

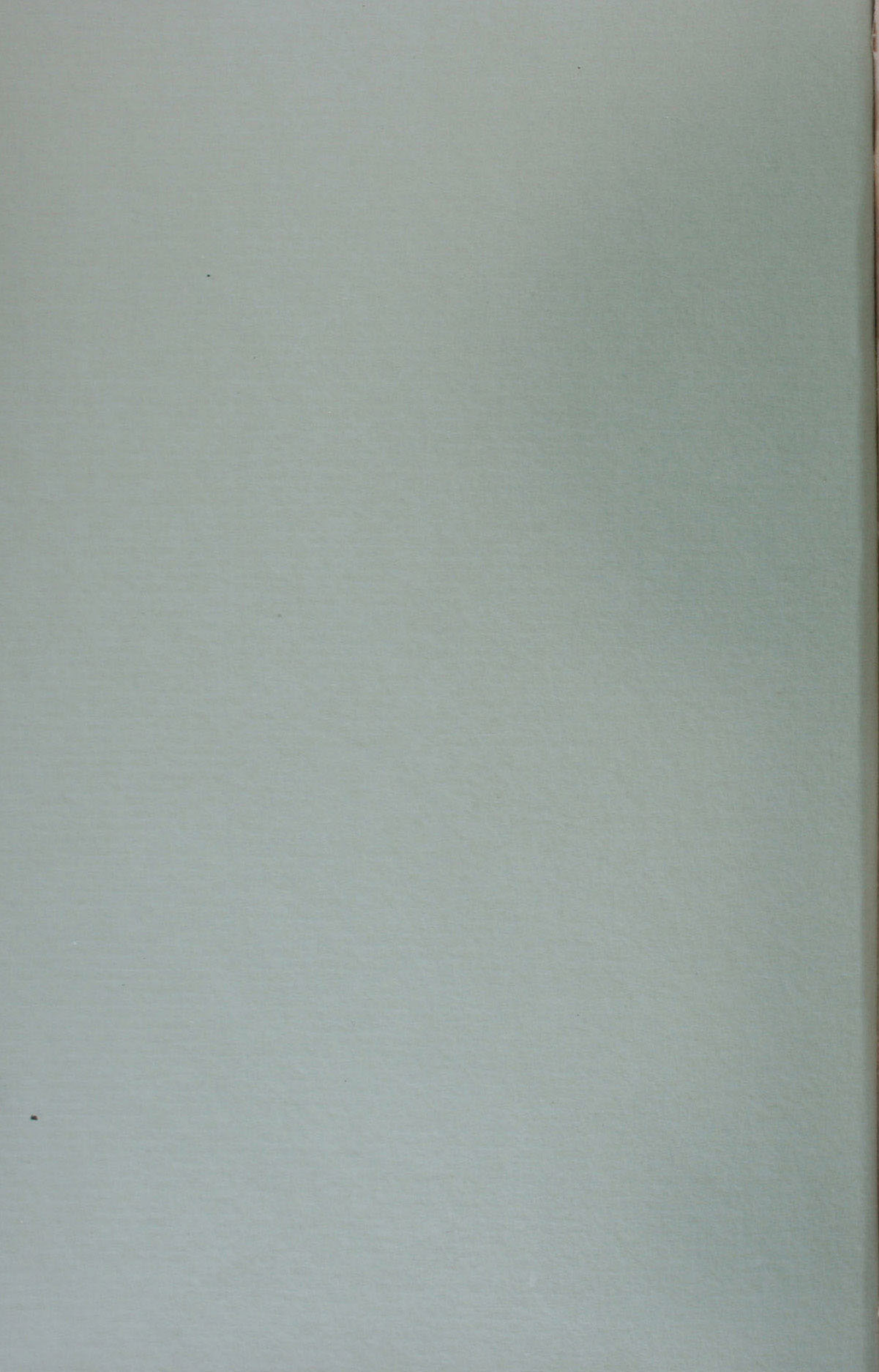
Jewish Activities
in the
United States

Volume II
of
The International Jew

*A Second Selection of Articles from
The Dearborn Independent*

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United States

Fernando Pessoa

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*Being a Reprint of a Second selection
from articles appearing in
The Dearborn Independent
from Oct. 9, 1920 to March 19, 1921.*

Preface

A FORMER volume, containing the first twenty articles in the series of Jewish studies which began their appearance in The Dearborn Independent of May 22, 1920, dealt largely with the theory of the Jewish World Program. The present volume gives a general view of some of the evidence which illustrates and substantiates that Program. As the first volume brought the subject forward a step, the present volume brings it forward another step. The Question is a very big one, the material is of mountainous proportions, so that it is very desirable that there be simplicity of method. The method therefore has been to lay the observable everyday facts alongside the Program, to see if they agree. It will be time enough to take up the authenticity of the Protocols when the parallel between them and the activities of the Jewish leaders is shown.

The articles thus far printed remain unanswered. They have been denounced and misrepresented, but not answered. A favorite evasion of Jewish editors is to say that the statements made about the Jews could be made about any other race, and that no race could refute the statements with facts. But these statements have not been made about any other race and could they be? If they were made about, say the Hungarians, Poles, Rumanians, Italians, English, Scotch, Irish, Russian or Syrian in our midst, could they not be met?

Not the mere fact that certain statements are made about the purposes of Jewish leaders, but the fact that people can *see* wherein the statements agree with actual conditions, is what gives strength to the statements. The same statements made about any other group would fall because the people could find nothing to sustain them. Say-so and hearsay have no weight at all. Neither has abuse or prejudice. If the statements

made in these articles are false, they are of a nature which can be refuted with facts. If there is no parallel between the written Program of the Protocols and the actual program as followed under Jewish leadership, surely that can be shown. If it has not been shown, it is because the parallel exists, and Jewish leaders know it exists.

The following chapters take up numerous matters, chiefly the interference of the Jew with educational and religious interests of the majority of the people; the moral menace in the Jew-controlled theater and movie; the fight of the New York Stock Exchange against Jewish domination; a discussion of the question whether the Jews are a "religious denomination" or a race, only Jewish authorities being quoted; and a very slight beginning on the endless subject of Jewish influence during the Great War. Bernard M. Baruch, although secondary in the real Jewish counsels, proclaimed himself to a Congressional committee as "the most powerful man in the war," and the records show that he was.

This volume does not complete the case. It is issued to meet the demand of new readers who call for the articles from the beginning. The editions of The Dearborn Independent being long ago exhausted, the publication of these two volumes was undertaken to enable readers to begin with the first article. The omission of several single articles from this compilation is in the interest of compactness, and may be restored in another volume. The omitted articles are "The Jews' Complaint Against 'Americanism,'" Oct. 23; "Gentile Fall Involved in Hope of Jewish Rule," Dec. 25.

April, 1921.

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"The distinctive character of the Jew does not arise solely from his religion. It is true that his race and religion are indissolubly connected, but whatever be the cause of this junction of the race idea with the religion, it is very certain that the religion alone does not constitute the people. A believer in the Jewish faith does not by reason of that fact become a Jew. On the other hand, however, a Jew by birth remains a Jew, even though he abjures his religion."

—Leo. N. Levi, President of B'nai B'rith 1900-1904.

How Jews in the U. S. Conceal Their Strength

HOW many Jews are there in the United States? No Gentile knows. The figures are the exclusive property of the Jewish authorities. The government of the United States can provide statistics on almost every matter pertaining to the population of the country, but whenever it has attempted in a systematic way to get information about the Jews who are constantly entering the country, and the number now resident here, the Jewish lobby at Washington steps in and stops it.

For more than 20 years the fight for the right of the United States Government to make a complete census of the people has been going on, and for the same period the Jewish lobby at the Capitol has been strong enough to win.

The alarming increase in Jewish immigration at the present time has brought the question to public attention again. For the first time in the history of the United States a national conviction is forming upon this subject. From Europe came the first news which startled this country. The reports told of vast mobilizations of Jewish people at stated rendezvous in Europe. Great barracks were built for them. Large bodies of trained men went from the United States, under orders of Jewish secret societies here, to expedite "passport work," as it is termed among these bodies. Immigration into the United States became a business—a strictly Jewish business.

Why is that statement made?—"a strictly Jewish business." For this reason: there are countries in Europe from which today no Gentile can be admitted to the United States. From Germany, from Russia, from Poland, it is with the utmost difficulty that even one person can be won permission to enter this country. But Jews from Poland, Germany, and Russia by the thousands come in most freely, in utter disregard of the

laws, in open contempt of the health regulations—a strictly Jewish business of getting another million Jews into the United States. It is like moving an army, which having done duty in Europe for the subjugation of that continent, is now being transferred to America.

When the conditions overseas were made known in this country and it became apparent that Jewish societies in the United States were the principal aids in this stampede to America, the newspapers for the first time in American history began to comment on a Jewish Question in tones of alarm. This in itself is an indication that the facts are becoming too challenging to be longer ignored.

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, *if they joined a small company, it would lend the necessary amount to each immigrant, and the immigrant shows it and comes in, and sends back by post the amount he has borrowed.* There are no efficacious measures to prevent that.

Q. I took it that your reference to the United States was an approval of the action of that country as an act of self-preservation.

A. No.

A little later on in the examination, the question of immigration to the United States was again brought in. The answers are still Dr. Herzl's—remember that the date is still 1902:

Q. Are you aware whether it is the fact or not that the leading Jews in America have informed their correspondents here that they cannot receive and distribute any more Jewish immigrants?

A. I have heard of difficulties of emigration, and that *they are overcrowded with Jews.* As to that information I cannot say.

Q. In your opinion would not the stream of emigration to America have been much greater if no such law had existed?

A. I think this law did not alter it much. The prohibition could not change it.

Q. On what grounds do you believe that?

A. *It is a question of coasts and harbors. They come in.* How will you prevent a man from coming in?

Q. Do you mean they are smuggled in?

A. No, I do not believe that. But they always find means to come in.

Now, discussion of immigration in the United States has never been free. We have talked a great deal about it in general terms, but not in terms of specific races except the Chinese and Japanese. However, Herzl seems to have known that wherever the Jews congregate in noticeable numbers they become a trouble (his words are: " * * * America, where so soon as they form a perceptible number they become a trouble and a burden to the land") and he also knew that efforts would be made to meet that condition. But more than that, he dropped what must be construed as a warning, that such efforts would be resisted. He said:

"There exists a French proverb, 'cet animal est tres impatient; il se defend quand on l'attaque.' If the Jews are attacked, they will defend themselves, and you will get something like internal troubles."

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 too 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 the 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 ob-

jection can one have to having the race to which he belongs correctly entered?"

Senator Guggenheim—"Because it is not correct when stated in 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 *deals with the Jews as a race*, it was found impossible to exclude those who were of that *race*, whatever their *religious affiliations* might have been.'

"In the same encyclopedia is a statement by Joseph Jacobs, B. A., formerly president of the Jewish Historical Society of England:

'Anthropologically considered, *the Jews are a race* of markedly uniform type, due either to unity of race or to similarity of environment.'

"Do you mean to deny—I want to understand your position—that the word 'Jew' is a racial term?"

Mr. Wolf—"I have made my statement, and my opinions are in this pamphlet."

Senator Lodge—"Let me get at it. How would you classify Benjamin Disraeli? Was he a Jew?"

Mr. Wolf—"He was born a Jew."

Senator Lodge—"He was baptized as a Christian. He then ceased to be a Jew?"

Mr. Wolf—"Yes; religiously he ceased to be a Jew."

Senator Lodge—"Ah! Religiously. He was very proud of the fact that he was a Jew, and always spoke of himself in that way. Did the fact that he changed his religion alter his race?"

Mr. Wolf—"It did not change the fact that he was born a Jew; not at all; and I know the Jewish people throughout the world have claimed him, Heine, and Borne, and others who were born of their blood, as being Jews, when they speak of persons who have accomplished something wonderful in the world. But they ceased to be Jews from the standpoint of religion—"

Senator Lodge—"Undoubtedly. What I want to get at is whether the word 'Jew' or 'Hebrew' is not a correct racial term?"

Mr. Wolf—"If you will pardon me, you will find a letter from Dr. Cyrus Adler right at the close of the pamphlet, which perhaps you might read for the benefit of the committee."

Senator Lodge—(after reading the letter referred to) "I do not think that answers anything."
* * *

Senator Lodge—"It never occurred to me until I heard you were coming here that the classification as made by the immigration authorities had anything to do with religion. I supposed it was a race classification. It is important, very important, to get the race classification as nearly as we can."
* * *

Mr. Wolf—"You are aware that the Census Bureau some time ago attempted to classify in the same manner and it was prohibited from doing so."

Senator Lodge—"The word 'race' was stricken out of the census bill. *I think it was a great mistake.* It makes the returns almost valueless."

Mr. Wolf—"I can simply repeat what I have said—that I am voicing the opinions of those whom I represent—the Union of American Hebrew Congregations, and the Order of B'nai B'rith. They are opposed to the classification as made in the last few years and as contemplated, so far as I am informed, in the report of the commission."

The hearings continued, Julian W. Mack later appearing for the Jewish contention.

From the extracts given in this article, four matters become very clear:

First, the Jew is opposed to any restrictive legislation against his entrance into a country.

Second, the Jew is opposed to any racial classification of himself after he has entered a country.

Third, the Jewish argument to the Gentile authorities is that the Jew represents religion and not race.

Fourth, that at least one indication has appeared in which the Jew has one view to present to the Gentiles, and another which he cherishes among his own people, on this question of Race.

Another point might be made, as this: When the authorities disregard as untenable the argument of "religion, not race," the Jewish spokesmen fall back on the fact that their organizations don't want certain things and won't have certain things—argument or no argument, commission or no commission.

The Jewish lobbyists had their way. There is no enumeration of Jews in the United States. There are 46 other classifications, but none for the Jew. The Northern Italians are distinguished in the records from the Southern Italians; the Moravians are distinguished from the Bohemians; the Scotch from the English; the Spanish-American from the Spanish-European; the West Indians from the Mexicans—but the Jew is not distinguished at all.

None of the other races made objection. On this point the report of the commission reads:

"As far as ascertained by the commission, the practice of classifying the foreign-born by race or people, rather than by country of birth, is acceptable to the people of the United States *with one exception.*"

The officials, who were endeavoring to have the Census Report show with scientific accuracy the actual racial components of the population of the United States, were compelled to see their recommendation eliminated.

What is the result? If you ask the government of the United States how many Frenchmen there are in the country, it can give you the figures. If you ask

for the number of Poles, it is there. If you ask for the number of Africans, it is known. Or down a long list you may make your inquiries, and you will find that the government knows.

But ask the government of the United States how many Jews are in the country—and it cannot tell; there are no records. If you want information upon that point, you will have to go to the officials or representatives of the Jewish Government in the United States.

Of course, if "Jew" is a religious term, like Baptist, Catholic, Christian Scientist or Quaker, then there is merit in the argument that religious questions are not proper for the government to ask unless the religion comes in conflict with, or is a menace to, the ideals of the Republic. But if "Jew" is a racial term, or a national term, then the government is properly interested in making record of all the inhabitants of this land who bear it.

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?"

"I will give you my definition of a nation, and you can add the adjective 'Jewish.' A Nation is, in my mind, an historical group of men of a recognizable cohesion held together by a common enemy. Then, if you add to that the word 'Jewish' you have what I understand to be the Jewish nation."

—THEODOR HERZL.

"Let us all recognize that we Jews are a distinct nationality of which every Jew, whatever his country, his station, or shade of belief, is necessarily a member."

—LOUIS D. BRANDEIS

Justice of the United States Supreme Court.

THIS article is designed to put the reader in possession of information regarding the Jew's own thought of himself, as regards race, religion and citizenship. In the last article we saw the thought which Jewish representatives wish to plant in Gentile minds concerning this matter. The Senate committee which was to be convinced was made up of Gentiles. The witnesses who were to do the convincing were Jews.

Senator Simon Guggenheim said: "There is no such thing as a Jewish race, because it is the Jewish religion."

Simon Wolf said: "The point we make is this * * * that Hebrew or Jewish is simply a religion."

Julian W. Mack said: "Of what possible value is it to anybody to classify them as Jews simply because they adhere to the Jewish religion?"

The object of this testimony was to have the Jews classified under various national names, such as Polish, English, German, Russian, or whatever it might be.

Now, when the inquirer turns to the authoritative Jewish spokesmen who speak not to Gentiles but to Jews about this matter, he finds an entirely different kind of testimony. Some of this testimony will now be presented.

The reader will bear in mind that, as the series is not written for entertainment but for instruction in the facts of a very vital Question, the present article will be of value only to those who desire to know for themselves what are the basic elements of the matter.

It should also be observed during the reading of the following testimony that sometimes the term "race" is used, sometimes the term "nation." In every case, it is recognized that the Jew is a member of a separate people, quite aside from the consideration of his religion.

First, let us consider the testimony which forbids us to consider the term "Jew" as merely the name of a member of a religious body only.

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 the 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 Protes-

tants, 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 in 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 re-

tained 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 climatic 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 *the aroused race consciousness of the mass of American Jews.*”

Four times in the brief preface to the fifth edition of “Coningsby,” Disraeli uses the term “race” in referring to the Jews, and Disraeli was proud of being racially a Jew, though religiously he was a Christian.

In The Jewish Encyclopedia, “the Jewish race” is spoken of. In the preface, which is signed by Dr. Cyrus Adler as chief editor, these words occur: “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 deals with the Jews as a race, it was found impossible to exclude those who were of that race, whatever their religious affiliations might have been.”

But as we are not interested in ethnology, the inquiry need not be continued further along this line. The point toward which all this trends is that the Jew is conscious of himself as being more than the member

of a religious body. That is, Jewry nowhere subscribes in the persons of its greatest teachers and its most authoritative representatives, to the theory that a Jew is only "a brother of the faith." Often he is not of the faith at all, but he is still a Jew. The fact is insisted upon here, not to discredit him, but to expose the double minds of those political leaders who, instead of straightforwardly meeting the Jewish Question, endeavor to turn all inquiry aside by an impressive confusion of the Gentile mind.

It may be argued by the small body of so-called "Reformed Jews" that the authorities quoted here are mostly Zionists. The reply is this: there may be, and quite possibly are, two Jewish programs in the world—one which it is intended the Gentiles should see, and one which is exclusively for the Jews. In determining which is the real Program, it is a safe course to adopt the one that is made to succeed. It is the Program sponsored by the so-called Zionists which is succeeding. It was made to succeed through the Allied Governments, through the Peace Conference, and now through the League of Nations. That, then, must be the true Jewish program, because it is hardly possible that the Gentile governments could have been led as they are being led, were they not convinced that they are obeying the behests of the real Princes of the Jews. It is all well enough to engage the plain Gentile people with one set of interesting things; the real thing is the one that has been put over. And that is the program whose sponsors also stand for the racial and national separateness of the Jews.

The idea that the Jews comprise a nation is the most common idea of all—among the Jews. Not only a nation with a past, but a nation with a future. More than that—not only a nation, but a Super-Nation.

We can go still further on the authority of Jewish statements: we can say that the future form of the Jewish Nation will be a kingdom.

And as to the present problems of the Jewish Nation, there is plenty of Jewish testimony to the fact that the influence of American life is harmful to Jewish life; that is, they are in antagonism, like two opposite ideas. This point, however, must await development in the succeeding article.

Israel Friedlaender traces the racial and national exclusiveness of the Jews from the earliest times, giving as illustrations two Biblical incidents—the Samaritans, “who were half-Jews by race and who were eager to become full Jews by religion,” and their repulse by the Jews “who were eager to safeguard the racial integrity of the Jews”; also, the demand for genealogical records and for the dissolution of mixed marriages, as recorded in the Book of Ezra. Dr. Friedlaender says that in post-Biblical times “this 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 *felt* themselves as a separate race, sharply marked off from the rest of mankind. Anyone who denies the racial conception of Judaism on the part of the Jews in the past is either ignorant of the facts of Jewish history or *intentionally misrepresents them.*”

Elkan N. Adler says: “No serious politician to-day doubts that our people have a *political future.*”

This future of political definiteness and power was in the mind of Moses Hess when he wrote in 1862—mark the date!—in the preface of his “Rome and Jerusalem,” these words:

“No nation can be indifferent to the fact that in *the coming European struggle* for liberty, it *may have another people* as its friend or foe.”

Hess had just been complaining of the inequalities visited upon the Jews. He was saying that what the individual Jew could not get because he was a Jew, the Jewish Nation would be able to get because it would be a Nation. Evidently he expected that nationhood might arrive before the “coming European struggle,” and he was warning the Gentile nations to be careful, because in that coming struggle there might be another nation in the list, namely, the Jewish Nation, which could be either friend or foe to any nation it chose.

Dr. J. Abelson, of Portsea College, in discussing

the status of "small nations" as a result of the Great War, says: "The Jew is one of these 'smaller nations,' " and claims for the Jew what is claimed for the Pole, the Rumanian and the Serbian, and on the same ground—that of nationality.

Justice Brandeis voices the same thought. He says:

"While every other people is striving for development by asserting its nationality, and a great war is making clear the value of small nations * * * Let us make clear to the world that we too are a nationality clamoring for equal rights. * * * "

Again says Justice Brandeis: "Let us all recognize that we Jews are a distinct nationality, of which every Jew, whatever his country, his station, or shade of belief, is necessarily a member."

And he concludes his article, from which these quotations are made, with these words:

"Organize, organize, organize, until every Jew must stand up and be counted—counted with us, or prove himself, wittingly or unwittingly, of the few who are against their own people."

Sir Samuel Montagu, the British Jew who has been appointed governor of Palestine under the British mandate, habitually speaks of the Jewish Kingdom, usually employing the expression "the restoration of the Jewish Kingdom." It may be of significance that the native population already refer to Sir Samuel as "The King of the Jews."

Achad ha-Am, who must be regarded as the one who has most conclusively stated the Jewish Idea as it has always existed, and whose influence is not as obscure as his lack of fame among the Gentiles might indicate, is strong for the separate identity of the Jews as a super-nation. Leon Simon succinctly states the great teacher's views when he says:

"While Hebraic thought is familiar with the conception of a Superman (distinguished, of course, from Nietzsche's conception by having a very different standard of excellence), yet its most familiar and characteristic application of that conception is not to the individual *but to the nation*—to *Israel as the Super-Nation* or 'chosen people.' In fact, the Jewish nation

is presupposed in all characteristically Jewish thinking, just as it is presupposed in the teaching of the Prophets."

"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 *the Jewish Kingdom* and pray for it fervently in their daily services."

This article, therefore, at the risk of appearing tedious, has sought to summon from many sides and from many periods the testimony which should be taken whenever the subject of Jewish nationalism comes under discussion. Regardless of what may be said to Gentile authorities for the purpose of hindering or modifying their action, there can be no question as to what the Jew thinks of himself: He thinks of himself as belonging to a People, united to that People by ties of blood which no amount of creedal change can weaken, heir of that People's past, agent of that People's political future. He belongs to a race; he belongs to a nation; he seeks a kingdom to come on this earth, a kingdom which shall be over all kingdoms, with Jerusalem the ruling city of the world. That desire of the Jewish Nation may be fulfilled; it is the contention of these articles that it will not come by way of the Program of the Protocols nor by any of the other devious ways through which powerful Jews have chosen to work.

The charge of religious prejudice has always touched the people of civilized countries in a tender spot. Sensing this, the Jewish spokesmen chosen to deal with non-Jews have emphasized the point of religious prejudice. It is therefore a relief to tender and uninstructed minds to learn that Jewish spokesmen themselves have said that the troubles of the Jew have never arisen out of his religion, the Jew is not questioned on account of his religion, but on account of other things which his religion ought to modify. Gentiles know the truth that the Jew is not persecuted on account of his religion. All honest investigators know it. The attempt to shield the Jews under cover of their religion is, therefore, in face of the facts and of their own statements, an unworthy one.

If there were no other evidence, the very evidence which many Jewish writers cite, namely, the instant siding of the Jews one with another upon any and every occasion, would constitute evidence of racial and national solidarity. Whenever these articles have touched the International Jewish Financier, hundreds of Jews in the lower walks of life have protested. Touch a Rothschild, and the revolutionary Jew from the ghetto utters his protest, and accepts the remark as a personal affront to himself. Touch a regular old-line Jewish politician who is using a government office exclusively for the benefit of his fellow Jews as against the best interests of the nation, and the Socialist and anti-government Jew comes out in his defense. Most of these Jews, it may be said, have lost a vital touch with the teachings and ceremonials of their religion, but they indicate what their real religion is by their national solidarity.

This in itself would be interesting, but it becomes important in view of another fact, with which the next article will deal, namely, the relation between this Jewish nationalism and the nationalism of the peoples among whom the Jews dwell.

(Special Dispatch to the Evening Telegram.)

A CHANGE IN THE THANKSGIVING PROCLAMATION.

HARRISBURG, Nov. 10th—An important change has been made in the Thanksgiving proclamation. In the last paragraph the words "Christian Commonwealth" have been altered to read: "A Commonwealth of freemen." This change has been made because of animadversions made by prominent Israelites. Gov. Hoyt says he used the word "Christian" in the sense of "civilized" and not particularly in a religious sense.

—Vol. 20, American Jewish Historical Society
"Documents regarding the Thanksgiving Proclamation of Gov. Hoyt, of Pennsylvania (1880)"

Jew Versus Non-Jew in New York Finance

THE Jewish problem in the United States is essentially a city problem. It is characteristic of the Jew to gather in numbers, not where land is open nor where raw materials are found, but where the greatest number of people abide. This is a noteworthy fact when considered alongside the Jews' claim that the Gentiles have ostracized them; the Jews congregate in their greatest numbers in those places and among those people where they complain they are least wanted. The explanation most frequently given is this: the genius of the Jew is to live off people; not off land, nor off the production of commodities from raw material, but off people. Let other people till the soil; the Jew, if he can, will live off the tiller. Let other people toil at trades and manufacture; the Jew will exploit the fruits of their work. That is his peculiar genius. If this genius be described as parasitic, the term would seem to be justified by a certain fitness.

In no other city of the United States can the Jewish Problem be studied with greater profit than in the city of New York. There are more Jews in New York than in all Palestine. The communal register of the Jewish Kehillah (or Kahal) of New York sets the population at about 1,527,778. "The next largest Jewish community in the world, that of the city of Warsaw, is estimated to have been between 300,000 and 330,000 Jews, about one-fifth as many as we estimate for New York." (Communal Register, 1917-1918.) "If we accept the estimate of the number of Jews in the world as about 14,000,000, one Jew out of every ten resides in New York."

As a population, the Jews exert more power in New York than they have ever exerted during the Christian Era in any place, with the exception of the present Russia. The Jewish Revolution in Russia was manned from New York. The present Jewish government of Russia was transported almost as a unit

from the lower East Side of New York. The New York Ghetto has long since overflowed the lower East Side. Brownsville, Brooklyn, is a Jewish town, with its own language, theaters and press. The upper East Side of New York is practically in large sections a Jewish ghetto. The prosperous West Side and the middle class section of the city north of Central Park are practically Jewish.

With the exception of one great department store and a few lesser ones, all the large department stores in New York are Jewish. Men and women's ready-to-wear apparel, laundries, furriers, the general run of shopkeeping is practically monopolized by Jews. The legal profession is predominantly Jewish. It is estimated that of the 27,000 news stands that control the distribution of New York's reading matter, 25,000 are in the hands of Jews. There are 360 synagogues on the East Side of New York alone.

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, then 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 American, 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 judgment 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 has 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 one will discover a Jewish director in the boards of some of the lesser banking institutions.

The situation may be due merely 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 strength 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 a 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 a 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 on 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 forgetting, 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 principal 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 $5\frac{7}{8}$ 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 in 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 Bolshevist-led strike is a Jewish financial weapon to wreck these forms of Gentile business, that they may easily fall into Jewish hands.

"Economic crises were created by us for the Gentiles only by the withdrawal of money from circulation The present issue of money does not coincide with the need per capita, and consequently it cannot satisfy all the needs of the working classes. . . . You know that gold currency was detrimental to the governments that accepted it, for it could not satisfy the requirements for money, since we took as much gold as possible out of circulation."

—Protocol 20.

The High and Low of Jewish Money Power

JEWISH high finance first touched the United States through the Rothschilds. Indeed it may be said that the United States founded the Rothschild fortune. And, as so often occurs in the tale of Jewish riches, the fortune was founded in war. The first twenty million dollars the Rothschilds ever had to speculate with was money paid for Hessian troops to fight against the American colonies.

Since that first indirect connection with American affairs, the Rothschilds have often invaded the money affairs of the country, though always by agents. None of the Rothschild sons thought it necessary to establish himself in the United States. Anselm remained in Frankfort, Solomon chose Vienna, Nathan Mayer went to London, Charles established himself in Naples, and James represented the family in Paris. These were the five war-lords of Europe for more than a generation, and their dynasty was continued by their successors.

The first Jewish agent of the Rothschilds in the United States was August Belmont, who came to the United States in 1837, and was made chairman of the Democratic National Committee at the outbreak of the Civil War. The Belmonts professed Christianity and there is today a Belmont memorial, called the Oriental Chapel, in the new Cathedral of St. John the Divine on Morningside Heights.

Rothschild power, as it was once known, has been so broadened by the entry of other banking families into governmental finance, that it must now be known not by the name of one family of Jews, but by the name of the race. Thus it is spoken of as International Jewish Finance, and its principal figures are described as International Jewish Financiers. Much of the veil of secrecy which contributed so greatly to the Rothschild power has been stripped away; war finance has been labeled for all time as "blood money";

and the mysterious magic surrounding large transactions between governments and individuals, by which individual controllers of large wealth were made the real rulers of the people, has been largely stripped away and the plain facts disclosed.

The Rothschild method still holds good, however, in that Jewish institutions are affiliated with their racial institutions in all foreign countries. There are Jewish banking firms in New York whose connections with firms in Frankfort, Hamburg and Dresden, as well as in London and Paris, can be traced by the mere matter of the signs over the doors. They are one.

As a leading student of financial affairs puts it, the world of high finance is largely a Jewish world because of the Jewish financier's "absence from national or patriotic illusions."

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 the readiest 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 for 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 Harri-man 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.

The 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 roll 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 which the investigators were finding.

The 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 the 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 are 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 puts 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.

“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 that 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:

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

And in saying so he did not overstate the case. He *did* have more power. It was not all legal power, this much he admitted. It reached into every home and store and factory and bank and railway and mine. It touched armies and governments. It touched the recruiting boards. It made and unmade men without a word. It was power without responsibility and with-

out limit. It was such a power as compelled the Gentile population to lay bare every secret before this man and his Jewish associates, giving them a knowledge and an advantage that billions of gold could not buy.

Doubtless not one in every 50,000 of the readers of this paper ever heard of this man before 1917, and doubtless the same number have clear knowledge of him now. He glided out of a certain obscurity unlighted by public service of fame, into the high rulership of the nation at war. The constituted government had little to do with him save vote the money and do his bidding. He said that men could have appealed over his head to the President of the United States but, knowing the situation, men never did.

Who is this figure, colossal in his way, and most instructive of the readiness of Judah to take the rule whenever he desires?

His name is Bernard M. Baruch. He was born in South Carolina 50 years ago, the son of Dr. Simon Baruch, who was a medical man of some consequence. "I went to college with the idea of becoming a doctor, but I did not become a doctor," he told the Congressional Committee. He was graduated at the College of the City of New York when he was just under 19 years of age. This college is one of the favorite educational institutions with the Jews, its president being Dr. S. E. Mezes, a brother-in-law of Colonel E. M. House, the colonel whose influence and disfavor at the White House has for a long time been a favorite subject of wondering speculation on the part of the American people, though it scarcely need be so any longer.

Apparently young Baruch knew exactly what he wanted to do, and set out to do it. He says he spent "many years" after his graduation in certain studies, "particularly economics" as related to railroads and industrial propositions. "I tried to make Poor's Manual and the financial supplement of the Financial Chronicle my bible for a number of years."

He could not have spent very "many years" in these pursuits, for after going down to Wall Street as a clerk and a runner, and when he was "about 26 or 27" he became a member of the firm of A. A. Housman & Company. "In about 1900 or 1902" he left the firm,

but he had meanwhile gained a seat on the Stock Exchange.

He then went into business for himself, a statement which must be taken literally in view of his testimony that he "did not do any business for anybody but myself. I made a study of the corporations engaged in the production and manufacture of different things, and a study of the men engaged in them."

In answer to questions intended to disclose the exact nature of his operations before he suddenly appeared as the man who "*had more power than perhaps any other man did in the war,*" he stood off from any intimations that he perhaps engaged in mere buying and selling of stock. "My business then became the organization of various enterprises," he said, "and in connection with that, I, of course, did buy and sell stocks * * * If I organized any concern, I naturally took a large interest in it, or I would not organize it if I did not believe in it, and I stayed with the development of that concern; and then if I cared later on to sell it, I would sell it."

Pressed by the examiners for a still more detailed account of his activities in business, he said:

"Well, I was instrumental in the purchase of the Liggett & Myers Tobacco Company; in the purchase of Selby Smelter, Tacoma Smelter, and various copper, tungsten, rubber—I was instrumental in building up one of the great industries in rubber in Mexico, which was the establishment of the source 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 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 *up until the time of the beginning of the war?*"

Mr. Baruch—"I was gradually getting myself away from business, because I had made up my mind to retire, and I had been getting less active with that end in view, and I was not very much in sympathy with the organization of companies. I am not criticising other men who engage in business that resulted in profits even before we had gotten into war. *I had made up my mind to leave and do some other things that I hope to be able to do now; but that process was interrupted by my appointment as member of the advisory commission without any suggestion or without any knowledge or idea it was coming.*"

Does he mean that the process of getting out of business was interrupted by his appointment on the advisory commission, which appointment led straight to his complete rulership of the United States at war?

Mr. Jefferis—"Had any of the members of the advisory commission been engaged in the production of raw materials or in manufactured products, or not?"

Mr. Baruch—"I had."

Mr. Jefferis—"In what way?"

Mr. Baruch—"I had made a rather deep study of the production and the distribution and manufacture of many of these raw materials. I had to make an intensive study of these things in order to do the things I was engaged in."

Mr. Jefferis—"You were not running any raw material production?"

Mr. Baruch—"I was interested in concerns—I was interested in the study and production of a

great many of these things, because I developed and organized concerns which did it."

Does he mean that he was interested in concerns at the time of his appointment? This would be an interesting point to clear up.

Another matter which would be not only of interest, but of great usefulness in explaining the gathering of a Jewish government around the President during the war, is the question of Bernard M. Baruch's acquaintance with Woodrow Wilson. When did it begin? What circumstances or what persons brought them together? There are stories, of course, and one of them may be true, but the story ought not to be told unless accompanied by the fullest confirmation. 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 work-

ing 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. *I said I would like to have something different.*"

This is rather important. A council is a *council*. Mr. Baruch wanted *something different*. Eventually he did get something different. He got the President so to change matters as to make Mr. Baruch the most powerful man in the war. The Council of National Defense eventually became the merest side show. It was not a Council of Americans that ran the war, it was an autocracy headed by a Jew, with Jews at every strategic point down the line. What Mr. Baruch did was very masterly, but it was not in the American manner. He did what he set out to do, but it is seriously to be questioned whether any man ought to have done what he did, and probably no one but a member of his race would have wanted to do it.

Mr. Graham—"Did the President express any opinion about the advisability of adopting the scheme you proposed?"

Mr. Baruch—"I think *I did most of the talking*. I do not remember what the President said on that subject, but I think it can be best seen as expressed in the bill."

Mr. Graham—"Did you impress him with your belief that we were going to get into the war?"

Mr. Baruch—"I probably did. I would like to tell you exactly, but I do not want to guess at it."

Mr. Graham—"That was your opinion at the time?"

Mr. Baruch—"Yes; I thought we were going to get into the war. *I thought a war was coming long before it did.*"

The examination then reverted to Mr. Baruch's conference with the Secretary of War, in which the former had said he "would like to have something different."

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 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 which 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, *you determined what anybody could have?*"

Mr. Baruch—"Exactly; there is no question about that. I assumed that responsibility, sir, and *that final determination rested within me.*"

Mr. Jefferis—"What?"

Mr. Baruch—"That final determination, as the President said, rested within me; *the determination of whether the Army or Navy should have it rested with me; the determination of whether the Railroad Administration could have it, or the Allies, or whether General Allenby should have locomotives, or whether they should be used in Russia, or used in France.*"

Mr. Jefferis—"You had considerable power?"

Mr. Baruch—"Indeed I did, sir. * * *"

Mr. Jefferis—"And all those different lines, really, ultimately, centered in you, so far as power was concerned?"

Mr. Baruch—"Yes, sir, it did. *I probably had more power than perhaps any other man did in the war; doubtless that is true.*"

What preceded Mr. Baruch's attainment of this power, how far his power reached and how it was used will be our next inquiry.

"The King of Israel must not be influenced by his passions, especially by sensuality. No particular element of his nature must have the upper hand and rule over his mind. Sensuality, more than anything else, upsets mental ability and clearness of vision by deflecting thought to the worst and most bestial side of human nature.

"The Pillar of the Universe in the person of the World Ruler, sprung from the seed of David, must sacrifice all personal desires for the benefit of his people."

—Protocol 24.

The Scope of Jewish Dictatorship in the U. S.

THE common criticism made against President Wilson that "he played a lone hand" and would not avail himself of advice, can be made only by those who are in ignorance of the Jewish government which continually advised the President on all matters.

While the President is supposed to have been extremely jealous of his authority, this view of him can be maintained only by remaining blind to the immense authority he conferred on the members of the Jewish War Government. It is true he did not take Congress into his confidence; it is true that he made little of the members of his Cabinet; it is also true that he ignored the constitutional place of the United States Senate in the advisory work of making treaties; but it is not true that he acted without advice; it is not true that he depended on his own mind in the conduct of the war and the negotiations at Versailles.

Just when Bernard M. Baruch, the Jewish high governor of the United States in war affairs, came to know Mr. Wilson is yet to be told; but just when he got into and out of the war are matters about which he himself has told us. He got into the war at Plattsburg, two years before there was a war; and he got out of the war when the business at Paris was ended.

"I came back on the *George Washington*," he testified, which means that he remained at Paris until the last detail was arranged.

It is said that Mr. Baruch was normally a Republican until Woodrow Wilson began to loom up as a Presidential possibility. The Jews made much of Woodrow Wilson, far too much for his own good. They formed a solid ring around him. There was a time when he communicated to the country through no one but a Jew. The best political writers in the country were sidetracked for two years because the President chose the Jewish journalist, David Lawrence, as his unofficial mouthpiece. Lawrence had

the run of the White House offices, with frequent access to the President, and for a time he was the high cockalorum of national newspaperdom, but neither that privilege nor the assiduous boosting of the Jewish ring availed to make him a favorite with the American public.

American Jewry was Democratic until it had secured the last favor that Woodrow Wilson could give, and then it left the Democratic party as with the indecent haste of rats leaving a sinking ship. Baruch stayed, rather ostentatiously spending his money for motion picture appeals in favor of the League of Nations, but it is entirely probable that he has a genuine interest in the new administration.

For one thing, there may be investigations. It remains to be seen whether the investigations which the Republican majority in the House began to make with regard to war expenditures will be continued. There are those who profess to believe that they will not be continued, the explanation being that such investigation as was made before election was solely for the purpose of securing campaign data, or creating a political atmosphere unfavorable to the Democrats.

It is sincerely to be hoped that the Republicans will not rest under that imputation, but that they will rigorously pursue the investigations that have been begun. There are two reasons why this should be done; first, that the country may know, with a view to future contingencies, what was "put over" on the 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 the 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. *Authority over the use of capital in the private business of Americans.*

This authority was nominally under the Capital Issues Committee, the controlling factor of which was another Jew, Eugene Meyer, Jr. Here is another inexplicable circumstance. Was he the only banker in the United States capable of exercising a dominant influence? Why did it happen that a Jew should be found in this important position, too? Is it only accident? Was there no design involved?

Well, it was necessary during the war for anyone wishing to use capital in business enterprise, to lay all his cards on the table. He was required to reveal his plans, his ground for expecting success—in brief, tell the Jewish rulers and their Jewish representatives all that he would tell in confidence to his banker in negotiating a loan. The organization which a few Jews perfected was the most complete business inquisition ever set up in any country. And that the knowledge thus gained should always be sacredly guarded, or always honestly used, would be expecting too much of human nature.

Mr. Baruch gave some instances of this, though they were not the instances that are calculated to throw the most light on the inner workings of the organization. He said:

"The Capital Issues Committee (*where Mr. Meyer reigned*), in the Treasury Department, had a man who sat with the War Industries Board (*where Mr. Baruch reigned*), and who always came to the War Industries Board to find out whether the individual or the corporation who wanted this money was going to use it for the purpose to win the war. To cite a case that happened at Philadelphia, that city wanted to make extensive public improvements; New York City wanted to spend \$8,000,000 for schools, which would take an enormous amount of steel, labor, materials and transportation. We said, 'No, that won't help win the war. You can postpone that until later on. We cannot spare the steel on all these various things.'"

Very well. Does Mr. Baruch know of an enormous theater which a Jewish theatrical owner was permitted to build in an eastern city during the war?

Did he ever hear of non-Jews being refused permission to go ahead in a legitimate business which would have helped produce war materials, and that afterward—afterward—on almost identically the same plans, and in the same locality, a Jewish concern was given permission to do that very thing?

This was a terrible power, and far too great to be vested in one man; certainly it was such a power as should never have been vested in a coterie of Jews. The puzzle of it becomes greater the deeper it is probed. How did it occur? How *could* it occur—that always, at the most critical and delicate points in these matters, there sat a Jew enthroned with autocratic power?

Well could Mr. Baruch say—"I had more power than any man in the war." He could even have said: "We Jews had more power than you Americans did in the war"—and it would have been true.

2. *Authority over all materials.*

This, of course, included everything. Mr. Baruch was an expert in many of the lines of material involved, and had held interests in many of them. What the investigators endeavored to learn was in how many lines he was interested during the war.

In lines where Mr. Baruch was not expert he, of course, had experts in charge. There was Mr. Julius Rosenwald, another Jew, who was in charge of "supplies (including clothing)" and who had a Mr. Eisenman to represent him. Mr. Eisenman was on the stand for a considerable period with regard to uniforms, the change made in their quality, the price paid to the manufacturers (mostly Jewish) and other interesting questions.

The great Guggenheim copper interests, who sold most of the copper used during the war, were represented by a former employe; but undoubtedly Mr. Baruch himself, who was much interested in copper during his business career, was the principal expert in that line.

It is impossible to escape the names of Jews all down the line in these most important departments. But, for the present, attention is called to the scope of Mr. Baruch's control in the country at large. It is best stated in his own words:

"No building costing more than \$2,500 could be erected in the United States without the 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. *Authority over industries.*

He determined where coal might be shipped, where steel might be sold, where industries might be operated and where not. With the control over capital needed in business, went also control of the materials needed in industry. This control over industry was exercised through the device called priorities, which Mr. Baruch rightly described as "the greatest power in the war." He was the most powerful man in the war, because he exercised this power.

Mr. Baruch said there were 351 or 357 lines of industry under his control in the United States, including "practically every raw material in the world."

"I had the final authority," he said. Whether it was sugars or silk, coal or cannon, Mr. Baruch ruled its movements.

Mr. Jefferis—"For instance, this priority that you had would decide whether civilians should have any commodities for building?"

Mr. Baruch—"Yes; if we had not had that priority committee the civilians would have had nothing."

Mr. Jefferis—"Did they get anything?"

Mr. Baruch—"They got all there was."

Mr. Jefferis—"Did you sit with these priority boards at any time, or not?"

Mr. Baruch—"Sometimes; not very frequently. I was ex-officio of every one of the committees, and made it my business to go around as far as I could and keep in touch with everything."

Mr. Jefferis—"And all these different lines, really, ultimately, centered in you, so far as power was concerned?"

Mr. Baruch—"Yes, sir, it did. I probably had more power than perhaps any other man did in the war; doubtless that is true."

That, however, was not the full extent of Mr. Baruch's control over industry. The heart of industry is Power. Mr. Baruch controlled the Power of the United States. The dream of the Power Trust, an evil dream for this country, was realized for the first time under the organization which this single individual formed. He says:

"Not only did we endeavor to control the raw materials, but as well the manufacturing facilities of the country. We established priority uses also for power * * * "

4. *Authority over the classes of men to be called to military service.*

Baruch pointed out, virtually pointed out to the Provost Marshal of the United States, the classes of men to be taken into the army. "We had to decide virtually the necessity of such things," he said. "We decided that the less-essential industries would have to be curbed, and it was from them that man power would have to be taken for the army." In this way he ruled chauffeurs, traveling salesmen, and similar classes into military service. It was, of course, necessary that some such ruling should be made, but why one man, why always this one man?

5. *Authority over the personnel of labor in this country.*

"We decided upon a dilution of men with women labor, which was a thing that had always been fought by the labor unions."

6. And now behold as complete an illustration of one part of the Protocols as ever could be found in any Gentile government. Readers of previous articles will remember the passage:

"We will force up wages which, however, will be of no benefit to the workers, for we will at the same time cause a rise in the prices of necessities."

Mr. Baruch at one time was inclined to sidestep the matter of fixing wages; he did not like the expression. But that the reader himself may decide, we quote the testimony in full:

Mr. Jefferis—"Did the War Industries Board fix the price of labor?"

Mr. Baruch—"If you can call it that way, but I would not say so; no, sir."

Mr. Jefferis—"I am trying to get at what you did."

Mr. Baruch—"No, sir; we did not fix the price of wages."

Mr. Jefferis—"What did you do?"

Mr. Baruch—"Just what I told you."

Mr. Jefferis—"Probably I am a little dense, but I did not catch it if you told me."

Mr. Baruch—"When the price-fixing committee fixed the price of steel, we will say, they said, 'This price is agreed upon, and you shall keep wages where they are'—and those were the wages that were prevailing at the price we fixed. At the time prices were fixed at first they were very much higher than the prices that we fixed."

Mr. Jefferis—"When you got the price of any of these low materials you would fix the price of labor that was to be employed in producing them?"

Mr. Baruch—"To the extent that it should remain at the maximum of what it was when we fixed the price."

Considering the weight of Mr. Baruch's authority, and the stipulations he made, this was to all intents and purposes a fixing of the rate of wages.

Now, as to the fixing of prices, Mr. Baruch is much more positive. In answer to a question by Mr. Garrett, Mr. Baruch said:

"We fixed the prices in co-operation with the industries, but when we fixed a price we fixed it for the total production, not alone for the army and the navy, but for the Allies and the civilian population."

The minutes of one of the meetings of Mr. Baruch's board show this:

"Commissioner Baruch directed that the minutes show that the commission had consumed the entire afternoon in a discussion of price-fixing, particularly with reference to the control of the food supply, grain, cotton, wool, and raw materials generally."

Mr. Graham—"Tell me something else: How much personal attention did you give to the matter of price-fixing?"

Mr. Baruch—"In the beginning, considerable ***"

At another time Mr. Baruch said—"There was no law at all in the land to fix prices."

Mr. Jefferis—"We grant that, but you did it."

Mr. Baruch—"Yes, we did it, and we did a great many things in the stress of the times."

Here was one man, having supreme dictatorial power, at both ends of the common people's affairs.

He admits that of the 351 or 357 lines of essential industry which he controlled, he fixed the prices at which the commodities should be sold to the government and to civilians. In fixing the prices, however, he made wage stipulations. The matter of wages came first—it entered into Mr. Baruch's computation of the cost, on which, to a certain extent, he based the price. Then, having decided what the producer was to receive in wages, he decided next what the producer should pay for living. The producer himself may answer the question as to how it all turned out! Wages were "high," but not quite so high as "living"; and the answer to both is in the testimony of Barney Baruch.

That is not the whole story by any means. It is inserted here merely to find its place in the list of authorities conferred on Mr. Baruch.

How completely Baruch felt himself to be the

“power” is shown by a passage which occurred when he was trying to explain the very large profits made by some concerns with which he did business.

Mr. Jefferis—“Then the system which you did adopt did not give the Lukens Steel & Iron Company the amount of profit that the low-producing companies had?”

Mr. Baruch—“No, but we took 80 per cent away from the others.”

Mr. Jefferis—“The law did that, didn’t it?”

Mr. Baruch—“Yes; the law did that.”

Mr. Graham—“What did you mean by the use of the word ‘we’?”

Mr. Baruch—“The government did that. Excuse me, but I meant we, the Congress.”

Mr. Graham—“You meant that the Congress passed a law covering that?”

Mr. Baruch—“Yes, sir.”

Mr. Graham—“Did you have anything to do with that?”

Mr. Baruch—“Not a thing.”

Mr. Graham—“Then I would not use the word ‘we’ if I were you.”

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 *was* paid back (there were all kinds of evasions and frauds)—the profits were still enormous.

And 73 per cent of the “war millionaires” of New York, in spite of the 80 per cent, are Jews.

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 *the man, the man* whose single committee was run up through the fabric of the Council of National Defense until it formed the focus of the war government, he is not explainable.

It was not only during the war, but also after the armistice, that these tokens of signal choice were showered upon Mr. Baruch. He went to the Peace Conference. Resigning as chairman of the War Industries Board on December 31, 1918—

“I went down to my place in South Carolina, and there received a wireless message from the President to come to Paris. I then went to Paris. I think I sailed about the first or second of January. I know one vessel broke down and I had to transfer from one to the other. But I had no further activities in connection with the government; that is, the War Industries Board.

Mr. Graham—“How long were you in Paris?”

Mr. Baruch—“I sailed, returning June 28 or 29. I came back on the George Washington.” (This means that he was a part of the President’s entourage.)

Mr. Graham—“What were you doing there, Mr. Baruch?”

Mr. Baruch—“I was economic advisor connected with the peace mission.”

Mr. Graham—“You stayed until the Peace Treaty was concluded?”

Mr. Baruch—“Yes, sir.”

Mr. Graham—“Did you frequently advise with the President while there?”

Mr. Baruch—“Whenever he asked my advice I gave it. *I had something to do with the reparation clauses. I was the American Commissioner in charge of what they called the ‘Economic Section.’ I was a member of the Supreme Economic Council in charge of raw materials.*”

Mr. Graham—“Did you sit in the council with the gentlemen who were negotiating the treaty?”

Mr. Baruch—“Yes, sir; sometimes.”

Mr. Graham—“All except the meetings that were participated in by the Five?” (Meaning the Big Five premiers.)

Mr. Baruch—“And frequently those also.”

This, then, is a sidelight on what has been called the "Kosher Conference," a name given to the Peace Conference by Frenchmen who were astounded to see thousands of Jews from all parts of the world appear in Paris as the chosen counsellors of the rulers of the nations. Jews were so conspicuous in the American mission as to excite comment everywhere. A Persian representative left on record this protest: "*When the United States delegation * * * accepted a brief for the Jews and imposed a Jewish semi-state on Rumania and Poland, they were firm as the granite rock, and no amount of opposition, no future deterrents, made any impression on their will. Accordingly, they had their own way. But in the case of Persia they lost the fight, although logic, humanity, justice, and the Ordinances solemnly accepted by the Great Powers were all on their side.*"

The comment is rather humiliating. But it is true. The Jewish World Program was the only program that passed through the Peace Conference without hindrance or revision.

So numerous and ubiquitous were the International Jews at Paris, so firmly established in the inner councils, that the keen observer, Dr. E. J. Dillon, whose book, "The Inside Story of the Peace Conference" (*Harper's*), is the best that has appeared, was constrained to say this:

"It may seem amazing to some readers, but it is none the less a fact, that a considerable number of *delegates believed that the real influences behind the Anglo-Saxon peoples were Semitic.*" (p. 496.)

And again:

"They confronted the President's proposal on the subject of religious inequality, and, in particular, the odd motive alleged for it, with the measures for the protection of minorities which he subsequently imposed on the lesser states, and which had for their keynote to satisfy the Jewish elements in Eastern Europe. And they concluded that *the sequence of expedients framed and enforced in this direction were inspired by the Jews, assembled in Paris for the purpose of realizing their carefully thought-out program, which they succeeded*

in having substantially executed. However right or wrong these delegates may have been, it would be a dangerous mistake to ignore their views, seeing that they have since become one of the permanent elements of the situation. The formula into which this policy was thrown by the members of the Conference, whose countries it affected, and who regarded it as fatal to the peace of Eastern Europe, was this: *'Henceforth the world will be governed by the Anglo-Saxon peoples, who, in turn, are swayed by their Jewish elements.'*" (p. 497. The italics are ours.)

There are other matters pertaining to Mr. Baruch which must await the development of this study, but it is worth while just now to possess ourselves of the information at hand regarding his peculiar handling of the copper situation during the war.

Mr. Baruch is known as a copper man. Copper is Jewish. That metal, throughout the world, is under Jewish domination. The Guggenheims and the Lewisohns, two Jewish families, are the copper 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. Daniel 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 euphoniouly 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 *the average price for 10 years which was about 16 2-3 cents*; and that is how the price happened to be arrived at. At the time that they said this, *copper was selling somewhere around 32 and 35 cents a pound.*"

There, then, was a magnanimous thing! The government was to be given copper at half the market price. But did the government get it at this price? Wait—the story is a good one.

This unheard-of sacrifice of profits for patriotism was extensively advertised. The secretary of the Council of National Defense wrote a stirring story for one of the best magazines, in which he said:

"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."