign of favor, according to the Jewish theatrical hierarchy. It is just this "New York stamp" that the rest of the country protests against; and the "little theater" movement throughout the West and Central West is a significant protest.

A Mary Anderson or a Julia Marlowe would be impossible under the Jewish system. They were disciples of art, who later became artists, and then were rightfully acclaimed as stars. But their development was a tedious process. Their fame was based on the rising approval of the people, year after year. These actresses put in season after season traveling the same circuit, learning little by little, rounding out their work. They did not have nor did they seek the "New York stamp"; they worked first for the approval of the people of "the provinces," which is the contemptuous Jewish term for the rest of the United States. There was, however, no Jewish dictatorship of the Theater when Mary Anderson and Julia Marlowe were building their art and careers; which throws a light on the reason for there being no Mary Andersons or Julia Marlowes coming up to the succession.

The Jew seeks immediate success in all but racial affairs. In this breakdown of the Gentile theater, the process cannot be too swift for him. The training of artists takes time. It is far simpler to have the advertising bills serve as a substitute and, as the itinerant faker-dentist had a brass band blare loud enough to drown the anguished cries of his victims, so the Jewish manager seeks to divert attention from the dramatic poverty of the Theater by throwing confetti, limbs, lingerie and spangles dazzlingly into the eyes of his audience.

These three results of Jewish control in the Theater are all explainable by a fourth; the secret of the serious change which has occurred since 1885 is found in the Jewish tendency to commercialize everything it touches. The focus of attention has been shifted from the Stage to the box office. The banal policy of "give the public what they want" is the policy of the panderer, and it entered the American Theater with the first Jewish invasion.

About 1885 two alert Jews established in New York a so-called booking agency and offered to take over the somewhat cumbersome system by which managers of theaters in St. Louis, Detroit or Omaha arranged engagements of attractions for their houses for the ensuing season. The old process involved extensive correspondence with producing managers in the East and many local managers were obliged to spend several months in New York to make up a season's bookings. The advantages were that the booking agency, supplied with a list of the "open dates" of the houses they represented, were able to lay out a complete season's itinerary, or "route," for a traveling company and enabled the producer of a play to spend his vacation at the seashore instead of passing the sultry mid-season in New York, while the local manager was saved the trouble of much writing or even a trip East, and was content to let the booking concern attend to all details and send him his next season's bookings when completed.

In this manner was laid the foundation of the later-day Theatrical Trust. The booking firm was that of Klaw & Erlanger, the former a young Jew from Kentucky who had studied law, but drifted into theatrical life as an agent; the latter a young Jew from Cleveland with little education but with experience as an advance agent.

The booking system was not of their devising. They borrowed the idea from Harry C. Taylor who established a sort of theatrical exchange where producers and local managers could meet, desks being provided them at a small rental, and who took over the booking in the smaller cities, without foreseeing -- but probably scorning -- the opportunity thus placed in his hands to club the whole theatrical world into submission to his dictates.

With characteristic shrewdness Klaw & Erlanger elaborated the idea they had borrowed from Taylor, opened competition against the latter and enlisted the support of a number of young Jewish advance agents who were beginning to recognize the lucrative opportunities which the theatrical profession afforded. Prominent among their earlier supporters was Charles Frohman, employed by J. H. Haverley. His brother, Daniel, had been business manager for the Mallorys at the Madison Square Theater since 1881, and though the Frohmans stand out in relief from the background of the

The Rise of the First Jewish Theatrical Trust

It has long been known among dramatic critics that the reason for the maintenance of "Ben Hur" in the theater for nineteen years is this: it is the most successful of all the vehicles for pro-Semitism now on the stage. That will appear to be a prejudicial statement in the minds of the thousands who have seen and enjoyed "Ben Hur," but there is truth in it. The point which should not be overlooked, however, is that

The effect on the independent theaters and managers was disastrous. The Trust boosted royalties on plays from \$50 to \$450 and eventually to \$1,000 a week. This of itself cut off the material of the stock companies with which the independent managers endeavored to keep open their houses.

The running out of the stock companies by excessive charges for the use of plays that had already been used in the regular theaters of the Trust, really served Jewish interests in another way. The motion picture industry was coming to the front. It was a Jewish enterprise from the first. There never was any need to drive Gentiles out of that, because the Gentiles never had a chance to get in. Thus, the driving out of the stock companies threw the empty theaters over to the "movies," and the benefit was again confined to a particular racial group.

This will answer the question so frequently asked by people who wonder why the theaters they formerly saw offering plays at all seasons, are not devoting the larger part of the year to "movies."

It was not to be expected that this sort of thing could be put through without a struggle. There was a struggle and a severe one, but it is ended with what the public can see today.

The opposition offered by the artists was prolonged and dignified. Francis Wilson, Nat C. Goodwin, James A. Herne, James O'Neil, Richard Mansfield, Mrs. Fiske and James K. Hackett stood out for a time, all of them with the exception of Goodwin bound by a forfeit of \$1,000 if they deserted the cause of a free theater.

Joseph Jefferson was always with the actors in this opposition and continued of the same mind to the end, playing in both Trust and anti-Trust houses.

It is a matter of record that Nat Goodwin was the first to give in. He was the head and front of the opposition, but he had his weaknesses which were well known to the Trust, and upon which they played. One of his weaknesses was for New York engagements, and he was offered a long engagement at the Knickerbocker Theater. He was also given the promise of dates wherever and whenever he wanted them. Goodwin thereupon deserted the alliance of stars and became the henchman of the Trust. (The "Trust" was the name by which the new control was known in these days. The racial name was not given although the racial nature was plainly discerned.)

Nat Goodwin's star began to decline from that day. He made a final essay as Shylock, and with that he was practically ushered out as a headliner of the serious stage.

Richard Mansfield and Francis Wilson were delivering nightly curtain speeches against the Trust wherever they appeared, and although the public was sympathetic it was very much like the present state of affairs -- what could the public do? What can an unorganized public ever do against a small organized, determined minority? The public hardly ever appears as a party in any of the movements that concern itself; the public is the prize for which the parties strive.

The Trust dealt strongly with Wilson. His dates were canceled. Neither his status nor his ability was of any avail to him. One of the Trust made an open statement: "Mr. Wilson is a shining mark, and we determined to make an example of him for the benefit of the lesser offenders."

Wilson's strong spirit was finally subdued to see "reason." In 1898 the Philadelphia members of the Trust offered him \$50,000 for his business, and he took it.

In due time Richard Mansfield also surrendered, and Mrs. Fiske was left alone to carry on the fight.

The Theatrical Trust, which must be described as Jewish, because it was that, was at the beginning of the new century in full control of the field. It had reduced what was essentially an art to a time-clock, cash-register system, working with the mechanical precision of a well-managed factory. It suppressed individuality and initiative, killed off competition, drove out the independent manager and star, excluded all but foreign playwrights of established reputation, fostered the popularity of inferior talent which was predominantly Jewish, sought to debase the service of the dramatic critics of the public press, foisted countless "stars" of mushroom growth upon a helpless public while driving real stars into obscurity; it

handled plays, theaters and actors like factory products, and not began a process of vulgarizing and commercializing everything connected with the theater.

If space permitted, a number of opinions could be presented here from men like William Dean Howells, Norman Hapgood and Thomas Bailey Aldrich, whose concern was for the theater, but who voiced no other observation as to the racial influences at work.

Their concern was justified. It is quite possible that many who read this article are not interested in the theater, and are, in fact, convinced that the theater is a menace. Very well. What principally makes it a menace? This -- that the stage today represents the principal cultural element of 50 per cent of the people. What the average young person absorbs as to good form, proper deportment, refinement as contrasted with coarseness, correctness of speech or choice of words, customs and feelings of other nations, even fashions of clothes, as well as ideas of religion and law, are derived from what he sees and hears at the theater. The masses' sole idea of the homes and the life of the rich is derived from the stage and the movies. More wrong notions are given, more prejudices created by the Jewish controlled theater in one week, than can be charged against a serious study of the Jewish Question in a century. People sometimes wonder where the ideas of the younger generation come from. This is the answer.

As we just said, all the original opposers of this new control of the theater surrendered and left Mrs. Fiske to fight alone. She had, however, an ally in her husband, Harrison Grey Fiske, who was editor of the New York

All the important questions asked of Klaw were overruled.

As to Al Hayman, the court overruled all questions relating to his real name and the circumstances under which he left Australia. The facts were not brought out in this hearing, but the whole character of the hearing was made known to the public. Fiske was bound over to the Grand Jury, with \$300 bail in every allegation of libel.

The Grand Jury lost no time in dismissing all the complaints against Fiske. The Trust members had come off badly because of their evident unwillingness to meet the case. They were revealed to be a much lower type of men than the American public had supposed was in charge of the American theater. They were shown to be a type that would not even stop at demanding the discharge of a local newspaper reporter whose critique of their plays did not please them.

The fight of the dramatic critics first against the bribery and then against the bludgeoning of the Theatrical Trust makes a story of which echoes have frequently come to the American public through the press. Conciliatory at first, with managers, actors, playwrights and critics, the Trust, as soon as it gained power, showed the claws beneath the velvet. It had the millions of dollars of the public coming its way, why should it care?

Whenever a critic opposed its methods or pointed out the inferior, coarse and degrading character of the Trust productions, he was ordered barred from the Trust's theaters, and local managers were instructed to demand his discharge from his newspaper. It is with mingled feelings that an American is compelled to relate that in many, many cases the demand was complied with, the papers being threatened with the loss of Sunday advertising! But here and there courageous writers on the Stage held to the honor of their profession and refused to be bribed or intimidated.

Writers like James S. Metcalfe, of

How Jews Capitalized a Protest Against Jews

The American stage is under the influence and control of a group of former bootblacks, newsboys, ticket speculators, prize ring habitués, and Bowery characters. At the present writing the most advertised man in the world of theatrical production is Morris Gest, a Russian Jew, who has produced the most salacious spectacles ever shown in America -- "Aphrodite" and "Mecca." It is reported that the scent of nastiness has been so strongly circulated among theatergoers that tickets are sold a year ahead for the Chicago exhibition of one of these shows, the patrons being, of course, mostly Gentiles.

Now, it is a fair question, who is this Morris Gest who stalks before his fellow Jews as the most successful producer of the year? It is nothing against him to say that he came from Russia. It is nothing against him to say that he is a Jew. It is nothing against him to say that although success has favored him, his father and mother are still in Odessa, or were until recently. Yet, in a recent interview, in which the professional note of pathos was obtrusively present, he lamented that he was not able to bring his parents to America.

The story of Morris Gest is the last one in the world to use as a "success story" of the type of "the poor immigrant boy who became a great theatrical producer." He is not a great producer, of course, although he is a great panderer to the least creditable tastes of the public whose taste he has been no mean factor in debasing. Gest sold newspapers in Boston and became property boy in a Boston theater. In 1906 he was a member of a notorious gang of ticket speculators who were the bane of the public until ticket peddling on the sidewalks in front of theaters was suppressed by the police. There are still other stories told about him that link his name with another sort of traffic, but whether these stories are true or not, there is nothing in Gest's career to indicate that he would ever contribute anything to the theater's best interest. He is the son-in-law of David Belasco.

Then there is Sam Harris, long the junior partner of the firm of Cohan & Harris, who began his career in the arts by managing Dixon, the colored champion featherweight pugilist, and the redoubtable Terry McGovern, champion lightweight prize fighter. With tastes formed at the ringside, he launched into theatrical ventures, allying himself with Al Woods. He catered to the lower classes and made a fortune by producing atrocious melodramas in second and third class houses.

And yet this is the Sam Harris who commands the patronage of hundreds of thousands, yes, millions of theatergoers, some of whom go on innocently believing that when they invade the theater they also enter, by some mystical process, "the realms of art."

Al H. Woods has but one good eye. It is not his personal loss that matters, but the history of the misfortune which goes back to the time when Al was a member of an East side gang. The common report was that he used to play the piano in a downtown place, east of Fifth Avenue. Mr. Woods is also a distinguished patron of dramatic art -- he presented "The Girl from Rector's" and "The Girl in the Taxi," two of the most immoral and pointless shows of recent years. Several times he has secured the rights to certain Viennese operas, which were bad enough in themselves from a moral point of view, but which were at least constructed with true artistry; but even these he marred by an inept infusion of vulgarity and blague.

The public, of course, does not see and does not know these gods before whom they pour their millions yearly, nor does the public know from what source theatric vileness comes. It is amusing to listen to the fledgling philosophers discuss the "tendencies of the stage," or expatiate learnedly on the "divine right of Art" to be as flippant and as filthy as it pleases, when all the time the "tendency" is started and the "art" is determined by men whose antecedents would make Art scream!

The American Theater is a small group of Jewish promoters and a large group of Gentile gullibles, and it is only the latter, who "kid themselves" that there is anything real about the matter.

It is perfectly natural, therefore, that the complete Judaization of the theater should result in its being transformed into "the show business," a mere matter of trade and barter. The real producers are often not culturally equipped for anything more than the baldest business. They can hire what they want, mechanics, costumers, painters, writers, musicians. With their gauge of public taste and their models of action formed upon the race track and the prize ring; with their whole ideal modeled upon the ambition to pander to depravity, instead of serving legitimate needs, it is not surprising that the standards of the Theater should not be at their lowest mark.

As theatergoers are noticing more and more, the Jewish manager whenever possible employs Jewish actors and actresses. Gentile playwrights and actors are steadily diminishing in number for want of a market. At times the employment of Jewish actors has been so obtrusive as to endanger the success of the play. This was notably the case when the part of a young Christian girl of the early Christian Era was given to a Jewess of pronounced racial features. The selection was so glaringly inept, ethnically and historically, that it militated strongly against the impression the play was intended to produce.

The "cover-name" conceals from the theatergoing public the fact that the actors and actresses who purvey entertainment are, in large and growing proportion, Jewish.

Some of the more prominent Jewish actors, many of them prime favorites, are Al Jolson, Charlie Chaplin, Louis Mann, Sam Bernard, David Warfield, Joe Weber, Barney Bernard, "Ed Wynne, or to mention his real name, Israel Leopold," Lou Fields, Eddie Cantor, Robert Warwick.

Among the prominent Jewish actresses are: Theda Bara, Nora Bayes, Olga Nethersole, Irene Franklin, Gertrude Hoffman, Mizi Hajos, Fanny Brice (wife of Nicky Arnstein), Bertha Kalisch, Jose Collins, Ethel Levy, Belle Baker, Constance Collier. The late Anna Held was a Jewess.

In addition to these there are others whose racial identity is not revealed by their names or any public knowledge about them.

The Jewish press claims for the Jews, aside from the commercial control of the stage, the control of the fun-making business. "The greatest entertainers, vaudevillians and fun-makers are Jews," says an article to the Chicago

There were some protests, of course, against the arrogance of the Czars of the Theater. The Vanderbilts and other New York millionaires embodied their protest in a movement toward a national theater, which was erected at Grand Central Park, and for which \$1,000,000 was spent. One of the members of the Trust proved his birth and breeding by saying that this attempt to cleanse the theater was really only a plan to provide a place of vice for the benefit of the millionaire backers. The remark inspired deep rancor, but was more revelatory of the Jewish Trust's essential conception of the theater, than anything else. Belasco came from San Francisco, where he had done various stunts, including those of an intendant recitationist, illusionist and actor. James E. Herne took an interest in him as a youth and discovered him to be adept at helping himself to dialogues out of printed plays. Under Herne, Belasco learned much about stage effects and soon became very successful in touching up defective plays. Coming to New York, Belasco fell in with DeMille, a Jewish writer for the stage, who only needed Belasco's "sense of the theater" to make his qualities effective.

Belasco became a factor in enlarging the Jewish control of the stage, in this way: he was connected with the Frohmans, but was unable to persuade them that Mrs. Leslie Carter, who had been the center of a sensational divorce suit and who had placed herself under Mr. Belasco's professional direction, was a great actress. The making of a star out of Mrs. Carter, and the gaining of public recognition for her, proved a long task. The Frohmans were unsympathetic.

Then, among the managers there was dissension too. The Shuberts had been compelled to take the leavings of the other Jewish magnates, especially the leavings of Charles Frohman, and the Shuberts revolted. The Shuberts were natives of Syracuse, and their preparation for the theater was not promising of their devotion to art. They were program boys and ushers. Then the haberdashery business claimed them as possibly a speedier course to wealth. Samuel Shubert eventually became a ticket seller in the box office. In due time, having learned a few marketable secrets of the theater, he launched a frivolous burlesque and comedy show. With this he floated into New York and continued with his musical shows of a shallow kind, until the name Shubert has come to be descriptive of the productions. The Shuberts, of course, booked in Trust theaters.

About the year 1900, the Shuberts quarreled with the Trust and Belasco quarreled with the Frohmans, and the two hailed each other as fellow belligerents and proceeded to see what could be made of their belligerency. The public was showing signs of disgust with the Trust. That was the cue! -- the Shuberts and Belasco would appeal to the public to help in the fight against the Trust. Belasco and the Shuberts would play the part of injured independents; public sympathy would be aroused, and public patronage would boost the "Independents" into the strength of a new Trust. That is exactly what occurred

Belasco's theatricalism helped to this end. He is an actor off, as well as on the stage. He affects the pose of a benevolent priest, and dresses the part, wearing a priestly collar, with clerical vest and coat. Although of Portuguese-Hebraic origin, Belasco dresses after this manner to honor, as he says, a tutor of his early days. Anyway, the costume is very effective, especially with the ladies. He has a tremulous, shy way about him, and he sits in his sanctum with the lights so arranged that his priestly face and splendid shock of silver hair seem to rise out of an encompassing and shadowy mystery. It is very effective -- very effective. One woman declared, after being admitted to the presence and gazing on the face that rose out of the shadows into the light -- "I have a better understanding of the divine humility of Jesus Christ since I have been privileged to meet Mr. Belasco."

Thus, "the master," as he is called, was well equipped to appeal to public sympathy. And he did appeal. There was no end to his appeal. He told stories of personal attacks made on him. He wrung his hands in desperate grief against the Trust's menace to the stage. His own productions, however, were not all immaculate. There was one, "Naughty Anthony," which brought the police censor down upon him. But there was a very clear conception in the public mind as to what the Trust had done to the stage; Belasco said he was against the Trust, and the rest was snap judgement.

The Shuberts and Belasco thus found themselves in a very favorable combination of circumstances. Their first financial aid came, strangely enough through ex-Congressman Reinach, a Jew, "Boss" Cox, of Ohio, and others who were interested. These supplied the first money; the Shuberts supplied the management; Belasco supplied the wonderful impersonation of a Daniel come to call the Jewish Theater Trust to judgement. The campaign succeeded and the wealth rolled in. For a time Belasco

did prove to the public that he could produce better plays than the old Trust had given to the public, and to that extent he justified public confidence in him.

The end of the old Trust came in a natural way. The Shuberts became rich and powerful, and the Trust was then willing to do business with them. Some of the Trust members died, and about 1910 the old Trust ceased to exist as the dominant factor in American theatrical affairs. But the rise of the "Independents" did not bring relief; it only captured for Jewish enterprise that part of the theater which might have become the prize of a legitimate body of protesters against the old cheapness and vulgarity. The pretended protest won. The theater was saved to Jewish control.

Jewish managers had created the public disgust in the first place. They knew what the public reaction would be, so they prepared to capitalize the reaction, and thus control the theatergoing public both going and coming. This they did with admirable strategy.

During the outbreak there was some genuine feeling of independence on the part of a few non-Jewish managers. John Cort organized a western theater circuit. Colonel Henry W. Savage swung loose from Klaw and Erlanger, as did also William A. Brady. But independence of the Jewish control has never flourished. Wherever it did keep up an independent front, it stood for the theater in its best sense, and served as the only channel of expression for the remaining few stage artists. The coming of the motion picture, however, gave true independence its quietus. The motion picture "industry" -- and it is rightly named an "industry" -- is entirely Jewish controlled, and as it is pushing its way into the legitimate theaters and crowding out human players for long periods every year, theater managers have to bow to it more and more.

It remained for the Shuberts, however, to give the theatrical business a most original twist. They made it a real estate speculation. Readers of this article may recall that recently they have read that in their own or a neighboring city the Shuberts are going to build one or two theaters. In one city, the announcement was made that two theaters were to be built. That particular city happens to need almost everything else but theaters. However it cannot get anything else it needs, and there is no doubt it will get the theaters.

The Shuberts learned this trick when they were supposed to be "bucking the Trust." They went after any building they could get, and because of the public enmity to the Trust, they got better terms than otherwise could have been possible. An old riding school in New York became the Winter Garden. The great Hippodrome, the materialized dream of a non-Jew, Frederick Thompson, was taken over by the Shuberts. It soon dawned on the Shuberts that there was more money in theatrical real estate than in theatrical art.

Today, the Shuberts, while nominally theatrical managers, are really dealers in theatrical leases and buildings where theatrical productions are made. A theater, as a real estate proposition, pays amazingly well. Figure up the amount of space you occupy as a show, the length of time you occupy it, and the price you pay for it. It is rent raised to the

Forty plays! If a man announced that he was going to build six new art museums in one city and fit them up with the requisite number of oil paintings produced under his own direction, he would be considered crazy, especially if it were a matter of common repute that he knew nothing of art and was having the pictures painted merely to give value to his real estate!

It indicates how thoroughly accustomed the public has become to "the show business" and the "motion picture industry," that the announcement of these former haberdashers is taken so complacently. Forty plays! -- when anyone can count on the fingers of both hands all the present-day American and English playwrights even remotely deserving of notice!

It is said that the Shuberts do not expect more than three out of forty plays to succeed. The success of a play, in the artistic sense, is not their business. To maintain enough plays on the road to keep alive their real estate investments is really the thing.

Thus it is now not strange where theatrical slang comes from. An actor who wins success is said to have "delivered the goods." An approved actress is "all wool and a yard wide." An author "puts it over" his audience. A girl of no particular class is a "skirt." A young chorus girl is a "broiler" or a "chicken." An actress who plays the part of an adventuress is a "vamp." A very successful play is a "knockout." Taken all together, it is "the show business." This is the effect of Jewish control of any profession -- as any American lawyer will tell you.

The only protest now being offered is by the small dramatic clubs which, whether or not they know it, are the strongest "anti-Semitic" influence on the theatrical horizon.

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The Jewish Aspect of the "Movie" Problem

There was once a man named Anthony Comstock who was the enemy of public lewdness. Of course he was never popular. No newspaper ever spoke of him without a jeer. He became the stock joke of his time -- and it was not very long ago. He died in 1915. It is very noticeable that the men who mocked his life with banal jesting were non-Jews. It is also worth recording that the men who profited from the commercializing of much of the vice which he fought, were Jews. It was a very familiar triangle -- the morally indignant non-Jew fighting against public lechery, and the Jewish instigators of it hiding behind ribald Gentiles and Gentile newspapers.

Well, the fight is still going on. If you will subscribe to a clipping bureau, or if you will look over the press of the country, you will see that the problem of the immoral show has been neither settled nor silenced. In every part of the country it is intensely alive just now. In almost every state there are movie censorship bills pending, with the old "wet" and gambling elements against them, and the awakened part of the decent population in favor of them; always, the Jewish producing firms constitution the silent pressure behind the opposition.

This is a grave fact. Standing alone it would seem to charge a certain Jewish element with intentional gross immorality. But that hardly states the condition. There are two standards in the United States, one ruling very largely in the production of plays, the other reigning, when it does reign, in the general public. One is an Oriental ideal -- "If you can't go as far as you like, go as far as you can." It gravitates naturally to the flesh and its exposure, its natural psychic habitat is among the more sensual emotions.

This Oriental view is essentially different from the Anglo-Saxon, the American view. And it knows this. Thus is the opposition to censorship accounted for. It is not that producers of Semitic origin have deliberately set out to be bad according to their own standards, but they know that their whole taste and temper are different from the prevailing standards of the American people; and if censorship were established, there would be danger of American standards being officially recognized, and that is what they would prevent. Many of these producers don't know how filthy their stuff is -- it is so natural to them.

Scarcely an American home has not voiced its complaint against the movies. Perhaps no single method of entertainment has ever received such widespread and unanimous criticism as the movies, for the reason that everywhere their lure and their lasciviousness have been felt. There

"From bad to worse these conditions have been growing. The plea is set up that the motion picture industry is the fourth or fifth in the United States, and we must be careful not to disrupt it. A decent photoplay, it is argued, brings gross returns of, say \$100,000, while a successful sex play brings from \$250,000 to \$2,500,000."

Dr. James Empringham was recently quoted in the New York

These pictures, with their attendant success, are the strongest answers that can be made to the cry of some producers that the only profitable plays are the nasty ones.

That cry, of course, is based on fact. Without doubt, as things now go, the nasty pictures are the more profitable, because they are the most elaborately made and the most gorgeously advertised. The very lewdness of them have secured their patronage by advertising that they deal with "moral problems."

But all public taste is cultivated. Every city which can boast of public spirit has citizens who spend tens of thousands of dollars annually in an attempt to create a community taste for good music. They succeed to a certain extent, but very rarely do they make it pay. It appears that the work of demoralizing the public taste is far more profitable. And as our whole range of public entertainment, outside of the higher musical field, has fallen into the hands of groups who do not know what the term "art" means, it is evident how overwhelming the appeal of the dollar must be.

If the public taste is now so fixedly demoralized that the moving picture producers can confidently claim that "the public demands what we are giving it," the case is more damning than otherwise. For it is recognized by all detached observers that such a public taste is a most urgent reason why immediate and heroic remedies should be adopted.

Cocaine peddlers can easily establish a "public demand" for their drugs, and they do. But that demand is never considered to be an extenuation for the peddling of "coke." So with the psychic poison and visual filth of the ordinary movie -- the demand it has created is morally lawless, and the further satisfaction of the demand is morally lawless too.

Carl Laemmle, one of the leading producers in America and head of the Universal Film Company, testified before a congressional committee that he had sent a circular entitled "What Do You Want?" to the exhibitors who bought his pictures. At that time his company was in communication with about 22,000 exhibitors. Mr. Laemmle says that he expected 95 per cent of the answers to favor clean, wholesome pictures, but "instead of finding 95 per cent favoring clean pictures, I discovered that at least one-half, or possibly 60 per cent, want pictures to be risqué, the French for smutty."

Laemmle himself is a German-born Jew, and did not state what percentage of the replies were from people of what is euphemistically termed his "faith."

It is a very noticeable fact that whenever any attempt is made to control the tumultuous indecency and triviality which the movies ceaselessly pour out day and night upon the American public, the opposition thereto is Jewish. Take, for example, the attempt to arouse the sober spirit of America to a proper appreciation of what is happening to Sunday, the Day of Rest. The opponents for the whole movement -- a movement for the awakening of conscience, not for the passage of laws -- are Jews, and they justify their opposition on Jewish grounds.

Whenever the movies are before the bar of public opinion, their defenders as they are, are Jews. In the Congressional hearing before referred to, the lawyers who appeared for the companies were all Jews, distinguished by the names Meyers, Ludvigh, Kolm, Friend and Rosenthal.

There was even a Jewish Rabbi involved, who gave a most ingenuous explanation both of Jewish control of the movies and also of Jewish opposition to control of the character of the movies.

"I am a Jew," he said. "You know as well as I do that we have been the unfortunate victims of the nasty, biting tongue, and you know as well as I do that the movie first held us up to ridicule, and we have not only been disgraced in these movies, but we have had our religion traduced, and disgracefully traduced."

If this is true, it is chargeable to the Jews themselves, for Jews have always controlled the business. That it is true is probable, for the most zealous lampooners of the Jews have been Jewish comedians. Non-Jews fail abjectly in endeavoring to portray the character.

"We felt very much hurt," he continued, "and we felt there was a remedy, and that remedy was public opinion; and what did we do? We did not come to Congress. We organized a society -- the Independent Order of B'nai B'rith, which is the largest Jewish fraternal order in the world. It organized

what is called the Anti-Defamation League with headquarters in Chicago; and the league for the defense of the Jewish name united with other people -- in the Catholic Church, the Truth Society and Holy Name Society -- and it wrote to all the movie manufacturers of the country asking them that they do not traduce the Jewish character and the Jewish religion, and that they do not hold us up to ridicule; that we did not object to the depiction of Jewish character, but we did object to the caricature of Jewish character and the caricature of our name and religion; and after thus having explained to the manufacturers our position, we appointed a committee of men in every city in the country, asking them that they appeal to the municipal authorities that they permit not the presentation of pictures that were calculated to offend the Jewish character and the Jewish sensitiveness.

"What has been the result? There has been necessary not a protest, because movies in this country are not producing that class of movies any longer."

Of course! there are excellent reasons why the Jewish protests, if any really were necessary, should be instantly obeyed.

But why has not the continued and clamorous protest of decent America been equally heeded? Why not? Because the protest has come largely from non-Jews.

If the Jews can control the movies to the extent the rabbi claimed, why

feeling for it. The Jew is a product of city life, and that peculiar phase of city life which is found in the ghetto. He sees in a farmer only a "hick" and a "rube." You may rest entirely assured that it was not the Yankee, himself a product of the farms, who turned the agriculturist into a joke, until today the joke has emptied our farms of men. The theatrical "hick" and "rube" of the gold-brick story and the hayseed play, were of Jewish origin. The Jew is a product of city life, and of that phase of city life where the "wits" play a large part. The America of the average Jew who caters to the entertainment of Americans is comprehended in a beaten path from the box-office, to back-stage, and thence to an eating place. He doesn't know America as yet, except as a huge aphid which he may milk.

It follows, therefore, that in all probability he is equally ignorant of American home life. He has not yet been able to understand what American domesticity means. The American home is an almost unknown quantity to foreigners of the Eastern races. An Armenian woman who has lived in America for five years says that she knows nothing of an American home save what she can see through the windows as she passes. This, of course, is a lack not easily to be bridged over. It may not be strictly true that the majority of movie producers do not know the interiors of American homes, but there is certainly every indication that they have not caught its spirit, and that their misrepresentation of it is more than a false picture, it is also a most dangerous influence.

It is dangerous to foreigners who gain their most impressive ideas of Americans life from the stage. It is dangerous to Americans who fancy that the life of the screen is the life that is lived by "the better classes." If we could map the community mind of whole sections of our cities and trace the impressions of American people, American habits and American standards which those mind-groups hold, we should then see the dangerous misrepresentation which movie producers have given to things American. Falsity, artificiality, criminality and jazz are the keynotes of the mass of screen productions.

American life is bare and meager to the Eastern mind. It is not sensuous enough. It is devoid of intrigue. Its women of the homes do not play continuously and hysterically on the sex motif. It is a life made good and durable by interior qualities of faith and quietness -- and these, of course, are ennui and death to the Orientally minded.

There lies the whole secret of the movies' moral failure: they are not American and their producers are racially unqualified to reproduce the American atmosphere. An influence which is racially, morally and idealistically foreign to America, has been given the powerful projecting force of the motion picture business, and the consequences are what we see.

The purpose of this and succeeding articles is not to lift hands in horror and point out how rotten the movies are. Everybody is doing that. The case against the movies is not contested at all. It is unanimous. Women's clubs, teachers, newspaper editors, police officers, judges of the courts, ministers or religion, physicians, mothers and fathers -- everybody knows just what the movies are.

What all these disgusted groups evidently do not know is this: their protests will be entirely useless until they realize that behind the movies there is another group of definite moral and racial complexion to whom the protest of non-Jews amounts to next to nothing at all, if they can possibly circumvent it.

As the rabbi previously quoted showed, the Jews got what they wanted from the producers as soon as they made their request.

What have the non-Jewish teachers, women's clubs, newspaper editors, police officers and judges, ministers of religion, physicians, and just plain parents of the rising generation -- what have

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Jewish Supremacy in Motion Picture World

A little "Who's Who in the Motion Picture Industry" would make a valuable department in the movie theaters' printed programs, but it is not pleasant to think of what would happen to the manager who should print one. There is a strange confusion in the Jewish mind, a struggle between a desire to remain unidentified and a desire to be known. Sometimes they measure friendship by the depth of the silence about their being Jews; sometimes by the amount of open laudation. To say a man is a Jew is sometimes to be vilified as an "anti-Semite," and sometimes to be honored as "a friend of our nation."

In what is said now, the only purpose is to inform "movie fans" of the source of the entertainment which they crave and the destination of the millions of dollars which they spend. When you see millions of people crowding through the doors of the movie houses at all hours of the day and night, literally an unending line of human beings in every habitable corner of the land, it is worth knowing who draws them there, who acts upon their minds while they quiescently wait in the darkened theater, and who really controls this massive bulk of human force and ideas generated and directed by the suggestions of the screen.

Who stands at the apex of this mountain of control? It is stated in the sentence: The motion picture influence of the United States -- and Canada -- is exclusively under the control, moral and financial, of the Jewish manipulators of the public mind.

Jews did not invent the art of motion photography; they have contributed next to nothing to its mechanical or technical improvement; they have not produced any of the great artists, either writers or actors, which have furnished the screen with its material. Motion photography, like most other useful things in the world, is of non-Jewish origin. But by the singular destiny which has made the Jews the great cream-skimmers of the world, the benefit of it has gone not to the originators, but to the usurpers, the exploiters.

Who is who in the motion picture world? The names of the leading producing companies are widely known: The Famous Players; Selznick; Selwyn; Goldwyn; Fox Film Company; The Jesse L. Lasky Feature Play Company; United Artists' Corporation; The Universal Film Company; The Metro; Vitagraph; Seligs; Thomas H. Ince Studios; Arctcraft; Paramount, and so on.

The Famous Players is headed by Adolph Zukor. Mr. Zukor is a Hungarian Jew. He was a fur dealer in Hester street, and is said to have gone from house to house selling his goods. With his first savings he went into the "nickel" theater business with Marcus Loew. He is still in his forties and immensely wealthy. He is conceded to be the leader of the fifth largest industry in the world -- an industry which is really the greatest educational and propagandist device ever discovered.

The reader will not be deceived by the use of the word "educational" in this connection. Movies are educational, but so are schools of crime. It is just because the movies are educational in a menacing way that they come in for scrutiny.

Zukor's control extends over such well-known names as Famous Players-Lasky Corporation, The Oliver Morosco Photoplay Company, Paramount Pictures Corporation, Arctcraft Pictures, all of which have been absorbed within the past five years.

It is commonly supposed that the United Artists' Corporation is a non-Jewish concern, but according to an article in the

Abrams is a former Portland, Oregon newsboy and graduated from that wholesome occupation into the position of manager of a "penny arcade." He was one of the founders of the Paramount Pictures Corporation and became its president.

The Fox Film Corporation and the Fox circuit of theaters are under control of another Hungarian Jew who is known to the American public as William Fox. His original name is said to be Fuchs. He also began his artistic and managerial career by running a "penny arcade." The penny arcade of 15 and 20 years ago, as most city-bred men will remember, was a "peep show" whose lure was lithographed lewdness but which never yielded quite as much pornography as it promised.

Fifteen years ago William Fox was in the clothes sponging business. He also is still in his early forties, is immensely wealthy, and one of the men who can pretty nearly determine what millions of movie fans shall think about certain fundamental things, what ideas and visions they shall entertain.

Marcus Loew also reached fame via the penny arcade and cheap variety vaudeville routes. He went into pictures and is now said to be the active head of 68 companies in various parts of the world. He is in the neighborhood of 50 years old. Loew controls the Metro Pictures Corporation.

The names of Marcus Loew and Adolph Zukor are closely linked in the history of the movies. Both were in the fur business, and both were partners in the first penny arcade venture. Zukor went the way of pictures exclusively, although he later made investments in Loew's enterprises, but Loew went into variety and vaudeville of the type which is now to be found in the less desirable burlesque houses. From this he developed great entertainment enterprises which have made him a name and a fortune. The theaters he personally controls now number 105.

At the head of the Goldwyn Film Corporation is Samuel Goldwyn who is described as having been engaged "along mercantile lines" until motion pictures won his attention. In company with Jesse Lasky and Cecil DeMille he organized a \$20,000 corporation in 1912. In 1916 he had prospered so greatly that he organized a \$20,000,000 corporation with the Shuberts, A. H. Woods, and the Selwyns, the purpose of this latter company being to screen the works of prominent non-Jewish writers -- a matter of which more will be said presently.

The Universal Film Company, known everywhere through the name of Universal City, its studio headquarters, is under the control of Carl Laemmle. It would seem, from a reading of Who's Who, that Laemmle was his mother's name. His father's name is given as Julius Baruch. He is a Jew of German birth. He was manager of the Continental Clothing Company of Oskosh until 1906, in which year he branched out into pictures, taking his first stand in a small Chicago motion picture theater. Laemmle conceived the idea of fighting the "trust." He bought an enormous tract of land near Los Angeles and built Universal City as the headquarters of his production work.

The Select Pictures Corporation is headed by Lewis J. Selznick, who is also head of Selznick Pictures, Incorporated. He was at one time vice-president of the World Film Corporation. With him are associated a number of members of his race.

This is but to name a few. These are the official heads. Penetrate down through the entire organizations, until you come to the last exhibition of the cracked and faded film in some cut-price theater in an obscure part of a great city, and you will find that the picture business, on its commercial side, is Jewish through and through.

In the above notes, reference has been made to the occupations out of which the present arbiters of photo-dramatic art have come to their present eminence. They are former newsboys, peddlers, clerks, variety hall managers and ghetto products. It is not urged against any successful business man that he formerly sold newspapers on the streets, or peddled goods from door to door, or stood in front of a clothing store hailing passers-by to inspect his stock. That is not the point at all. The point is here: men who come from such employments, with no gradations between, with nothing but a commercial vision of "the show business," can hardly be expected to understand, or, if they understand, to be sympathetic with a view of the picture drama which includes both art and morality.

Mr. Laemmle, it will be remembered from a former article, said of his company, "The Universal does not pose as a guardian of public morals or of public taste." This is probably the attitude of other

producers, too. But though they avoid any responsibility for taste or morals, they consistently fight all attempts of the state to set up a public guardianship in those regions. A business that frankly brutalizes taste and demoralizes morals should not be permitted to be a law unto itself.

It is very difficult to see how the Jewish leaders of the United States can evade the point that Motion Pictures are Jewish. And with this being true, there is the question of responsibility upon which they cannot very well be either impersonal or silent.

The moral side of the movies' influence need not be discussed here because it is being discussed everywhere else. Everybody who has an active moral sense is convinced as to what is being done and as to what ought to be done.

But the propaganda side of the movies does not so directly declare itself to the public. That the movies are recognized as a tremendous propagandist institution is proved by the eagerness of all sorts of causes to enlist them. It is also proved by the recent threat of a New York "Gentile front," that the movies themselves could prevent any progress being made in the attempt to save Sunday to the American people.

But who is the propagandist? Not the individual motion picture exhibitor on your street. He doesn't make the films. He buys his stuff as your grocer buys his canned goods -- and has a far narrower margin of choice. He has hardly any choice in the

clergymen, as any movie fan will readily recall, were subjected to all sorts of misrepresentation, from the comic to the criminal. Now, this attitude is distinctly Jewish. Like many unlabeled influences in our life, whose sources lead back to Jewish groups, the object is to break down as far as possible all respectful or considerate thought about the clergy.

The Catholic clergy very soon made themselves felt in opposition to this abuse of their priestly dignity. You never see a priest made light of on the screen. But the Protestant clergyman is still the elongated, sniveling, bilious hypocrite of anti-Christian caricature. More and more the "free love" clergyman is appearing on the screen. He is made to justify his deeds by appeals to "broad" principles -- which really kills two birds with one stone: it degrades the representative of religion in the eyes of the audience, and at the same time it insidiously inoculates the audience with the same dangerous ideas.

In the February

cannot understand it!" Of course they cannot. But if they understood the low-brow, they would understand it, and very clearly. There are two families in this world, and on one the darkness dwells.

Reformers, of course, heartily agree with this as far as criminal portrayals are concerned. Police protest against the technique of killing a policeman being shown with careful detail on the screen. Business men object to daily object lessons in safe-cracking being given in the pictures. Moralists object to the art of seduction being made the stock motif no matter what the subject. They object because they recognize it as evil schooling which bears bitter fruits in society.

Well this other kind of education is going on too. There is now nothing connected with violent outbreaks which has not been put into the minds of millions by the agency of the motion picture. It may, of course, be a mere coincidence. But coincidences also are realities.

There are several developments proceeding in screendom which are worthy of notice. One is the increasing use of non-Jewish authors to produce Jewish propaganda. Without using names, it will be easy for each reader to recall for himself the more popular non-Jewish authors whose books have been screened by Jewish producers, and who are soon after announced to have a new photoplay in preparation. In several cases these new photoplays have been sheer Jewish propaganda. They are the more effective because they are backed by non-Jewish names famous in the literary world. Just how this state of affairs comes about it is not possible now to say. How much of it is due to the authors' desire to enter the field of pro-Semitic propaganda, and how much of it is due to their reluctance to refuse amiable suggestions from movie magnates who have already paid them liberal sums and are likely to pay them more is a question. It is not difficult to bring oneself to believe that "anti-Semitism" is wrong. Everybody knows it is. It is not difficult to bring oneself to an admiration of Israel. Every writer is happy in idealizing an individual or a nation; it is a pleasure to write about an altogether admirable Jewish hero or heroine. And so the non-Jews are writing Jewish propaganda ere they are aware.

The flaw, of course, is here: in avoiding anti-Semitism, they fall into the snare of pro-Semitism. And one is as inconclusive as the other.

Another development is one which movie fans have doubtless noticed: it is the abolition of the "star" system. Readers of this series will recall that it was this same sort of thing which marked Jewish ascendancy in the control of the legitimate stage. Not long ago the full glare of movie publicity was thrown upon names and personalities -- the Marys and Charlies and Lulus and Fatties of screen fame. The name was headlined; the star was featured; it did not matter what the theme of the play was -- suffice it that it was "a Chaplin film," or a "Pickford film," or whatever it might be.

The motion picture "industry" has reached its present importance because of the exaltation of the "star." But it has its inconveniences, too. Educate the public to demand a star, and that demand will eventually rule the business. Jewish control will not permit that. The way to break the control which the public may exercise through such a demand, is to eliminate the stars. Then all pictures will be on the same plane.

This is occurring now in filmdom. Some of the stars have taken the hint and set up their own studios. But steadily the doctrine is preached throughout fandom that "the play's the thing," not the star. You don't see so many star names before the theaters; you see more and more lurid names of plays. The star is being sidetracked.

There is a triple advantage in this. The bloated salaries of the stars can be eliminated. The public can be deprived of a point on which to focus a demand. Exhibitors can no longer say, "I want this or that," even within the narrow margin they recently had; they will have no choice because there will be no choice; the business will be a standardized "industry."

These, then are some of the facts of the American motion picture world. They are not all the facts, but each of them is important. Not one can be overlooked by students of the influence of the theater. Many a perplexed observer of everyday affairs will find in these facts a key which explains many things.

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Rule of the Jewish Kehillah Grips New York

Are the Jews organized? Do they consciously pursue a program which on one side is pro-Semitic and on the other anti-Gentile? How can a group so numerically inferior wield so large an influence upon the majority of the world?

These are questions which have been asked and which can be answered. The clan solidarity of the Jew, the ramifications of his organizations, the specific purpose which he has in view, are themes upon which there is any amount of "say so," but very little authoritative statement. It may therefore be useful and informing to study one or two of the more important Jewish organizations in the United States.

There are Jewish lodges, unions and societies whose names are well known to the public, and which seem to be the counterpart of similar groups among the non-Jewish population, but those are not the groups upon which to focus attention. Within and behind them is the central group, the inner government, whose ruling is law, and whose act is the official expression of Jewish purpose.

Two organizations, both of which are as notable for their concealment as for their power, are the New York Kehillah and the American Jewish Committee. By concealment is meant the fact that they exist in such important numbers and touch vitally so many points of American life, without their presence being suspected.

If a vote of New York could be taken today it is doubtful if one per cent of the non-Jewish population could say that it had ever heard of the New York Kehillah, yet the Kehillah is the most potent factor in the political life of New York today. It has managed to exist and mold and remold the life of New York, and very few people are the wiser. If the Kehillah is mentioned in the press, it is most vaguely, and the impression is, when there is any impression at all, that it is a Jewish social organization like all the rest.

The Kehillah of New York is of importance to Americans everywhere because of two facts: it not only offers a real and complete instance of a government within a government in the midst of America's largest city, but it also constitutes through its executive committee District XII of the American Jewish Committee through which pro-Jewish and anti-Gentile propaganda is operated and Jewish pressure brought to bear against certain American ideas. That is to say, the Jewish government of New York constitutes the essential part of the Jewish government of the United States.

Both of these societies began at about the same time. The records of the Kehillah state that the immediate occasion of its organization was to make a protest against the statement by General Bingham, then police commissioner of the City of New York, that 50 per cent of the crime of the metropolis was committed by Jews. There had been a government investigation into the "White Slave Traffic," the result of which was a direct set of public opinion into channels uncomplimentary to the Jewish name, and a defensive movement was begun. There is no intention to rake up past scandals, unless it shall become necessary; it is enough to say here that, very soon afterward, General Bingham disappeared from public life, and a national magazine of power and influence which had embarked on a series of articles setting forth the government's findings in the White Slave investigation was forced to discontinue after the printing of the first article. This was in the year 1908. The American Jewish Committee, to whose influence the Kehillah really owes its existence, came into being in 1906.

The word "Kehillah" has the same meaning as "Kahal," which signifies "community," "assembly" or government. It represents the Jewish form of government in the dispersion. That is to say, since destiny has made the Jews wanderers of the earth, they have organized their own government so that it might function regardless of the governments which the so-called "Gentiles" have set up. In the Babylonian captivity, in Eastern Europe today, the Kahal is the power and protectorate to which the

faithful Jew looks for government and justice. The Peace Conference established the Kahal in Poland and Rumania. The Kahal itself is establishing its courts in the city of New York. The Kahal issues laws, judges legal cases, issues divorces -- the Jews who appeal thereto preferring Jewish justice to the justice of the courts of the land. It is, of course, an agreement among themselves to be so governed; just as citizenship in the United States assumes agreement to be governed by institutions provided for that purpose.

The New York Kehillah is the largest and most powerful union of Jews in the world. The center of Jewish world power has been transferred to that city. That is the meaning of the heavy migration of Jews all over the world toward New York. It is to them what Rome is to the devout Catholic and what Mecca is to the Mohammedan. And by that same token, immigrant Jews are more freely admitted to the United States than they are to Palestine.

The Kehillah is a perfect answer to the statement that the Jews are so divided among themselves as to render a concert of action impossible. That is one of the statements made for Gentile consumption, that the Jews are hopelessly divided among themselves. Hundreds of thousands of Americans have had opportunity during recent weeks to see and hear for themselves that when an anti-Gentile purpose is in view, Jews of all classes make the same threats and the same boasts. They are either going to "get" somebody, or they have "got" somebody.

A recent Jewish writer attempted to raise a laugh about the very idea of the members of the Jewish needle-workers' unions of New York having anything in common with the needle-work bosses. He made his attempt in confidence that the public knew little or nothing about the Kehillah. But the public can find all groups and all interests in that body, for there they meet as Jews. The capitalist and the Bolshevik, the rabbi and the union leader, the strikers and the employers struck against, are all united under the flag of Judah. Touch the conservative capitalist who is a Jew, and the red anarchist who is also a Jew will spring to his defense. It may be that sometimes they love each other less, but altogether they hate the non-Jew more, and that is their common bond.

The Kehillah is an alliance, more offensive than defensive, against the "Gentiles." The majority of the membership of the New York Kehillah is of an extremely radical character, those seething hundreds of thousands who carefully organized on the East Side the government which was to take over the Russian Empire, even choosing in the Jewish Quarter of New York the Jew who was to succeed the Czar -- and yet, in spite of this character of membership, it is officered by Jews whose names stand high in government, judiciary, the law and banking.

It is a strange and really magnificent spectacle which the Kehillah presents, of a people of one racial origin, with a vivid belief in itself and its future, disregarding its open differences, to combine privately in a powerful organization for the racial, material and religious advancement of its own race to the exclusion of all others.

The Kehillah has mapped New York just as the American Jewish Committee has mapped the United States. The city of New York is divided into 18 Kehillah districts which comprise a total of 100 Kehillah neighborhoods, in accordance with the population. The Kehillah District Boards administer Kehillah affairs in their respective districts in accordance with the policy and rules laid down by the central governing body.

Practically every Jew in New York belongs to one or more lodges, secret societies, unions, orders, committees or federations. The list is a prodigious one. The purposes interlace and the methods dovetail in such a manner as to bring every phase of New York life not only under the watchful eye, but under the swift and powerful action of experienced compulsion upon public affairs.

At the meeting which organized the Kehillah a number of sentiments were expressed which are worthy of consideration today. Judah L. Magnes, then rabbi of Temple Emanu-El, chairman of the meeting, set forth the plan.

"A central organization like that of the Jewish Community of New York City is necessary to create a Jewish public opinion," he said.

Rabbi Asher was loudly applauded when he said:

"American interests are one, Jewish interests are another thing."

The delegates at this meeting represented 222 Jewish societies, as follows: 74 synagogues, 18 charitable societies, 42 mutual benefit societies, 40 lodges, 12 educational societies, 9 communal federations, 9 literary and musical societies, 9 Zionist societies and 9 religious societies.

At a meeting somewhat more than a year later the number of organizations under the jurisdiction of the Kehillah aggregated 688. These included 238 constituent organizations, 133 congregations, 58 lodges, 44 educational and benevolent societies, and 3 federations. These three federations were made up of 450 societies.

The affiliation now numbers more than 1,000 organizations.

The Kehillah has produced a map of New York City on which the varying densities of the Jewish population are represented by varying densities of shade. In order to comprehend the power of the Kehillah, the Jewish population of New York must be considered. Three years ago, according to Jewish figures (there are no others) there were 1,500,000 Jews in the city alone. Since that time the number has considerably increased -- even the Government of the United States cannot say how much.

In 1917-18 the Jews resident in the five boroughs of New York City were estimated -- again by Jewish officials -- as follows:

Manhattan, 696,000; Brooklyn, 568,000; Bronx, 211,000; Queens, 23,000; Richmond, 5,000; making a total of 1,503,000.

The Kehillah districts form distinct and segregated parts of the City's population, and are 18 in number. These 18 in turn comprise 100 neighborhoods, or little ghettos. The districts, with the number of neighborhoods in each, are represented in the following table:

Neighborhoods

No. 1.	North Bronx District	7
No. 2.	South Bronx District	7
No. 3.	West Side and Harlem District	7
No. 4.	East Harlem District	7
No. 5.	Yorkville District	5
No. 6.	Central Manhattan District	4
No. 7.	Tompkins Square District	6
No. 8.	Delancey District	8
No. 9.	East Broadway District	8
No. 10.	Williamsburg District	7
No. 11.	Bushwick District	6
No. 12.	Central Brooklyn District	6
No. 13.	Brownsville District	6
No. 14.	East New York District	7
No. 15.	Borough Park District	6
No. 16.	West Queens District	1
No. 17.	East Queens District	1
No. 18.	Richmond District	1

Districts such as the Delancey Street and East Broadway sections cover the Great Ghetto of the East Side, while the West Side and Harlem Districts represent the neighborhoods which are the residential goals of the prosperous Jews of New York.

It has been stated that there are districts in which the density of Jewish population is more than 300,000 per square mile, which is more than 2,150 to the usual square city block. There are 19 neighborhoods in which the density is more than 200,000 to the square mile (1,430 to the square block); and 36 neighborhoods in which the density is more than 100,000 to the square mile (715 to the square block).

The average density of the general population for New York City both Jewish and non-Jewish, in 1915, was about 16,000 to the square mile, or 107 to the square block. More than one-third of the Jews, about 38 per cent, that is, 570,000 Jews, live on one per cent of the area of New York. If all New York's population were as dense as is the Jewish population of the congested districts, the City would have almost as many inhabitants as the whole United States, or about 95,000,000.

These figures dimly portray the overcrowding which has resulted from the terrific influx of Russian-Polish Jews of the ghetto type, who have settled in the Metropolis and steadfastly refused to go any further, resulting in problems which are probably unparalleled in the history of civilization.

Yet it is out of such conditions that the far-reaching power of the Kehillah is derived.

When the aggressive program of the Kehillah to make New York a Jewish city, and through New York the United States a Jewish country, was announced, some of the more conservative Jews of New York were timorous. They did not expect that the American people would stand for it. They thought the American people would immediately understand what was afoot and oppose it. There were others who doubted whether the same Kehillah authority could here be wielded over the Jews as was wielded in the old country ghettos. As an official of the Kehillah wrote:

"There were those who doubted the ultimate success of this new venture in Jewish organization. They based their lack of belief on the fact that no governmental authority could possibly be secured; in other words, that the Kehillah of New York could not hope to wield the same power, based on governmental coercion, as the Kehillahs of the Old World."

There is much in that paragraph to indicate the status of the Kehillah in Jewish life. Add to this the fact that the vast majority of adult Jews in New York lived under the Kehillahs of the Old World, whose power was based on coercion, and you have an interesting situation.

What the doubt consisted in, however, is not as stated there. No doubt existed as to what it would be possible to do with the Jews. The entire doubt consisted in how far the Americans would let the thing go on. The program of the Kehillah was ostensibly "to assert Jewish rights." No Jewish rights have ever been interfered with in America. The expression is a euphemism for a campaign to interfere with non-Jewish rights.

Just how the free exercise of American rights by an American may be construed and is construed by the Jew to be an interference with his rights, will be shown in a separate article.

The doubters felt that when the Jews began to make such demands as that Christmas carols should be suppressed in the schools, as "offensive to the Jews"; and that Christmas trees should be banished from police stations in poor neighborhoods as "offensive to the Jews"; and that the Easter holidays should be abolished as "offensive to the Jews"; and that the phrase "a Christian gentleman" should be protested everywhere, as "offensive to the Jews"; -- the business class of Jews felt that the American would not stand for it.

The American has never interfered with any man's religious observances; would he stand to have his own prohibited in his own institutions and in his own country?

However, the Jews' misgivings were not justified. The Americans made no protest. The Kehillah went ahead with its campaign and the native population submitted. New York is Jewish. From the City Hall to the Bowery, from Fifth Avenue to Hester street, in board of education, newspaper row, and courts of justice, New York is Jewish. It is actually an offense, an offense speedily though unofficially punished, to intimate in any public way that New York may possibly be other than Jewish. New York is the answer to those who ask, "How can a numerically inferior group dictate the terms of life for all the rest?" Go into a New York school, and see. Go into a New York court, and see. Go into a New York newspaper office, and see. Stand anywhere in New York, and see.

But with it all one gets a sense of the insecurity of this usurpation of power. It doesn't belong either by right of numbers, or by right of superior ability, or yet by right of a better use made of the power thus taken. They have taken it by audacity; they have taken it in such a way as to make

resentment of it seem like an anti-racial movement -- and that is why they have held it as long as they have.

That is the only way to explain the meekness of the American in this matter, and it also accounts for the sense of insecurity which even the Jews feel in the position they hold. The American is the slowest person in the world to act on any line that savors of racial or religious prejudice. Even when his justifiable act is taken without the slightest prejudice, he is extremely sensitive even to the charge that he is prejudiced. This makes for a seeming aloofness from matters like the Jewish Question. This also leads men to sign protests against "anti-Semitism" which are really designed to be protests against the publication of Jewish facts.

But it would be a serious mistake to believe that the Americans have accepted within their minds the fact of Jewish supremacy in any field, for they have not. And the Jews know that they have not. Present Jewish importance in American affairs threatens to become as precarious as Bolshevik rule in Russia; it may fall at any time. The Jews have overplayed their hand. They have threatened too wildly and boasted too loudly. The very weight of the importance of the Kehillah and the American Jewish Committee is to be one of the factors in the fall. The Jews may live among us, but they may not live upon us.

These things are better known to the Jew than to the non-Jew, for the Jew knows the Jewish Question better than anyone else, and he knows better than any Gentile when a statement hits the bull's-eye of the truth. The American Jews are not now protesting against lies; they would welcome lies against themselves; they are roused to protest by the power of the truth, and they are the best judges of the truth with reference to themselves.

The situation is not one that calls for expulsion, or resistance, but simply exposure to the light -- for to vanquish darkness, what is better than light?

The Jews had a great opportunity in the New York Kehillah. They had an opportunity to say to the world, "This is what the Jew can do for a city when he is given freedom to work." They have the city government, the police department, the health department, the school board, the newspapers, the judiciary, financiers -- every element of power.

And what have they to show for all this? The answer is, -- New York.

New York is an object lesson set in the sight of the whole world, as to what the Jew can do and will do when he exalts himself to the seat of rule. It is inconceivable that even the Jewish spokesmen will defend Jewish New York.

Lest the New York Kehillah -- in view of statements yet to be made concerning it -- should be disregarded, or its importance minimized, by the feeling that, after all, it only represents the more radical elements, "the apostate Jews" which seems to be a recent favorite designation for them, a partial view is here given of its leaders.

Present at the 1918 convention were Jacob H. Schiff, banker; Louis Marshall, lawyer, president of the American Jewish Committee and frequent visitor to Washington; Otto A. Rosalsky, judge of the General Sessions Court, who has taken part in several affairs of interest both to Jews and Gentiles; Adolph S. Ochs, proprietor of the New York

Israel, Independent Order B'rith Abraham, Federation of American Zionists -- orthodox Jews, reform Jews, "apostate Jews," Zionist Jews, Americanized Jews, rich Jews, poor Jews, law-abiding Jews and red revolutionary Jews -- Adolph Ochs of the great New York

The Jewish Demand for "Rights" in America

During the twelve years of its existence the New York Kehillah has grown in power and influence until today it includes practically the entire Jewish population in its operations. Among its direct or affiliated leaders and supporters are the owners of powerful newspapers, officials in the state, Federal and city administration; influential officeholders on public boards, such as the department of health, the board of education and the police department; members of the judiciary; financiers and heads of banking houses, mercantile and manufacturing establishments, many of which exert a controlling influence in certain industries and financial combinations.

But the New York Kehillah is more than a local organization. It is the pattern and parent Jewish community in the United States, the visible entourage of the Jewish government, the dynamo which motivates those "protests" and "mass meetings" which are frequently heralded throughout the country, and the arsenal of that kind of dark power which the Jewish leaders know so well how to use. Incidentally, it is also the "whispering gallery," where the famous whispering drives are originated and set in motion and made to break in lying publicity over the country.

The people of the United States have a deeper interest than they realize in the New York Kehillah.

The liaison between this center of Jewish power and the affairs of the people of the United States is made by the American Jewish Committee. The Committee and the Kehillah are practically identical as far as the national Jewish program is concerned. It may be added that through their foreign associations they are also identical as far as the world program is concerned.

The United States is divided into 12 parts by the American Jewish Committee. The remark that this division is after the Twelve Tribes of Israel may be disregarded. Suffice it to say that every state belongs to a district, and that District No. XII includes New York, and that the District Committee of District No XII is chosen by the New York Kehillah, and is by weight of wealth, authority and continuous effort in behalf of Judah justly recognized as the center of Jewish power in America, and it may be in the world also. This committee, some of the names of whose members are impressive, represents the focusing point of the religious, racial, financial and political will of Jewry. This committee, it should be remembered, is also the executive committee of the New York Kehillah. New York Jewry is the dynamo of the national Jewish machinery. Its national instrument is the American Jewish Committee.

There are certain announced purposes of these associations, and there are certain purposes which are not announced. The announced purposes may be read in printed pages; the purposes not announced may be read in the records of attempted acts and achieved results. To keep the record straight let us look first at the announced purposes of the American Jewish Committee, then of the Kehillah; next at the line which binds the two together; and then at the real purposes as they are construed from a long list of attempts and achievements.

The American Jewish Committee, organized in 1906, announced itself as incorporated for the following purposes:

1. To prevent the infraction of the civil and religious rights of the Jews in any part of the world.
2. To render all lawful assistance and to take appropriate remedial action in event of threatened or actual invasion or restriction of such rights, or of unfavorable discrimination with respect thereto.
3. To secure for the Jews equality of economic, social and educational opportunities.

4. To alleviate the consequences of persecution wherever they may occur, and to afford relief from calamities affecting Jews.

It will thus be seen to be an exclusively Jewish program. There is nothing reprehensible about it. If it meant only what it said, and was observed only as to its ostensible purpose, it would be not only unobjectionable but commendable.

The charter of the Kehillah empowers it, among other things, to establish an educational bureau, to adjust differences between Jewish residents or organizations by arbitration or by means of boards of mediation or conciliation; while the Constitution announces the purpose to be:

"to further the cause of Judaism in New York City and to represent the Jews in this city with respect to all local matters of Jewish interest."

Where the American Committee and the Kehillah join forces is shown as follows:

"Furthermore, inasmuch as the American Jewish Committee was a national organization, the Jewish Community (Kehillah) of New York City, if combined with it, would have a voice in shaping the policy of Jewry

Now the public statement of purpose on the part of these Jewish bodies has just been shown. It is seen that the protection of Jewish rights is the ostensible program -- against which no one can say a word. Perhaps the term "Jewish rights" is unfortunately chosen. If Jewish rights coincide with American rights, then more than the Jews are protecting them -- the whole American nation is engaged in that work.

But it is not true that "Jewish rights" are the same as "American rights." Unfortunately the Jews have adopted an attitude which could only have sprung from the belief that it is a "Jewish right" to Judaize the United States.

This is one of the dangerous doctrines being preached today, and most assiduously by Jews and those who have been influenced by Jewish thought, namely, that the United States is not any definite thing as yet, but that it is yet to be made, and it is still the prey of whatever power can seize it and mold it to its liking. It is a favorite Jewish view that the United States is a great unshapen mass of potentiality, of no particular character which is yet to be given its definite form. It is in the light of this view that Jewish activity must be interpreted.

That doctrine with which so large a mass of Americans are inoculated is making havoc with the whole Americanization program today. It is "broadening" America out of all semblance to its distinctive self and blurring those determining ideals and ideas on which American institutions are based. The attempt, first to give the people to understand that the United States is "nothing particular" as yet, and second to make it something different spiritually from what it has always been, is peculiarly agreeable to the philosophy which sways the internationally-minded Hebrew. We are not making Americans; we are permitting foreigners to be educated in the theory that America is a free-for-all, the prize of whatever fantastic foreign political theory may seize it.

There you have the secret of the great refusal of the foreign population to change themselves into conformity with America; why should they, when they are taught that America may be changed into conformity with them?

It is time to limit our "broad-mindedness" until it will fit within the limits of the Constitution and the traditions which made America what it is -- the desired haven, even in preference to Palestine, of all the Jews and every other race.

So, then, what is the conception of "Jewish rights" which the Kehillah and the American Jewish Committee are organized to defend? It is only by deductions from the acts of these bodies that the answer can be formulated.

In the Jewish records for the year 5668 (1907-1908) we read:

"Perhaps the most noticeable feature of the year in America has been the demand in certain quarters for

"The legal and theoretical argument was supplemented in a practical way by widespread opposition to Bible readings and Christmas carols in public schools, an opposition specifically decided upon by the Central Conference of American Rabbis.

"In New York the agitation against the carols produced a counter-demonstration in their favor, and the matter seems to have been left to the discretion of the individual teacher.

"In Philadelphia, Cincinnati, St. Paul and maybe elsewhere, there were similar movements and counter-movements, and the question may yet return to plague us."

There you have, in officially authorized Jewish statement, what the Jews conceive to be a part of their Jewish rights.

A careful examination of the intensive propaganda conducted by the Kehillah and the American Jewish Committee will not only reveal that the whole United States is considered to be the legitimate field for Jewish interference, but also that a very wide diversity of "rights" is insisted upon by them.

In dozens of states and hundreds of towns and cities this program has been plied, but always with too little publicity to appraise the people what is going on. In any number of cases the Jews win their contentions because of the local pressure they are able to produce, usually by their very forehanded way of selecting and obligating public officials. In other instances they have lost, but every loss they credit to a beginning of their "educational" campaign. A loss enables them to "teach a lesson" to somebody by means of a boycott or a changed attitude on the part of the local bank, or in some other way equally effective in creating "the fear of the Jews."

The Jews have evidently convinced themselves that the Constitution of the United States entitles them to change the character of many of the time-honored practices obtaining here, and if this is true, American citizens should take cognizance of these things and prepare to adjust themselves to further changes. If they do not take kindly to further changes at the behest of Jewry, they owe it to themselves to know what the Jewish program is, that they may meet it with a higher type of weapon than that to which the Jew naturally resorts.

It is intended in this and the following article to indicate by the actual program, what the real objective of Jewry is in the United States. When you collect and summarize all the demands that have been made by the New York Kehillah alone, you gain an idea of what is afoot. A few of these demands are referred to now, subject to further illustration in another article.

- 1.

Kehillah records show that the Jews of Oklahoma addressed a petition to the convention which formulated the first state constitution, protesting that the acknowledgement of Christ in the instrument would be repugnant to the Constitution of the United States. The record also shows that a Jewish rabbi protested against a governor of Arkansas using "a Christological expression" in his Thanksgiving Day proclamation.

4.

Kehillah records show that prominent Jews of Jersey City, Paterson, Newark, Bayonne and Hoboken have organized to establish Bet Dins in New Jersey.

9.

From a survey of the demands, these appear to be some of the "Jewish rights" which the Kehillah and the American Jewish Committee are organized to secure. And how far they say they have succeeded, we shall next see.

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"Jewish Rights" Clash With American Rights

It is well that the public should understand that the present study of the Jewish Question in the United States is not based upon religious differences. The religious element does not enter except when it is injected by the Jews themselves. And it is injected in three ways: First, in their allegation that any study of the Jews is "religious persecution"; second, by their own records of what their activities in the United States consist of; third, by the impression which is very misleading if not corrected, that the Jews are the Old Testament people of the Old Testament religion which is so highly regarded in the Christian world. The Jews are not the Old Testament people, and the Old Testament, their Bible, can be found among them only with difficulty. They are a Talmudical people who have preferred the volumes of rabbinical speculation to the words of their ancient Prophets.

The note of religion does not enter this discussion until the Jews place it there. In this series of articles we have set aside every non-Jewish statement on this question, and have accepted only that which proceeds from recognized Jewish sources. It has been more than a surprise, in studying the proceedings of the New York Kehillah and the American Jewish Committee and their affiliated organizations, as represented by their activities throughout the country, to learn how large a part of these activities have a religious bearing, as being directly and combatively anti-Christian.

That is to say, when the Jews set forth in the public charters and constitutions of their organizations that their only purpose is to "protect Jewish rights," and when the public asks what are these "Jewish rights" which need protection in this free country, the answer can be found only in the actions which the Jews take to secure that "protection." The actions interpret the words. And thus interpreted, "Jewish rights" seem to be summed up in the "right" to banish everything from their sight and hearing that even suggests Christianity or its Founder. It is just there, from the Jewish side, that religious intolerance makes its appearance.

What follows in the course of this article is nothing less nor more than a group of citations from Jewish records covering a number of years. It is given here partly as an answer to the charge that this series of articles is "religious persecution," and partly to help interpret by official actions the official Jewish program in the United States.

An important factor is that previous to the formation of the Kehillah and the Jewish Committee, this sort of attack on the rights of Americans was sporadic, but since 1906 it has increased in number and insistence. Heretofore it has gone unheeded by the public as a whole because of our general tolerance in this country, but from this time forth the country will possess information that what it has been tolerating is intolerance itself. Under cover of the ideal of Liberty we have given certain people liberty to attack liberty. We ought at least to know when that is being done.

Look rapidly down the years and see one phase of that attack. It is the attack on Christianity.

That is rather a hard thing to set down in writing in this country, and it would not be set down did not the facts compel it. Jewish writers nowadays show a great deal of anxiety that non-Jews should follow certain Christian doctrines. "We gave you your Savior, and he told you to love your enemies; why don't you love us?" is the implication with which their statements usually come.

However, here are a few items from the record: They are recorded according to the Jewish calendar (our modern calendar is "Christian," and therefore taboo) but here both calendar dates shall be supplied.

5661 (A.D. 1899-1900) The Jews attempt to have the word "Christian" removed from the Bill of Rights of the State of Virginia.

5667 (A.D. 1906-1907) The Jews of Oklahoma petition the Constitutional Convention protesting that the acknowledgement of Christ in the new state constitution then being formulated would be repugnant to the Constitution of the United States.

5668 (A.D. 1907-1908) Widespread demand by the Jews during this year for the complete secularization of public institutions of this country, as a part of the demand of the Jews for their constitutional rights. -- Supreme Court Justice Brewer's statement that this is a Christian country widely controverted by Jewish rabbis and publications.

5669 (A.D. 1908-1909) protests made to governor of Arkansas against "Christological expressions" employed by him in his Thanksgiving Day proclamation, 1908 -- Professor Gotthard Deutsch protests against "Christological prayers" at the high school graduating exercises in Cincinnati.

5673 (A.D. 1912-1913) The alarming growth of the Jewish population in New York makes it necessary for business men advertising for clerks or secretaries, or housewives advertising for help, to specify where Jewish help was not desired, otherwise the flood of Jewish applicants was overwhelming. The expressions "Christian preferred," or "Jews please do not apply" are used. This year the New York Kehillah takes the matter in hand stating that "these advertisements indicate an alarming growth of discrimination against Jews and it is remarkable that many firms which cater to the trade of Jews display this form of prejudice."

5679 (A.D. 1918-1919) The American Jewish Committee took up the alleged discrimination against Jews by army contractors. Louis Marshall, president of the Committee, notified Newton D. Baker, Secretary of War, that advertisements had appeared calling for carpenters to work in government camps, and that the advertisements required the applicants to be Christians. Secretary Baker replied that he had made an order prohibiting contractors from making this discrimination. (On the whole, this special form of advertisement may appear rather stupid: how many Jewish carpenters are there? Not enough to discriminate against. But there were doubtless other reasons.)

Provost Marshall Crowder, in charge of the Selective Draft, had issued an order to all medical examiners, under direction of the Surgeon General, stating "The foreign-born, especially Jews, are more apt to malingering than the native born," and Louis Marshall again telegraphed both the Provost Marshall and the Surgeon General demanding that

Unfortunately for Mr. Marshall's plan of punishment, the object of his wrath was found to be a woman, and she was not discharged, although the Jewish Committee got an apology from Charles M. Schwab.

The Federal Reserve Bank and Liberty Loan Committee also got in wrong when an advertisement was printed calling for a "Stenographer for the Liberty Loan Committee (Christian)." Protest was made to Benjamin Strong, governor of the Federal Reserve Bank and chairman of the Liberty Loan Committee, and the advertisement was withdrawn. But this was not enough. Secretary of the Treasury McAdoo was also drawn in to express his "reprobation for an unpatriotic act."

An officer in the Quartermaster's Department replied to a young woman who applied for the position of secretary to him that he preferred not to have Jews on his office staff. He was reprimanded upon the request of Mr. Marshall.

The Plattsburg Manual, published for officers in the United States officers' training camps, contained the statement that "the ideal officer is a Christian gentleman." Mr. Marshall at once made the standard protest against all "Christological manifestations," and the Manual was changed to read, "the ideal officer is a

their schools. -- Jewish pupils of Plainfield, New Jersey petition the abolition of the Bible and Christian songs from the schools. -- The Council of the University Settlement, at the request of the New York Kehillah and the Federation of Rumanian Jews adopts this resolution: "That in holiday celebrations held annually by the Kindergarten Association at the University Settlement every feature of any sectarian character, including Christmas trees, Christmas programs and Christmas songs, and so on, shall be eliminated." -- Philadelphia Kehillah demands that Jews be exempted from operation of the Sunday laws. -- In the

But there is still another phase of the matter. Not content with the fullest liberty to follow their own faith in peace and quietness, in a country where none dares make them afraid, the Jews declare -- we read it in their activities -- that every sight and sound of anything Christian is an invasion of their peace and quietness, and so they stamp it out wherever they can reach it through political means. To what lengths this spirit may run is shown in the prophecies of the Talmud, and in the "reforms" undertaken by the Bolsheviki of Russia and Austria.

But even that is not all; not content with their own liberty, not content with the "secularization," which means the de-Christianization of all public institutions, the third step observable in Jewish activities is the actual exaltation of Judaism as a recognized and specially privileged system. The program is the now familiar one wherever the Jewish Program is found: first, establishment; second, destruction of all that is non-Jewish or anti-Jewish; third, exaltation of Judaism in all its phases.

Put the Lord's Prayer and certain Shakespeare plays out of the public schools; but put Jewish courts in the public buildings -- that is the way it works. Secularization is preparatory to Judaization.

The New York Kehillah is an illustration of how it is all done, and the American Jewish Committee is an illustration of the type of men who do it.

Now for illustrations of the third phase of the program of "defending Jewish rights."

The year 5669 (A.D. 1908-1909) was marked by an effort to introduce the idea of the Jewish Sabbath into public business. Jews refused to sit as jurors in court, thus postponing cases. Boycotts were instituted in New York against merchants who opened on Saturday. That this campaign has borne fruit is known by all travelers in eastern cities who notice that even large department stores are closed on Saturday.

The year 5670 (A.D. 1909-1910) was dedicated apparently to the work of introducing the idea of Jewish national holidays into public life. This question lately rose in New York in a threatening way, but was withdrawn just before the breaking point. Only temporarily withdrawn, however, The feint revealed the identity and number of those who are still on guard against the complete Judaization of their city. -- Jewish members of stock exchanges endeavored to have these institutions recognize Yom Kippur by closing; In Cleveland this was done. -- The Council of Jewish Women appealed to the Civil Service Commission at Washington for recognition of Jewish holidays. -- In Newark, New Jersey, the rabbis asked the night schools to discontinue Friday evening sessions, because the Jewish Sabbath begins at sundown on Friday.

In 1911 an attempt to have Hebrew officially recognized was frustrated by Supreme Court Judge Goff who refused incorporation of "Agudath Achim Kahal Adath Jeshurun" on the ground that the title should be in English. -- Chicago Jews have election date changed because the official date fell on the last day of the Passover.

In 1912-1913 a number of special recognitions of the Saturday Sabbath were obtained, including Jersey City, Bayonne, Hoboken, Union Hill. In the Ohio legislature the Jews defeated a bill fixing a certain Saturday as the date of a primary election.

In 1913-1914 the United States Bureau of Immigration granted the request of Simon Wolf, long-time Jewish lobbyist at Washington, that instructions be given the Immigration Commissioners that no Jews be deported on Jewish holidays. -- The Women's Party of Cook County, Illinois, passes resolutions against allowing Jewish teachers to draw full pay for absence during Jewish holidays. -- In this year also the question of the Jews' method of slaughtering animals -- the Shehitah -- was brought forward. The American Jewish Committee thought this question of sufficient importance to engage its full interest.

This series of facts could also be pursued at length. Kosher food for the children of public schools because there were Jewish children in the schools; protest against the Daylight Saving Ordinances because they were prejudicial to Jewish merchants who close their businesses on Saturday and open them after nightfall on that day. This is an illustration of the large number of small points at which Jewish life conflicts with community life. And, of course, each of these divergences is ground for an imperious "demand." -- Harvard University was severely criticized in 1917-1918 for refusing to set aside an entrance

examination date that conflicted with a Jewish holiday. Since that time, however, eastern universities have become more pliable. But the whole course of the Christian year would have to be changed and all the traditional seasonal customs of the country broken up if the Jews are to be given the full measure of "liberty" which they demand.

Of course, the work of the Kehillah is claimed to be "educational." It certainly is that. The best educated members are those who come from the ghettos of Galatia where the Kehillah idea is fully understood and the Jewish community government exercises unrestricted sway.

Whatever other phase of education the Kehillah may be interested in, it certainly stresses most

only as an illustration of the interlaced organization which combines all classes of Jews in one group, but also as an illustration of what is meant by "Jewish rights."

It is worth remembering that every "demand" voiced in Washington before officials and committees, that every high personage that appears there on Jewish matters -- the Louis Marshalls and the Wises, the Goldfogles, the Rosalskis, besides many others, like the Kahns and the Schiffs, who keep out of the committee limelight and away from the protesting parties -- are all linked up, through this Jewish interest or that, with the main interest which is based on the Kehillah and expresses itself through District XII of the American Jewish Committee.

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"Jewish Rights" to Put Studies Out of Schools

The organizations of Jewry are numerous and widespread, all of them being international in tone whether so chartered or not. The Alliance Israelite Universelle is, perhaps the world clearing house of Jewish policy, with which every national aggregation of Jewish societies has affiliation.

The Independent Order of B'nai B'rith, which is now hopeful of reaching the 1,000,000 membership mark, is frankly international. It has divided the world into 11 districts, seven of which are in the United States. Its lodges at last report numbered 426. The four members of its executive committee who do not reside in the United States, reside in Berlin, Vienna, Bucharest, and Constantinople, respectively. Its lodges have been set up in the United States, Europe, Asia and Africa. Henry Morgenthau's name appears in the 1919-1920 Jewish year book as a member of this executive committee. Mr. Morgenthau will be remembered as the American Minister to Turkey, later talked of as Ambassador to Mexico, then chosen by President Wilson to mediate between the Turks and the Armenians. Mr. Morgenthau also investigated for the President the reports of Polish pogroms.

In studying the executive committees of Jewish societies it is strikingly evident that the same minds guide all the important ones. A few names recur again and again. They are the names one meets at all Senate hearings, at various strategic places in the War Government of the United States, and at every stage of Jewish interference with American foreign policy. Everything centers at last, apparently, in the American Jewish Committee and the executive committee of the New York Kehillah. Judge Mack, Judge Brandeis, the Warburgs, the Schiffs, Morgenthau, Wolf, Kraus, Elkus, Straus, Louis Marshall -- these names appear over and over again, in offensive and defensive action, in all big affairs.

There are now in the United States 6,100 reported Jewish organizations. Of these, 3,637 are in New York City. This figure is offered from the 1919-1920 year book, although the statement was recently made that the New York Kehillah is the clearing house of 4,000 organizations.

Enough is shown to indicate how fully organized the Jews are, how they are linked together by every conceivable bond; the material of every bond being their racial likeness.

The organization about which the public has heard most is the Independent Order of B'nai B'rith. Its headquarters are not in New York, strange to say, but in Chicago. Its origin, however, as might be expected, was in New York.

This interesting order, without a reference to which no survey of Jewry is complete, came into existence in the back room of an Essex street saloon in 1843. Strangely enough, its most moving spirit at the beginning was a Henry Jones, although his colleagues retained their Hebraic names.

Because most of the founders were from Germany the name was given in German, Bundes Bruder, which is in Hebrew, B'nai B'rith (Brothers of the Covenant). The executive committee was known as The Elders. The order spread first to Cincinnati, apparently taking the course of German immigration through the country, and it is recorded that the second lodge in that city is the first where the English language was used in discussing lodge affairs. The first leap of the order abroad, was to Berlin where in 1885 Grand Lodge No. 8 was installed, followed soon after by Grand Lodges in Rumania and Austria. The order's literature lays stress on the work of inculcating patriotism, which is said to be one of B'nai B'rith's special interests. It is perhaps not meant, however, that the head office at Chicago could undertake, especially during recent years, to guide the patriotism of all the districts throughout the world. It would have been rather awkward for District No. 6, which includes Illinois, to encourage District No. 8 to loyalty, seeing that District No. 8 embraced Germany.

The Order has not avoided the political field. The diplomatic history of the United States in the last 70 years is dotted all over with indications of B'nai B'rith activities. Oscar Straus, writing from the Legation of the United States at Constantinople in 1889, tells Secretary of State Blaine that the Jerushalaim Lodge of B'nai B'rith at Jerusalem was quite satisfied with the way in which the State Department had attended to a certain matter at the lodge's request. Mr. Morgenthau in the midst of his investigation of the false pogrom rumors on Poland, goes to a B'nai B'rith lodge. In 1870 Brother Benjamin F. Piexotto was appointed "as United States consul at Bucharest for the express purpose of securing an amelioration of the condition of the shockingly persecuted Jews in Rumania." The "persecution" in Rumania was the protest of the Rumanian peasantry against the two greatest menaces to the peasant farmers -- the Jew-controlled liquor and mortgage traffics.

But this special appointment was made "in pursuance of suggestions made by the Order, and the negotiations were carried on chiefly by Brother Simon Wolf."

Simon Wolf has been the official Jewish lobbyist at Washington, on fixed post, for fifty years. He could write an informative story of the relation of B'nai B'rith to diplomatic appointments, if he would. It was he who suggested to William Jennings Bryan, when the latter was Secretary of State, that a Jew be appointed Minister to Spain to show Spain that the United States did not approve Spain's act of expulsion back in the fifteenth century. Jews are also suggesting to President Harding that a Jew be appointed Ambassador to Germany to rebuke the Germans' resentment against Jewish control of finance, industry and politics. This conception of the United States Diplomatic Service as a convenient agency for the transaction of Jewish affairs has been in existence a long time, and has accounted for some of the strange appointments which have puzzled the people.

It is worth noting that while American Jews are crowding the eastern diplomatic posts with as many Jews as possible, British Jews are doing the same thing in the Judaization of the Persia, India, and Palestine governments, so that the whole mid-Orient is now under Jewish control, and the Mohammedan World is given to understand that the Jews are merely coming back from their conquest of the white races. To those who have observed the Jewish attempt to seek a rapprochement between the followers of Moses and Mohammed, the situation is one of the keenest interest.

The B'nai B'rith is made up mostly of the more liberal Jews, religiously speaking, and doubtless includes a large number who are also liberal, racially speaking. The time when it stood as spokesman of Jewish ideals is now long past; it stands today the center of certain Jewish activities. It does not supersede the American Jewish Committee by any means, but it is the encircling arm, with fingers everywhere, through which the committee can get its will carried out. When there is anything to be

But perhaps the most notable accomplishment of the league has been the suppression of the word "Jew" in the public prints in any but the most laudatory connections. For a long time in the United States the people did not know how to refer to the Jews, whether as Hebrews or Israelites or what, because the fear of giving offense has been so diligently cultivated in all quarters.

The result was that other nationalities were laden with all the undesirable publicity which the Jews had evaded through the efforts of the Anti-Defamation League. Recently a Jew was on trial for the murder of his wife. The newspapers referred to him as "a pert little

has misled them into paths of bloated ambition, instead of substantial human achievement. At this moment there is trembling, not among the Jewish masses, but among their leaders. The Jewish people will presently take their own affairs in their own hands, and then their affairs will go better. There are too many "committees," too many "prophets," too many "wise men," who think that two minutes with a President constitutes greatness, and that a busy bustling overseas and back constitutes statesmanship. The Jews have suffered from the personal ambitions and pathetic incapacity of some of their most advertised men.

The B'nai B'rith has this much in its favor: its leadership has always been progressive. Only when it has lent itself as local agent for the "leaders" of the New York Kehillah has it set up in its neighborhoods those influences which tend toward division instead of a better understanding.

Under whose inspiration it was that the B'nai B'rith undertook to bring its great power to bear against one of Shakespeare's plays, cannot now be said; but it has been most unfortunate for Jewish influence in all directions. Successful -- oh yes; but such a success as serious people could well do without.

Merely to glance over the record is interesting:

1907 -- Jews force "The Merchant of Venice" to be dropped from public schools in Galveston, Texas; Cleveland, Ohio; El Paso, Texas; Youngstown, Ohio.

1908 -- Jews have "The Merchant of Venice" eliminated from the English course in the high school at El Paso, Texas.

1910 -- Apparently the "Merchant" slipped back into Cleveland schools, for in April the superintendent of public schools issued an order that it was not to be used again.

1911 -- Rabbi Harry W. Ettleson and Solomon Elsner request the Hartford, Connecticut, school board to have "The Merchant of Venice" dropped from the reading list of schools. The board complies.

1912 -- Jewish residents of Minneapolis, Minnesota inaugurate a movement to have "The Merchant of Venice" dropped from the public schools. -- In Boston, Massachusetts the superintendent of schools refuses to withdraw "The Merchant of Venice" as a textbook, on the demand of Rabbi Phineas Israeli.

1916 -- On demand of Jews the New Haven, Connecticut board of education votes to prevent the reading of "The Merchant of Venice" and extends the prohibition to "Lamb's Tales from Shakespeare" until an edition is published which omits the play.

And so on down the list of cities. A diversion was created by the Jewish attack on Sargent's painting entitled "The Synagogue" in the art scheme of the Boston Public Library. Many denunciatory resolutions were adopted throughout the country with regard to that, but the painting is still there.

It is all part of one mistaken program, to prohibit free speech, with reference to the Jew. It is utterly at one side of all that American principles mean. Shut him up! Boycott him! Tear down his painting! Bar his words from the mails and public library! -- what a waste of energy and what a self-judgement such an attitude is!

And it has become pretty general. Last Christmas most people had a hard time finding Christmas cards that indicated in any way that Christmas commemorated Someone's Birth. Easter they will have the same difficulty in finding Easter cards that contain any suggestion that Easter commemorates a certain event. There will be rabbits and eggs and spring flowers, but a hint of the Resurrection will be hard to find. Now, all this begins with the designers of the cards. And even in this business one comes upon that same policy of declaring Anti-Semitic everything that is Christian. If Rabbi Coffey says the New Testament is the most Anti-Semitic book ever written, what must be the judgement on an Easter card that is truly an Easter card?

In November, 1919, the Anti-Defamation Committee claimed that 150 American cities had excluded "The Merchant of Venice" from the public schools. The newspapers at this writing are

announcing that David Warfield, the great Jewish actor, is going to play "Shylock" in the manner which, as he believes, represents the true Shakespeare conception. The Anti-Defamation League may yet find itself to have expended much energy beating the wind, especially as the best Shakespearean critics declare that "The Merchant of Venice" is not about a Jew at all, but about Usury as a vicious practice which gripped both Jew and non-Jew and brought division.

There was, however a certain finesse in the manner of the Anti-Defamation League in approaching the matter of the exclusion of the "Merchant." It was not an incapacity to appreciate the fine work of Shakespeare. Oh, no, anything but that. Nor was it a confession of thin-skinned sensibility on the part of Jews. Not at all. No, it was really for the benefit of the Gentile children that the Anti-Defamation League wanted them kept from that play in their reading lessons.

Here are excerpts from one of the letters sent out from the Anti-Defamation League in Chicago to the superintendent of public schools in an important city. The italics are ours:

"We have just been advised that the * * * *

To effect its purpose the Anti-Defamation League will have to perform an excision on our common English tongue. The wise and witty sayings of this Shakespearean play have passed into the permanent coinage of daily speech.

"I hold the world a stage where every man must play his part; and mine a sad one."

"* * * * I am Sir Oracle,
And when I ope my lips let no dog bark!"

"If to do were as easy as to know what were good to do, chapels had been churches, and poor men's cottages princes' palaces."

"The Devil can cite Scripture for his purpose."

"A goodly apple rotten at the heart:
O, what a goodly outside falsehood hath!"

"Truth will come to sight; murder cannot be hid long."

"All that glitters is not gold."

"A harmless necessary cat."

"The quality of mercy is not strained,
It droppeth as the gentle rain from heaven
Upon the place beneath. It is twice blest:
It blesseth him that gives and him that takes.

* * * * *

It is an attribute of God himself;
And earthly power doth then show likest God's,
When mercy seasons justice."

This is beyond the power of the Anti-Defamation League to destroy. Shylock may be forgotten, but not these living lines. It is true, however, that in 150 American cities, according to the league's claim, school children are prevented reading and hearing these words in school.

But is it worth it? Is it a part of "Jewish Rights" that an admittedly great play, taught in all the English courses of all the universities, should be prohibited to the children of the people in the public schools.

From the prohibition of the Bible to the prohibition of Shakespeare, the whole Jewish course has been a colossal mistake, the reaction from which will be to belittle Jewish public judgement in the future.

It was all very well said by a correspondent to the Newark

regard to Shakespeare's ridicule of Henry V, of the Welshman, Captain Fluellen, who is made to look as if he did not know anything about war.

"I have no doubt that others could find fault with Shakespeare's penchant for holding up the weak side of some of his characters, so I think that Shakespeare and the Bible might well be kept out of the public schools because both books are rough on certain people whose identity is clearly shown. The board of education is to be congratulated for taking action in the matter, which promises at this late date to place the Newark educational system in a class all by itself."

[

Disraeli -- British Premier, Portrays the Jews

The Jews have complained that they are being misrepresented. It is their usual complaint. They are always being "misrepresented" and "persecuted" except when they are being praised for what they are not. If the Jews were fully understood by the Gentiles, if the Christian churches, for example, were freed from their delusion that the Jews are Old Testament people, and if the churches really knew what Talmudic religion is, it is likely the "misrepresentation" would be still stronger.

The downfall of Russia was prepared by a long and deliberate program of misrepresentation of the Russian people, through the Jewish world press and Jewish diplomatic service. The name of Poland has been drawn in filth through the press of the United States under Jewish instigation, most of the signers of the latest Jewish protest against The Dearborn Independent's articles being leaders in the vilification of Poland, whose sole crime is that she wishes to save herself from the Jews. All this real misrepresentation is regarded as the Jews' privilege.

But wherever a hand has been raised to prevent the Jews overrunning the people and secretly securing control of the major instruments of life, the Jews have raised the cry of "misrepresentation." They never meet the question outright. They are not meeting it now. They cannot meet it without confession. False denials, pleas for sympathy, and an unworthy attempt to link others with them in their fall, constitute their whole method of defense.

Freemasons may wonder how they come into this affair; as they see the name of their ancient order coupled with that of the Jews in the latest Jewish defense. It is all very easily understood by those who are acquainted with Jewish strategy during the two centuries which comprise modern Masonic history.

Twice in the history of the United States, the people have been aroused by a sense of strange influences operating in their affairs, and each time the real power behind the influences was able to divert suspicion to the Freemasons. Once in George Washington's time, once in President Adams' time this occurred. Books were written, sermons preached, newspapers took up the search, but none of the observers saw the Jewish influence there. George Washington knew that the disloyal influence was not Masonic, but he saw signs of the concealed power trying to operate under the guise of Masonry. President Adams had not so clear a view of the matter.

Masonry emerged unstained because it was guiltless of subversive purposes. A pseudo-Masonry, of French origin, given to atheistic and revolutionary purposes, strongly patronized by Jews, was the disturbing element, but all that the public was able to see was the Masonic similitude and not the Jewish hand. A recrudescence of this misrepresentation of the Masons occurred also in 1826, and from then until the other day, when the Leaders of American Jewry linked the name of Freemasonry with their own, the name of the Order has been unscathed.

This is one of the coincidences between the Protocols and the facts: the Protocols express themselves as against both the Masons and the Jesuits, but willing to use both to attain Jewish purposes.

Both these orders are well able to take care of themselves, once they know the key to the Jewish plan. But there is much information on these matters of which the public is not aware, and at a future date a study may be made of the historical efforts of the Jews to use and destroy Freemasonry. Such a study will be useful in showing how Jewish influence operated in a day when the people had no means of identifying it as Jewish. The people attacked the thing they saw, but what they saw was not the source of the element they opposed. Progress has been made at least to this extent, that nowadays, more than at any previous time, the world plan of the Jews is known and recognizable.

The main purpose of the present article, however, is to show the reader that the Jews have not been misrepresented, the means of showing this being a presentation of the Jews by a notable Jew whom the Jews are delighted to honor.

Benjamin Disraeli, who was Earl of Beaconsfield and prime minister of Great Britain, was a Jew and gloried in it. He wrote many books, in a number of which he discussed his people in an effort to set them in a proper light. The British Government was not then so Jewish as it has since become, and Disraeli was easily one of the greatest figures in it.

In his book, "Coningsby," there appears a Jewish character named Sidonia, in whose personality and through whose utterances, Disraeli sought to present the Jew as he would like the world to see him.

Sidonia first announces his race to young Coningsby by saying, "I am of that faith that the Apostles professed before they followed their Master," the only place in the whole book where the "faith" is mentioned. Four times, however; in the brief preface to the fifth edition, written in 1849, the term "race" is used in reference to the Jews.

In the first conversation between these two, Sidonia reveals himself as a great lover of power, and discourses charmingly of the powerful men of history, ending in this way:

"Aquaviva was General of the Jesuits, ruled every cabinet in Europe and colonized America before he was thirty-seven. What a career!" exclaimed the stranger (Sidonia), rising from his chair and walking up and down the room;

"During the disorders of the Peninsular War * * * a cadet of the younger branch of this family

influence on public events * * *

"You never observe a great intellectual movement in Europe in which the Jews do not greatly participate.

Taft Once Tried to Resist Jews -- and Failed

William Howard Taft is an amiable gentleman. There is so much to agree with in the world that he seldom finds it possible to disagree with anything. It is a very comfortable attitude for one to assume, but it doesn't push the world along. Real harmony is wrung out of discord by laboring against disagreeable facts; it is not achieved by mere pit-pats on the back of untoward conditions.

There is no doubt that had one approached William Howard Taft a year ago and said: "Mr. Taft you know there are evil forces in the world which ought to be resisted," he would have replied, "Certainly, by all means."

If one had said, "Mr. Taft, some of this evil is just ignorant inclination which can be dealt with by various means of enlightenment, but some of it represents a deliberate philosophy which has gathered about itself a definite organization for action," he would have responded: "I am afraid it is true."

And then had one said: "Mr. Taft, the people should be made aware of this, given a key to it, that they may keep their eyes open and learn the meaning of certain tendencies that have puzzled them," he would in all likelihood have replied, "I believe in enlightening the public mind that it may take care of itself."

Suppose you had added: "Mr. Taft, if you found a written program setting forth the steps to be taken to fasten a certain control on society, and if on looking about you observed a definite set of tendencies which seemed to parallel the program at every point, would it appear to you significant?"

Mr. Taft would, of course, answer, Yes. There is no other answer to make. No other answer has been made by anyone who has compared the two things.

If Mr. Taft had been approached first on that side of the question, he would have uttered words very valuable to those who would attach value to his words.

But what has Mr. Taft's "testimonial" to do with either side of the case? Does his support strengthen it, or does his opposition weaken it? If it came to a battle of names, The Dearborn Independent could present a very imposing list of men who acknowledge the importance of the studies being made, and who agree with most of the observations presented. But such a list would add nothing to the facts in the case, and facts must stand on their own foundation regardless of the attitude of Mr. Taft, or even Mr. Arthur Brisbane.

But there is a very interesting story about Mr. Taft and the Jews. Mr. Taft knows it and can verify it. A number of American Jews also know it. And it may perhaps be useful to tell it now.

However, that we may not seem too desirous of evading Mr. Taft's latest defense of the Jews, we shall begin with that.

Unduly stirred by this series of studies, the leading Jews of the United States indicated by their perturbation that the truth in these articles made it impossible to ignore them. Perhaps as many people have been inclined toward agreement with the articles by the attitude of the Jews themselves as by the statements made in the articles. Jewish defense has been made with great formality and show of authority, but without the hoped-for effect. The Jews of the United States, evidently finding that their own statements have failed to carry, are making a wholesale conscription of Gentiles for the purposes of defense. As in Russia, the Gentiles are being pushed into the firing lines.

Mr. Taft was therefore approached with a proposition. That was some time ago, probably about November first.

Jews. The trouble that culminated during 1911, in an unparalleled act by the United States, involved William Howard Taft, who then was President.

For centuries, Russia has had her own troubles with the Jews and, as the world knows, has at last fallen prostrate before the Jewish power which for centuries has been working to undermine her. Even Disraeli was not blinded to the fact that Jews had a control over Russia which the rest of the world never knew. The biggest hoax in modern times was the propaganda against Russia as the persecutor of the Jews. Russia devoted to the Jews a large part of the most favored section of the land, and was always so lax in those laws which prohibited Jews from settling in other parts of the country that the Jew was able to create an underground system throughout the whole of Russia which controlled the grain trade, controlled public opinion and utterly baffled the czar's government. The cry of "persecution" arose because the Jews were not permitted to exploit the peasants as much as they desired. They have, however, gained that privilege since.

Now, when the United States appeared as "the new Jerusalem." its Jewish citizens conceived the idea of using the American Government to achieve for the Jews what other means had failed to achieve. Russian and German Jews would come to the United States, become naturalized as quickly as possible, and go back to Russia as "Americans" to engage in trade. Russia knew them as Jews and held them to be subject to the laws relating to Jews.

Protest after protest reached the State Department as more and more German or Russian Jews went back to Russia to circumvent the Russian laws. At first the matter was not serious, because it was shown in many cases that these naturalized "Americans" did not intend to return to the United States at all, but had acquired "American citizenship" solely as a business asset in Russia. In these cases, of course, the United States did not feel obligated to bestir herself.

The time came, however, when American ministers to Russia were requested to look into the situation. Their reports are accessible. John W. Foster was one of these ministers and he reported in 1880 that "Russia would be glad to give liberal treatment to bona fide American citizens,

There was then the strange situation of the United States itself making complaints about the Jews and at the same time being asked to question Russia's right to handle similar complaints in her own domain. The minister of foreign affairs for Russia appreciated this point, and when the American minister told him that 200,000 Jews had emigrated to the United States from Russia, he rejoined: "If such a number of people had gone to the United States as

have lived and worked under them. He instanced the Italian treaty with regard to the extradition of criminals. He wished to impress on the Jewish ambassadors that they wanted to make an exception of their case, which, of course, they did.

The President then said he would be willing to consider taking some action if he did not believe that in taking action he would be endangering the status the Jews already enjoyed in Russia. If this treaty were denounced, large American interests would be jeopardized (here the President mentioned certain interests, all Gentile).

He said he liked to see Russian Jews come into the country, but added "the more we spread them out in the West, the better I like it." He ended with a plea for the Jewish ambassadors there present to consider the plight which denunciation of the treaty might involve Russian Jews, and ended with the words -- "That is the way it has struck me, gentlemen. That is the conclusion I have reached."

The Jewish group was plainly taken aback. Simon Wolf, who was always on guard at Washington, said, "Please, Mr. President, do not give to the Press such conclusions," but Jacob Schiff broke in with a voice vibrant with anger -- "I want it published. I want the whole world to know the President's attitude."

The discussion then opened, with the President cool and self-contained. Finally, after some useless talk, and having other business to attend to, he gave them a letter just received from the American Ambassador at St. Petersburg, Mr. Rockhill. Mr. Rockhill presented in that letter to the President the whole Russian contention about the Jews -- statements which have been confirmed a thousand times by the events that have since occurred.

They then renewed their expostulations and arguments, but to no avail. The President expressed regret, but said he could see no other course to pursue; he had studied the question in all its lights, and his conclusion was as stated.

On leaving the White House, Jacob Schiff refused to shake the President's hand, but brushed it by with an air of offended power.

"Wasn't Mr. Schiff angry yesterday!" exclaimed the President the next day.

But the President did not know what was going on. When Jacob Schiff was descending the White House steps he said, "This means war." He gave orders to draw on him for a large sum of money. He wrote a curt letter to President Taft. The President sent Mr. Schiff's letter and the reply to the Secretary of Commerce and Labor, Charles Nagel, who replied to the President with these words: "I am very much impressed with the patience which you exhibit in your answer."

Neither did the President know what was behind it all. Look at most of the names of the men who represented American Jewry in the White House that 15th of February, 1911. And then consider that the abrogation of the Russian treaty would throw all the vast business between the United States and Russia into Germany, into the hands of German Jews. The Frankfort bankers and their relatives in the United States knew what that meant. It meant that German Jews would be the intermediaries of trade between Russia and the United States. The business itself meant money, but the relation meant power over Russia -- and Jacob H. Schiff lived to overthrow Russia. The neutrality of the United States was torn to shreds by a movement organized and financed on American soil for the overthrow of a friendly nation, and the organizers and financiers were Jews! They used their internal power to deflect the policy of the United States to assist their plans.

The game was financial and revolutionary. It was decreed. It was then part of the program to be accomplished, and the United States was to be used as the crowbar to batter down the walls.

When the Jewish ambassadors left the White House, orders flew from Washington and New York to every part of the United States, and the Jewish "nagging" drive began. It had a center in every city. It was focused on every Representative and Senator -- no official, however, was too mean or unimportant to be drafted.

American editors may remember that drive; it was operated on precisely the same lines as the one which is proceeding against the press today. The Jews have furnished absolute proof in the last two months that they control the majority of the American press. There are signs, however, that their control does not mean anything, and will not last long.

Jacob Schiff had said on February 15, "This means war." He had ordered a large sum of money used for that purpose. The American Jewish Committee, B'nai B'rith and other of the numerous organizations of Jewry (how well organized they are the signatories of the recent Jewish defense prove) went to work and on December 13 of the same year -- almost 10 months to a day after Jewry had declared war on President Taft's conclusions -- both houses of Congress ordered President Taft to notify Russia that the treaty with Russia would be terminated.

When Editors Were Independent of the Jews

The first instinctive answer which the Jew makes to any criticism of his race coming from a non-Jew is that of violence, threatened or inflicted. This statement will be confirmed by hundreds of thousands of citizens of the United States who have heard the evidence with their own ears. Of recent months the country has been full of threats against persons who have taken cognizance of the Jewish Question, threats which have been spoken, whispered, written and passed as resolutions by Jewish organizations.

If the candid investigator of the Jewish Question happens to be in business, then "boycott" is the first "answer" of which the Jews seem to think. Whether it be a newspaper, as in the case of the old New York

This article is the story of a boycott which lasted over a number of years. It is only one of numerous stories of the same kind which can be told of New York. It concerns the New York

regardless of the prominence of the figures involved. The Jews of Philadelphia secured suppression there, but because of Bennett's unflinching stand there was no suppression in New York.

A newspaper is a business proposition. There are some matters it cannot touch without putting itself in peril of becoming a defunct concern. This is especially true since newspapers no longer receive their support from the public but from the advertisers. The money the reader gives for the paper scarcely suffices to pay for the amount of white paper he receives. In this way, advertisers cannot be disregarded any more than the paper mills can be. And as the most extensive advertisers are the department stores and as most department stores are owned by Jews, it comes logically that Jews often try to influence the news policies at least, of the papers with whom they deal.

In New York it has always been the burning ambition of the Jews to elect a Jewish mayor. They selected a time when the leading parties were disrupted to push forward their choice. The method which they adopted was characteristic.

They reasoned that the newspapers would not dare refuse the dictum of the combined department store owners, so they drew up a "strictly confidential" letter, which they sent to the owners of the New York newspapers, demanding support for the Jewish mayoralty candidate.

The newspaper owners were in a quandary. For several days they debated how to act. All remained silent. The editors of the

The blow they delivered was a staggering one. It meant the loss of \$600,000 a year. Any other newspaper in New York would have been put out of business by it. The Jews knew that and sat back, waiting the downfall of the man they chose to consider their enemy.

But Bennett was ever a fighter. Besides he knew Jewish psychology probably better than any other non-Jew in New York. He turned the tables on his opponents in a startling and unexpected fashion. The coveted positions in his papers had always been used by the Jews. These he immediately turned over to non-Jewish merchants under exclusive contracts. Merchants who had formerly been crowded into the back pages and obscure corners by the more opulent Jewish advertisers, now blossomed forth full page in the most popular spaces. One of the non-Jewish merchants who took advantage of the new situation was John Wanamaker, whose large advertisements from that time forward were conspicuous in the Bennett newspapers.

The Bennett papers came out with undiminished circulation and full advertising pages. The well-planned catastrophe did not occur. Instead, there was a rather comical surprise. Here were the non-Jewish merchants of New York enjoying the choicest service of a valuable advertising medium, while the Jewish merchants were unrepresented. Besides, the "punishment" that the Jews had administered showed no signs of inflicting inconvenience, let alone pain. The "boycott" had been hardest on the boycotters.

Unable to stand the spectacle of trade being diverted to non-Jewish merchants, the Jews dropped their hostile attitude and came back to Bennett, requesting the use of his columns for advertising. Bennett received all who came, displaying no rancor. They wanted back their old positions, but Bennett said, No. They argued, but Bennett said, No. They offered money, but Bennett said, No. The choice positions had been forfeited.

Then a curious circumstance transpired. A few Jews whose business sense had overcome their racial passions had continued to advertise in the

much stronger. The

Why the Jews Dislike the Morgenthau Report

It seems a far cry from the Jewish Question in the United States to the same question in Poland, but inasmuch as the Jews of the United States are constantly referring to Poland for propaganda purposes, inasmuch as there are 250,000 Polish Jews arriving in the United States on a schedule made by their brethren here, and inasmuch as the people of Poland have had their own illuminating experience with the World Program, it would seem that Poland has something to teach the United States in this respect.

Especially is this true since it is impossible to pick up an American newspaper without finding traces of Jewish anti-Polish propaganda -- a propaganda which is designed to take our eyes away from the thing that is transpiring at the Port of New York. If a reader of these articles should say, "Let us not think about Poland, let us think about the United States," the answer is that he is already thinking about Poland the way the Jews of the United States want him to think, and the fact that he is thinking according to Jewish wishes in this respect incapacitates him up to a certain point to understand the entire Jewish Question in this country.

Three chapters back in this series we presented part of a hearing before the United States Senate committee on the census question as it affected the Jew. The immigration question appeared as part of that inquiry. Then followed an article which showed that Jewish authorities adopt principles exactly opposite to those which had been defended before the United States Senators. A third article followed showing how Jewish leaders resent the influence of the modern State upon Judaism. All these subjects are essential to a well-rounded understanding of the Jewish Question as a whole in its relation to the United States.

Today we go back to the home of that quarter of a million people who are rapidly being landed on our shores to see what they did there, and to find the basis for Jewish propaganda statements that these people are fleeing from "persecution."

We have five official witnesses whose observations have been printed under the seals of the United States and the British governments. The American document is a "Message from the President of the United States, transmitting pursuant to a State Resolution of October 28, 1919, a communication from the Secretary of State submitting a report by the Honorable Henry Morgenthau on the work of The Mission of the United States to Poland." It is Senate Document No. 177.

This document includes also a supplementary report signed by Brigadier-General Edgar Jadwin, United States Army.

There is a certain mystery about this document. Though an edition was printed for public circulation, it soon became extremely rare. It seemed to disappear almost overnight. The copy from which this present examination is made was secured with the utmost difficulty. The head of that American Mission, which remained in Poland from July 13 to September 13, 1919, was Henry Morgenthau, an American Jew, who had been United States Minister to Turkey, a man of excellent public and private reputation.

It is commonly said that the Jews did not like his report, hence its scarcity. This much appears: The Jewish press has never made much of it; it is not cited in Jewish propaganda; it has not had the endorsement of American Jewry. The reason appears to be this -- that it told the calm truth about the situation of the Jews in Poland and made very fair observations.

But it is indirectly that the American Jews show the opinion which they hold of the Morgenthau report, and it comes about in this way: When the American Mission left Poland, the British Mission

arrived, and remained until December. The chief member of the British Mission was an English Jew, Sir Stuart Samuel, whose brother Herbert is now High Commissioner of Palestine. He was accompanied by a British military officer, Captain P. Wright, who also submitted a supplementary report. The two reports were submitted with an introductory report by Sir H. Rumbold, British representative at Warsaw.

Now, of all five reports, the Morgenthau, Samuel, Jadwin, Wright and Rumbold reports,

CAPTAIN P. WRIGHT says: "It is an explanation often given of what may be called, according to the point of view, the idiosyncrasies or defects of the Jews that they have been an oppressed and persecuted people. This is an idea so charitable and humane that I should like to think it, not only of the Jews, but of every other people. It has every merit as a theory,

"For both town and country I think it a true generalization to say that the

for them.

government, they were gradually obliged to take to trade, and competition between the Jewish population and the Poles commenced. This competition became stronger when the Russian Government allowed co-operative and agricultural societies to be started in Poland. The cooperative movement is becoming very strong and will undoubtedly form an important factor in the development of economic relations in Poland, so that indirectly it will be bound to affect the position of the small Jewish trader.

"In so far as the Polish Government are able to do so by legislation or proclamations, the boycotting of the Jews should be prohibited. But I would point out that

Jews Use the Peace Conference to Bind Poland

There is one difference between the Polish report of Sir Stuart Samuel and those of the others, which illustrates a difference between the Jewish mind and the general mind. The type of mind represented by the other investigators, Captain Wright, Brigadier General Jadwin, Sir H. Rumbold and even Henry Morgenthau is the type of mind which looks behind events for causes.

Here is, for illustration, trouble between the Jews and other people. It is a continuous situation. There is always trouble between the two. We seldom hear of it, however, until the Jew begins to get the worst of it. As long as the Jew remains on top, making the Gentile serve the Jewish plan, there is no publicity whatever. The Gentiles may complain as much as they like, may protest and rebel -- no international commissions arrive to investigate the matter.

Trouble between the Jews and other people is designated as trouble only when it begins to grow inconvenient for the Jew. It is then that he sends the cry of "persecution" around the earth, though the plain fact may be that he is only being nipped at his own game. The Poles saw how the Jews clung together in the most admirable teamwork, a minority absolutely controlling the majority because the minority formed a close corporation and the majority did not. So the Poles said: "We will take a leaf out of the Jews' own book. They work co-operatively among themselves; we, therefore, will work co-operatively among ourselves." Which they did, and at once the cry of "persecution" resounded loud and long; propaganda was begun against the good name of the Poles, more resentment followed, regrettable violence ensued, and the dispute still continues.

Jewish reports of these disturbances rarely go beyond the fact that Jews are suffering from certain acts of the Polish populace. Incident after incident is given with full detail, and with a very apparent journalistic appreciation of horror. Names, dates, places, circumstances are all in order.

Very well. It is no part of this article to deny or minimize the suffering of Jews wherever or for whatever cause it may occur. There is nothing whatever to be said in extenuation of injustice inflicted on the humblest human being. The murder of even one person, the terrorizing of even one family, is a very terrible thing to contemplate. It is a great pity that the world has become so accustomed to the piled-up tales of horror that it no longer has any sensibilities left to feel the shame and degradation of these things. From the days of Belgium onward, all races in Europe have suffered, and by sympathy all races in America have suffered with them, though it is a fact that we hear more, far more, about the sufferings of the Jews than of any other people.

There is, however, this reaction of the practical mind: Why do these things occur? Grant that robberies, assaults and murders described in the complaint, have occurred,

In America, we are inclined to believe that every condition is explainable: it may be reprehensible, but it is intelligible; we believe that the explanation is the first step toward the remedy.

Mr. Morgenthau does not speak of "pogroms" at all. In this he sets an example that certain hysterical American Jews ought to follow. The present series of articles in The Dearborn Independent is a "pogrom" (some Jewish spokesmen speak as if each separate article were a "pogrom") in the hectic but uninformative oratory of Hebrew lodge meetings. But Mr. Morgenthau exercises more precision in the use of words, He says:

"The mission has purposely avoided the use of the word 'pogrom,' as the word is applied to everything from petty outrages to premeditated and carefully organized massacres
* * *"

On one point all the reports agree, namely, that the unjust killing of Jews has been on a scale so much smaller than that alleged by the propagandists that there is no comparison. In that part of Poland where war disorder was less common, 18 persons were unjustly deprived of their lives. For the whole territory during the entire period when it was being overrun by various elements, Sir Stuart Samuel admits, apparently with reluctance, that he can count only 348. Captain Wright says: "I estimate that not more than 200 or 300 have been unjustly killed. One would be too many, but, taking these casualties as a standard with which to measure the excesses committed against them, I am more astonished at their smallness than their greatness." Sir H. Rumbold says: "If the excesses had been encouraged or organized by the civil and military authorities, the number of victims would probably have been much greater."

That the reader may see how the various reports run with reference to specific charges of brutality, the agreements and divergences are set down. Look at the reports concerning what happened at Lemberg.

1. The excesses occurred November 21-23, 1918. The city was taken by Ukrainian troops, formerly in the Austrian service. (Samuel, Morgenthau, Wright, Jadwin.)

2. "General Monczynski raised a Polish army, about 1,500 in number, consisting of men, women, boys, some of them criminals, and, after a severe struggle, succeeded in capturing half the city, the other half of which remained in the occupation of the Ukrainians." (Samuel.) "A few hundred Polish boys, combined with numerous volunteers of doubtful character, recaptured about half the city and held it until the arrival of Polish reinforcements on November 21." (Morgenthau.) "When the German troops revolted all over Poland at the time of the armistice, and the whole edifice of German organization fell to the ground in a day, a few Polish officers raised a small volunteer force in Lemberg, numbering between 1,000 and 2,000, which was composed of boys, roughs and criminals, and even women in uniform. For nearly a fortnight they fought in the streets against the Ukrainians and on the arrival of a similar force * * * drove the Ukrainians out of town. This was really a splendid feat of arms." (Captain Wright.)

3. "The Jewish part of the population of Lemberg declared itself to be neutral." (Samuel.)

"The Jewish population declared themselves neutral, but the fact that the Jewish quarter lay within the section occupied by the Ukrainians, and that the Jews had organized their own militia and, further, the rumor that some of the Jewish population had fired upon the soldiery, stimulated among the Polish volunteers an anti-Semitic bias that readily communicated itself to the relieving troops." (Morgenthau.)

"During the struggle the Jews proclaimed themselves neutral; but, though I do not think they gave any armed assistance to the Ukrainians, their neutrality was highly benevolent to the Ukrainians and probably helpful. They thought the Ukrainians would win." (Captain Wright.)

4. "In the result

says: "The Government has inflicted a good deal, though an insufficient amount of punishment; these punishments it has never published, for fear of Polish public opinion." And Brigadier General Jadwin of the United States Mission says: "If complaints as to slowness and uncertainty of military and government punishments and relief were heard, as they were, it seemed nevertheless to indicate that orderly process of government was in operation."

5.

General Jadwin sums it up thus: "The Pinsk outrage * * * was a purely military affair. The town commander with judgement unbalanced by fear of a Bolshevik uprising of which he had been forewarned by

"If the Jews in England -- after multiplying their numbers by twenty or thirty -- demanded that the Jewish Board of Guardians should have extensive powers, including the right to tax for purposes of emigration, and that a separate number of seats should be set aside in the London County Council, the Manchester Town Council, the House of Commons, and the House of Lords, to be occupied only by Jews chosen by Jews; that the president of the board of education should hand over yearly to the Jews sums proportionate to their numbers; if some were to demand the right to have separate Jewish law courts, or at least to be allowed to use Yiddish as well as English in the King's Bench and Chancery Division; if the most advanced even looked forward to a time when the Bank of England notes were to be printed in Yiddish as well as in English, then they might well find public opinion, even in England, less well disposed to them * * *"

In view of this state of affairs, it cannot be regarded as a fact of minor significance that the Jewish investigators who must have known all this virtually concealed it, and that the other investigators brought it forth to general knowledge. Neither is it of minor significance that the Jewish press has absolutely suppressed these facts even while pretending to give the results of the British Mission's investigations. Insulting references have been made to Captain Wright's report in a Jewish publication of the better class, because he made references to certain practices which are common among the Jews in Poland. It may be said, however, that the references made by Captain Wright are in great restraint compared with the number given in the recent book by Arthur Goodhart. Whether Mr. Goodhart is a Jew or not, the present writer cannot now say. He is a Fellow of Corpus Christi College, Cambridge. He is "lately Captain, United States Army." He was transferred from the army at the suggestion of Mr. Morgenthau, to act as counsel for the Mission. And he says on page 161, "After dinner Mr. Morgenthau attended a meeting of the B'nai B'rith Lodge, the only chapter of this Jewish organization in Poland. No branches had been permitted in Russia before the war, as it was a secret society and therefore illegal in the Czar's Empire. Major Otto and I, not being members, walked round the town." Mr. Goodhart, as counsel of the American mission, makes an excellent witness as to the kind of people who are coming in such large numbers to this country. But their sense of their own political importance and power is the principal point for Americans to consider.

The Peace Conference did not tend to bring unity in Poland; it rather established the disunity for as long a period as the treaty of Versailles remains to rule the world. The reader has just seen Captain Wright's description of what the Jews demanded. Let the reader now understand what the Peace Conference decreed.

Poland is prohibited from having an election on Saturday. Poland is prohibited from having a registration on Saturday. The Jewish Sabbath is established by law, and government and courts must govern themselves accordingly. Do what you like on Sunday -- order elections on Sunday, as the Poles sometimes do -- but not on Saturday; it is the Jews' Sabbath!

"Article 11 -- Jews shall not be compelled to perform

translate the clause "racial, religious and linguistic minorities" to mean simply Jews. They are the "minority" that is at the bottom of most of the difficulty, and they are the minority that is most heard of. It was this minority that dominated the Peace Conference.

"Article 9 -- Poland will provide in the educational system in towns and districts in which a considerable proportion of Polish nationals of other than Polish speech are residents, adequate facilities for insuring that in the primary schools instruction shall be given to the children of such Polish nationals through the medium of their own language * * *

"In towns and districts where there is a considerable proportion of Polish nationals belonging to racial, linguistic or religious minorities,

The Present Status of the Jewish Question

The Jewish Question in the United States has existed for years, but until now in silence and suspicion. Everyone knew that there was such a Question; the Jew himself knew best of all; but very few possessed the courage to open the Question to the sanitary influences of sunlight and speech. The mention of courage in this connection is needful to explain the silence. A few men of insight have attempted publicly to define the Question in the United States, and they have been so effectually dealt with by an invisible power of which the public could have no knowledge, that Free Speech on the Jewish Question naturally became unpopular. The fact, it is true, reflects far more seriously on non-Jews than on Jews. But it is a fact nevertheless. He who undertakes to speak truth on this question must expect far more opposition than he could ever withstand were he not speaking the truth.

One fact that militated against Free Speech on the Jewish Question was the condition into which our American people have been trained, of expecting applause and approval to follow every act and word. There was a time in American history, and it was the most glorious period of our past, when opposition was considered an often desirable attitude. A man's weight was accounted equal, whether computed by the number of his enemies or his friends. But a softening change has come over us. We have grown to like applause. Hisses used to stir our fathers; hisses cow their sons. Public speech has thus grown flabby; the Press has thus become neutral; we have grown pudgy and futile in our program of "helping the weak," so pudgy and futile that we no longer have gristle to attack the strong who have brought weakness upon the others.

As a people, we have passed the "bunk" around so habitually; we have enervated our judgement and moral convictions so seriously by our fake "philosophy of Boost," we have become so accustomed to measure the effectiveness of work by the applause it immediately provokes, that we have lost all stomach for courses that call for contest, unless it be those spurious contests of the political arena, which are all managed from the same Great Headquarters, or those verbal assaults against "Big Business," which bring no reaction. We have lost all taste for tangible foes who have a ready retaliation.

Nevertheless it is true that, whereas a year ago it was not possible to speak the word "Jew" in the United States, it is now possible. The name appears on the front page of every newspaper nearly every day. It is the subject of discussion everywhere. For the time at least, speech has been liberated, although our friends of the B'nai B'rith in every state are doing their best to throttle it.

This freedom is of benefit both to Jew and non-Jew. The Jew need no longer look askance at the name of his race on the lips of the non-Jew. It only means that suppression and deceit are past, that is all; the Jew is a Jew, is recognized as a Jew, is spoken of as a Jew; and thus an honest relation between the mind and the fact is established in both the Jew and the non-Jew. The air is cleared. Concealment on the one hand is done away; on the other hand a missing fact, whose absence meant confusion, is supplied. The Jew may now say, "I am a Jew," as casually as any other man might claim his race. We may even see some noted Americans who all their lives have tried to conceal their race, come forward now and say, "We are Jews." It is freedom to the Jew; it is interpretation to the non-Jew.

The proof that these articles have contained facts and only facts is found in the failure of the Jewish spokesmen to show any one of them to be false. The record stands that way -- not one disproof. The reason for the record is this: when only facts are sought and are subjected to the tests, only facts are found. If, however, one embarks on a "campaign" whose purpose is to besmirch an opponent or create a prejudice, one's partisan zeal may induce him to accept as facts what is merely probability. These articles, however, do not constitute a campaign. They are the lighting of lamps here and there about the country, in this industry and that, in corners heretofore kept dark by those who should serve more faithfully on the watchtower of the Press.

What The Dearborn Independent has said could have had no weight at all, had not the people been able to see the same facts all about them. It is not information, but illumination, that has given these articles the importance they have found among hundreds of thousands of readers.

The Jewish response to these articles has in one way been gratifying, and in another way quite disappointing.

The Jewish response has been gratifying in that it has furnished substantial proof of all the statements made in The Dearborn Independent. This Journal has no doubt of the truth of its statements, and is possessed of a very substantial reserve of evidence, but none the less the corroborative evidence produced by the Jewish leaders themselves in endeavoring to meet the issue is appreciated. There is no reason to believe that this was an intentional contribution on the part of Jewish leaders; it was simply impossible for them to move without revealing further evidence.

It is quite well known what is the position of Jewish leaders today: it is one of fear. For once they themselves are possessed with the fear of the unknown. Knowing how much of truth exists behind the statements made in this series, they are in fear of what may yet come forth. They do not even make any more pretense of considering it a joke; in their own conclaves they do not rave and roar like the rabbinical editors, they behave themselves like sober frightened men, who sometimes have a desire to own up to some of the things that have been charged, but who are halted by a doubt as to how far the owning-up process would lead them if once begun. They are in fear of the truth, but mostly of the

In every state, in every city, there is a Jewish organization with a definite policy, and the first policy is to suffocate, destroy, put the "fear of the Jew" upon any man, newspaper, or institution that gives the least indication of independent thought on the Jewish Question. These organizations have special committees to do certain work. One of these works is to start "a whispering drive" against the person or institution aimed at. This "whispering drive" is a most hideous oriental device; it can be sustained only by groups of minds which bear a certain racial twist.

Without giving a full description of the devices used, it can be seen that the fact of their being centrally controlled and working simultaneously in all parts of the country, creates a considerable force. No other institution now operating in the United States can accomplish that so quickly and unitedly.

Jewish solidarity would be above criticism were it used for the benefit of the whole communal life, but it is not; it is not only Jewish, but its operations show it to be largely anti-American. This does not mean anti-American in the sense of being pro-German or pro-Mexican, but in this sense, that it opposes many things that have been conceded to constitute the American tradition. The Jew assumes that the United States is still an unformed entity which is fair prey to any who can seize it and mold it. That is his attitude today. He refuses to assume that America is here; he adopts the belief that part of his duty is to bring America into being, on Jewish lines, of course.

Now, in a sense, the United States is private property. It is the property of those who share the ideals of the founders of the government. And those ideals were ideals held by a white race of Europeans. They were fundamentally Christian ideals. And with most of these the Jews not only disagree, but hold them in contempt. Indeed, a Jewish leader recently said in New York that the United States was not a Christian land, and the context of his statement showed that he clearly intended that it should never be. He was condemning the Christian Sunday, though he is an officer of a society whose purpose is the establishment of the Mosaic Sabbath.

The Jews have also proved the charge that they exercise disproportionate influence in governmental affairs. This charge has only been stated in this series. The mass of proof has not yet been brought to bear. But it exists, fixed beyond all change. However, another important bit of evidence has been transpiring before the country's eyes. When the immigration bill was first put up to Congress, the vote was overwhelmingly in favor of restricting entry into the country. Congress voted upon the facts and its patriotic convictions. Taking the question just as it was, no other verdict could have been given.

Hardly had the vote been taken, however, than the wires were hot and the trains crowded and Jewish protests and Jewish agents began flocking to Washington. The magic name Jew was uttered. Legislators fled to cover. Learned speeches were made. Compromises were suggested. Modifications of the original law were framed. Under the magic of Jew the whole proposal simply melted like an icicle before a fire.

The only protest made against the Congressional vote was made by Jews. Their wonderful teamwork in all parts of the county gave their protest the air of national importance.

Well, what are they using the United States for now? We may well believe that the Jews are not without several reasons for what they are doing. The Jew excels as a chess player because he plays a game wherever he may be. The immigration matter amounts to this: Jews are streaming out of Poland as speedily as they can. It is not "pogroms" that are driving them out. "Pogroms" have been proved to be immigration propaganda for consumption outside Poland.

The Jewish leaders of the United States have done everything possible to keep The Dearborn Independent away from the Jews, to prevent their reading it and learning the fact that

The Jews do

Second, there is no religious persecution of the Jew in the United States, unless the agitation of various humane societies for the abolition of "kosher killing" may be considered such. The Massachusetts Society for the Prevention of Cruelty to Animals has published a valuable study of the Jewish method of slaughtering animals for food, in which is adduced much scientific evidence to support the conclusion that the Jewish method is "needlessly cruel." But even this can only with difficulty be stretched into an interference with "the religion of the Jews." The Jewish method of slaughter as now practiced is not commanded in the Old Testament but in the Talmud, and is, therefore, not religious in the authoritative sense, but traditional. Moreover, there is positive evidence that modern methods achieve the Jewish purpose (the disposal of the blood of the carcass) much better than does the Jewish method. This is the only instance where even remotely the religion of the Jews has been touched.

Third, the fact is that while there is no "religious persecution" of the Jews, there is very much real religious persecution

By the way, all converted Jews are weak-minded or criminal, if we are to believe the hundreds of statements to that effect in the Jewish papers. The Jews are, without exception, superior people until they become Christians;

pleasure about the time the leaves begin to turn in reminding Governor Cox of his statement that he 'will stand or fall by a Christian Sabbath' in the coming campaign." --

the training of the mind are the wonderful narratives of Genesis, and boys and girls will find the history of Israel under the Judges much more appealing than Caesar's bridge over the Rhine."

The people of New Jersey thought so, too; they believed that a reading from this ancient book every day would mean much to the general culture of the pupils. But what did the paper just quoted say about it? It called the cultivated Bible appreciators of New Jersey "soul-snatching enthusiasts" and raised a mighty yell about "the forcible conversion of Jewish children," although it was provided that Jewish or any other children should be excused from the reading if desired. Another mighty yell about excusing the children all on account of the tyranny of reading the Christian Bible in the schools -- regardless of the fact, which every school teacher knows, that no class of children is oftener out of school for religious reasons than are the Jews.

Truly, these people are a paradox. They are not fair. They are constituted so that they cannot see the other side of anything. For a time they actually do convince the secularists that everything public should be secularized down to the last notch of atheistic demand. Non-Jews are fair. They are willing to see the other people's point of view. When it was said to us that the "Merchant of Venice" was a cruelty upon Jewish school pupils, we said, without investigation, "Out goes the Merchant, then!" We discovered later that the Jewish children liked and appreciated the play better than any other group. Brander Matthews helped us discover that.

And so when they said, "Reading the Bible is sheer proselytizing; it isn't fair," the non-Jew, who wanted to prove that he is fair and unprejudiced above all things else (a weakness the Jews know how to manipulate), said, "Well, then, out goes the Bible!" And it went out. Very well! What next? "You must abolish Christmas, too." "You must not keep Easter -- the Jews don't like it." "It is anti-Semitic to observe Good Friday." In other words, to please the sensitive Jewish natures we must eradicate from Christian civilization all that is Christian in it.

In the meantime what transpires? Having induced "fair-minded" non-Jews to do all these things -- and every one above enumerated has been done over and over again at Jewish demand -- the Jews then proceeded to sow Judaism on the fields thus denuded of Christianity. "No religion in the institutions of the State" -- yet in every state university last year there were, and in every state university this year there probably will be, courses of lectures delivered by Jewish rabbis -- the lectures delivered in the colleges themselves -- propagandizing the youth of the non-Jews with Judaistic religion, ethics, and economics. That is what the so-called Jewish "Chautauqua" exists for. It is not a Jewish "Chautauqua"; it is Jewish propaganda in public educational institutions.

That is the repayment the Jews have made for our "fair-mindedness." Their demand for complete secularization is merely their preparation of the soil for their carefully organized sowing of the seed of Judaism. And non-Jews permit it to continue, for there is nothing they fear so much as that their opposition will be regarded as "religious prejudice."

The Jew glories in religious prejudice, as the American glories in patriotism. Religious prejudice is the Jew's chief expression of their own true patriotism. It is the only well-organized, active and successful form of religious prejudice in the country because they have succeeded in pulling off the gigantic trick of making not their own attitude, but any opposition to it, bear the stigma of "prejudice" and "persecution." That is why the Jew uses these terms so frequently. He wants to label the other fellow first. That is why any investigation of the Jewish Question is so quickly advertised as anti-Semitism -- the Jew knows the advantage of labeling the other man; wrong labels are most useful.

This does not by any means exhaust the list of headlines describing the various avenues in which the expression of virulent Jewish religious prejudice and persecution is found. But it exhausts the space allotted to these articles each week. Therefore, the subject will be concluded next week.

It is not a pleasant subject. Religious prejudice is just as unpleasant to write about as it is to experience in any other way. It is totally contrary to the genius of the American and the Anglo-Saxon. We have always regarded religion as a matter of conscience. To believe as he will is part of every man's fundamental liberty. To interfere with force to change anyone's belief is exceedingly stupid.

Holding these hereditary principles, one chooses to study that active stream of influence in American life which is known as the Jewish stream, and immediately upon doing so, one finds himself classed with the bigots and torturers of other times.

It is now time to show that the cry of "bigot!" is raised mostly by bigots. There

Are the Jews Victims or Persecutors?

"Half of Christendom worships a Jew; the other half worships a Jewess." -- Jewish editorial.

"If the gospel story is correct, Judas was a pretty decent sort of fellow. It was only

saved. We shudder to think what might have happened if no preacher had been captured in time to open the session with prayer!" -- Jewish editorial.

"President Wilson in his inaugural address said: 'The firm basis of the Government is justice, not pity.' This is sound Jewish doctrine as laid down by Moses and the Prophets in contradistinction to the doctrine of love, as attributed to Jesus. This coming from so good a churchman as President Wilson might be a little surprising were it not that it is a well-known fact that whenever our Christian brethren want to talk to reasoning men they go to the Old Testament for their inspiration." -- Jewish editorial.

"President Wilson at his inaugural gave another instance of the well-known fact that in solemn moments when they need comfort and inspiration, Christians turn to the Old Testament and not to the New. So President Wilson, when he kissed the bible after taking the inaugural oath, selected the passage, Psalm 46." -- Jewish editorial.

"Reference has frequently been made in these columns to a number of addresses made by the late Isaac M. Wise at the celebration in honor of his 80th birthday anniversary in the course of which he predicted

The

The heading given this notice in the Jewish press was, "He Did Not Mean It."

All of the President's offending took place in 1914. The second offense he gave was by taking the position of honorary chairman of the International Lord's Day Congress, which was to be held the next year in connection with the Panama Exposition. It was, however, the Christian Sunday which received the bulk of the abuse on that occasion.

The subject is "religious prejudice." Where does it exist in this country in more continuous and virulent character than among the Jews? Read these items selected at random from Jewish papers:

"District Grand Lodge No. 4, Independent Order B'nai B'rith, voted at the annual election held in San Francisco, March 2 (1911) to exclude from the order Jews who join

can be done. There may be a union of all the churches of the Christian faith because the fundamentals are the same; no union of Christianity and Judaism can occur unless Judaism takes in Jesus as the Messiah, or unless Christianity ejects Him as the Messiah. Judaism sees the union coming by the ejection of the Lord as the Messiah, and rejoices at every sign of it.

Dr. Charles F. Aked, who has since blossomed out as a Jewish spokesman, delivered a sermon in which he cast aside all the "super-natural" elements in the life of Christ, from His birth, to the significance of His death, and was hailed by the Jewish press as

Norman Hapgood, writing in a Jewish publication, said: "I need hardly explain that I do not think Jews ought to insist overmuch on their rights or nationality in a negative sense. They ought to be as much Jews as they can, but ought to be as little as possible of what is merely anti-Christian. For the Jews to try to get a song out of the public schools because it praises Jesus is perhaps natural but hardly wise." Mr. Hapgood received a lot of abuse for his well-conceived counsel.

Again we come to the end of our space with the record hardly scratched. Sufficient has been presented to show the strong, unceasing anti-Christian activity of the Jews in the United States. Had the Jewish press been read extensively by non-Jews during the past 15 years, this present series of articles would have been unnecessary -- the people would have known the facts. It is to present some of the facts that are illustrated in the Jewish press along the line of religious intolerance that these two articles have been written.

Jewish spokesmen plead for suppression of facts in the name of "religious tolerance," and they denounce exposure of facts as being "religious persecution." Read the whole non-Jewish and secular publications and you will not find one one-hundred-thousandth part of the animosity against the Jewish religion which is found in the Jewish press -- continuously found week after week for long years -- against the Christian religion. The present writer has never seen nor heard of an article attacking the Jews' religion.

So, once for all, in spiking the cry of "religious persecution," we show that it exists in quantity and strength among the Jews -- nowhere else. No one imbued with the American spirit would or could condemn, hinder, or even remonstrate with any person on account of the faith he holds.

As to "religious prejudice" or "persecution" entering into the present series of articles -- there they are, reprinted in booklet form for permanent examination: where is the prejudice or persecution?

And yet, the bane of American sports today is the presence of a certain type of Jew, not as a participant, but as an exploiter and corrupter. If he had been a sportsman for the love of sport he might have been saved from becoming an exploiter and corrupter, for there is no mind to which the corrupting of a sport is more illogical and even unexplainable than the mind of the man who participates in it.

There will be a very full case made out in justification of the use of the above terms "exploiter" and "corrupter" with regard to baseball. But it would be just as easy to make out the same sort of case with regard to wrestling and horse-racing. Wrestling is so completely ruled by Jews as to have become an outlawed sport. The story of wrestling is not only the story of the demoralization of a sport, but also the story of the wholesale bunkoing of the public.

The same is true of horse-racing. The whole atmosphere of this sport has been tinged with dishonesty. The horses remain almost the only well-bred creatures connected with it. Yet why should the art of breeding and training and testing fine horses be debasing? Only because a certain class saw in it a chance to play upon the weaknesses of men for the sake of gain.

That, indeed, explains the presence of the Jew in modern sports and it also explains why the Jewish Idea in sport, instead of being preservative, is corruptive. The Jew saw money where the sportsman saw fun and skill. The Jew set out to capitalize rivalry and to commercialize contestant zeal.

This is not necessarily the only course the Jew could have taken with regard to sports, but it is the course that he most notably has taken, and as scandal follows scandal it would seem to be high time that organized Jewry should undertake to control or repudiate those Jews who have been most instrumental in corrupting and nearly destroying our cleanest, most manly public sports.

It is worth noting that in Chicago, where the Jewish Anti-Defamation League has its headquarters, there was not a word of reproof sent out from Jews to the Jewish culprits, chiding them for their activities. Not a word. But at the same time the pressure of the Anti-Defamation League was heavy on the whole American newspaper press to prevent the public statement that the whole baseball scandal was a Jewish performance from end to end.

Baseball had a close call for its life back in 1875. Rowdiness, gambling, drinking and general disorderliness on the baseball fields brought the sport very low in public estimation, so low that attendance at the games fell heavily.

In this year 1921 there is another public rebuke being administered baseball by the same means -- a very heavy reduction of public support in attendance at the games.

The storm began to be heard as far back as 1919. The Cincinnati Nationals had defeated the Chicago Americans in the World Series of that year, and immediately thereafter the country became a whispering gallery wherein were heard mysterious rumors of crooked dealing. The names of Jews were heard then, but it meant nothing to the average man. The rumors dealt with shady financial gains for a number of Jew gamblers of decidedly shady reputation.

But "they got away with it," in the parlance of the field. There was not enough public indignation to force a show-down, and too many interests were involved to prevent baseball being given a black eye in full view of an adoring public.

However, not everyone forgot the incident. Some who had the interest of honest sport at heart, and a regard for facts as well, kept on the trail -- long after the trail grew cold, long after the principal wrongdoers forgot their early caution. Where money had once been taken successfully, the gang would be sure to return.

Time went on until the 1920 season began to wane. One day when the Chicago and Philadelphia National League teams were engaged in a series at Chicago, strange messages began to reach the office of the Chicago club. The messages were dated from Detroit and informed the Chicago club and management that several "well-known" Jews were betting heavily on Philadelphia. The bets involved large sums of money, and as the contest was only the ordinary run of daily game, not an important

contest at all, the unusual interest of Jewish plungers attracted attention. At the same time it was observed that money began rolling into the pool rooms in Philadelphia.

Chicago club officials called a hasty conference on receipt of the messages. They called in Grover Cleveland Alexander, explained the situation to him, and told him it was up to him to save the game. It was not Alexander's turn to pitch, Claude R. Hendryx having been chosen for that day; neither was Alexander in training to pitch that day. However, he did go to the box, and although he hurled his heart out to beat Philadelphia and thwart the Jew gamblers, he failed.

Then came the big scandal. A Cook County grand jury was called into session at Chicago and asked to investigate. When the grand jury had completed its labors, eight members of the Chicago American League team were under indictment for throwing the World Series of 1919, the previous year, to the Cincinnati Reds. And all along the line of investigation the names of Jews were plentifully sprinkled.

It was discovered that the indictments brought by the first grand jury were faulty; a second one was called and it was under the second group of indictments that the famous trial at Chicago was held.

One difference in the work of the two grand juries was that the second indicted five Jews who had escaped the first one. Two of these men were Carl Zork and Benny Franklin, who were just as much implicated at the time of the first grand jury as the second, but the prosecutor's office did not try to secure their indictment. Why? Because Replogle, the attorney representing the prosecution, said there were enough men indicted without Zork and Franklin. These two St. Louis Jews were represented by Alfred S. Austrian, a Jewish lawyer, of Chicago.

This second grand jury also indicted Ben and Louis Levi and their brother-in-law, D. A. Zelser, gamblers from Des Moines. Their indictment was not secured at the first grand jury investigation directed by Replogle, assistant to Hoyne, who was then acting for the state of Illinois. Between the first and second grand juries a political change had occurred, and the public interests in the second grand jury were in the care of a new prosecuting attorney, Robert Crowe, a former judge.

It becomes necessary at this point in the narrative to give a brief "Who's Who" of the baseball scandal, omitting from the list the names of the baseball players, who are sufficiently known to the public. This list will comprise only those who have been in the background of baseball and whom it is necessary to know in order to understand what has been happening behind the scenes in recent years.

For the first name let us take Albert D. Lasker. He is a member of the American Jewish Committee, was recently appointed by President Harding to be chairman of the United States Shipping Board, and is known as the author of the "Lasker Plan," a widely heralded plan for the reorganization of baseball, which practically took the sport out of non-Jewish control. He is reputed to be the second richest Jew in Chicago and was head of the advertising agency which became famous under the Gentile names of Lord & Thomas. Moreover he is a heavy stockholder in the Chicago Cubs -- the Chicago Nationals.

The so-called "Lasker Plan" has been attributed to Mr. Lasker, although it is not here intimated that he has specifically claimed to be its originator. The intimation is not made for the reason that to do so might be putting Mr. Lasker in the position of claiming what is not true. Until he makes the claim, the term "Lasker Plan" must remain merely a designation, and not a description of its origin.

This matter brings us to the name of Alfred S. Austrian, a Jewish lawyer of Chicago, who is a warm friend both of Mr. Lasker and of the Replogle aforementioned. It is said that Mr. Austrian was really the originator of the "Lasker Plan" which for certain reasons was handed to Mr. Lasker, who was not averse to publicity and who knew the art of self-advertising. Now, it appears that Austrian was also the legal representative of Charles A. Comiskey, owner of the Chicago Americans, and that he was also, if he is not now, the legal adviser of William Veeck, president of the Chicago National League Club, in which it has just been said that Lasker is a heavy stockholder. It was this club which was touched by the questionable game of August, 1920, and which afterward released Hendryx, the pitcher chosen for and withdrawn from that game. The Chicago National League Club has never explained why it released Hendryx and he has never demanded redress.

Mr. Austrian's further activities will appear when the narrative of the investigation and trial is resumed.

Then there is Arnold Rothstein, a Jew, who describes himself as being in the real estate business, but who is known to be a wealthy gambler, owner of a notorious gambling house at Saratoga, a race track owner, and is reputed to be financially interested in the New York National League Club.

Rothstein was usually referred to during the baseball scandal as "the man higher up." It is stated that in some manner unknown he received the secret testimony given before the grand jury and offered it to a New York newspaper. However, the fact is this: the grand jury testimony disappeared from the prosecuting attorney's safe-keeping. It is stated that, when Rothstein found out it did not incriminate him, he then offered it for publicity purposes. The price which it is said to have cost is also stated. It is further stated that the New York paper to whom the secret stolen testimony was offered, in turn offered its use for a larger sum to a Chicago newspaper, and that the Chicago newspaper, to protect itself, called up Robert Crowe, the new prosecutor, who advised that, in printing it, the newspaper would incur an unpleasant risk. Other Chicago editors were warned, and the testimony was not printed. Even the New York newspaper thought better of it, and did not print it.

In this connection, Rothstein threatened suit against Ban Johnson, of the National Commission, the big-bodied, big-minded, honest director and protector of straight baseball -- but the suit, like others of the kind, has not been brought.

Rothstein is known on Broadway as "a slick Jew." That he is powerful with the authorities has been often demonstrated. His operations on the turf have led to suggestions that he be ruled off.

Alfred S. Austrian, herinbefore mentioned, was the legal adviser of Rothstein during the baseball scandal.

Hugh S. Fullerton, the able sport writer of the New York

charge of Comiskey himself, preventing him from making public statements and otherwise dictating to him -- pushing himself forward in a manner that has indelibly and unpleasantly impressed nearly every sport writer in America.

Chicago's support of the White Sox began to slump even before the scandal and it was helped on by the unpopularity of Grabiner's methods which were wholly characteristic of what the Americanized Jew calls the "kikes." As secretary of the club, Grabiner has grabbed the headship and if Comiskey had power enough to unseat him he would do more than the courts have done to purge the White Sox from its most serious remaining blemish.

There are shady spots at Chicago that neither the grand jury nor the court trial brought out, one of which is now related:

At all ball parks in the American League, and in the National, for that matter, officials of the "home club" -- that is, of the club in whose home city the game is being played -- "take the gate." To "take the gate" is to collect the tickets and render a report of the attendance. Tickets are designed and numbered for the different gates -- box gate, pass gate, grandstand gate, bleacher gate, and the rest. The accounts are made up showing the number of people who passed through each gate. When all the reports are in, it can be seen at a glance what the paid attendance is, and the shares of the contesting clubs.

In former times it was the custom for the visiting club to assign a secretary to watch the gates and thus insure an honest count, but years ago the "honor system" was adopted, leaving the entire accounting to the "home club," and this "honor system" was strictly observed. No one suspected cheating. The count was made during the sixth and seventh innings of each day's game, the officials of the home club visiting all the gates, taking the turnstile count, and making the record. Three slips were then prepared showing the home club's share, the visiting club's share, and the grand total.

Under Grabiner's régime the "honor system" as practiced at the Chicago park began to be suspected. It began to be mysteriously suggested that visiting teams were not getting their full share. Through a system of false accounting, it was said, money was being held out. Naturally, with all the other secret investigations that were proceeding in baseball, this clue was not left untouched. Detectives were hired. Watchers were stationed. Secret counts were made. Not only one club nor only two clubs adopted secret methods of finding out what was occurring under Grabiner's secretaryship. They discovered that the "honor system" was not in vogue at that park. Their suspicions were confirmed, the mysterious rumors were verified. It would probably be highly objectionable to pro-Jewish persons to mention the Jewish management with these methods -- but there are the facts.

The White Sox of Comiskey's palmy days have certainly ridden to a sorry finish under the Jewish control that has been foisted upon it. And it is typical; for there is no surer clue by which to trace a certain type of Jew than by the near certainty that even with honest money rolling in upon him, he will try to increase the flow by petty dishonesty which, once discovered, declasses him forever. It is typical. There is a lure in trickery that appeals to some men more than sound and satisfying achievement does. Think of a world-famous baseball club allowing a system that cheated the guest club of a few hundred admission fees!

Then next in this gallery of notables in the background of baseball is the Jew gambler, Abe Attell, whose connection with sports has been of questionable character ever since his dethronement from his pugilistic pedestal. Attell is known as the "king bee" of the scheme to "throw the games" in the World Series. He knows all about underhanded "throwing" of contests, because he has "thrown" his own fights, now feigning to be beaten when it involved gambling bets and easily winning when the same reasons prompted. Attell is of such a character that he ought to be barred from the grounds of any sport, as Mr. Fullerton suggests. He is the Morris Gest of sport, without Gest's success. All the players named Attell as the "fixer." Even Rothstein named Attell as the "fixer." It seemed unanimous -- with perhaps Attell's own consent -- that he should be regarded as the "fixer": it made it so much more comfortable for others. Attell went so far as to say that he approached Rothstein with the proposition to raise a pool to bribe the players to "throw the games," but Rothstein declined. And yet Maharg, another Jew, whose name spelled backward is "Graham," says that a telegram came through signed "A. R." which promised \$20,000. The "A. R." was supposed by some to mean Arnold Rothstein, but others say he is too shrewd even to sign his initials. However, it was asserted that 10 gamblers, all Jews, cleaned up \$250,000 on the games and that nearly as much money was used to manage it.

Attell was the "goat," the unanimity being rather startling. It has been shown, of course, that men have been so deep in sin that they have been chosen to bear the sins also of their friends on promise that "influence" would be exerted, or on threat that if they didn't stand as "goat" certain past indiscretions would be advertised. Whatever Attell's case might have been, he stood the gaff.

Attell told the ball players that Rothstein was putting up the money.

And Attell was never brought to book. It was even testified that Abe Attell was not Abe Attell at all. Certain moneys lost in a bet had been repaid and the expected testimony in a certain matter turned out to be other than expected. Attell was held in New York for an extradition hearing. Sammy Pass, a Jew, was one of the witnesses. So was Johnny Seys. The hearing resulted in New York refusing the extradition of Abe Attell.

Then came the Dempsey-Carpentier fight, in Jersey, which Attell attended. Chicago officers were in attendance, too, with extradition papers signed by the governor of New Jersey. They intended to take Attell back with them, though without passing through New York. Attell attended the fight, but the underground wires, so active in this entire case, were working, and Attell eluded the western officers.

The next name in the roster will be that of Barney Dreyfuss, a Jew, owner of the Pittsburgh National League Club. Mr. Dreyfuss appeared in the public eye during the conduct of the grand jury inquiry into the shady games, with an insistent demand that the National Commission, the ruling body in baseball, of which Ban B. Johnson is the acknowledged leader, should be abolished, and another plan, the "Lasker Plan," substituted. It was intended to discredit the National Commission under cover of rottenness that had been discovered between the Jew gamblers and the venial Chicago players. It was primarily an anti-Johnson move and nothing else, and it was led by a Jew whose principal followers were the rapidly increasing group of Jewish controllers of American baseball. What they have against Ban B. Johnson, impartial investigators have been unable to discover. Mr. Johnson's chief characteristic, with reference to the Jewish side, has been his implacable enmity to crookedness of any kind. That ought not to be a disqualification if baseball is to be saved. Yet the Jew-conceived, Jew-named and Jew-advocated "Lasker Plan" won out.

Carl Zork, the St. Louis Jew who was indicted, is variously described as a shirt-maker and a silk-broker. There are no variations, however, in his description as a gambler. He is part of the Jewish national net of gamblers which acts nationally and makes "killings" on a national scale.

It should be observed that the principal Jewish abuses are nation-wide. This was shown in the United States Government's investigation of the white slave traffic; the bootlegging business is nation-wide; so is race-track gambling; baseball pools also are a national network for the catching of "suckers." There is, therefore, nothing unusual that a shirt-maker from St. Louis and a horse-trader from East St. Louis, and a bootlegger from Albany -- together with clever high-ups and hopelessly declassed low-downs -- should all be involved in a baseball scandal that breaks in Chicago. They are all really part of a national group.

Carl Zork, for example staged the fight between Attell and a third-class boxer in which Attell welched in the sixth round in order to "throw" the fight, because his friends had all bet on the third-rate man, getting tremendous odds. His friends would never have made the bet, or having made it, could never have won it, without Attell's deliberate quitting and feigned whimpering. It was one of the rawest of many raw deals witnessed in Jew-controlled sports, but Attell is that kind of man. He is a servant for that kind of scheme. It was not by accident that Zork, the silk-broker, and Attell, an ex-prize fighter, should be linked together in the baseball scandal. They had been linked in crooked work before. They are part of the national machinery organized and operated for the purpose of separating "Gentile boobs" from their money.

If there were no "Gentile boobs," or if the "Gentile boob" would only take a square look at the man behind the nation-wide spider web, the gamblers and the Jewish sport purveyors would be in another kind of business, with perhaps less money to flaunt in the faces of honest people.

If fans wish to know the trouble with American baseball, they have it in three words -- too much Jew. Gentiles may rant out their parrot-like pro-Jewish propaganda, the fact is that a sport is clean and

helpful until it begins to attract Jewish investors and exploiters and then it goes bad. The two facts have occurred in pairs too frequently and under too many dissimilar circumstances to have their relationship doubted.

When you contrast the grand stands full of Americans supposing they are witnessing "the only clean sport," with the sinister groups playing with the players and the managers to introduce a serpent's trail of unnecessary crookedness, you get a contrast that is rather startling. And the sinister influence is Jewish. So patent was this that even newspapers could not cover the facts this time.

Years before this public scandal broke, involving a whole team, it was noticed that certain Jewish gamblers formed the habit of rooming with certain baseball players. It worried the managers. The fact that the gamblers coddled in among the players was fraught with a suggestion of disturbing unusualness. Managers tried the experiment of trading such players, getting them out of their teams as quickly as possible. However, the smuggling game was continued until it honey-combed the whole of baseball, with the result that it was with no trepidation at all that the Jewish gamblers could walk up and suggest to players that a game be thrown for a price. The occurrence which formed the basis of the investigation was not the first of the kind -- far from it; the approach of the gamblers was too easy, the reception given them by the players was far too casual, to warrant that view. Nor were the men whose names were given to the public the only men involved.

The only fact of value brought out of all the trouble is that American baseball has passed into the hands of the Jews. If it is to be saved, it must be taken out of their hands until they have shown themselves capable of promoting sports for sports' sake. If it is not taken out of their hands, let it be widely announced that baseball is another Jewish monopoly, and that its patrons may know what to expect.

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Jewish Degradation of American Baseball

Every non-Jewish baseball manager in the United States lives between two fears, and they are both describable in the Biblical term "the fear of the Jews." The first fear concerns what the Jews are doing to baseball; the second fear concerns what the Jew would do to the manager if he complained about it. Hence, in spite of the fact that the rowdyism that has afflicted baseball, especially in the East, is all of Jewish origin -- the razzing of umpires, hurling of bottles, ceaseless shouting of profane insults; in spite of the fact that the loyalty of players had to be constantly guarded because of the tendency of individual Jewish gamblers to snuggle up to individual players; in spite of the evidence that even the gate receipts have been tampered with -- the managers and secretaries of baseball clubs have been obliged to keep their mouths closed. Through fear they have not dared say what they know. As one manager said, "Good God, man, they'd boycott my park if I told you!"

This is in free America, and in the "cleanest game"! It is time for baseball to begin to look round.

Incidentally, the fans have been looking round. The fans

That is what baseball was coming to. The whole sport was getting down to an "exhibition game" status. The overtone of "money, money, money" grew louder and louder. The sport aspect of the game was beginning to give way to the "show" aspect. There were numerous signs that an attempt was being made to "star" certain persons, to run "headliners," and to pull off a game with a sensational ending -- just like a ballet is staged, or a pageant. Thrills were being offered -- not as the give and take of the game, the accident of tensest action, but as practiced acting.

That is, baseball was slowly being brought under the level of the box-office idea.

There were forces against this metamorphosis of the game. Certain men saw what was coming. There were also forces favoring the change, and wanting it to come. Curiously enough, the forces that favored turning baseball into afternoon vaudeville were Jews, and those who favored keeping the game as part of American outdoor sports were non-Jews.

There were more involved in that Chicago trial -- that curious medley of Jewish defendants, witnesses, lawyers and judge -- than the mere trial of baseball players accused of unlawfully taking money.

The players were the "Gentile boobs." The players were not a whit different than a candidate for the United States Senate who plays the game according to the Jewish method. Every player on trial was there because he had listened to the suggestions of a Jew. The Jews who made the suggestions were not on trial. Some of them were not even indicted. Some who were called before the grand jury were not required to testify. Others who were indicted were acquitted. The spotlight of the whole scandal was centered on the non-Jewish players who were pushed out in front to do the job and who were known to any number of Jewish witnesses as having been mixed up in whatever shady work there might have been. The "Gentile boobs" had no witnesses; the Jews had all of them.

This is not a whitewash for the players. They deserved all they got for mixing up with the low hangers-on; but they did not deserve it alone. Had they been half men there would have been a few Jewish gamblers cured for life of the little habit of approaching ball players with a shady proposition. The players are Jewish dupes. To be such a dupe is punishment enough.

It would be erroneous, however, to hold the opinion that corruption in baseball began with the matter which was aired in court. Reference was made at the beginning of this article to the fear which the managers feel. This fear is of long standing. The managers had observed certain manifestations of evil years before. They had heard rumors which they did not repeat to their closest friends. They had started quiet investigations, the results of which they did not reveal even to their partners in the clubs. Everybody acquainted with the true situation lived in deathly fear of emitting a whisper that might give a clue to the truth. But the truth is stronger than walls and doors and steel vaults -- the truth was known at every stage of the game, by somebody.

Fans may recall that several years ago one of the eastern teams began to get rid of most of its men. It was a strange proceeding and occasioned much discussion. The sport pages speculated about it, and the "wise" ones doped out plausible or fantastic explanations. The true explanation has never yet been given, and it is this: the manager of that club had seen certain things in the World Series of that year that turned him cold. He knew that he saw them; morally he was convinced that something was wrong; he exhausted every available method to get to the truth and failed; so, unable to bring the men to public punishment, he simply got rid of them one by one, and the next season he had practically "rebuilt" his team. That was not more than ten and not less than five years before the 1919 World Series which formed the basis of the Chicago scandal.

It may be stated also that this which follows is the consensus of Jewish opinion as regards baseball: "You can't kill baseball as a

There is another peculiar Jewish story regarding baseball which has not been told and it necessarily brings in the name of Judge Landis, of Chicago, an upright man with a wise head, whom the Jews would better not try to fool.

When the story is told, however, even the Jews will agree that Judge Landis is too shrewd for them.

Before the baseball scandal the situation was this: Ban Johnson was the head of organized baseball, through the National Commission. He had brought the sport from a minor place to its position as the national game. Ban Johnson was something of an autocrat, as all leaders must be, because as old General Booth of the Salvation Army said: "If the Children of Israel had been managed by a committee, they never could have crossed the Red Sea." Autocracy has its uses, especially in striking out new lines. Ban Johnson used his power for baseball, not for personal aggrandizement. He saw the game grow great, he wanted it kept clean. In his efforts to keep it clean, he made certain enemies. One of those enemies, the Jewish owner of a baseball club, threatened to "get Johnson." As far as the National Commission as the head of organized baseball is concerned, they did "get" him. But so far as his prestige is concerned, so far as his character and reputation are concerned, they did not "get" him.

Judge Landis was a fan. That is, he was a fan, besides being a learned and rather strict judge. Judge Landis was one of the few judges who did not quail before Chicago meat packers and Jewish bootleggers. Judge Landis always went the limit on the numerous cases of Jewish business crookedness that came before him -- "blue sky" investment companies, and the like. He was at least one judge who tried Jew and Gentile alike and whose impartiality and fearless righteousness no one doubted.

Judge Landis was a rather uncomfortable man to have on the bench in Chicago.

Moreover he was a comparatively poor man. The United States pays its judges only \$7,500 a year. That is less than \$150 a week, comparatively little on which to live as a Federal judge must live. Yet Judge Landis lived in a modest house and within his income. And no one ever dared tamper with him. An honest judge on the bench, a frugal man outside.

And he was a fan!

Now, while Ban Johnson was doing his best for baseball, and while Judge Landis was seeing a game as often as his duties permitted, certain others were viewing the situation. One of them was Alfred S. Austrian, the Jewish lawyer referred to in the last article, attorney for several ball clubs, friend of Replogle and Lasker, attorney for Rothstein the gambler and several others. Barney Dreyfuss, the Jewish owner of the Pittsburgh Club, was on the trail of Johnson, on persistent enmity. The Jewish coterie in Chicago and the Jewish influence throughout American baseball looked at Johnson and they looked at Judge Landis.

Then the great idea broke! If at one stroke they could rid baseball of Johnson and rid the bench of Landis, what a good job that would be.

Both these men were dangerous to Jews -- not that they intended to be, not that they were consciously so -- and it would be desirable to remove both from the spheres of their activity.

Then it was that the Jew Lawyer, Austrian, came forth with the "Lasker Plan," named for his Jewish friend Lasker, member of the American Jewish Committee, head of Lord & Thomas (Gentile names) and Chairman of the United States Shipping Board.

The "Lasker Plan" proposed that the National Commission with Ban Johnson be superseded by a one-man government, that one man be selected from outside both leagues.

The proposal was not an immediate success. Even the National League was in no hurry to obey this suggestion against Johnson. Indeed, there was so much hesitancy on the part of the Nationals in which the Jewish colleagues expected to find their best support, that the trump card was played.

What was that trump card? It is said to be the secret testimony of the grand jury before which Ban Johnson was glad to appear as a witness to tell the jury everything it would need for a proper prosecution of its inquiry, and before which Alfred S. Austrian also appeared to save some of his clients from the consequences of such testimony. The report is that Austrian was able to reproduce at the National League meeting the secret testimony which Ban Johnson had given before the grand jury, and by that means swing the Nationals against Johnson and in favor of the "Lasker Plan," because in the grand jury room Johnson told the truth about certain elements in baseball, which was held to reflect on National League members. What those elements are may be gathered from a survey of the people who were interested in "getting" Johnson. Johnson is anything but anti-Semitic. He probably has never stopped to think about such a thing. He has never been known to attack Jews as Jews. But he has stood for straight baseball, and for so standing he has won the enmity of the Jews in baseball. These facts are sufficient to justify a conclusion.

So, with Johnson left to head only the American League and not both leagues, the next task was to select the new autocrat of baseball. Not a commission this time, but one man! With all his power, Johnson was never more than one of a commission; but the "Lasker Plan" disposes of such safeguards and leaves the whole authority in one man's hands. It will be interesting to see who becomes the second incumbent of that office, if indeed the "Lasker Plan" lasts long enough to warrant a second autocrat.

Gentle reader, do you suppose for a moment that the Jews who opposed Johnson did not know who the new leader would be? Ah, well they knew! He was to be a man outside both leagues. And he was to be a man whom the Jews would just as soon have off the bench as on it. He was, indeed, none other than Judge Landis, who can be trusted to see through a trick as far as any other living man.

Of course, he would accept a \$42,500 job, he who was receiving only \$7,500 a year! And, of course, he would resign from the bench! -- thus the coterie reasoned.

They trooped over to the court to interview the judge. They made so much commotion on their entry that the gavel was banged for order. The interview was held. Judge Landis agreed to accept. This news was widely heralded. The judge tied them down to a seven-year contract. It was assumed in all the interviews in all the newspapers that the judge would resign. It was assumed he would devote the rest of his life to baseball.

The baseball magnates signed up under the "Lasker Plan" put across by Austrian.

Judge Landis also signed.

And then he remained on the bench!

The reader no doubt remembers how quickly enthusiasm for Judge Landis died down in certain quarters; remembers, too, no doubt, that

purchaser was to be submitted and considered, and the deal was to wait upon the approval of all the owners in the league.

In the face of that fact many people wonder how Harry Frazee became owner of the Boston American club. It is very simply explained: the agreement was not observed in Boston's case, and thus another club was placed under the smothering influences of the "chosen race." The story is worth telling:

Frazee, like so many of his kind, was in the "show business," a manager of burlesque companies. Then he saw a chance in sport. In partnership with Jack Curley, another Jew, he put on the notoriously crooked fight between Jack Johnson and Jess Willard at Havana. Curley has been the principal influence in killing wrestling, by precisely the kind of Jewish policy here described.

Jack Johnson, the Negro, was a fugitive from justice, yet he was champion prize fighter of the world. He was spending money like a wild sailor, and his funds were running low. He was getting into precisely the condition where Jews like to find a man, to use him. Unable to fight in the United States, but still possessing the championship, he was in need of a way out. At this time Frazee and Curley made a proposition to Johnson, said to involve the sum of \$35,000, if he would "lay down" before Jess Willard. And thus Jess Willard, "probably the worst fighter that ever held a title," was made world champion. Frazee and Curley then exhibited Willard on the stage and in circuses, and drew rich dividends. The crooked fight at Havana did not involve Willard, he was too poor a fighter to need "fixing." Only Johnson had to be "fixed" not to knock Willard out, which he could easily have done. But between the time when Curley and Frazee gave Willard the title, and the time when Dempsey took it away from him, the Jewish syndicate made a very rich killing out of the gullible American public.

But Curley is not the subject here, he deserves a separate story. Frazee concerns this article because he became owner of the Boston baseball team. He bought a new show -- the Boston club, in the best baseball city of the American League. John J. Lannin, former owner, was a real baseball man, so much so indeed, that the excitement of the games told on his health and it became necessary for him to relieve himself of the strain. Frazee was waiting to cut in, and whether Lannin feared that the proposal of Frazee's name to the American League would result in disapproval, or whether Frazee himself, knowing it, contrived to make it worth while that the agreement between the American League owners should be ignored, remains an open question.

However that may be, the American League woke up one morning to find the little burlesque manager and promoter of a crooked prize fight in their midst. It was a sad shock to the dignity of "the cleanest sport."

What could they do about it? Nothing. Frazee had bought and paid for what he held.

Baseball was about as much of a sport to Frazee as selling tickets to a merry-go-round would be. He wanted to put his team across as if they were May Watson's girly girly burlesquers. Baseball was to be "promoted" as Jewish managers promote Coney Island.

The American League owners rebelled, but let them rebel! What could they do about it?

Frazee began his next inside work almost immediately. Ban Johnson was unalterably opposed to the Frazee idea of sport, and Frazee set out to "get" Johnson. A split occurred in the American League, with Frazee, Til Huston and Jake Ruppert of the New York Club, and Charles A. Comiskey and Grabiner of the Chicago Club on one side against Johnson and the other American owners comprising the other party supporting Johnson.

Frazee got money out of Chicago -- the home of Lasker, Austrian, Replogle and Grabiner -- to put through his Boston deal. A bank loaned him a quarter of a million dollars -- one of Frazee's friends was a director of the bank. Frazee's friend died and Frazee had difficulty with the bank about remaking the notes. He finally was enabled to pay \$125,000. Frazee secured this money from the New York American Club by selling "Babe" Ruth. Thus the New York and Boston clubs have become financially interwoven. Boston is referred to as "New York's farm" in baseball circles.

In the meantime, the fans of Boston feel toward Frazee as the fans of Chicago feel toward Grabiner. The "class" of Boston no longer flows through the gates. The attendance at Boston park is smaller than at any other time in the last 15 years.

Now, it is unlikely that Judge Landis could tackle that question. Has he power, or lacking power, has he daring enough to assume power to drive the peril away from the ownership and fringes of baseball? It is probably not his field, but it pertains to the future character of baseball.

The Chicago American League Club is the most recent to attract the desire of Jewish capital. The Ascher brothers of that city have offered \$1,500,000 for the club franchise. The Ascher brothers comprise a Jewish family, Max, Nathan and Harry, who conduct a string of motion picture theaters in Chicago. They have erected their own theatrical circuit. Like Frazee, they wish to add baseball to their string of "show businesses," and are willing to pay the price. At the time of this writing, their offer has not been turned down.

But a significant development -- and in Chicago also -- is the announcement made by the Chicago

Jewish Jazz Becomes Our National Music

About a year ago the following article appeared in the New York

orchestras, but there is a strong reaction from the racial collusion which fills the concert stage and popular platform with Jewish artists to the exclusion of all others.

The American people have been urged and chided and shamed into the beginning of a rather generous popular support of music in this country, and the first thing they see for their money is that Jewish artists supplant the non-Jewish artists, and use the prestige of their membership in symphony orchestras to work various small business schemes of their own. If they were superior artists, nothing against it could be said, but they are not superior artists; they are only better known and racially favored in Jewish musical circles.

That, however, is a big subject. It will receive attention in its turn. Just now it is the "popular song" that is being considered. However, as something that true lovers and knowers of music may meditate upon in view of future studies of Jewish influence in music, this observation is offered (the italics are ours):

In this business of making the people's songs, the Jews have shown, as usual, no originality but very much adaptability -- which is a charitable term used to cover plagiarism, which in turn politely covers the crime of mental pocket-picking. The Jews do not create; they take what others have done, give it a clever twist, and exploit it. They have bought up all the old hymn books, opera scores and collections of folk songs, and if you stop to analyze some of the biggest "hits" of the Yiddish song manufacturers, you will find they are woven on the motif and the melody of clean songs of the last generation; the music jazzed a little, the sentiment sensualized very much, and set upon their smutty road, across the country.

Because of absolute Jewish control of the song market, both in publishing and in theatrical performance, it is next to impossible for anything but a Jewish song to be published in the United States or, if published, to get a hearing. The proof of this is in the fact that the Yiddish trust owns the business and the so-called "song hits" all bear Jewish names.

A typical incident occurred in New York recently. A non-Jewish song composer had produced work of such commanding merit that musical sentiment demanded its public rendition. Jewish manager after Jewish manager was approached, but the combination was unbreakable. Finally, one New Yorker talked out and said something about "Jewish combine," which had its effect. A Jewish manager protested that he would be glad to give the work to the public. Rehearsals were held and the night of presentation arrived. The first number was a solo and a Jew appeared to sing it. He could not pronounce English words. He sang through his nose. He was most Yiddish in appearance, the long nose, with narrow, sloping forehead, curly hair. The second number was a duet, and behold two Jews appeared whose pronunciations differed between themselves. The performance was a most hilarious tragedy. The purpose was to kill a non-Jewish product by a poor Jewish rendition. But -- the Jewish manager overdid it. It needed just that to bring non-Jewish musical consciousness to the surface and to explode the advertised and money-bought notion that the Jew has predominant artistic genius. Say that he predominates in music -- yes; he has paid for and organized that predominance; do not, however, say anything about his predominance in musical genius or art.

Non-Jewish music has been stigmatized as "high brow." It is purveyable only in expensively good society. The people, the masses, are fed from day to day on the moron suggestiveness that flows in a hurtful flood out of Tin Pan Alley.

Tin Pan Alley is the name given to the region in Twenty-eighth street, between Broadway and Sixth avenue, where the first Yiddish song manufacturers began business. Flocks of young girls who thought they could sing, and others who thought they could write song poems, came to the neighborhood allured by dishonest advertisements that promised more than the budding Yiddish exploiters were able to fulfill. Needless to say, scandal became rampant, as it always does where so-called "Gentile" girls are reduced to the necessity of seeking favors from the eastern type of Jew. It was the constant shouting of voices, the hilarity of "parties," the banging of pianos and the blating of trombones that gave the district the name of Tin Pan Alley.

The first attempt to popularize and commercialize the so-called "popular" type of music was made by Julius Witmark, who had been a ballad singer on the minstrel stage. He ceased performing to become a publisher, and was soon followed by East Side Jews, many of whom have become wealthy through their success in pandering to a public taste which they first debased.

Irving Berlin, whose real name is Ignatz or Isadore Baline, is one of the most successful of these Jewish song controllers. He was born in Russia and early became a singer and entertainer. With the rise of "rag-time," which was the predecessor of "jazz," he found a new field for his nimble talents and his first big success was "Alexander's Rag-Time Band" -- a popular piece which by comparison with what has followed it, is a blushing, modest thing.

It was worth noting, in view of the organized eagerness of the Jew to make an alliance with the Negro, that it was Jewish "jazz" that rode in upon the wave of Negro "rag-time" popularity, and eventually displaced the "rag-time."

Berlin has steadily gone the road from mere interestingness to unashamed erotic suggestion. He is the "headliner" in homes as well as in the not-too-particular music halls, but his stuff without its music sometimes savors of vile suggestion.

The motif of this business can be clearly seen in the "Berlin Big Hits." There are the so-called "vamp" songs, such as "Harem Life," and "You Cannot Make Your Shimmy Shake on Tea."

Among the "successes" is the song entitled, "I Like It." It is a "vamp" song which has been sung everywhere, even by myriads of children who could not appreciate the full suggestion of the words, but were hypnotized by the atmosphere which the words created when sung; and by older folks who would not under any circumstances

But all this has a source! Why not attack the source? When a population is bathed in sights, sounds and ideas of a certain character, drenched in them and drowned in them, by systematic, deliberate, organized intent, the point of attack should be the cause, not the effect. Yet, that is precisely where the point of attack has not been made, presumably because of lack of knowledge.

It is of little use blaming the people. The people are what they are made. Give the liquor business full sway and you have a population that drinks and carouses. After preaching abstinence to the victims for a century, the country turned its attention to the victimizers, and the abuse was greatly curtailed. The traffic is still illicitly carried on, but even so, the best way to abolish the illicit traffic is to identify the groups that carry it on.

The entire population of the United States could be turned into narcotic addicts if the same freedom was given the illicit narcotic ring as is now given the Yiddish popular song manufacturers. But in such a condition it would be stupid to attack the addicts; common sense would urge the exposure of the panderers.

A dreadful narcotizing of moral modesty and the application of powerful aphrodisiacs have been involved in the present craze for popular songs -- a stimulated craze. The victims are everywhere. But ministers, educators, reformers, parents, and public-spirited citizens are beginning to see the futility of scolding the young people thus diseased. Common sense dictates a cleaning out of the source of the disease. The source is in the Yiddish group of song manufacturers who control the whole output and who are responsible for the whole matter from poetry to profits.

Next to the moral indictment against the so-called "popular" song is the indictment that

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How the Jewish Song Trust Makes You Sing

Jews did not create the popular song; they debased it. The time of the entry of Jews into control of the popular song is the exact time when the morality of popular songs began to decline. It is not a pleasant statement to make, but it is a fact. It would seem to be a fact of which American Jews ought to take solemn cognizance, not to anathematize those who do service by exposing the fact, but to curb that group of Jews who, in this instance, as do other groups of Jews in other instances, bring a stain upon the Jewish name.

The "popular" song, before it became a Jewish industry, was really popular. The people sang it and had no reason to conceal it. The popular song of today is often so questionable a composition that performers with a vestige of delicacy must appraise their audience before they sing. There are songs and choruses that can be purchased in any reputable music store and found in many reputable parlors which cannot be printed in this column of

And there were "Ben Bolt"; "Nellie Grey"; "Juanita"; "The Old Folks at Home"; "The Hazel Dell"; "When You and I Were Young, Maggie"; "Silver Threads Among the Gold." What margin did these songs leave for the suggestive, for the unwholesomely emotional?

In those days the people sang; they sang together; they sang wherever they met; it was the days of that now extinct institution known as "the singing school." People could sing together. The songs were common property, known to everybody, proper to everybody.

Is there such singing today? Hardly. At a recent meeting of young men in a church the chorus, "Hail, Hail, the Gang's All Here" was called for, and the chairman in agreeing called out "Mustn't say the naughty word!" With that warning the chorus was given. In calling for public singing there is an immediate uneasiness about possible indecency. There was not this uneasiness before the days of Jewish jazz.

In course of time the fashion of public song underwent a change. An entirely new crop of titles appeared, dealing with an entirely different series of subjects than the songs they displaced.

It was the period of "Annie Rooney"; "Down Went McGinty to the Bottom of the Sea"; "She's Only a Bird in a Gilded Cage"; "After the Ball is Over" -- all of them clean, lighter than the preceding fashion in songs, but just as clean, and also giving a true touch to life.

Sentiment was not lacking, but it was the unobjectionable sentiment of "My Wild Irish Rose" or "In the Baggage Coach Ahead."

The non-Jewish period was marked by songs like these: "On the Banks of the Wabash," by Paul Dresser; "In the Shade of the Old Apple Tree"; "When the Sunset Turns the Ocean's Blue to Gold"; "Down by the Old Mill Stream"; "My Sweetheart's the Man in the Moon," by Jim Thornton; "The Sidewalks of New York," by Charles Lawlor.

There was also the "western" and "Indian" strain of songs, represented by "Cheyenne, Cheyenne, Hop on My Pony"; "Arawanna"; "Trail of the Lonesome Pine."

Then came the African period, being the entrance of the jungle motif, the so-called "Congo" stuff into popular pieces. "High Up in the Coconut Tree," "Under the Bamboo Tree," and other compositions which swiftly degenerated into a rather more bestial type than the beasts themselves arrive at.

Running alongside all this was the "ragtime" style of music, which was a legitimate development of Negro minstrelsy. Lyrics practically disappeared before the numerous "cake walk" songs that deluged the public ear. "There'll Be a Hot Time in the Old Town Tonight" -- the marching song of the Spanish-American War, belongs to that period. The "black and tan" resorts of the South began to reign over the nation's music both North and South. Seductive syncopation captured the public ear. The term, "ma baby," brought in on the flood of Negro melody has remained in uncultivated musical speech ever since. Minstrelsy took on new life. "Piano acts" made their appearance. "Jazz bands" were the rage.

By insensible gradations, now easily traceable through the litter of songs with which recent decades are strewn, we have been able to see the gradual decline in the popular song supply. Sentiment has been turned into sensuous suggestion. Romance has been turned into eroticism. The popular lilt slid into ragtime, and ragtime has been superseded by jazz. Song topics became lower and lower until at last they were dredged of the slimy bottom of the underworld.

The first self-styled "King of Jazz" was a Jew named "Frisco." The general directors of the whole downward trend have been Jews. It needed just their touch of cleverness to camouflage the moral filth and raise it half a degree above the natural stage where it begets nothing but disgust. They cannot gild the lily, but they can veil the skunk-cabbage, and that is exactly what has been done. The modern popular song is a whited sepulcher, sparkling without, but within full of the dead bones of all the old disgusting indecencies. Plain print returns them to their rightful status of disgust.

We are now in the period of "The Vamp" -- that great modern goddess upon whom tens of thousands of silly girls are modeling themselves -- "The Vamp." The original "vamp" is to be found in a forbidden French novel upon which Morris Gest founded his grossly immoral spectacle called

"Aphrodite." In the Jewish popular song and the Jewish motion picture film a unity has at last been reached in "The Vamp." The vamp heroine and the harem scene -- a fitting climax!

There is work here for the Anti-Defamation League. That league knows how to put the screws on anyone who disparages the Jews. From important New York publishers, down to inconsequential country newspapers, the Anti-Defamation League makes its power felt. There is work for it in the movies and the popular song industry. Why does not the league put the screws on those Jews who have degenerated the movies and debauched the popular song movement and thus brought shame upon the racial name? Why not? Is it possible that only the non-Jews are to be controlled, and Jews let to run loose? Is it possible that "Gentiles" can be curbed as by bridle and bit and that Jews cannot?

It is repeated: there is work for the Anti-Defamation League among the Jews.

More than that: there are Jews who have begged the Anti-Defamation League to purge the name of Jewry of the shame the liquor Jews, the movie Jews, the popular song Jews, the theatrical Jews, and the others are bringing on that name, and the Anti-Defamation League has not done so. It dare not.

American Jewry is desperately afraid of opening a single seam in its armor by means of a single investigation or reform. They are afraid of how far the fire of self-correction may spread.

It was the intention of

"But how do the Jews do it?" is a question often asked. The answer is not public demand, nor artistic merit, nor musical ingenuity, nor poetic worth -- no; the answer is simple salesmanship. The public doesn't choose, the public simply takes what is persistently thrust upon it. It is a system impossible to any other race but the Jews, for there is no other race that centers its whole interest on the sale. There is no other race that makes so startling a choice in favor of "getting" money to the exclusion of "making" money. Who for a moment would think seriously of using the terms "production" and "service" with reference to popular songs or motion pictures? Motion pictures in their higher reaches might have some claim to those terms -- not the typical Jewish pictures, however; but the modern crop of popular songs, never! The terms "production" and "service" do not belong in the popular song industry at all, but the term "salesmanship" does, as the reader will presently see. It is well to remember that where there is only "salesmanship" without the other two qualities, the public is always the sufferer.

"Popularity," when interpreted by the Jews who manufacture jazz for the United States, means "familiarity," that's all. The theory is that a song need not possess merit as regards words or music to be successful.

professional song boosters' clique which is always on hand for such purposes. This clique is paid for just as any other service might be paid for.

The night comes. The song is sung. Persistent applause. Sung again. More applause. Apparently the song is a "hit." As the audience files out the lobby is echoing with the cries of Yiddish song vendors proclaiming the song of the evening to be "the big hit of the season," hundreds of copies being sold in the meanwhile.

That is the usual Broadway introduction.

The next step is to capture the "provinces" -- the musical comedies and vaudeville acts playing within 100 miles of the metropolitan centers. Actors called "song pluggers" are engaged. The arrangement with them is that they will sing a particular song exclusively -- give no other song a chance. The public pays to hear the actor sing; the manager pays to have him sing; the song publisher pays him to sing a certain song.

From theater to theater, from company to company, from artist to artist, the publishers' agents wend their way, making what terms they can to single artists, vaudeville teams or comedy companies for boosting a new song by giving it prominent place in the program.

There are also the "stag entertainers," the young men who go about to "parties" of one kind another, offering amusement to the guests. This is a class of entertainers known only to the rich, but numerous enough. For instance, when the Prince of Wales toured America he was accompanied by a young man nicknamed "Rosie," of whose racial origin there need be no doubt. "Rosie" played the piano and by songs and antics beguiled the tedium of the royal journey. Well, young men of "Rosie's" sort are quite useful in advertising to select circles the latest product of the Yiddish song factories and they are, of course, regularly utilized for that purpose.

Orchestras, especially those of restaurants and dance halls, are worked in the same way.

Get as many people singing and playing introductory renditions as you can: that is the method of gaining an

"After investigating the business methods practiced by some Song Poem advertisers, the

Jewish Hot-Beds of Bolshevism in the U.S.

Bolshevism is working in the United States through precisely the same channels it used in Russia and through the same agents -- Revolutionary and Predatory Unionism, as distinct from Business and Uplift Unionism, and Jewish agitators. When Martens, the so-called Soviet ambassador, "left" the United States after being deported, he appointed as the representative of Bolshevik sovietism in the United States one Charles Recht, a Jew, a lawyer by profession, who maintained an office in New York. This office is the rendezvous of all the Jewish union leaders in New York, some of the labor leaders throughout the country, and occasionally of one or two American government officials known to be henchmen of Jewish aspirations in the United States and sympathizers with predatory radicalism.

The situation in New York is important because from that center lines of authority and action radiate to all the cities of the United States. New York is the laboratory in which the emissaries of the revolution learn their lesson, and their knowledge is being daily increased by the counsel and experience of traveling delegates straight out of Russia.

The American does not realize that all the public disturbances of which he reads are not mere sudden outbreaks, but the deliberately planned movements of leaders who know exactly what they are doing. Mobs are methodical; there is always an intelligent core which gets done under the appearance of excitement what had been planned beforehand. Up through the German revolution, up through the French revolution, up through the Russian revolution came the previously chosen men, and to this day in all three countries the groups thus raised to power have not lessened their hold -- and they are Jewish groups. Russia is not more Jew controlled than is France; and Germany, with all her so-called anti-Semitism, tries in vain to loosen the grip of Judah from her throat.

It is this fact of prepared disorder which makes the New York situation of interest today, because its lines of influence and authority reach everywhere throughout the country.

For that reason, and before showing how the Jewish organizations advance Bolshevism and revolution in the United States, the first step will be to describe the condition and extent of the Hebrew labor movement.

Most New Yorkers remember the "Save Fifth Avenue" movement. That avenue, from Fourteenth to Thirty-fourth street, with sections of Broadway, is historic ground. It is wrought into the history of America in a peculiarly intimate way. A little more than 15 years ago it contained the homes of the older families, the establishments of famous publishers, the stores of art dealers, and the famous shopping center. It was a district known throughout the United States as typifying American substance and good taste.

But presently, Americans who thought they were secure in their own city, were aware of an advancing shadow. A subtle atmosphere of deterioration became evident. In the top lofts of buildings, sweatshops had been installed, which noon and night poured into the streets an alien stream -- not a glad, hopeful-eyed immigrant rejoicing to be in America and at work, but something darker.

It was the Russian and Polish Jew. He swarmed into this district, the most typically American of any outside of Boston and Philadelphia, from the first. Nowhere else would the sweatshops go except in the very heart of Goy respectability. There were protests and organizations; Jews were appealed to in the name of the city; they smiled and promised, but like a tide coming in, the invasion swept farther and stronger every week. New Yorkers hesitated to go down into the district to trade, and merchants lost their business. Real estate values dropped in consequence, the Jews bought valuable properties at low figures.

Today, at noontime, Fifth Avenue is packed from wall to curb with dark, squat figures in masses of thousands. They parade in dense throngs and make the street impassable. They make a strange, un-American atmosphere, Slavonic with some Oriental admixture. Their tongue is alien, their attitude is one of sullenness mingled with a sense of power. You leave the New York of American meaning whenever you approach that alien throng. They have taken over the district as completely as if they had invaded it with the bayonet.

All this would be very hopeful, of course, if we could take and sustain the attitude of the unsophisticated young reader of fiction and regard these people as "new Americans." There is a mass of moving stories (mostly written by Jews, by the way) pretending to describe the glowing hearts with which these throngs look out upon America, their intense longing to be American, their love of our people and our institutions. Most unfortunately, the actions of these people and the utterances of their leaders give the lie to this fair picture which, as Americans, we would fain believe. The resistance offered to Americanization, consisting in the limitations put upon the Americanization program, has been sufficient to convince all observers that, so far as the Jewish invasion is concerned, it is not their desire to go the way America is going, but to influence America to go the way they are going. They talk a great deal of what they bring to America, hardly anything at all of what they found here. America is presented to them as a big piece of putty to be molded as they desire, not as a benign mother who is able and willing to make these aliens to be like her own children. The doctrine that the United States is nothing definite as yet, that it is only a free-for-all opportunity to make it what you will, is one of the most distinctive of Jewish teachings. If it be provincialism to insist that our alien guests become American and cease their endeavors to make America something alien, then there are hundreds of thousands of Americans to plead guilty to provincialism.

"The Melting Pot," a term to which Mr. Zangwill gave currency, is not a very dignified name for our Republic, but aside from that, it is being more and more challenged as descriptive of the process that goes on here. There are some substances in the pot that will not melt. But more significant still, there are rapidly increasing interests

Trotsky, the present head of Russia, lived that way in New York. His main arrangement was for leisure to work up his scheme. All the East Side leaders knew that Trotsky was to "take the Czar's job," even though he never had an extra dollar to spend. There was nothing haphazard about it. It was prearranged, and the appointed men went directly to their preappointed places. The East Side has other rulers ready now, and they live in the midst of the revolutionary "needle trades."

One point that should not be overlooked in all this, of course, is that the "needle trades" being exclusively Jewish, all their abuses are Jewish too. This is said for the benefit of those apologists for Russian Bolshevism who explain that the reason for it all is the way the poor "Russian" was treated in America. If Americans will ever learn to remember that the Russian is not a Jew, and that Bolshevism is not Russian but Jewish, and if in addition to that the American will ever learn to remember that every Russian-Jewish laborer in New York comes into contact with a Russian-Jewish employer, and every Russian Jew tenant pays his exorbitant rent to a Russian Jew landlord, it will then be clear that once more has the United States been made to bear a slander that does not belong to it.

It may be well to remember also that it was on account of these Russian and Polish Jews, while they yet resided in Russia, that the United States broke off her trade treaty with that country -- broke off with the Russia that was a country and a government before America was discovered; and, having by that act contributed to the Jewish throttle on Russia through Germany, it is now proposed that the United States, on account of these same Jews, enter into trade agreements with the present Russian tyranny. Verily, the diplomacy of Judah has come very near determining our foreign policy. If they were strong enough, in spite of President Taft's refusal, to make us break with Russia, they may also be strong enough to make us shake hands with Bolshevism.

The Jewish trade union is exclusively Jewish for the reason that the trades affected are exclusively Jewish. That is, the Jewish trade union is not an American trade union, it is not a mixed trade union, it is Jewish. Like all other Jewish activities the purpose of the trade union is to advance Jewish interests alone. These unions are one aspect of United Israel.

This should be borne in mind with reference to the widespread strikes in the clothing trade and the rapid increase in the price of clothing to the 99,000,000 non-Jews in the United States. In spite of all the strikes, the profits advanced enormously; it may be said that the strikes were essential to the advance of profits; and the country as whole paid.

Look at some of the figures of the "needle trades" before the war. In the entire United States, the men's and women's clothing manufactured in 1914 had a value of \$932,099,000. In New York alone \$542,685,000 was produced. The rest was produced by the Jewish clothing centers in Chicago, Cleveland, New Jersey and Philadelphia.

The figures for the period of the war and since will be staggering. Clothing in the regular trade began to mount in price, until at the end of the war in 1918, it had attained an increase of 200 per cent and 300 per cent. Until well into 1920 the monopoly held up the price. This was done in face of the declaration by the manufacturers of

There are two divisions of Jewish wealth and power centering in New York. The first is German-Jewish, represented by the Schiffs, the Speyers, the Warburgs, the Kahns, the Lewisohns and the Guggenheims. These play the game with the aid of the financial resources of the non-Jews. The other division is composed of the Russian and Polish Jews who monopolize the hat, cap, fur, garment and toy trades. (By the way -- it is the Russian and Polish Jew who controls the American stage and movies also.) Between them their grip and influence is far from negligible. They may sometimes have internecine quarrels regarding the division of profits and eager publicists may zealously call attention to these quarrels as evidence of the lack of unity among the Jews, but in the Kehillah and elsewhere they understand each other pretty well, and on the question of Jew vs. "goy" they are indivisibly one.

Between these two forces the attempt to hold up prices was continued until late in 1920. The heads of the Jewish clothing associations announced that the price of clothing would not be lowered. Solidly behind them were the associated Hebrew labor unions, so-called, which threatened dire things if the prices came down. The first great store to reduce prices in New York was Wanamaker's, a non-Jewish house. In fact, there was no reduction of prices among Jewish manufacturers and merchants generally, until in the month of November less than a dozen Jews were called into the presence of a non-Jewish financier, after which a belated effort was made to save the buying market by sensational reductions. The Jewish controllers of the clothing business had just previously stated that not only would prices not go down, but the 1921 prices would go still higher.

There is a distinction between what the Jewish coalition

East Side Retail Clothing Manufacturers' Association.

Ladies' Hat Manufacturers' Protective Association.

Mineral Water Dealers' Protective Association.

National Association of Separate Skirt Manufacturers.

National Society of Men's Neckwear Manufacturers.

New York Association of House Dress & Kimono Manufacturers.

New York Tailors' Verein.

Shirt Manufacturers' Protective Association.

Among the employed Jews, the unions are numerous but all gathered up into one central organization. For example, the International Fur Workers' Union of the United States and Canada, is made up of the following:

Feather Boa Makers' Union.

Fur Cap Makers' Union.

Fur Cutters' Union.

Fur Dressers' Union.

Fur Dyers' Union.

Fur Floor Walkers' Union.

Fur Hatters' Union.

Fur Head and Tail Makers' Union.

Fur Lined Coat Finishers' Union.

Fur Nailers' Union.

Fur Operators' Union.

Fur Pluckers' Union.

Muff Bed Workers' Union.

In the garment industry, the organizations include every operation in the process of making clothes. There are separate unions for buttonhole makers, vest makers, pants makers, coat cutters, coat operators, coat pressers, coat tailors, coat basters, lapel makers, knee pants makers, clothing turners, overall workers, palm beach workers, shirt makers, vest pressers, and even a washable sailor suit union. These together comprise the Amalgamated Clothing Workers of America.

In children's clothing we have another complete organization:

Children's Jacket Makers (three unions).

Children's Jacket Pressers.

Children's Sailor Jacket Makers' Union.

Children's Cloak and Reefer Workers' Union.

Children's Dressmakers' Union.

In women's wear, there are unions organized around every garment known to the wardrobe, some of which are:

Amalgamated Ladies' Garment Cutters' Union.

Bonnaz, Singer and Hand Embroiderers' Union.

Buttonhole Makers and Button Sewers' Union.

Children's Cloak and Reefer Workers' Union.

Cloak and Suit Piece Tailors and Sample Makers' Union.

Cloak Examiners, Squarers and Bushelers' Union.

Cloak Makers' Union.

Cloak Operators' Union.

Cloak, Skirt and Dress Pressers' Union.

Ladies' and Misses' Cloak Operators' Union.

Ladies' Tailors Alteration & Special Order Union.

Ladies' Waist and Dressmakers' Union.

Skirt and Cloth Dressmakers' Union.

Waterproof Garment Workers' Union.

White Goods Workers' Union.

Wrapper, Kimono, House Dress and Bath Robe Makers' Union.

These unions comprise the International Ladies' Garment Workers' Union.

The reader will have an idea, after reading these lists, that the employes represented in these unions are women. The majority are men. It may require something of an effort to remember that, but it is essential. These organizations control an essential business which

trades union movement which heads up in the American Federation of Labor is under the presidency of a Jew, Samuel Gompers, but the membership is mixed, the large majority being non-Jews, and the purpose is not racial.

These Jewish unions comprise a body by themselves and are to be reckoned with, not only as labor union groups, but as racial and political groups whose purposes can be determined by the character and utterances of their leaders, as well as by the actions authorized and approved by the unions themselves.

Now,

number over 337,000 members. That figure is conservative. Besides these there are associated with the Kehillah the members of 1,000 other Jewish organizations, such as synagogues, charitable societies and educational bodies, and 100,000 individual members who belong on their own account.

Link this organization with the powerful American Jewish Committee, and at once the protest of the editors and the spokesmen that the Kehillah is a weak, unimportant body becomes a deliberate falsehood.

And as for those "Gentile fronts" who are ready victims of Jewish propaganda, and who, without personal knowledge, are describing the Kehillah as a large and flourishing charitable society (bad teamwork there!) let them read in the next article what some of the Kehillah leaders are trying to do to the United States.

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Jew Trades Link With World Revolutionaries

There are more Bolsheviks in the United States than there are in Soviet Russia. Their aim is the same and their racial character is the same. If they are not able to do here what they have done there, it is because of the greater dissemination of information, the higher degree of intelligence and the wider diffusion of the agencies of governmental authority, than obtains in unhappy Russia.

The power house of Bolshevik influence and propaganda in the United States is in the Jewish trade unions which, almost without exception, adhere to a Bolshevik program for their respective industries and for the country as a whole.

This fact is proving most embarrassing to the Jewish leaders at the present moment. It is bad enough that Russian Bolshevism should be so predominantly Jewish, but to confront the same situation in the United States, is a double burden of which Jewish leaders do not know how to dispose.

Yet it is difficult to see how the International Jew can be absolved either from the necessity of being confronted with it, or from the necessity of bearing sole responsibility for it. Russian Bolshevism came out of the East Side of New York where it was fostered by the encouragement -- the religious, moral and financial encouragement -- of Jewish leaders. Leon Trotsky (Braunstein) was an East Sider. Whether he was a member of the New York Kehillah is not known. But the forces which fostered what he stood for centered in the Kehillah, and both the Kehillah and its associated American Jewish Committee were interested in the work he set out to do, namely, the overthrow of an established government, one of the allies of the United States in the recent war. Russian Bolshevism was helped to its objective by Jewish gold from the United States. And now that it is found to be numerically much stronger in the United States than it is in Russia, the fact causes no little embarrassment.

Denial is useless, for the thing is too blatant and has advertised itself too long. What amazes the student of the Jewish Question in the United States is the stupidity which permitted Jewish Bolshevism to flaunt itself so openly during the past few years. The only explanation that seems at all adequate is that the Jews never dreamed that the American people would become sufficiently awake to challenge them. The present widespread exposure of Jewish tactics in the United States has doubtless come as a surprise to the Jewish leaders, and this cannot be accounted for otherwise than that they thought they had gained too strong a grip on the American mind to make a challenge possible.

It remains to be seen whether the Jewish leaders shall be able to control the Frankenstein that their false policies have created.

Following exactly the program which the Jewish leaders approved for Russia, the organized Jews of New York are exhibiting a zeal and a directness which Jewish leaders would like to curb for the present, if we are to judge from some of the complaints that the Bolshevik Jews are making.

Benjamin Schlessinger, president of the International Garment Workers' Union, whose membership numbers 150,000, and which is a part of the New York Kehillah, is one of the complainants. His union, of course, is not the regular American labor union formed for the betterment of working conditions and wages; it is a revolutionary union for the complete change of the social system, involving also a change of government. In an interview printed in the

"And Jewish judges come to their assistance. They issue injunctions; and it is said that they do it to save the Jewish name, so that it shall not be said that "all Jews are Bolshevists." So the injunctions become a Jewish affair. ...

"We have a gigantic wide-branched Kehillah in New York. In all corners, Jews! All over, what you see and what you hear -- Jews. And, of course also dress; politicians and greater ones.'

"But only

be served and the producer rewarded, they have been the most tragic failures. "The workers of Russia have found it out, God help them!"

As a matter of fact, besides the I. W. W., the Amalgamated is the only organization which not only preaches Bolshevism but actually practices it -- all in the United States, and all apparently in perfect consistency with its membership in the Kehillah and under the officership of the high gentlemen of the American Jewish Committee. The Amalgamated actually does run the industry which has mulcted such a heavy tax from the American public since 1914.

They tell the factory manager where the factory is to be located.

They have a minimum wage of \$12 a day, independent of skill or production.

They enforce that rule, that an employe who has worked for two weeks has thereafter a job for life.

No improved machinery can be introduced without the union's permission.

The employer cannot hire even a cartage firm that the union has not first approved.

The employer cannot withdraw from business unless he goes into bankruptcy, else the whole force of the union and its allies will be marshaled against him and his. He must inform the union of all his plans in advance.

This, of course, is part of the endowment of Trotsky to the East Side. He did great missionary work there while waiting to go across and take the Czar's place. Even to this day in the Jew-controlled theaters that crowd Broadway, the picture of Trotsky brings wild delirious cheering, while the portrait of the President of the United States is hissed. A favorite state scene is the Star of David high over all flags. The recent debate between Senators King and France, said to have been organized with the assistance of two rabbis, developed into such an outrageously anti-American pro-Soviet demonstration, that prudence intervened to prevent a vote. Recently when pro-Jewish Germans endeavored to stir up trouble by holding a great mass meeting to protest the alleged "Black horror on the Rhine," the audience was packed with Jews. Not that they love Germany more, but they love any regular government less. While a few days later, at a great American meeting, the Jews of New York, according to the testimony of incredulous observers, were most conspicuous by their absence.

Now, the Jewish leaders must admit that the Jewish Question does not consist in American citizens uncovering these facts and helping other American citizens to become aware of them; the Jewish Question inheres in the facts themselves and in Jewish responsibility for the facts. If it is "anti-Semitism" to say that Bolshevism in the United States is Jewish, so be it; but to unprejudiced minds it will look very like Americanism.

There is not a single, solitary American-born citizen serving as officer or director of those great unions which form part of the New York Kehillah. These men have not the faintest idea of what America stands for. They are not here to become Americanized, but to change America to their own model. In this they have the articulated support of most of the Jewish rabbis who have been very keen to explain that

Of this number, 1,054 were born in Russia, 536 in Austro-Hungary, 90 in Rumania, 64 in Germany and four in Palestine. These countries produced 89.1 per cent of Jewish leaders in New York.

Of this number, 531 entered the country between the ages of 14 and 21, and 977 entered over the age of 21.

Of this number, 1,270 are still under 50 years of age.

These figures include all organizations from synagogues to trade unions.

How far they have been Americanized, or wish to be, can only be judged by the policies and activities of the organizations which they direct.

The big Jewish labor organizations are the direct offspring of the Jewish Socialist Bund of Russia. It is due to the propaganda of the Bund in the United States that the united Hebrew trades have gone over to the ranks of radicalism. Bundists swarmed to the United States after the abortive revolution of 1905, at which time they failed to put Bolshevism over in Russia, and these Bundists gave their time to the Bolshevizing of the Hebrew Trade Unions in this country. An Agitation Bureau was formed which propagated radical Socialism through the medium of the Yiddish language, which is one of the official languages of the New York Kehillah, made so by the demands of the Kehillah's overwhelming radical constituency.

The Bundists incorporated in 1905 in New York an organization known as "The Workmen's Circle" and "swelled the ranks of the Jewish trade unions," to quote the Kehillah's Register. After a brief attempt to propagate Socialism without reference to the Jewish Question, it was given up, and in 1913 a resolution was adopted declaring that the whole purpose of the work was Jewish. This is attributed, in the Kehillah record, to the spread of "the idea of Jewish nationalism."

Now, care would have to be exercised to avoid confusion between the Hebrew labor unions, radical as they are, and the avowed communistic bodies, if it were not the fact that the unions and Communists are so inextricably interlocked as to make distinctions unnecessary.

That this is not a judgement dictated by mere adverse attitude may be seen from the following facts:

The Workmen's Circle has 800 branches throughout the United States and is officered by Jews throughout. The membership is 98 percent foreign-born and is Jewish in like portion.

Among the higher officers of this organization are Joseph Schlessinger, Sydney Hillman, Benjamin Schlossberg, Sam Feinstein and J. B. Salutsky. The names will probably have become familiar to the reader by this time. They form part of the interlocking directorate so commonly found among Jewish organizations, a system that finally heads up in the executive committee of the Kehillah, which also composes the leaders of the American Jewish Committee, of which the great public lights of Jewry are members.

Schlessinger is president of the Union of Ladies' Garment Workers, and made a trip to Russia in behalf of communism in the United States, to finance which the members of the Communist party were assessed \$1.50 each.

Hillman is president of the Amalgamated Clothing Workers of America.

Schlossberg is secretary of the Amalgamated Clothing Workers of America.

Feinstein is secretary of the United Hebrew Trades.

Salutsky is food commissar to the striking Amalgamated, and is national director of Bolshevik propaganda carried on by his crowd.

They are, of course, all Jews.

The line-up is this: Hebrew trade union leaders are also members of the Workmen's Circle and of the Communist party, and the majority of their trade union followers go with them into the other associations. The reverse process is this: Communism and radical Bolshevism then find their way to the consciousness of the American public by the Bolshevik demands of the so-called trade unions of Jewry.

An extreme defense of all this activity might be that these Jewish leaders and workers are only enamored of the

Then I.W.W. leaders -- Jews; among them Baletin, secretary of the I.W.W. Metal Machinery Workers' Branch, and Peltner, joint secretary of the I.W.W. branches in New York.

In close touch with these Jewish radicals are a number of revolutionists of other countries, representing various violent programs against the established order.

It is through the office of Charles Recht that passports, issued by the State Department of the government of the United States, are being visÉed. This statement refers to a regular practice known to have been followed until a few days preceding this writing, and there is no reason to believe it has since been altered. Ambassador Recht, or Acting Ambassador Recht, or whatever he may be called, is in close touch with Soviet authorities and has full notice of all their intentions regarding American affairs.

A frequent subject of conferences in Recht's office is the Soviet propaganda in America. Men like Hillman and Schlossberg and Schlessinger are merely liaison officers between the Soviets and the Hebrew trades unions. The orders received from Moscow are thus transmitted to the Jews in America, and are obeyed along perfectly defined lines.

Of course, Rabbi Magnes, head of the New York Kehillah, could hardly be expected to remain in ignorance of what the whole Kehillah knows. And that Magnes is temperamentally a radical, any two-minute perusal of his speeches will show. He is head of what Schlessinger calls the "gigantic, wide-branched Kehillah," the foremost political racial organization in this country, a close community of a single racial type which has its own code and its own customs and its own method of gaining its ends.

This is not the whole story by any means. Schlessinger and Schlossberg and Hillman and the rest are leaders, but they are not the higher-ups. The connections run straight up to the lofty heights of those who dwell in palaces and sway the finances of the nation, and to those who play large parts in the government of the United States. The Jews who finance radical publications -- good conservative Jews who form the standing illustration in the argumentative question, "What possible gain can they hope from Bolshevism?" Jews who pull official wires to gain immunity and privilege for known traitors and revolutionists. Jews who replenish the coffers of dangerous elements. It is a long story, and all of it does not require telling, for the point to be gained is not that everyone should be told, but that the involved persons should be aware that it is known, proved, safely put away, in hope that the occasion to use it may never come. However, it is due the public to tell at least a part of it.

The Jewish leaders never played so stupid a card as when they endeavored to minimize the Kehillah and the place it fills. Nor did their Gentile echoes ever fall for so miserable an imposition.

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Will Jewish Zionism Bring Armageddon?

When the British Army passed into Jerusalem in the memorable capture of the city in 1917, the Protocols went in with it. A symbolic circle was thus closed, though not in the way the Protocolists had hoped. The man who carried the Protocols knew what they signified, and they were carried not in triumph, but as the plans of the enemies of world liberty.

Zionism is the best advertised of all present Jewish activities and has exerted a greater influence upon world events than the average man realizes. In its more romantic aspects it makes an appeal to Christian as well as to Jew, because there are certain prophecies which are held to concern the return of the Jews to Jerusalem. When this return takes place, certain great events are scheduled to ensue.

Because of this admixture of the religious sentiment, it will be rather difficult for a certain class of people to scrutinize modern Political Zionism; they have been too well propagandized into believing that political Zionism and the "return" promised by the prophets are the same thing. Having succumbed to the initial confusion of mistaking Judah for Israel they have entirely mistaken the ancient writings that relate to these two and have made the single tribe of Judah (whence comes the name Jew) the hub around which all history and humanity swing. Judah was the tribe with which Israel could not live in peace over two thousand years ago, and which has the fateful gift of stirring up the same kind of dissension today. And yet no one ever thought of charging the Ten Tribes of Israel with "anti-Semitism."

Zionism is challenging the attention of the world today because it is creating a situation out of which many believe the next war will come. To adopt a phraseology familiar to students of prophecy, it is believed by many students of world affairs that Armageddon will be the direct result of what is now beginning to be manifested in Palestine.

For these, if for no other reasons, the subject becomes important.

With Zionism as a dream of pious Jews this article has nothing to do. With Zionism as a political fact, every first class government is now compelled to have something to do. It is a bigger question than the German indemnities or American immigration, because it lies back of both, and is rapidly proceeding under cover of both.

It is worthy of note, if only in passing, that Zionism in the active modern political sense took its rise racially and geographically where Bolshevism arose, namely in Russia, and that its center, the seat of its Inner Actions Committee, was at Berlin. There was always a close relationship between the Zionists of Russia and the New York Kehillah, as is evidenced by public utterances made in Russia after the Revolution in which the Kehillah is extolled.

At the time the war was declared in 1914, the Inner Actions Committee was spread about in various countries. For example: Dr. Schmarya Levin, of Berlin, was in the United States and remained here. He was Russian rabbi, German scholar, and cosmopolitan. Although his headquarters were Berlin, he remained in the United States and became recognized as the leader of the leaders of Zionism, until the great Jewish shift to Versailles. Another member of the Inner Actions Committee was one Jacobson, who was in Constantinople. "When he saw that Constantinople could no longer be the center of Zionist politics, he left and went to Copenhagen, Denmark, where in a neutral country he could be of practical usefulness to the Zionists by

Dr. Levin gave his sanction for the shifting of the center of Jewish gravity from Berlin to America, and "as early as August 30, 1914, a month after the outbreak of war, an extraordinary conference of American Zionists was called in New York."

What this change of seat meant, has formed the subject of much discussion. In 1914 the Jews apparently knew more about the probable duration of the war than did the principals. It was not to be a mere excursion through Belgium, as some fancied. There was time to dicker, to show the value of certain Jewish support to the governments. Germany gladly pledged the land of Palestine to the Jews, but the Jews had already seen what Wilhelm had done in that ancient state when he enthroned himself on the Mount of Olives. Evidently, the Allies won the contest of making promises, for on November 2, 1917, when General Allenby was pushing up through Palestine with his British Army, Arthur James Balfour, the British secretary of state for foreign affairs, issued the famous declaration approving Palestine as a national home for the Jewish people.

"The wording of it came from the British foreign office, but the text had been revised in the Zionist offices in America as well as in England. The British declaration was made in the form in which the Zionists desired it, and

A knowledge of Political Zionism is worth while also as an authoritative illustration of what the Jew does when he is in power. Heretofore there has been Russia to illustrate this, but now there is Palestine. With every fact against them, with every traveler and observer giving them the lie direct, there are still Jewish spokesmen and poor befuddled "Gentile fronts" who insist that Bolshevism is not Jewish and that Russia is not now governed by Jews. It is just this constant denial of facts, this failure to use their opportunity to be honest, that is going to be the judgement of Jewish leaders. Bolshevism all over the world, not in Russia only, but in New York, in Chicago, in New Orleans, in San Francisco, is Jewish.

However, there is no need further to insist upon that, except occasionally to add confirmatory illustrations of it. More to the present point is Palestine. It will be very difficult for the most irresponsible Jewish spokesman to deny that Palestine is Jewish. The government is Jewish, the plan of procedure is Jewish, the methods used are Jewish. Does anyone rise to deny that? Scarcely.

Very well, Palestine will do to illustrate the genius of the Jew when he comes to power.

Professor Albert T. Clay, in the

government of Russia. There is another full-fledged government waiting in this country for service wherever necessary.

The methods being adopted to get the land are such as will fill the world with indignation once the world fully understands what is being done. And that it is done with the knowledge and approval of the Zionist Commissioner is indicated by the fact that he suspended the activities of the British officer who endeavored to stop the abuse. It was the old game of lending money at an exorbitant rate of interest to people hard pressed by war and crop failure, and then seizing their land when they could not pay. The bank that did this was the Anglo-Palestine Bank, a Zionist concern. This British officer, to save the people and the land, made arrangements with a British bank to lend them money at 6 1/2 per cent, with five years to pay. If payment failed, the land was to go to the government for redistribution, not to the Zionist bank. This was the humane plan which the Zionist Commissioner forbade, whereupon the British officer resigned. Some effort was afterward made to redress the terrible act, but there it stands as the well-considered action of Jewry in power.

Then follows what is described by every impartial observer as an "arrogant" attempt to expropriate everything in sight. In Russia it could have been done very easily under the plea of "nationalization," but there was Great Britain whose laws do not condone theft. The only schools that have been established in Jerusalem have been built and manned by the so-called "Gentiles," although the Jews of Jerusalem have been the pensioners of world-wide Jewry for centuries. As long ago as 1842 Dr. Murray M'Cheyne noted that the Jerusalem Jews cared nothing for schools because their children were only growing up into pensioners too. But Christians, with a warm regard for the Holy City, set about to improve the miserable condition of the Jewish inhabitants, and thus it came that at the time of the Zionist invasion a considerable number of Jewish children were in attendance at the schools. The new-come Zionist leaders demanded that the best of the schools be given up to them. Of course, this was refused.

"The Council of Jerusalem Jews" then caused it to be published in the Hebrew daily that parents who did not withdraw their children from the schools would be punished. And now look at the typical punishments threatened:

If any parent refused whose name was on the list of the American Relief Fund, the relief would be withdrawn. An interesting bit of news to subscribers to that fund.

Doctors would be forbidden to visit the families that had children attending the enlightened schools.

Their names would be sent to the blacklist at the places where circumcision was performed, so that new-born descendants of the recalcitrants might be refused the rite of Moses.

They would be denied all share in Zionist benefits or funds.

If they were in business, they would be boycotted.

If they were workmen, they could get no work.

"Anyone who refused, let him know that it was forbidden for him to be called by the name of Jew. They will be fought by all lawful means. Their names will be put upon a monument of shame and their deeds made to reproach them to the last generation. If they are supported, their support will cease. If they are rabbis, they will be moved far from their office. They shall be put under the ban and persecuted, and all the world will know that in this justice there has been no mercy."

It is the Jewish Bolshevik spirit all over again, that spirit which so many people have been vainly endeavoring to reconcile with the Russian temperament -- because it is so un-Russian.

It is tyranny, and not the tyranny of strength, but of meanness and darkness. It is now perfectly clear what was meant by Dr. McInnis, who is Anglican Bishop of Jerusalem, when he said: "The emigrants so far brought in (to Palestine, under the Commission) did not include many respectable English Jews; but they did include a great number of Russians, Poles and Rumanians, many of them thoroughly Bolshevik in their attitude to the government."

If this spirit obtains at the beginning of a movement which the Christian world has been taught by propaganda to regard as a profoundly religious and respectable exodus, it burdens the imagination to forecast what will be done in a period of full and unquestioned rule.

Observing and weighing the events and tendencies of Jewish rule thus far in Palestine, it is not difficult to see the purpose in it all. The Jews still distrust their ability to make a State. They do not distrust the world's willingness to let them have a State; indeed, it is amazing how naturally the Jews place confidence in that portion of the world they have always affected to despise. But deep-seated in the Jew is a distrust of himself. He doesn't know how his people will contrive to live together. He doesn't know how they will contrive to drop the principles and practices which are so destructive of social comity elsewhere. And he feels that, patient as the mandatory power may be now, it is doubtful how long that patience will hold out under the blunders and brutalities that will be inseparable from Zionist rule, if any deductions can be drawn from the facts at hand. Therefore, feeling that the time may be short, he is endeavoring by such actions as interference with the cultural question, with the racial rights of the natives, and by such schemes as the land-grabbing device described above, to get so strong a hold on the situation as will seriously complicate it whenever Great Britain shall feel it to be her duty to the world to step in and attempt to bring some kind of order out of the chaos.

It begins to be very clear that Jewish nationalism will develop along the line of enmity to the rest of the world. Already the dangerous proposal has been made to organize a Jewish army for the protection of the Suez Canal. Instead of thinking of roads and farmsteads, of vineyards and oil presses, of schools and sanitary villages, the Jews are thinking of elevating themselves into the military power that shall stand between East and West on that most strategic strip of ground in the world. The whole situation is fraught with danger, and men who wish well to the Jews are alarmed and saddened by the prospect.

There are three elements of danger in the situation as it exists today: the overwhelmingly predominant Bolshevik element that is being poured into Palestine; the intense, egotistic and challenging nationalism that Zionists exhibit even before they get a potato patch -- the taste for world politics and world power; and the racial confusion which now exists in Palestine.

These combined are dynamite. The first is more vital than many realize. Already the Jews who have gone to Palestine at great sacrifice and for pious reasons are complaining that instead of the Psalms of David the people are singing songs of the Red Revolution, and instead of meeting for instruction and prayer there are riotous gatherings extolling Trotsky as Messiah and the Soviet as the kingdom of heaven. On the third anniversary of the Jewish Revolution in Russia, the streets of Jerusalem were placarded with sentiments of blasphemy and treason, and May Day this year was devoted to the exaltation of anarchy.

This fact will be of interest to students of prophecy. It is as certain as any human forecast can be that this sort of thing will not be permitted to go forward in the face of the world. It is unimaginable that the nations responsible to humanity for the conduct of that important strip of territory will remain supine while Bolshevism spreads under the false pretense of a religious movement favored by Christendom. An attempt will be made to stop it. The Jews of Palestine will turn on their sponsor nation. The Jews of Russia will come down to help. Great Britain and perhaps the United States will defend the old pure vision of a Jerusalem redeemed. Then will come to pass the prophecy of Zachariah:

12. What are the commercial possibilities of Palestine?

The location of Palestine

How the Jews Use Power -- By an Eyewitness

The Jewish Question continues to mount the scale of public opinion, attracting ever a higher type of mind to the discussion of its significance. When The Dearborn Independent first began to print some of the results of its research into the Question, the initial response was largely from those who disliked the Jew because he was a Jew. This class expected to find in The Dearborn Independent a spokesman for all their coarse humor and abuse.

The method that was followed by this paper, however, was not abusive enough, nor bitter enough to satisfy Jew-baiters and Jew-haters, and gradually a new response from another class began to be heard, which by this time has attained massive proportions. The better class of people, seeing that racial and religious prejudice had no part in the work, began to consider the Question with relation to our American life and the future of this nation as a Christian people.

Upon this ascent of the discussion to its proper plane, the better periodicals began to give thoughtful attention to the matter. These publications have been referred to in previous articles. There is to be added to the list the

"On my next visit, in 1902, more colonies had been planted, and a serious effort was being made to turn the Jewish colonists into farmers. The majority of Jews who had come to Palestine, however, were settled about Jerusalem, and the new Jerusalem without the walls was larger, in space at least, than the old Jerusalem within. The Alliance Israelite had developed there splendid schools to teach agriculture, and manual and industrial arts. I was urgently solicited by the management to visit and inspect these schools. Here I found Jew, Moslem, and Christian working side by side without prejudice. This was, in my judgement, the best work of any sort being done in Palestine, for two reasons: the worth of manual labor, which the oriental of all sorts had theretofore despised, regarding it as unworthy of any man of intelligence or capacity; secondly, because they brought Moslem, Christian and Jew together on a plane of common work and common worth, the most valuable agent for the breaking down of those ancient prejudices, religious, racial and social, which have been the curse and bane of the land.

"I was asked to put this down in writing because, I was told,

"We are already feeling that we have a government within a government. British officers cannot stand on the right side because they are afraid of being removed from their posts or ticked off.'

"From time immemorial the Jews the world over have contributed for the help of pious Jews in Jerusalem and the other sacred cities, Hebron, Tiberias, and Safed, the so-called

until they are annihilated. Men will cry to them: "Out of the way, unclean, unclean!" Because these people will be considered as malicious renegades, there can be no connecting link between them and us. Again, the society of young men and girls of Jerusalem must accept it as a principle to expel from their societies all those who visit these schools; to point the finger of scorn at them; and to make them see that they are put out of the camp. These traitor scholars, boys and girls, must understand themselves that they are sinners and transgressors, who are isolated, driven from all society, separated from the Jewish community, after they have once despised Israel and its holiness, and it will be interdicted to all sons of Israel to come near them War against the traitors among our people. War by all means legal. War without pity or mercy; that the traitors may know that they must not trifle with the sentiment of a people. Fight and win.'

"The Zionist Committee,

How Jews Ruled and Ruined Tammany Hall

Within the memory even of young men, Tammany Hall has been the synonym of all political trickery, in the vocabulary of popular criticism. Tammany Hall was held up as the worst example of boss rule and political corruption that it was possible to find in either of the parties. Its very name became a stigma.

But even the most unobservant newspaper reader must have observed the gradual fading out of Tammany Hall from public comment, the cessation of the bitter criticism, the entire absence of headlines bristling with ugly charges, and the calling of the hosts of good citizenship to do battle against the grim bossism that maintained its headquarters at the Wigwam.

Why this change? Is it due to the dying out of Tammany Hall as a political force? No, Tammany is still there, as any New York politician will tell you. Is it due, then, to a reform of that organization? No, the Tammany tiger has not changed its stripes. Then, perhaps, this change is due to public sentiment? Not at all. The explanation is to be found along other lines.

There was a time when fearless publications told the truth about Tammany, but

August Belmont eventually attained the coveted eminence of Grand Sachem of the Tammany Society. The Belmont family for a time represented the sole Jewish banking support of Tammany Hall, but that honor is now divided among many.

In Richard Croker's day, when corruption went hand in hand with power, and power apparently was none the weaker for it, we find that this notorious leader's intimate friend, business partner and political associate was a Jew -- Andrew Freedman. Freedman and Croker lived together at the Democratic Club in Fifth Avenue, Tammany politicians even then having become rich enough to despise Fourteenth Avenue. Freedman held the purse strings of the organization, as head of the Committee on Finance, and he was Croker's representative and mouthpiece when the chief went into exile on an over-sea estate.

The most recent Jewish power in Tammany Hall, and one of the most liberal contributors to Tammany campaign funds, is the lawyer, Samuel Untermyer, whose specialty of recent years seems to be to serve as the battering ram of the Jewish power against interests which it wants destroyed, and whose efforts are usually camouflaged under exaggerated journalistic advertisements as being wholly in the public interest. Mr. Untermyer is not in particularly good humor with Tammany these days, because of the recent defeat of his son, Irving Untermyer, for a judgeship. There was somewhere a slip. The Jews deserted the Wilson ship anyway, apparently seeing what was coming in the way of retribution for the colossal and amazing mismanagement of war business which was principally in their hands; and in the ensuing mix-up, a scion of the house of Untermyer tasted defeat.

Tammany numbers other Jews among its supporters. Nathan Straus, one of the owners of R. H. Macy & Company, has been for years an active member of the organization and one of the rulers of its inner councils.

A Jewish ghetto politician, Henry M. Goldfogle, has represented the Jewish interests in Congress for a number of years, and expected to continue, but he slipped in the election and has recently been "taken care of" by a city appointment.

There is also Judge Rosalsky who has been implicated in a number of interesting matters which illustrate the completeness of the Jewish network of control in New York City.

One might mention also M. L. Erlanger and Warley Platzek, justices of the supreme court of the state of New York, but if one began a list of the Jewish judiciary of that city, where would one end?

Another Tammanyite is Randolph Guggenheimer, founder of the corporation law firm of Guggenheimer, Untermyer and Marshall -- Untermyer being the aforesaid grand inquisitor of Gentile activities generally and Marshall being head of the American Jewish Committee and the Kehillah.

It was doubtless necessary for a Jewry that contemplated control of the judiciary as well as special protection for certain powerful Jewish enterprises that are near enough to the borderline of the law to merit question -- it was necessary to obtain control of the supreme political engine through which favors were disbursed in local politics. And control of such organizations can always be had by money.

Not that the Jews threw themselves entirely into Tammany. The Jew's natural political home seems to be in the Republican party, for thither he returns after venture elsewhere. But his predilection for the Republican party does not move the Jew to make the mistake of being exclusively the partisan of one group. It is better, as he knows, to control both groups.

As a matter of political fact, strong as is the Jewish element in Tammany, it is still stronger in the ranks of the Republican party, while New York Socialism is completely headed and manned by Jews. This renders it extremely easy for the Jews to swing support in whichever direction they choose, and for Kehillah to fulfill any threat it may make. It also insures that any Jewish candidate on any ticket will be elected. The fluke in the case of young Untermyer is perhaps not to be entirely explained politically; other causes were doubtless working in that matter.

It is a long time since Ferdinand Levy bore the distinction of being the first Jew in New York to hold a political job. He was only a coroner, and the man who appointed him was only a fire commissioner, but the fire commissioner was Richard Croker. And Levy was solidly backed by the

Independent Order of B'nai B'rith, whose success in this matter laid the foundation for more ambitious demands later.

But at the beginning, the Kehillah Jews adopted the ancient policy, not of putting forward their own people, but non-Jews who could be useful to Judah. The difference between pro-Jewish politicians who are not themselves Jews, and politicians of the Jewish race, is that the former in office can sometimes go further than the Jew in office can, without detection. This has been true at least up to this time, but it will probably not be true very long, now that the people's eyes are being opened. The Jewish officeholder is only standing for his race, but the "Gentile front" has betrayed the people for the pottage of Jewish favor.

Thus, in the early days of Tammany, indeed until comparatively recent years, we see the "Gentile front" in Tammany offices and basking in the glory of Tammany publicity, but in the background there is always his "Jewish control." This also is a formula for citizens who wish to know the meaning of things otherwise unexplainable -- "look for the 'Jewish control.'"

To this end, therefore, the Jews have been strong in all parties, so that whichever way the election went, the Jews would win. In New York it is always the Jewish party that wins. The campaign is staged as an entertainment, a diversion for the people; they are permitted to think and act as if they were really making their own government, but it is always the Jews that win.

And if after having elected their man or a group, obedience is not rendered to the Jewish control, then you speedily hear of "scandals" and "investigations" and "impeachments" for the removal of the disobedient official. Usually a man with a "past" proves the most obedient instrument but even a good man can often be tangled up in campaign practices that compromise him.

It has been commonly known that Jewish manipulation of campaign matters has been so skillfully handled, that no matter which candidate was elected, there was ready made a sufficient amount of evidence to discredit him in case his Jewish masters needed to discredit him. To arrange this is part of the thoroughness of Jewish control. And, of course, the American people have been sufficiently trained to roar against the public official immediately the first Jewish political hound emits its warning bay.

Amazing as is the technique of the Jewish political process, the readiness with which the American people can be counted on to do their part in forwarding the game is still more amazing.

What Mr. Hylan, the present mayor of New York has done to merit chastisement, is scarcely clear to a non-partisan investigator. But the fact that the Jews have set out to "get" him for something is evident on every side.

In the Untermeyer so-called "housing investigation," the people hauled up were non-Jews and the result of the whole business has been a stronger Jewish hold than ever on the housing affairs of New York. Jews are exempt from such inquisitions. The choice prey are non-Jewish business houses whose secrets may be forced and whose good name may be stained under cover of a legal procedure. There is such a thing as blackmail so entirely respectable as to be unsuspected.

Governor Sulzer, of New York, was the choice of the Jews. They subscribed money for his campaign, forced it on him, and kept careful account of it. Finally, under pressure of a compelling sense of justice, Sulzer pardoned a non-Jewish valet of an important Jewish New York family, a young man, whom a coterie of Jews very prominent in the political, financial and social worlds had contrived to "put away" for a period of 30 years. Sulzer had no option but to pardon young Brandt. But he paid the penalty. He was impeached. The Jews who supported him testified against him and their checks were used to assist his dismissal.

The story of young Brandt hangs heavily over the heads of some of the proudest Jewish names in New York.

Playing on both sides of the political fence, and always retaining a string on the men they elect to office, are two Jewish characteristics which should not fail to be reckoned with. The Dearborn Independent, in its recent articles showing the hand of Paul Warburg in the Federal Reserve System, was able to prove by Mr. Warburg's own words that his firm, Kuhn, Loeb & Company, during the three-

cornered fight between Roosevelt, Taft and Wilson, supported all three. The Jewish owners of R. H. Macy & Company, New York, illustrate the same principle; while Nathan Straus looked after affairs at Tammany Hall, his brother and partner, Isador Straus, was one of the most active opponents of Tammany. Were the interests of the two men therefore different? Not at all.

Take the firm of Guggenheimer, Untermeyer and Marshall. This is a notable firm for the part it plays in the people's business. Every community in America has been affected by Louis Marshall's decisions as head of the American Jewish Committee. Untermeyer is the arch-inquisitor of Jewry. Randolph Guggenheimer, the founder of the firm, achieved the foremost influence of any except the Chief in the old Wigwam, and was a power to be reckoned with in all matters. But Louis Marshall is a "staunch" Republican and a member of the Republican Club. Here again is the favorite method of including all parties under the capacious wing of the Jewish program.

Hence the popularity of "Fusion" in New York City elections. It has become the fad, but its most notable purpose is to insure the election of a Jew whatever his politics may be. In some Assembly Districts it is impossible to find anyone but a Jew to vote for. When Otto A. Rosalsky, a jurist who was implicated in the Brandt scandal, was re-elected Judge of General Sessions in 1920, he was the "Fusion" candidate on both the Democratic and Republican tickets. It was perhaps fortunate for his candidacy that he was. The point just now is that whenever a candidate may be vulnerable, it is very desirable to forestall a fight upon him by eliminating all opposition before the election. "Fusion" is another matter that should be carefully scrutinized in behalf of American rule of American cities.

By the way things are going in New York, these inter-party and "fusion" expedients may soon be unnecessary, because in any event it will be most difficult to avoid electing a Jew. Of the candidates of all parties for the offices of justice of the supreme court of New York, numbering 26, 14 were Jews. Of the Democratic presidential electors, 13 were Jews. Of the Republican presidential electors, 14 were Jews. Of the Socialist presidential electors, 22 were Jews.

The strength of Tammany had exactly the same source as the strength of the Kehillah, namely, in the foreign population; the difference being that the Kehillah had a more compact foreign mass to draw upon. But both the Jewish leaders and the Tammany leaders have always been alertly aware of the fact that their power depended upon an uninterrupted flow of immigration, to supply the losses sustained by the Americanization of the people. It is always the un-Americanized foreigner that makes the best material for the Kehillah's and Tammany's purposes. The Kehillah is based upon the principle of recognizing racial minorities, and Tammany has made a specialty of giving representation of racial minorities in its councils. This was a liberal policy and was thoroughly American in its original intent (as Tammany was a thoroughly American assemblage at its inception) but it was soon seized upon by the Jews and used to their own ends, and to the eventual ruin of all except Jewish representation. Thus all through the history of immigration activity, Tammany has been on the side of the wide open gate without any restrictions. The lower the type of immigrant, the more easily amenable it is to the ward boss's orders.

Tammany of recent years has been the able seconder of the Kehillah in all efforts to frustrate control of immigration.

The third great influx of immigration into the United States occurred in 1884 and was really the cause of the beginning of the degeneration of Tammany Hall. The great wave was composed of Russian, Austrian and Hungarian Jews, whose arrival was followed by a memorable period of crime, the marks of which remain to this day. Indeed, the downfall of Richard Croker was a direct result.

At that time the police department and the police courts before which all criminal cases in the city were first brought, were in the hands of Tammany Hall. The result was a partnership between local government and crime which has not been duplicated outside of Semitic countries.

Immigrant Jews of the shadier type organized an association called The Max Hochstim Association, which was known during the Lexow Investigation as "The Essex Market Court Gang." One of its chief rulers was Martin Engel, Tammany leader of the Eighth Assembly District. The "king" of this Jewish district was a man named Solomon who had changed his name to the less revealing one of "Smith," and who became known as "Silver Dollar Smith" because of the fact that he ruled his little empire from the Silver Dollar Saloon, which gained its name from the silver dollars that were cemented

into the floor of his place of business. This saloon was just opposite the Essex Market Court, which was thronged daily by hordes of Yiddish criminals, the bondsmen, false witnesses and lawyers.

Let not the fastidious reader deem it unnecessary to linger longer round the old police court at Essex Market, for out therefrom came a word which has fixed itself in common English speech -- the term "shyster," by which a certain type of lawyer is described. A Clinton street lawyer named Scheuster, whose practices were quite characteristic, made himself very obnoxious to Justice Osborne. Whenever another Yiddish lawyer attempted a shady trick, the judge would openly denounce it as "Scheuster practice," and so it came that the first men in the profession to bear the name "shyster" were the Yiddish lawyers of Essex Market Court.

To make a nasty story brief, the Max Hochstim Association became the first organized White Slaver group in America, and the revelations made by the Lexow Committee are shuddering glimpses into that lowest form of depravity -- a coolly conducted, commercialized consolidated traffic in women. The traffic was made to yield dividends to politicians, to Tammany Jews in particular. The Ghetto became the Red Light District of New York. The first man to undertake the export trade in women with foreign countries, especially South America, was a man who later became a Tammany notable.

The surprising fact is that, although these matters are written in official documents, and although the same matters have been written into the record of every similar investigation which has been made, Jewish leaders persist in denying that the leaders in this particular form of depravity are Jews. When the United States Government made a nation-wide investigation, it found and recorded the same facts. The New York Kehillah came into existence as a defense organization at a time when the exposure of the Jewish White Slave traffic threatened to overwhelm the New York ghetto.

The Max Hochstim Association was not the only organization of its kind. The other was the New York Independent Benevolent Association, which was organized in 1896 by a party of Jewish white slave dealers as they were returning from the funeral of Sam Engel, brother of Martin Engel, Tammany leader of the red light district.

The gangs that formed the backbone of Tammany power in the slum districts were made up of "cadets." Their principal field of operation was the cheap dance halls. Paul Kelly's gang originated in the halls about lower Broadway. Monk Eastman's gang grew strong in the Russian Jewish District below Delancey street. And Kid Twist's gang developed close to a dance hall for Galician Jews on the far East Side. All of these three were Jewish gang leaders. They were slavers as their forbears were in the days of Rome's decline; they were bootleggers before the days of prohibition; and they constituted a strong support of the international narcotic ring which to this day has defied the law by corrupting the officers of the law.

It was to associations like these that the lights of Tammany lent their names. Tim Sullivan was a vice president of the Max Hochstim Association. The name of the Honorable Henry M. Goldfogle also appeared on the picnic announcements.

The exposure which resulted when the white people of New York finally succeeded in getting the forces of law to function impartially for a little while, caused many of the implicated Jews to change their names. These names are now representative of some of the best Jewish families, whose concealed bar sinister is the fact that the foundation of the family fortune was laid in the red light district. Society, sliced down to its seeds, is a queer growth.

It is due in justice to say that men like Tim Sullivan were not the originators of the Jewish abuses referred to nor willing participants in the gains therefrom. Tammany would do favors for its friends, at the police court or elsewhere; Tammany had its occasional political upheavals; Tammany believed that they who profited by political spoils should divide with the Wigwam's treasury; but with such traffic as seduction and barter in women, Tammany had never been compromised until the Yiddish invasion of New York and the Judaization of the Wigwam. This much must be said for the Irish and American leaders.

The situation is the same in Boston. An Irish city, its chief political control is in the hands of Jews. The old-time Irish leaders are still permitted to be out in front, but the inner power has departed

from them. One Boston ward, where once none but Irish lived, now contains only Jews, but the old-time Irish boss retains his seat. This is by favor of the Jews and nothing else.

The same state of facts accounts in large degree for the connection between a man like Tim Sullivan and the Jews. "Tim," as everyone knew him, was leader of a district inhabited by Irish and Germans. Then the Jews came in. And then began the Jews' practice of profiting by the people's dislike of them.

Foreign Jews well know that they are disliked. It is one of their assets which never fails to produce dividends. They choose the part of the city where they desire to live, and a few move in. Their immediate neighbors move out. More Jews move in -- more of the others move out. The property nearest the Jews always goes down in value. People will sell at a loss rather than live engulfed in a ghetto.

It was so in Tim Sullivan's district. As the Jews swarmed in, the Irish and Germans fled north. Sullivan stood his ground. It was his old territory, he would not leave it, nor remove his family. He cultivated the new arrivals and made a partnership with the ex-kosher chicken butcher, Martin Engel.

The Jews lived under Sullivan's rule for a time, awaiting the moment when they should know what to do for themselves. The Yiddish flood increased until the district was crowded, and then the Jews demanded representation for themselves. With a premonition that a new force had arisen, Tim Sullivan played safe and helped the Jews to get recognition -- Martin Engel was made leader of the old Eighth. But Sullivan had previously gone to Tammany -- or to what remained of the old non-Jewish Tammany -- and exacted an understanding that his rule should be left unchanged below Fourteenth street.

From that time forward, in spite of the understanding, Sullivan's power began to wane, principally because he continued to get in deeper and deeper with the Jews. He went into Jewish lines of business. He formed a theatrical partnership with George Kraus, among his enterprises being the Imperial Music Hall, the Dewey Theater, and the traveling Eagle Burlesque Company. Still the old district continued to become crowded and overcrowded and saturated with Yiddish newcomers, for whom neither the name Sullivan nor the traditions of the district had any meaning.

In his closing years, scarcely more than a hanger-on around the former scene of his power, Tim Sullivan bitterly lamented the ease with which he was led into associations that undermined his power.

Crocker was destroyed in public confidence by the terrific shock of the exposure attending the Jewish "cadet" activities. Sullivan, equally picturesque, was the slowly shoved-out victim of Jewish infiltration. There were other occurrences and other downfalls, all of which are a part of the real story of Tammany.

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breaking them, and often it is profitable to try both ways with the same man. That is the way Russia went: there were Jews plentifully sprinkled throughout the government of Russia (in spite of the "persecution") and there were Jews outside. Between the two they got Russia. It is the same in a Texas city today. Four non-Jewish candidates for postmaster were made the center of a political deadlock -- up through the deadlock pops a Jew as a compromise candidate for all sections. A sufficient number of Jews were available in that city to keep all non-Jewish candidates in a deadlock until their own man was trotted out. The "Gentile mind," of course, does not easily realize these turnings and twistings of group conspiracy. And that is why the Jews feel safe, as a rule: they rely on what they call "Gentile stupidity." The Gentile says, "incredible!" And the traditional Jewish game is incredible, until by mountainous proofs and centuries of illustration the actuality of it is forced home to the mind.

But to return to the New York City government: The police department has its Jewish streak in the higher offices -- a Jewish police commissioner who has fortunately escaped thus far the full story of his career. The department of health, where it actually touches the people, is Jewish, although occasionally a distinguished non-Jewish name meets the eye in the roster of the higher officials. The public health is becoming more and more a Jewish monopoly in our cities. The department of accounts, the board of child welfare, the board of inebriety, the municipal service commission, the board of taxes and assessments, are all under the leadership and domination of Jews.

The judiciary becomes increasingly Jewish, litigation is almost overwhelmingly Jewish, and the consequences to the reputation of the courts of justice and the profession of the law are well understood. Real estate exploitation and speculation is strictly Jewish, the profiteers treating even their own co-nationalists with the utmost cruelty.

In short, New York's most influential press (within New York) is the Yiddish press; New York's real government is the Yiddish Kehillah; New York's real administration of the law is the Yiddish administration; New York's real politics is Jewish. A little more, and New York's official language would be the Yiddish dialect.

In all this Tammany Hall is little more than a name; it is one of the rallying centers which the Jews have left the non-Jew who still interests himself in New York politics. There must be rallying places for the non-Jews, and one or two do not hurt. The Jew has the double advantage in such a matter, for while he claims equality with all, he denies equality with any. That is, any Jew proclaims his right to join any fraternity, or any club, or any society, or any party whose members are chiefly non-Jewish, but where is the Jewish fraternity, or club, or society that admits non-Jewish members? The newspapers carried the report, after a certain occurrence, that hundreds of Jews had offered to join the Knights of Columbus! It is very typical of Jewish character. But let any non-Jew attempt to join B'nai B'rith or the Hebrew Young Men's Association or the Menorah Society, or any of the others: he will see how far the principle of equality operates. "We want to be part of yours, but we want our own for ourselves," is the Jewish attitude.

So, politically, the New York Jew has the advantage. He belongs together with the non-Jew, to organizations like Tammany or the Republican Club -- but the non-Jew cannot with him belong to the Kehillah.

It is all so very familiar: the Jew insists on double everywhere. In the Balkans he insists on double citizenship. He insists on a double protection. He insists on a double standard of education. He insists on all his own religious rights as strenuously as he insists that all Christian majority rights shall be stamped out in this country. He insists that he shall have his Sabbath and that you shall not have yours. He wants his own social rights and yours too -- but he wants you to have only your own and not his with it. It casts serious doubts on Jewish intelligence that this course should be so seriously pursued, as if on the one hand the humor of the "nerve," and on the other hand the disgusting impudence of it, had never appeared to his consciousness.

In New York, therefore, the Jew politically belongs twice, while all non-Jews belong but once, and it can easily be perceived that this is an advantage.

In the previous article it was rehearsed how Tammany besmirched its name by association with Jews who used the organization as a protection for their traffic in vice. This was in 1894. The revelations were so terrible that in any other community they would have led to a complete abolition of any possible

chance of recovery, but as it was never made plain to the people that the traffic in vice was not a sudden appearance of rottenness among Americans, but was the normal activity of an alien racial strain, the moral power of exposure was dissipated. The people were left staggered by what they were allowed to believe about the origin of the horror. People said it was Tammany because the press said it was Tammany, and yet people could not understand how it could be Tammany, and so in the midst of hesitancy the fire of reform burned out. It was exactly like these days when we are told that "American business men" abroad are doing terrible things; yet even while the press declares them to be "American" we cannot understand how Americans could do such things -- and we never get the key to the matter, nor see the solution, until we stumble on the fact that these so-called "Americans" are not Americans at all, but alien Jews. Over in Canada the name, "American" is becoming a stigma because it is borne by men who are not Americans. What Canadians point out in the United States as definitely "American" is mostly Jewish, but how are the Canadians to know? The national name suffers. The whole cause of evil is camouflaged and a nation pays the price of a racial group's misdeeds. There should be some method of protecting this forging of national names.

Thus Tammany became a synonym for what was not characteristically Tammany at all, but what was characteristically Jewish.

The exposure of 1894 disclosed that vice was really a thing of cold blood. Evil that springs from passion and impulse really amounts to far less than is commonly supposed. It is when passion is deliberately cultivated and impulse stimulated, that the great bulk of the world's social evil occurs. And this stimulation is undertaken in cold blood by those who make profit out of providing the means of gratification -- like the old-fashioned bar keepers who served very salty free lunches to stimulate the sale of beer.

This kind of vice is not a thing to be shamed by exposure as can be done with involuntary vice, as it might be called. This cold-blooded merchandising of human weakness was merely a matter of profits, and if business had been interfered with by a Lexow Committee it was rather unfortunate, but good business required that operations be resumed at the earliest possible moment. And so, though the investigations of 1894 were successful and the exposure duly made, it was not to be expected that mere oratory and printer's ink would suffice to keep the serpent down.

It was only seven years before scandal flamed again throughout the length and breadth of New York, and strangely enough -- strange enough in all conscience for "Gentile fronts" of this day and generation to heed! -- it was found again that the traffic in evil and its ramifications all over the land, and even to foreign countries, was in the hands of Jews. There was no doubt about it. There was even no accident about it. The fact was as continuous as it was colossal.

William Travers Jerome, then Justice of the Court of Special Sessions, made in 1901 a ringing indictment of conditions in the city and used the full power of his court to punish wrongdoers; he even went so far as to specify individuals and political connections -- but he did not mention the keyword of it all, which was "Jew." It was doubtless wise for him that he did not, else he could not have enjoyed the subsequent political career which came to him.

Tammany was defeated in the election of 1901. The defeat was due to the same cause -- the stigma of Jew-controlled vice traffic under political protection.

It was at this time that Richard Croker "abdicated." He was a rich man. He sailed for Ireland, here he became a country squire on his Wantage estate.

Public curiosity was fed the statement that Croker had selected Lewis Nixon to be his successor, but this turn in Tammany's career is too important to be thus misstated. The truth is that

Lewis Nixon was the convenient and perhaps unconscious "Gentile front." The real ruler of Tammany in Croker's stead was Andrew Freedman, mentioned in the former article as Croker's friend and house mate.

(Judging from the habit of individual Jews to room with baseball players before the baseball scandal, and the result of another Jew's living with Croker, it might be just as well to keep an eye on those other men who are in positions to do favors or influence legislation, whose close cronies happen to be Jews. Some of these friendships may indeed be perfectly conceived; but there are numerous instances where the plans of the "Jewish friend" are very completely matured through the agency of the "Gentile chum.")

So, upon departure of Croker from these shores, we find Tammany under the dictatorship of a Jew who was Croker's chief influence, if not his absolute master.

But by the time this occurred, it was useless for Tammany to rebel. Tammany men who had noticed the infiltration of Jews and were alarmed by it had consoled themselves with the thought that, at least, the higher offices were immune from Jewish occupation. This consolation served only to permit the filling of the lower offices by Jews, with less protest from the membership. By the time the Jews were ready to permit Croker to "abdicate," they had permeated every part of the Wigwam and the assumption of supreme control was thus made a simple matter. Croker stepped aside; instantly into his place stepped the Jew, Freedman, operating through Nixon.

It was too late for Tammany to remonstrate. Tammany could not protest against the Wigwam

In the Eighteenth district, Maurice Blumenthal was one of the principal workers. He devoted his career chiefly to the training of Jewish speakers for the Wigwam.

The Eighteenth district was known as "the Gashouse district," notorious for the Gashouse scandals over padded pay rolls, and here Charley Murphy ruled, his aides being Julius Simon, Edward E. Slumasky, Joseph Schlesinger, Leopold Worms, Hugo Siegel, Alfred B. Marx, Nathan Fernbacher, and other Jews.

And so on through the list. Among the Sachems of the Tammany Society there were to be found the wealthier and more socially exalted Jews.

However, the Jews made their cyclically recurrent mistakes: they carried things with too high a hand, and rebellion broke out. It is this Jewish tendency to boast and overdo that has always given the game away. Superficial observers and writers like John Spargo and Norman Hapgood have observed the recurrent periods of protest against Jewish presumption and bumptiousness and have explained them as being recurrent spasms of a vile poison which is supposed to reside in the blood of the Gentiles -- the vile poison of anti-Semitism. That, of course, is the conventional Jewish propagandist explanation, and Spargo and Hapgood are merely retailing it. They say it always breaks out after wars. Why after wars? Because in wars the world sees more clearly than at other times the real purpose and personality of the Jew. Thus, it is not anti-Semitism that breaks out -- it is Semitism, gross and exaggerated Semitism; and the serum that forms in the social body to encist and control the germ of Semitism comes in the form of public exposure and protest. That serum is working now -- the serum of publicity, and the Jewish program cannot endure it. Study the history of all things whatsoever into which Jews inject themselves, from summer resorts to empires, and you see the same cycle appearing.

Thus it happened in Tammany Hall -- "too much Jew" engendered revolt. Lewis Nixon became aware of his position. As a gentleman of standing and responsibility he could not continue in a position whose falsity had become clear to him. When he accepted the leadership of Tammany Hall, it was not with a purpose to continue the old order. His understanding was that he was to be left free to restore Tammany to the plane of its former serious purpose and respectable character. He discovered he was being used as the "respectable Gentile front" behind whose name the Jews expected to carry on the old game. Therefore, in May, 1902, three months after the great reception above mentioned, Nixon resigned as leader of Tammany Hall. Doubtless the reception that was tendered him was for the purpose of inducing him to love the exaltation of his position so much that he would sacrifice its moral obligations.

Nixon accompanied his resignation with a speech in which he protested that ever since he had accepted the leadership of Tammany he had been hampered in his every action by a group headed by Andrew Freedman; they dictated the names that were to be placed on the list of Sachems: "When I rebelled, I found that at every turn I would be opposed by this coterie of interferers; I found that all my important acts had to be visÉed before they could become effective." He said he could no longer retain his position and his self-respect; he had to give up one or the other.

With this Mr. Nixon vanished from the scene of Tammany politics.

The resignation of Mr. Nixon had a bad effect on the reputation of Tammany with the public. The plan had been to allow him to serve as long as ordinarily and then replace him with a Jew by means of the usual process of selection. But the resignation and the explanation that accompanied it, showing as it did the Jewish influence in Tammany, made it seem inadvisable to follow with a Jewish leader. So the district leaders were obliged to find another "Gentile front," only this time one who would prove sufficiently docile. There was enough rankling disfavor against the Jews in the old organization to warrant this observance of appearances, at least.

The dictatorship of Freedman was seen to be a failure, much as the dictatorship of Trotzky is seen to be a failure. A rearrangement of committees automatically eliminated him from control, at the same time the name of Croker was dropped. A triumvirate of leaders was chosen, of whom Charles F. Murphy became and remains the chief. "Boss Murphy" he is called. Mr. Murphy has been an ideal "front," not attempting to do anything, not attempting to interfere with the Jews doing anything, keeping wisely silent and thereby gaining a reputation of silent wisdom. Mr. Murphy is a millionaire. Those who do the

higher Jewish leaders' bidding get their reward that way; there is no other reward they can hope for; certainly they never have a reward of public confidence and the people's gratitude.

That is the status of Tammany Hall at the present time. A few of the Old Guard are left at their posts, but they are officers in name only. Tammany is no longer denounced by the public press, but the Jewish leaders of Tammany live daily to a chorus of praise in the Jewish-controlled newspapers of New York. Samuel Untermyer, for example, receives more publicity in New York than does the President of the United States, but it is not discriminating publicity; it does not penetrate to the inner purposes and consequences of his actions.

Those who were the lesser Jewish lieutenants of Tammany a few years ago have now arrived at posts of influence and affluence. Morris Cukor was made president of the municipal service commission, to be succeeded by former State Senator Abraham Kaplan. Fred B. House rose to be a city magistrate. The city marshals are mostly Jewish. Jews predominate in the College of the City of New York. Jews control the municipal courts, the city magistrates' courts, the city court, the New York state court of appeals, the New York state supreme court. They rule in the departments enumerated in the fore part of this article. The New York judiciary has a distinctly Semitic complexion.

The leadership of the Tammany-controlled districts tells the same story. In the second, the leader is M. S. Levine; in the Sixth, David Lazarus; in the Eighth, S. Goldenkranz, F. Bauman and S. Salinger; in the Ninth, Mrs. P. Lau, in the Seventeenth, Nathan Burkan -- and so on.

The Jewish conquest of Tammany, however, is only one phase of the conquest of New York. The Jewish objective is more than political. Merely to strive that the lucrative and powerful offices of the city shall fall to their people, is not the end in view. New York has been turned into the Red Center of America. There most of the alien treason carried on against the government of the United States has its source. The United States Government has been compelled at times to regard New York as almost alien soil, but even that watchfulness on the part of the national government is relaxed as Jewish influence becomes more potent at Washington. Tammany is a convenient cover for ostensible political activity as the Kehillah is for the more radical and anti-American racial activity. The United States Government could not do better than to investigate -- through a committee of invulnerable Americans -- the Jewish activities of that center. And that there is much to investigate is indicated by the rush of Jews to Washington when it was recently proposed in the United States Senate that such a thing be done.

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B'nai B'rith Leader Discusses the Jews

To the pro-Jewish spokesmen who have filled the air with cries of "lies" and "slander," to those self-appointed guardians of "American ideals" who rule out with rare finality all those who would dare suggest that possibly there is a hidden side of the Jewish Question, it must come as something of a jolt to be reminded that in this series there is scarcely a line that is without high Jewish authority.

The Protocols themselves are written for centuries in Jewish authoritative teachings and records. All the plans that have been described from time to time in these articles are written in the fundamental laws of the Jews. And all that the ancients have taught, the modern Jews have reaffirmed.

The writer of these articles has had to take constant counsel of prudence in his selection of material, for the Jews have always counted confidently on the fact that if the whole truth were told in one comprehensive utterance, no one would believe it. Thus, bigots and minds bursting with the discoveries they have made, have never been feared by the Jews. They counted on the incapacity of the non-Jews to believe or receive certain knowledge. They know that facts are not accepted on proof, but only on understanding. Non-Jews cannot understand why human beings should lend themselves to certain courses. They are, however, beginning to understand, and the proof is therefore becoming more significant.

There are yet more important revelations to be made, always following closely the best Jewish sources, and when these revelations are made, it will be impossible for the Jewish leaders to keep silent or to deny. The time is coming for American Jewry to slough off the leadership which has led it and left in the bog. Leadership knows that. Indeed, it is amazing to discover the number of indications that the attempts made to suppress The Dearborn Independent have been made principally

centuries to live in a society of his own, he has preserved in his tastes much that is characteristically Oriental." Again on page 116, he excused the multiplicity of religious rites as being due to the fact that the Jew "drew upon his Oriental imagination for a symbolism that appealed to his ideal emotions." On page 312, he speaks of the Jews' "Oriental devotion to their parents." This easy recognition of the fact is commended to those bootlicking editors who, out of the vastness of their ignorance of the Jewish Question, have seen in the reference to Orientalism an "insult" to the Jews and an unfailing indication of anti-Semitism.

The Jewish Question! Ah, that is another point which pro-Jewish spokesmen hasten to deny, but they will be somewhat disturbed by the candor with which true Jewish spokesmen admit the Question.

In a strong passage on page 101, Mr. Levi says:

"If I have dwelt so long upon this subject, it is because I recognize that if the Jew has been denied so much that is rightfully his, he often claims more than is his due. One of the claims, most persistently urged, is that there is no Jewish Question; that a Jew is a citizen like any other citizen and that as long as he abides by the law and does not subject himself to criminal prosecution or civil action, his doings are beyond legitimate inquiry by the public at large.

"This contention on his part would certainly be well based if he claimed nothing further than the right to live in peace, but when he demands social recognition the whole range of his conduct is a legitimate subject of inquiry against which no technical demurrers can be interposed ... nor must the Jew be over-sensitive about the inquiry.

"The inconsistencies and the unwisdom exhibited in the consideration of the Jewish Question are not to be found altogether on the side of those who are hostile to the Jews."

"Since then the refugees from Russia, Galicia and Rumania have raised the Jewish Question to commanding importance. Since then it has dawned on the world that

"The Jews are not simply an indiscriminate lot of people who hold to a common belief." (Page 190)

"A native Eskimo, and American Indian might conscientiously adopt every tenet of the Jewish church, might practice every form and ceremony imposed by the Jewish laws and the Jewish ritual, and as far as religion is concerned, be a Jew, but yet, no one who will reflect for a moment would class them with the Jews as a people. If the truth were known, a very large percentage of so-called Christians would be found to be believers in the essentials of the Jewish religion, and yet, they are not Jews.

"It requires not only that men should believe in Judaism, but that they should be the descendants in a direct line of that people who enjoyed a temporal government and who owned a country up to the time of the destruction of the second commonwealth.

"That great event took away from the Jews their country and their temporal government; it scattered them over the face of the earth,

He favors the public school for non-Jewish children, not for Jewish children; they are to be kept separate; they are the choice stock of the earth:

"Because the government tenders free education, it does not follow that it must be accepted; if education be made compulsory, it does not follow that government schools must be attended As a citizen I favor free schools, because the education they afford, imperfect as it is, is better than none, and society is benefited thereby; but as an individual I prefer to pay to support free schools and send my children to more select places." (Page 253) He speaks of the fact that "all classes of children frequent the public schools" as an argument against Jewish children going there.

"In my judgement, Jewish children should be educated in Jewish schools." (Page 254) "Not only is it a positive and direct advantage to educate our children as Jews, but it is absolutely necessary to our preservation. Experience has shown that our young people will be weaned from our people if allowed indiscriminately to associate with the Gentiles." (Page 255)

Discussing the possibility of Jews losing their crudeness, Mr. Levi asks, "How shall we best accomplish that end?" Then he quotes the frequent answer: "Since the exemplars of gentility most abound among the Gentiles, we should associate with them as much as possible, in order to wear our own rudeness away." He meets the suggestion this way:

"If gentlemen were willing to meet all Jews on a parity because they are Jews, we should doubtless derive much benefit from such association. But, while it is true that no gentleman refuses association with another because that other is a Jew, he will not, as a rule, associate with a Jew unless he be a gentleman. As we are far from being all gentlemen, we cannot reasonably expect to be admitted as a class into good society. So, better keep by ourselves," concludes Mr. Levi. (Page 260)

That is, Mr. Levi admits the willingness of society to meet Jews on equal terms, as with all others, but not on unequal terms. And this being so, Mr. Levi holds they had better meet as little as possible, they had better keep apart; in the formative years, certainly, Jewish young people should be kept rigidly apart from non-Jews. The exclusiveness of which the Jews complain is their own. The Ghetto is not a corner into which the non-Jews have herded the Semites; the Ghetto is a spot carved out of the community and consecrated to the Chosen People and is therefore the best section of the city in Jewish eyes, the rest being "the Christian quarter," the area of the heathen. Mr. Levi himself admits on page 220 that there is no prejudice against the Jew in this country.

Certain wild-eyed objectors to the series of studies on the Jewish Question have made the assertion that The Dearborn Independent has declared cowardice to be a Jewish trait. That the statement is false as regards this paper does not change the fact that the subject has been generally discussed in and out of army circles. If it ever becomes necessary to discuss it in these studies, the facts will be set forth as far as they are obtainable. But the point just now is that Mr. Levi has had somewhat to say which may repay reading:

"Physical courage has always been an incident, not an element, of Jewish character. It has no independent existence in their make-up, and always depended on something else. With some exceptions this may be said of all Oriental people. The sense and fear of danger is highly developed in them, and there is no cultivation of the indifference to it which has distinguished the great nations of Western Europe." (Page 205)

Were a non-Jew to call attention to this difference between Jews and others, he would be met with the cry of "anti-Semitism" and he would be twitted with the fact that all his relatives may not have served in the war. Loudest to twit him would be those who served in what our soldiers called "the Jewish infantry," the quartermaster's corps in the late National Army.

It is to this aversion to danger, however, that Mr. Levi attributes the Jews' greatness among the nations. Other nations can fight, the Jews can

virtue of endurance I believe the Jews have a safeguard against the decay that has marked the history of all other peoples."

It appears, therefore, that the draft-dodger, if he can

Every man's place is with his tribe. The criticism belongs to the lick-spittle Gentile Fronts who have no tribe and become hangers-on around the outskirts of Judah, racial mongrels who would be better off if they had one-thousandth of the racial sense which the Jew possesses.

This brief survey of the philosophy which Mr. Levi both lived and taught, and which is shared by the leaders of American Jewry, is in strict agreement with Jewish principles all down the centuries. In his published addresses Mr. Levi does not touch upon all the implications of the separateness which he enjoins upon his nation. Why do they keep by themselves? What is it that keeps them distinct? Is it their religion? Very well; let us regard them as a sect of religious recluses and wish them well in their endeavors to keep themselves unspotted of the world. Is it their race? So their leaders teach. Race and nationality are strictly claimed. If this is so, there must be a political outlook. What is it? Palestine? Not that any one can notice. A great deal may be read about it in the newspapers, the newspapers in turn being supplied through the Associated Press with the Jewish Telegraph Agency's propaganda dispatches; but no one in Palestine notices the Land becoming more Jewish. Jewry's political outlook is world rule in the material sense. Jewry is an international nation. It is this, and nothing else, which gives significance to its financial, educational, propagandist, revolutionary and immigration programs.

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Dr. Levy, a Jew, Admits His People's Error

A Jew of standing, Dr. Oscar Levy, well known in English literary circles and a lover of his people, has had the honesty and the wisdom to meet the Jewish Question with truth and candor. His remarks are printed in this article as an example of the methods by which Jewry can be saved in the estimation of Twentieth Century Civilization.

The circumstances were these: George Pitt-Rivers, of Worcester College, Oxford, wrote a most illuminating brochure entitled, "The World Significance of the Russian Revolution," which is published and sold for two shillings by Basil Blackwell, Oxford. The book is the result of unprejudiced observation and study and agrees with the statements made in The Dearborn Independent about the personnel of Bolshevism. The manuscript was sent to Dr. Oscar Levy, as a representative Jew, and Dr. Levy's letter was subsequently published as a preface to the book.

That the reader may understand the tenor of Mr. Pitt-Rivers's book, section XVI, pp. 39-41, is herewith given in full, and is followed by Dr. Levy's comments. The italics throughout are intended to remind the reader of remarks on similar lines made in this series:

It is not unnaturally claimed by Western Jews that Russian Jewry, as a whole, is most bitterly opposed to Bolshevism. Now although there is a great measure of truth in this claim, since the prominent Bolsheviks, who are preponderantly Jewish, do not belong to the orthodox Jewish Church, it is yet possible, without laying oneself open to the charge of anti-Semitism, to point to the obvious fact that Jewry,

taught by the Jew Marx, and the Jew Ferdinand Lasalle, and they but developed the doctrine of the Jew David Ricardo.

It was Weininger, a Jew -- and also a Jew hater -- who explained why so many Jews are naturally Communists. Communism is not only an international creed, but it implies the abnegation of real property, especially property in land, and Jews, being international, have never acquired a taste for real property; they prefer money. Money is an instrument of power, though eventually, of course, Communists claim that they will do away with money -- when their power is sufficiently established to enable them to command goods, and exercise despotic sway without it. Thus the same motives prompt the Jew Communist and his apparent enemy, the financial Jew. When owners of real property in times of economic depression feel the pinch of straightened circumstances, it is the Jewish usurers who become most affluent and who, out of goodness of their hearts, come to their assistance -- at a price.

To these and other statements, Dr. Levy, as a Jew, made this reply:

Dear Mr. Pitt-Rivers:

When you first handed me your MS. on

I am touching here on a subject which, to judge from your own pamphlet, is perhaps more interesting to you than any other. In this you are right.

passionate desire for light and your intense loathing of unfairness, this sentence, and this sentence alone, which tells the truth, will absolve you in my eyes from the odious charge of being a vulgar anti-Semite.

No, you are not a vulgar, you are a very enlightened, critic of our Race.

Jewish Idea in American Monetary Affairs

Mr. Brisbane says that Jewish bankers exercise their large measure of control because they are abler than the other bankers. It was very good of Mr. Brisbane to say so, and it adds to the sum of his weekly, almost daily, worship at the Jewish shrine, but it is scarcely true. Jewish bankers do not yet control the United States, and the principal reason they do not is that they are not abler than the other bankers. Doubtless they seek control; doubtless they have almost grasped it on several occasions; but not yet.

Nevertheless they form such a formidable force, and with their international connections constitute such a political problem, that the mere fact of their failing to top the column of control is not so reassuring as it sounds.

The great Jewish banking houses of the United States are foreign importations, as perhaps everyone knows. Most of them are sufficiently recent to be considered in their immigrant status, while the thought of them as aliens is stimulated by their retention of oversea connections. It is this international quality of the Jewish banking group which largely accounts for Jewish financial power: there is team-play, intimate understandings, and while there is a margin of competition among themselves (as at golf) there is also a wiping out of that margin when it comes to a contest between Jewish and "Gentile" capital.

Four conspicuous contemporary names in Jewish-American finance are Belmont, Schiff, Warburg and Kahn. All of them, even the most recent, are of foreign origin.

August Belmont was the earliest and arrived in America in 1837 as the American representative of the Rothschilds in whose offices he had been raised. His birthplace was that great center of Jewish international finance, Frankfort-on-the-Main. He became the founder of the Belmont family in America, which has largely forgotten its Jewish origin. Politics was a part of his concern in this country, and during the critical time from 1860 to 1872 he was chairman of the National Democratic Committee. His management of the Rothschild interests was exceedingly profitable to that house, although the operations in which he engaged were quite simple compared with the operations of the present day.

Jacob Schiff is another Jewish financier who was given to the world by Frankfort-on-the-Main. He entered the United States in 1865, after having passed his apprenticeship in the office of his father, who was also an agent of the Rothschilds. The name Schiff runs a long way back without change, unlike the name of Rothschild. Originally named Bauer, this family of financiers took a new name from the red shield which adorned their house in the Jewish section of Frankfort and thus became "Rot-schild." Commonly the last syllable is pronounced as if it were "child"; it is "schild," shield. An epoch-making family in itself, it has trained hundreds of agents and apprentices, of whom Jacob H. Schiff was one. He became one of the principal channels through which German-Jewish capital flowed into American undertakings, and his agency in these matters gave him a place in many important departments of American business, especially railroads, banks, insurance companies and telegraph companies. He married Theresa Loeb, and in due time came to be head of the firm of Kuhn, Loeb & Company.

Mr. Schiff, too, was interested in politics with a Jewish angle, and was perhaps the moving force in the campaign which forced Congress and the President to break off treaty relations with Russia, then a friendly nation, on a strictly Jewish question which had been skillfully given an American aspect. Mr. Schiff was of inestimable assistance to Japan in the war against Russia, but is understood to have been disappointed by Japan's shrewdness in preventing too high a return being made for that assistance.

Associated with Mr. Schiff in Kuhn, Loeb & Company is Otto Herman Kahn, who is probably more international than were either of the two gentlemen mentioned above and is more constantly engaged in dabbling in mysterious matters of an international nature. This characteristic may be

accounted for, however, by his experience of many countries. He was born in Germany and is also a product of the Frankfort-on-the-Main school of finance, having had connection with the Frankfort Jewish house of Speyer.

Of just how many countries Mr. Kahn has been a citizen is a question not easy to determine here because of the doubt that was recently cast upon his American citizenship by a protest against his being permitted to cast his vote last year and by his failure -- the announced cause being physical indisposition -- to cast his vote. If Mr. Kahn is a citizen of the United States (a status that will be readily proclaimed upon proof that he is), that probably increases the number of his citizenships to three. He was a German citizen by birth, and served in the German Army. And in 1914, in August, at the time of the outbreak of the European War, when efforts were being made, which afterwards succeeded, to put Paul M. Warburg, a member of the firm of Kuhn, Loeb & Company, on the Federal Reserve Board, Mr. Warburg testified that at that time Mr. Kahn was not a citizen of the United States.

Senator Bristow -- "How many of these partners are American citizens, or are they all American citizens"

Mr. Warburg -- "They are all American citizens except Mr. Kahn." -- (p. 7, Senate Hearings, August 1, 1914.)

Senator Bristow -- "Now, the members of your firm, are they all American citizens except Mr. Kahn?"

Mr. Warburg -- "Except Mr. Kahn, yes."

Senator Bristow -- "Was Mr. Kahn ever an American Citizen?"

Mr. Warburg -- "No."

Senator Bristow -- "He never was?"

Mr. Warburg -- "No; he is a British subject."

The Chairman -- "He lives in England, does he not?"

Mr. Warburg -- "No. At one time he thought he would move to Europe, and that was when the question arose of his standing for Parliament; then he changed his mind and moved back to the United States."

Senator Bristow -- "He was at one time a candidate, or a prospective candidate for Parliament, was he not?"

Mr. Warburg -- "No; he was not; but there was talk about it; it had been suggested, and he had it in his mind. Something had been written about it in the papers." -- (p. 76, Senate Hearings, August 3, 1914.)

So, that if Mr. Kahn is a citizen of the United States now, which as a matter of fact has been disputed, then he has been a citizen of three countries, Germany and Great Britain being the other two.

Mr. Kahn, by the way, is one of those Jews whose adoption of another form of faith brings no denunciation whatever from the Jews themselves. A most peculiar circumstance! But doubtless not inexplicable. Mr. Kahn is not called a "renegade Jew" nor any of the other nasty names heaped upon Jewish converts to Christianity, because he does not deserve them. They would not fit him. He is not renegade. And he never was regarded for a moment by Jacob H. Schiff as anything but a Jew, else that "Prince of Israel" would not have chosen him to remain in America and run the business of Kuhn, Loeb & Company, at a time when it seemed undesirable to put the junior Schiff in full charge of it.

Doubtless it was Mr. Kahn's desire, just at the time Jacob Schiff made his wishes known, to go to England and stand for Parliament.

But from New York he fulfills, probably as well as he could from London, those mysterious missions which frequently take him to the Continent, at which times he makes what are regarded as certain authoritative decisions, though just

"And then I came to this country for the first time in 1893. I stayed here only a short time then, and went back to Hamburg, and then became a partner of the firm in Hamburg."

The Chairman -- "How long were you in Hamburg then in the banking business?"

Mr. Warburg -- "Until 1902 And then I moved over here to this country to become a partner of Kuhn, Loeb & Company."

"I explained in the curriculum which I gave you, Mr. Chairman, that by marriage I am related to members of the firm, the late Mr. Loeb having been my father-in-law, which brought about a desire on the part of the family to bring me over here I ought to say that I got married in this country in 1895 and that I have been in this country every year since, for several months That is the history of my banking education."

It will be recalled that Jacob H. Schiff also married a daughter of Mr. Loeb, so that Mr. Warburg married the sister of Mrs. Jacob H. Schiff. Felix Warburg, Paul's brother, who is also in the firm, married Mr. Schiff's daughter.

Mr. Warburg immediately cast a critical eye upon the state of financial affairs in the United States and it is significant of the grasp he already had on such matters that he found the country rather behind the times.

He conceived the ambition -- the very daring ambition -- of taking hold of the United States' monetary system and making it what he thought it ought to be.

This alone would make him a remarkable man. It illustrates very well that detached point of view which the Jew is more fitted to take than any other man perhaps. He sees countries and systems with the same freedom from intimate bias with which another man would view assorted fish upon a market stall. Most of the world is engaged in doing its work and indulging its national, racial, domestic and social affections and inclinations; a small minority stands in the background and watches the entire mass at its unconscious maneuvers, and studies it as an observer studies a hive of bees. The man at work has no time except for his job. One man, standing back and studying 1,000 men at work, is able to see how he might utilize their labor or possess himself of a first toll on their production. Doubtless there must be men to stand at a sufficient distance from things to get a correct idea of their interrelationship, and doubtless such an attitude may be made of great service to the race, but doubtless it has also contributed to the selfish manipulation of natural and social processes.

Mr. Warburg testified: "When I came here I was at once impressed by the lack of system, by the old-fashioned nature of the system that prevailed here; and I got immediately into one of those periods of high interest rates, where call money went up to 25 and 100 percent; and I wrote an article on the subject then and there for my own benefit.

"I was not here three weeks before I was trying to explain to myself the roots of the evil. I showed the article to a few friends but I kept it in my desk, because I did not want to be one of those who try to inform and educate the country after they have been here for a month or so; and I kept that article until the end of 1906, shortly before the panic, when those conditions arose again, and when one newspaper wanted for an issue at the end of the year an article dealing with the conditions in our country.

"Then I took out that article and touched it up and brought it up to date; and that was the first article of mine that was published. It was called, 'Defects and Needs of Our Banking System.'

"That was, however, the first time that I know of that the question of the discount system and the concentration of reserves was really brought out; and I got a great many encouraging letters asking me to go on and explain my ideas."

Mr. Warburg was perfectly willing to talk to the committee about himself, but not about Kuhn, Loeb & Company, his firm.

"I cannot discuss the affairs of my firm nor my partners," he said, "nor be asked to criticize acts of my partners, either to approve them or in any other way," but eventually he did tell a number of things which students of American financial affairs have considered interesting. Of which more later.

On page 77 of the testimony, more personal matters appear:

Senator Bristow -- "When did you become a citizen of the United States, Mr. Warburg?"

Mr. Warburg -- "1911. Did I not answer that?"

Senator Bristow -- "Perhaps so. Did you intend to become a citizen when you came to the United States in 1902?"

Mr. Warburg -- "I had no definite intentions then, because some of the reasons that brought me over here were family reasons; That had a good deal to do with my first coming here; and I was not sure at all that I would stay here when I came."

Senator Bristow -- "When did you decide to become a citizen of the United States?"

Mr. Warburg -- "In 1908, when I took out my papers."

Senator Bristow -- "When you took out your first papers? You took out your second papers then, in 1911?"

Mr. Warburg -- "Yes."

Senator Bristow -- "You made your declaration in 1908; that is when you decided to become an American citizen?"

Mr. Warburg -- "Yes."

Senator Bristow -- "Why did you wait as long as you did after you came to this country, before deciding to become a citizen of this country?"

Mr. Warburg -- "I think that a man that does not come here as an immigrant; a man who has had, if you may call it such, a prominent position in his own country, will not give up his nationality so easily as a man who comes over here knowing that he does not care for his own country at all. I had been a very loyal citizen of my own country; and I think that a man who hesitates in giving up his own nationality and taking a new one, is apt to be more loyal to his new country when he does change his nationality than a man who gives up his old country more lightly."

Senator Bristow -- "Yes."

Mr. Warburg -- "I may add this: That a thing which had a great deal of influence on my making up my mind to remain in this country and work here, and become a part and parcel of this country, was that monetary reform work, for I felt I had a distinct duty to perform here; and I thought I could do that; and in fact I have been working on it since 1906 or 1907.

"Then I felt that it was the right thing for me to become an American citizen and work here and throw in my lot definitely with this country."

Senator Bristow -- "When you became an American citizen; and the motive which induced you to become an American citizen was, then, as I understand it, largely with a view of laboring to bring about a reform of the American monetary system?"

Mr. Warburg -- "Well, you put it nearly exclusively on that. I think a man wants to feel that he is going to do some useful work in his country; that he has a mission to perform; and that is what

happened to me Moreover, I had been long enough in this country then to have thoroughly taken root and feel that I was a part and parcel of it."

Senator Bristow -- "Yes. When did you first become active in promoting the monetary reforms in the United States?"

Mr. Warburg -- "1906."

Senator Bristow -- "What was your method of promoting your ideas with regard to monetary reforms?"

Mr. Warburg -- "Mainly writing."

Senator Bristow -- "Were you connected with the Monetary Commission?"

Mr. Warburg -- "No, not directly"

Senator Bristow -- "Were you consulted in regard to the report of the Monetary Commission in any way?"

Mr. Warburg -- "Yes, Senator Aldrich consulted with me about details, and I gave him my advice freely."

Senator Bristow -- "And in regard to the bill which was prepared by Senator Aldrich in connection with the commission, were you consulted in regard to that?"

Mr. Warburg -- "Yes."

Senator Bristow -- "What part did you have in the preparation of that bill, directly or indirectly?"

Mr. Warburg -- "Well, only that I gave the best advice that I could give."

Most readers will recall that the name of "Aldrich" was, a few years ago, the synonym for the money power in government. Senator Aldrich was an able man and a tireless worker. His character for thoroughness and industry did more than anything else to disabuse the popular mind of the notion that such men were mere "tools of the money interest," or engaged in their work out of lust for gain, or out of sheer pleasure in legislating against the interests of the people. Senator Aldrich led on tariff and financial matters because he understood them; and he understood them by tireless study of them; and, therefore, he was the master of other men who had not paid the price of knowledge. But, he understood these matters from the standpoint of the business interests only. He was sincerely desirous of the prosperity of the country, but that prosperity was written in banking balances. Fifteen years ago it might not have been possible to judge him thus calmly, because then he represented in the public mind, more than any individual does today, the concentrated power of the financial group. Their prosperity was his first care, possibly because he believed that their prosperity was also the country's.

It was such a man, then, that came to Mr. Warburg for advice. The labors of Senator Aldrich comprise many volumes of difficult material and Senator Aldrich's appeal to Mr. Warburg was a very high compliment to the quality of the latter's mind and financial experience -- this, of course, assuming that Mr. Warburg's counsel was not forced upon the Aldrich committee by the New York money interests.

In his testimony, Mr. Warburg did not tell all. The omission, however, was supplied by an article in

Warburg, were two New York bankers and the then Assistant Treasurer of the United States. The mysteriousness of it all was well brought out by Mr. Forbes:

"Picture a party of the nation's greatest bankers stealing out of New York on a private railroad car under cover of darkness, stealthily hieing hundreds of miles south, embarking on a mysterious launch, sneaking out to an island deserted by all but a few servants, living there a full week under such rigid secrecy that the name of not one of them was once mentioned lest the servitors learn their identity and disclose to the world this strangest, most secret episode in the history of American finance.

"The utmost secrecy was enjoined upon all. The public must not glean a hint of what was to be done. Senator Aldrich notified each one to go quietly into a private car which the railroad had received orders to draw up at an unfrequented platform. Drawn blinds balked any peering eyes that might be around. Off the party set. New York's ubiquitous reporters had been foiled. So far so good. After bowling along the railroad hour after hour into southern country, the order was given to prepare to disembark.

"Stepping from the car when the station had been well cleared of travelers, the members of the expedition embarked in a small boat. Silence reigned, for the boatmen must not find out how distinguished were their passengers.

"In due time they drew up at another deserted pier. They were at Jekyll Island, off Georgia. The island was entirely unpeopled save for half a dozen servants.

"The servants must under no circumstances learn who we are,' cautioned Senator Aldrich.

"What can we do to fool them?' asked another member of the group. The problem was discussed.

"I have it,' cried one. 'Let's all call each other by our first names. Don't ever let us mention our last names.'

"It was so agreed.

"The dignified veteran Senator Aldrich, king of Rhode Island and a power second to none in the United States Senate, became just 'Nelson'; and the quiet, scholarly member of the powerful international banking firm of Kuhn, Loeb & Company, became 'Paul.'

"Nelson had meanwhile confided to Harry, Frank, Paul and Piatt that he was to keep them locked up on Jekyll Island, cut off from the rest of the world, until they had evolved and compiled a scientific currency system for the United States, a system that would embody all that was best in Europe, yet so modeled that it could serve a country measuring thousands where European countries measured only hundreds of miles."

Mr. Forbes does not omit to write this further description of Mr. Warburg's condition at the time:

"unable then to speak idiomatic English with perfect freedom and without an accent, an alien not naturalized."

Mr. Forbes also wrote -- "Here is a German-American, but the sort of one that makes the hyphen look like a badge of honor."

That was in 1916. Hyphens went out of fashion, though not entirely out of use, soon after.

Thus far the story of Paul Warburg.

[

Jewish Idea Molded Federal Reserve Plan

The last view the reader had of Paul M. Warburg in the preceding article was as "an alien not naturalized" secretly closeted with Senator Nelson W. Aldrich and a party of bankers on an obscure island off the southeastern coast of the United States, all the members of the party concealing their identity even from the servants by calling each other by their first names.

That conference in its ultimate results was of the utmost importance to the United States, for then and there were formulated those fiscal devices, those financial methods, those "monetary reforms" which have exerted an influence on every citizen, rich and poor, of the Republic.

Much history was made in that little trip. It irresistibly calls to memory that other trip made in 1915 -- almost two years before America's entry into the war -- by Bernard M. Baruch. As readers of The Dearborn Independent of November 27, 1920, will recall, Mr. Baruch had been financial backer of the Plattsburg camp, and in his testimony he said he thought that General Wood would admit this. Then -- "I went off on a long trip, and it was while on this trip that I felt there ought to be some mobilization of the industries, and I was thinking about the scheme that practically was put into effect and was working when I was chairman of the board. When I came back from that trip I asked for an interview with the President The President listened very attentively and graciously as he always does." Mr. Baruch was an authority on the President's demeanor, for there was a long period in 1917 and 1918 during which he called at the White House every afternoon.

Two momentous trips in our recent history, both of them signalized and given their principal meaning by the presence of Jews. Not that there should not have been Jews in either case; to insist upon their total exclusion would be going too far. The Jew as a citizen, bearing his part, is one matter; the Jew as a master, directing the national show, is quite another thing. It is by no means agreed that Barney Baruch was the only man in the United States who could have run this nation's war business. That is the explanation made of the high place he took -- that he was the

In our own history, Barney Baruch boldly claims his place, he unhesitatingly asserts that he had more power than any man in the war. If Allenby in Palestine needed a locomotive, if the Americans in Russia needed clothing, if the munition mills needed copper -- it was Baruch who gave or withheld the word.

Mr. Warburg, being of somewhat finer grain, probably due to his having less than Mr. Baruch of the rough experience of "the Street," does not make the claim that he is the chief factor in the present monetary system of the United States, nor does The Dearborn Independent undertake to make it for him lest the cry of "anti-Semitism" wax wrathful again; but fortunately the fact is amply attested by a Jew whose knowledge of the matter is unquestionable.

Readers have doubtless become aware by this time that for a non-Jew to say that a certain Jew is a most important factor in any field is to be guilty of anti-Semitism, while for a Jew or a "Gentile front" to say it is perfectly proper. It is a rather odd etiquette in which simple minds sometimes become confused.

Professor E. R. A. Seligman, of Columbia University, is the sponsor of this great honor for Mr. Warburg. What Professor Seligman says is of such importance, both as to its source and its subject, that quotation is justified: (the italics in all cases are ours)

"It is in a general way known to the public that Mr. Warburg was in some way connected with the passage of the Federal Reserve Act, and his appointment to his present responsible position on the Federal Reserve Board was acclaimed on all sides with a rare degree of approval and congratulation; but I fancy

The politics of Mr. Warburg and the firm of Kuhn, Loeb & Company formed part of the inquiry, and Mr. Warburg made some interesting revelations which illustrate the oft-repeated statement that it is part of Jewish policy -- perhaps of large financial firms generally -- to attach themselves to both parties so that certain interests may be the winners regardless of which party is defeated.

Senator Pomerene -- "What are your politics?"

Senator Nelson -- "No; we have not raised that before this committee."

Senator Reed -- "It has not been raised here, but I should like to know."

Senator Pomerene -- "It has been raised before the Senate."

Senator Reed -- "I will say why I should like to know."

Senator Pomerene -- "Well, I have no objection to saying what was in my own mind."

The Chairman -- "I will say that I do not know what Mr. Warburg's politics are."

Senator Pomerene -- "Well, I did not."

Senator Shafroth -- "I do not know and I do not care to know."

Senator Pomerene -- "I heard the statement made that the entire board was Democratic, and I had understood that Mr. Warburg was a Republican, or had been, in his affiliations."

Mr. Warburg -- "Well, so I was; and my sympathies were entirely, in the early campaign, for Mr. Taft against Mr. Roosevelt in the first fight. When later on Mr. Roosevelt became President Wilson's opponent my sympathies went with Mr. Wilson"

Senator Reed -- "Well, you would count yourself a Republican, generally speaking?"

Mr. Warburg -- "I would."

Senator Bristow -- "It has been variously reported in the newspapers that you and your partners directly and indirectly contributed very largely to Mr. Wilson's campaign funds."

Mr. Warburg -- "Well, my partners -- there is a very peculiar condition -- no; I do not think any one of them contributed largely at all; there may have been moderate contributions. My brother, for instance, contributed to Mr. Taft's campaign."

Senator Bristow -- "Just what would you consider a moderate contribution to a presidential campaign?"

Mr. Warburg -- "Well, that depends who the man is who contributes; but I think anything below \$10,000 or \$5,000 would not be an extravagant contribution, so far as that should be --"

(Examination resumed another day)

Senator Bristow -- "Now, Mr. Warburg, when we closed Saturday some Senator asked you in regard to political contributions, and I understood you to say that you contributed to Mr. Wilson's campaign."

Mr. Warburg -- "No; my letter says that I offered to contribute; but it was too late. I came back to this country only a few days before the campaign closed."

Senator Bristow -- "So that you did not make any contribution?"

Mr. Warburg -- "I did not make any contribution; no."

Senator Bristow -- "Did any members of your firm make contributions to Mr. Wilson's campaign?"

Mr. Warburg -- "I think that is a matter of record. Mr. Schiff contributed. I would not otherwise discuss the contributions of my partners, if it was not a matter of record. I think Mr. Schiff was the only one who contributed in our firm."

Senator Bristow -- "And you stated that your brother had contributed to Mr. Taft's campaign, as I understand it?"

Mr. Warburg -- "I did. But again, I do not want to go into a discussion of my partners' affairs, and I shall stick to that pretty strictly, or we will never get through."

Senator Bristow -- "I understood you also to say that no members of your firm contributed to Mr. Roosevelt's campaign."

Mr. Warburg -- "I did not say that."

Senator Bristow -- "Oh! Did any members of the firm do that?"

Mr. Warburg -- "My answer would please you probably; but I shall not answer that, but will repeat that I will not discuss my partners' affairs."

Senator Bristow -- "Yes. I understood you to say Saturday that you were a Republican, but when Mr. Roosevelt became a candidate,

"I cannot discuss the affairs of the firm nor my partners, nor be asked to criticize acts of my partners, either to approve them or in any other way. I would like to say that before we come to the point where I would feel that I should not answer any question," said Mr. Warburg.

The principle of this objection was conceded by the Senate Committee, but that it ought to serve as a blanket injunction against a number of pertinent inquiries was doubted.

Senator Bristow -- "But you are a partner in this firm, and have you not had something to do with its operations and its management?"

Mr. Warburg -- "Yes."

Senator Bristow -- "Does that not go to show your general views and practices as a financier and as a citizen and as a business man?"

Mr. Warburg -- "Yes; but you have got to take them individually. ... I cannot permit my firm to be drawn into this discussion."

Senator Bristow -- "But how can you divest yourself from your firm when you have been one of the managers of the firm?"

Mr. Warburg -- "I shall divest myself of the firm."

Senator Bristow -- "If the firm has done something that I might think was improper -- to illustrate, being called upon to say whether or not I approve your nomination to this responsible position -- have I not a right to know what your attitude was in regard to that transaction which your firm performed?"

Mr. Warburg -- "Well, inasmuch as my answer there might be a criticism of my firm, I would beg to be excused, and I would leave it to the committee to draw its own conclusions. ..."

In examining Mr. Warburg about the handling of \$100,000,000 Southern Pacific securities, the same difficulty was experienced; Mr. Warburg objected, "but we are getting here again into the transactions of my firm!"

To which Senator Bristow retorted -- "Ah! but when you participated in the profits of the transaction, is it not a part of your business life?"

Mr. Warburg -- "Certainly it is a part of my business life, and there is no reason why I should not be proud of it. But as a matter of principle I think we should not get into a discussion of the business of my firm."

Senator Bristow -- "I am discussing your business."

Mr. Warburg -- "No, you are discussing the firm's business."

Senator Bristow -- "Did you get any of the profits that came from the handling of this \$100,000,000?"

Mr. Warburg -- "You may take it that whatever my firm did I got my profits -- my share in the profits."

Senator Bristow -- "Your share in the profits. Now, without being specific, I take it for granted that this was quite material; that that was quite a material interest in size; that is, that you are one of the important members of the firm."

Mr. Warburg -- "I am one of the important members of the firm."

Senator Bristow -- "Yes, I think the testimony and the report here show that you are the third important member -- or the second, which is it? -- of the firm"

Mr. Warburg -- "We are not numbered."

Senator Bristow -- "You are not; all right."

Mr. Warburg -- "There is Mr. Jacob H. Schiff who is the senior."

Senator Bristow -- "Yes."

Mr. Warburg -- "And the others rank very much alike."

Senator Bristow -- "Yes. We may take it for granted, then, that whatever profits accrued to your firm in the handling of this business here since you became a member of it, you participated in the profits as one of the partners."

Mr. Warburg -- "Yes, sir."

Senator Bristow -- "Yes. So I will assume then, of course, that you participated in the marketing of \$113,000,000 of Union Pacific, and so on."

The responsibilities of a member of the Federal Reserve Board, especially such a member as Paul M. Warburg, would be (for it was recognized that because of his purpose and connections he would become a dominating factor), were very great, especially at the time when the appointment was being considered. They are as important now, of course, but in a different way; it is not now a question of military safety. This thought was evidently in the mind of the senators, as the following shows:

Senator Hitchcock -- "Mr. Warburg,

Jewish Idea of Central Bank for America

According to his own statements and the facts, Paul M. Warburg set out to reform the monetary system of the United States, and did so. He had the success which comes to few men, of coming an alien to the United States, connecting himself with the principal Jewish financial firm here, and immediately floating certain banking ideas which have been pushed and manipulated and variously adapted until they eventuated in what is known as the Federal Reserve System.

When Professor Seligman wrote in the Proceedings of the Academy of Political Science that "the Federal Reserve Act will be associated in history with the name of Paul M. Warburg," a Jewish banker from Germany, he wrote the truth. But whether that association will be such as to bring the measure of renown which Professor Seligman implies, the future will reveal.

What the people of the United States do not understand and never have understood is that while the Federal Reserve

Eventually, twelve were established. The reason was that one central bank, which naturally would be set up in New York, would give a suspicious country the impression that it was only a new scheme to keep the nation's money flowing to New York. As shown by Professor Seligman, quoted in the last number, Mr. Warburg was not averse to granting anything that would allay popular suspicion without vitiating the real plan.

So, while admitting to the Senators who examined him as to his fitness for membership on the Federal Reserve Board -- the Board which fixed the policies of the banks of the Federal Reserve System and told them what to do -- that he did not like the 12 district banks idea, he said that his objections to it could "be overcome in an administrative way." That is, the 12 banks could be so handled that the effect would be the same as if there were only one central bank, presumably in New York.

And that is about the way it has resulted, and that will be found to be one of the reasons for the present situation of the country.

There is no lack of money in New York today. Motion picture ventures are being financed into the millions. A big grain selling pool, nursed into existence and counseled by Bernard M. Baruch, has no hesitancy whatever in planning for a \$100,000,000 corporation. Loew, the Jewish theatrical man, had no difficulty in opening 20 new theaters this year --

Senator Bristow -- "That is, you can charge a higher rate of interest in one section of the country under the present law, than you charge in another section, while under the Aldrich plan it would have been a uniform rate."

Mr. Warburg -- "That is correct."

That is a point worth clearing up. If Mr. Warburg, having educated the bankers, will now turn his attention to the people, and make it clear why one class in the country can get money for business that is not productive of real wealth, while another class engaged in the production of real wealth is treated as outside the interest of banking altogether; if he can make it clear also why money is sold to one class or one section of the country at one price, while to another class and in another section it is sold at a different price, he will be adding to the people's grasp of these matters.

This suggestion is seriously intended. Mr. Warburg has the style, the pedagogical patience, the grasp of the subject which would make him an admirable public teacher of these matters.

What he has already done was planned from the point of view of the interest of the professional financier. It is readily granted that Mr. Warburg desired to organize American finances into a more pliable system. Doubtless in some respects he has wrought important improvements. But he had always the banking house in mind, and he dealt with paper. Now, if taking up a position outside those special interests, he would address himself to the wider interests of the people -- not assuming that those interests always run through a banking house -- he would do still more than he has yet done to justify his feeling that he really had a mission in coming to this country.

Mr. Warburg is not at all shocked by the idea that the Federal Reserve System is really a new kind of private banking control, because in his European experience he saw that all the central banks were private affairs.

In his essay on "American and European Banking Methods and Bank Legislation Compared," Mr. Warburg says: (the italics are ours)

"It may also be interesting to note that,

That is a very illuminating passage. It will be well worth the reader's time, especially the reader who has always been puzzled by financial matters, to turn over in his mind the facts here given by a great Jewish financial expert about the central bank idea. Observe the phrases:

- (a) "without giving the government any part in the management or control."
- (b) "these central banks, while legally private corporations ... are permitted to issue the notes of the nation."
- (c) "they are custodians of practically the entire metallic reserves of the nation and the keepers of the government funds."
- (d) "in questions of national policy, the government must rely on the willing and loyal co-operation of these central organs."

It is not now a question whether these things are right or wrong; it is merely a question of understanding that they constitute the fact.

It is specially notable that in paragraph (d) it is a fair deduction that in questions of national policy, the government will simply have to depend not only on the patriotism but also to an extent on the permission and counsel of the financial organizations. That is a fair interpretation: questions of national policy are, by this method, rendered dependent upon the financial corporations.

Let that point be clear, quite regardless of the question whether or not this is the way national policies should be determined.

Mr. Warburg said that he believed in a certain amount of government control -- but not too much. He said: "In strengthening the government control, the Owen-Glass Bill therefore moved in the right direction; but it went too far and fell into the other and even more dangerous extreme."

The "more dangerous extreme" was, of course, the larger measure of government supervision provided for, and the establishment of a number of Federal Reserve Banks out in the country.

Mr. Warburg had referred to this before; he had agreed to the larger number only because it seemed to be an unavoidable political concession. It has already been shown, by Professor Seligman, that Mr. Warburg was alive to the necessity of veiling a little here and a little there, and "putting on" a little yonder, for the sake of conciliating a suspicious public. There was also the story of the bartender and the cash register.

Mr. Warburg thinks he understands the psychology of America. In this respect he reminds one of the reports of Mr. von Bernstorff and Captain Boy-Ed of what the Americans were likely to do or not to do. In the Political Science Quarterly of December, 1920, Mr. Warburg tells how, on a then recent visit to Europe, he was asked by men of all countries what the United States was going to do. He assured them that America was a little tired just then, but that she would come round all right. And then harking back to his efforts of placing his monetary system on the Americans, he said:

"I asked them to be patient with us until after the election, and

idea went through in spite of the advertised objection of all parties. He believes that with Americans it is possible to get what you want if you just play the game skillfully. His experience with monetary reform seems to have fathered that belief in him.

Politicians may be necessary pawns to play in the game, but as members of the government Mr. Warburg does not want them in banking. They are not bankers, he says; they don't understand; banking is nothing for a government man to meddle with. He may be good enough for the Government of the United States; he is not good enough for banking.

"In our country," says Mr. Warburg, referring to the United States, "with every untrained amateur a candidate for any office,

was a very good one, and he said to me, 'I wish you would call up the Secretary and tell him.' I said, 'I do not see the necessity; I will tell you.' 'No,' he said, 'I would prefer you to call him up.'" (p. 575)

There we have an example of the Federal Reserve "kept out of politics," kept away from government management which would not only be "dangerous," but "fatal."

Barney Baruch, the New York stock plunger, who never owned a bank in his life, was called up by Colonel E. M. House, the arch-politician of the Wilson Administration, and thus the great Federal Reserve Board was supplied another member.

A telephone call kept within a narrow Jewish circle and settled by a word from one Jewish stock dealer -- that, in a practical operation, was Mr. Warburg's great monetary reform. Mr. Baruch calling up Mr. Warburg to give the name of the next appointee of the Federal Reserve Board, and calling up Mr. McAdoo, secretary of the United States Treasury, and set in motion to do it by Colonel E. M. House -- is it any wonder the Jewish mystery in the American war government grows more and more amazing?

But, as Mr. Warburg has written -- "friendship or help in

How Jewish International Finance Functions

This Jew was passed out of the United States at the request of a very high American personage whose subservience to the Jews was one of the marvels of the past seven years. Halted by the British, this Jew was released from their toils at the request of a very high American personage. And thus, the Jewish Bolshevik Revolution in Russia, the program of which was made in America, was set in operation without a hitch.

This whole firm is German Jewish, its members having originated in Germany. It had German connections. How far it maintained those connections through all subsequent events is a separate question.

Mr. Otto Kahn's allotted portion of the world seems to be Great Britain and France. Mr. Kahn is of German origin, like the rest of the firm, but he has not publicly shown such concern for Germany as have the other members. Mr. Schiff was once very active for the settlement of a peace on the basis of a victorious Germany. Mr. Paul M. Warburg also had interests, discussion of which is postponed for the present. But Mr. Kahn succeeded, through the connivance of American authority and the excessive repression of the newspapers, in conveying the impression that by some species of occult separatism he was not "German-minded."

Therefore Mr. Kahn flits lightly everywhere -- except Germany. He is sufficiently French to be able to tell in the first column on the first page of

The war came on. The Jewish government in the United States was augmented. Mr. Warburg was no mean figure, as previous articles have shown.

The Warburgs are three in number. Felix M. is the other one in America. He appears but slightly in public affairs although he is a member of the American Jewish Committee and of the firm of Kuhn, Loeb & Company. His retiring habit, however, does not argue lack of consequence. He was of sufficient consequence, Jewishly, to have bestowed upon him a sort of honorary rabbinical degree of "Haber" which entitles him to be known as "Haber Rabbi Baruch Ben Moshe." He is the only Jew in America upon whom the title has ever been conferred.

Max Warburg represents the family in its native land. Max Warburg had as much to do with the German war government as his family and financial colleagues in America had to do with the United States war government. As has been recounted in the press the world over, the brother from America and the brother from Germany both met at Paris as government representatives in determining the peace. There were so many Jews in the German delegation that it was known by the term "kosher," also as "the Warburg delegation," and there were so many Jews in the American delegation that the delegates from the minor countries of Europe looked upon the United States as a Jewish country which through unheard-of generosity had elected a non-Jew as its President.

Max Warburg is an interesting character also as regards the establishment of Bolshevism in Russia. The Jews had several objectives in the war, and one of the was to "get Russia." To this end the German Jews worked very assiduously. Because Russia was a member of the Allies, the work of German Jews was made the easier. But the fact that Russia was an ally made no difference with the Jews who were resident in Allied countries. Win or lose, Russia must be destroyed. It is the testimony of history that it was not so much the German military prowess as the Jewish intrigue that accomplished the downfall of that empire.

In this work Max Warburg was a factor. His bank is noted in a dispatch published by the United States Government as being one whence funds were forwarded to Trotzky for use in destroying Russia. Always against Russia, not for German reasons, but for Jewish reasons, which in this particular instance coincided. Warburg and Trotzky -- against Russia!

Poor John Spargo, who ought to know better, denies all this -- while every American who comes back from Russia, even those who went over there pro-Bolshevik, yes, and returned Jews themselves, proclaim it.

The crushing fact is that Bolshevism is not only Jewish in Russia, and in America, but it is Jewish in the higher regions of Jewry where better things ought to exist. Take Walter Rathenau, a German Jew on the plane of the Warburgs. Rathenau was the inventor of the Bolshevik system of centralization of industry, material and money. The Soviet Government asked Rathenau directly for the plans, and received them directly from him. Max Warburg's bank held the money; Walter Rathenau's mind held the plans -- which makes it a pertinent question: If Bolshevism can be so Jewish outside of Russia, what hinders it being Jewish inside Russia?

It is a most significant fact that, as in Washington, the most constant and privileged visitors to the White House were Jews, so in Berlin the only private telephone wire to the Kaiser was owned by Walter Rathenau. Not even the Crown Prince could reach the Kaiser except through the ordinary telephone connections. It was the same in London. It was the same in Paris. It was the same in Petrograd -- in Russia which so "persecuted" the race that controlled it then and controls it now.

Now, this sketchy outline of the internationalism of the firm of Kuhn, Loeb & Company is not offered as the result of keen research, for the facts are found on the very surface of the matter, for anyone to see. What is revealed by research is this: whether Mr. Schiff's interest in Russia had underground features which affected the welfare of nations; whether Mr. Kahn's flitting missions here and there, which he made with great freedom during the war, were wholly taken up with the business announced in the public notices; and whether Mr. Warburg, whose interest in Germany has not abated, to judge from his recent utterances, was able to retain complete neutrality of mind during the war. These are questions of value. Obviously, they are not easy to answer. But they can be answered.

It was a family enterprise, this international campaign. Jacob Schiff swore to destroy Russia. Paul M. Warburg was his brother-in-law; Felix Warburg was his son-in-law. Max Warburg, of Hamburg, banker of the Bolsheviks, was thus the brother-in-law to Jacob Schiff's wife and daughter.

Speaking of the far-sighted manner in which the house of Kuhn, Loeb & Company disposes itself over world affairs, there is also the curious fact that in this Jewish firm is one who goes to a Christian church -- a most heinous thing for a Jew to do. Split three ways in American politics and as many ways as international matters require, we find this firm split two ways with regard to religion. Mr. Kahn professes -- at least attends -- a Christian church and is accounted an adherent of it. Yet he is not ostracized. His name is not taboo. The Jews do not curse him. He is not denounced as a renegade. The Jews have not buried him out of mind, as they do others who desert the faith.

This presents a strange situation when it is considered. Not to recount again the horror and reprehension and active antagonism with which Jews view such a desertion, suffice it to say that there is no greater marvel than that of Jacob H. Schiff retaining in the firm of Kuhn, Loeb & Company a "renegade" Jew. He could not have done it; every fiber of his intensely Jewish nature would have rebelled against it. Yet there it is!

Without going further into this ingenious system of covering all vital points from one center, enough has been said to show one busy Jewish financial firm with which political matters, national and international, is almost a profession. The family of Warburg high in the controlling group of two countries, and enemy countries at that. The family of Warburg high in the negotiations of world peace and the discussions of a League of Nations. The family of Warburg now advising the world from both sides of the earth, what to do next. It was probably with more reason than the general public surmised that a New York paper printed during the Peace Conference an article headed, "Watch the Warburgs!"

The fact seems to be that, as Mr. Pattullo is quoted as saying at the head of this article, the international financiers have been so engrossed in world money that the sense of national responsibility sometimes becomes blurred in their minds. They desire everything -- war, negotiations and peace -- to be conducted in such a way as to react favorably on the money market. For that is their market: money is what they buy and sell: and because money has no fixed price, it is a market which offers the widest opportunity for the trickster and swindler. One cannot play such tricks with stone or corn or metals, but with money as the commodity everything is possible.

Mr. Warburg is already very much interested about the treatment to be accorded foreign securities in the next war. Readers of the daily newspapers may recall that recently a demand was made for the gold in the Reichsbank, which was resisted on the ground that the Reichsbank, although the central bank of Germany, was really a private concern -- just as Paul Warburg said it was and just as he has insisted that our own Federal Reserve System should be, and which it is. There is far-sighted wisdom in that, with a view to possible defeat in war.

Mr. Warburg is apparently quite disapproving of the treatment accorded alien enemy property "by some countries." He quotes a French banker throughout -- nationality not stated -- and drives home his point. The French banker used as an illustration a possible war between England and France (this was only last year) and said that the bankers in each country would proceed to withdraw their mutual balances and securities, for fear of confiscation, and that such a course would precipitate a panic.

To which Mr. Warburg adds: "I think that our bankers ought carefully to study this very serious question. We have nothing to gain and much to lose by joining in a policy of disregarding the rights of private property. We shall probably, in the course of time, become the largest owners of foreign securities and properties, which would become endangered in case we were drawn into war. To me, however it is of greater interest that nothing be done that might stand in the way of making the United States the gold reserve country of the world. ..."

Such talk passes with too little scrutiny. It bears a strong reflection of recent events which should not be overlooked. Moreover, it presents a grandiose vision which is supposed to command instant agreement because of its appeal to superficial national pride and selfish ambition.

If what Mr. Warburg says is an intimation that the International Jews are planning to move their money market to the United States, it is safe to say that the United States does not want it. We have the

warning of history as to what this would mean. It has meant that in turn Spain, Venice, Great Britain or Germany received the blame and suspicion of the world for what the Jewish financiers have done. It is a most important consideration that most of the national animosities that exist today arose out of resentment against what the Jewish money power did under the camouflage of national names. "The British did this," "The Germans did this," when it was the International Jew who did it, the nations being but the marked spaces on his checker board.

Today, around the world the blaming word is heard, "The United States did this. If it were not for the United States the world would be in better shape. The Americans are a sordid, greedy, cruel people." Why? Because the Jewish money power is largely centered here and is making money out of both our immunity and Europe's distress, playing one against the other; and because so many of the so-called "American business men" abroad today are not Americans at all -- they are Jews, and in many cases as misrepresentative of their own race as they are of the Americans.

The United States does not want the transfer of All-Judaan to this soil. We do not desire to stand as a gold god above the nations. We would serve the nations, and we would protect them, but we would do both in the basis of real values, not in the name or under the sign of gold.

On the one hand Mr. Warburg recites pitiful facts about Germany in order to raise sympathy for her, and on the other hand he stimulates the gold lust of the United States. The plight of Germany is entirely due to the forces from which the United States has only narrowly escaped; and to harken to international Jewish plans for the rehabilitation of Germany is to be in danger of approving plans which will fasten Jewish domination more strongly on that unhappy country than it is now. Germany has paid dearly for her Jews. The Warburg voice that speaks for her would seem indeed to be the voice of Jacob, but the hand that proposes financial dealings is that of Esau.

The internationalism of the Warburgs is no longer in doubt and cannot be denied. Felix Warburg hung on to the Hamburg connection longer than did Paul, but the breakage of either was probably perfunctory. At the same time that Felix left the Hamburg firm of his brother, Max, a Mr. Stern also left the Frankfort firm of Stern, and both became very active on the Allies side, taking sides against the German nation as lustily as anyone could. "Impossible!" say those who fancy that a German Jew is a German. Not at all impossible; the Jew's loyalty is to the Jewish nation; what the Jew himself refers to as his "cover nationality" may count or not as he himself elects.

This statement is always met with frothing wrath by the Jews' "gentile fronts" in the purchased pro-Jewish press. But here is an example: Do you remember "The Beast of Berlin," that lurid piece of war propaganda? You did not, perhaps, know that its producer was a German Jew, Carl Laemmle. His German birth did not prevent him making money out of his film, and his film does not prevent him annually going back in state to his birthplace. This year he goes accompanied by Abe Stern, his treasurer; Lee Kohlmar, his director; and Harry Reichenbach -- a list of names duplicable in any movie group.

Messrs. Stern and Warburg, of Frankfort and Hamburg, respectively, and away from home perhaps only temporarily, were not concerned about the fate of the "Huns," but they were immensely concerned about the fate of Jewish money power in Germany.

To indicate how blind the public has been to the inter-allied Jewish character of much of the world's important international financial activity, note this from the

an American firm. It was principally an arrangement between the Warburgs themselves in family counsel. But the loan will pass in Norway as

Jewish Power and America's Money Famine

The international Jewish banker who has no country but plays them all against one another, and the International Jewish proletariat that roams from land to land in search of a peculiar type of economic opportunity, are not figments of the imagination except to the non-Jew who prefers a lazy laxity of mind.

Of these classes of Jews, one or both are at the heart of the problems that disturb the world today. The immigration problem is Jewish. The money question is Jewish. The tie-up of world politics is Jewish. The terms of the Peace Treaty are Jewish. The diplomacy of the world is Jewish. The moral question in movies and theaters is Jewish. The mystery of the illicit liquor business is Jewish.

These facts are unfortunate as well as unpleasant for the Jew, and it is squarely up to him to deal with the facts, and not waste time in trying to destroy those who define the facts. These facts are interpreted by the Jew and the anti-Semite with strange extremes of blindness. The Jew never gets the world's point of view at all; he always gets the anti-Semite's point of view; and the anti-Semite is equally at fault in always getting the Jew's point of view. What both need is to get society's point of view, which is the one being set forth in this present series of articles.

To say that the immigration problem is Jewish does not mean that Jews must be prohibited entry to any country; it means that they must become rooted to a country in loyal citizenship, as no doubt some are, and as no doubt most are not. To say that the money question is Jewish does not mean that Jews must get out of finance; it means that they must rid finance of the Jewish idea, which has always been to use money to get a strangle-hold on men and business concerns, instead of using finance to help general business. To say that the tie-up of world politics is Jewish does not mean that Jews, as human beings, are to be denied a voice in affairs; it means that they must give up trying to make the world revolve around the Jewish nation as its axis. To describe the influence of the Jew on the theater is not to demand that he leave the theater, but it is to demand that he rid the theater of his idea that sensualism is entertaining.

The Jewish Question is first for the Jews to solve; if not, the world will have to solve it for them. They may stay in business, say the theater, for example, if they will cease spoiling the theater; if they do not cease, the theater will be taken away from them just as certainly as that day follows night. The world has been patient and the world will be fair, but the world knows the limit of imposition.

It is not the true Jewishness of the Jew, nor yet the nationalism of the Jew that is on trial, but his anti-national internationalism. A true Mosaic Jew -- not a Talmud Jew -- would be a good citizen. A nationalist Jew would at least be logical. But an international Jew has proved an abomination, because his internationalism is focused on his own racial nationalism, which in turn is founded on his ingrained belief that the rest of humanity is inferior to him and by right his prey. Jewish leaders may indulge in all the platitudes they possess, the fact which they cannot deny is that the Jew has for centuries regarded the "goyim" as beneath him and legitimately his spoil.

The internationalism of the Jew is confessed everywhere by him. Listen to a German banker: imagine the slow, oily voice in which he said:

"We are international bankers. Germany lost the war? -- what of it? -- that is an affair of the army. We are international bankers."

And that was the attitude of every international Jewish banker during the war. The nations were in strife? What of it? It was like a Dempsey-Carpentier bout in New Jersey, or a baseball game in Chicago -- an affair of the fighters -- "we are international bankers."

A nation is being hamstrung by artificial exchange rates; another by the sucking of money out of its channels of trade; what of it to the international banker? -- he has his own game to play. Hard times bring more plums tumbling off the tree into the baskets of the international bankers than does any other kind of times. Wars and panics are the Jewish international bankers' harvests.

Citizens wake up with a start to find that even the white nations are hardly allowed to see each other nowadays except through Jewish eyes. When the United States supposedly speaks to France, through whom does she speak? All that France sees is Otto H. Kahn! Why must a Jew represent the United States of America to France? When France supposedly speaks to the United States, through whom is it done? Through Viviani, Jewish in every thought and method. Now they are talking of sending Millerand over, another Jew. Britain sends Lord Reading. Germany sent Dr. Dernberg. And to other countries the United States sent Morgenthau, Strauss, Warburg, and lesser Jewlings.

It comes with something of a shock to learn that Foch is coming to the United States. We have not seen a Frenchman since Joffre visited us. It is good to see man of the white race come across the sea as if to reassure us that white men still live in those countries. The business of the Peace Conference was done by Jews -- has it come to a point where international diplomacy is to become a Jewish monopoly also? Must the special conversations between France, Britain and the United States be held through Jewish interpreters, while Anglo-Saxons and true Frenchmen do the routine embassy work -- or shall it be possible for the non-Jewish nations to see one another occasionally through non-Jewish representatives?

Internationalism is not a Jewish conviction, but a Jewish business device. It is most profitable. In diplomacy and at the immigrant station, internationalism pays. Jews interpret nation to nation in the high rites of special conversations between governments; Jewish interpreters swarm at the ports of every country also, where the poor swarm in. It was stated in the House of Lords the other day that most of the trouble in Palestine was caused by Jewish interpreters. It was charged that the Jewish administration added an extra language to the official list in order to make Jewish interpreters indispensable.

Go through the government of the United States, where the income tax secrets are kept, where the Federal Reserve secrets are kept, where the State Department secrets are kept -- and you will find Jews sitting at the very spot where International Jewry desires them to sit, and where nothing is kept from their knowledge.

Go abroad and come back to your country, and a Jew will open the gate to let you in, or close it to keep you out -- as he chooses.

"Will you be going to Detroit while you are here?" asked a Jewish government agent of a gentleman entering the country on a visit a few weeks ago.

"I may go to Detroit," was the reply.

"Well, you go to the damned DEARBORN INDEPENDENT and tell them a Jew let you into this country," said the government agent.

What the visitor replied is known, but had better not be quoted. The American Jewish Committee might shriek that the people were being incited to pogroms.

The incident, however, is but a sample of what is occurring every day. The truth about the Jewish Question in the United States is perhaps the one form of truth that cannot be indiscriminately told.

The international Jewish bankers regard themselves as in similar fashion "letting" the nations do this or that, regarding the nations not as fatherlands but as customers -- and as customers in the Jewish sense. If an army wins or loses, if a government succeeds or fails, what of it? -- that is their affair -- "we are international bankers," and we win, whoever loses.

For international Jewish bankers, the war is not over. The period of actual hostilities and the emergencies of the nations were but the opening of the trade. The ready cash was skimmed in then -- all the cash the world had. True, some of it had to be distributed among the people as war wages and

bonuses, in order to keep the struggle going, but this was soon recovered through the means of high prices, artificial scarcities and the orgy of extravagance deliberately organized and stimulated among the people. That phase over, and money disappeared.

Is there any more tragic joke than that diligently disseminated in this country -- "The United States has more gold than any other country in the world"? Where is it? How long since you have seen a piece of gold? Where is all this gold -- is it locked up in the Treasury of the United States Government? Why, that government is in debt, desperately trying to economize, cannot pay a soldier bonus because the finances of the country cannot stand it! Where is that gold? It may be

and everywhere; but the financial group alone is receiving our attention just now, and they are not so notably successful in getting the country out of financial difficulty as they were in other lines of effort.

The Federal Reserve System may not be a bad system, in spite of the fact that it yields government monetary functions to private financial corporations, but there are all sorts of testimony that it has been badly manipulated. Mr. Warburg, the reader will remember, spoke about certain things being "overcome in an administrative way," showing that there was a certain amount of "play" or loose motion in the system which could be manipulated either way. The fact remains that the country went swimmingly through the war by reason of the assistance of the System, and is coming very lamely through the Peace, as the result, monetary experts say, of the hindrance of the same System. Mr. Warburg, whose name was so prominently connected with the advertisement of the glory of the System, must also stand being mentioned in connection with the criticism.

Whatever money we are said to have as the per capita in the United States, it is a false statement. The money

Some of the biggest industrial institutions in the country now in the hands of creditors' committees.

Farmers being sold out by the hundreds, their horses bringing about \$3 each.

Cotton and wool enough to clothe the nation, spoiling in the hands of the men who raised it and cannot dispose of it.

Every line of business, railroading, newspaper publishing, store-keeping, manufacturing, agriculture, building, in depression. Why? For lack of money.

Where is the money? This is a country that is supposed to be the financial center of the world --

the 15th." And it came. Credit was stopped. Payment was pressed. A stream of money, literally squeezed out of the producing sections of the country, began to roll toward New York. Otherwise those giant loans just recorded would have been impossible. It was pressure, Federal Reserve pressure, politely known as deflation, and that is the way it worked. The banks of the West were squeezed dry that the banks of New York might overflow.

stayed while on journeys through the country. Men who are thus tied up with the present financial system cannot say what in their minds they know.

It is all illustrated in the testimony of T. Cushing Daniel before a committee of Congress. It shows to what an extent the power of this private corporation called the central bank can reach:

"When going through the Bank of England I presented a letter which I had from Secretary Hay, and the official of the bank was very polite. He took me through the bank and when we got back to the reception room I asked him if he would allow me to put a few leading questions to him. He said he would, and I asked him if he would give me a statement of the Bank of England. 'We do not issue statements.' 'Does not the House of Parliament sometimes call on you for some statement as to the condition of the bank?' 'No, sir; they do not call on us.' 'How is it that some of these revolutionists, so-called, do not get up in the House of Commons and raise the devil to know something about what is going on down here? That would be the condition in our country.'

Readers of the old romances know how proud the master was of his wines. Vintages ripened under certain skies, on certain hills, where certain waters flowed, with cellarage in certain soils, had a faculty of aging gracefully, mellowing to a smoothness and purity and desirableness that made for cheer and health without the alloy of sordid inebriety. The bouquet of wine, the perfected essence of the grape subjected to the further courses of nature, has been a theme of praise for centuries. If it were uttered today the source of the utterance would be suspected, and very probably with good reason, of being in pay of the "wets." For the vile stuff which civilization threw out is not at all the wine of popular custom and century-long esteem.

Nevertheless, it is not difficult for even a modern to grasp the fact that there was an art in making wine and strong drink, in which art men took pride. That art required time, experience, a love of good quality.

It is a little difficult to speak of this art in connection with whisky -- wine being a more poetic word -- yet it is a matter of knowledge that three places in the world have devoted to the production of whisky the same spirit that France and Portugal devoted to their wines. These three districts are Glenlivet in Scotland, the region of Dublin in Ireland, and the Blue-Grass region of Kentucky. Why in these three regions? First, because there were men -- non-Jews, of course -- who were willing to wait ten years to produce a good article. Second, the waters of these regions are of a quality which is beautifully adapted to the making of pure goods. Pure whisky, it should be remembered, is a vegetable product matured by natural forces and no other. Grain, water, and time -- not even artificial heat added, nor any other thing -- completes the best whisky product.

In older times in America there were men who were as choice of their whiskies as of their horses or books. There was then such a thing as quality. But there was no such thing as delirium tremens. That came later, with the disappearance of pure whisky. A distiller seldom grew rich -- he was too engrossed in maintaining the quality of his product; and it consumed much time.

There were certain brands known nationally because of their mildness and purity -- purest wine of the choicest grapes, aged in the best adapted cellars, was not more mild or pure. There are names that remain until this day -- Pepper, Crow, Taylor, and others -- the names of men who took time and pains, whose names became "brands" which guaranteed quality and purity. These men were distillers in the true sense, not manufacturers nor compounders, but

made legally ineffective to the extent of ten gallons of year a Jew. The amount, of course, is very much more; it is always easy to get 100 gallons through a 10-gallon loophole. In fact, thousands of gallons have come through that 10-gallon loophole.

It will come to many people as new knowledge that the liquor business of the world has been in the hands of Jews. In the United States the liquor business was almost exclusively in the hands of Jews for 25 years previous to Prohibition, during the period, in fact, when the liquor trade was giving point and confirmation to Prohibition arguments. This knowledge has an important bearing on the interpretation of our times.

In the volume, "The Conquering Jew," published by Funk & Wagnalls Company in 1916, John Foster Fraser writes:

"The Jews are masters of the whisky trade in the United States. Eighty percent of the members of the National Liquor Dealers' Association are Jews. It has been shown that 60 per cent of the business of distilling and wholesale trade in whisky is in the hands of the Jews. As middlemen they control the wine product of California. Jews visit the tobacco-growing States and buy up nearly all the leaf tobacco, so that the great tobacco companies have to buy the raw product from them. The Jews have a grip on the cigar trade. The American Tobacco Company manufactures about 15 per cent of the cigars smoked in the United States. The Jews provide the rest."

It was also true in Russia, Poland, Rumania. The Jewish Encyclopedia states that "The Establishment of the government liquor monopoly (in Russia in 1896) deprived thousands of Jewish families of a livelihood." They controlled the liquor traffic, the vodka business which undermined Russia. The government made the liquor business a national monopoly in order to abolish it, which was done. Liquor in Russia was Jewish, as the Encyclopedia testifies. Anyone reading carefully the article on Russia, especially pages 527 and 559 in the Jewish Encyclopedia, will be in no doubt as to the fact. In Rumania the whole "Jewish Question" was the liquor question. The land of the peasants came into control of the liquor sellers, and the business of handling liquors was a strict Jewish monopoly for years. In Poland the same was true. It is not surprising, therefore, that in the United States whisky also became Jewish.

For convenience in detailing this story, most of the observations made will center in the state of Kentucky. Almost every one of age knows the phrase "fine old Kentucky whiskies." It was once a phrase that meant something. Kentucky produced, in her limestone regions, the kind of water that served best with the grain ingredients of whisky. The word "Bourbon," known mostly as a kind of whisky, is really the name of a county in Kentucky where "Bourbon whisky" was first made. How profoundly the region in which whisky is manufactured affects the product may be gathered from the fact that a primitive Kentucky distiller named Shields, who became famous for a brand of Bourbon made from the waters of Glen's Creek, conceived of the idea of lowering his costs by transferring his distillery to Illinois, where he would be nearer the rich cornfields. He was disappointed. Illinois water would not make Bourbon. "The rule of the region" is supreme. Jamaica rum owes its characteristic to the waters of Jamaica. Port wine is best produced in the region of Duro in Portugal, champagne in the region of Rheims in France, and beer in Bavaria. And so, in Kentucky there was the right combination of elements which made the whisky product of that state world famous.

An alcoholic spirit from grain may be made in

The difference between the non-Jewish and the Jewish method, as illustrated in the history of American whisky, is thus described by Dr. Wiley:

"The aging of whisky takes years of time. It is expensive. The whisky leaks out. It is allowed to stand for four years at least. The object of this is to permit the oxidation of the alcohols. ... There is a loss of interest on the value of the whisky while it is aging; hence it is an expensive process.

"But the manufacture of compounded, or artificial whisky has for its purpose the avoiding of this long and expensive process. The makers begin with the pure article of spirits which can be made in a few hours. ... To this is added enough water to dilute it to the strength of whisky. The next step is to color it. ... this is done by adding burnt sugar and caramel. The next thing is to supply the flavors. ... By the way I have described, in two or three hours the compounder can make a material which looks like, smells like, tastes like, and analyzes like genuine whisky, but it has a different effect on the system. The people who drink this whisky are much more liable to receive injury from it than those who drink the genuine article."

All sorts of practices were resorted to. Drugs and raw "crops" of whisky were bought up and the business of "rectifying," as it was called, began the ruin of the natural and wholesome process of distilling. Quick money, regardless of what happened to the customer: that was the motive of the rectifying business.

This rectifying business was mostly Jewish. Here and there a non-Jew was associated with Jewish partners, but rarely. The way had been found to trade on the reputation of the term "whisky" by compounding a liquid which looked and tasted like whisky but the effect of which was harmful. That was the capital fraud -- the capture of the name "whisky" for a synthetic poison. There was a concealment of the meaning of "rectified spirits," a deceptive use of the word "blend," and even a most fraudulent misrepresentation concerning aging. If chemical deception could be used to make a whisky taste as if it were nine years old, then it was advertised as "Nine Years in the Wood." Here is a bit of Jewish court testimony:

Q. Is your make of whisky nine years old?

A. Nine years old, but I want to explain in that respect that the whisky may not have existed nine years before it was put into that bottle. ... That brand of whisky which we brand as nine years old blended, means that it is equal to a nine-year-old whisky in smoothness and quality.

Q. How did you arrive at the fact which you put upon this bottle that the whisky was nine years old?

A. Because it is comparatively nine years old.

Q. How do you arrive at that result?

A. By sampling. You take the whisky that is allowed to remain in the original package for nine years and compare it with our nine-year-old blend and you will find them in smoothness the same. Therefore, we class it as nine-year-old whisky.

Let the reader form his own judgement on that type of mind. The whisky bore a name, resembling a time-honored brand of pure goods, and it flaunted the name Kentucky, when it was

Warsaw ghetto. In Louisville the Judaic complexion of the city, as well as society, is very noticeable; indeed most of the leading Jews in the whisky business are now Kentucky "Colonels."

The Jewish character of the whisky business since the Civil War may be visualized, by the simple expedient of noting how many of the better known brands have been at various dates under Jewish control:

There is "Old 66," owned by Straus, Pritz & Co.

"Highland Rye," owned by Freiberg & Workum.

"T. W. Samuel Old Style Sour Mash," owned by Max Hirsch, the Star Distilling Company.

"Bridgewater Sour Mash and Rye Whiskies," "Rosewood and Westbrook Bourbon Whiskies," distilled by J. & A. Freiberg.

"T. J. Monarch" and "Davies County Sour Mash Whiskies," controlled by J. & A. Freiberg.

"Louis Hunter 1870," "Crystal Wedding," and "Old Jug," blended by J. & A. Freiberg.

"Gannymede '76," put out by Sigmund and Sol H. Freiberg.

"Jig-Saw Kentucky Corn Whisky," "Lynndale Whisky," "Brunswick Rye and Bourbon," by Hoffheimer Brothers Company.

"Red Top Rye" and "White House Club," by Ferdinand Westheimer & Sons.

"Green River" came into the control of E. La Montague.

"Sunnybrook," a widely advertised brand, on whose advertising matter a man in a United States inspector's uniform stood behind as if endorsing it, was at the time owned by Rosenfield Brothers & Co.

"Mount Vernon," as from the Hannis Distilling Company, was at the time owned by Angelo Meyer.

"Belle of Nelson" came into control of the Jewish trust, which was brought to legal birth by Levy Mayer and Alfred Austrian, the latter being the Chicago attorney whose name will be recalled in connection with the baseball articles in this series.

"James E. Pepper" was owned by James Wolf.

"Cedar Brook" was owned by Julius Kessler & Co. It was formerly the old "W. H. McBrayer" brand, but the real W. H. McBrayer, knowing the new methods that were arising in liquor-making, requested in his will that his name should not be used as a brand after he had ceased to see that the product was worthy of his name.

In the Pittsburgh and Peoria districts, the same story held true; the alleged whisky made in those districts was controlled, with one exception, by Jews.

The Great Western Distillery, in Peoria, is owned by a corporation of Jews. Two of its brands were "Ravenswood Rye" and "Ravenswood Bourbon."

The Woolner Distillery made "Old Grove Whisky" and "Old Ryan Whisky," and "Bucha Gin."

In the city of Peoria alone there are fifteen great fortunes, all held by Jews, and for the most part made in what passed in Peoria for Whisky.

Take the city of Cincinnati alone and note what even an incomplete list reveals as to the names of the men classified as "distillers":

Bernheim, Rexinger & Company; Elias Bloch & Sons; J. & A. Freiberg; Freiberg & Workum; Helfferich & Sons; Hoffheimer Brothers Company; Elias Hyman & Sons; Kaufman, Bare & Company; Klein Brothers; A. Loeb & Co.; H. Rosenthal & Sons; Seligman Distilling Company; Straus, Pritz & Company; S. N. Weil & Company, and F. Westheimer & Sons; with many other Jews concealed under fancy trade names and corporation designations. It is the same throughout Ohio, which state, incidentally, is one of the most Jew-ridden states in the Union.

The lists here given do not by any means begin to indicate the numbers of the Jews who were engaged in the liquor business, they only indicate the complexion which the business takes on when a search is made behind the "brands" and the trade names. Any citizen in any city of size will have no trouble in confirming the statement that most of the rectifiers and wholesalers and brokers in the whisky trade of his city also were Jews.

But it is not only the fact that the liquor business was controlled by Jews that assumes importance. That is a fact which no one will deny -- not even the Jewish defenders. But it is the additional fact that there was spread over this country the machinery of a vicious system which while it was destined to ruin the liquor business -- as perhaps it deserved to be ruined -- also ruined hundreds of thousands of citizens who trusted that "pure and unadulterated" meant what the words were intended to convey. It would be a separate story to tell of all the manipulation of labels, the piracy of brand names, the conscienceless play upon words "pure and unadulterated" of which the un-American "compounded liquor" combine was guilty. Of course, the stuff was "pure and unadulterated" -- so is carbolic acid -- but it was not whisky! There were law violations galore, and it was well enough recognized in the rectifying business as a regular practice to appropriate annually a certain sum to pay the fines that were bound to be assessed against it. A riot of adulteration and chicanery ensued, with whisky being made in many saloon cellars and the dangerous secrets of synthetic booze-making being peddled abroad among the customers of the trust.

Presently the saloon men became aware of the fact that they were the goats of the game. Seldom was the Jew engaged in dishing out five-cent beers or ten-cent whiskies; it remained for the "boob Gentile" to do that; the Jew was at the wholesale end where the real profits were made. But it was the saloon man who took the brunt of the blame. The Jewish "distillers," as the compounders and blenders of the Louisville and Peoria districts were called, wore silk hats and their respectability was unquestioned. The saloon men made an eleventh hour effort to save their business, but the stuff they were pouring out had not improved, and Prohibition came, sweeping the saloon away, but, as the sequel will show, not depriving the Jewish compounder of his profits.

How much of the liquor business of the United States was in whisky and how much in rectified spirits?

The Twelfth Census of the United States, 1900, said:

This, with independent testimony as to the Jewish direction of it all, will form the subject matter of a separate story.

[

Gigantic Jewish Liquor Trust and Its Career

It has been shown how the American Whisky business became Jewish. The

of dollars at their command -- just as today, with industry suffering, there are millions of Jewish capital at the disposal of the motion picture business!

In the Louisville

The italicized portions indicate the connection, and it was a connection maintained to the end, and may indeed be continued yet.

Then, in the current accounts of this merger of the liquor business under Jewish control, another name appears. On March 15, 1899:

"Angelo Meyer, a big whisky buyer of New York, is in Louisville trying to buy a big lot of whiskies." It appears that Mr. Meyer put on a poor mouth and told how hard it was to buy whisky in big lots.

And then on March 17, two days later, this appeared: "Mr. Angelo Meyer, the wealthy Philadelphia whisky man, has been appointed one of the general managers of the business of the Kentucky Distilleries Company and is engaged in appointing men to take charge of the various departments of the combine's affairs."

The discrepancy in the above two paragraphs need not be charged to the untruthfulness of the newspaper reporter. Reporters as a rule faithfully report what they are told; but sometimes what they are told is not true.

"Mr. Meyer has commonly been called the Napoleon of the whisky trade. He is largely interested in the recently formed combine.

"We intend to make plenty of whisky. No brand will be killed," said Mr. Meyer."

Henceforth the names of Levi Mayer, Alfred Austrian and Angelo Meyer appear most frequently in the reports.

"Alfred Austrian, who is Levi Mayer's legal representative, says that all the distilleries now negotiated for will be absorbed in three weeks more."

"In an interview today Mr. Angelo Meyer said, 'I believe confidently that in the next five years a business calling for 10,000,000 gallons of whisky a year will be built up.'"

In April 1899, another Jewish movement appeared: "Joseph Wolf, the Chicago whisky dealer, who is said to own more Kentucky whisky, independent of the Kentucky Distilleries and Warehouse Company, than any other individual or corporation, is behind the new whisky combine formed in Chicago with a capital stock of \$3,000,000. The purpose of the new trust, which it is said will be given the title of the Illinois Distilleries and Warehouse Company, is to fight the Kentucky Distilleries and Warehouse Company."

The few remaining Kentucky Distillers were wary; they regarded Wolf, probably with reason, as simulating enmity to the other part of the Jew-made whisky trust in order to sweep into his net the remaining independents.

"Alfred Austrian and C. H. Stoll, attorneys for the Kentucky Distilleries and Warehouse Company, will leave Louisville today for Chicago to confer with Levy D. Mayer, chief counsel for the trust; and in fact, counsel for three big whisky and spirits combines."

"Alfred Austrian, of Chicago, left last night for Cincinnati to close the deal for the celebrated Sam Clay distillery of Bourbon County."

Under an exciting headline detailing the departure of the Jew lawyer Austrian to Chicago to see the Jew lawyer Mayer, there is the story of a still greater whisky combine:

"The projected combination of all the whisky interests of the country will probably be completed in Chicago today. A rye whisky trust is now being formed and will soon be ready for incorporation and presentation to men with capital. ... It is said that the capitalization of the rye whisky trust will be \$60,000,000, and the combined capitalization of the five companies will amount to about \$175,000,000. ... Levy Mayer, of Chicago, Alfred Austrian, of Chicago, and C. H. Stoll, of New York, are the attorneys for the three trusts, Mr. Mayer being the chief counsel."

And still later, a statement by Levy Mayer:

"The new rye distillery combination will be the largest individual whisky amalgamation in the world. It is controlled and is being financed by the same people and the same trust companies of New York and Philadelphia now controlling and financing the Kentucky Distilleries and Warehouse Company, whose capital is \$32,000,000; the Standard Distilling and Distributing Company, with a capital of \$28,000,000; the American Spirits manufacturing Company, with a capital of \$35,000,000; and the Spirits Distributing Company, with a capitalization of \$15,000,000.

"Rumor has it," and Mr. Mayer smiled as he patted a big bundle of legal documents, "that after the rye consolidation has been perfected all the separate companies will be merged into one central company, which will have an aggregate capital close to \$200,000,000. A whisky combination of that size will certainly hold foremost place among the world's liquor trusts and organizations."

Another dispatch: "Alfred Austrian today returned to Louisville from New York, where he assisted in forming the combine of the American Spirits Manufacturing Company (and the three other companies).

"Mr. Austrian leaves tonight for Chicago, where he expects to close the deal with Elias Bloch & Sons to purchase the Darling distillery in Carroll County, and with Freiberg and Workum to secure their two plants in Boone County."

Here it is possible to see the Jewish agents of Jewish capital hurrying to and fro with every assurance of success, working along well-defined lines, known to themselves but concealed from the public, building up a colossal structure which public opinion was to hurl down in two decades. But two decades were enough for enormous revenues to be derived from the criminal debasement of all kinds of liquor, which became more apparent from the time of the giant consolidation.

Whisky became so rotten that in Kentucky, the pioneer whisky state, there were only four whole "wet" counties by 1908. The first decade of absolute Jewish control put even the first whisky state in the "dry" column.

The Jewish compounders did not care how they marketed their goods, so long as they could sell them in quantities. The cheap "barrel house" appeared with its windows full of gleaming bottles and gaudy labels and "cut rate" whisky prices. The compounders became saloon owners toward the end of the saloon era, and many Jews went into the "barrel house" business for a quick cleanup. The proportion of vicious dives increased everywhere, and the moral guardians of society were amazed at "the wave of vice" that was "sweeping over the country"; but they did not have the key that explained it. The whisky business was riding to a wild finish, but the men at the helm knew exactly what they were doing every moment of the time. To look back upon that period, with all the facts at hand, makes it more and more apparent how fitting is the term, "boob Gentile."

Why, even Norman Hapgood knew how bad it was and

Company's gin, Bluthenthal & Blickert's gin, the Old Spring Distilling Company's gin, do not exist; or that, if they exist, their sales are insignificant. Let me present my own evidence on that point."

Mr. Irwin then details some of this experiences. The gin which he was discussing was provocative of peculiar lawlessness, its labels bore lascivious suggestions and were decorated with highly indecent portraiture of white women. "I bought, for evidence, many other brands, some emanating from the big liquor cities and some put up by local people; but I could always get Levy's. I never saw it in any saloon which bars the Negro.

"In Galveston, which prides itself on its clean government, some brand or other was for sale in nearly all the corner grocery 'drums.'

"In a Negro street of New Orleans I saw five saloon shop windows in one block which displayed either Lee Levy's or Dreyfuss, Weil & Company's. This latter firm is more clever in its work than the others, much more delicate and subtle in its labeling policy. It takes one who understands the Negro and his slang to appreciate the enigma of their wording; it all comes in a 'caution label' on the obverse of the bottles.

"... Such gins were sold everywhere in Birmingham ... a bottle of the stuff, half empty, had been taken from a Pickens County Negro just after his arrest for the nameless crime.

"Levy -- so the gossip of the liquor trade has it -- grew rich through this department of his business. Dreyfuss, Weil & Company advertise everywhere that theirs is 'the most widely sold brand in the South.' And more and more one hears of tragedies that lie at the end of this course."

That is a sample -- an expurgated sample -- of what went on in every part of the country. Newspaper reporters will remember how the police used to wonder about the change that came over certain foreign communities. "They come here nice people," the experienced police captain would say, "but in a short time they are giving us all sorts of trouble. They don't do that in their own country."

"It's the drink," somebody would suggest.

"No, they drink in their own country, they drink all the time there. It's the

It is extremely simple, so simple that it has been overlooked. The public is being constantly deceived by an appearance of complexity, where there is none. When you find the fever-bearing mosquito, yellow fever is no longer a mystery.

The same policy of "Divide-Conquer-Destroy" tells the story of the liquor traffic. Jewish influence divided between distilling and compounding, drove out distilling, and in the end destroyed the traffic as a legalized entity.

It needs to be said, however, that the destruction is not part of the Jewish intention. "Divide and Conquer" is the formula as the Jewish leaders conceive it, as, indeed, it is stated in the Protocols. The "destroy" comes as Nemesis upon Jewish achievements. Russia was divided and conquered, but just as the Jews had conquered it, the canker worm of fate began to consume their conquest. The story is repeated wherever Jewish intrigue has succeeded. Whatever the Jews can succeed in making Jewish, falls!

It may be fate. It may be Destiny's way to the survival of the fittest. That which succumbs to complete Judiaization, as Jewish leaders conceive it, may deserve to fall. The justification of its destruction may appear in the possibility of its Judaization. Anything that

The Jewish Element in Bootlegging Evil

A student of the liquor history of the United States is left wondering, not that Prohibition came, but that the authorities ever allowed matters to go so far as to compel the people to take the issue into their own hands. That is the point where those who believe in "personal liberty" and those who believe in "public safety" ought to meet each other. It cannot be contended that every believer in Prohibition is a crank, nor can it be contended that every believer in "personal liberty" is a drunkard or a liquor guzzler; each of them stands for a principle that is a principle of right. But the Prohibitionist has been able to command victory over the "personal liberty" advocate because the stuff that the Prohibitionist is against ought not to be sold nor used under any circumstances, whereas the stuff the "personal liberty" advocate thinks he favors is not the stuff he thinks it is at all.

If the element in question were poisoned tooth paste, or opium, or any other concededly dangerous substance, both the Prohibitionist and the "personal liberty" advocate would agree. What the honest "personal liberty" advocate needs to learn is that the liquor which caused the adoption of Prohibition was most dangerous to the individual and society. The question was not one of "liberty" but of safety.

It is scarcely to be hoped that all the "personal liberty" groups will come to agree with this, because most of them are formed of the very men who made and profited by the drugged and chemicalized substances which were sold over the bar and in bottles.

Liquor men themselves must agree with the facts. Even Bonfort's Wine and Spirits Circular admitted years ago that "the bulk of spirits sold today in glass under well-known brands is not what it is represented to be." "The truth of the matter is (we dislike to say it) the wine and spirit trade of this country is honey-combed with fraud, and the most radical measure should be applied and applied vigorously." "Many a dealer prominent socially, morally, religiously and in philanthropic circles will take a lot of neutral spirits, only a few days old, flavor them with a little heavy-bodied whisky, and brand them on the label or glass with the name of any state or county desired, and with any age, and this he will do with all smiles and glee and inward delight that is said to characterize the bold buccaneer when he cuts a throat and scuttles a ship."

These excerpts show how near the official publications of the liquor trade could come to describing the practice and indicating the Jew. The last quotation was a direct hit at Louisville liquor Jews, one of which compounders furnished a room at the Y.M.C.A. of that city, another of whom adorned the town with public gifts, all of whom are Kentucky "Colonels"; though their ancestry is not exactly Kentuckian, nor even American.

The wine companies of Ohio, whose vineyards on Kelleys Island and elsewhere had built up a standard business, joined in the protest. They pointed out that counterfeit wines were flowing out of factories in Cleveland and Cincinnati, while the legitimate wine districts of Sandusky and Put-in-Bay were being saddled with the stigma of poisoned goods. As all the counterfeit business was in the hands of Jews, the statement is unavoidable that the whole movement of the degradation of liquor was Jewish.

Then came Prohibition. The Constitution of the United States was amended, the amendment being ratified by 45 states. The issue had been actively before the nation longer than any other issue except the slavery question, so that the people's action on it must be regarded as deliberate. And the liquor business was legally ended. BUT --

What was the Jewish attitude toward Prohibition while it was being argued before the nation? What has been the Jewish attitude toward Prohibition since it has been adopted?

Both questions can be answered the same way. There are, of course, Kentuckians and others who have convinced themselves that the Jewish compounders foresaw Prohibition and welcomed it, because they saw that it would increase their profits 1,000 per cent. But whatever the truth of that may be, there are no available records to support it. The Jews destroyed the business -- that is true; but whether intentionally, for greater illegitimate profits, we cannot say. There are, however, records of Jewish activity during the reform agitation. The Jews were against Prohibition. Their press and pulpit were against it. Their whole influence in politics and finance were against it. They were the backbone of the entire "wet" propaganda, and are today. The great temperance organizations will tell you that Jews did not contribute to their work. One national Prohibition organization admits a gift of \$5 in many years. Will Irwin, investigating the early Prohibition movement in the South for

congregation only! (Laughter.) This is not a laughing matter. They were not only members of one congregation, but members of two, three, four and upward. Why, you don't know what good Jews many have become since this law has gone into effect!

"What is more, gentlemen, perhaps some of you don't realize what popularity has come to the -- sermon, and how many Jews have suddenly come to realize the beauty and the duty of the Kiddush on Friday night. I tell you it is a mighty serious problem, and say what you will, our conference, under present conditions, is being used as a medium by unscrupulous men by the dozens and by the hundreds to carry on a bootlegging business in the name of religion. ...

"Now you say there have been just small scandals here and there. A wine company in New York was raided last week and a quarter of a million dollars' worth of wine was taken away by the authorities, supposed to be for ritual purposes. Don't forget that rabbi after rabbi last week in New York, a few of whom I happen to know, and in Rochester, Buffalo, Flint, Michigan, and Port Huron, Michigan -- in any number of small towns throughout the country, if you have read your papers carefully, you will find that Rabbi So-and-So has been arrested as a bootlegger."

The discussion of this subject by the other rabbis present was very interesting. There was a request that "personal experiences be debarred," but some crept in. Rabbi Cohen, for example, was quite explicit. "Being one of those who opposed the whole Prohibition law, I am not in sympathy with the whole Prohibition law. ... It seems to me that we rabbis ought not to stand in the way of our own members in their legitimate ways of getting wine for their homes. ... If a member wants the wine, I would like to be in a position that he may have the wine, even though he may not absolutely have to have it."

Rabbi Cohen pronounced the typical Jewish view. If the Gentiles want to prohibit themselves from having liquor, let them do it, but if there is a loophole for the Jews such as the rabbinical permit offers, it should be used generously for any "member," "even though he may not absolutely have to have it."

The pre-Prohibition Jewish liquor business is also the post-Prohibition Jewish liquor business. That fact is established by mountainous evidence. This does not mean, of course, that every bootlegger you meet is a Jew, nor that you will ever meet a Jew serving as an itinerant bootlegger. Unless you live in Chicago, New York or other large cities, an actual meeting with the Jew in this minor capacity will not be frequent. The Jew is the possessor of the wholesale stocks; he is the director of the underground railways that convey the stuff surreptitiously to the public; seldom does he risk his own safety in being the last man to hand the goods to the consumer and to take the money.

But notwithstanding all the carefulness, the bulk of the arrests made in the United States have been among the Jews. The bulk of the liquor permits -- a guess at 95 per cent would not be too high -- are in the hands of Jews. More and more the Jews are being appointed as Prohibition enforcement officers at the central points of distribution. It is a fact, as Rabbi Franklin showed, that part of the trouble arises over the abuse of what has been called "rabbinical wine," but big as it seems by itself, it is really a small part in comparison with the whole. Numbers of lesser rabbis have profited from the sale of liquor, no doubt of that. And not only among their own people, but from any people making the demand. "If you sign a Jewish name you can get it," is the watchword. Newspaper offices have been kept "wet" in some cases by "rabbinical wine," which accounts for the dribble of "wet" propaganda in the so-called humorous and other columns of the evening journals.

It happens that "rabbinical wine" is a euphemism for whisky, gin, Scotch, champagne, vermouth, absinthe, or any other kind of hard liquor. The stocks that existed when Prohibition went into force have not only

liquor, it went under the "cover name" of "ritual wine," and of course, as everybody knows, great scandal resulted. Protests like that of Rabbi Franklin indicate that a part of Jewish public opinion resents the policy of exempting Jews from the Prohibition law, but this is minority opinion. What the Central Conference of American Rabbis may think is of little consequence to the mass of Jews in America. The people to scrutinize with regard to this is not the Rabbi Franklins, who are amenable to the significance of American opinion, but those Jews who do not consult with Americanized rabbis but run the political end of Jewry as they choose.

There

First and last, the illicit liquor business in all its phases, both before and after Prohibition, has always been Jewish. Before Prohibition it was morally illicit, after Prohibition it became both morally and legally illicit.

And it is not a cause for shame among the majority of the Jews, sad to say; it is rather a cause for boast. The Yiddish newspapers are fruitful of jocular references to the fact, and they even carry large wine company advertisements week after week.

As before Prohibition the key to the steady degeneration of the liquor business was the fact of Jewish domination, so now the key to the organized and lawless rebellion against a recently enacted article of the Constitution is also Jewish. Prohibition enforcement officers will find a short-cut to successful enforcement along this line. And if law-abiding Jews would help with what they know, the work could be soon accomplished.

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Angles of Jewish Influence in American Life

The Jewish Question exists wherever Jews appear, says Theodor Herzl, because they bring it with them. It is not their numbers that create the Question, for there is in almost every country a larger number of other aliens than of Jews. It is not their much-boasted ability, for it is now coming to be understood that, give the Jew an equal start and hold him to the rules of the game, and he is not smarter than anyone else; indeed, in one great class of Jews the zeal is quenched when opportunity for intrigue is removed.

The Jewish Question is not in the number of Jews who here reside, not in the American's jealousy of the Jew's success, certainly not in any objection to the Jew's entirely unobjectionable Mosaic religion; it is in something else, and that something else is the fact that Jewish influence on the life of the country where Jews dwell; in the United States it is

attachment for the things he makes, for he doesn't make any; he deals in the things which other men make and regards them solely on the side of their money-drawing value. "The joy of creative labor" is nothing to him, not even an intelligible saying.

Now, previous to the advent of Jewish socialistic and subversive ideas, the predominant thought in the labor world was to "make" things and thus "make" money. There was a pride among mechanics. Men who made things were a sturdy, honest race because they dealt with ideas of skill and quality, and their very characters were formed by the satisfaction of having performed useful functions in society. They were the Makers. And society was solid as long as they were solid. Men made shoes as exhibitions of their skill. Farmers raised crops for the inherent love of crops, not with reference to far-off money-markets. Everywhere The Job was the main thing and the rest was incidental.

The only way to break down this strong safeguard of society -- a laboring class of sturdy character -- was to sow other ideas among it; and the most dangerous of all the ideas sown was that which substituted "get" for "make." With the required manipulation of the money and food markets, enough pressure could be brought to bear on the ultimate consumers to give point to the idea of "get," and it was not long before the internal relations of American business were totally upset, with Jews at the head of the banking system, and Jews at the head of both the conservative and radical elements of the Labor Movement, AND, most potent of all, the Jewish Idea sowed through the minds of workingmen. What idea? The old idea of "get" instead of "make."

The idea of "get" is a vicious, anti-social and destructive idea

The pulpit has also the mission of liberating the Church from the error that Judah and Israel are synonymous. The reading of the Scriptures which confuse the tribe of Judah with Israel, and which interpret every mention of Israel as signifying the Jews, is at the root of more than one-half the confusion and division traceable in Christian doctrinal statements.

The Jews are

It is not reaction that is counseled here; it is progress along constructive paths, the paths of our forefathers, the Anglo-Saxons, who have to this day been the World-Builders, the Makers of cities and commerce and continents; and not the Jews who have never been builders or pioneers, who have never peopled the wilderness, but who move in upon the labors of other men. They are not to be blamed for not being Builders and Pioneers, perhaps; they are to be blamed for claiming all the rights of pioneers; but even then, perhaps, their blame ought not to be so great as the blame that rests upon the sons of the Anglo-Saxons for rejecting the straightforward Building of their fathers, and taking up with the doubtful ideas of Judah.

Colleges are being constantly invaded by the Jewish Idea. The sons of the Anglo-Saxon are being attacked in their very heredity. The sons of the Builders, the Makers, are being subverted to the philosophy of the destroyers. Young men in the first exhilarating months of intellectual freedom are being seized with promissory doctrines, the source and consequences of which they do not see. There is a natural rebelliousness of youth, which promises progress; there is a natural venturesomeness to play free with ancient faiths, both of which are ebullitions of the spirit and significant of dawning mental virility. It is during the periods when these adolescent expansions are in process that the youth is captured by influences which deliberately lie in wait for him in the colleges. True, in after years a large portion come to their senses sufficiently to be able "to sit on the fence and see themselves go by," and they come back to sanity. They find that "free love" doctrines make exhilarating club topics, but that the Family -- the old-fashioned loyalty of one man and one woman to each other and their children -- is the basis, not only of society, but of all personal character and progress. They find that Revolution, while a delightful subject for fiery debates and an excellent stimulant to the feeling of supermanlikeness, is nevertheless not the process of progress.

And, too, they come at length to see that the Stars and Stripes and the Free Republic are better far than the Red Star and Soviet sordidness.

When a Supreme Court Justice addressed one of the greater American universities, a student came to him after the lecture and said: "It gave me so much pleasure to hear your lectures, for they were

The revolutionary forces which head up in Jewry rely very heavily on the respectability which is given their movement by the adhesion of students and a few professors. It was so in Russia -- everyone knows what the name "student" eventually came to signify in that country. And as a result, while Sovietists are glorifying the "success" of the Revolution, men like Maxim Gorky are sending out appeals for food to prevent the intelligentsia from starving to death.

The Jewish Chautauqua, which works exclusively in colleges and universities, together with Bolshevism in art, science, religion, economics and sociology, are driving straight through the Anglo-Saxon traditions and landmarks of our race of students. And these are ably assisted by professors and clergymen whose thinking has been dislocated and poisoned by Jewish subversive influences in theology and sociology.

What to do about it? Simply identify the source and nature of the influence which has overrun our colleges. Let the students know that their choice is between the Anglo-Saxons and the Tribe of Judah. Let the students decide, in making up their allegiance, whether they will follow the Builders or those who seek to tear down.

It is not a case for argument. Radicalism and religious indifferentism are states of mind. Normal men usually grow out of them in good time. Others are caught and held to the end. But the treatment is not argument.

The only absolute antidote to the Jewish influence is to call college students back to a pride of race. We often speak of the Fathers as if they were the few who happened to affix their signatures to a great document which marked a new era of liberty. The Fathers were the men of the Anglo-Saxon-Celtic race. The men who came across Europe with civilization in their blood and in their destiny; the men who crossed the Atlantic and set up civilization on a bleak and rock-bound coast; the men who drove west to California and north to Alaska; the men who peopled Australia and seized the gates of the world at Suez, Gibraltar and Panama; the men who opened the tropics and subdued the arctics -- Anglo-Saxon men, who have given form to every government and a livelihood to every people and an ideal to every century. They got neither their God nor their religion from Judah, nor yet their speech nor their creative genius -- they are the Ruling People, Chosen throughout the centuries to Master the world, by Building it ever better and better and not by breaking it down.

Into the camp of this race, among the sons of the rulers, comes a people that has no civilization to point to, no aspiring religion, no universal speech, no great achievement in any realm but the realm of "get," cast out of every land that gave them hospitality, and these people endeavor to tell the sons of the Saxons what is needed to make the world what it ought to be.

If our sons in college follow this counsel of dark rebellion and destruction, it is because they do not know whose sons they are, of what race they are the scions.

Let there be free speech to the limit in our universities and free intercourse of ideas, but let Jewish thought be labeled Jewish, and let our sons know the racial secret.

The warning has already gone out through the colleges. The system of procedure is already fully known. And how simple it is:

First, you secularize the public schools -- "secularize" is the precise word the Jews use for the process. You prepare the mind of the public school child by enforcing the rule that no mention shall ever be made to indicate that culture or patriotism is in any way connected with the deeper principles of the Anglo-Saxon religion. Keep it out, every sight and sound of it! Keep out also every word that will aid any child to identify the Jewish race.

Then, when you have thus prepared the soil, you can go into the universities and colleges and enter upon the double program of pouring contempt on all the Christian landmarks, at the same time filling the void with Jewish revolutionary ideas.

The influence of the common people is driven out of the public schools, where common people's influence can go; but Jewish influence is allowed to run rampant in the higher institutions where the common people's influence cannot go.

Secularize the public schools, and you can then Judaize the universities.

This is the "liberalism" which Jewish spokesman so much applaud. In labor unions, in church, in university, it has tinctured the principles of work, faith and society. This will not be denied, because the proof of it is too thickly written over Jewish activities and utterances. Indeed, it is in exerting these very influences that Jewry convinces itself it is fulfilling its "mission" to the world. The capitalism attacked is non-Jewish capitalism; the orthodoxy attacked is Christian orthodoxy; the society attacked is the Anglo-Saxon form of society, all of which by their destruction would redound to the glory of Judaism.

The list could be extended -- the influence of the Jewish idea on Anglo-Saxon sports and pleasure, on the Anglo-Saxon-Celtic idea of patriotism, on the Anglo-Saxon-Celtic conception of the learned professions; the influence of the Jewish idea runs down through every department of life.

"Well," one very badly deluded Anglo-Saxon editor, wrapped up in Jewish advertising contracts, was heard to say, "if the Jews can get away with it, then they have a right to." It is a variant of the "answer" of Jewish origin, which runs thus: "How can a paltry 3,000,000 run the 100,000,000 of the rest of us? Nonsense!"

Yes, let it be agreed; if the Jewish idea is the stronger, if the Jewish ability is greater, let them conquer; let Anglo-Saxon principles and Anglo-Saxon power go down in ruins before the Tribe of Judah.

The Jews' Complaint Against "Americanism"

From the earliest record of the Jews' contact with other nations, no long period of years has ever passed without the charge arising that the Jews constitute "a people within a people, a nation within a nation." When this charge is made today it is vehemently denied by men who pose as the defenders of their people, and the denial is more or less countenanced by all the Jews of every class.

And yet there is nothing more clearly stated in Jewish teaching, nor more clearly indicated in Jewish life, than that the charge is true.

As this article is one with the last, the same method of impassive presentation of the testimony will be followed. Readers of this study of the Jewish Question should know that neither rhetoric nor emotion will contribute a single element to the solution of the Question. We prefer to leave rhetoric and emotion to the anti-Semites who call names and to the pro-Semites who are apparently reduced to the same necessitous level.

Now, the first thing to know is this: that though Americanism is yet unfinished, Judaism has been complete for centuries; and while no American would think of pointing to any part of the country or any group as representing the true and final type of Americanism, the Jews quite unhesitatingly point to parts of the world and to certain groups as representing the true type of Judaism.

Where is the type to be found which Jewish writers recognize as the true one?

The Jew of the ghetto is held up in Jewish treatises as the norm of Judaism.

The visitor in New York has perhaps seen on Central Park west the massive synagogue of the Spanish and Portuguese Jews. Its famous rabbi was the Rev. Dr. D. de Sola Pool. He is the author of the following words:

"In the ghetto the observance of Judaism was natural and almost inevitable. The regimen of Jewish life was the atmosphere that was breathed. * * * Not only did public opinion make it possible for men to go bearded, to keep the head covered at all times, to carry the palm branch in the public street, or to walk the street in stockinged feet on fast days, but public opinion made it almost impossible for a Jew to profane the Sabbath or the Passover regulations, or openly to transgress any of the main observances" -- and as we shall later see, the learned rabbi considers these conditions more preservative of Judaism than are American conditions.

Rev. Dr. M. H. Segal expresses the view that Jewry in the more modern portions of Europe and America was really kept alive by the infusions of immigrants from Poland and Lithuania. Asserting, in agreement with other Jewish leaders, that the Jewish center of the world has been, until now, in Russia and Poland, Dr. Segal says:

"The war has destroyed the last traces of the declining Jewish society which has dragged out its feeble existence in the semi-medieval ghettos of Poland and Lithuania. With all their growing feebleness, these communities were yet the last refuge of Judaism in the Dispersion. In them there had still survived something of the old Jewish life, some of the old Jewish institutions, practices and traditions.

The "kaftan-clad, old-fashioned Jew" of whom Mr. Freidlaender writes is the Polish Jew, 250,000 of whom are coming to the United State as "a preserving and reviving influence" upon Judaism in the United States.

Not to use more space, however, on the identity of the normal type of Jew as precisely stated by those who have expressed themselves on this subject, it is possible to preserve the idea and add its logical complement, by quoting some testimony on the Jewish view of Americanization.

What now follows is of special interest because it is so generally stated and received throughout Jewish circles, that the center of Jewry has shifted to America. That is the form in which Jewish spokesmen make the statement: they say "America," not the United States.

A little story -- a true one -- may be worth while here. It may throw a sidelight on the use of the word "American" as used in the testimony. A certain editor of an American newspaper gave a trifling bit of publicity to this series of articles. Jewish advertising was withdrawn from his columns by the chairman of the Anti-Defamation Committee of the local lodge of B'nai B'rith, which chairman was also an advertising agent who handled all the Jewish advertising in that city. The editor, not being a wise man, yielded to the bull-doing methods used upon him, and in a half-hearted bit of editorial praise for the Jews used the word "Americanism." The advertising agent toyed with the word in the manner of one who, having a weak Gentile in his power, would make the best of it.

"Why did you say, 'Americanism'? Why did you not say 'civilization'?" he asked.

The editor to this day thinks it was a bit of captiousness. It was not. There is meaning in it.

To "Americanize" means, in our ordinary speech, to bring into sympathy with the traditions and institutions of the United States, but the Jews do not mean only the United States when they say "America." They mean also South and Central America -- where so many revolutions have occurred. There are large numbers of Jews in Argentina, and many are found in other countries. The next place to be extensively colonized will be Mexico. If the people of the United States see a Jewish ambassador sent to represent them in Mexico, they must know that the invasion of that country is about to begin. If the ambassador is not himself a Jew, it will be well to scrutinize his connections; there may be reasons which will make it necessary to employ a "Gentile front" for a time.

Now, it would probably give a wrong twist to the fact to say that the Jewish leaders are anti-American, but it is true that they are against the "Americanization" of the Jewish immigrant stream. That is, the trend of "Americanism" is so different from the trend of "Judaism" that the two are in conflict. This does not indicate treason toward American nationalism, perhaps, so much as it indicates loyalty toward Jewish nationalism.

But the reader must himself be the judge as to how far the difference goes. The testimony which will now be given divided itself into two parts: first, that relating to the American state in particular; second, that relating to any Gentile state.

After he had spoken in praise of the old type of Jew, as seen in the foreign ghettos, Dr. D. de Sola Pool added:

"To a large extent the adult Jewish population of the United States has been reared in Jewish communities of this type of Jewish inevitableness. To a large extent the young generation is being reared in an atmosphere in which this type of Jewishness is unknown, or at least strange and impossible.

persuasion must also doff his headgear when at worship. Hebrew, an Oriental language, is not an American tongue. The American prays in English, which all understand, and accordingly the American of Jewish faith has Anglicized his ritual. Such a ritual is not susceptible of being chanted with traditional Jewish Chazzanuth, and the music of the temple has therefore been brought up to date by the introduction of an organ, sacred music borrowed from non-Jewish neighbors, and mixed choirs in which non-Jewish singers are almost the rule * * * The Jewish Sabbath is out of keeping with the environment, and the only way in which it seemed to be possible to save it was by celebrating it with a Friday evening temple service after supper, and resting, and sometimes also attending temple on Sunday."

It is not difficult to detect underneath these words the tone of criticism for such "Americanization." It is a criticism which is fully justified by conditions. And it must be remembered that it was not uttered by a "kaftan-clad, old-fashioned Jew," but by a learned rabbi with a magnificent temple on Central Park west, a man whom our government has seen fit to honor.

But that is not all that Dr. de Sola Pool objects to. Nor does he mince words in making his objections known: "If so far, Reform has avoided the logical end of the process and has stopped short of identifying itself with Christianity, it has Americanized Judaism by dropping the elements that are characteristically Jewish and un-American, and has thereby created an almost non-sectarian Judaism housed in an almost non-sectarian Temple."

It will be noticed that the learned doctor uses the word "American" as one accustomed to quite another atmosphere. A further illustration is found in this:

"Neglect of the un-American dietary laws is usually the first step that the Americanizing Jew takes in asserting his Americanism."

The "un-American dietary laws" are, of course, the Jewish dietary laws. But if any Gentile writer had so referred to them he would have been abused as a hostile witness.

It is very curious indeed to read the long list of complaints against modern conditions in their power to bring about the "decay of Judaism." The ghetto, which makes for separateness, is frequently heralded as the true safeguard of Judaism. Intercourse with the world is dangerous. "Americanizing" influences are distrusted.

No doubt many and many a Gentile parent in New York, Boston, Louisville, Dallas and other American cities has witnessed the spectacle of Jewish teachers and "welfare workers" instructing Gentile children in the principles of Americanism, but did anyone ever see a Gentile teacher instructing Jewish children in Americanism?

Recently when the American Legion asked permission of the government to establish Americanization classes at Ellis Island, where tens of thousands of Polish Jews gain entry into the United States, the reply was a refusal, and the reason given was that all the space for charitable institutions was already taken. What charitable institutions? How many of them were Jewish?

"The beginning of this decay," says Israel Friedlaender, referring to the effect of modern life on Judaism, "is obviously coincident with the beginning of Jewish emancipation, that is to say, with

Justice Brandeis, of the United States Supreme Court, is also an exponent of the idea that, released from ghetto influences, the Jew becomes less of a Jew. He says:

"We must protect America and ourselves from

The question is a disturbing one to Jews, as is shown by Rabbi Segal's words in "The Future of Judaism." He even says that "the medieval State with all its tyranny and obscurantism" was more favorable to the Jews than the modern type of State. "Its defective organization permitted both individuals and whole classes to live their life in their own way. Hence the medieval State enabled the Jews to organize themselves on semi-national lines, and, as far as circumstances permitted, to create afresh in their dispersion the national institutions and practices of their ancient commonwealth."

They did this, of course, by establishing the ghetto.

"But this has become

The Jewish Associates of Benedict Arnold

As the Jewish propagandists in the United States cannot be trusted to give the people all the facts -- even though these propagandists have the facts in their possession -- it devolves upon some impartial agency to do so. The Jewish propagandists are accorded the utmost freedom of the newspapers of the United States -- by reason of Jewish advertising being more than 75 per cent of all the advertising done in this country -- and thus a wide web of false impressions is constantly being woven around the Jewish Question. The most recent is the wide spread publication of a new "exposure" of the origin of the Protocols. This makes the sixth "final" and "complete" exposure that the Jews have put forth for public consumption. The Jews have still time to repent and tell the truth. Suppose they make the seventh the whole truth with a true repudiation of the Protocols.

It is The Dearborn Independent's purpose to open up from time to time new angles of the Jewish Question, so that the candid reader who would be informed of the extensive character of Jewish influence may obtain a general view of it.

The part taken by Jews in the wars of the United States has been a subject of considerable boasting by Jewish publicists. It is a most interesting subject. It deserves the fullest possible treatment. It is not The Dearborn Independent's present purpose to challenge the Jewish boast; it is, however, our purpose to fill in the omitted parts of the story, and supply the missing links in several of the most interesting episodes in American history. This will be done on the basis of unquestioned historical authority, mostly of a Jewish character, and solely in the interests of a complete understanding of a matter which Jewish leaders have brought to the front.

The first subject that will be treated in this series is

intrusted by the council of state with the army contract for corn. It is said that he annually imported into England silver to the value of £100,000. In the period that ensued, especially in the wars of William III, Sir Solomon Medina ('the Jew Medina') was 'the great contractor,' and for his services he was knighted, being the first professing Jew to receive that honor.

"It was the same in the wars of the Spanish Succession; here, too, Jews were the principal army-contractors. In 1716 the Jews of Strassburg recall the services they rendered the armies of Louis XIV by furnishing information and supplying provisions. Indeed, Louis XIV's army-contractor-in-chief was a Jew, Jacob Worms by name; and in the eighteenth century Jews gradually took a more and more prominent part in this work. In 1727 the Jews of Metz brought into the city in the space of six weeks, 2,000 horses for food and more than 5,000 for remounts. Field Marshall Maurice, of Saxony, the victor of Fontenoy, expressed the opinion that his armies were never better served with supplies than when the Jews were contractors. One of the best known of the army contractors in the time of the last two Louises was Cerf Beer, in whose patent of naturalization it is recorded that '... in the wars which raged in Alsace in 1770 and 1771 he found the opportunity of proving his zeal in our service and in that of the state.'

"Similarly the house of Gradis, of Bordeaux, was an establishment of international repute in the eighteenth century. Abraham Gradis set up large store-houses in Quebec to supply the needs of the French troops there. Under the Revolutionary Government, under the Directory, in the Napoleonic wars it was always the Jews who acted as purveyors. In this connection a public notice displayed in the streets of Paris is significant. There was a famine in the city and the Jews were called upon to show their gratitude for the rights bestowed upon them by the Revolution by bringing in corn. 'They alone,' says the author of this notice, 'can successfully accomplish this enterprise, thanks to their business relations, of which their fellow citizens ought to have full benefit.' A parallel story comes from Dresden. In 1720 the Court Jew, Jonas Meyer, saved the town from starvation by supplying it with large quantities of corn. (The Chronicler mentions 40,000 bushels.)

"All over Germany, the Jews from an early date were found in the ranks of the army-contractors. Let us enumerate a few of them. There was Isaac Meyer in the sixteenth century, who, when admitted by Cardinal Albrecht as a resident of Halberstadt in 1537, was enjoined by him, in view of the dangerous times, 'to supply our monastery with good weapons and armour.' There was Joselman von Rosheim, who in 1548 received an imperial letter of protection because he had supplied both money and provisions for the army. In 1546 there is a record of Bohemian Jews who provided great-coats and blankets for the army. In the next century another Bohemian Jew, Lazarus by name, received an official declaration that he 'obtained either in person or at his own expense, valuable information for the imperial troops, and that he made it his business to see that the army had a good supply of ammunition and clothing.' The Great Elector also had recourse to Jews for his military needs. Leimann Gompertz and Solomon Elias were his contractors for cannon, powder and so forth. There were numerous others: Samuel Julius, remount contractor under the Elector Frederick Augustus of Saxony; the Model family, court-purveyors and army-contractors in the Duchy of Aensbach in the seventeenth and eighteenth centuries are well known in history. In short, as one writer of the time pithily expresses it, 'all the contractors are Jews and all the Jews are contractors.'

"Austria does not differ in this respect from Germany, France and England. The wealthy Jews who in the reign of the Emperor Leopold received permission to resettle in Vienna (1670) -- the Oppenheimers, Wertheimers, Mayer Herschel and the rest -- were all army-contractors. And we find the same thing in all the countries under the Austrian Crown.

"Lastly, we must mention the Jewish army-contractors who provisioned the American troops in the Revolutionary and Civil wars."

Sombart's record ceases there. He does not go on to mention "the Jewish contractors who provisioned the American troops in the Revolutionary and Civil wars." That task shall be The Dearborn Independent's from time to time in the future.

It is in the study of Jewish money-making out of war that the clues are found to most of the great abuses of which Jews have been guilty. In the present instance, it was in the matter of profiteering in war goods, that the Jewish connections of Benedict Arnold were discovered.

"Wars are the Jews' harvests" is an ancient saying. Their predilection for the quartermaster's department has been observed anciently and modernly. Their interest being mostly in profits and not in national issues; their traditional loyalty being to the Jewish nation, rather than to any other nation; it is only natural that they should be found to be the merchants of goods and information in times of war -- that is, the war profiteers and the spies. As the unbroken program is traced through the Revolutionary War, through the American Civil War, and through the Great War of recent occurrence, the only change observable is the increasing power and profit of the Jews.

Although the number of Jews resident in the American colonies was very small, there were enough to make a mark on the Revolutionary War; and while there was no wholesale legislation against Jews as there was in the Civil War, there were actions against individuals for the same causes which in 1861-5 obtained more extensively.

The Journals of the Continental Congress contain numerous entries of payments made to Jews, as well as the records of various dealings with them on other scores. For drums, for blankets, for rifles, for provisions, for clothing -- these are the usual entries. Most of the Jewish commissars were Indian traders (the extent to which the Jews dealt with the American Indians has not as yet been made a subject of research it deserves). The Gratz family of Pennsylvania carried on a very extensive Indian trade and amassed a vast fortune out of it. A most curious lot of information concerning the dealings of the Colonies with the Jews is obtainable by a search through old records.

The Jews of Colonial New York were both loyalists and rebels, as the tide turned. They profited under loyalism by the contracts which they secured, and by buying in the confiscated property of those who were loyal to the American cause. It is interesting to note that some of the purchasers of the extensive Delancey properties were Jews. Delancey was a patriot whom New York City afterward honored by giving his name to an important thoroughfare. That same New York has recently by official action separated the name of Delancey from that thoroughfare and substituted the name of Jacob H. Schiff, a Jew, native of Frankfort-on-the-Main.

We enter immediately into the limits of the Benedict Arnold narrative by making mention of the Franks family of Philadelphia, of which family several members will claim our attention.

The Franks were Jews from England who settled in America, retaining their English connections. They were in the business of public contracts, principally army contracts. They were holders of the British army contracts for the French and Indian wars, and for the succeeding Revolutionary War.

To get the picture, conceive it thus, as it is taken from Jewish sources:

A moment's digression will give us at once a view of the looseness of the liberalism of some of the Fathers of the Country, and a view of the equanimity with which David Franks of Philadelphia could pass from one role to another -- a facility which cost him dearly when war came on.

John Trumbull, an artist of considerable note at the time, whose paintings still adorn the National Capitol, was invited to dine at Thomas Jefferson's home, among the guests being Senator Giles, from Virginia, Trumbull tells the story:

"I was scarcely seated when Giles began to rally me on the Puritanical ancestry and character of New England. I saw there was no other person from New England present, and, therefore, although conscious that I was in no degree qualified to manage a religious discussion, I felt myself bound to defend my country on this delicate point as well as I could. Whether it had been prearranged that a debate on the Christian religion, in which it should be powerfully ridiculed on the one side and weakly defended on the other, was to be brought forward as promising amusement to a rather free-thinking dinner party, I will not presume to say, but it had that appearance, and Mr. Giles pushed his raillery, to my no small annoyance, if not to my discomfiture, until dinner was announced.

"That I hoped would relive me by giving a new turn to the conversation, but the company was hardly seated at the table when he renewed the assault with increased asperity, and proceeded so far at last as to ridicule the character, conduct and doctrines of the Divine Founder of our religion; Mr. Jefferson in the meantime smiling and nodding approval on Mr. Giles, while the rest of the company silently left me and my defense to our fate, until at length my friend David Franks took up the argument on my side. Thinking this a fair opportunity for avoiding further conversation on the subject, I turned to Mr. Jefferson and said, 'Sir, this is a strange situation in which I find myself; in a country professing Christianity and at a table with Christians, as I supposed, I find my religion and myself attacked with severe and almost irresistible wit and raillery, and not a person to aid in my defense but my friend Mr. Franks, who is himself a Jew.'"

This episode throws a curious light on the character of Thomas Jefferson's "philosophical unbelief," the unlovely fashion of that day; it also illustrates a certain facility in David Franks.

Relations between the Colonies and the Mother Country became strained. Political feelings ran high. The lines of division between "American" and "British" began to appear for the first time. At first there was a degree of agreement among all the population, except the government officials, that a protest against governmental abuses was justified and that strong representations should be made in behalf of the Colonists. Even loyalists and imperialists agreed with that. It was a question of domestic politics. But when presently the idea of protest began to develop into the idea of rebellion and independence, a cleavage came. It was one thing to correct the Empire, another thing to desert it. Here is where the people of the Colonies split.

Mr. Jacob Franks in royalist and loyalist. New York was, of course, royalist and loyalist. As army-contractor for the British Government, he had no choice.

Mr. David Franks, down in Philadelphia, was a little nearer the heart of the new American sentiment and could not be so royal and loyal as was his kinsman north. In fact, David Franks tried to do what is modernly called "the straddle," attempting to side with the Empire and with the Colonies, too.

It was natural. His business was in Philadelphia. He may also have wished to remain as long as possible in the position of a spy, and send information of the state of public feeling to the royalists. Moreover, he was received in good society and his reputation for wealth and shrewdness won him attentions he could not otherwise have commanded.

So, in 1765 we find him joining the merchants of Philadelphia in the pact not to import articles from England while the hated Stamp Act was in force. In 1775 he favors the continuance of the colonial currency.

He was enjoying his accustomed life in the city -- and his acquaintance with the Shippen family into which the dashing young Benedict Arnold married.

There is a strange intermingling of all the tragic figures of the play: Benedict Arnold marries the girl for whom Major Andr  wrote a parlor play. Major Andr , during his period of captivity as an American prisoner of war and before his exchange, was often at the home of David Franks. And David Solesbury Franks, at his post as agent of the Franks syndicate at Montreal, is placed by a strange turn of the wheel of destiny in the military family of Benedict Arnold for a considerable period preceding and including the great treason.

So, for the moment let us leave the Jewish family of Franks -- all of them still stationed as we first described them: Moses in England, Jacob at New York. David at Philadelphia, David S. at Montreal -- and let us scrutinize the young American officer, Benedict Arnold.

These facts would most of them be lost, had they not been preserved in the Jewish archives, by the American Jewish Historical Society. You will read any history of Benedict Arnold without perceiving the Jews around him. The authors of the accepted histories were blind.

The principal defect in Benedict Arnold's character was his love of money. All of the trouble which led up to the situation in which he found himself with reference to the American Government and Army, was due to the suspicion which hung like a cloud over many of his business transactions. There have been attempts to paint Arnold as a dashing martyr, as one who was discouraged by the unmerited slights of the Continental Congress, as a victim of the jealousy of lesser men, as one from whom confidence was unjustly withheld. Nothing could be further from the fact. He was a man to whom men were instinctively drawn to be generous, but so general was the knowledge of his looseness in money matters that, while admiring him, his brother officers acted upon the protective instinct and held aloof from him. He was tainted by a low form of dishonesty before he was tainted with treason, and the chief explanation of his treason was in the hard bargain he drove as to the amount of money he was to receive for his guilty act.

Arnold's own record makes this clear. Let us then take up his career at a certain point and see how the Franks strand and the money strand weave themselves through it like colored threads.

Extraordinary efforts have been made in recent years to extenuate Arnold's treason by the recital of his daring services. These services need not be minimized. Indeed, it was his great achievement of the winter march to Montreal and Quebec in 1775-6 that seems to begin the chapter of his troubles. To rehearse this feat of courage and endurance would be to tell a tale that has thrilled the American schoolboy.

It was at Montreal that Benedict Arnold came into contact with the young Jew, David Solesbury Franks, the Canadian agent of the Franks army purveying syndicate. And the next thing known about young Franks is that he returns to the American Colonies in the train of Benedict Arnold as an officer of the American Army.

How this change was effected is not explained in any of the records. There is a moment of darkness, as it were, in which the "quick change" was made, which transformed the young Montreal Jew from an army-contractor for the British into an officer of Benedict Arnold's staff.

But as it is impossible for every fact to be suppressed. There are here and there indications of what might have been, what indeed most probably was, the basis of the attraction and relation between the two. It was very probably -- almost certainly -- the opportunities for graft which could be capitalized by a combination of General Arnold's authority and young Franks' ability in the handling of goods.

From the day they met in Montreal until the hour when General Arnold fled, a traitor, from the fort on the Hudson, young David Solesbury Franks was his companion.

In one of the numerous court-martials which tried General Arnold for questionable dealings in matters pertaining to army supplies, Franks, who was aid-de-camp to Arnold, and by rank of major, testified thus:

"I had, by being in the army, injured my private affairs very considerably and meant to leave it, if a proper opportunity of entering into business should happen. I had several conversations on the subject with General Arnold, who promised me all the assistance in his power;

The story of this Jew's relations with Benedict Arnold all through the period ending with the great treason, may now be taken up with greater consecutiveness, for now their formerly separate courses run together. In another article this relationship and all that it meant will be illustrated from the government records.

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Benedict Arnold and Jewish Aid in Shady Deal

While Benedict Arnold was in Canada and David Solesbury Franks, the Jew of Montreal and British subject, was serving as quartermaster to the American troops, David Franks, of Philadelphia, a member of the same Jewish family and of the same Jewish syndicate of army-contractors, was also engaged in an interesting business.

It has already been shown that this David Franks, the Philadelphia Jew, had gone part way with the colonists in their protests against British colonial rule. That this was not sincerity on his part, his subsequent actions proved. He first comes into the purview of this narrative in 1775, the year in which Benedict Arnold performed the remarkable feat of marching into Canada, whence he was sending back into the colonies numerous Canadian prisoners. These prisoners were kept in the New England colonies for a time, but were later collected into Pennsylvania, some of them being quartered in the city of Philadelphia.

How inspired it is impossible now to tell, but presently a committee of the Continental Congress proposes that Mr. David Franks be commissioned to feed and otherwise care for these British prisoners, and be allowed to sell his bills for as much money as may be necessary for the purpose. Of course, in accepting this proposal, Franks was not only pursuing the course for which he and his numerous relatives had come to America. He was really doing business with and for Moses Franks, the head of the family syndicate in London. Shortly afterward we read of David under the mouth-filling title of "Agent to the Contractors for Victualing the Troops of the King of Great Britain," and to check him up, a British officer was allowed to pass the lines once a month and spend a few hours with David. That this was a dangerous practice may be deduced from his further story.

In the records of the Continental Congress is a request from Franks that he be permitted to go to New York, then the British headquarters; and such was the power of the man that his request was granted on condition that he pledged his word "not to give any intelligence to the enemy" and to return to Philadelphia.

In January, 1778, six months before Benedict Arnold took command of Philadelphia, David Franks got himself into trouble. A letter of his was intercepted on its way to England. The letter was intended for Moses Franks, of London, and was concealed under cover of a letter to a captain in a regiment commanded by a British general who had married Franks' sister. It appears on the record of the American Congress "that the contents of the letter manifest a disposition and intentions inimical to the safety and liberty of the United States."

Whereupon it was "Resolved, that Major General Arnold be directed to cause the said David Franks forthwith to be arrested and conveyed to the new gaol in this city (Philadelphia) there to be confined until the further order of Congress."

Thus Benedict Arnold comes into contact with another member of the Franks family, whose name was to be closely associated with the great treason.

And now begins a serpentine course of twistings and turnings which are so delightfully Jewish as to be worth restating if only to show how true the race remains to its character through the centuries. It is in October, about the eleventh day of the month. Franks is imprisoned and remains a week. Then by strange reasoning it is discovered that the United States has no jurisdiction over the charge of treason against the United States (!) and that the prisoner should be handed over to the Supreme Executive Council of the state of Pennsylvania. It follows that the state of Pennsylvania has nothing to do with the crime of treason against the United States either, and in spite of the contents of the letters and the findings of the Congressional Committee thereon, David Franks smiles pleasantly and goes free! It was a

time, of course, when much money was lent by Jews to public officials. The Jew, Haym Salomon, was credited with having most of the "fathers" on his books, but he did not charge them interest nor principal. He grew immensely wealthy, however, and was recipient, in lieu of interest and repayment, of many official favors. David Franks, likewise a wealthy man, charged with treason, has his case transferred and finally dismissed. It is a trick not unknown today.

The Jewish records give much credit to Mr. Franks for not being daunted by this experience. Whether he is entitled to particular credit for his courage when he was master of so much influence, is a matter for the reader to decide, but that he was undaunted his subsequent actions show. He is very soon on the records again with an appeal for permission for his secretary to go again to New York within the British lines. He appeals to the Council of Pennsylvania. The Council refers him to Congress. Congress says it has no objection, if the secretary will be governed by General George Washington's orders in the matter. Washington's aid-de-camp gives permission, and the secretary gives sufficient bonds and sets out for New York.

Arrived in New York, the secretary discovers that Mr. Franks' presence is necessary and has made all arrangements for his master to go to New York, having even secured British permission to pass the lines. It was made very easy for Congress, it had only to say yes. But this time Congress said "no." The former escape of Franks made people aware of an un-American influence at work. After his first arrest he was regarded as dangerous to the American cause. He apparently succeeds in living well in Philadelphia in spite of his difficulties, living even gayly with the society of the city.

Up to this time, David Franks had come into contact with the two principal figures in Arnold's treason. As purveyor to the captured troops, Franks had met and entertained, in 1776, the young and engaging Major André, who in 1780 was to become the tragic victim of Arnold's perfidy. And in 1778, Franks had been the subject of an order of arrest given to General Benedict Arnold. Jacob Mordecai "mentions that it was at Mr. Franks' house that he met Major André, then a paroled prisoner, who was passing his idle hours and exercising his talents in the most agreeable ways by taking a miniature likeness of the beautiful Miss Franks." (American Jewish Historical Society, Vol. 6, Page 41.)

In the meantime, Benedict Arnold was pursuing his career, a career strangely checkered with brilliant bravery and subtle knavery, a career sustained by the confidence of noble friends who believed in Arnold even against himself. Except for this strange power of holding friends in spite of what they knew about him, Arnold's career would have terminated before it did. The psychic gift of his, and the desperate need of the Continental cause for military leaders, held him on until his moral turpitude matured for the final collapse. As before stated, there is no intention to minimize Arnold's services to his country, but there is a determination to show what were his associations during the period of his moral decline, and thus fill in the gaps of history and account for the distrust with which the American Congress regarded the young general.

David Solesbury Franks, the Montreal Jew, who was an agent of the Franks army-contractor syndicate in Canada, came south to the American colonies with Arnold when the American Army retreated. In his own account of himself, written in 1789 -- eight years after the treason -- he makes so little of his association with Arnold that were it not for the reports of certain courts-martial it would be impossible to determine how close the two men had been. In his record of himself, as preserved in the tenth volume of the American Jewish Historical Society's publications, he admits leaving Canada with the Americans in 1776 and remaining attached to the American Army until the surrender of Burgoyne, which occurred late in 1777. He then lightly passes over an important period which saw the command of Philadelphia bestowed on General Arnold. He mentions simply that he was "in Arnold's military family at West Point until his desertion," which was in 1780. Reference to the first court-martial of Arnold, in which Colonel David Solesbury Franks was Arnold's chief witness, will show, however, that Franks and Arnold were more closely associated than the former would care to admit after Arnold's name had become anathema. Indeed, as the Jewish Historical Society's note correctly observes, the account of this court-martial "is of much interest, as it bears directly upon the relations of General Arnold and his aid, Major David S. Franks, before the traitor's final flight in September, 1780."

There were in all eight charges preferred against Arnold, the second one being -- "In having shut up the shops and stores on his arrival in the city (Philadelphia), so as even to prevent officers of the army from purchasing, while he privately made considerable purchases for his own benefit, as is alleged and believed."

Follows a supporting affidavit, printed in the style of the original, with emphatic italics added:

"On the seventh day of May, A. D. 1779, before me, Plunket Fleeson, Esq., one of the justices, etc., for the city of Philadelphia, comes colonel John Fitzgerald, late aid de camp to his excellency general Washington, and being duly sworn according to law, deposeth and saith: That on the evening of the day on which the British forces left Philadelphia, he and Major David S. Franks, aid de camp to major Arnold, went to the house of miss Brackenberry, and lodged there that night; and

It is worth noting at this point that numerous opportunities were given Franks to retire, both before and after the Arnold treason, but he developed into a persistent clamorer after official jobs. In spite of his testimony, he could not be shaken loose from public employment.

And then Franks revealed the whole secret of his relations with Arnold. They were in close association in profiteering matters. "I had several conversations on the subject with general Arnold ... he was to participate in the profits of the business I was to enter into." Arnold was to remain a general in the army; his aide was to get out of the army and work with him privately, sharing the profits.

But what had all this to do with the orders to close the stores at Philadelphia? What had this to do with the papers found by Colonel Fitzgerald? For after all, this was the "circumstance" which Major Franks had set out to explain. At last he reaches it: "At that time, previous to our going into Philadelphia, I had several particular conversations with him ... I received at that time, or about that time, the paper mentioned in Colonel Fitzgerald's deposition which was not signed, as well as the other."

The paper authorized him to get the most merchantable goods out of the closed stores. It followed upon "several particular conversations" about the business of which Arnold was to "participate in the profits." But, apparently, the deal did not go through. Colonel Fitzgerald's untimely appearance and the carelessness of some one in leaving the papers about, were most unfavorable to the Arnold-Franks project.

There can be no question of the intimacy of the relations between the Jew and Arnold and the use that both made of their relationship. There can be no question, either, that these relationships must have been the result of continuous acquaintance and testing.

Merely to show that a Jew once crossed the path of Benedict Arnold and was implicated with him in a discreditable scheme that probably did not fully mature, means nothing. But that this Jew was involved in Arnold's fortunes from the time the two first met in Canada until the day that Arnold betrayed his country, may mean something. And that is the case. From the time of their first meeting, their lines run along together -- Franks always being relied upon by Arnold as the credible witness who extricates him from his scrapes, and Franks usually doing it with a sort of clumsy success, as in the instance just cited.

The reader may refer now to the reference made above to Franks' record of himself in which he mentions having joined Count d'Estaing, the French admiral, at Sandy Hook. This was just a month after Arnold took command at Philadelphia, just a month after the events on which the above charge was based. Evidently Franks got out of town for a little while. He would notice the coolness of his fellow officers among whom reports of Colonel Fitzgerald's discovery must have circulated. There would be no prejudice against him because he was a Jew, it would be solely due to the suspicions concerning him. Indeed, readers of the ordinary history will never learn that Arnold had Jews around him. There were David Franks, moneyed man and merchant in the city, and David Solesbury Franks on Arnold's staff -- both outstanding figures, yet wholly passed over by the historians, with one or two exceptions, and even these have never caught the Jewish clue. In that day there was no prejudice against Jews as Jews, even as there is none now.

Franks, then, easily gains letters which permit him to join the French fleet of d'Estaing, within a month after the Philadelphia business. And strange to relate, at precisely the same time, Benedict Arnold conceived the notion that he too should go into the navy, and a month after his appointment to Philadelphia he writes to General Washington suggesting nothing less than that he be given command of the American Navy! -- at precisely the time Major Franks takes to the water.

"... being obliged entirely to neglect my private affairs since I have been in the service," Arnold writes to General Washington, "has induced me to wish to retire from public business, unless an offer,

the matter. At any rate, when Franks came off the ships again, it was to serve as witness once more for Benedict Arnold.

The charges against Arnold were such as these: Permitting an enemy ship to land, and buying a share of her cargo; imposing menial service on soldiers (a charge brought about by an action of Major Franks); issuing passes unlawfully -- the case in point being that of a Jewess, named Levy; the use of army wagons for his private affairs, and so forth.

This is Major Franks' testimony concerning Arnold's permitting "The Charming Nancy" to land at a United States port, contrary to law:

"Q. (by the court) Do you know whether general Arnold purchased any part of the Charming Nancy or her cargo?

"A. I do not know of my own knowledge, but I have heard general Arnold say he did, and I have also heard Mr. Seagrove say he did.

"Q. Was it previous or subsequent to general Arnold's granting the pass?

"A. It was subsequent."

Here is a complete admission of all the facts, but the defense consisted in laboriously showing, by means of quite leading questions addressed to Franks, that the owners of "The Charming Nancy" were indeed good Americans, though residing and doing business in enemy territory. Franks was rather useful in this part of the business, and the court, overlooking the other elements, simply found that the permission which Arnold gave to "The Charming Nancy" was illegal. The fact that a major general of the United States Army speculated in the cargo of the ship which had come into port in violation of the law and on his military permission, was not considered at all. Neither was the fact, stated in the charge, that he gave permission while he was in camp with General Washington at Valley Forge, whom he did not consult in any way.

But here again the fact is established that Major Franks was privy to the whole matter, and was the chief witness for Arnold's defense.

If it had occurred but once, as at Montreal, that Arnold had been charged with irregularities involving profitable goods; or if it had occurred but once, as at Philadelphia, that Major Franks happened to be the chief available witness, no serious notice could be taken of it.

But time and again Arnold is caught in shady acts involving profitable goods, and time and again the Jewish Major Franks is his accomplice and chief witness. And this partnership in shady transactions, extending from the time Arnold first met Franks till the time Arnold betrayed his country, is significant, at least as a contribution to history, and possibly as a side light on the gradual degeneration of Benedict Arnold.

Arnold could no longer wholly escape. But still the good fortune that seemed patiently to accompany him, as if waiting for his better nature to recover from some dark spell, remained with him; the court could not exonerate him entirely, but neither could they punish him as he deserved; and so it was given as a verdict that General Arnold should be reprimanded by General Washington, his best friend.

Washington's reprimand is one of the finest utterances in human record. It would have saved a man in whom a shred of moral determination remained:

"Our profession is the chastest of all; even the shadow of a fault tarnishes the luster of our finest achievements. The least inadvertance may rob us of the public favor, so hard to be acquired. I reprimand you for having forgotten that in proportion as you have rendered yourself formidable to our enemies, you should have been guarded and temperate in your deportment toward your fellow-citizens. Exhibit anew

those noble qualities which have placed you on the list of our most valued commanders. I will myself furnish you, as far as it may be in my power, with opportunities of regaining the esteem of your country."

It was a bad day for Benedict Arnold when he got into touch with the Jewish syndicate of army-contractors. There was hope for him even yet, if he would cast off the evil spell. But time pressed; events were culminating; the alien, having gripped him, was about to make the best of the baleful opportunity. The closing chapter was about to be written in glory or in shame.

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Arnold and His Jewish Aids at West Point

After General Washington had delivered the reprimand to Benedict Arnold, he proceeded at once to make good the intimation which he had given the unhappy officer -- "I will myself furnish you, as far as may be in my power, with opportunities of regaining the esteem of your country." It was late in July, 1780, that General Washington had learned of the British plan to march to Newport and attack reinforcements of the American cause before they could land and entrench themselves. Washington therefore decided to harry the British and perhaps prevent the attack by crossing the Hudson and marching down the east shore to menace New York, the British headquarters.

It was the last day of July, and General Washington was personally seeing the last division over at King's Ferry, when Benedict Arnold appeared. It is true that he had been wounded, it is also true that his accounts had not been allowed by Congress; but his wound was the fortune of war, and the delay in allowing his accounts was due to his already acquired reputation for shady dealing in money matters, neither of which justified him in betraying his country, but both of which might have stimulated him to recover the status he had so early lost.

It was thus that Benedict Arnold appeared before George Washington, that last day of July, 1780 -- a man whom Congress rightly distrusted, a man who had just been rightly reprimanded, a man whose fellow-officers looked at him askance.

Yet it was to such a man that Washington made good his word. The army was on the way to New York to attack the British. As Arnold rode up, General Washington said to him, "You are to command the left wing, the post of honor."

Those who were present report that, at Washington's words, Arnold's countenance fell. The magnanimity of the First American meant nothing to him. The opportunity to retrieve his good name had somehow lost its value.

So patent was Arnold's disappointment, that Washington asked him to ride to headquarters and await him there. At headquarters Arnold disclosed to Washington's aid, Colonel Tilghman, that his desire was not for a command in the army, but for the command of West Point. West Point was then but a post up the Hudson River, far outside the zone of important fighting, and certainly the last place it was thought the intrepid Arnold would desire to be. The inconsistency between Arnold's desire for action and West Point's lack of action struck General Washington very forcibly. He had offered Arnold a chance to rehabilitate his reputation; Arnold hung back, asking for a place where no distinctive service could then be rendered.

Now let the reader take note of this fact: it may be important, it may be unimportant; it may have some bearing on Benedict Arnold's action, it may have none; but the fact nevertheless is this: The Forage Master, that is, the quartermaster at West Point, was Colonel Isaac Franks, a member of the same family which we have been considering in these articles. This Colonel Isaac Franks, we are informed by the Jewish records which make a great deal of the fact, was once confidential aide-de-camp to General Washington, though for what reason the relationship was dissolved we are not informed.

The reader will recall that the narrative of Benedict Arnold has already included two members of the Franks family -- David, of Philadelphia, and David Solesbury Franks, who came down from Montreal.

The third Franks is now in view -- Colonel Isaac Franks. He is in charge of supplies at the post of West Point. It is to West Point that Benedict Arnold wishes to go, even though General Washington is

offering him the post of honor in the forward movement which the Continental Army is about to make. It is the last day of July, 1780.

On August 3, General Washington gave Arnold his orders and allowed him to proceed to take command of West Point. Accompanying him, of course, was Colonel David Solesbury Franks, his aide-de-camp, whose testimony had been so useful at the court martial. There were then two Franks at West Point -- Colonel D. S. Franks, aid to the commandant, and Colonel Isaac Franks, in charge of supplying the post.

It appears that Arnold had already been in communication with the enemy and had asked for the command at West Point, not for any of the reasons he alleged to General Washington, but because he had already chosen it as the gateway through which he was to let the British through into the weakened American territory. For two months Arnold had been writing to "Anderson," or John Andr . He had been reaching out toward the enemy for a longer time than that and had at length requested that a man equal to himself be appointed to negotiate with him. Major John Andr , adjutant general of the British Army in America, was chosen as one of rank sufficiently high to deal with Arnold. They had already come into touch with each other before Arnold asked General Washington for the post at West Point. And Andr , as we have previously seen, knew the Franks.

Apologists for Arnold have said that the reason he showed so deep a disappointment when General Washington offered him the command of the left wing of the army, was that he had never expected such magnanimous treatment and for the moment was conscience-stricken that he had gone so far with the enemy when his own country offered him such fine prospects. If that were the true state of Arnold's mind, he need only have taken command of the left wing, or, having been committed to take West Point, he need only have gone there and performed his soldierly duty.

The history and personality of Major John Andr , who completed the negotiations with Arnold and lost his life as a spy, while Arnold lived long as a traitor, have been the object of much interest and research. His descent is obscure. His parentage was known as "Swiss-French." It is thought that the first Andr  came to England in the train of a Jewish family. Andr  himself had those accomplishments which were most highly prized in the society of the day. In any event, of Jewish or non-Jewish descent, he was a far finer character than Benedict Arnold.

On Arnold's staff at West Point, besides the two Jewish Franks -- Isaac and David -- there was Lieutenant Colonel Richard Varick. This Varick was a wise young fellow who preferred to have as little as possible to do with Arnold's affairs. He refused to take any responsibility connected with Arnold's dealings with money or goods. For some apparently good reason, which will not be difficult for the reader to surmise, Varick adopted the strict policy of keeping his hands off all supplies. Thus it was left to Major Franks to attend all such matters, to which he was apparently nothing loath. In fact, Major Franks even looked after General Arnold's private cupboard.

Not to delay longer over details, suffice it to say that on September 22, 1780, less than two months after assuming command at West Point, the treason of Benedict Arnold was accomplished. One more day, and it was discovered and foiled.

Instant inquiry was made to detect accomplices. Major Franks is placed under arrest. David Franks of Philadelphia is arrested. It may or may not be significant, but it is nevertheless a fact, that upon the accomplishment of Arnold's treason the authorities ordered that the two Jews, David Franks and David Solesbury Franks, be put under arrest.

The experience of David Franks adds a bit of Jewish comedy to this serious scene. It appears that he still has influence to save him from severe treatment and to gain him time. On the occasion of his previous arrest in 1778, Benedict Arnold was commander of the city of Philadelphia and David Solesbury Franks was on Arnold's staff, and if Arnold and Franks could concoct a scheme of profiteering off the closed stores of the city, it was probably not beyond them to see that the elder David Franks received favor in his case. At least, as the reader of previous articles knows, David Franks went free, although caught in the act of communicating with the enemy.

But this time there is no Benedict Arnold to help him, and his nephew, like himself, is under arrest because of Arnold's treason. Yet the Philadelphia Jew discloses a marvelous facility of playing horse with the law.

He remained in jail until October 6, and then, strange to relate, he is given two weeks to get within the enemy's lines. Investigation somehow has been stopped; prosecution has been sidetracked. But David found 14 days too brief a time to wind up his affairs, and he petitions for an extension of time. It is denied. Then when one week of the time had passed, Franks asks for a pass to New York for himself, daughter, man-servant and two maid-servants; this is refused and passes are authorized for himself, daughter, and one maid-servant, "provided she be an indented servant." But David does not use these passes. He applies again for an extension of time on account of an "indisposition of body." Thus by keeping officials busy with his evasions and his counter-suggestions the record finds him still in Philadelphia on November 18, a month after he was supposed to be out of the country.

He makes application for another pass. The Council obediently sends him one, the secretary making this observation in his note: "The Council are much surprised that you still remain in this city, and hope that you will immediately depart this state, agreeable to their late order, otherwise measures will be taken to compel you to comply with the same."

Does David go? He does not. He writes an extremely polite letter. Incidentally, he gives a hint of what may be keeping him. In his letter to the Council he says:

"Being apprehensive that a report raised and circulated that I had

representative in court and practically his own witness. Franks put Varick on the stand to testify for him, and Varick put Franks on the stand to testify for him. The resulting testimony shows that Franks knew much and was eager to tell how much he knew of Arnold's traitorous intentions -- but he did not tell it until Arnold's treason was exposed and he himself under arrest.

The purpose of this article being merely to fill up the gaps which are left in the Jewish propagandist boasting of the part they have played in public affairs in the United States, the reader must himself be a judge as to how far Major David Solesbury Franks was in Arnold's secret. (The "Smith" mentioned in the testimony was Joshua Hett Smith, who did secret work for Arnold and rowed André ashore for the night conference with Arnold.) Following are vital extracts from the testimony:

Major Franks -- "What was my opinion of Joshua H. Smith's character and conduct, and of his visits at Arnold's headquarters. ...?"

Colonel Varick -- "When I first joined Arnold's family Arnold and yourself thought well of him as a man, but I soon prevailed on you to think him a Liar and a Rascal; and you ever after spoke of him in a manner his real character merited."

Arnold, of course, knew what Smith was. Arnold and Smith were already partners in treason. But Varick did not know of this partnership. All that Varick knew was that both Arnold and Franks appeared to hold the same opinion, that Smith was all right. Here Arnold and Franks appear as agreed again. Varick regarded them as holding the same opinion. Varick says so to Franks' face in answer to Franks' question. He does it, however, from a friendly purpose. But the fact is significant that Franks and Arnold are found holding the same front -- "Arnold and yourself thought well of him as a man."

Now, Arnold

Colonel Varick -- (answers that Franks, to his knowledge, never accompanied Arnold) "But when I was informed by you or Mrs. Arnold, on the twenty-first, that he was not to return that evening, I suggested to you that I supposed he had gone to Smith's, and that I considered Arnold's treatment of me in keeping up his connection with Smith, in opposition to the warning I had given him, as very ungentle, and that I was resolved to quit his family" (meaning his staff). "We did thereupon concert the plan of preventing their further intimacy by alarming Mrs. Arnold's fears

"You did at the same time inform me that you could not account for his connections with Smith -- that you knew him to be an avaricious man and suspected he meant to open trade with some person in New York, under sanction of his command, and by means of flags and the unprincipled rascal Smith; and that you were induced to suspect it from the letter he wrote to Anderson in a commercial style as related to you by me. We thereupon pledged to each our word of honor that if our suspicions should prove to be founded in fact, we would instantly quit him."

It is the honest Varick talking. Franks questioning him. It will be observed that it is Franks who tells Varick of Arnold's absence and that he will not return that night. Franks knew, but Varick did not. It will be observed also, that it was Varick who protested and threatened to quit Arnold. It was indeed the second time he had threatened to quit, but the Jewish major seems never to have had a similar thought. But most important to observe is Varick's statement in answer to Franks, and in Franks' presence, that it was Franks who opened up with information regarding Arnold's character -- that Arnold was an avaricious man, that Franks suspected him of opening up trade with the enemy "under sanction of his command" (just as he had planned to misuse his authority at Philadelphia) and that Smith was to be the go-between. Then he mentions a letter to "Anderson in a commercial style" -- this "Anderson being none other than Major John André of the British Army.

Here we find Major Franks intimate with every element of the conspiracy -- every element of it! -- and giving a certain explanation of it to Varick. Did Franks know more than he told, and was he quieting Varick with an explanation which seemed to cover all the facts, and yet did not divulge the truth? It is a question that occurs directly we recall the close collusion of Arnold and Franks at Philadelphia.

There is other testimony, that it was Varick, not Franks, who prevented Arnold selling supplies of the government for his own profit. Time and again this occurred, but never with Franks, the long-time aid and confidant of Arnold, in the role of actor. But every time Varick did it, Franks knew of it, as he testified.

Now we approach the "Day of his Desertion," as the records call the day of Arnold's treason.

Major Franks -- "What was Arnold's, as well as my conduct and deportment on the Day of his Desertion, and had you the slightest reason to think I had been or was party or privy to any of his villainous practices and correspondence with the enemy, or to his flight? Pray relate the whole of our conduct on that day to your knowledge."

Colonel Varick -- "I was sick and a greater part of the time in my bed in the morning of his flight. Before breakfast he came into my room" (and talked about certain letters) "and I never saw him after it but betook myself to my bed. I think it was about an hour thereafter when you came to me and told me Arnold was gone to West Point -- also a considerable time thereafter you came to the window of my room near my bed and shoving it up hastily told me with a degree of apparent surprise that you believed Arnold was a villain or rascal, and added you had heard a report that one Anderson was taken as a spy on the lines and that a militia officer had brought a letter to Arnold and that he was enjoined secrecy by Arnold. I made some warm reply, but instantly reflecting that I was injuring a gentleman and friend of high reputation in a tender point, I told you it was uncharitable and unwarrantable even to suppose it. You concurred in opinion with me and I lay down secure in the high idea I entertained of Arnold's integrity and patriotism. ..."

Here is a record of Major Franks' conduct, told at his own solicitation before a court of inquiry. It reveals that Arnold told Franks, but did not tell Varick, where he was going. It reveals also that Franks

knew of the message that came to Arnold, the bearer of which had been bound by Arnold to secrecy. (For the reader's benefit it is recalled that Arnold's treason was prematurely exposed by André being lost in the woods at night after his interview with Arnold, and his consequent inability to get back to the British ship. He was sighted and halted in daylight, and discovery was made of the West Point plans in his stockings. The innocent soldiers sent word to Benedict Arnold, their commanding officer that they had captured a spy named Anderson. This gave Arnold information that the plot had fallen through. Enjoining absolute secrecy on the messenger, Arnold made off hastily as if to investigate, but really to rush to the ship to which André had failed to return.) But observe: the messenger arrived and immediately Franks appears to be informed what the message contains. He is informed also that Arnold is going to West Point. He is informed of "Anderson's" capture. Once again

having himself vindicated all around, but he was never satisfied with his vindications, he always wanted more. Jewish propagandists have misrepresented his subsequent work as a diplomatist. It was of the merest messenger-boy character, and he was entrusted with it only after the most obsequious appeals. He peddled petitions reciting his services and asking for government favor. The man who asserted in his defense at Philadelphia that he was eager to leave the army and enter business, could not be induced to leave the public service, until the allotment to him of 400 acres of land seems to have effectually weaned him from public life. What his end was, no one appears to know. His present-day use, however, is to furnish Jewish and pro-Jewish propagandists with a peg on which to hang extravagant praise of the Jew in Revolutionary times.

There can be no objection whatever to Jewish propagandists making the most of their material, but there is strong objection to the policy of concealment and misrepresentation. These impositions on public confidence will be exposed as regularly as they occur.

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The Gentle Art of Changing Jewish Names

The Madansky brothers -- Max, Solomon, Benjamin, and Jacob -- have written that their names henceforth will be May. It is a good old Anglo-Saxon name, but the Madanskys are of Asiatic origin.

Elmo Lincoln, a movie actor, comes into a Los Angeles court on the motion of his wife, and it is discovered that he is only Otto Linknhelt.

A large department store owner was born with the name Levy. He is now known as Lytton. It is quite possible he did not like Levy as a name; but why did he not change it for another Jewish name? Or perhaps it was the Jewishness of "Levy" that displeased him.

A popular tenor star recently brought suit against his wife, who married him after allowing him to believe that she was of Spanish origin. "I understood from her misleading stage name that she was Spanish when I married her. Later I found that she was Jewish and that her real name was Bergenstein."

One of the biggest and best known stores in the United States goes under an honored Christian name, though every one of the owners is Jewish. The public still carries a mental picture of the good old merchant who established the store, which picture would speedily change if the public could get a glimpse of the real owners.

Take the name Belmont, for example, and trace its history. Prior to the nineteenth century the Jews resident in Germany did not use family names. It was "Joseph the son of Jacob," "Isaac ben Abraham," the son being designated as the son of his father. But the Napoleonic era, especially following upon the assembly of the Great Sanhedrin under Napoleon's command, caused a distinct change in Jewish customs in Europe.

In 1808 Napoleon sent out a decree commanding all Jews to adopt family names. In Austria a list of surnames was assigned to the Jews, and if a Jew was unable to choose, the state chose for him. The names were devised from precious stones, as Rubenstein; precious metals, such as Goldstein, Silberberg; plants, trees, and animals, such as Mandelbaum, Lilienthal, Ochs, Wolf, and Loewe.

The German Jews created surnames by the simple method of affixing the syllable "son" to the father's name, thus making Jacobson, Isaacson; while others adopted the names of the localities in which they lived, the Jew resident in Berlin becoming Berliner, and the Jew resident of Oppenheim becoming Oppenheimer.

Now, in the region of Schoenberg, in the German Rhine country, a settlement of Jews had lived for several generations. When the order to adopt surnames went forth, Isaac Simon, the head of the settlement, chose the name of Schoenberg. It signifies in German, "beautiful hill." It is very easily Frenchified into Belmont, which also means beautiful hill or mountain. A Columbia University professor once tried to make it appear that the Belmonts originated in the Belmontes family of Portugal, but found it impossible to harmonize this theory with the Schoenberg facts.

It is noteworthy that a Belmont became American agent of the Rothschilds, and that the name of Rothschild is derived from the red shield on a house in the Jewish quarter of Frankfort-on-the-Main. What the original family name is has never been divulged.

The Jewish habit of changing names is responsible for the immense camouflage that has concealed the true character of Russian events. When Leon Bronstein becomes Leo Trotsky, and when the Jewish Apfelbaum becomes the "Russian" Zinoviev; and when the Jewish Cohen becomes the "Russian" Volodarsky, and so on down through the list of controllers of Russia -- Goldman becoming Izgoev, and

Feldman becoming Vladimirov -- it is a little difficult for people who think that names do not lie, to see just what is transpiring.

Indeed, there is any amount of evidence that in numberless cases this change of names -- or adoption of "cover names," as the Jewish description is -- is for purposes of concealment. There is an immense difference in the state of mind in which a customer enters the store of Isadore Levy and the state of mind in which he enters the store of Alex May. And what would be his feeling to learn that Isadore Levy painted up the name of Alex May with that state of mind in view? When Rosenbluth and Schlesinger becomes "The American Mercantile Company," there is justification for the feeling that the name "American" is being used to conceal the Jewish character of the firm.

The tendency of Jews to change their names dates back very far. There was and is a superstition that to give a sick person another name is to "change his luck," and save him from the misfortune destined upon his old name. There was also the biblical example of a change of nature being followed by a change of name, as when Abram became Abraham and Jacob became Israel.

There have been justifiable grounds, however, for Jews changing their names in Europe. The nationalism of that continent is, of course, intense, and the Jews are an international nation, scattered among all the nations, with an unenviable reputation of being ready to exploit for Jewish purposes the nationalistic intensity of the Gentiles. To mollify a suspicion held against them wherever they have lived (a suspicion so general and so persistent as to be explainable only on the assumption that it was abundantly justified) the Jews have been quick to adopt the names and colors of whatever country they may be living in. It is no trouble at all to change a flag, since none of the flags is the insignia of Judah. This was seen throughout the war zone; the Jews hoisted whatever flag was expedient at the moment, and changed it as often as the shifting tide of battle required.

A Polish Jew named Zuckermandle, emigrating to Hungary, would be anxious to show that he had shuffled off the Polish allegiance which his name proclaimed; and the only way he could do this would be to change his name, which would very likely become Zukor, a perfectly good Hungarian name. Originally the Zukors were not Jews; now the usual guess would be that they are. In the United States it would be almost a certainty. Such a change as Mr. Zuckermandle would make, however, would not be for the purpose of concealing the fact that he was a Jew, but only to conceal the fact that he was a foreign Jew.

In the United States it has been found that Jews change their names for three reasons: first, for the same reason that many other foreigners change their names, namely, to minimize as much as possible the "foreign look" and the difficulty of pronunciation which many of those names carry with them; second, for business reasons, to prevent the knowledge becoming current that So-and-So is "a Jew store"; third, for social reasons.

The desire not to appear singular among one's neighbors, when stated in just these words, very easily passes muster as being a natural desire, until you apply it to yourself. If you were going abroad to Italy, Germany, Russia, there to live and engage in business, would you cast about for a changed name immediately? Of course not. Your name is part of you, and you have your own opinion of an alias. The Jew, however, has his own name among his own people, regardless of what "cover name" the world may know him by, and, therefore, he changes his outside name quite coolly. The only likeness we have to that in America is the changing of men's pay numbers as they move their employment from place to place. John Smith may be No. 49 in Black's shop and No. 375 in White's shop, but he is always John Smith. So the Jew may be Simon son of Benjamin in the privacy of the Jewish circle, while to the world he may be Mortimer Alexander.

In the United States it is hardly to be doubted that business and social reasons are mostly responsible for the changes in Jewish names. The designation "American" is itself much coveted, as may be gathered by its frequent use in firm names, the members of which are not American in any sense that entitles them to blazon the name throughout the world.

When Moses is changed to Mortimer, and Nathan to Norton, and Isadore to Irving (as for example Irving Berlin, whose relatives, however, still know him as "Izzy"), the concealment of Jewishness in a country where so much is done by print, must be regarded as a probable motive.

When "Mr. Lee Jackson" is proposed for the club there would seem to be no reason, as far as reading goes, why anything unusual about Mr. Jackson should be surmised, until you know that Mr. Jackson is really Mr. Jacobs. Jackson happens to be the name of a President of the United States, which names are quite in favor with the name-changers, but in this case it happens also to be one of the "derivatives" of an old Jewish name.

The Jewish Encyclopedia contains interesting information on this matter of derivatives.

Asher is shaded off into Archer, Ansell, Asherson.

Baruch is touched up into Benedict, Beniton, Berthold.

Benjamin becomes lopez, seef, wolf (this is translation).
David becomes Davis, Davison, Davies, Davidson.

Isaac becomes Sachs, Saxe, Sace, Seckel.

Jacob becomes Jackson, Jacobi, Jacobus, Jacof, Kaplan, Kauffmann, Marchant, Merchant.

Jonah becomes by quite simple changes, Jones and Joseph, Jonas.

Judah (the true Jewish name) becomes Jewell, Leo, Leon, Lionel, Lyon, Leoni, Judith.

Levi becomes Leopold, Levine, Lewis, Loewe, Low, Lowy.

Moses becomes Moritz, Moss, Mortimer, Max, Mack, Moskin, Mosse.

Solomon becomes Salmon, Salome, Sloman, Salmuth.

And so on through the list of Jewish "changelings" -- Barnett, Barnard, Beer, Hirschel, Mann, Mendel, Mandell, Mendelsohn, with various others which are not even adaptations but sheer appropriations.

The millinery business, which is one of the principal Jewish grafts off American women, shows, the liking of the Jews for names which do not name, but which stand as impressive insignia -- "Lucile," "Mme. Grande," and the like. Reuben Abraham Cohen is a perfectly good name, and a good citizen could make it immensely respected in his neighborhood, but Reuben thinks that the first round in the battle of minds should be his, and he does not scruple at a little deceit to obtain it, so he painted on a window of his store, R. A. Le Cán, which, when set off with a borrowed coat of arms, looks sufficiently Frenchified for even observant boobs among the Gentiles. Similarly a Mr. Barondesky may blossom out as Barondes or La Baron.

Commonly, Mr. Abraham becomes Miller. Why Miller should have been picked on for Judaization is not clear, but the Millers of the white race may yet be compelled to adopt some method of indicating that their name is not Jewish. It is conceivable that a Yiddish and an American form of the same name may some time be deemed necessary. Aarons becomes Arnold -- there are a number of Jewish Arnolds. Aarons became Allingham. One Cohen became Druce, another Cohen became Freeman. Still another Cohen became a Montagu; a fourth Cohen became a Rothbury and a fifth Cohen became a Cooke.

The Cohens have an excuse, however. In one ghetto there are so many Cohens that some distinction must be observed. There is Cohen the rag gatherer, and Cohen the schacet (ritual meat killer), and Cohen the rising lawyer, as well as Cohen the physician. To make the matter more difficult their first names (otherwise their "Christian" names) are Louis. It is not to be wondered at, therefore, that the young lawyer should become Attorney Cohane (which does all the better if thereby certain Irish clients are attracted, and that the young doctor should become Doctor Kahn, or Kohn. These are some of the many forms that the priestly name of Cohen takes.

The same may be said with reference to Kaplan, a very common name. Charlie Chaplin's name was, in all probability, Caplan, or Kaplan. At any rate, this is what the Jews believe about their great "star." Non-Jews have read of Charlie as a "poor English boy."

There is the Rev. Stephen S. Wise, for another example. He booms his way across the country from one platform to the other, a wonder in his way, that such pomposity of sound should convey such paucity of sense. He is an actor, the less effective because he essays a part in which sincerity is requisite. This Rabbi, whose vocal exercise exhausts his other powers, was born in Hungary, his family name being Weisz. Sometimes this name is Germanized to Weiss. When S. S. Weisz became S. S. Wise, we do not know. If he had merely Americanized his Hungarian name it would have given him the name of White. Apparently "Wise" looked better. Truly it is better to be white than to be wise, but Dr. Stephen S. is a fresh point in the query of "what's in a name?"

The list of Jews in public life whose names are not Jewish would be a long one. Louis Marshall, head of the American Jewish Committee, for example -- what could his old family name have been before it was changed for the name of the Chief Justice of the Supreme Court of the United States?

Mr. Selwyn's name, now so widely known in motion pictures, was originally Schlesinger. Some of the Schlesingers become Sinclairs, but Selwyn made a really good choice for a man in the show business. A rabbi whose real name was Posnansky became Posner. The name Kalen is usually an abbreviation of Kalensky. A true story is told of an East Side tinsmith whose name was very decidedly foreign-Jewish. It is withheld here, because The Dearborn Independent prefers in this connection to mention only the names of those who can take care of themselves. But the tinsmith moved to a non-Jewish section and opened a new shop under the name of Perkins, and his luck really did change! He is doing well and, being an industrious, honest workman, deserves his prosperity.

Of course, there are lower uses of the name-changing practice, as every employer of labor knows. A man contracts a debt under one name, and to avoid a garnishee, quits his job, collects his pay, and in a day or two attempts to hire out under another name. This was once quite a successful trick, and is not wholly unknown now.

There is also much complaint among the stricter observers of the Jewish ritual requirements that the word "Kosher" is greatly misused, that indeed it covers a multitude of sins. "Kosher" has come to signify, in some places, little more than a commercial advertisement designed to attract Jewish trade. For all it means of what it says, it might just as well be "The Best Place in Town to Eat" -- which it isn't, of course; and neither is it always "strictly" Kosher.

It must be conceded, however, that the tendency to mislabel men and things is deep set in Jewish character. Jews are great coiners of catchwords that are not true, inventors of slogans that do not move. There is a considerable decrease in the power they wielded by such methods; their brilliancy in this respect is running to seed. This may be explained by the fact that there are so many song titles to write for the Jewish jazz factories, and so much "snappy" matter for screen descriptions. Their come-back is painfully thin and forced. Without peers in dealing with a superficial situation like a dispute over the beauty of two rival "stars," or the amount and method of distributing confetti, they are the veriest dubs in dealing with a situation like that which has arisen in this country.

Immediately upon the appearance of the Jewish Question in the United States the Jews reverted naturally to their habit of mislabeling. They were going to fool the people once more with a pat phrase. They are still seeking for that phrase. Slowly they are recognizing that they are up against the Truth, and truth is neither a jazzy jade nor a movie motto, which can be recostumed and changed at will.

This passion for misleading people by names is deep and varied in its expression. Chiefly due to Jewish influences, we are giving the name of "liberalism" to looseness. We are dignifying with names that do not correctly name, many subversive movements. We are living in an era of false labels, whose danger is recognized by all who observe the various underground currents which move through all sections of society. Socialism itself is no longer what its name signifies; the name has been seized and used to label anarchy. Judaistic influence creeping into the Christian church has kept the apostolic labels, but thoroughly destroyed the apostolic content; the disruptive work has gone on quietly and unhindered, because often as the people looked, the same label was there -- as the same old merchant's name stays on the store the Jews have bought and cheapened. Thus there are "reverends" who are both unreverend and irreverent, and there are shepherds who flock with the wolves.

Zionism is another misnomer. Modern Zionism is not what its label would indicate it to be. The managers of the new money collection -- millions of it, badly used, badly accounted for -- are about as much interested in Zionism as an Ohio Baptist is in Meccaism. For the leading so-called "Zionists," Mt. Zion and all that it stands for has next to no meaning; they see only the political and real estate aspects of Palestine, another people's country just at present. The present movement is not religious, although it plays upon the religious sentiments of the lower class of Jews; it is certainly not what Judaized orators among the Christians want the Christians to think it is; Zionism is at present a most mischievous thing, potentially a most dangerous thing, as several governments could confidentially tell you.

But it is all a part of the Jewish practice of setting up a label pretending one thing, while quite another thing really exists.

Take anti-Semitism. That is a label which the Jews have industriously pasted up everywhere. If ever it was an effective label its uses are over now. It doesn't mean anything. Anti-Semitism does not exist, since the thing so named is found among the Semites, too. Semites cannot be anti-Semitic. When the world holds up a warning finger against a race that is the moving spirit of the corruptive, subversive, and destructive influences abroad in the world today, that race cannot nullify the warning by sticking up a false label of "Anti-Semitism," anymore than it can justify the sign of gold on a \$1.50 watch or the sign of "pure wool" on a \$11.50 suit of clothes.

So with the whole group of labels which the Jews have trotted out like talismen to work some magic spell upon the aroused mind of America. They are lies. And when one lie fails, how quickly they hitch their hopes to another. If "Anti-Semitism" fails, then try "Anti-Catholic" -- that might do something. If that fails, try "Anti-American" -- get the biggest talent that can be hired for a night on the B'nai B'rith platform to shout it. And when that fails, as it has -- ?

The American Jewish Committee is itself a misnomer. The committee is not exclusively American and its work is not to Americanize the Jews nor even to encourage real Americanization among them. It is a committee composed of Jews representing that class which profits most by keeping the mass of the Jews segregated from Americans and in bondage to the "higher ups" among the Jews. They are the "big Jews," as Norman Hapgood used to call them, who say to the "little Jews," "You hang closely together; we will be your representatives to these foreign peoples, the Americans and others." If the American Jewish Committee would change its name to this: "The Jewish Commission for America," it might be nearer the truth. It has dealt with America in the recent past very much as the Allied Commissions deal with Germany. There are certain things we may do, and certain things we may not do, and the Jewish Commission for America tells us what we may and may not do. One of the things we may not do is to declare that this is a Christian country.

There is one absolutely safe rule in dealing with anything emanating from the American Jewish Committee. Don't rely on the label, open the matter up. You will find that the Kehillah is not what it pretends to be; that the Jewish labor union is not what it pretends to be; that Zionism is a camouflage for something entirely different; that the name and the nature are nearly always different, which is the reason for a particular name being chosen. It runs all the way through Jewish practice, and presents another little job for the Jewish reformer.

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There will also be a separation among the Jews themselves. They are not all Jews who call themselves so today. There is a Tartar strain in so-called Jewry that is absolutely incompatible with true Israelitish raciality; there are other alien strains which utterly differ from the true Jewish; but until now these strains have been held because the Jewish leaders needed vast hordes of low-type people to carry out their world designs. But the Jew himself is recognizing the presence of an alien element; and that is the first step in a movement which will place the Jewish Question on quite another basis.

What the Jews of the United States are coming to think is indicated by this letter -- one among many (the writer is a Jew):

"Gentlemen:

"'Because you believe in a good cause,' said Dr. Johnson, 'is no reason why you should feel called upon to defend it, for by your manner of defense you may do your cause much harm.'

"The above applying to me I will only say that I have received the books you sent me and read both with much interest.

"You are rendering the Jews a very great service, that of saving them

modern practice. In the volume of

Its origin is not from the Bible but from Babylon, and the mark of Babylon is more strongly impressed on the Jew than is the mark of the Bible. "Kol Nidre" is Talmudic and finds its place among many other dark things in that many-volumed and burdensom invention. If the "Kol Nidre" ever was a backward look over the failures of the previous year, it very early became a forward look to the deliberate deceptions of the coming year.

Many explanations have been made in an attempt to account for this. Each explanation is denied and disproved by those who favor some other explanation. The commonest of all is this, and it rings in the over-worked note of "persecution": The Jews were so hounded and harried by the bloodthirsty Christians, and so brutally and viciously treated in the name of loving Jesus (the terms are borrowed from Jewish writers) that they were compelled by wounds and starvation and the fear of death to renounce their religion and to vow that thereafter they would take the once despised Jesus for their Messiah. Therefore, say the Jewish apologists, knowing that during the ensuing year the terrible, bloodthirsty Christians would force the poor Jews to take Christian vows, the Jews in advance announced to God that all the promises they would make on that score would be lies. They would say what the Christians forced them to say, but they would not mean or intend one word of it.

That is the best explanation of all. Its weakness is that it assumes the "Kol Nidre" to have been coincident with times of "persecution," especially in Spain. Unfortunately for this explanation, the "Kol Nidre" is found centuries before that, when the Jews were under no pressure.

In a refreshingly frank article in the Cleveland

It is being used by Jewish vaudeville managers as their contribution to the pro-Jewish campaign which the Jew-controlled theater is flinging into the faces of the public, from stage and motion picture screen. It is an incantation designed to inflame the lower classes of Jews against the people, and intensify the racial consciousness of those hordes of Eastern Jews who have flocked here.

At the instigation of the New York Kehillah, "Eli, Eli" has for a long time been sung at the ordinary run of performances in vaudeville and motion picture houses, and the notice "By Request" is usually a bald lie. It should be "By Order." The "request" is from Jewish headquarters, which has ordered the speeding up of Jewish propaganda. The situation of the theater now is that American audiences are paying at the box office for the privilege of hearing Jews advertise the things they want non-Jews to think about them.

If even a vestige of decency, or the slightest appreciation of good taste remained, the Jews who control the theaters would see that the American public must eventually gag on such things. When two Jewish comedians who have been indulging in always vulgar and often indecent antics, appear before the drop curtain and sing the Yiddish incantation, "Eli, Eli," which, of course, is incomprehensible to the major part of the audience, the Jewish element always betrays a high pitch of excitement. They understand the game that is being played: the "Gentiles" are being flayed to their face, and they don't know it; as when a Yiddish comedian pours out shocking invectives on the name of Jesus Christ, and "gets away with it," the Jewish portion of his audience howling with delight, and the "boob Gentiles" looking serenely on and feeling it is to be polite to laugh and applaud too!

This Yiddish chant is the rallying cry of race hatred which is being spread abroad by orders of the Jewish leaders. You, if you are a theatergoer, help to pay the expense of getting yourself roundly damned. The Kehillah and the American Jewish Committee, which for more than ten years have been driving all mention of Christianity out of public life, under their slogan "This Is Not a Christian Country," are spreading their own type of Judaism everywhere with insolence unparalleled.

"Eli, Eli" is not a religious hymn! It is a racial war cry. In the low cafés of New York, where Bolshevik Jews hang out, "Eli, Eli" is their song. It is the Marseillaise of Jewish solidarity. It has become the fanatical chant of all Jewish Bolshevik clubs; it is constantly heard in Jewish coffee houses and cabarets where emotional Russian and Polish Jews -- all enemies to all government -- shout the words amid torrential excitement. When you see the hymn in print you are utterly puzzled to understand the excitement it arouses.

And this rallying cry has now been obtruded into the midst of the theatrical world.

The term "incantation" here used is used advisedly. The term is used by Kurt Schindler, who adapted the Yiddish hymn to American use. And its effect is that of an incantation.

In translation it is as follows:

"My God, my God, why hast thou forsaken me?
With fire and flame they have burnt us,
Everywhere they have shamed and derided us,
Yet none amongst us has dared depart
From our Holy Scriptures, from our Law.

"My God, my God, why hast thou forsaken me?
By day and night I only yearn and pray,
Anxiously keeping our Holy Scriptures
And praying, Save us, save us once again!
For the sake of our fathers and our fathers' fathers!

"Listen to my prayer and to my lamenting,
For only Thou canst help, Thou, God, alone,
For it is said, 'Hear, O Israel, the Lord is Our God,
The Lord is One!'"

The words of the hymn are so much resembling a lament that they strangely contrast with the spirit which the hymn itself seems to arouse; its mournful melody inspires a very different spirit among the Jewish hearers than the same sort of melody would inspire among other people. Those who have heard its public rendition can better understand how a hymn of such utterly quiet and resigned tone could be the wild rage of the anarchists of the East Side coffee houses.

The motive, of course, for the singing of the hymn is the reference to non-Jewish people.

"With fire and flame

Jews as New York Magistrates See Them

The Dearborn Independent has been frequently importuned to make exposure of the Jewish crime record in New York and other cities, but up to this time has chosen not to do so. The material is mountainous and the facts are damaging. But The Dearborn Independent will continue to assume that the majority of the Jewish people do not approve of criminal acts, even against non-Jewish life and property. This paper prefers to confine its attention to those matters which are plainly within the purpose and approval of the Jewish leaders. There is a decided criminal element in the Jewish Question and no small part of the criminality flows directly or indirectly from the attitude of the Jewish leaders, but the Great Crime is the introduction of corruptive and anti-American ideas into American life, and Jewish leaders cannot escape responsibility for that.

The magistrates of every city with a considerable Jewish population know the facts. In practically every state in the Union there is today a celebrated case where some Jew, through money or influence, is playing horse with American law. It is locally known, but not generally, except in two or three instances. The local press -- deriving 80 per cent of its support from Jewish advertising -- is usually very discreet, preferring to leave the matter to the courts. Strange things occur in the courts, such as judges being taken into very lucrative partnerships after giving decisions favorable to wealthy Jewish defendants.

The following extracts of opinions given The Dearborn Independent by magistrates of the City of New York are offered in the hope that the Jewish leaders will read and digest them, and see, if possible, what a hopeless game they are playing. The Jewish Question of today is turning about in the direction of the Jewish Question of tomorrow -- which is, When are the Jewish Leaders going to admit that their game is a losing one? They

nefarious acts. Only the other day they 'honored' him by dedicating a library to him in one of their charitable institutions, and hanging his portrait on the wall. An action such as this smacks a great deal of an absence of moral sense."

One magistrate prefaced his remarks by stating that he had no desire to dwell upon any special misdemeanors or crimes that might be considered peculiar to the Jewish race. But he pointed out that a more serious situation than one caused by sporadic criminality had been created by reason of a persistent class movement among the Jews.

"Any law," he said, "which appears to be obnoxious to the self-centered Jewish element, is deliberately ignored by them, or opposed with a stubborn resistance which neither time nor education seems to mitigate. The result is that our Magistrates' Courts and the Court of Special Sessions are crowded with cases of violations of that character. The newly arrived Jews especially are apparently determined to subordinate this country to their own desires, rather than to accommodate themselves to the conditions here as other races do.

"The most blatant example of this attitude is in connection with the law relating to Sabbath breaking. Our Penal Law is plain and specific on this matter. It states:

The first day of the week, being by general consent set apart for rest and religious uses, the law prohibits the doing on that day of certain acts hereinafter specified, which are serious interruptions of the repose and religious liberty of the community.

A violation of the foregoing prohibition is Sabbath breaking.

"Sabbath breaking is a misdemeanor, punishable by a fine or by imprisonment in a county jail, and where the offense is aggravated by a previous conviction, the fine and jail sentence are doubled. Yet the various acts specified as Sabbath breaking are violated openly and with insolent impunity by thousands of Jews every Sunday in New York. Their race has much to say about its own religious liberty, but it thinks nothing of outraging the religious liberties of other races. If any serious attempt were made to enforce this statute in the Jewish districts, the police would be compelled to arrest the larger part of the population.

"These Jews are determined to trade and traffic and to keep their factories and workshops going on the American Sunday. They impose their will upon the greatest city in the United States, through silent resistance and the sheer force of numbers.

"The Jews of whom I am speaking are mostly from Eastern Europe -- Russia, Galicia, and Poland. They are of the first or second generation of immigrants. They generally speak and read only the Yiddish tongue.

organization calling itself 'The Independent Ladies' Garment Merchants Association, Incorporated.' The notices read:

This Store will be
closed on
SUNDAYS
from
JUNE 26th until the end of AUGUST
The Independent Ladies' Garment
Merchants Association, Incorporated.

"In other words

large machine laundries of the city are now mostly in the hands of the Jews. They refuse to do his work for him, saying: 'You are not a member of our syndicate.'

(This is one of the new phases of the Jewish invasion -- the almost complete absorption of the laundry business.)

"We all remember the time when the Jews began to clamor for special news stand privileges. They formed Jewish organizations of news dealers, until the business was entirely in their hands. While they still had non-Jewish competition they were obliging and attentive enough. They did anything to curry favor. But today they carry themselves like lords.

"This case was used to tie up the business of two courts until it was finally taken to the appellate division of the Supreme Court, where Judge Adams rendered a decision in which he said:

"In order to give to this section the construction claimed by the defendant's counsel, we must hold that the legislature has not only utterly ignored this elementary principle (that to constitute a crime there must be not only the act itself, but a criminal intent must accompany the act), but, in violation thereof, has declared that, while in the case specified, malice or intent must exist in order to constitute the crime of procuring a process to be served on Saturday or of procuring a civil action to be adjourned to that day, the crime of serving a process which is returnable on Saturday may be committed without any intent accompanying the act.

"This proposition, it seems to us, has only to be stated to render its absurdity manifest; for the person who served the summons in this action, as is generally the case, was a public officer; and it is fair to assume that he performed his official duty in this instance without knowing, or having any reason to suppose, that the party served regarded one day of the week as more sacred than another.

"It is true that the defendant is a Jew, and certain racial characteristics may have manifested themselves to such an extent as to acquaint the officer with that fact, but there are other religions than the Jewish that require the observance of the seventh day of the week as "holy time," and, consequently, if the rule contended for is to obtain, an officer must somehow ascertain, in every instance before serving a process, that the party upon whom it is to be served does not come within the favored class; otherwise he renders himself amenable to the statute.

"It is inconceivable that the legislature intended that a person thus serving a process returnable on Saturday, in ignorance of the fact that he was in any way interfering with the religious liberty of the party served, should be regarded as a criminal and it is equally certain that a conviction under such circumstances would be absurd and unjust, if not impossible. A construction of a statute, therefore, which leads to such a result should manifestly be avoided if practicable."

"Judge Adams thereupon reversed the judgement of the county court and of the municipal court, with costs."

"Now Jewish politicians and Jewish lawyers are clever enough, as a rule," continued this magistrate. "Therefore it seems the more surprising that they should waste their time and efforts in placing such laws on the statute books, and trying to establish precedents by means of them. It is very stupid business. The ultimate effect is calculated to bring ridicule upon the Jew and awaken suspicion, dislike and enmity against his race."

Another of the magistrates commented on the fact that in London, Jews were permitted to trade on Sunday by Act of Parliament, but only within the circumscribed limits of their ghetto. "When I was in London several years ago," he continued, "I was shown one of the Jewish Sunday markets in full swing. Opposite it was an English church. But trade was confined to the Yiddish district."

"But compared with New York, there is only a small Yiddish population in the British metropolis. Our millions of Jews are scattered throughout the city, and if we were to relax our Sunday laws in their favor, it would mean goodby to the Christian Sabbath. I cannot understand the attitude of the Jews on this question. They cheapen their own status by their conduct."

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Jews Are Silent, the National Voice Is Heard

By order of Louis Marshall, the American Jewish Committee and the B'nai B'rith, American Jewry has muffled the calculated furioso of its outcry, and contents itself now with occasional yelps. No longer do the syndicated sermons of the rabbis take their course across the country, saying the same old untrue things in the same old insincere way. No longer do editorial echoes spew vilification across pages supported by advertising blackmail levied upon the community. The outcry has ceased. Suddenly, on order, orderly as a regiment on parade, American Jewry has been turned from a termagant in action to a silent mystery. A most impressive illustration of the inner control exercised by Jewish leaders.

The psychology of it all, of course, is false. Jewry decided that it was the attention which it paid to The Dearborn Independent which gave these articles vogue. The leaders asserted, indeed, that had the Jews of the United States paid no attention, no one would have known that they were under scrutiny. It is a rather flattering criticism to lay upon their inability to meet the situation, but it lacks the merit of being true.

The Jews of the United States issued the order of silence, not out of wisdom but out of fear. And not out of fear of injustice, but out of fear of the truth. As soon as The Dearborn Independent issued its first articles on the New York Kehillah (and only the outer edges of the facts concerning that institution have as yet been set forth) it became evident to Jewish leaders that something had to be done. They did not challenge a public investigation; rather they used discretion, refused to answer even the questions of local reporters, made absurdly untrue denials, and gave every evidence of panic. Thereafter their safest course was silence.

Not that they are inactive. Fearing a sudden investigation by the authorities, the New York Kehillah has grown extremely busy and has doubled the guards all around. Why?

The reason is that

Because such an investigation of the Amalgamated, honestly conducted, would led straight through to the New York Kehillah and the American Jewish Committee and would rip the Jewish program in the United States clean open to the public gaze --

in an honest, straightforward American way with what this diplomat had seen with his own eyes of the development of the Jewish subjugation of Russia. Had the diplomat been dealing with his own

"Ambassador Page, then editor of the

reports he has not hesitated, when the facts justified it, to cable a story of Jewish participation in this or that movement. It was reported at one time that an attempt on his job had been made by certain Jewish influences, and it is certain that sections of the Jewish press bitterly attacked him. Yet Mr. Mowrer is probably no more interested in the Jewish Question than the many other big problems which have come within his journalistic ken, and it would be extremely unfair to regard him as in any way a propagandist for anything.

Mr. Mowrer talks about Israel when, of course, he means Judah. There is a deep distinction there. And he talks also about assimilation, which the Jew will not admit as a solution. He protects himself fore and aft by attacking the "anti-Semites," whoever they are, and by expressing his confidence in the Jews, but on all the decks of his article he gives the facts -- and they are the same facts. It ought to be pretty well settled by this time that there are facts, not two sets of facts, but only one set of facts, concerning Jewish influence and activity.

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What Jews Attempted Where They Had Power

The time of the year has come when Christians implore the tolerance of Jews while Christmas is being celebrated. If the Jews will only permit the Christians to celebrate Christmas in their schools, their homes, their churches -- in their city squares and country villages -- there will be more disposition on the part of the public to believe the Jewish boasts of tolerance.

It is not yet announced whether the Jews will give their permission or not. But that there are inquiries being made into the matter is indicated by this article in the Brooklyn

Erasmus High School. For ten years he has been engaged by the New York Board of Education as special lecturer in the popular evening extension courses.

The course Dr. Carter undertook was badly run down, but in six weeks the regular audience had been increased from 35 to 350. The plan of the lectures was to discuss a major topic selected by the Board, a second period was devoted to the discussion of current events, and a third period to questions from the audience.

Now it happened that for the week of November 15, 1920 -- just a year ago -- the topic selected by the Board of Education was "The Racial Origins of the American People," a study of immigration. That is to say, Dr. Carter was asked to study that matter and discuss it publicly before his weekly lecture audience at Erasmus School. He did so, taking time to make a serious investigation of all phases of the subject.

He showed that just before the war -- thirty days before the war -- the highest peak of immigration was reached; the year ending June 30, 1914, having seen 1,403,000 aliens enter this country. Analyzing this great flood, he showed that whereas six per cent came from Great Britain and two per cent came from Scandinavian countries, over ten per cent were Jews. The doctor's subject was "The

Within a week, however, a more insistent communication was sent out by the Board of Education, stating that more letters of complaint had been received and citing Dr. Carter to meet his accusers at a special meeting of investigation.

Now begins as strange a proceeding as American may hope to see in this land of the free. It is really not as rare as some might think. It can be duplicated in a number of known and proved cases. The way the Carter case worked out was this:

Dr. Carter arrived, as summoned. There were seven Jews there before him. Four of these Jews admitted they had not attended the lecture, and one had never even heard of Dr. Carter before. The minister was alone. Not knowing what was afoot, and not having been told to bring witnesses who had heard his lecture, he was there -- a lone Gentile before a Jewish tribunal.

The Jewish delegation was headed by a certain Rabbi C. H. Levy, who was referred to as secretary of the Board of Jewish Ministers, a union of rabbis in connection with the New York Kehillah, which is part of the general spy system of American Jewry. Rabbi Levy admitted that he had not attended the specific lecture complained of, nor any other lecture in the course, but declared he was there to "represent my people."

Well, Rabbi Levy's "people" were pretty well represented. There was hardly any other kind of people there except the Christian clergyman who was on trial for telling the truth as to public opinion, and Jewish opinion particularly, about the Russian Jew.

So the Inquisition upon the Gentile began. Six letters were read, most of them having been addressed to Dr. W. L. Ettinger, Superintendent of New York Schools. One of these letters asked Dr. Ettinger as a Jew not to allow his people to be maligned and misrepresented, but to see that this Gentile was stopped!

After the reading of the letters, Dr. Carter was permitted to speak. He called attention to the similarity of the style in all the letters, a similarity which suggested to him of their having been dictated by one person. At which Rabbi Levy flew into a passion -- though no had mentioned his name. Dr. Carter also observed that as Dr. Ettinger had been appealed to on racial, religious and prejudiced grounds, it would be right to permit Dr. Carter time to get witnesses on his side. This was not permitted. He was on trial!

Even the Jews admitted, under straight questioning, that what Dr. Carter had said was not uttered invidiously. They admitted that he had referred to the undesirable elements of other races as well as of the Jews. It was admitted that the subject was not of his own choosing, but was assigned to him by the Board of Education. There was very little left at the end of the examination except to assume that the Jews were a sacrosanct race, with special privileges, a race whom no non-Jews should presume even to mention in anything but awe-filled tones.

That was the issue as it appeared that day. With half the Jewish population of the United States centered in the city of New York, they had assumed control of American education at its source. The group of Jews sitting in judgement on Dr. Carter were as serene in their control of the education of the Christians, as if they had been a Soviet court sitting in Moscow. They had succeeded in driving everything Christian out of the schools; they had succeeded in introducing the most sickening praise of their own race; they had looked forward to the teaching of Judaism as the universal morality!

It was further brought out that this Christian minister had been one of the men who had preached in favor of the Jews. He had been one of those public men on whom Jewish leaders could depend to respond with typical Christian generosity. He had delivered blows at race prejudice. He had lauded the Jewish race and its leading figures. He had interpreted its commanding influence as the reward of diligence and ability. He had thundered against what Jewish reports had led him to believe was "the Crime at Kishineff." And for this he had been duly complimented by the Jewish Publication Society and others.

In the course of the examination it developed that he had been a citizen of the United States for thirty years, having come to this country from England at the age of 15. Rabbi Levy apparently missed the full fact, getting only the fact that Dr. Carter was born in England.

"May I inquire as to whether the gentleman is or is not a citizen of the United States?" said the rabbi in the air of one who was innocently uncovering a great exposure.

"I became a citizen over thirty years ago, as soon as the law allowed -- as I trust you did," was Dr. Carter's straight thrust.

The rabbi dropped the subject. He did not take up the challenge as to his own citizenship. But that the matter burned in him is evidenced by his later remark:

"I'll see to it, notwithstanding all this, that you shall never speak again from any platform in New York, you dirty Englishman!"

Dr. Carter called the attention of the committee to the hatred and malignity expressed in the face, attitude and words of the enraged rabbi, and said he did not know whether it was a threat against his life, his pastorate, or his position as lecturer for the New York Board of Education.

The term "dirty" is rather an unusual one to apply to a race that has so long astonished Semitic countries by its insistence on its "bawth." That is to say, the accuracy of Rabbi Levy's description would draw about the same degree as would an appraisal of his gentlemanliness.

There was, fortunately, one other non-Jew present, namely, Ernest L. Crandall, supervisor of lectures, who was American enough to enter the fray. He addressed the hysterical little rabbi:

"I never have seen nor heard such bitterness and hatred expressed by any human being toward another as you have manifested here. You ought to be ashamed of yourself, and if I hear another word from you along such lines, I will have you thrown out!"

The future of Mr. Crandall should be worth watching. If he is apologetic for his principles, they will "get" him. If not, he may be the instrument of "getting" some things that are wrong with New York.

At any rate, Mr. Crandall acquitted Dr. Carter, and the Jews went out muttering.

It is rather an unusual and noteworthy fact, the acquittal of a man against whom the Jews had moved the charge and against whom the secretary of the Board of Jewish Ministers had uttered the aforesaid threat.

Dr. Carter went back to Erasmus school. He received from the Board of Education his appointments for the ensuing months. Affairs seemed to be going along as before.

Then one day all the lecturers on "Current Events" in New York public schools received simultaneous notice that they must refrain from discussing the

on wide and free discussion. It is beyond the realm of imagination that the Irish should ever ask, desire or sanction a gag on popular discussion of Irish affairs.

As to Dr. Carter, his audiences had been asking him questions about the Irish Question for three years. In Y.M.C.A., in public school, in people's forum, everywhere he had been asked for information about one or another phase of the Irish Question; and being a well informed man he was able to give answers. And no one had ever complained before. Indeed, it is said that at the next lecture he gave at Erasmus School, following the encounter with Rabbi Levy, the audience had asked questions touching the Irish Question, and Mr. Crandall was present and found no ground for criticism.

Yet soon thereafter came the order to observe complete silence on the Irish Question. Why?

Even the tyro in Jewish policy knows the answer. The Irish Question was lugged in to camouflage the order regarding the Jewish Question. That is a very common Jewish practice: any Gentile name will serve for concealment!

Imagine an Irishman and his family attending an evening lecture on "Current Events" and asking a question about the Irish situation. Imagine the lecturer saying, "I am forbidden to mention Ireland, or the Irish, or the Irish Question on these premises." The Irishman, being a white man, would not be slow to see that somehow he was being discriminated against. He would demand to be told

Dr. Carter is only one of many. There are teachers in New York who could a tale unfold that would stir indignation to its depths -- but there has never been any one to tell their story or take their side. Many of these stories are in the possession of The Dearborn Independent.

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The Jewish Question in Current Testimony

The Jewish Question continues to attract more and more attention. In many quarters a tendency toward freedom of the press is observed, and the long-concealed truth is getting itself spoken bit by bit. It has been thought worth while, before going on to other phases of the study of the Jewish Question, to present in this article a few of the informative or confirmatory articles that have appeared in the public press. It need not be said that, with a single possible exception, none of the writers or publications here quoted could be called "anti-Semitic." Not even the most unreasonable Jew could append that term to any writer or publication here cited.

The Associated Press sent out a dispatch which was printed in American papers of August 24, as follows:

"Thousands of Russian Jews are crossing the Esthonian, Lithuanian and Polish borders every month, many sent from Soviet territory under protection of high Bolsheviki officials, according to travelers in the border states who recently have returned here. The opinion in neighboring states is that the exodus is prompted by fear of an approaching crisis.

"The fact that no appreciable organized Russian anti-Bolshevik movement has appeared since Baron Wrangel's forces were dissipated, leads observers of the situation here to believe that, should the overthrow of the Soviets occur this winter, it will take the nature of a popular uprising, supported by such troops as are not at the front. Many fear it will result in a widespread anti-Jewish program.

"For these reasons every Jewish family of means, and many that are destitute, are attempting to get out of Russia. They have no desire to tarry in Lithuania or Esthonia, but are seeking to enter Germany, with the idea of eventually reaching America."

To give the reader the background of this fear, we offer part of a letter from Kishinev which was received by a North Dakotan:

"My Dear Friend Gutsche:

"For one month no fugitives arrived, but now again many of them are coming from the Ukraine to Bessarabia, most of whom are Jews. They are a different lot than the former fugitives were; for they are wearing costly clothes, furs, precious stones, jewels, and so on, such as were seen before the war only by very well-to-do people, landowners and the like; they have money and money's worth. There is no doubt that these fugitives had leading positions in the Bolshevik régime, perhaps they were commissars, or even 'judges' on the 'Blood and Inquisition courts' of the so-called 'Tschreswytschaika' or short 'Tscheka' -- their purses and pockets are filled, not with worthless paper money -- for they themselves have manufactured that, millions and billions of it, which they have thrown before the Christian brood, the 'goies' -- no, filled with money and precious jewels that no more show traces of blood and tears, but shine and glitter the same as in those happy hours of their rightful owners.

"But the people over there (in Russia. -- Ed.) are awakening; they wonder about the source of all this terror. The children of Judah know the answer thereto, but they prefer to leave the ground which is becoming unsafe to stand upon; it is getting too hot for them. The Nemesis is raising her head from out of the blood of innocence which calls to heaven for revenge. Yes, they fear the result of their actions and wish to save their skins before it is too late. In this they succeed, but not always are they allowed to keep their furs, their stones and precious metals; they overlooked the Rumanians. These people are very

vain and greedy for costly things! The newcomers are on their way to America and the doors on all borders are willingly opened them, even to the soldier in the army. Only on again! The faster, the better! I think that some day America will have so many Semites that they (the Semites) will be looked upon the same as the colored, the black, yellow, and brown races.

"Imagine for a moment that there were no Semites in Europe. Would the tragedy be so terrible now? Hardly! They have stirred up the people in all countries, have incited them to war, revolution and communism. They believe in the saying that 'there is good fishing in troubled waters.'

"But enough of 'the chosen people.' Some day they will reap what they have sown

"... . Another picture -- Every three or four days a 'razzia' (domiciliary search, graze) is being conducted in the city. Terror, fear and oppression drive the people from the streets, looking for hiding places. The people do not work, eat or sleep. Only stamping, cursing patrouilles are seen on the streets with their victims. In this manner 200 or 300 persons are often driven together: former civil and military officials, teachers, landlords, business men, and so on (only Christians, seldom Jews); among them also women. This group is then led to the 'Tschreswyschaika.' In front of the group are 40 to 50 armed red guards, infantry and on horses, right and left about the same number of guards, in the rear several carriages or an automobile with machine gun and behind that again infantry and horseback riders. When this group is seen on the streets, everyone flees terrified; occupants of houses peep through cracks and press their hands to their hearts to see -- what? -- Father, brother, son or other relatives led away from their once happy homes, perhaps never to return again. This they know, those behind doors and windows, where occur hysterical spells, heart failures and deaths. Words cannot express the terror of it all.

"And then at the 'Tschreswyschaika'? There are youths, mostly circumcised, often half or wholly drunk! Should there be personal enemies among the 'judges,' the unfortunate ones are executed either the same day or the next one, but are sometimes also 'tried' like they 'tried' the heretics in the Inquisition chambers. Several of these creatures of the 'Tschreswyschaika' and especially a certain Wichmann -- a Jew, of course -- carry on terribly; he is the terror of the city and the flat land; he even kills Bolshevist Commissars and their wives should they now and then reveal a more humane feeling.

"They fear the reprisal and hasten across the borders, laden down with valuables.

"More suffering is caused in the cities by hunger and cold. The dead bodies are buried without coffins and often without clothes. How the people dwell in houses I shall, perhaps, relate next week. Enough for today. F. Horch."

The freedom of the Balkan Jew from the hunger and suffering which afflict the native peoples is vividly set forth in the words of an American:

"Our ship is the first to enter Libau on a peaceful mission since the war, they say. At any rate, our arrival has caused a great excitement, on account of the food cargo we have for these people. At present we are tied up to a quay, in a narrow stream that seems to be also a sewer. Unloading our flour is a ticklish piece of work, due to the terrible hunger of the crowd that watches us. Whenever a bag breaks, people fight to scrape up the loose flour, which they put in cans along with a good portion of dirt that is mixed into it. ... Everyone has a tin can and at noon there was almost a riot over a bucket of potato peelings that were tossed into the water. The people tied strings to their cans and went fishing for the peelings. They stand all day and beg us for food It is not a very pleasant sight -- this crowd of emaciated, white-faced men and women, and big-eyed children.

"The most damnable thing about it all is the dozen Jews who flit like magpies through the crowd. They are young, soft, well-groomed and prosperous. They carry canes, wear new straw hats, and resemble the kind you see in the States. They have nothing in common with the other people. They have money, plenty of it, and they seem to think this ship is a floating pedlar's cart and tobacco store. They come up the gangway and wave British five-pound notes in the air, offering them for a carton of cigarettes. Or they have gold watches that they will trade for a few pounds of soap. From the looks that other people favor them with, I

do not wonder that we hear about periodic slaughters of the Jews in Russia. These fellows look too prosperous in comparison with the rest of the population to suit me."

The peculiar character of the Jewish cruelty in Russia is so little in accord with the character of the Jews as we propagandized Americans have been taught to conceive it, that even The Dearborn Independent, in its desire to present a consistent account of Jewish activities as they relate to the United States, has not opened this special phase of the study of the Jewish psychology. The Sadism displayed throughout the Russian Terror has been discussed briefly in "The World Significance of the Russian Revolution," by George Pitt-Rivers.

There is, however, American Jewish testimony on the same point. It is found in the April, 1921 number of the

in the sixth century, the Jews massacred Christians in Caesarea and destroyed their churches. When Stephanus, the governor, attempted to defend the Christians, the Jews fell on him and slew him. In 608, the Jews of Antioch fell upon their Christian neighbors and killed them with fire and sword. The Patriarch Anastasius, surnamed the Sinaite, was disgracefully illtreated by them and his body dragged through the streets, before he was finally put to death. About 614, the Persians advanced upon Palestine and the Jews, after joining their standard, massacred the Christians and destroyed their churches. Ninety thousand Christians perished in Jerusalem alone. The Jews expected fair play from the Persians as a reward, but were treated worse by them than by the Christians. In 628, the Emperor Heraclius had retaken Palestine from the Persians and when marching through Tiberius, he was entertained by a wealthy Jew named Benjamin, the same man who invited the Jews to join the Persians against the Byzantines; the emperor asked him what had induced him to betray so great an animosity against the Christians, to which he replied that they were the enemies of his religion.

credulous Russians that Bolshevism, too, should be received as part of the circumstance by which the Jews are to obtain world rule. The handbills are headed "The Fifth Universal Kingdom," and in every meeting reported the speakers have declared that in 1914 the rule of the world was taken away from "us" -- that is, the non-Jews who are the so-called "Gentiles" -- and was given to God's Chosen People, who, according to this sect, are the Jews. Thus acquiescence in Bolshevism and every other form of revolutionary overturning is acquiescence in the will of God.

The teaching that world rule is already in the hand of the Jew is so novel, so unrelated to Biblical sources, as to warrant careful scrutiny for possible pro-Jewish connections.

But Palestine is not yet a fact, and other Bible students see in the present political movement a daring and God-defiant scheme destined to failure. Certainly there are great obstacles in the way -- moral obstacles, matters of honor and humanity -- which do not promise easily to disappear. The Jews of the world are discovering that they read too much into the Balfour Declaration and that Great Britain is not ready to violate her obligations to the Arabs. Jewish leaders are beginning to feel the weight of realities in the settlement of the land itself. The Jews are not going back. Those who have gone back are, a considerable and influential number of them, tainted with Russian Bolshevism.

The English people themselves are becoming dubious about the situation as is shown by the dispatch of the London correspondent of the Detroit

citizenship. War is not, let us hope, the necessary condition or even potentiality among separate political states. But it remains true, by the very nature of the present system of political organization, that political loyalty is one and cannot be divided. Hyphenation, discriminating Americans are by this time well aware, must remain spiritual, or racial, or sentimental; it dare not become political under any circumstances.

"If the proposed new Jewish state in Palestine is to be and remain a province or dominion of the British Empire the way is smoothed for any Jew residing and claiming citizenship in any portion of the British Empire. But the way is decidedly roughened for the Jew elsewhere. The Briton is honored, especially in times of peace, in most regions of the world for his connection with so magnificent a political structure, but for that very reason his political loyalty is the more emphasized in his own mind and scrutinized by citizens of other political units. A Jew identified with so insignificant a power as an independent Palestinian state must forever be, would, in many lands and on many occasions, be in a far more advantageous position when a resident of an outlying nation than if he were recognized as a Briton. The anticipated dependence of a new Palestine upon British sovereignty thus fails to relieve the embarrassment of Zionism; it would seem rather to compound it."

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America's Jewish Enigma -- Louis Marshall

Something of an enigma is Louis Marshall, whose name heads the list of organized Jewry in America, and who is known as the arch-protester against most things non-Jewish. He is head of nearly every Jewish movement that amounts to anything, and he is chief opponent of practically every non-Jewish movement that promises to amount to something. Yet he is known mostly as a name -- and not a very Jewish name at that.

It would be interesting to know how the name of "Marshall" found its way to this Jewish gentleman. It is not a common name, even among Jews who change their names. Louis Marshall is the only "Marshall" listed in the Jewish Encyclopedia, and the only Jewish "Marshall" in the index of the publications of the American Jewish Historical Society. In the list of the annual contributors to the American Jewish Committee are to be found such names as Marshutz, Mayer, Massal, Maremort, Mannheimer, Marx, Morse, Mackler, Marcus, Morris, Moskowitz, Marks, Margolis, Mareck -- but only one "Marshall," and that is Louis. Of any other prominent Jew it may be asked, "Which Straus?" "Which Untermyer?" "Which Kahn?" "Which Schiff?" -- but never "Which Marshall?" for there is only one.

This in itself would indicate that Marshall is not a Jewish name. It is an American, or an Anglo-Saxon name transplanted into a Jewish family. But how and why are questions to which the public as yet have no answer.

Louis Marshall is head of the American Jewish Committee, and the American Jewish Committee is head of all official Jewish activity in the United States.

As head of the committee, he is also head of the executive committee of the New York Kehillah, an organization which is the active front of organized Jewry in New York, and the center of Jewish propaganda for the United States. The nominal head of the Kehillah is Rabbi Judah L. Magnes, a brother-in-law of Louis Marshall. Not only are the American Jewish Committee and the Kehillah linked officially (see chapter 33, Volume II, reprint of this series), but they are linked domestically as well.

Louis Marshall was president of all the Jewish Committees of the world at the Versailles Peace Conference, and it is charged now, as it has been charged before, that the Jewish Program is the only program that went through the Versailles conference as it was drawn, and the so-called League of Nations is busily carrying out its terms today. A determined effort is being made by Jews to have the Washington Conference take up the same matter. Colonel House was Louis Marshall's chief aid at Paris in forcing the Jewish Program on an unwilling world.

Louis Marshall has appeared in all the great Jewish cases. The impeachment of Governor Sulzer was a piece of Jewish revenge, but Louis Marshall was Sulzer's attorney. Sulzer was removed from the office of governor. The case of Leo Frank, a Jew, charged with the peculiarly vicious murder of a Georgia factory girl, was defended by Mr. Marshall. It was one of those cases where the whole world is whipped into excitement because a Jew is in trouble. It is almost an indication of the racial character of a culprit these days to note how much money is spent for him and how much fuss is raised concerning him. It seems to be a part of Jewish loyalty to prevent if possible the Gentile law being enforced against Jews. The Dreyfus case and the Frank case are examples of the endless publicity the Jews secure in behalf of their own people. Frank was reprieved from the death sentence and sent to prison, after which he was killed. That horrible act can be traced directly to the state of public opinion which was caused by raucous Jewish publicity which stopped at nothing to attain its ends. To this day the state of Georgia is, in the average mind, part of an association of ideas directly traceable to this Jewish propaganda. Jewish publicity did to Georgia what it did to Russia -- grossly misrepresented it, and so ceaselessly as to create a false impression generally. It is not without reason that the Ku Klux Klan was revived in Georgia and that Jews were excluded from membership.

Louis Marshall is chairman of the board and of the executive committee of the Jewish Theological Seminary of America, whose principal theologian, Mordecai M. Kaplan, is the leading exponent of an educational plan by which Judaism can be made to supercede Christianity in the United States. Under cover of synagogal activities, which he knows that the well known tolerance of the American people will never suspect, Rabbi Kaplan has thought out and systemized and launched a program to that end, certainly not without the approval of Mr. Marshall.

Louis Marshall is not the world leader of Jewry, but he is well advanced in Jewry's world counsel, as is seen by the fact that international Jewry reports to him, and also by the fact that he headed the Jews at the "kosher conference" -- as the Versailles assemblage was known among those on the inside. Strange things happened in Paris. Mr. Marshall and "Colonel" House had affairs very well in hand between them. President Wilson sent a delegation to Syria to find out just what the contention of the Syrians was against the Jews, but that report has never seen the light of day. But it was the easiest thing imaginable to keep the President informed as to what the Jews of New York thought (that is, the few who had not taken up their residence in Paris). For example, this prominent dispatch in the New York

During the war, Mr. Marshall was the arch-protestor. While Mr. Baruch was running the war from the business end ("I probably had more power than perhaps any other man did in the war; doubtless that is true"), Mr. Marshall was running another side. We find him protesting because an army officer gave him instructions as to his duties as a registration official. It was Mr. Marshall who complained to the Secretary of War that a certain camp contractor, after trying out carpenters, had advertised for Christian carpenters only. It was to the discrimination in print that Mr. Marshall chiefly objected, it may be surmised, since it is the policy of his committee to make it impossible, or at least unhealthy, to use print to call attention to the Jew.

It was Mr. Marshall who compelled a change in the instructions sent out by the Provost Marshal General of the United States Army to the effect that "the foreign-born, especially Jews, are more apt to malingering than the native-born." It is said that a Jewish medical officer afterward confirmed this part of the instruction, saying that experience proved it. Nevertheless, President Wilson ordered that the paragraph be cut out.

It was Mr. Marshall who compelled the revision of the Plattsburg Officers' Training Manual. That valuable book rightly said that "the ideal officer is a Christian gentleman." Mr. Marshall wrote, wired, demanded, and the edition was changed. It now reads that "the ideal officer is a courteous gentleman," a big drop in idealism.

There was nothing too unimportant to draw forth Mr. Marshall's protest. To take care of protests alone, he must have a large organization.

And yet with all this high-tension pro-Jewish activity, Mr. Marshall is not a self-advertising man, as is his law partner, Samuel Untermyer, who has been referred to as the arch-inquisitor against the Gentiles. Marshall is a name, a power, not so much a public figure.

As an informed Jew said about the two men:

"No, Marshall doesn't advertise himself like Sam, and he has never tried to feature himself in the newspapers for personal reasons. Outside of his professional life he devotes himself exclusively to religious affairs." That is the way the American Jew like to describe the activities referred to above -- "religious affairs." We shall soon see that they are political affairs.

Mr. Marshall is short, stocky, and aggressive. Like his brother-in-law, Rabbi Magnes, he works on the principle that "the Jew can do no wrong." For many years Mr. Marshall has lived in a four-story brownstone house, of the old-fashioned type, with a grilled door, in East Seventy-second street. This is an old-time "swell" neighborhood, once almost wholly occupied by wealthy Jews. It was as close as they could crowd to the choice Fifth Avenue corners, which had been pre-empted by the Vanderbilts, the Astors, and other rich families.

That Mr. Marshall regards the whole Jewish program in which he is engaged, not in its religious aspect alone, but in its world-wide political aspect, may be judged from his attitude on Zionism. Mr. Marshall wrote in 1918 as follows:

"I have never been identified and am not now in any way connected with the Zionist organization. I have never favored the creation of a sovereign Jewish state."

were disposed to combat Zionism, I would shrink from the responsibilities that might be entailed were I to do so."

And in concluding this strange pronouncement, he says:

The fact that oaths are administered to witnesses, that the hollow mockery is pursued of opening deliberative assemblies and conventions with prayer, that wills begin with the absurd phrase "In the name of God, Amen," that gigantic missionary associations are in operation to establish Christian missions in every quarter of the globe, were all instanced. But none of these illustrations affords any valid proof in support of the assertion that "this is a Christian nation."

Our legislation relative to the observance of Sunday is such a mass of absurdities and inconsistencies that almost anything can be predicated thereon except the idea that our legislators are impressed with the notion that there is anything sacred in the day. According to the views of any section of the Christian church, the acts which I have enumerated as permitted would be regarded as sinful. Their legality in the eye of the law is a demonstration that the prohibitory enactments relating to Sunday are simply police regulations, and it should be the effort of every good American citizen to liberalize our Sunday legislation still more, so that it shall cease to be the cloak of hypocrisy.

As a final resort, we are told by our opponents that this is a Christian government because the majority of our citizens are adherents of the Christian faith; that this is a government of majorities, because government means force and majorities represent the preponderance of strength. This is a most dangerous doctrine

If the Christianity of the United States is to be questioned, the last person to initiate the inquiry should be a member of that race which had no hand in creating the Constitution or in the upbuilding of the country. If Christian prayers in public are a hollow mockery, and Sunday laws unreasonable, the last person in the world to oppose them should be a Jew.

Mr. Marshall has the advantage of being an American by birth. He was born in Syracuse, New York, in 1856, the son of Jacob and Zilli Marshall. After practicing law in Syracuse, he established himself in New York, became a Wall Street corporation lawyer, and his native country has afforded him generous means to win a large fortune.

The question arises whether it is patriotic for Mr. Marshall to implant into the minds of his foreign-born co-religionists the idea that this is not a Christian country, that Sunday laws should be opposed, and that the manners and customs of the native-born should be scorned and ridiculed. The effect has been that thousands of immigrant Jews from Eastern Europe are persistently violating Sunday laws in the large industrial centers of the country, that they are haled to court, lectured by judges, and fined. American Jews who are carrying into practice the teachings of Mr. Marshall and his followers are reaping the whirlwind of a natural resentment.

Mr. Marshall was the leader of the movement which led to the abrogation of the treaty between the United States and Russia. Whenever government boards or committees are appointed to investigate the actions, conduct or conditions of foreign-born Jews, great influences are immediately exerted to have Mr. Marshall made a member of such bodies to "protect" the Jewish interests.

As head of millions of organized Jews in the United States, Mr. Marshall has invariably wielded this influence by means of a campaign of "protests," to silence criticisms of Jewish wrongdoing. He thus protested when testimony was made before the Senate Sub-Committee in Washington, in 1919, that the Jewish East Side of New York was the hotbed of Bolshevism. Again he protested to Norman Hapgood against the editorial in

He fought the proposal of the Census Bureau to enumerate Jews as a race. As a result, there are no official figures, except those prepared by the American Jewish Committee, as to the Jewish population of the United States. The Census has them listed under a score of different nationalities, which is not only a non-descriptive method, but a deceptive one as well. At a pinch the Jewish authorities will admit of 3,500,000 Jews in the United States. The increase in the amount of Passover Bread required would indicate that there are 6,000,000 in the United States now! But the Government of the United States is entirely at sea, officially, as to the Jewish population of this country, except as the Jewish government in this country, as an act of courtesy, passes over certain figures to the government. The Jews have a "foreign office" through which they deal with the Government of the United States.

Mr. Marshall also fought the proposed naturalization laws that would deprive "Asiatics" of the privilege of becoming naturalized citizens. This was something of a confession!

Wherever there were extradition cases to be fought, preventing Jewish offenders from being extradited, Mr. Marshall was frequently one who assisted. This also was part of his "religious activities," perhaps.

He fought the right of the United States Government to restrict immigration. He has appeared oftener in Washington than any other Jew on this question.

In connection with this, it may be suggested to Mr. Marshall that if he is really interested in upholding the law of the land and restraining his own people from lawless acts, he could busy himself with profitable results if he would look into the smuggling of Jews across the Mexican and Canadian borders. And when that service is finished, he might look into the national Jewish system of bootlegging which, as a Jew of "religious activities," he should be concerned to break up.

Louis Marshall is leader of that movement which will force the Jew by law into places where he is not wanted. The law, compelling hotel keepers to permit Jews to make their hotels a place of resort if they want to, has been steadily pushed. Such a law is practically a Bolshevik order to destroy property, for it is commonly known what Jewish patronage does for public places. Where a few respectable Jews are permitted, others flock. And when one day they discover that the place they "patronize" is becoming known as "a Jew hotel" or a "Jew club," then all the Jews abandon it -- but they cannot take the stigma with them. The place is known as "a Jew place," but lacks both Jew and Gentile patronage as a result.

When Louis Marshall succeeded in compelling by Jewish pressure and Jewish threats the Congress of the United States to break the treaty with Russia, he was laying a train of causes which resulted in a prolongation of the war and the utter subjugation of Russia. Russia serves the world today as a living illustration of the ruthlessness, the stupidity and the reality of Jewish power -- endless power, fanatically mobilized for a vengeful end, but most stupidly administered. Does Mr. Marshall ever reflect on the grotesque stupidity of Jewish leadership?

It is regretted that space does not permit the publication here of the correspondence between Mr. Marshall and Major G. H. Putnam, the publisher, as set forth in the annual report of the American Jewish Committee. It illustrates quite vividly the methods by which Mr. Marshall secures the suppression of books and other publications which he does not like. Mr. Marshall, assisted by factors which are not mentioned in his letter, procured the suppression of the Protocols, after the house of Putnam had them ready to publish, and procured later the withdrawal of a book on the Jewish Question which had attracted wide attention both here and in England.

Mr. Marshall apparently has no confidence in "absurdities" appearing absurd to the reader, nor of "lies" appearing false; but he would constitute himself a censor and a guide of public reading, as well as of international legislation. If one might hazard a guess -- Mr. Marshall's kind of leadership is on the wane.

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States, and yet it was an idea that came out of Kuhn, Loeb & Company's office that now dominates the monetary system of the United States. Paul Warburg, a German Jew, scion of the Jewish world banking group, is boosted into undue prominence and power through the pressure of banker-bought prestige in government circles. It is his connections -- Jewish ones -- that count.

The Warburg idea in the United States, dovetailing with the Sterns, the Furstenberges, the Sonnenscheins and the Sassoons and Samuels and Bleichroeders overseas, was something to wonder at. Jewish bankers ran this war as they have run every great war. No informed Jew will deny that. Most informed Jews have boasted of it as indicating the importance of their people. Above the nations at war was an international financial committee, all Jewish, looking down upon all the ruction and blood as serenely as American baseball league directors look down upon a pennant series. Separated, each man tied to his country by ties of undivided nationalistic loyalty, none of these would have amounted to much. United, as a super-national financial board, knowing the secrets of all the nations, conferring one with another in all sorts of ways, even during the hardest days when all communication between countries was supposed to be locked by war, deciding the duration of the war and the hour of so-called peace, these groups constitute a danger which no one doubts after once having clearly seen it.

Men who can thus manipulate money in time of war can do so in time of peace. The United States is living under some of that peace manipulation now.

The reader of the Protocols is much impressed by the financial notes that are sounded throughout their proposals. The Jewish defense against the Protocols, that they were written by a criminal or madman, is intended only for those who have not read the Protocols, or who have overlooked the financial plans they offer. Madmen and criminals do not coolly dissect one money system and invent another, as do the Protocolists.

It will be worth while, in view of the sidelights that these articles have thrown on the money question, to recall some of the forecasts and plans made in these most remarkable documents which have been attributed to the Wise Men of Zion, the world leaders of the inner council.

"When we sink, we become a revolutionary proletariat, the subordinate officers of the revolutionary party; when we rise,

There is the Idea -- Extravagance and Debt support the Jewish money-lender's power. He does not lend to build industry, but to drain it. Independent industrial or agricultural wealth menaces his rule. Industry must be curbed by speculation; speculation must be encouraged by extravagance; an industrious people soon works itself free of its debt slavery; therefore invent new excitements to keep it in debt. Entice people from the farms, and so forth, and so forth, all which devices are now well known to the world.

"Gentiles." And that is all that Jewish socialism or anarchism or Bolshevism is designed to do. Every banker who is caricatured with dollar marks on his clothes is a "Gentile" banker. Every capitalist publicly denounced in Red parades is a "Gentile" capitalist. Every big strike -- railroad, steel, coal -- is against "Gentile" industry. That is the purpose of the Red movement. It is alien, Jewish and anti-Christian.

Now, one of the interesting points about the Jewish financial scheme for the future as shown in the Protocols is the way in which it contrasts with the financial scheme which the Jewish groups now favor. As before stated, what the Protocolists now advise is not what they will adopt when their present advice has worked its hoped-for results.

The Protocols which detail the future financial plan of Jewish control are numbered XX and XXI. Protocol XX opens thus:

"Today we will speak of the financial program, the discussion of which I have postponed to the close of my report as it is the most difficult, decisive and concrete of our plans."

Throughout the recital the Protocolist harks back to the old (our present) financial system, and some of his remarks are worth transcribing here:

"You know that

"Owing to methods allowed by irresponsible Gentile governments, their treasuries became empty. Then came the period of contracting loans and using up the assets that remained. This brought all the Gentile governments to bankruptcy."

As operating groups, the governments are bankrupt now. Only their power of confiscation keeps them up. The United States, commonly referred to as the richest country in the world, is just as poor as a government as is any other. It has nothing; it is in debt and borrowing. And its creditors are constantly discounting their obligations and are putting it into worse hands than ever. Even the Liberty Bonds are almost passed out of the hands of the people into the hands of Jewish fiscal agents who "get" money out of the necessities of the people who sell and out of the necessities of the government which borrowed. And if all signs do not fail, we shall one day be hearing in Congress pleas for special legislation in behalf of "the poor bond-holders." It is to be hoped when that day comes, some one will have mettle enough to stand up and declare who the "poor bond-holders" are. A list should be made now for future reference.

"Every loan proves government inefficiency and ignorance of governmental rights. Loans, like the sword of Damocles, hangs above the heads of the rulers, who, instead of placing temporary taxes on their subjects, stretch forth their hands and beg for charity at the hands of our bankers. Essentially, foreign loans are leeches, which in no instance can be removed from the government body until they fall off of their own accord or the government itself removes them. But Gentile governments, instead of removing them, continue to place more. They must perish inevitably through exhaustion by voluntary blood-letting."

This is the plainly expressed criticism of the Jewish World Government upon the governments of the nations, and the truth of it cannot be gainsaid. It represents a statement of common wisdom upon which the Jewish World Program hopes to commend itself to the common people.

"Then why do not the Jewish world financiers help the nations out of this false financial policy?" Why, indeed? Jewish financiers are the inventors of such loans as they here describe, the barriers to such direct taxes as they here recommend. Listen -- in the same page as above:

unusual, is it not, to find the Czar's police interested in plans to remove graft from high finance, and preaching doctrines exactly contrary to the established system? The reader will find some amusement in searching for Russian police spies in the further development of the Jewish financial philosophy.

The purpose of Protocols XX and XXI is not to describe the present financial chaos in which the Gentiles are encouraged to continue; that system was described in previous Protocols; their purpose is rather to describe how the Jewish World Power plans to run things when the time comes.

This is well worth considering, for there are portions of the plan which would be worth adopting. The Jewish expectation of World Rule is, of course, absurd, although the mass of Jews sincerely hold it. Their condemnation is that they regard every degeneracy in society as bringing them a step nearer their goal, which explains the great assistance they give to all degenerative processes.

stamp tax." (c) "Any transfer of personal property, whether in money or other form of value" (d) A luxury tax -- "the latter will be taxed through the medium of a stamp impost."

The rich are to be taxed in proportion to their wealth: "A tax on a poor man is the seed of revolution and it is detrimental to the government which loses the big things in its pursuit of the small." But there are other shrewd reasons for thus taxing the rich (a) "Aside from this, the tax on capitalists will

A Jew Sees His People As Others See Them

This week we present another Jew's comment on his race and for the good of the race. Bert Levy has said these things before Jewish Women's Councils, and B'nai B'rith lodges, and they will assist readers of this series to an understanding of some of the truer, though minority, influences which are at work in American Jewry. He sincerely exposes every obvious defect, and it is to be hoped that one day, with as sincere a pen, he will go deeper. Mr. Levy's chosen title is:

FOR THE GOOD OF THE RACE

From a far-off land I came, a sad-eyed, pale-faced poetic young Jew, with an unspeakable love of my people burning in my heart. Of Polish-Russian parentage, there was implanted in my nature an indefinable sorrow (born perhaps of my father's and mother's persecution), that left me high-strung and sensitive to the anti-Semitic taunts of my schoolmates.

Given to idle dreaming by some old abandoned shaft or roaming the deserted alluvial diggings of the little mining town of my youth, I would conjure up visions of that new world I had so often read about -- that great country where there was no prejudice against my race -- the New Jerusalem.

Shyly hugging to my breast some borrowed American book or magazine I would seek the shadows of the huge decaying poppet legs and dream over the pages containing many Jewish faces, and read with pride and gratitude of the high places occupied by my people in music, art, literature and the drama. Filled with Jewish names and good Jewish deeds was the story of this new Zion, and a longing to be among the great ones of my people took possession of me. Between my dear father and myself there was a bond of love too sacred for words, and when I looked upon his dear face for the last time in this world and bade him a sorrowful goodbye before my departure for the New Jerusalem, he held me close to his breast and whispered:

"Don't forget that you are a Jew, and if you need sympathy, love or help, go to your own race and show your Arba Kanfoth." (According to Deuteronomy XXII, 12, the Jews are commanded to wear fringe upon four corners of their vestures and this command is observed to the present day by wearing a special garment with these fringes, generally hidden by the ordinary clothes.)

I carried my father's words across the ocean in my heart and the memory of his tear-dimmed eyes and the pressure of his big loving arms has never left me; in fact, it is so strong at times that I find it hard to believe that he is not by my side telling me, in spite of many disappointments, that after all the Jews are still my brethren and sisters.

Words fail to describe my feelings as the beauties of the New World unfolded to me. In wonderful contrast to the melancholy aspect of my own country was the joyous color of Samoa, with its hallowed memories of Robert Louis Stevenson, lifted like some fairy veil out of the midst of the Pacific to give me a glimpse, as it were, of my dream of America -- the New Jerusalem.

Oh, the wonderful days and wonderful nights out on that vast blue expanse, where God and His stars seemed so near that one formed a good resolution with every throb of the great engine far down below. On one of those nights I sat listening to some one playing in the music salon and I was inwardly thanking the Creator that there was a Puccini in the world and that he had given us "La Boheme." There we were, thousands of miles from anywhere, languidly rolling under a perfect moonlit sky, listening to the plaintive airs that Puccini had coined for Mimi. There was hardly a sound but the gentle lapping of the waves breaking against the vessel's side till a slight commotion on deck up ahead caused some of the listeners to investigate. One of the passengers, an ex-Harvard man, returned with the remark:

"Oh it's only some damned Jew. He's fallen and hurt himself pretty badly."

Like a smudge on some beautiful picture was this anti-Semitic sentiment on such a night, and considering its source, I felt deeply grieved. As I was the only other Jew in the first cabin I made my way to the stateroom where they had carried the victim of the accident and found him to be a tender-hearted old man who I subsequently learned had spent a long life in acts of charity toward his fellow men and women, regardless of creed. He was returning to end his days in Jerusalem (his Jerusalem, not the one of my dreams), where he could touch again the beloved stones of the wailing wall.

Something in the old man's face, that "something" which was in the face of my father, my brother, that "something" which is in the face of every Jew, drew me to him, as it has drawn me to all Jews always, and I spend many intellectual hours by his bedside, picking up grains of wisdom which he had translated from the Talmud. I wished that the ex-Harvard man could have known that the old man's wrinkles were but the pathetic records of the massacres of his kith and kin which he had witnessed in his homeland and that he daily prayed for death to efface the awful memories.

Later on the ex-Harvard man asked me to join in a deck game. I reminded him that I also was a "damned Jew."

"I'm sorry," he said. "I know what you refer to -- that was an unfortunate slip I made the other night -- merely a figure of speech, I assure you."

I found him a charming companion and soon in a cozy corner of the smoking room we became fast friends and I tried to win him over to think better of our people.

"I would like to hear your opinion of your fellow Jew after you have spent, say, twelve months in America," he said.

Since then I have walked the length and breadth of the great cities of America, and my very soul cried out to my fellow Jew: "Suppress Thyself!" The day I arrived in New York I learned that my dearest friend, my father, had passed away, and naturally my first thought was to say the kaddish, a prayer of the Jewish liturgy recited by orphans for the welfare of the souls of their deceased parents, somewhat after the fashion of the Catholic mass. Every male of Jewish blood at some time of his life recites this beautiful prayer. It does not matter how far one strays from the fold or how much one has denied the faith, there comes a time when the Jew in him asserts itself and he says the kaddish.

Public prayer among Jews can be recited only in the presence of ten males above the age of religious maturity, and this assembly is called minyan. Surely in this great city I would easily find a minyan, I thought; so I followed the line of least resistance, like any stranger in a strange land, and sought out the Jewish names best known to the public. I called a business house uptown with the name of a great Hebrew over the door. He was the great man of whom I read with such pride in the little mining town at the other end of the world. Yes! The same Jewish face depicted in the huge photograph in the lobby I had seen in the magazine I had hugged so lovingly at home.

I made my way, full of hope, to his office and was asked by a doorkeeper my mission. I explained -- the doorkeeper was a Hebrew -- that I desired to say kaddish for my father and that I wanted to form a minyan. With a sly wink he passed me on to several Hebrew clerks and office boys, each of whom smiled, sneered, and made his little joke about "greenhorns." Then I was ushered with many grimaces into the presence of the big man.

Just a minute's conversation convinced me that he was a Jew in appearance only, and that he had never known anything of the traditions, the romance, the art or the literature of our race. He didn't exactly know what minyan was, or pretended he didn't, but recommended me to "one of our people," as he put it, who ran a very popular chophouse close by. I began to realize that I was a stranger among my own people and that night I walked the streets of great New York with an aching heart. Everywhere in the hurrying crowds I saw the faces of my brethren and sisters, thousands, hundreds of thousands of them, hurrying, pushing, shoving brethren they were, with all the tenderness, the friendship and the Semitic look gone from their eyes.

"Oh God!" I thought, "are these the children of Israel? Is this the persecuted race -- that people who had been scattered to the four corners of the earth?"

Hungry and weary, I made my way as if in a dream to the café of a great hotel. Everything in the huge room was glaringly false -- marble pillars, oak beams, flowers, were all imitation: a big orchestra sat in a balcony with an artificial moon and a painted sky as a background; everywhere were lights, lights and more lights.

From table to table I went but I was roughly reminded that "this" was reserved and "that" was reserved. Presently glaringly gowned, bediamonded Jewish women, accompanied by equally vulgar Jewish men, filed in and occupied every seat, and between mouthfuls of food and drink their bodies would sway to the voices of other Jews who sang only of "Mississippi" and "Georgia." How these people did laugh when they caught sight of my foreign clothes and my pale, poetic face, and how they would have screamed with laughter had I shown them my Arba Kanfoth, that beautiful little token which my poor father fondly imagined would have made me understood in the New World.

Out in the night I went and found myself struggling in a torrent of humanity. Every time I received an extra bump or hard push I looked only to see that my antagonist was a Hebrew. On the street, in the cars, in the subway, or at the soda fountain, wherever I saw my fellow Jews blatantly shouting and rudely pushing, I, in spite of my indignation, felt the love of my race uppermost in my heart, and I wanted to cry out:

"Oh, Jew; dear brothers and sisters, suppress yourselves for the good of the race! Stand back! For the good of the race!"

Never in the world have our people known such a free country as this, and it is a privilege to be here, but at times a great fear comes over me that we are abusing that privilege. Amid the din of Jewish music and laughter, the newsboys are shouting the names of Jewish murderers (the Rosenthal case), the gunmen of the city. The bribe givers and the bribe takers depicted in the news sheets have Jewish countenances. The gambling house keepers -- yes! yes! I know that there are Christians who are murderers, gamblers and informers, but the Jew is a marked man. He is distinct, apart, so distinct that in a crowd he is the first noticed.

It is for this reason that I would have my brethren and sisters suppress themselves, stand back! I would have real Jews take the worst of a bargain once in a while for the sake of the race. I would have them once in a while give up their seats in public conveyances, behave modestly in caf  s, dress quietly, and give up the use of assumed Christian names.

There is nothing so pathetic as the man who, with Hebrew face, assumes a Christian name. I never go to a public place without wishing that my fellow Jew would talk less and appear less ostentatious. When one Hebrew comes in late to a show, marches down the aisle and on the front row deliberately obstructs the view of people in the audience as he stands slowly removing and folding his coat and gloves, he seems to cause more annoyance than if half a dozen Gentiles did the same thing. When a Jew stands aside and waits patiently at a ticket window, gives his seat to a lady on a street car or behaves in a refined manner in any walk of life, he immediately makes friends for our people.

Most of our people, I have found, have aggressive personalities: it is the aggressiveness which has enabled many immigrants to pass through Ellis Island to ownership of fine apartment houses all within a couple of years -- but sometimes this aggressiveness becomes absolutely cruel, crushing from the very soul all the tender elements which go to make up a happy life.

Recently I thought with much bitterness of my father's last words to me: "If you need sympathy, love or help, go to your own race." Ill-health over came me and I became involved in debt for a trifling amount. Each stage of my embarrassment and consequent suffering was contributed to by a brother Jew. First, the shyster lawyer, without principle or mercy, then his brutal clerks, sly and grafting. Next a collector, absolutely callous, then the process server, and, at last, the "bouncer," sans heart, sans soul, sans everything.

If all these agents of misfortune were Gentiles I could have borne it, but the greatest heartbreak of all was the fact that one and all of them were brother Jews. Why must a Jew always be in at the death, as it were?

There came a time soon after this when I walked the streets almost penniless. Seeking work, I applied at the store of a wealthy Hebrew. I explained to the well-groomed proprietor that I was an orthodox member of his race and appealed on that ground for a chance. He pooh-poohed the idea.

"My dear fellow," said he, "these are the enlightened days, when Judaism is not taken seriously, in fact, it doesn't pay. I am a Christian Cultist, I meet nice people, and it helps my business."

Here was a poor fool with his head like the ostrich's -- in the sand. I explained to him that being a Jew was not a question of religion but a question of blood. I told him that if a Jewish leopard ceased visiting the synagogue to go to a Christian Cultist chapel it did not necessarily get rid of its spots. I left him scratching his head, and I also lost the chance of a job in his store.

In and out of offices presided over by men with Jewish faces I trudged all day. Most of these men, I subsequently learned, belonged to New Thought Christian Cultist and other up-to-date churches and societies -- it was good for their business. They called themselves Christians, but nature's marks cannot be changed like one's clothes.

In the great theatrical districts I found thousands of my fellow Jews who had grown rich overnight by coining perhaps a popular song that had pleased the cabaret-mad crowd or by ridiculous impersonations of their race upon the music hall stages. A good many of these were young men, sons of fathers and mothers who had been driven from their own country with fire and sword.

The mothers and fathers stay at home blessing God every hour of the day and night for guiding them to such a country as this, while the sons and daughters are out at the theaters, in the halls and cabarets singing songs of Dixie. Passing by in this great throng are prominent actors, critics and playwrights, many under assumed names, simply because their own names are Jewish.

Flashing across the horizon as I write is a notorious Jewish doctor with a consumption cure. He could have been famous and honored had he but suppressed himself, instead of which he, with his commercial instinct and his press agent methods, made more enemies for the race. Many Gentiles, I will admit, have had consumption cures, but it remained for one of our people to float companies and open institutions before the "cure" was even reported upon by the government.

Tramping the city tired and weary of looking for friendly Jewish faces I found myself near the City Hall. I approached a milk station and bought a cent's worth of the most delicious milk I have ever tasted. A rough-looking fellow next to me said, as he smacked his lips:

"Pretty good stuff, that," and perhaps noting that I was a stranger, he added: "The guy who is doing this milk thing is saving the babies all right -- he's some rich Jew -- God bless him -- I've got three babies of my own."

Hungering to hear a Jew praised I talked with this man for an hour, listening with keen enjoyment to the story of one of my race who had caused his millions to do good for the people irrespective of creed, and had kept himself suppressed. I learned of this Jew's efforts for the dying babies at home and for his starving co-religionists in Palestine and felt proud. Proud and happy for the first time, I sat in the little park watching the passing procession till I dozed off into a sound sleep. My happiness continued in my sleep, for I have a most beautiful dream.

Before me in my dream passed a grand parade; it was a series of "For the good of the race" tableaux. All the prominent professional Jews headed the procession with their real names and the names of their race emblazoned upon silk banners in letters of gold. Then came all the Hebrew gambling house keepers bearing aloft broken roulette wheels and other emblems of a discarded and disgraced "business."

Next in order was a large army of Hebrews who were professional bondsmen for arrested street walkers headed by two crooked ward politicians carrying a streamer with the words: "Henceforth we will go to work." These men looked a little sad as they marched along thinking of the easy money they were

leaving behind, but the cheers of the multitude exulting over their great sacrifice somewhat atoned for their agony of mind. Next followed the amalgamated Jewish usurers, real estate and company promoters' union. This part of the parade took four hours and a half to pass a given point.

All the marchers had discarded their expensive clothing and their diamonds and were modestly attired. They had also discarded their automobiles -- many of the prominent men in this section carried flags and banners upon which were inscribed the legends: "We will not lie about values." "We will not charge exorbitant interest" and "We will not water our stock." These inscriptions were received with incredulous looks of astonishment, and many of the crowd called out: "We're from Missouri," whatever that meant.

Then came a beautiful torchlight brigade called "The Hebrew Firebugs' Union." Nearly all these men had their hair close-cropped and wore prison clothes, a fact which filled the crowd with relief. Next came that part of the procession which showed the greatest following among its marchers. It was the large army of Hebrew "aggressives." Hundreds and thousands of them passed by with reformed looks upon their faces. Oh, I felt so happy as I read the buttons they wore and saw the flags they carried. Most of the streamers read: "We will suppress ourselves." "We will stand back and keep quiet." "We will be unostentatious." There they were, hundreds of well-known faces and types -- end-seat hogs, front-seat hogs, loud talkers, inconsiderates, bargainers and the terrible army of people that go to make up the crowd which is directly responsible for the anti-Semitic feeling. The line of them was miles long.

I was awakened from my happy dream by a rude thump from a Jewish policeman who hurried me to the police station, where I was surrounded by shyster lawyers, my brethren, who wanted money with which they could square other brethren. I could not gain the services of a Hebrew bondsman because I had no pull. A Hebrew magistrate called me a "bum" and a loafer for going to sleep in a public park.

"Keep awake in the future," he said as I was roughly bundled out of the court.

Keep awake! This is the worst advice he could have given me, for I was so happy asleep and dreaming that my brethren and sisters had reformed and had become real Jews for the sake of the race.

I now look upon my police court humiliation as the best thing that could have happened to me, for a kindly old Jewish scholar, who acted as court interpreter, was attracted by my appearance. His long contact with human misery and his great experience with foreigners stranded in a strange country enabled him to understand me.

That night he took me to his poverty-stricken little room behind a delicatessen shop in the Ghetto. After supper he went to the street door and called the neighbors from their stoops. He called them by their first names and I said kaddish for my father as they stood around among the pickle barrels.

Since then I have lived among Jews, real Jews. I have learned that beneath the ragged coat of a push-cart vender there may beat a heart of gold, and that a poor seller of collar buttons or suspenders may be a student of the Talmud with a mind that is a gift of the gods.

Leaving the seething, modern, fashionable life of upper Broadway to enter the religious atmosphere of the numerous schools of Jewish literature on the East Side entails a violent contrast in conditions.

To see the deeply furrowed, time-scarred faces of the grand old men poring over their beloved Talmud is to get a glimpse of another world -- a world of resignation, peace and love.

Within earshot of the thundering traffic of Broadway I stood gazing at the bowed figures engaged in study and prayer. As I gazed the sordid walls of the poverty-stricken room faded from my sight, and in their stead I saw (in my mind's eye) the wailing wall of Jerusalem or some ruin of the Holy City -- a more fitting background to the rabbinical figures so strangely out of place in hustling America.

The great passion for the dead and gone past reflected in the Rembrandtesque faces of the aged students lends to their lives a religious grandeur which the uptown tourist (hastily passing on a rubber-neck wagon) would never suspect. Behind many a shabby-looking little store, or maybe, above some

corner saloon, are the societies for the study of Hebrew literature, where congregate the types of Jewish scholars and philosophers that make the heart of the writer and the artist glad.

Gray-haired, bewhiskered, sad old men, many of whom have tasted only the bitterness of life -- yet such is their faith in the Almighty that they cling to the praying shawl and Bible to blot out the memory of a Kishineff -- their lives of study and prayer amid abject poverty giving the lie to the fallacy that the Jew lives but for money.

I have often wandered among these scholars picking up the crumbs of wisdom which fall down from the lips of the old men, grateful that my Jewish face and blood gave me the privilege to sit and sketch among them. Somehow or other my ramblings on the East Side are like the calm after the storm of the uptown struggle.

Many times I have felt the heart tug -- the longing to be among my people -- the real Jews -- and leaving theatrical uptown, the land of make-believe and unrest, I have sought the little schools of study where the wonderful real old men who live by optimism and nourish their souls by faith teach me the lesson of patience and the love of humanity.

There is something restful and inspiring when an old man -- long past the biblical three score and ten -- places his hand on your shoulder and murmurs in Yiddish, "It is God's will." I have envied the profound peace of many of these aged students living in the past and undisturbed by thoughts of the future. Their Jewish view of life is as beautiful as it is simple. It disregards neither earth nor heaven. I look to earth and observes the evil prevailing among men; it thinks of heaven and ponders on the bliss of "the future state," and it urges man to strive to bring heaven on earth, to establish by justice and equity those blessed conditions on earth which so many associate with heaven.

Their Jewish view of death is equally beautiful. For those who die they feel no sorrow. Having once torn aside the veil which parts the known and the unknown, having once entered into the shadow, or rather the sunshine, of the beyond, they are better off in the other life. Whether death means eternal sleep or eternal life, those who have left our side, having passed into the arms of pitiless death, repose in a condition which should give survivors no cause for anxiety on account of their beloved dead.

In the pathetic chapter of "The Old Curiosity Shop," in which Dickens tells of the death of Little Nell, he makes the Schoolmaster utter these words of wisdom, on which all who mourn for their dead may well ponder. "If," said he, "one deliberate wish expressed in solemn terms above the bed could call her back to life, which of us would utter it?"

Dickens took this view of death from the Talmud.

The interpretation of a difficult passage from the Talmud, or the coining of an epigram, is as food and wine to the wise old students, and there is not an ill in their lives that cannot be soothed or a blessing that cannot be acknowledged in a quotation from their beloved book. To watch them at their study and devotions undisturbed by the turmoil about them is to marvel at the faith which has enabled some of them to live more than one hundred years with no other interest in life than their God and their books.

From the dingy windows of the schools the mass of sordid buildings looks to their eyes like the hills of Palestine, and the shriek of the passing elevated trains and the clanging of the car bells and the din of passing traffic disturb them not, for they live in the past.

The alleged Jew of the fashionable uptown lobster palaces -- the blatant, pushing type, who is the direct cause of much anti-Semitic feeling -- knows and cares nothing for the submerged student of his race. The latter is equally oblivious of the alleged Jew who is contemptuously referred to as a meshumad (apostate). But while the former stands out in the world of money and worldly success as a target for much abuse and hatred, the latter lives with books, unknown and unheeded, drawing from the Talmud a joy that riches cannot buy and solacing himself with the love of humanity.

In strong contrast to their fathers and grandfathers are the children of these old men. Modern America, with its opportunities for all, has torn them from the religious atmosphere and sent them uptown to become the lawyers, the artists and the actors.

The Jewish comedian of the vaudeville theater who nightly sets the audience shrieking at his Yiddish idioms is in nine cases out of ten the son of a scholar, and though the glamour of Broadway success claims him and he no longer lives home, in his heart of hearts he is a Jew and never forgets the old people. He will tell many stories of his parents to his Gentile friends, imitating and exaggerating their many characteristics, but he is mighty sore when he hears a Gentile do the same thing. But, after all, the comic Jew of the modern stage is but an imaginary sketch.

There is absolutely nothing humorous in these old men of Judea. Even in the sordid surroundings where you find them engaged in prayer or study, their attitude is one of quiet dignity -- a dignity enhanced by their extreme old age.

In a little dark den behind a poultry store I was sketching some of the old men at study. One old fellow one hundred and four years old was explaining to a young fellow of sixty a passage in the Talmud about which the latter was in doubt. Both men were without coats. The younger man had left his push-cart at the door, entirely forgetting the perishable goods thereon and quite oblivious to the fact that hundreds of dirty children were surrounding his cart and fooling with his wares.

Other old men were in the school, and the background to their somber faces was the shop with its ghastly poultry suspended by the necks. One of the old Talmudic students would now and again leave his ponderous Bible to serve in the shop, returning after wrapping a fowl in a newspaper, to the verse he had been propounding. There was absolutely nothing humorous in all this, but I would love to have had some of my non-Jewish friends see how little thought of money and business the real Jew has.

Sometimes when I have felt full of shame at the behavior in public places of men and women with Jewish faces but with no Judaism in their hearts, I have wished that the simple, studious lives of the old men of the East Side could be the standard by which our race is judged, and that the Talmudic saying so aptly put into verse by Rabbi Myers was better known:

"Which is the path, both right and wise,
That for himself a man should find?
That which himself much dignifies,
And brings him honor from mankind."

[

concealment of names and relationship. The method which the Jews were taking in this country with regard to concealment was heading them swiftly toward the same conditions which have menaced their race in Europe, and The Dearborn Independent would count no labor lost that would rouse the Jews to a sense of the responsibility which rests on them to solve the Jewish Question in this country, possibly the only country where it can be solved.

Let us be frank: if this paper had mentioned only the names of individual Jews, never mentioning their race, and had exposed them as isolated persons, it would have made no difference in the general Jewish reaction, the cry would still have been that "the Jews were being attacked"; whereas the other people of the country would have been just as much in the dark regarding the close bonds which unite all the groups of evil influences in this country. The purpose of this series of articles is to let in the light -- to show the Jews generally that the stench had become too great, and to show the rest of the people where the stench arose.

The list of charges for the Jews of the United States to consider as affecting the distinguished members of their race is very serious. And the charges are true.

It is true that there is a distinct "Jewish idea" in business and professional life which has eaten away the traditional principles of honor on which Anglo-Saxon life was erected. Every Jew knows that, every non-Jew knows it. Here and there a Jew in business or professional life makes a breakaway from trickery, deception, dishonesty, and exploitation of the gullible public, and achieves success with honor, but that Jew also knows that the majority of his brethren in the same line practice different methods.

It is true that behind the amazing degeneracy of the modern stage and motion picture is a solid wall of Jewish ownership and control. This ownership and control must bear the responsibility for the rapid and dangerous deterioration which has come since such ownership and control was achieved.

It is true that behind all the shoddy and make-believe and adulteration in the staples of life is the Jewish idea of profits, "making the ephah small and the shekel great," and that the initiators of American business into these shady practices were Jewish. It is idle to retort that apt pupils have been found among non-Jews; the point is that before Jewish influence began to be felt in American business, sound quality and a fair price were the rule. It is the Jews' ceaseless boast that wherever they go they change business, but not for the better.

It is true that beneath all the network of trivializing influences in literature, art, politics, economics, fashion and sport, is Jewish influence controlled by Jewish groups. Their Orientalism has served as a subtle poison to dry up the sound serum of Anglo-Saxon morality on which this country thrived in its formative years. Is it necessary to specify? In every movement toward a lower standard, a looser relationship, especially toward the overthrow of the old Christian safeguards, do not Jewish names predominate?

These charges and many more have all been made in detail with evidence submitted, and need not be repeated here. The present purpose is simply to get the problem squarely before the Jews of the United States.

These charges are true, they cannot be disproved, Jewish leaders have not attempted to disprove them. Thousands of Jews have said that they are true.

Then where is the obstacle to a settlement?

This question is best answered by three typical replies made by Jews during the course of the present series.

1.

of those things which will eventually bring a shadow on the name of his race. The Jew has never done this. When exposure could no longer be suppressed the Jewish attitude has always been one of defense, regardless of the merits of the case. "The Jew can do no wrong" is the principle acted upon. Never must a "Gentile" charge be admitted, however true it may be. Never must a "Gentile" reform be assisted, no matter how much needed.

Now, that principle may do for other countries, but not for the United States. If the Jew is wise, he ought speedily to take warning that in this country the old line of action will not succeed. If Jews continue to show a disposition to defend the malefactors of their race against the just expostulations of the rest of the people, they must not be surprised if the public begins to view them as all one crowd -- an inner nation set against the outer nation.

2.

on playing Christ, you must expect to be crucified," said Lilienthal to Isaac Wise. "O Jerusalem, that stonest them that are sent to thee!"

Yet there is need of prophets in Judah today, men who will rise among the people and tell them plainly. The rabbinate is utterly bankrupt of the prophetic spirit. It has fallen into the blindness of the old priesthood. Here and there a literary man attempts to speak, but Jewish "art" has so accustomed the Jews to make-believe that the writing is looked upon as a performance, nothing more.

No one with a sense for such things -- and there are believers still left in Judah -- will doubt that the times are ripe for a great change respecting the Jews. So strong is the feeling among the remnant of believing Jews that it is interpreted as forewarnings of the Messianic period. Among the Judaized Christian sects, other interpretations are given to the times, most of which are used to support political Zionism, which represents the materialism and unbelief of present-day Judaism and which will undoubtedly fail as a national restorative and as a political program. But however misinterpretative these sectarian and Jewish conclusions may be, they indicate a sense of imminent change. A greater change is indicated than migration to Palestine would be -- for that would not mean any change at all in the world, and certainly no change for the better in the fortunes of the Jews. Christians -- misguided Christians, one must say -- who see God's alleged will of universal Jewish dominion fulfilled by means of the Jews' defiance and despite of the Law given to Moses, ought to re-examine their ground for so strange and immoral a conclusion. The break-up of this civilization, this age of civilization, will occur because of the collapse of this system by which the Jew has obtained his hold on the nations. The system that gives him his hold is doomed, is passing, and the fallacy of Jewish tribal destiny to rule the world will pass with it.

With this change already on the threshold, prophets should be expected to arise in Judah to recall their people to the Law whose previous denial meant their overthrow. These prophets will not be of the "Reform school," which denies the God of Israel as a divine Person, nor will they be of the ultra-orthodox school which makes much of fringes and cookery -- they will be of the race of the ancient prophets who spake boldly against Judah's violation of the fundamental law.

Our confidence is that a sufficient number of Jews will see the truth and act upon it.

What would be the greatest overturn the present Jewish idea, the disruptive Jewish idea, could possibly have? This:

If these things should once take hold of the intensified consciousness of Judah, as facts, there would be such a change in human society in general, such a change in the Jewish situation in particular, as would make a return to Palestine a mere summer excursion in comparison.

Jews are thinking about those very matters now. They are thinking from within. They are seeking a reason (the thoughtful among them) for the sense of unfitness which they feel when they adopt the traditional attitude of enmity toward the "others," the "others" in this case being the Anglo-Saxon peoples. The reason for this sense of impropriety is that here, in this land, the Jew will have to change his attitude of antagonism and dwell in peace as in a land prepared for him. Not as lord of it, by any means, but as a grateful wanderer at last come home. Not as a ruler, but as adding his bit to the righteousness, prosperity, and peace of the people.

It is not a question of religion. Let the Jew get back his Mosaic religion -- it is the most perfect social system ever devised and directly contrary to the practical modern Jew's idea of things.

It is not a question of intermarriage. Let the Jew keep as long as he pleases his idea that he is racially different. The suggestion of intermarriage is a crude one and always indicates a lack of grasp of the Jewish Question.

Let the Jew keep all his traditions. They are not objectionable in any way; the slightest regard for them can only hold them as romantic.

But let him shed his false notion of "the Jew against the world!"

Let him shed his false program of breaking down Christendom by the infiltration of Orientalism into business, art, entertainment, and the professions.

Let him abolish the false ideal that it is an honor to Jewry to save a guilty Jew from the common law, and a disgrace to Jewry to see a guilty Jew punished by the common law.

Let him draw up notice to all the Jews of the United States who by hook or crook are sowing vile seed in society, that the Jewish community charges itself with their misbehavior and will use methods well known to Jews to bring that misbehavior to an end.

Let the Jew end forever the disgrace of an anti-defamation committee which grows frantic over innocent remarks on the part of "Gentiles" and is absolutely indifferent to the misdeeds of thousands of Jews who do more damage to the Jewish name than all the "Gentile" critics and newspapers could do in twenty years. No one can give the Jews a bad reputation but the Jews themselves.

Most Jews who have given this matter a thought will agree. A good deal of bad temper exists among them, no doubt, and it will be hard for them to admit that anything The Dearborn Independent may contend for is right, but the idea here expressed, when divorced from this paper, does command respect from many Jews.

The question remains: When will they start on the program here suggested?

Human nature being what it is, they will hate to start at all if it will seem that the present agitation has compelled them. But would they have started without the agitation?

Is it possible for an additional number of Jews to catch the thought that this series of articles cannot be so easily explained away -- we are not referring to the contents now, but to the fact that these articles exist at all -- as being the creation of prejudice, or hatred or vindictiveness or ignorance?

Suppose these articles should be truly a sign of the times for American Jewry! Suppose they offer a warning word, however unwelcome, and a light, however undesired, which it would be most unwise for Jews to ignore.

Suppose these articles were conceived in a spirit far different than the average pro-Jewish spouter is competent to understand. Suppose the ultimate benefit will be mostly Judah's. Suppose the set time has now come for the Jews to quit their attitude of attacking everyone who shows them the truth, and to

profit by this report of the poor figure they cut in American life today. Suppose these people who are moved to search and report the truth about Judah are truly the shopfar calling the people to a new day -- is it wise to let stubbornness counsel? Is it wise to let pride close the ear?

The enemies of the Jews are those who defend them for the pay of hire or praise or votes. The enemies of the Jews are those who bespeak them fair to their faces and express quite different thoughts behind their backs. The writer of this personally knows that two of the principal "Gentile" defenders of the Jews, men who have shouted and ranted through the Press on the Jews' behalf, are men who privately hold and express thoughts about the Jews which are sheer hatred and enmity and -- fear. Mostly fear! The enemies of the Jews are those who encourage them to take an attitude that they cannot hold in America -- not as affecting their personal liberty at all, but their social attitude and the Public Right. These are the enemies of the Jews, and yet these are the ones whom Judah counts his friends. They are hired friends, false friends, incapable of realizing for a moment what this whole Question means. Judah's friends today are those who will speak the surgical truth to him, braving his fury in the knowledge that the future will justify the word.

Judah's leaders have betrayed him in this country -- they do not know they have crossed the Jordan. The Jews are as sheep without shepherds in this land. And the chief objection which the Jewish leaders have to The Dearborn Independent is that

It is to this human Gulf Stream that flows through the ocean of humanity, blessing it, that this address is offered. As to the identity of this section of humanity -- "He that hath ears to hear, let him hear." The others will not, because they cannot. There are many genuine gentiles mixed up in our common population, but it is not to them that these words are offered.

The Jewish Question has existed for a long time, as the Jew knows and admits, and is a consequence of certain un-Jewish, or rather un-Israelitish ideas held by Jewish persons of power. The disability under which the Jew labors is that he is

not a Jew; Gideon was not a Jew; Samuel was not a Jew; even Esther and Mordecai were not Jews, but Benjamites; the majority of the prophets were not Jews, but Israelites. Upon the coming of Judah into power, in the persons of David and Solomon, the misrule was so great that Israel seceded, and the secession was sanctioned by the prophets. In the New Testament, Jesus Christ found his disciples in Galilee, far out of Judea, and of them there was but one, Judas, whose name indicates that he was a Jew. St. Paul was of the tribe of Benjamin, "the light tribe," which was left with Judah "for a light."

But there is a constant patter of preaching (the Russellites make it the great theme) that "the Jews are to rule the world because it is so prophesied." The amazing blindness with which Christians have regarded the open pages of their Bible is the only explanation of this one-sided teaching which is confusing to the Christians and exceedingly dangerous to the Jews. In the Bible, Israel is the Chosen People of Blessing, and the time is announced when Judah shall walk to Israel and recognize them and become one with them. There is a chosen racial breed, a select seed, a superior strain of blood and soul in the world, but it is not Judah. One thing, therefore, that Christians can do, as a contribution to the solution of the Jewish Question, is to read their Bibles carefully.

The Jewish Question will be solved, and its solution will begin in the United States. But that does not mean that it will come as the result of a popular movement. Great changes do not occur that way. It makes little difference whether the mass of the people see the Question or not; the mass of the people are not always called into such matters. Their work is to hold the world steady while the change takes place. But a sufficient number of qualified persons have seen the Question to insure that now the era of solution has set in. The timid, the soft literary men in pulpits (with whose ilk Jeremiah had a keen acquaintance), the false preachers of "Peace, peace," the hush brothers and sisters of every name, the shallow shouters for "fairness," and all who are afraid of the truth in its surgical forms -- these have no place in the healing of the hurt of these times; they are wedded to their softness. Nothing has been more shameful in the last two years than the spectacle of men bidding for the applause of bootleggers, and gamblers, and the lecherous masters of the modern stage, and the sinister Kehillah, and the anti-Christian American Jewish Committee, because, forsooth, some one has fulfilled the duty to tell the truth. However, these things must always be, and the evil influences among the Jews have learned just what kind of help they may expect and from what kind of people.

The Dearborn Independent has not been making a fight but fulfilling a duty to shed light on a matter crying for light. The Dearborn Independent, therefore, has never urged any individual or organization to join it in this work. Nor has it charged with cowardice those who for prudential or other reasons have kept silent. Editors especially have been absolved; not one of them was asked to lend his aid, although the files of this office hold thousands of written assurances from newspaper men all over the land, and from all parts of the world, testifying to the truth of our statements. Organizations have been proposed, for various purposes; strong organizations have offered themselves as vehicles for the carrying out of any plan The Dearborn Independent might propose. But all such undertakings have been avoided, our belief being that simply to state the truth and let it work its own right will, was sufficient at this time. And to that belief and policy we have adhered.

"But what shall we do?" is the constant question; "How shall we balk this system which surrounds us and infects so much of our common life?"

Observe it, identify it, eschew it -- that is more powerful than active opposition. The clear eye of the man who sees and understands is something that even the evil powers of Jewry cannot endure.

But the most potent action any awakened person can take is this: to erect again our own moral landmarks, which the Oriental Jewish invasion has broken down. This would spell sheer doom to the whole evil system sponsored by the Jews. And this is the course which has never been tried. To go back to the principles which made our race great, the principles to which we have been recreant and therefore have fallen an easy prey -- this is the only invincible course. It is an opposition which evil Jews cannot understand and cannot defeat.

In place of the way of doing business which Jewish dealers have introduced, let the business men of the country adopt the old way of the white man, when a man's word was as good as his bond, and when business was service and not exploitation.

Let the men and women of the country learn how to buy, let them learn how to test quality in fabric and food, instead of being dependent on price tags. The merchandising practices of this country, in the hands of ruthless exploiters, have all but ruined honest merchants. Let any dweller in a great city recall the last twenty years, how the Christian merchants have been growing fewer and fewer. Why? Is it because the owners of Jewish department stores are better business men? No! The Jewish merchants began the practice of filling their store windows with goods that looked like the goods in reputable merchants' windows, and sold them for a much lower price. The helpless public, no longer able to determine the quality of goods, and guided solely by price tags, flocked to the Jews' store. The result is that one hears everywhere in ordinary conversation the complaint that "everything is shoddy." Of course it is, and it will remain so, until we educate people in the art of buying. That of itself will break down three-fourths of the abuses practiced in the commercial world today.

Another contribution that can be made to the defeat of Jewish subversive influence is the examination of so-called "liberal" ideas, their source, their effect, their whole tendency. Men are thinking ideas today that poison them morally, socially and economically. These ideas are as deliberately shot into society as poison gas was shot into ranks of soldiers in France. Our mental hospitality has been grossly abused, the public mind has been made a sewer. The time has come for a custom barrier to be raised for the examination of imported ideas. Unrestricted immigration of ideas has been as bad for the American mentality as unrestricted immigration of people has been for American society.

We have taken our amusements without thought of what was behind them in the way of deliberate intent to make us common and careless and coarse. We have read our newspapers, wholly innocent of the propaganda mixed with the news. We have even taken our religion in a Judaized form, without troubling to inquire whether it squared with the Bible, the textbook of religion. We have read our novels and have failed to see what serum the author was injecting along with his story. And all this has been possible because we have been asleep, enjoying, as we thought, a life which was swiftly taken from us, and dreaming that the old principles still held sway.

It is perfectly obvious that the cure for all this is to become awake, alert, to challenge the foreign influence, and to seek out again the principles that gave us our greatness.

We have been weaned away from our natural leaders. We have been taught to look to those who cannot speak our language and who do not hold our institutions dear. A people that turns from its own leaders, or a people whose leaders have been turned from the sacred responsibilities of the high office of leading, is in a precarious position, and becomes an easy victim to confusion of soul. There is a dearth of voices in the land today, the prophets are dumb, or are reading beautiful essays to the people. Suspicion has been sowed like dandelion seed between classes of the same race, the people have been broken up, and the subversive Jewish influence supports the oligarchy of unserviceable wealth at one end of the social scale, while it stimulates the baser elements of industrial unrest at the other end. And the race thus rent asunder to its own undoing, does not see this -- capital does not see, and labor does not see -- that the leaders of chaos are alien in blood and soul.

To keep American and Christian the school, the church, the legislature, the jury room and the Government, is the most potent resistance that can be made to the evil influences that have been upon us and that this series of articles has partly uncovered. The strength of all subversive influence is in proportion as we cease to be what we ought to be. The evil influences surrounding this people can succeed only as they change this people into something less than it ought to be. Therefore, to go back to the old landmarks, whereby we made all the progress we ever made, is not only the part of wisdom, but the need of the hour. The school must be cleansed. The jury box must be kept inviolate -- trial by jury has almost disappeared in Jewish New York. The church must be un-Judaized and Christianized. The Government must be Americanized. Let there be the utmost freedom of thought and speech, but let there be also with it a discrimination which will prevent the people being victimized by every spurious idea, every "gold brick" economic proposal which comes along. It needs only that men be awake to their better interests and to leave no place in their scheme of life for the practices which destroy the very foundations of confidence.

Surely it must be understood by this time that the Jews rule, not by reason of their brilliance or their money, but by ideas which are not even properly Jewish, but Babylonian. They have captured the castle from within. They have been able to do so only because of our ignorance of the lineage and

dignity of the stock of ideas upon which our civilization has been founded. Our people needs to engraft itself again on the parent tree and draw again the sustenance which made it great and fruitful.

Many so-called "gentiles" are somewhat affected by the Jews' wails of "persecution." This has been sufficiently discussed in previous articles, but "gentiles" can further contribute to the solution of the Jewish Question by looking about them to see if they can discover any evidence of "persecution" here -- unless it be persecution of the Christians by the organized agencies of the Jews! In this month's

T H E E N D