

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 a 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 *creates thought movements among the people, that is, the Press*. The presumed role of the Press is to indicate supposedly indispensable needs, to register popular complaints, and to create discontent. The triumph of 'free speech' (babbling) rests in the Press. But governments are unable to profit by

this power, and it has fallen into our hands. Through it we have attained influence while remaining in the shadow. Thanks to it, we have amassed gold, though it has cost us torrents of blood and tears."

In the same Protocol "our Press" is spoken of as the agency through which are disseminated "those theories of life which we have induced them (the Gentiles) to regard as the dictates of science."

"To this end we shall certainly endeavor to inspire blind confidence in these theories by means of our Press."

Then follows the claim made concerning the three most revolutionary theories in the physical, economic and moral realms, namely, Darwinism, Marxism and Nietzscheism.

In the Third Protocol the claim is made that this control of the Press is being used to break down respect for authority:

"Daring journalists and audacious pamphleteers make daily attack upon the personnel of the administration. This abuse of authority is definitely preparing the downfall of all institutions, and everything will be overturned by blows coming from the infuriated populace."

Again, in the Seventh Protocol, discussing the progress which the World Program has already made, the part played by the Press is indicated:

"We must force the Gentile governments to adopt measures which will promote our broadly conceived plan already approaching its triumphal goal, by bringing to bear the pressure of stimulated public opinion, which has in reality been organized by us with the help of the so-called 'great power' of the Press. With few exceptions not worth considering, it is already in our hands."

Thus twice is the claim made to control of the Press. "It has fallen into our hands," says the Second Protocol. "It is already in our hands," says the Seventh. In the Second Protocol the Press is represented as furthering revolutionary physical, economic and moral philosophies; while in the Seventh it is used to create the "pressure of stimulated public opinion"

for the purpose of "forcing Gentile governments to adopt measures which will promote our broadly conceived plan, already approaching its triumphant goal."

A word of comment may be made here upon the claim of the Second Protocol that "thanks to it (the Press), we have amassed gold, though it has cost us torrents of blood and tears."

This is a statement which can be illustrated in many ways. "Though it has cost us torrents of blood and tears" is an admission upon which the Protocols throw light, a light which also shines upon the Jewish argument regarding responsibility for the recent war, namely, that Jewish World Financial Power could not have willed the war seeing that Jews suffered so heavily in Eastern Europe. The Protocols frankly recognize the possibility of Jews suffering during the establishment of the World Program, but it consoles them with the thought that they fall as soldiers for the good of Israel. The death of a Jew, we are told in the Protocols, is more precious in the sight of God than the death of a thousand "seed of cattle," which is one of the delicate names applied to the Gentiles.

The reference to the amassment of gold is very clear. It does not apply to ownership of publications and a share in their profits only, but also the use that may be made of them through silence or outcry to promote International Jewish Financiers' schemes. The Rothschilds bought editors as they bought legislators. It was a preliminary of nearly every scheme they floated to first "fix" the newspapers, either for silence or claque boosting. In matters of war and peace; in the removal of administrations inimical to Jewish financial or political plans; in the elimination by public exposure of "Gentile fronts" whom their Jewish masters wished to be rid of; in the gradual building up of reputation and influence for "rising men" who had been chosen for work in the future—in these and like matters the Press very greatly aided the International Cabal in attaining its end.

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 out-reaching 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:

"We shall handle the Press in the following manner:

1. "We shall saddle it and keep tight rein upon it. We shall do the same also with other printed matter, for of what use is it to rid ourselves of attacks in the Press, if we remain exposed to criticism through pamphlets and books?"

2. *"Not one announcement will reach the people save under our supervision. We have attained this at the present time to the extent that all news is received through several agencies in which it is centralized from all parts of the world."*

A sidelight on the first sentence above may be had from this Jewish statement regarding the British Declaration relating to Palestine: "This Declaration was sent from the Foreign Office to Lord Walter Rothschild. * * * It came perhaps as a surprise to large sections of the Jewish people. * * * But to those who were active in Zionist circles, the declaration was no surprise. * * * 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. * * ** pp. 85-86, "Guide to Zionism," by Jessie E. Sampter, published by the Zionist Organization of America.

3. "Literature and journalism are two most important educational forces, and consequently our government will become the owner of most of the journals. * * * *If we permit ten private journals, we shall organize thirty of our own, and so on. This must not be suspected by the public, for which reason all the journals published by us will be EXTERNALLY of the most contrary opinions and tendencies thus evoking confidence in them and attracting our unsuspecting opponents, who thus will be caught in our trap and rendered harmless.*"

This is most interesting in view of the defense now being made by so many Jewish journals. "Look at the newspapers owned and controlled by Jews," they say; "see how they differ in policy! See how they disagree with each other!" Certainly, "externally," as Protocol 12 says, but the underlying unity is never hard to find.

Besides, one way of discovering who are the people that have knowledge of the Jewish World Problem, or who can be convinced of it, or who will write about it, is just to start a paper which "externally" seems to be independent on the Jewish Question. So deeply is this thought shared by even uneducated Jews that a rumor is today widespread in the United States that the reason for the present series of articles in THE DEARBORN INDEPENDENT is the desire of its owner to forward the Jewish World Program! Unfortunately, this scheme of starting a fake opposition in order to discover where the real 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. *Even if there should be those who may desire to write against us, no one will publish their writings.*" (How many American writers know this!)

"Before accepting any work for printing, the publisher or printer must obtain permission from the authorities. *Thus we shall know in advance what attacks are being prepared against us and shall be able to counteract them by coming out beforehand with explanations on the subject.*"

That is largely the situation today. They do know in advance what is being done, and they do seek to disarm it beforehand.

(b) Here are the *Three Degrees of Jewish Journalism* which are not only stated in the Protocols but are observable in the everyday world of the present.

"The leading place will be held by organs of an official character. They will always stand guard over our interests and consequently their influence will be comparatively small.

"The second place will be held by semi-official organs whose aim it will be to attract the indifferent and lukewarm.

"In the third category we shall place organs of apparent opposition. At least one will be extremely antagonistic. *Our true opponents will mistake this seeming opposition as belonging to their own group and will thus show us their cards.*

"I beg you to notice that *among those who attack us there will be organs founded by us, and*

they will attack exclusively those points which we plan to change or eliminate.

*"All our papers will support most diverse opinions: aristocratic, republican, even anarchist, so long of course as the Constitution lives. * * * These fools who believe they are repeating the opinions expressed by their party newspapers will be repeating our opinions or those things which we wish them to think.*

"By always discussing and contradicting our writings superficially, and without touching upon their essence, our press will keep up a blank fire against the official newspapers, only to give us opportunity to express ourselves in greater detail than we could in our first declaration. This will be done when useful to us.

"These attacks will also convince the people of the full freedom of the press, and it will give our agents the opportunity of declaring that the papers opposing us are mere wind-bags, since they cannot find any real arguments to oppose our orders."

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 as feelers, and then refute them vigorously in the semi-official press.

"We shall overcome our opponents without fail because they will not have organs of the Press at their disposal.

"The pretext for suppressing a publication will be that it stirs up the public mind without basis of reason"—a pretext which has already been urged time and again, but without the legal power to effect suppression, although without legal power the Jewish interests in the United States have effected a pretty complete suppression of everything they do not desire.

How far does Jewish influence control the Newspapers of the United States?

In so far as the use of the word "Jew" is concerned, the Press is almost completely dominated. The editor who uses it is certain to hear from it. He will be visited and told—contrary to everything the Jew is told—that the word "Jew" denotes a member of a religious denomination and not a member of a race, and that its use with reference to any person spoken of in the public prints is as reprehensible as if "Baptist," "Catholic," or "Episcopalian" were used.

The Jew is always told by his leaders that regardless of religion or country of birth, he is a Jew, the member of a race by virtue of blood. Pages of this paper could be filled with the most authoritative Jewish statements on this point. But what the Jew is told by his leaders, and what the Gentile editor is told by the Jewish committee are two different and antagonistic things. A Jewish paper may shriek to the skies that Professor So-and-So, or Judge So-and-So, or Senator So-and-So is a Jew; but the secular newspaper that should do that would be visited by an indignant committee bearing threats.

A certain newspaper, as a mere matter of news, published an excerpt from one of THE DEARBORN INDEPENDENT articles. Next day a number of advertising accounts dropped for lack of copy. Inquiry developed the fact that the reticent advertisers were all Jewish firms and the cause of their action was the really unimportant excerpt which the paper published. It developed also that the advertising agent who handled all the advertising for those Jewish firms was himself a Jew who also held an office in a Jewish secret society, which office was concerned exclusively with the control of newspapers in the matter of Jewish publicity. It was this man who dealt with the editor. A lame editorial retraction followed which faintly praised the Jews. The advertising was returned to the paper, and it is just a question whether that editor was rightly handled or not. Certainly he has been made to feel the power. But the diplomacy of it was bad. The editor, along with hundreds of others, has only been given the proper background for estimating the Jewish power in its wider reaches.

This is not to say that every editor should enter upon a campaign to expose the secret power. That is

a matter for personal decision. Every editor, however, is so situated that he can see certain things, and he ought to see them, note them, and inwardly digest them.

Jewish publicity in response to these articles is very easy to get in almost any newspaper. Some have fallen most lamentably for lying statements. Others have opened their columns to propaganda sent out from Jewish sources. That is all very well. But the Gentile interest in the question has been largely ignored, even in cases where the editors are awake to the whole Question. This too affords a vantage from which the average editor can view what is transpiring in this country.

If a list of the Jewish owners, bondholders and other interests in our newspapers should be published, the list would be impressive. But it would not account for the widespread control of the Press as observed in this country. Indeed, it would be unfair in such a connection as this to list some of the Jewish-owned newspapers of the United States, because their owners are fair and public-spirited servants of the people.

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 *keeping certain things out of the public mind and putting certain things into it.*

One absolute condition insisted upon with the daily Press is that it shall not identify the Jew, mention him, or in any but the most favorable way call the public's attention to his existence.

The first plea for this is based on "fairness," on the false statement that a Jew is not a Jew but a church member. This is the same statement which Jewish agents in the United States Government have used for

years to prevent the United States Government from listing the Jews in any racial statistics. It is in direct contradiction to what the Jews themselves are told. A flabby "fairness," a sloppy "broad-mindedness," a cry of "religious prejudice," is the first plea. The second is a sudden cessation of Jewish patronage. The third is withdrawal of patronage by every Gentile concern that is under the grip of Jewish financiers. It is a mere matter of brutal bludgeoning. And the fourth act, in a community thoroughly blinded to the Jewish Question, is the collapse of the offending publication.

Read the Jewish Encyclopedia for a list of some of the papers which dared open up the Question, and ceased!

When old Baron Moses Montefiore said at Krakau:

"What are you prating about? As long as we do not have the press of the whole world in our hands, everything you may do is vain. We must control or influence the papers of the whole world in order to blind and deceive the people."

—he knew what he was saying. By "blinding" the people he only meant that they should not see the Jew, and by "deceiving" them he only meant that the people should think certain world movements meant one thing when they really meant another. The people may be told what happens: they may not be told what was behind it. The people do not yet know *why* certain occurrences which have affected their whole lives, should have occurred at all. But the "why" of it is very definitely known in certain circles whose news service never sees print, and sometimes not even writing.

Statistics as to the space given the Jews by newspapers concerning the things they want to get into print would also be an eye-opener. A minority nation, they get more publicity than any ten of the important minor nations of Europe—of the kind of publicity they want!

The number of Jewish contributors to the Press of the United States makes another interesting statistical bit. It would be sheer prejudice to make objectionable mention of many Jewish journalists and writers, and they come within the scope of this study only as they have shown themselves to be the watchful agents

and active servants of the System. This is what many of them are. Not the ambitious young Jewish reporter who runs around the streets gathering news, perhaps, but the journalist at the seat of news and at the necks of those two or three important international runways through which the news of the world flows.

The whole matter, as far as extent of control is concerned, could be visualized on a map of the United States, by means of colored pins showing the number of Jewish-owned, provably Jewish-controlled papers, and the number of Jewish writers who are directing the majority thought of the various sections of the country.

The Jewish journalist who panders to unrest, whose literary ambition is to maintain a ferment in his readers, whose humor is sordid and whose philosophy is one of negation; as well as the Jewish 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 as yet is 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.

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 *contents* of the Protocols, to know that so far from their being a plea for monarchy, they are a plea for the most drastic and irresponsible liberalism in government. The powers behind the Protocols appear to have absolute confidence in what they can do with the

people once the people are made to believe that popular government has really arrived.

The Protocols believe in frequent change. They like elections; they approve frequent revisions of constitutions; they counsel the people to change their representatives often.

Take this from the First Protocol:

"The abstract conception of Liberty made it possible for us to convince the crowd that government is only the management for the owner of the country, the people, and that the steward can be changed like a pair of worn-out gloves. The possibility of changing the representatives of the people has placed them at our disposal and, as it were, has placed them in our power as creatures of our purposes."

Note also how this Use of Change is buried in this paragraph from the Fourth Protocol which describes the evolution of a Republic:

"Every republic passes through several stages. The first is that of senseless ravings, resembling those of a blind man throwing himself from right to left. The second is that of demagoguery which breeds anarchy and inevitably leads to despotism, not of a legal, open and consequently responsible character, but an unseen and unknown despotism, felt none the less because exercised by a secret organization. Such a despotism acts with even less scruple because it is hidden under cover and works behind the backs of various agents, the shifting and changing of which will not harm its secret power, but serve it, since such changes will relieve the organization from the necessity of expending its resources on rewards for long service."

This "changing" of servants is not unknown in the United States. A former Senator of the United States could easily testify to this if he only knew who did the "changing." Time was when he was 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 char-

acter. 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 "*When we become rulers,*" it is pictured how hopeless the Gentile peoples will have become of any betterment of conditions through changes of government, and therefore will accept the promise of stability which the Protocolists of that time will be prepared to offer:

*"The masses will become so satiated with the endless changes of administration which we instigated among the Gentiles when we were undermining their governmental institutions, that they will tolerate anything from us * * *"*

The official who is changed most quickly in this country is the man who questions certain matters which come from Jewish sources. There must be a small army of such men in the United States today. Some of them do not know even now how it happened. Some are still wondering why perfectly legitimate and patriotic information should have been lost in an icy silence when they sent it in, and why they should have lost favor for sending it.

Protocol Nine is full of the most amazing claims, of which these may serve as illustration:

"At the present time, if any government raises a protest against us, it is only for the sake of form, it is under our control, and it is done by our direction, for their anti-Semitism is necessary for keeping in order our lesser brothers. I will not explain this further as already it has been the subject of numerous discussions between us."

This doctrine of the usefulness of anti-Semitism and the desirability of creating it where it does not exist are found in the words of Jewish leaders, ancient and modern.

"In reality there are no obstacles before us."

Our super-government has such an extra-legal status that it may be called by the energetic and strong word—dictatorship. I can conscientiously say that at the present time we are the lawmakers."

In that Protocol this claim is made:

"De facto, we have already eliminated every government except our own, although de jure there are still many others left."

That is simple: the governments still exist, under their own names, having authority over their own people; but the super-government has unchallenged influence over all of them in matters pertaining to the Jewish Nation and particularly in matters pertaining to the purpose of The International Jew.

The Eighth Protocol shows how this can be:

"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 character are such that there is an abyss between them and the people; to people, for whom, in case of disobedience to our orders, there will remain only trial or exile (from public life), thus forcing them to protect our interest to their last breath."

In the Ninth Protocol again is this reference to party funds:

"The division into parties has placed them all at our disposal, inasmuch as in order to carry on a party struggle it is necessary to have money, and we have it all."

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 in 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 immedi-

ately 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 a 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:

*"The administrators chosen by us from the masses for their servility will not be persons trained for government, and consequently they will easily become pawns in our game, played by our learned and talented counsellors, specialists educated from early childhood to administer world affairs. As we know, our specialists have been acquiring the necessary knowledge for governing * * *"*

The language is a trifle raw, as it usually is when Gentiles are under discussion. But the same fact, namely, that Jewish specialists have come to the aid of Gentile administrators in an emergency, when uttered for the consideration of the general public, may be very beautifully phrased.

The untrained Gentile administrator must have help; his unpreparedness makes it necessary. And who knows it better than those who have the help to offer? The Gentile public has been taught to suspect the man who has had experience in politics or government. This, of course, makes the whole situation doubly easy for those whose specialty it is to give "aid." Just *what interests* they aid most will give, when discovered, a strong light upon their zeal.

But in all that the Protocols have to say about the political angle of the World Program, nothing is of

so great interest as that which concerns the selection and control of Presidents. The whole plan is outlined in the Tenth Protocol. The fact that the President of France seems to have been in mind is a localism; the plan is applicable elsewhere; indeed has elsewhere its most perfect illustration.

This Tenth Protocol, then, leads gradually up to the subject, tracing the evolution of rulers from Autocrat to President, and of nations from Monarchies to Republics.

The language of this passage is particularly objectionable, but no more so than can be found in current Jewish literature where boasting of power is indulged in. Unpleasant as the whole attitude is, it is valuable as showing in just what light the supporters of the Protocol Program view the Gentiles and their dignities. It must be borne in mind that the Jewish ideal is not a President, but a Prince and a *King*. The Jewish students of Russia marched the streets in 1918 singing this hymn—

“We have given you a God;
Now we will give you a *King*.”

The new flag of Palestine, now permitted to fly without hindrance, bears insignia, as does every synagogue, of a Jewish *King*. The Jewish hope is that the *Throne* of David shall be set up again, as 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 par-

ticular 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.

"We will manipulate the election of Presidents whose past contains some undisclosed dark affair, some 'Panama,' then they will be faithful executors of our orders from fear of exposure and from the natural desire of every man who has attained a position of authority to retain the privileges, emoluments and the dignity associated with the position of President."

The use of the word "Panama" here refers to the various scandals which arose in French political circles over the original efforts to construct the Panama Canal. If the present form of the Protocols had been written at a later date they might have referred to the "Marconi wireless" scandals in England—though on second thought, they would not have done so because certain men were involved who were *not* Gentiles. Herzl, the great Jewish Zionist leader, uses the expression in "The Jewish State." Speaking of the management of the business of Palestine he says that the Society of the Jews "will see to it that the enterprise does not become a Panama but a Suez." That the same expression should occur in Herzl and in the Protocols is significant; it has also another significance which will be described at another time. It must be clear to the reader, however, that no one writing for the general public at this day would refer to a "Panama" in a man's past. The reference would not be understood.

It is this practice of holding a man under obligation which makes it needful on the part of the true publicist to tell the truth and the whole truth about aspirants for public office. It is not enough to say of a

candidate that he "began as a poor boy" and then became "successful." How did he become successful? How explain the "rise" of his fortunes? Sometimes the clue leads deep into the domestic life of the candidate. It may be told of a man, for example, that he helped another out of a scrape by marrying the woman involved, and received a sum of money for doing so. It may be told of another that he was implicated by his too friendly relations with another's wife, but was relieved of his predicament by the astute diplomacy of powerful friends, to whom thereafter he felt himself in debt of honor. It is strange that, in American affairs at least, the woman-note is predominant. In our higher offices that has more frequently occurred than any other, oftener than the money-note.

In European countries, however, where the fact of a man's being entangled illegitimately with a woman does not carry so heavy a stamp of shame with it, the controlled men have been found to have "pasts" of another character.

The whole subject is extremely distasteful, but truth has its surgical duties to perform, and this is one of them. When, for example, a pivotal assemblage like that of the Peace Conference is studied, and the men who are most subject to Jewish influence are isolated, and their past history is carefully traced, there is almost no difficulty whatever in determining the precise moment when they passed over into that fateful condition which, while it did not hinder them of public honors for one hour, made them unchangeably the servants of a power the public did not see. The puzzling spectacle which the observer sees of the great leaders of Anglo-Saxon races closely surrounded and continuously counseled by the princes of the Semitic race, is explained only by a knowledge of those leaders' "past" and those words of the Protocols—*"We will manipulate the election of Presidents whose past contains some undisclosed dark affair."*

And where this Jewish domination of officials is glaringly apparent, it may be safely assumed that the custody of the secret is almost entirely with that race. When necessity arises, it may be a public service for those in possession of the facts to make them public—not for the purpose of destroying reputations, but for

the purpose of damning for all time a most cowardly practice.

Politically, so the Jewish publicists tell us, Jews do not vote as a group. Because of this so we are told, they have no political influence. Moreover, we are told, they are so divided among themselves that they cannot be led in one direction.

It may be true that when it is a question of being *for* anything, the Jewish community may show a majority and minority opinion—a small minority, it is likely to be. But when it becomes a question of being *against* anything, the Jewish community is always a unit.

These are facts to which any ward politician can testify. Any man in political life can test it for himself by announcing that he will not permit himself to be dominated by Jews or anybody else. Just let him mention Jews in that manner; he will no longer have to read about Jewish solidarity; he will have felt it. Not that, in a vote, this Jewish solidarity can accomplish anything it wishes; the Jew's political strength is not in his vote, but in the "pull" of, say, seven men at the seat of government. The Jews, a political minority so far as *votes* are concerned, were a political majority so far as *influence* was concerned, during the last five years. They ruled. They boast that they ruled. The mark of their rule is everywhere.

The note which everyone observes in politics, as in the Press, is the *fear* of the Jews. This *fear* is such that nowhere are the Jews discussed as are, say, the Armenians, the Germans, the Russians or the Hindoos. What is this *fear* but reflection of the knowledge of the Jews' power and their ruthlessness in the use of it? It is possibly true, as many Jewish publicists say, that what is called anti-Semitism is just a panic-fear. It is a dread of the unknown. The uncanny spectacle of an apparently poor people who are richer than all, of a very small minority which is more powerful than all, creates phantoms before the mind.

It is very significant that those who most assume to represent the Jews are quite content that the *fear* should exist. They wish it to exist. To keep it delicately poised and always *there*, though not too obtrusively, is an art they practice. But once the balance

is threatened, their crudeness instantly appears. Then comes the threat, by which it is hoped to re-establish the *fear* again. When the threat fails, there comes the wail of anti-Semitism.

How strange this is, that the Jews should not see that the most abject form of anti-Semitism is just this fear which they are willing to have felt toward them by their neighbors. This fear is "Semitophobia" in its worst form. To inspire fear—what is more dreaded by the normal man, and yet what more delights an inferior race?

Now, a great service is done when the people are emancipated from this fear. It is the process of emancipation that Jewish publicists attack. It is this they call anti-Semitism. It is not anti-Semitism at all; it is the only course that can prevent anti-Semitism.

The process involves several steps. The extent of the Jewish power must be shown. To this, of course, strong Jewish objection is made, though no strong disproof can be made.

Then, the existence of this power must be explained. It can be explained only by the Jewish Will to Power, as it may be called, or by the deliberate program which is followed in the attainment of the power. When the method is explained, half the damage is undone. The Jew is not a superman. He is bright, he is intense, his philosophy of material things leaves him free to do many things from which his neighbor draws back; but, given equal advantages, he is not a superman. The Yankee is more than his equal any time, but the Yankee has an inborn inclination to observe the rules of the game. When the people know by what means this power is gained—when they are informed how, for example, political control is seized, as it has been in the United States, the very method takes all the glamour from the power, and shows it to be a rather sordid thing after all.

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.

"In a world of completely organized territorial sovereignties he (the Jew) has only two possible cities of refuge; he must either pull down the pillars of the whole national state system, or he must create a territorial sovereignty of his own . . . In Eastern Europe, Bolshevism and Zionism seem to grow side by side . . . 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 is ever anything but distasteful to him."

The All-Jewish Mark on "Red Russia"

WE shall now briefly interrupt the commentary which we have been making on the Protocols, to set at rest once and for all certain misstatements which are made for Gentile consumption.

To learn what the Jewish leaders of the United States or any other country think, do not read their addresses to the Gentiles; read their addresses to their own people. On such matters as these—Whether the Jew regards himself as destined to rule the world; whether he regards himself as belonging to a nation and race distinct from every other nation and race; whether he regards the Gentile world as the legitimate field of his exploitation by a lower moral method than is permissible among his own people; whether he knows and shares the principles of the Protocols—on such matters as these, the only safe guide is to be found in the words which Jewish leaders speak to Jews, not in the words they speak to Gentiles.

The notable Jewish names which appear oftenest in the Press do not represent the spokesmen of Judaism at all, but only a selected few who represent the Department of Propaganda Among the Gentiles. Sometimes that propaganda is in the form of donations for Christian charitable organizations; sometimes it is in the form of "liberal" opinion on religious, social and political questions. In whatever form it comes, you may depend upon it that the real activities of the Jewish hierarchy proceed under cover of that which the Gentile is invited to observe and approve.

The statements offered in this series are never made without the strictest and fullest proof, confirmation and corroboration in the utterances of Jewish leaders. This is one of the strange features of the multitude of Jewish attacks on this series: they are attacking what they themselves stand for, and their only reason for the attack must be their belief that this investigation has not been able to penetrate

through to that which has been kept hidden from the world.

The most persistent denials have been offered to the statement that Bolshevism everywhere, in Russia or the United States, is Jewish. In these denials we have perhaps one of the most brazen examples of the double intent referred to above. The denial of the Jewish character of Bolshevism is made to the Gentile; but in the confidence and secrecy of Jewish communication, or buried in the Yiddish dialect, or obscurely hidden in the Jewish national press, we find the proud assertion made—to their own people!—that Bolshevism is Jewish.

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 at least *two* of the revolutionary notables. It may be cruel to deny them two among hundreds, but merely saying so cannot change Kerensky's nationality. His name is Adler. His father was a Jew and his mother a Jewess. Adler, the father, died, and the mother married a Russian named Kerensky, whose name the young child took. Among the radicals who employed him as a lawyer, among the forces that put him forward to drive the first nail into Russia's cross, among the soldiers who fought with him, his Jewish descent and character have never been doubted.

"Well, but there is Lenin," our Jewish publicists say—"Lenin the head of it all, the brains of it all, and Lenin is a Gentile! We've got you there—Lenin is a Gentile!"

Perhaps he is, but why do his children speak Yiddish? Why are his proclamations put forth in Yiddish? Why did he abolish the Christian Sunday and establish by law the Jewish Saturday Sabbath?

The explanation of all this may be that he married a Jewess. The fact is that he did. But another ex-

planation may be that he himself is a Jew. Certainly he is not the Russian nobleman he has always claimed to be. The statements he has made about his identity thus far have been lies. The claim that he is a Gentile may be unfounded too.

No one has ever doubted Trotsky's nationality—he is a Jew. His name is Braunstein. Recently the Gentiles were told that Trotsky had said he wasn't much of anything—in religion. That may be. But still he must be something—else why are the Russian Christian churches turned into stables, slaughter houses and dancing halls, while *the Jewish synagogues remain untouched?* And why are Christian priests and ministers made to work on the roads, *while Jewish rabbis are left their clerical privileges?* Trotsky may not be much of anything in religion, but he is a Jew nevertheless. This is not mere Gentile insistence that he shall be considered a Jew whether or no; it is straight Jewish teaching that he is. In a future discussion on "religion or race?" we shall show that even without religion, Trotsky is, and is considered by all Jewish authorities to be, a Jew.

An apology must be made here for repeating well-known facts. Yet, so many people are not even now aware of the true meaning of Bolshevism, that at the risk of monotony, we shall cite a few of the salient facts. The purpose, however, is not alone to explain Russia, but to throw a warning light on conditions in the United States.

The Bolshevik Government, as it stood late this summer when the latest report was smuggled through to certain authorities, shows up the Jewish domination of the whole affair. It has changed very slightly since the beginning. We give only a few items to indicate the proportion. It must not be supposed that the non-Jewish members of the government are Russian.

Very few Russians have anything to say about their own country these days. The so-called "Dictatorship of the Proletariat," in which the proletariat has nothing whatever to say, is Russian only in the sense that it is set up in Russia; it is not Russian in that it springs from or includes the Russian people. It is the international program of the Protocols, which might be "put over" by a minority in any country, and which is being given a dress-rehearsal in Russia.

Table Showing Jewish Control of Russia

	Number of Members	Number of Jewish Members	Jewish Per- centage
The Council of the Commissaries of the People.....	22	17	77.2%
The Commissariat of War.....	43	33	76.7%
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, Copen- hagen.....	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 Bolsheviki immediately took over *all the Hebrew schools* and continued them as they were and laid down a rule that *the ancient Hebrew language* should be taught in them. The ancient Hebrew language is the vehicle of the deeper secrets of the World Program.

And for the Gentile Russian children—? "Why," said these gentle Jewish educators, "we will teach them sex knowledge. We will brush out of their minds the cobwebs. They must learn the truth about things!"—with consequences that are too pitiable to narrate. But this can be said: unquestionably there were deaths among innocent Jews when Hungary wrested itself free from the Red Bolshevism of Bela Kun (or Cohen). The Jews may well call it the "White Terror" that followed their failure to re-enact the tragedy of Russia in Hungary. But there are mountains of evidence to show that nothing had so potent an effect in producing the bloodshed of the "White Terror" as the outraged minds of parents whose children had been compulsorily drawn through sloughs of filth during the short time the Jewish Bolsheviki had charge of the schools.

American Jews do not like to hear this. Their shrinking from it would be greatly to their honor did they not immediately return to the defense of the people who do these things. It is well enough known that the chastity of Christians is not so highly regarded by the orthodox male Jew as is the chastity of his own people, but it would be pleasant to be certain that all of them condemn what went on in Russia and Hungary in the matter of education. However, as most of the influences which destroy Gentile youth today—in America—are in the hands of the Jews, and as it is plainly stated in the Protocols that one of the lines of campaign is "to corrupt the youth of the Gentiles," the situation is one that calls for something more than mere hard feelings and angry denials whenever these facts are referred to.

It is not the economic experiment, so-called, that one objects to in Russia; it is not the fallacies, the sad delusion of the people. No. It is the downright, dirty immorality, the brutish nastiness of it all; and the line which the immorality and nastiness draws between Jew and Gentile. The horrible cruelty involved we will not deal with, leaving it merely with the explanation which has found utterance in the Jewish press that "it *may* be that the Jew in Russia is taking an *unconscious* revenge for his centuries of suffering."

"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 employe 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 *Asia* for February-March, 1920, is an article which contains, among other important ones, these statements: (the italics are ours)

"In all the Bolshevist institutions the heads are Jews. The Assistant Commissar for Elementary Education, Grunberg, *can hardly speak Russian*. The Jews are successful in everything and obtain their ends. They know how to command and get complete submission. But they are proud and contemptuous toward everyone, which strongly excites the people against them * * * *At the present time there is a great national religious fervor among the Jews*. They believe that the promised time of the rule of God's elect on earth is coming. *They have connected Judaism with a universal revolution*. They see in the spread of revolution the fulfilling of the Scriptures: 'Though I make an end of all the nations, whither I have scattered thee, yet will I not make an end of thee.' "

Now, if Gentile proof were wanted, the files of THE DEARBORN INDEPENDENT for a whole year would not begin to contain it. But Jewish proof is better.

There has been a strange vacillation in Jewish opinion concerning Bolshevism. At first it was hailed with delight. There was no concealment whatever in the early days of the new regime as to the part which Jewry had in it. Public meetings, interviews, special articles poured forth in which very valuable elements of truth were mingled. There was no attempt at concealment of names.

Then the horror of the thing began to take hold upon the world, and for just a breathing space Jewish opinion fell silent. There was a spasmodic denial or two. Then a new burst of glorification. The glorification continues within Judaism itself, but it now carries on the Gentile side of its face a very sad expression labeled "persecution."

We have lived to see the day when to denounce Bolshevism is to "persecute the Jews."

In the *American Hebrew*, for September 10, 1920, an article appears which not only acknowledges and explains the part which the Jew plays in the present unrest and upheaval, but justifies it—and justifies it, curiously enough, by The Sermon on the Mount.

The writer says that "*the Jew evolved organized capitalism with its working instrumentality, the banking system.*"

This is very refreshing, in view of the numerous Jewish denials of this economic fact.

"One of the impressive phenomena of the impressive time is the revolt of the Jew against the Frankenstein which his own mind conceived and his own hand fashioned * * *" If this is true, why is Jewish "organized capital with its working instrumentality, the banking system" supporting the revolt?

"That achievement (referring to the Russian overthrow), destined to figure in history as the overshadowing result of the World War, *was largely the outcome of Jewish thinking, of Jewish discontent, of Jewish effort to reconstruct.*"

"This rapid emergence of the Russian revolution from the destructive phase and its entrance into the constructive phase is a conspicuous expression of the constructive genius of *Jewish discontent.*"

(This, of course, requires proof that the constructive phase has appeared. The implication here is sheer propaganda. The Protocols, however, have a reconstructive program. We have not reached it as yet in this series of articles, but it is clearly outlined in the Protocols—destroy Gentile society, and then reconstruct it according to "our" plans.)

Now read carefully:

"What Jewish idealism and Jewish discontent have so powerfully contributed to accomplish in Russia, the same historic qualities of the Jewish mind and heart ARE TENDING TO PROMOTE IN OTHER COUNTRIES."

Read that again. "What Jewish idealism and Jewish discontent have so powerfully contributed to accomplish in Russia!" Just what was that? And just how did it "powerfully contribute?" And why are

"Jewish idealism" and "Jewish discontent" always linked together? If you read the Protocols it is all very clear. Jewish idealism is the destruction of Gentile society and the erection of Jewish society. Was it not so in Russia?—Yiddish proclamations on the walls, the ancient Hebrew in the schools, Saturday substituted for Sunday, and the rabbis respected while the priests were put to work on the roads! All "powerfully contributed" to by murder, rapine, theft and starvation.

Our author is more candid than he realizes. He calls this linked idealism and discontent "*the historic qualities of the Jewish mind.*" THE DEARBORN INDEPENDENT is indebted to him for this clear confirmation of what it has been saying for some time.

But even that is not all. "These same historic qualities of the Jewish mind" which "contributed so powerfully to accomplish in Russia" the Red Terror still existing there, are declared by this author to be tending to promote the same sort of thing in other countries. He says so in so many words—"tending to promote in other countries."

But we knew that. The only difference is that when Gentiles said it, they were overwhelmed with the wildest abuse; but now a pro-Jewish writer says it in a leading Jewish publication. And he says it apologetically—listen to him:

"It was natural that * * * *discontent in other parts of the world* should find expression in overemphasis of issues and overstatement of aims."

What discontent? Jewish discontent, of course. Discontent with what? With any form of Gentile rule. And how did it find expression? "In overemphasis of issues and overstatement of aims." What were these issues and aims? To bring the Bolshevik revolution to the United States.

No, they did not overstate their aims; they exactly stated them—they simply selected the wrong country, that's all.

There are Russian Bolshevists in this country now, hawking about the streets of New York the gold cigaret cases which they stole from Russian families, and the family jewels, the wedding and birthday rings, which they filched from Russian women. Bolshevism

never got further than the pawnshop and burglar's "fence" idea. The proof of this traffic in stolen property is going to drive some people into hiding before long. It will be a long, long time before America will be taking orders in Yiddish, or American women will be giving up their jewels to "the chosen race."

However, that happens to be only the most recent acknowledgement that has come to hand. It is significant for its confession that "Jewish discontent" was "tending to promote" in "other countries" what it has "so powerfully contributed to accomplish in Russia."

And with such a link between the American Hebrew, Russian Bolshevism and the Protocols, there are still Jewish publicists with the crust to say that only crazy people could see the connection. Only blind people will not see it. But that is only a minor connection. This series of articles does not rest on anything so accidental as this Jewish New Year's apology for Bolshevism in the great Hebrew weekly of the United States.

"Out of the economic chaos, the discontent of the Jew evolved organized capital with its working instrumentality, the banking system

"One of the impressive phenomena of the impressive time is the revolt of the Jew against the Frankenstein which his own mind conceived and his own hand fashioned. . . .

"That achievement (Russian Bolshevik revolution-Ed.), destined to figure in history as the overshadowing result of the World War, was largely the outcome of Jewish thinking, of Jewish discontent, of Jewish effort to reconstruct

"What Jewish idealism and Jewish discontent have so powerfully contributed to accomplish in Russia, the same historic qualities of the Jewish mind and heart are tending to promote in other countries

"Small America, like the Russia of the Czars, overwhelm the Jew with the bitter and baseless reproach of being a destroyer, and thus put him in the position of an irreconcilable enemy?

"Or shall America avail itself of Jewish genius as it avails itself of the peculiar genius of every other race?

"That is the question for the American people to answer."

—From an article in *The American Hebrew*, Sept. 10, 1920.

Jewish Testimony in Favor of Bolshevism

THE American people will answer that question, and their answer will be against the disruptive genius of dissatisfied Jews.

It is very well known that "what Jewish idealism and Jewish discontent have so powerfully contributed to accomplish in Russia" is also being attempted in the United States. Why did not the writer in the *American Hebrew* say the United States, instead of saying "the same historic qualities of the Jewish mind and heart are tending to promote *in other countries.*"

"Jewish idealism and Jewish discontent" are not directed against capital. Capital is enlisted in their service. The only governmental order the Jewish effort is directed against is Gentile governmental order; and the only "capital" it attacks is Gentile capital.

Lord Eustace Percy who, if one may judge by the full and appreciative quotations of his words in the Jewish press, has the sanction of thinkers among the Jews, settles the first point. Discussing the Jewish tendency to revolutionary movements he says:

"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—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."

And that analysis is absolutely true. In Russia, the excuse was the czar; in Germany, the kaiser; in England it is the Irish question; in the numerous South American revolutions, where the Jews always had a ruling hand, no particular reason was thought

necessary to be given; in the United States it is "the capitalistic class;" but always and everywhere it is, by the confession of their own spokesman, a distaste for any form whatsoever of Gentile government. The Jew believes that the world is his by right; he wants to collect his own, and the speediest way of doing so is the destruction of order by revolution—a destruction which is made possible by a long and clever campaign of loose and destructive ideas.

As to the second point, every reader can verify the fact from his own experience. Let him recall to his mind the capitalists who have been held up to public scorn in the Jew-controlled press of the United States—and whom does he find them to be? Whose forms have you seen caricatured with the dollar-mark in Hearst's papers? Are they Seligman, Kahn, Warburg, Schiff, Kuhn, Loeb & Company, or any of the others? No. These are Jewish bankers. The attack is never made on them. The names made most familiar to you by newspaper denunciation are the names of Gentile industrial and banking leaders—and Gentile leaders only—the principal ones being Morgan and Rockefeller.

It is a well-known fact that during the French Commune when men of wealth suffered severe losses in property, the Jewish Rothschilds were not injured to the extent of one pennyworth. It is also a well-known fact, capable of proof satisfactory to any ordinary mind, that the connections between Jewish financiers and the more dangerous revolutionary elements here in the United States are such that it is most unlikely that the former stand to lose anything in any event. Under cover of the disorder in Russia at the present time, Jewish financiers are taking advantage of the stress of the people to gain control of all the strategic natural resources and municipal property, by methods which they fully expect to be legalized by Jewish courts when the present "Bolshevik regime" announces that it will give way to a "modified communism." The world hasn't seen the end of Bolshevism yet. Like the World War, Bolshevism cannot be interpreted until it is seen who profits most by it, and the profiteering is in full sway now. The enemy is Gentile capital. Not any other. And "all

the wealth of the world in our hands" is the unspoken slogan of every Jewish outbreak in the world today.

The quotation at the head of this article represents the position which the Jews are now ready to take with reference to the Russian Revolution. They have always been charged with responsibility for what has occurred in that unhappy country, but at first their spokesmen denied it. The denials were most indignant, and were usually accompanied by the typical complaint that the charge was "persecution." But the facts have been so overwhelming, and the government investigations have been so revealing, that denials have been abandoned.

For a while an attempt was made to distract attention from Russia by a tremendously powerful propaganda concerning the Jews in Poland. There are many indications that the Polish propaganda was undertaken as a "cover" for the immense immigration of Jews into the United States. It may be that some of our readers do not know it, but an endless stream of the most undesirable immigrants pours daily into the United States, tens of thousands of the same people whose presence has been the problem and menace of the governments of Europe.

Well, the Polish propaganda and the immigration movement are sailing along smoothly, and the United States Government is assured by the Jewish ring at Washington that everything is quiet along the Potomac (it is quiet there, quiet as the Jewish ring could wish), but still the Russian fact persists in calling for explanation.

And here is the explanation: The Jews created capitalism, we are told. But capitalism has proved itself ill-behaved. So now, the Jewish creators are going to destroy their creation. They have done so in Russia. And now, will the American people be good and let their Jewish benefactors do the same in America?

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

But the Jews have *not* destroyed capitalism in Russia. When Lenin and Trotsky make their farewell bow and retire under the protective influence of the Jewish capitalists of the world, it will be seen that only Gentile or Russian capital has been destroyed, and that Jewish capital has been enthroned.

What is the record? Documents printed by the United States Government contain this letter: Please note the date, the Jewish banker and the Jewish names:

"Stockholm, Sept. 21, 1917.

"To Mr. Raphael Scholan:

"Dear Comrade:—The banking house, M. Warburg, opened an account for the enterprise of Comrade Trotsky upon receipt of a telegram from the Chairman of the 'Rhein-Westphalian Syndicate.' A lawyer, probably Mr. Kestroff, obtained ammunition and organized the transportation of same, together with that of the money * * * to whom the sum demanded by Comrade Trotsky is to be handed.

"Fraternal Greetings!

"Furstenberg."

Long before that, an American Jewish financier was supplying the funds which carried revolutionary propaganda to thousands of Russian prisoners of war in Japanese camps.

It is sometimes said, by way of explaining the Bolshevik movement, that it was financed from Germany, a fact which was seized upon to supply war propaganda. It is true that part of the money came from Germany. It is true that part of the money came from the United States. It is the whole truth that Jewish finance in all the countries was interested in Bolshevism as an All-Jewish investment. For the whole period of the war, the Jewish World Program was cloaked under this or that national name—the blame being laid on the Germans by the Allies, and on the Allies by the Germans, and the people kept in ignorance of who the real personages were.

It was stated by a French official that two millions of money was contributed by one Jewish banker alone.

When Trotsky left the United States to fulfill his appointed task, he was released from arrest at Halifax

upon the request of the United States, and everyone knows who constituted the War Government of the United States.

The conclusion, when all the facts are considered, is irresistible, that the Bolshevik revolution was a carefully groomed investment on the part of International Jewish Finance.

It is easy to understand, then, why the same forces would like to introduce it to the United States. The real struggle in this country is not between labor and capital; the real struggle is between Jewish capital and Gentile capital, with the I. W. W. leaders, the Socialist leaders, the Red leaders and the labor leaders almost a unit on the side of the Jewish capitalists.

Again recall which financiers these men most attack. You cannot recall a single Jewish name.

The main purpose in these two articles, however, is to introduce the Jewish testimony which exists as to the Jewish nature of Bolshevism.

The Jewish *Chronicle*, of London, said in 1919:

"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, a Kurt Eisner, a Trotsky." Mr. Zangwill, in his swelling Semitic enthusiasm, embraced the Jews in the British Government in the same category with the Jews of the Hungarian and Russian Bolshevik governments. What is the difference? They are all Jewish, and all of equal honor and usefulness to "the race."

Rabbi J. L. Magnes, in an address at New York in 1919, is reported to have said:

"When the Jew gives his thought, his devotion, to the cause of the workers and of the dispossessed, of the disinherited of the world, the radical quality within him goes to the roots of things, and in Germany he becomes a Marx and a Lassalle, a Haas and an Edward Bernstein; in

Austria he becomes a Victor Adler and a Friedrich Adler; *in Russia, a Trotsky*. Just take for a moment the present situation in Russia and in Germany. The revolution set creative forces free, and *see what a large company of Jews was available for immediate service*. Socialist Revolutionaries and Mensheviki, and Bolsheviki, Majority and Minority Socialists—whatever they be called—*Jews are to be found among the trusted leaders and the routine workers of all these revolutionary parties.*"

"See," says the rabbi, "what a large company of Jews are available for immediate service." One ought to see where he points. There are as many Jewish members of revolutionary societies in the United States, as there were in Russia; and here, as there, they are "available for immediate service."

Bernard Lazare, a Jewish writer who has published a work on anti-Semitism, says:

"The Jew, therefore, does take a part in revolutions, and he participates in them in so far as he is a Jew, or more correctly, in so far as he remains a Jew."

He says also—"The Jewish spirit is essentially a revolutionary spirit, and consciously or otherwise, the Jew is a revolutionist."

There is hardly any country in the world, except the United States, where denials of this could be made in such a way as to require proof. In every other country the fact is known. Here we have been under such a fear of mentioning the word "Jew" or anything pertaining to it, that the commonest facts have been kept from us—facts which even a superficial knowledge of Jewish writing would have given us. It was almost a pathetic spectacle to see American audiences go to lectures about the Russian situation, and come away from the hall confused and perplexed because the Russian situation is so un-Russian, all because no lecturer thought it politic to mention "Jew" in the United States, for, as some day we shall see, the Jew has contrived to gain control of the platform too.

Not only do the literary lights of Jewry acknowl-

edge the Jew's propensity to revolution generally, and his responsibility for the Russian situation particularly, but the lower lights also have a very clear idea about it. The Jew in the midst of the revolution is conscious that somehow he is advancing the cause of Israel. He may be a "bad Jew" in the synagogue sense, but he is enough of a Jew to be willing to do any thing that would advance the prestige of Israel. Race is stronger than religion in Jewry.

The Russian paper, *On to Moscow*, in September, 1919, said:

"It should not be forgotten that *the Jewish people*, who for centuries were oppressed by kings and czars, *are the real proletariat, the real Internationale, which has no country.*"

Mr. Cohan, in the newspaper, *Communist*, in April, 1919, said:

"Without exaggeration, it may be said that *the great Russian social revolution was indeed accomplished by the hands of the Jews.* Would the dark, oppressed masses of the Russian workmen and peasants have been able to throw off the yoke of the bourgeoisie by themselves? No, *it was precisely the Jews who led the Russian proletariat to the dawn of the Internationale and not only have led, but are also now leading the Soviet cause which remains in their safe hands.* We may be quiet as long as the chief command of the Red Army is in the hands of Comrade Leon Trotsky. It is true that *there are no Jews in the ranks of the Red Army as far as privates are concerned, but in the committees and Soviet organizations, as commissars, the Jews are gallantly leading the masses of the Russian proletariat to victory.* It is not without reason that during the elections to all Soviet institutions the Jews are winning by an overwhelming majority * * * *The symbol of Jewry, which for centuries has struggled against capitalism, has become also the symbol of the Russian proletariat, which can be seen even in the adoption of the Red five-pointed star, which in former times, as it is well known, was the symbol of Zionism and Jewry.* With this sign comes victory, *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."*

This confession, or rather boast, is remarkable for its completeness.

The Jews, says Mr. Cohan, are in control of the Russian masses—the Russian masses who have never risen at all, who only know that a minority, like the czar's minority, is in control at the seat of government.

The Jews are not in the Red Army, Mr. Cohan informs us, that is, in the ranks where the actual fighting is done; and this is strictly in line with the Protocols. The strategy of the World Program is to set Gentiles to kill Gentiles. This was the Jewish boast during the various French social disasters, that so many Frenchmen had been set killing each other.

In the World War just passed, there were as many Gentiles killed by Gentiles as there are Jews in the world. It was a great victory for Israel. "Jewish tears will come out in sweat of drops of blood."

But the Jews are in the places of control and safety, says Mr. Cohan, and he is absolutely right about it. The wonder is that he was so honest as to say it.

As to the elections, so-called, at which the Jews are so unanimously chosen, the literature of Bolshevism is very explicit. Those who voted against the Jewish candidates were adjudged "enemies of the revolution" and executed. It did not require many executions at a voting place to make all the elections unanimous.

Mr. Cohan is especially instructive on the significance of the Red Star, the five-pointed emblem of Bolshevism. "The symbol of Jewry," he says, "has become also the symbol of the Russian proletariat."

The Star of David, the Jewish national emblem, is a six-pointed star, formed by two triangles, one standing on its base, the other on its apex. Deprived of their base lines, these triangles approximate the familiar Masonic emblem of the Square and Compass. It is this Star of David of which a Jewish observer in Palestine remarks that there are so few among the graves of the British soldiers who won Palestine in the recent war; most of the signs are the familiar wooden

Cross. These Crosses are now reported to be objectionable to the new rulers of Palestine, because they are so plainly in view of the visitor who approaches the new Jewish university. As in Soviet Russia, so in Palestine, not many Jews laid down their lives for the cause: there were plenty of Gentiles for that purpose.

As the Jew is a past master in the art of symbolism, it may not be without significance that the Bolshevik Star has one point less than the Star of David. For there is still one point to be fulfilled in the World Program as outlined in the Protocols—and that is the enthronement of "our leader." When he comes, the World Autocrat for whom the whole program is framed, the sixth point may be added.

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 acknowledgment 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 *are* favoring that movement. Today, this very moment, the Bolshevik Government is receiving money from Jewish financiers in Europe, and if in Europe, then of course from the International Jewish bankers in America also. That is one fact.

Another fact is this: the Jews of Russia are not suffering to anywhere near the extent we are told by the propagandists. It is now a fact admitted by Jews themselves that upon the first sweep of the Bolsheviks across Poland, the Polish Jews were friendly with the invaders and helped them. The fact was explained

by American Jews in this manner: since Bolshevism came to Russia, the condition of the Jews there has greatly improved—therefore the Polish Jews were friendly. And it is true—the condition of Russian Jews is good.

One reason is: they have Russia. Everything there belongs to them.

The other reason is: The Jews of Russia are the only ones receiving help there today.

Did that second statement ever strike you as significant? Only the Jews of Russia have food and money sent to them. It is one form, of course, of the support which the Jewish world is giving Bolshevism. But if the suffering among the Jews is what the propagandists say it is, what must it be among the Russians? Yet no one is sending food or money to *them*. The probable truth of the whole situation is that Jewish Bolshevism is laying a tax on the world. Any time it may be required, there is plenty of evidence as to the good condition of the Jews in Russia. They have all there is.

Another source of confusion is revealed in the question: "How can Jewish capitalists support Bolshevism when Bolshevism is against capitalism?"

Bolshevism, as before stated, is only against Gentile capitalism. Jewish financiers who remained in Russia are very useful to the Bolsheviki. Read this description by an eyewitness: "A Jew is this Commissary of the Bank, very elegant, with a cravat of the latest style, and a fancy waistcoat. A Jew is this District Commissary, former stockbroker, with a double bourgeois chin. Again a Jew, this inspector of taxes: he understands perfectly how to squeeze the bourgeoisie."

These agents of Jewry are still there. Other agents are among the Russians who fled, getting their lands away from them on mortgage loans. When the curtain lifts, most of the choice real estate will be found to have passed into Jewish control by perfectly "legal" means.

That is one answer to the question, Why the Jewish capitalists support Bolshevism. The Red Revolution is the greatest speculative event of human history. Besides, it is for the exaltation of Israel;

it is a colossal revenge, which the Jews always take where they can, for wrongs real or imaginary.

Jewish capitalism knows exactly what it is doing. What are its gains?

1. It has taken a whole rich country, without the cost of war.

2. It has demonstrated the necessity of gold. Jewish power rests on the fiction that gold is wealth. By the premeditated clumsiness of the Bolshevik monetary system, the unthinking world has been made to believe still more strongly that gold is necessary, and this belief gives Jewish capitalism another hold on the Gentile world. If the Bolsheviks had been honest, they could have dealt Jewish capitalism its death blow. No! Gold is still on its 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, *we will show our power to one of them* by crimes of violence, that is, a reign of terror." Has Europe been sufficiently "shown"? Europe has, and is afraid! That is a great gain for Jewish capitalists.

4. Not the least of the gains is the field practice in the art of revolution which Russia has offered. Students in that Red school are coming back to the United States. The technique of revolution has been reduced to a science according to the details laid down in the Protocols. To use Rabbi Magnes's words again: "See what a large company of Jews was available for immediate service." The available company is now much larger.





