

to every part of the United States, and the Jewish "nagging" drive began. It had a center in every city. It was focused on every Representative and Senator—no official, however, was too mean or unimportant to be drafted.

American editors may remember that drive; it was operated on precisely the same lines as the one which is proceeding against the press today. The Jews have furnished absolute proof in the last two months that they control the majority of the American press. There are signs, however, that their control does not mean anything, and will not last long.

Jacob Schiff had said on February 15, "This means war." He had ordered a large sum of money used for that purpose. The American Jewish Committee, B'nai B'rith and others of the numerous organizations of Jewry (how well organized they are the signatories of the recent Jewish defense prove) went to work and on December 13 of the same year—almost 10 months to a day after Jewry had declared war on President Taft's conclusions—both houses of Congress ordered President Taft to notify Russia that the treaty with Russia would be terminated.

Frankfort-on-the-Main had won!

In the meantime, of course, the Jewish press of the United States berated President Taft with characteristic Jewish unreserve. It would be an eye-opener if, at every speech which William Howard Taft makes for his Jewish clients, there could be distributed copies of the remarks printed about President Taft by those same clients nine years ago.

The methods by which the Jews set forth to force Congressional action are all known, and the glee with which Jewry hailed the event is also known. Two governments had been beaten—the American and the Russian! And an American President had been reversed!

Whether this had anything to do with the fact that William Howard Taft became that unusual figure—a one-term President—this chronicle does not undertake to say.

There was quite a scurry for cover at that time.

Taft had been beaten, and all the men who had stood beside him ran in out of the storm. John Hays Hammond was represented as having been sympathetic with the Russian view of the Jews—as most of the American representatives were. As late as 1917, William Howard Taft, then a private citizen, wrote to the principal Jewish lobbyist at Washington asking that Mr. Hammond be not held up in Jewish histories as one who had opposed the breaking of the Russian treaty.

The President had really done what he could to prevent the Jewish plan going through. On February 15, 1911, he withstood them face to face. On December 13, 1911, they had whipped him.

And yet in the next year, 1912, a peculiar thing occurred; the high officials of the B'nai B'rith went to the White House and there pinned on the breast of President Taft a medal which marked him as "the man who had contributed most during the year to the welfare of the Jewish cause."

There is a photograph extant of President Taft standing on the south portico of the White House, in the midst of a group of prominent Jews, and the President is wearing his medal. He is not smiling.

But even after that, the Jews were not sure of President Taft. There was a fear, expressed by private letters between prominent Jews, and also in the Jewish press, that President Taft, while officially abrogating the treaty, would consent to some working agreement which would amount to about the same thing. There were cables from Jews in Russia, stating that Taft would do that. The President was closely watched. Whenever there was an open chink in his daily program, he was approached on the matter. It was made utterly impossible for him to do anything to patch up the differences. Frankfort was to have the handling of American trade with Russia, and Jewry was to have that club over Russia. Money, more and more money, always accompanies every Jewish plan for racial or political power. They make the world pay them for subjugating it. And their first cinch-hold on Russia they won in the United States. The end of that American influence was the rise of

Bolshevism, the destruction of Russia, and the murder of Nicholas Romanoff and his family.

That is the story of William Howard Taft's efforts to withstand the Jews, and how they broke him. It is probably worth knowing in view of the fact that he has become one of those "Gentile fronts" which the Jews use for their own defense.

When Editors Were Independent of the Jews

THE first instinctive answer which the Jew makes to any criticism of his race coming from a non-Jew is that of violence, threatened or inflicted. This statement will be confirmed by hundreds of thousands of citizens of the United States who have heard the evidence with their own ears. Of recent months the country has been full of threats against persons who have taken cognizance of the Jewish Question, threats which have been spoken, whispered, written and passed as resolutions by Jewish organizations.

If the candid investigator of the Jewish Question happens to be in business, then "boycott" is the first "answer" of which the Jews seem to think. Whether it be a newspaper, as in the case of the old New York *Herald*; or a mercantile establishment, as in the case of A. T. Stewart's famous store; or a hotel, as in the case of the old Grand Union Hotel at Saratoga; or a dramatic production, as in the case of "The Merchant of Venice"; or any manufactured article whose maker has adopted the policy that "my goods are for sale, but not my principles"—if there is any manner of business connection with the student of the Jewish Question, the first "answer" is "boycott."

The technique is this: a "whispering drive" is first begun. Disquieting rumors begin to fly thick and fast. "Watch us get him," is the word that is passed along. Jews in charge of ticker news services adopt the slogan of "a rumor a day." Jews in charge of local newspapers adopt the policy of "a slurring headline a day." Jews in charge of the newsboys on the streets (all the street corners and desirable places downtown are pre-empted by Jewish "padrones" who permit only their own boys to sell) give orders to emphasize certain news in their street cries—"a new yell against him every day." The whole campaign against the critic of Jewry, whoever he may be, is keyed to the threat, "Watch us get him."

Just as Mr. Gompers and Justice Brandeis believe in "the secondary strike," as a recent Supreme Court decision reveals, so the Jews who set out to punish the students of the Jewish Question believe in a secondary boycott. Not only do they pledge themselves (they deny this, but the newspaper reports assert it, as do unpublished telegraphic dispatches to some of the newspapers) not to use the specific product in question, but they pledge themselves to boycott anyone else who uses it. If the article is a hat (it is unlikely to be a hat, however, hats being largely Jewish) not only do the Jews pledge themselves to refrain from buying that kind of hat, but also to refrain from doing business with anyone who wears such a hat.

And then, when anything seems to occur at the hat works which indicates slackness, the Jews, forgetting all about their denial of a pledged boycott, begin to boast—"See what we did to him?"

The "whispering drive," "the boycott," these are the chief Jewish answers. They constitute the bone and sinew of that state of mind in non-Jews which is known as "the fear of the Jews."

They do not always notify their victim. Recently the young sales manager of a large wholesale firm spoke at a dinner whose guests were mostly the firm's customers. He is one of those young men who have caught the vision of a new honor in business. He believes that the right thing is always practicable, and, other things being equal, profitable as well. Among the guests were probably 40 Jewish merchants, all customers of the firm. In his address the young sales agent expressed his enthusiasm for morality by saying, "What we need in business is more of the principles of Jesus Christ." Now, as a matter of fact, the young man knows very little about Jesus Christ. He has caught fire from the Roger Babson idea of religious principle as a basis of business, but he expressed it in his own way, and everybody knew what he meant; he meant decency, not sectarianism. Yet, because he used the expression he did, he lost 40 Jewish customers for his firm, and he doesn't yet know the reason why. The agents of the firm which got the new trade know the reason. It was a silent, unannounced boycott.

This article is the story of a boycott which lasted

over a number of years. It is only one of numerous stories of the same kind which can be told of New York. It concerns the New York *Herald*, one newspaper that dared to remain independent of Jewish influence in the metropolis.

The *Herald* enjoyed an existence of 90 years, which was terminated about a year ago by an amalgamation. It performed great feats in the world of news-gathering. It sent Henry M. Stanley to Africa to find Livingstone. It backed up the Jeannette expedition to the Arctic regions. It was largely instrumental in having the first Atlantic cables laid. But perhaps its greatest feat was the maintenance during many years of its journalistic independence against the combined attack of New York Jewry. Its reputation among newspapermen was that neither its news nor its editorial columns could be bought or influenced.

Its proprietor, the late James Gordon Bennett, had always maintained a friendly attitude toward the Jews of his city. He apparently harbored no prejudice against them. Certainly he never deliberately antagonized them. But he was resolved upon preserving the honor of independent journalism. He never bent to the policy that the advertisers had something to say about the editorial policy of the paper, either as to influencing it for publication or suppression.

Thirty years ago the New York press was free. Today it is practically all Jewish controlled. This control is variously exercised, sometimes resting only on the owners' sense of expediency. But the control is there and, for the moment, it is absolute. One does not have to go far to be able to find the controlling factor in any case. Newspapermen do not glory in the fact, however; it is a condition, not a crusade, that confronts them, and for the moment "business is business."

Thirty years ago there were also more newspapers in New York than there are today. There were eight or nine morning newspapers; there are only five today. The *Herald*, a three-cent newspaper, enjoyed the highest prestige, and was the most desirable advertising medium due to the class of its circulation. It easily led the journalistic field.

At that time the Jewish population of New York was less than one-third of what it is today, but there was much wealth represented in it.

Now, what every newspaperman knows is this: most Jewish leaders are always interested either in getting a story published or getting it suppressed. There is no class of people who read the public press so carefully, with an eye to their own affairs, as do the Jews; and many an editor can vouch for that.

The *Herald* simply adopted the policy from the beginning of this form of harassment that it was not to be permitted to sway the *Herald* from its duty as a public informant. And that this had a reflex advantage for the other newspapers is apparent from the following statement:

If a scandal occurred in Jewish circles, influential Jews would swarm into the editorial offices to arrange for a suppression of the story. But the editors knew that not far away was the *Herald* which would not suppress for anything or anybody. What was the use of one paper suppressing, if another would not? So the editors would say, "We would be very glad to suppress this story, but the *Herald* is going to use it, so we'll have to do the same in self-protection. However, if you can get the *Herald* to suppress it, we will gladly do so, too."

But the *Herald* never succumbed. Neither pressure of influence nor promises of business nor threats of loss availed: it printed the news.

There was a certain Jewish banker who periodically demanded that Bennett discharge the *Herald's* financial editor. This banker was in the business of disposing of Mexican bonds at a time when such bonds were least secure. Once when an unusually large number of bonds were to be unloaded on unsuspecting Americans, the *Herald* published the story of an impending Mexican revolution, which presently ensued. The banker frothed at the mouth and moved every influence he could to change the *Herald's* financial staff, but was not able to effect the change even of an office boy.

Once when a shocking scandal involved a member of a prominent family, Bennett refused to suppress it, arguing that if the episode had occurred in a family

of any other race it would be published regardless of the prominence of the figures involved. The Jews of Philadelphia secured suppression there, but because of Bennett's unflinching stand there was no suppression in New York.

A newspaper is a business proposition. There are some matters it cannot touch without putting itself in peril of becoming a defunct concern. This is especially true since newspapers no longer receive their support from the public but from the advertisers. The money the reader gives for the paper scarcely suffices to pay for the amount of white paper he receives. In this way, advertisers cannot be disregarded any more than the paper mills can be. And as the most extensive advertisers are the department stores, and as most department stores are owned by Jews, it comes logically that Jews often try to influence the news policies at least, of the papers with whom they deal.

In New York it has always been the burning ambition of the Jews to elect a Jewish mayor. They selected a time when the leading parties were disrupted to push forward their choice. The method which they adopted was characteristic.

They reasoned that the newspapers would not dare refuse the dictum of the combined department store owners, so they drew up a "strictly confidential" letter which they sent to the owners of the New York newspapers, demanding support for the Jewish mayoralty candidate.

The newspaper owners were in a quandary. For several days they debated how to act. All remained silent. The editors of the *Herald* cabled the news to Bennett who was abroad. Then it was that Bennett exhibited that boldness and directness of judgment which characterized him. He cabled back, "*Print the letter.*" It was printed in the *Herald's* editorial columns, the arrogance of the Jewish advertisers was exposed, and non-Jewish New York breathed easier and applauded the action.

The *Herald* explained frankly that it could not support a candidate of private interests, because it was devoted to the interests of the public. But the Jewish leaders vowed vengeance against the *Herald* and

against the man who dared expose their game. They had not liked Bennett for a long time, anyway. The *Herald* was the real "society newspaper" in New York, but Bennett had a rule that only the names of really prominent families should be printed. The stories of the efforts of newly rich Jews to break into the *Herald's* society columns are some of the best that are told by old newspapermen. But Bennett was obdurate. His policy stood.

Bennett, however, was shrewd enough not to invite open conflict with the Jews. He felt no prejudice against the race; he simply resented their efforts to intimidate him.

The whole matter culminated in a contention which began between Bennett and Nathan Straus, a German Jew whose business house is known under the name of "R. H. Macy & Company," Macy being the Scotchman who built up the business and from whose heirs Straus obtained it. Mr. Straus was something of a philanthropist in the ghetto, but the story goes that Bennett's failure to proclaim him as a philanthropist led to ill feeling between the two. A long newspaper war ensued, the subject of which was the value of the pasteurization of milk—a stupid discussion which no one took seriously, save Bennett and Straus.

The Jews, of course, took Mr. Straus' side. Jewish speakers made the welkin ring with laudation of Nathan Straus and maledictions upon James Gordon Bennett. Bennett was pictured in the most vile business of "persecuting" a noble Jew. It went so far that the Jews were able to put resolutions through the board of aldermen.

Long since, of course, Straus, a very heavy advertiser, had withdrawn every dollar's worth of his business from the *Herald* and the *Evening Telegram*. And now the combined and powerful elements of New York Jewry gathered together to deal a staggering blow at Bennett—as years before they had dealt a blow to another citizen of New York. The Jewish policy of "Dominate or Destroy" was at stake, and Jewry declared war.

As one man, the Jewish advertisers withdrew their advertisements from Mr. Bennett's newspapers. Their assigned reason was that the *Herald* was showing

animosity against the Jews. The real purpose of their action was to crush an American newspaper owner who dared be independent of them.

The blow they delivered was a staggering one. It meant the loss of \$600,000 a year. Any other newspaper in New York would have been put out of business by it. The Jews knew that and sat back, waiting the downfall of the man they chose to consider their enemy.

But Bennett was ever a fighter. Besides, he knew Jewish psychology probably better than any other non-Jew in New York. He turned the tables on his opponents in a startling and unexpected fashion. The coveted positions in his papers had always been used by the Jews. These he immediately turned over to non-Jewish merchants under exclusive contracts. Merchants who had formerly been crowded into the back pages and obscure corners by the more opulent Jewish advertisers, now blossomed forth full page in the most popular spaces. One of the non-Jewish merchants who took advantage of the new situation was John Wanamaker, whose large advertisements from that time forward were conspicuous in the Bennett newspapers.

The Bennett papers came out with undiminished circulation and full advertising pages. The well-planned catastrophe did not occur. Instead, there was a rather comical surprise. Here were the non-Jewish merchants of New York enjoying the choicest service of a valuable advertising medium, while the Jewish merchants were unrepresented. Besides, the "punishment" which the Jews had administered showed no signs of inflicting inconvenience, let alone pain. The "boycott" had been hardest on the boycotters.

Unable to stand the spectacle of trade being diverted to non-Jewish merchants, the Jews dropped their hostile attitude and came back to Bennett, requesting the use of his columns for advertising. Bennett received all who came, displaying no rancor. They wanted back their old positions, but Bennett said, No. They argued, but Bennett said, No. They offered money, but Bennett said, No. The choice positions had been forfeited.

Then a curious circumstance transpired. A few Jews whose business sense had overcome their racial passions had continued to advertise in the *Herald* all through the "boycott." When they saw their rebellious brethren coming back and taking what positions they could get in the advertising pages, they suspected that Bennett had lured them back by offering a lower rate. So they wrote to Bennett, demanding to know the circumstances, and as usual Bennett published the letter and replied that his rates had not been lowered.

Bennett had triumphed, but it proved a costly victory. The Jews persistently followed the plan which they had inaugurated as early as 1877, for the ruin of another New Yorker who had refused to bow before them. All the time Bennett was fighting them, the Jews were gradually growing more powerful in New York. They were growing more powerful in journalism every year. They were obsessed by the fatuous idea that to control journalism in New York meant to control the thought of the country. They regarded New York as the metropolis of the United States, whereas all balanced minds regard it as a disease.

The number of newspapers gradually diminished through combinations of publications. Adolph S. Ochs, a Philadelphia Jew, acquired the *Times*. He soon made it into a great newspaper, but one whose bias is to serve the Jews. A tabulation of the Jewish publicity that finds its way into the *Times* reveals interesting figures. Of course, it is the quality of the *Times* as a newspaper that makes it so weighty as a Jewish organ. In this paper the Jews are persistently lauded and eulogized and defended. No such tenderness is granted other races. It is quite possible that the staff of the *Times* will not regard this as entirely true. Personally and individually, the majority of them are "not that kind of people." But there is the *Times* itself as evidence.

And then Hearst came into the field—a dangerous agitator because he not only agitates the wrong things, but because he agitates the wrong class of people. He surrounded himself with a coterie of Jews, pandered to them, worked hand in glove with them, even fell out with them, but never told the truth about them—

"never gave them away." Naturally, he received large advertising patronage. The trend toward the Jewish-controlled press set in strongly, and has continued that way ever since. The old names, made great by great editors and American policies, slowly dimmed.

A newspaper is founded either on a great editorial mind, in which event it becomes the expression of a powerful personality, or it becomes institutionalized as to policy and becomes a commercial establishment. In the latter event, its chances for a continuing life beyond the lifetime of its founder are much stronger. The *Herald* was Bennett, and with his passing it was inevitable that a certain force and virtue should depart out of it.

Bennett, advancing in age, dreaded lest his newspaper, on his death, should fall into the hands of the Jews. He knew that they regarded it with longing eyes. He knew that they had pulled down, seized, and afterward built up many an agency that had dared speak the truth about them, and boasted about it as a conquest for Jewry, a vindication of the oft misquoted prophecy, "He that curses you I will curse." Bennett loved the *Herald* as a man loves his child. He so arranged his will that the *Herald* should never fall into individual ownership. He devised that its revenues should flow into a fund for the benefit of the men who had worked to make the *Herald* what it was. He died in May, 1918.

The Jewish enemies of the *Herald*, eagerly watchful, more and more withdrew their advertising to force, if possible, the sale of the paper. They knew that if the *Herald* became a losing proposition, the trustees would have no course but to sell, notwithstanding Mr. Bennett's will.

But there were also strong moneyed interests in New York who were beginning to realize the peril of a Jewish press. These interests provided a large sum for the *Herald's* purchase by Frank A. Munsey. Then, to the general astonishment, Mr. Munsey discontinued the gallant old sheet, and bestowed its name as part of the name of the New York *Sun*. But the actual newspaper managed by Bennett is extinct. Even the

men who worked upon it are scattered abroad in the newspaper field.

Even though the Jews had not gained possession of the coveted *Herald* they had at least succeeded in driving another non-Jewish newspaper from the field. They set about obtaining control of several evening newspapers, which action is now complete.

But the victory was a financial victory over a dead man. The moral victory, as well as the financial victory, remained with Bennett as long as he lived; the moral victory still remains with the *Herald*. The *Herald* is immortalized as the last bulwark against Jewry in New York. Today the Jews are more completely masters of the journalistic field in New York than they are in any capital in Europe. Indeed, in every capital in Europe there is a newspaper that gives the real news of the Jews. There is none in New York. And thus the situation will remain until Americans shake themselves from their long sleep, and look with steady eyes at the national situation. That look will be enough to show them all, and their very eyes will quail the oriental usurpers.

The moral is: whatever comes out of New York now must be doubly scrutinized, because it comes from the center of that Jewish government which desires to guide and color the thoughts of the people of the United States.

Why the Jews Dislike the Morgenthau Report

IT SEEMS a far cry from the Jewish Question in the United States to the same question in Poland, but inasmuch as the Jews of the United States are constantly referring to Poland for propaganda purposes, inasmuch as there are 250,000 Polish Jews arriving in the United States on a schedule made by their brethren here, and inasmuch as the people of Poland have had their own illuminating experience with the World Program, it would seem that Poland has something to teach the United States in this respect.

Especially is this true since it is impossible to pick up an American newspaper without finding traces of Jewish anti-Polish propaganda—a propaganda which is designed to take our eyes away from the thing that is transpiring at the Port of New York. If a reader of these articles should say, “Let us not think about Poland, let us think about the United States,” the answer is that he already is thinking about Poland the way the Jews of the United States want him to think, and the fact that he is thinking according to Jewish wishes in this respect incapacitates him up to a certain point to understand the entire Jewish Question in this country.

Three chapters back in this series we presented part of a hearing before a United States Senate committee on the census question as it affected the Jew. The immigration question appeared as part of that inquiry. Then followed an article which showed that Jewish authorities adopt principles exactly opposite to those which had been defended before the United States Senators. A third article followed showing how Jewish leaders resent the influence of the modern State upon Judaism. All these subjects are essential to a well-rounded understanding of the Jewish Question as a whole in its relation to the United States.

Today we go back to the home of that quarter of a million people who are so rapidly being landed on our shores to see what they did there, and to find the basis for Jewish propaganda statements that these people are fleeing from "persecution."

We have five official witnesses whose observations have been printed under the seals of the United States and the British governments. The American document is a "Message from the President of the United States, transmitting pursuant to a Senate Resolution of October 28, 1919, a communication from the Secretary of State submitting a report by the Honorable Henry Morgenthau on the work of The Mission of the United States to Poland." It is Senate Document No. 177.

This document includes also a supplementary report signed by Brigadier-General Edgar Jadwin, United States Army.

There is a certain mystery about this document. Though an edition was printed for public circulation, it soon became extremely rare. It seemed to disappear almost overnight. The copy from which this present examination is made was secured with the utmost difficulty. The head of that American Mission, which remained in Poland from July 13 to September 13, 1919, was Henry Morgenthau, an American Jew, who had been United States Minister to Turkey, a man of excellent public and private reputation.

It is commonly said that the Jews did not like his report, hence its scarcity. This much appears: The Jewish press has never made much of it; it is not cited in Jewish propaganda; it has not had the endorsement of American Jewry. The reason appears to be this—that it told the calm truth about the situation of the Jews in Poland, and made very fair observations.

But it is indirectly that American Jews show the opinion which they hold of the Morgenthau report, and it comes about in this way: When the American Mission left Poland, the British Mission arrived, and remained until December. The chief member of the British Mission was an English Jew, Sir Stuart Samuel, whose brother Herbert is now High Commissioner of Palestine. He was accompanied by a British military officer, Captain P. Wright, who also submitted a sup-

plementary report. The two reports were submitted with an introductory report by Sir H. Rumbold, British representative at Warsaw.

Now, of all five reports, the Morgenthau, Samuel, Jadwin, Wright and Rumbold reports, *the Jews of the United States have circulated only one*—the Samuel report. It has been printed in full in newspapers at advertising rates; it has been circulated broadcast as an American Jewish Congress Bulletin. Any number of Samuel reports may be obtained, but none of the report which a member of the American diplomatic service made and which the President of the United States transmitted as a Message to the Senate.

Why? Because four reports examined the situation all round and reported it without bias, and if they were printed in the United States and spread broadcast before the people, it would throw an entirely different light on the Jewish propaganda in favor of Polish immigration in enormous numbers.

Even when the Jews of the United States published the Samuel report, they did not publish the Captain Wright report which accompanied it. In the American Jewish Congress Bulletin, the Wright report was condensed, mutilated, and shorn of its real meaning; while in the *Maccabaeon*, the reports of Rumbold and Wright are treated without courtesy and the Samuel report published in full.

That the reader may form his own conclusions, the testimony of the five official witnesses (or six, if we count Homer H. Johnson, who signed the American report with General Jadwin) will be given on the principal points; the agreements and disagreements will therefore be noticeable.

1. ON THE GENERAL SUBJECT OF PERSECUTION.

SIR STUART SAMUEL says: "Poles generally are of a generous nature, and if the present incitements of the press were repressed by a strong official hand, Jews would be able to live, *as they have done for the past 800 years*, on good terms with their fellow citizens in Poland."

Note how easily Sir Stuart talks about repression of the press. The Polish press has at last obtained

freedom of writing. It is exercising a privilege which the Jewish press of Poland has always had. But now that it speaks freely of Jews, repress it with a strong hand, says Sir Stuart. He would not dare suggest that in England where the press also is finding its freedom. As to the Yiddish press in Poland, the reader will find some information in Israel Friedlaender's essay, "The Problem of Polish Jewry." Friedlaender was a Jew and his book is published by a Jewish house in Cincinnati. He says:

"The Yiddish press sprang up and became a powerful civilizing agency among the Jews of Poland. The extent of its influence may be gathered from the fact, which curiously enough is pointed out reproachfully by the Poles, *that the leading Yiddish newspaper of Warsaw commanded but a few years ago a larger circulation than that of all the Polish newspapers combined.*"

HENRY MORGENTHAU says (par. 7)—"The soldiers had been inflamed by the charge that the Jews were Bolsheviks, while at Lemberg it was associated with the idea that the Jews were making common cause with the Ukrainians. *These excesses were, therefore, political as well as anti-Semitic in character.*"

And again (par. 8)—"Just as the Jews would resent being condemned as a race for the action of a few of their co-religionists, so it would be correspondingly *unfair to condemn the Polish nation as a whole* for the violence committed by uncontrolled troops or local mobs. These excesses were apparently *not premeditated*, for if they had been part of a preconceived plan, the number of victims would have run into *the thousands instead of amounting to about 280*. It is believed that these excesses were the result of a widespread anti-Semitic prejudice aggravated by *the belief that the Jewish inhabitants were politically hostile to the Polish State.*"

SIR H. RUMBOLD says: "It is giving the Jews very little real assistance to single out, as is sometimes done, for reprobation and protest *the country where they have perhaps suffered least.*"

CAPTAIN P. WRIGHT says: "It is an explanation often given of what may be called, according to the point of view, the idiosyncracies or defects of the

Jews, that they have been an oppressed and persecuted people. This is an idea so charitable and humane that I should like to think it, not only of the Jews, but of every other people. It has every merit as a theory, *except that of being true*. When one thinks of what happened to the other 'racial, religious and linguistic minorities' of Europe in modern times * * * *the Jews appear not as the most persecuted but as the most favored people of Europe.*"

BRIGADIER GENERAL JADWIN states clearly that the "persecution" cry may be regarded as propaganda. He says:

"The disorders of November 21 to 23 in Lemberg became, like the excesses in Lithuania, a weapon of *foreign anti-Polish propaganda*. The press bureau of the Central Powers, in whose interest it lay to discredit the Polish Republic before the world, permitted the publication of articles * * * in which an eye-witness estimated the number of victims between 2,500 and 3,000, although the extreme number furnished by the local Jewish committee was 76." (p. 15.)

And again: "In common with all free governments of the world, Poland is faced with the danger of the political and *international propaganda* to which the war has given rise. The *coloring*, the *invention*, the *suppression* of news, the *subornation* of newspapers by many different methods, and the *poisoning by secret influences of the instruments affecting public opinion*, in short, all the methods of malevolent propaganda are a menace from which Poland is a notable sufferer." (p. 17).

Of course, all this propaganda has been Jewish. The methods described are typically Jewish.

Speaking about the number killed, Mr. Morgenthau estimates the total at 258; while Sir H. Rumbold says that only 18 were killed "in Poland proper," the others having been killed in the disorders of the war zone. Sir Stuart Samuel estimates the total killed at 348.

2. ON THE GENERAL CAUSE OF JEWISH TROUBLE BEFORE THE WAR.

SIR STUART SAMUEL—"The Jews in Poland and Galicia number about 3,000,000 * * * Public opinion had been aroused against them by the institution of a

virulent boycott. This boycott dates from shortly after the by-election for the Duma, which took place in Warsaw in 1912 * * * Business relations between Poland and Russia were very considerable in the past, and were generally *in the hands of the Jews*, not only in the *handling* of the goods exported, but also in their *manufacture* * * * Initiative in business matters is almost entirely *the prerogative of the Jewish population* * * * Nearly the whole of the *estate agents* who act for the Polish nobility are of the *Jewish race* * * * Attention must be paid to the fact that *Jews form the middle class almost in its entirety*. Above are the aristocracy and below are the peasants. Their relations with the peasants are not unsatisfactory. The young peasants cannot read the newspapers and are therefore but slightly contaminated by anti-Semitism until they enter the army. I was informed that it is not at all unusual for Polish peasants to avail themselves of the arbitrament of the *Jewish rabbi's courts*."

That shows the Jews to have occupied a very favorable position in Poland and is to be remembered in connection with the previous quotation from Sir Stuart in which he says that if the incitements of the press were repressed by a strong official hand, "the Jews would be able to live, as they have done *for the past 800 years, on good terms* with their fellow citizens in Poland."

Let us take the points made by Sir Stuart, and observe what the other witnesses say about them:

(a) Beginning with the point as to the Jews' monopoly of business in Poland:

SIR H. RUMBOLD—"Sir Stuart Samuel would appear to be mistaken in his appreciation of the part played by the Jews in the pre-war business relations between Poland and Russia and in the *industry* of the former country. Whereas it is true that goods exported from Poland were to a large extent *handled* by the Jews, *only a small percentage of those goods were actually manufactured by them*."

CAPTAIN P. WRIGHT—"In Poland until the last generation *all business men were Jews*: The Poles were peasants or landowners, and *left commerce to the Jews*; even now certainly much more than half, and

perhaps as much as three-quarters, of business men are Jews."

"For both town and country I think it a true generalization to say that the *East Jews are hardly ever producers, but nearly always middlemen.*"

"Economically, the Jews appear at the very outset as *dealers, not as producers*, nor even as artisans, and chiefly *dealers in money*; in course of time the whole business and commerce of Poland became theirs, and they did nothing else."

(b) With regard to the "estate agents" mentioned by Sir Stuart Samuel:

CAPTAIN P. WRIGHT—"Poland is an agricultural country, but the East Jews, unlike the West Jews, play a large part in its country life. Every estate and every village has its Jew, who holds a sort of hereditary position in them; he markets the produce of the peasants and makes their purchases for them in town; every Polish landowner or noble had his own Jew, who did all his business for him, managed the commercial part of his estate, and found him money*** Besides this, nearly all the population of nearly all the small country towns is Jewish, corn and leather dealers, storekeepers and peddlers, and such like."

(c) Regarding Sir Stuart's assertion that "Jews form the middle class almost to its entirety," with the nobles above them and the peasants beneath them (a typical Jewish position—dividing Gentile society and standing between the parts), this illustration may help to make it clear:

CAPTAIN P. WRIGHT—"It is instructive to try and imagine what England would be like under the same conditions. Arriving in London, a stranger would find every second or third person a Jew, almost all the poorer quarters and slums Jewish, and thousands of synagogues. Arriving at Newbury he would find practically the whole town Jewish, and nearly every printed inscription in Hebrew characters. Penetrating into Berkshire, he would find the only storekeeper in most small villages a Jew, and small market towns mostly composed of Jewish hovels. Going on to Birmingham he would find all the factories owned by Jews, and two shops out of three with Jewish names."

Captain Wright is trying to give the people at home a picture of conditions in order that they may understand how Poland feels. The Jewish press strongly resented this. Sir Stuart Samuel's report is notable for the number of things he mentioned, and the few he explained.

3. ON THE GENERAL CAUSE OF TROUBLE ARISING DURING THE WAR.

SIR STUART SAMUEL—"The fact of their language being akin to German often led to their being employed during the German occupation in preference to other Poles. This circumstance caused the Jews to be accused of having had business relations with the Germans * * * The Government publicly declared its disapproval of boycotting, but a certain discrimination seems to have been made in the re-employment of those who served under the German occupation. I find that many Jews who thus served have been relieved of their offices and not reinstated, whereas I can find no evidence of similar procedure in regard to other Poles."

SIR H. RUMBOLD—"The fact of Yiddish being akin to German *may* have been the reason why the Germans employed a large number of Jews during their occupation of Poland, although a great many of the Poles with a good knowledge of German could have been found. *There is this difference, however, that the Poles only served the Germans by compulsion, as they considered them to be their enemies.*"

BRIGADIER GENERAL JADWIN—"During the German occupation of Poland, the Germanic character of the Yiddish vernacular and *the readiness of certain Jewish elements to enter into relations with the winning side*, induced the enemy to employ Jews as agents for various purposes and to grant the Jewish population not-only exceptional protection, but also *the promise of autonomy*. It is alleged that the Jews were active in *speculation in foodstuffs*, which was encouraged by the armies of occupation with a view to facilitating export to Germany and Austria." That is, the Jews were the means by which Poland was to be drained of its food supply.

CAPTAIN P. WRIGHT—"But the high day and triumph of the Jews was during the German occupation. The Jews in Poland are deeply Germanized, and German carries you over Poland because Jews are everywhere. So the Germans found everywhere people who knew their language and could work for them. *It was with Jews* that the Germans set up their organization to squeeze and drain Poland—Poles and Jews included—of everything it had; *it was in concert with Jews* that German officials and officers toward the end carried on business all over the country. In every department and region they were the instruments of the Germans, *and poor Jews grew rich and lordly as the servants of the masters.* But though Germanized, *the accusation of the Poles that the Jews are devoted to Germany is unfounded* * * * They have no more loyalty to Germany—the home of anti-Semitism—than to Poland. *The East Jews are Jews and only Jews.*

"It has seemed certain that one of two, the German or the Russian Empire, must win, and that *the Jews, who had their money on both,* were safe; but the despised Poland came in first. Even now the Jews can hardly believe in its resurrection, and one of them told me it still seemed to him a dream."

Mr. Morgenthau does not touch this matter in his report.

4. WITH REFERENCE TO THE BOYCOTT, THE METHOD BY WHICH THE POLES SOUGHT TO LIBERATE THEMSELVES FROM THE JEWISH STRANGLEHOLD.

SIR STUART SAMUEL—"This boycott dates from shortly after the by-election for the Duma, which took place in Warsaw in 1912 * * * During the war, owing to the scarcity of almost everything, the boycott diminished, but with the armistice it revived with much of its original intensity * * * A severe private, social and commercial boycott of Jews, however, exists among the people generally, largely fostered by the Polish press. In Lemberg I found there was a so-called social court presided over by M. Przyluski, a former Austrian vice-president of the Court of Appeals, which goes so far as to summon persons having trade relations with Jews to give an explanation of

their conduct. Below will be found a typical cutting from a Polish newspaper giving the name of a Polish countess who sold property to Jews. This was surrounded by a mourning border such as is usual in Poland in making announcements of death.

(translation)

“Countess Anna Jablonowska, resident in Galicia, has sold her two houses, Stryjska street, Nos. 18 and 20, to the Jews, Dogilewski, Hubner and Erbsen. The attorney of the countess was Dr. Dziedzic; her administrator, M. Naszkowski. Will the Polish public forever remain indifferent and passive in such cases?”

This illustration of Sir Stuart brings to mind a practice common in England. It is related on page 123 of “The Conquering Jew,” by John Foster Fraser, published by Funk & Wagnalls, New York, 1916: “The housing question in the Whitechapel district has reached such a pitch that there are large blocks of buildings where ‘No English Need Apply’ is a common legend. Whole streets are being bought up by Hebrew syndicates, whose first act is to serve notice on all Gentile tenants.”

It is also worth stating in this connection, that some of the feeling which has recently led to race riots in American cities has been engendered by the practice of small Jewish real estate syndicates purchasing a house in the middle of a desirable block, ousting the tenants and installing a Negro family, thereby using race prejudice to depreciate the property in the entire block and render it purchasable by the Jews at a low price. Thereafter the property is lost to Gentile ownership or use.

It may be that in Poland a similar condition exists which makes the sale of property into Jewish hands a kind of disloyalty to the people generally. Apparently the Poles think so. “Racial prejudice” is not a sufficient explanation of such beliefs: there is always something pretty tangible beneath them.

The “boycott” was merely this:—an agreement among Poles to trade with Poles. The Jews were numerous, well-to-do, and in control of all the channels of business. They own practically all the real estate in

Warsaw. The Jews claimed that the so-called boycott (the Polish name for it is "the co-operatives") was "persecution."

SIR H. RUMBOLD—"It must be further remembered that under the influence of economic changes and owing to the fact that since 1832 the Poles have not been allowed to hold posts in the government, they were gradually obliged to take to trade, and competition between the Jewish population and the Poles commenced. This competition became stronger when the Russian Government allowed co-operative and agricultural societies to be started in Poland. The co-operative movement is becoming very strong and will undoubtedly form an important factor in the development of economic relations in Poland, so that indirectly it will be bound to affect the position of the small Jewish trader.

"In so far as the Polish Government are able to do so by legislation or proclamations, the boycotting of the Jews should be prohibited. But I would point out that *it is beyond the power of any government to force its subjects to deal with persons with whom they do not wish to deal.*"

HENRY MORGENTHAU, however, takes a more reasonable view than his British co-religionist, Sir Stuart Samuel. Mr. Morgenthau says:

"Furthermore, the establishment of co-operative stores is claimed by many Jewish traders to be a form of discrimination. It would seem, however, that *this movement is a legitimate effort to restrict the activities and therefore the profits of the middleman. Unfortunately, when these stores were introduced into Poland, they were advertised as a means of eliminating the Jewish trader. The Jews have, therefore, been caused to feel that the establishment of co-operatives is an attack upon themselves. While the establishment and the maintenance of co-operatives may have been influenced by anti-Semitic sentiment, this is a form of economic activity which any community is perfectly entitled to pursue.*"

It is not difficult, therefore, to see through the eyes and minds of these five men the situation that prevailed in Poland. Eight hundred years ago, Poland opened her gates to the persecuted Jews in all Europe.

They flocked there and enjoyed complete freedom; they were even allowed to form a "state within a state," governing themselves in all Jewish matters and doing business with the Polish Government only through their own chosen spokesmen and representatives. The Polish people were their friends, evincing neither religious nor racial antipathy to them. Then Europe fell upon Poland, divided her asunder, until in the roster of the nations there was no more Poland, except in the hearts of the Polish people. During this period of Poland's humiliation, the Jews grew to be a mighty power, ruling the Poles, regulating their very lives. The Great War came with its promise of liberation and the restoration of a Polish free government. The Jews were not favorable to that restoration. They were not Poland's friends. The Poles resented this and at the signing of the armistice when they were free to express their resentment, they did so. Many regrettable things occurred, but they were not unintelligible. They had explanatory backgrounds. Even the armistice was not the end. The Bolsheviks from Russia came down upon Poland, and once more, so the Poles strongly declare, the Jews were against the land that had sheltered them for 800 years.

These are a few of the facts. Another article will be required to complete the story. In the meantime enough has been said to show the utter wrong which Jewish propaganda in the United States has done to Poland. But the purpose was not altogether to injure Poland; it was also to blind the American people, and cause them to view with equanimity the great influx of those same Jews into this country.

Jews Use the Peace Conference to Bind Poland

THERE is one difference between the Polish report of Sir Stuart Samuel and those of the others, which illustrates a difference between the Jewish mind and the general mind. The type of mind represented by the other investigators, Captain Wright, Brigadier General Jadwin, Sir H. Rumbold and even Henry Morgenthau is the type of mind which looks behind events for causes.

Here is, for illustration, trouble between the Jews and other people. It is a continuous situation. There is always trouble between the two. We seldom hear of it, however, until the Jew begins to get the worst of it. As long as the Jew remains on top, making the Gentile serve the Jewish plan, there is no publicity whatever. The Gentiles may complain as much as they like, may protest and rebel—no international commissions arrive to investigate the matter.

Trouble between the Jews and other people is designated as trouble only when it begins to grow inconvenient for the Jew. It is then that he sends the cry of "persecution" around the earth, though the plain fact may be that he is only being nipped at his own game. The Poles saw how the Jews clung together in the most admirable teamwork, a minority absolutely controlling the majority because the minority formed a close corporation and the majority did not. So the Poles said: "We will take a leaf out of the Jews' own book. They work co-operatively among themselves; we, therefore, will work co-operatively among ourselves." Which they did, and at once the cry of "persecution" resounded loud and long; propaganda was begun against the good name of the Poles, more resentment followed, regrettable violence ensued, and the dispute still continues.

Jewish reports of these disturbances rarely go beyond the fact that Jews are suffering from certain acts of the Polish populace. Incident after incident is

given with full detail, and with a very apparent journalistic appreciation of horror. Names, dates, places, circumstances are all in order.

Very well. It is no part of this article to deny or minimize the suffering of Jews wherever or for whatever cause it may occur. There is nothing whatever to be said in extenuation of injustice inflicted on the humblest human being. The murder of even one person, the terrorizing of even one family, is a very terrible thing to contemplate. It is a great pity that the world has become so accustomed to the piled-up tales of horror that it no longer has any sensibilities left to feel the shame and degradation of these things. From the days of Belgium onward, all races in Europe have suffered, and by sympathy all races in America have suffered with them, though it is a fact that we hear more, far more, about the sufferings of the Jews than of any other people.

There is, however, this reaction of the practical mind: Why do these things occur? Grant that robberies, assaults and murders described in the complaint, have occurred, *why should they occur?*

Are the Polish people naturally given to perpetrating such acts? Have such acts marked the residence of the Jews in Poland for the last 800 years? And if the Polish people are not naturally abusive, if the story of the Jews' residence in Poland has been mostly pleasant, what causes the change now?—that is the way the practical general mind works. It seeks to know the background.

Mr. Morgenthau, apparently, put in too much of this background, though at that he put in very much less than the other investigators, except Mr. Samuel. Therefore, Mr. Morgenthau's report was pigeonholed by American Jewry, because the facts make very poor material for the kind of propaganda which American Jewish leaders had in mind. Apparently they did not dare publicly to criticise or renounce his report; they simply passed it over. Captain Wright, who endeavored to put in all the background he could find to make Polish conditions comprehensible to the British people, has been handled insultingly by the Jewish press. They don't want investigation. They want sympathy for themselves and denunciation for the Poles.

In America, we are inclined to believe that every condition is explainable: it may be reprehensible, but it is intelligible; we believe that the explanation is the first step toward the remedy.

Mr. Morgenthau does not speak of "pogroms" at all. In this he sets an example that certain hysterical American Jews ought to follow. The present series of articles in *THE DEARBORN INDEPENDENT* is a "pogrom" (some Jewish spokesmen speak as if each separate article were a "pogrom") in the hectic but un instructive oratory of Hebrew lodge meetings. But Mr. Morgenthau exercises more precision in the use of words. He says:

"The mission has purposely avoided the use of the word 'pogrom,' as the word is applied to everything from petty outrages to premeditated and carefully organized massacres * * *"

On one point all the reports agree, namely, that the unjust killing of Jews has been on a scale so much smaller than that alleged by the propagandists that there is no comparison. In that part of Poland where war disorder was less common, 18 persons were unjustly deprived of their lives. For the whole territory during the entire period when it was being overrun by various elements, Sir Stuart Samuel admits, apparently with reluctance, that he can count only 348. Captain Wright says: "I estimate that not more than 200 or 300 have been unjustly killed. One would be too many, but, taking these casualties as a standard with which to measure the excesses committed against them, I am more astonished at their smallness than their greatness." Sir H. Rumbold says: "If the excesses had been encouraged or organized by the civil and military authorities, the number of victims would probably have been much greater."

That the reader may see how the various reports run with reference to specific charges of brutality, the agreements and divergences are set down. Look at the reports concerning what happened at Lemberg.

1. The excesses occurred November 21-23, 1918. The city was taken by Ukrainian troops, formerly in the Austrian service. (Samuel, Morgenthau, Wright, Jadwin.)

2. "General Monczyunski raised a Polish army, about 1,500 in number, consisting of men, women, boys, some of them criminals, and, after a severe struggle, succeeded in capturing half the city, the other half of which remained in the occupation of the Ukrainians." (Samuel.) "A few hundred Polish boys, combined with numerous volunteers of doubtful character, recaptured about half the city and held it until the arrival of Polish reinforcements on November 21." (Morgenthau.) "When the German troops revolted all over Poland at the time of the armistice, and the whole edifice of German organization fell to the ground in a day, a few Polish officers raised a small volunteer force in Lemberg, numbering between 1,000 and 2,000, which was composed of boys, roughs and criminals, and even women in uniform. For nearly a fortnight they fought in the streets against the Ukrainians and on the arrival of a similar force * * * drove the Ukrainians out of town. This was really a splendid feat of arms." (Captain Wright.)

3. "The Jewish part of the population of Lemberg declared itself to be neutral." (Samuel.)

"The Jewish population declared themselves neutral, but the fact that the Jewish quarter lay within the section occupied by the Ukrainians, and that the Jews had organized their own militia and, further, the rumor that some of the Jewish population had fired upon the soldiery, stimulated among the Polish volunteers an anti-Semitic bias that readily communicated itself to the relieving troops." (Morgenthau.)

"During the struggle the Jews proclaimed themselves neutral; but, though I do not think they gave any armed assistance to the Ukrainians, their neutrality was highly benevolent to the Ukrainians and probably helpful. They thought the Ukrainians would win." (Captain Wright.)

4. "In the result *none of the military commanders* responsible for these events *has been punished.*" (Samuel.) "As early as December 24, 1918, the Polish Government, through the ministry of justice, began a strict investigation of the events of November 21 and 23 * * * In spite of the crowded dockets of the local courts, where over 7,000 cases are now pending, 164 persons, ten of them Jews, have been tried for com-

plicity in the November disorders, and numerous similar cases await disposal. Forty-four persons are under sentences ranging from 10 days to 18 months. Aside from the civil courts, *the local court-martial has sentenced military persons to confinement for as long as three years* for lawlessness during the period in question." (Morgenthau.) Speaking of the general subject of punishment, Captain Wright says: "The Government has inflicted a good deal, though an insufficient amount of punishment; these punishments it has never published, for fear of Polish public opinion." And Brigadier General Jadwin, of the United States Mission, says: "If complaints as to slowness and uncertainty of military and government punishments and relief were heard, as they were, it seemed nevertheless to indicate that orderly process of government was in operation."

5. "No compensation has been paid for the damage done." (Samuel.)

"This mission is advised that on the basis of official investigations the government *has begun the payment of claims* for damages resulting from these events." (Morgenthau.)

"*Payments had begun to be made* in Wilna, Pinsk and Lemberg before our departure from Poland." (General Jadwin.)

The occurrences in Lemberg were bad enough, to be sure. But Sir Stuart Samuel let it be understood that all the blame rested with the Poles. The other investigators gave reports that explain the matter, although no report could excuse it. And all but Samuel agreed that the Polish Government did what it could to repair what had occurred and to prevent recurrences. This from the American report is worth considering: "General Jadwin was present at the taking of Minsk and a personal witness of the strenuous efforts of the military authorities toward preventing acts of violence." The fact seems to be that as soon as any sort of order could be brought out of the chaos of war, the disorder ceased. And yet we read, even today in our newspapers, of "thousands and tens of thousands of Jews being slaughtered in Poland."

Further, to indicate that these events did not occur

without Jewish provocation to a certain extent, there is the case of Pinsk. This was on April 5, 1919.

1. Pinsk had been recaptured from the Bolsheviki a short time before. The population was overwhelmingly Jewish, only 25 per cent being Polish. (General Jadwin, Captain Wright.) The Polish officer had only a very small detachment of men, and the Bolshevist lines were quite close. The Polish officer was treated with coldness by the Jews, and he suspected them of friendly relations with the Bolsheviki; he was very anxious. He had posted notices that any unauthorized meeting would be punishable by death. (Captain Wright.)

2. The Government Organizer of Co-operative societies had given permission for the Jewish co-operatives to meet for discussion of the plan to join other co-operatives. (Samuel, Morgenthau, Wright.)

3. "It seems that *two Polish soldiers * * ** and another soldier * * * informed the military authorities that they had information that the Jews intended to hold a Bolshevik meeting on Saturday in what is known as the People's House, being the headquarters of the Zionists." (Samuel.) "This meeting took place in the offices of the Zionist organization, which is very anti-Polish." (Wright.)

"* * * it is recognized that information of Bolshevist activities in Pinsk had been received by *two Jewish soldiers * * **" (Morgenthau.)

"The town commander with judgment unbalanced by fear of a Bolshevik uprising of which he had been forewarned by *two Jewish soldier informers * * **" (General Jadwin.)

"After the meeting had ended and been formally closed, a great many members of the co-operative association remained in the same room talking together; other members of the Zionist organization, including ladies, were in the room at the same time. This collection of people must have presented the appearance of a meeting, and I think the members remaining in one room were numerous enough technically to constitute a meeting. *There was some insolence in this and the previous behavior of the Jews: Sir Stuart Samuel pointed out to the witnesses that their authorized meeting*

itself had been a breach of the Sabbath, and therefore a grave religious offense." (Captain Wright.)

All of the investigators agree in denouncing what followed. Captain Wright says the Polish officer would hardly have acted with such promptitude if the prisoners had been others than Jews.

General Jadwin sums it up thus: "The Pinsk outrage * * * was a purely military affair. The town commander with judgment unbalanced by fear of a Bolshevik uprising of which he had been forewarned by *two Jewish soldier informers* sought to terrorize the Jewish population (about 75 per cent of the whole) by the execution of 35 Jewish citizens without investigation or trial, by imprisoning and beating others and by wholesale threats against all Jews. No share in this action can be attributed to any military official higher up, to any of the Polish civil officials, nor to the few Poles resident in that district of White Russia."

Sir Stuart says: "Under the present local administration Pinsk is once more peaceful, and the relations between the Christian and non-Christian inhabitants have become normal."

It is sometimes forgotten here in the United States that for Poland the war is not yet over. Poland is now a free nation—on paper—but her freedom seems to be a day-to-day tenure, dependent on fighting. Bolshevism made serious inroads on her. Wherever the Bolshevik Red armies swept across Poland, the Jews met them with welcomes. This is no longer denied, even in the United States: it is explained by the statement that the Bolsheviki are more friendly to the Jews than are the Poles—a statement which readers of our recent articles on the Jewish character of Sovietism can well understand.

When the Poles beat back the Reds, they commonly found that the Jews had already set up Sovietism, as if they had long awaited it and were well prepared. It is scarcely strange, therefore, that the Poles still retain their suspicions.

The Jews do not want to become Poles. That is the root of the present difficulty between the two peoples. Sir Stuart Samuel barely touches it—"On several occasions the resentment of the soldiery and

civil population was aroused by the Zionists' claim to *Jewish nationality as opposed to Polish nationality.*" Mr. Morgenthau goes a step further—"This had led to a conflict with the nationalist declarations of some of the *Jewish organizations which desire to establish cultural autonomy financially supported by the State.*" Mr. Morgenthau, you will observe, gives a wider peep into conditions.

But the best description of the situation is given in the report of Captain Wright: "Their (the Jews') party program in Poland is to have *all Jews on a separate register.* The Jews thus registered are *to elect a representative body of Jews,* with extensive powers of legislation and *taxation;* e. g., it could tax for purposes of emigration. This body to be *handed over by the Polish State a proportionate amount of money* to spend on Jewish charitable and financial institutions. Besides this separate organization, a number of seats proportionate to their numbers to be set aside in every local and in the national legislature. A sixth or seventh of the Polish Diet to be *occupied only by Jews to be elected only by Jews.* Some Jews also demand separate law courts, or at least the right to use Yiddish as well as Polish in legal proceedings. This is the practical program, but the ambition of the advanced section is *national personal autonomy* granted in the Ukraine by one of the ephemeral governments of the Ukraine, the Ukrainian Central Rada, on January 9, 1918, and called the Statute of National Personal Autonomy, of which I have a copy. It organizes the Jews as a nation with full sovereign powers; the Ukrainian *bank notes were printed in Yiddish* as well as in Ukrainian."

People sometimes ask, where is the proof of the program of the Protocols? It is everywhere the Jewish leaders have attained power, and everywhere they are striving for power. The Protocols can be written out of Jewish rabbinical writings; they can be written out of Jewish tendencies in the United States; they can be written out of Jewish demands in the Balkans; they can be written out of Jewish achievements in Russia. They represent the Jewish program, ideal and real, at every stage of modern history.

Do you ever hear of this Jewish program in Poland

when you are invited to sympathize with the 250,000 Jews who are being brought from Poland to the United States? Will these people leave their ideas outside New York harbor?

Incidentally, Captain Wright's full investigation of the Jewish program may throw some light on the refusal of the American Jews to circulate his report, although it was attached to the report of Sir Stuart Samuel which is being so widely circulated.

However, that his government at home might fully understand the situation, Captain Wright draws an illustrative parallel:

"If the Jews in England—after multiplying their numbers by twenty or thirty—demanded that the Jewish Board of Guardians should have extensive powers, including the right to tax for purposes of emigration, and that a separate number of seats should be set aside in the London County Council, the Manchester Town Council, the House of Commons, and the House of Lords, to be occupied only by Jews chosen by Jews; that the president of the board of education should hand over yearly to the Jews sums proportionate to their numbers; if some were to demand the right to have separate Jewish law courts, or at least to be allowed to use Yiddish as well as English in the King's Bench and Chancery Division; if the most advanced even looked forward to a time when Bank of England notes were to be printed in Yiddish as well as in English, then they might well find public opinion, even in England, less well disposed to them * * * "

In view of this state of affairs, it cannot be regarded as a fact of minor significance that the Jewish investigators who must have known all this virtually concealed it, and that the other investigators brought it forth to general knowledge. Neither is it of minor significance that the Jewish press has absolutely suppressed these facts even while pretending to give the results of the British Mission's investigations. Insulting references have been made to Captain Wright's report in a Jewish publication of the better class, because he made references to certain practices which are common among the Jews in Poland. It may be said, however, that the references made by Captain

Wright are in great restraint compared with the number given in the recent book by Arthur Goodhart. Whether Mr. Goodhart is a Jew or not, the present writer cannot now say. He is a Fellow of Corpus Christi College, Cambridge. He is "lately Captain, United States Army." He was transferred from the army at the suggestion of Mr. Morgenthau, to act as counsel for the Mission. And he says on page 161, "After dinner Mr. Morgenthau attended a meeting of the B'nai B'rith Lodge, the only chapter of this Jewish organization in Poland. No branches had been permitted in Russia before the war, as it was a secret society and therefore illegal in the Czar's Empire. Major Otto and I, not being members, walked round the town." Mr. Goodhart, as counsel of the American mission, makes an excellent witness as to the kind of people who are coming in such large numbers to this country. But their sense of their own political importance and power is the principal point for Americans to consider.

The Peace Conference did not tend to bring unity in Poland; it rather established the disunity for as long a period as the treaty of Versailles remains to rule the world. The reader has just seen Captain Wright's description of what the Jews demanded. Let the reader now understand what the Peace Conference decreed.

Poland is prohibited from having an election on Saturday. Poland is prohibited from having a registration on Saturday. The Jewish Sabbath is established by law, and government and courts must govern themselves accordingly. Do what you like on Sunday—order elections on Sunday, as the Poles sometimes do—but not Saturday; it is the Jews' Sabbath!

"Article 11—Jews shall not be compelled to perform *any act which constitutes a violation of their Sabbath*, nor shall they be placed under any disability by reason of their refusal to attend courts of law or to perform any legal business on their Sabbath * * * Poland declares her intention to refrain from ordering or permitting elections, whether general or local, to be held on a *Saturday*, nor will registration for electoral or other purposes be compelled to be performed on a *Saturday*."

What the Bolsheviki did in Russia, the Peace Conference did in Poland—established the Jewish Sabbath.

The people who saw this strange setting up of Jewish customs as a part of the law of the land, one of the authorities for such action being the President of the United States, are now flocking to the United States in large numbers. Is it unreasonable for them to believe that if the President of the United States could bind Poland to Jewish custom, it is all right to bind the United States too?

Moreover, the Jewish separate schools were established by law in Poland. Poland's great trouble has resulted from her lack of schools in which *all* the population could imbibe Polish ideals expressed in the Polish language. The Peace Conference authorizes the continuance of that source of trouble.

In Article 11, "the Jews" were mentioned. In Article 9, the term used is "Polish nationals." The reader will save himself a great deal of misunderstanding in the perusal of European news if he will translate the clause "racial, religious and linguistic minorities" to mean simply Jews. They are the "minority" that is at the bottom of most of the difficulty, and they are the minority that is most heard of. It was this minority that dominated the Peace Conference.

"Article 9—Poland will provide in the educational system in towns and districts in which a considerable proportion of Polish nationals of other than Polish speech are residents, adequate facilities for insuring that in the primary schools instruction shall be given to the children of such Polish nationals through the medium of their own language. * * *

"In towns and districts where there is a considerable proportion of Polish nationals belonging to racial, linguistic or religious minorities, *these minorities shall be assured an equitable share in the enjoyment and application of the sums which may be provided out of public funds* under the state, municipal or other budgets for education, religious or charitable purposes."

But even that is not all. The Polish State is to hand over the money, but the Jews will distribute it:

"Educational committees appointed locally by the *Jewish* communities of Poland will, subject to the

general control of the state, provide for the distribution of the proportional share of the public funds allocated to *Jewish* schools in accordance with Article 9 * * *

It is most amazing how "racial minorities" are dropped the moment money comes into view, and the definite term "Jew" is substituted.

More than all this, "the United States of America, the British Empire, France, Italy, and Japan, the principal allied and associated powers, on the one hand; and Poland, on the other hand," (so the text of the treaty begins) together make of all these special privileges, not a national agreement on the part of hard-pressed Poland, but an international demand on the part of the League of Nations. Article 12 stipulates that all the agreements affecting "racial, linguistic and religious minorities," which is mere diplomatic camouflage for "Jews," shall be placed under the guaranty of the League of Nations. This lifts the Jews in Poland completely out of Polish obligation. All they will have to do is to complain to the League of Nations—and International Jewry will do the rest.

The United States was a party toward the writing of these stipulations into the treaty. The American people are not yet a party to their enforcement.

There are a quarter of a million of these Jews coming to the United States from Poland. You have read their demands in Poland. You have read their achievements in the Peace Conference.

Do you say, as an American citizen, that you are ready to take for the United States the dose of Jewish medicine, which the Peace Conference gave to Poland?

Do you say, in view of what has been said about the whole situation, that the Jews are showing anything besides a wicked and gloating spirit of revenge in the way they have propagandized against Poland after humiliating her in the Peace Conference?

The Present Status of the Jewish Question

THE Jewish Question in the United States has existed for years, but until now in silence and suspicion. Every one knew that there was such a Question; the Jew himself knew best of all; but very few possessed the courage to open the Question to the sanitary influences of sunlight and speech. The mention of courage in this connection is needful to explain the silence. A few men of insight have attempted publicly to define the Question in the United States, and they have been so effectually dealt with by an invisible power of which the public could have no knowledge, that Free Speech on the Jewish Question naturally became unpopular. The fact, it is true, reflects far more seriously on non-Jews than on Jews. But it is a fact nevertheless. He who undertakes to speak truth on this question must expect far more opposition than he could ever withstand were he not speaking the truth.

One fact that militated against Free Speech on the Jewish Question was the condition into which our American people have been trained, of expecting applause and approval to follow every act and word. There was a time in American history, and it was the most glorious period of our past, when opposition was considered an often desirable attitude. A man's weight was accounted equal, whether computed by the number of his enemies or his friends. But a softening change has come over us. We have grown to like applause. Hisses used to stir our fathers; hisses cow their sons. Public speech has thus grown flabby; the Press has thus become neutral; we have grown pudgy and futile in our program of "helping the weak," so pudgy and futile that we no longer have gristle to attack the strong who have brought weakness upon the others.

As a people, we have passed the "bunk" around so habitually; we have enervated our judgment and moral

convictions so seriously by our fake "philosophy of Boost," we have become so accustomed to measure the effectiveness of work by the applause it immediately provokes, that we have lost all stomach for courses that call for contest, unless it be those spurious contests of the political arena which are all managed from the same Great Headquarters, or those verbal assaults against "Big Business" which bring no reaction. We have lost all taste for tangible foes who have a ready retaliation.

Nevertheless it is true that, whereas a year ago it was not possible to speak the word "Jew" in the United States, it is now possible. The name appears on the front page of every newspaper nearly every day. It is the subject of discussion everywhere. For the time at least, speech has been liberated, although our friends of the B'nai B'rith in every state are doing their best to throttle it.

This freedom is of benefit both to Jew and non-Jew. The Jew need no longer look askance at the name of his race on the lips of a non-Jew. It only means that suppression and deceit are past, that is all; the Jew is a Jew, is recognized as a Jew, is spoken of as a Jew; and thus an honest relation between the mind and the fact is established in both the Jew and the non-Jew. The air is cleared. Concealment on the one hand is done away; on the other hand a missing fact, whose absence meant confusion, is supplied. The Jew may now say, "I am a Jew," as casually as any other man might claim his race. We may even see some noted Americans who all their lives have tried to conceal their race, come forward now and say, "We are Jews." It is freedom to the Jew; it is interpretation to the non-Jew. *Half the confusion which men meet in their efforts to account for the world is due to their ignorance of just where the Jew is.* He is always a key. But if the key be disguised as something else, how can it be used?

About eight months ago THE DEARBORN INDEPENDENT began a series of studies on the Jewish Question. It was an attempt to state the facts on which the Question is based. It was not at its beginning, nor has it since developed into, an attack on Jews as Jews. Its purpose was enlightenment, and if it

secretly indulged a hope, it was this—that the leaders of American Jewry might be wise to see that this is the country and this is the time in which the causes of distress and distrust and disrepute might be removed from Jewry and a genuine *modus operandi*, not of toleration, but of reconciliation, arrived at.

The proof that these articles have contained facts and only facts is found in the failure of the Jewish spokesmen to show any one of them to be false. The record stands that way—not one disproof. The reason for the record is this: when only facts are sought, and are subjected to the tests, only facts are found. If, however, one embarks on a “campaign” whose purpose is to besmirch an opponent or create a prejudice, one’s partisan zeal may induce him to accept as facts what is merely probability. These articles, however, do not constitute a campaign. They are the lighting of lamps here and there about the country, in this industry and that, in corners heretofore kept dark by those who should serve more faithfully on the watchtower of the Press.

What THE DEARBORN INDEPENDENT has said could have had no weight at all, had not the people been able to see the same facts all about them. It is not information, but illumination, that has given these articles the importance they have found among hundreds of thousands of readers.

The Jewish response to these articles has in one way been gratifying, and in another way quite disappointing.

The Jewish response has been gratifying in that it has furnished substantial proof of all the statements made in THE DEARBORN INDEPENDENT. This journal has no doubt of the truth of its statements, and is possessed of a very substantial reserve of evidence, but none the less the corroborative evidence produced by the Jewish leaders themselves in endeavoring to meet the issue is appreciated. There is no reason to believe that this was an intentional contribution on the part of Jewish leaders; it was simply impossible for them to move without revealing further evidence.

It is quite well known what is the position of Jewish leaders today: it is one of fear. For once they themselves are possessed with the fear of the unknown.

Knowing how much of truth exists behind the statements made in this series, they are in fear of what may yet come forth. They do not even make any more pretense of considering it a joke; in their own conclaves they do not rave and roar like the rabbinical editors, they behave themselves like sober frightened men, who sometimes have a desire to own up to some of the things that have been charged, but who are halted by a doubt as to how far the owning-up process would lead them if once begun. They are in fear of the truth, but mostly of the *whole truth*.

Needless to say a responsibility rests also on those who hold the whole truth. The purpose determines everything. If the purpose is to breed hatred of the Jews, that involves one course of action. If the purpose is to excite the public mind with startling facts, that involves another course of action. There is a certain danger in certain kinds of information. If the purpose is to lay a basis for an intelligent, straightforward understanding and possible solution of the question, then such information as defines the question and presents all essential material, is all that is necessary. It is within these limits that this series has endeavored to keep. If there are facts which are unfavorable to the Jews, that is a matter for the Jews. If the Jews do despite to a certain class of facts, it may be necessary to produce still another class of facts. If the leaders of the Jews had been fair, just argumentatively, oppositionally fair, they would not now be in fear of what may yet be produced.

Jews, for illustration, have proved the statement that they are the best organized people in the United States. They have proved that they are more closely grouped together in their own national interest than are the citizens of the United States whose whole nationality is defined by their citizenship. The government of the United States itself is not so well organized as American Jewry—and that fact is not due to anything American; it is the same in every country. Telegraphic speed and instantaneous mass action have marked every move organized Jewry has made in this country in the last six months.

It is not for nothing that they control the avenues of communication in this country. It is not for nothing

that the wireless of the world is under ironclad Jewish control. They are not loosely organized in social lodges for occasional fellowship; they are organized as states of the Jewish people, with officials who do nothing whatever but attend to the advancement of Jewish power in this and other countries. They have proved by the mass play of their synagogues, their newspapers, their alleged "social" organizations, their conservative clubs and their Bolshevik-Socialist groups—all of them working together, under orders—that they are a separate people within the American people, a people that do not agree with the genius of the American people, and a people that constantly make distinctions between Jewish and American rights.

In every state, in every city, there is a Jewish organization with a definite policy, and the first policy is to suffocate, destroy, put the "fear of the Jew" upon any man, newspaper, or institution that gives the least indication of independent thought on the Jewish Question. These organizations have special committees to do certain work. One of these works is to start "a whispering drive" against the person or institution aimed at. This "whispering drive" is a most hideous oriental device; it can be sustained only by groups of minds which bear a certain racial twist.

Without giving a full description of the devices used, it can be seen that the fact of their being centrally controlled and working simultaneously in all parts of the country, creates a considerable force. No other institution now operating in the United States can accomplish that so quickly and unitedly.

Jewish solidarity would be above criticism were it used for the benefit of the whole communal life, but it is not; it is not only Jewish, but its operations show it to be largely anti-American. This does not mean anti-American in the sense of being pro-German or pro-Mexican, but in this sense, that it opposes many things that have been conceded to constitute the American tradition. The Jew assumes that the United States is still an unformed entity which is fair prey to any who can seize it and mold it. That is his attitude today. He refuses to assume that America is here; he adopts the belief that part of his duty is to bring America into being, on Jewish lines, of course.

Now, in a sense, the United States is private property. It is the property of those who share the ideals of the founders of the government. And those ideals were ideals held by a white race of Europeans. They were fundamentally Christian ideals. And with most of these the Jews not only disagree, but hold them in contempt. Indeed, a Jewish leader recently said in New York that the United States was not a Christian land, and the context of his statement showed that he clearly intended that it should never be. He was condemning the Christian Sunday, though he is an officer of a society whose purpose is the establishment of the Mosaic Sabbath.

The Jews have also proved the charge that they exercise disproportionate influence in governmental affairs. This charge has only been stated in this series. The mass of proof has not yet been brought to bear. But it exists, fixed beyond all change. However, another important bit of evidence has been transpiring before the country's eyes. When the immigration bill was first put up to Congress, the vote was overwhelmingly in favor of restricting entry into the country. Congress voted upon the facts and its patriotic convictions. Taking the question just as it was, no other verdict could have been given.

Hardly had the vote been taken, however, than the wires were hot and the trains crowded and Jewish protests and Jewish agents began flocking to Washington. The magic name Jew was uttered. Legislators fled to cover. Learned speeches were made. Compromises were suggested. Modifications of the original law were framed. Under the magic of Jew the whole proposal simply melted like an icicle before a fire.

The only protest made against that Congressional vote was made by Jews. Their wonderful teamwork in all parts of the country gave their protest the air of national importance. *BUT* there was one point the Jews were not able this year to deny, and that is that *the majority of the immigrants are Jews*. That fact, fortunately, was established beforehand. The hand of the Congress of the United States was stayed by the Jews in a matter of serious importance to national protection, just as a few years ago the hand of the Congress of the United States was forced to break

the treaty with Russia when President Taft held it would be wrong to break it.

This proof of political power, based on nothing but sheer force and sheer determination to have what they want regardless of what the United States wants, has appeared broadcast as a matter of public knowledge.

And let the reader mark this: it will be found that this present immigration move is as much a part of the Jewish World Program as was the breaking of the treaty with Russia. Readers of the article of January 15 will recall how at the behest of the Jews, the United States' trade with Russia was thrown into the hands of German Jews who were using it to further their plans for the destruction of the Russian Empire, which later came to pass. The Jews "used" the United States to put across an essential part of that plan.

Well, what are they using the United States for now? We may well believe that the Jews are not without several reasons for what they are doing. The Jew excels as a chess player because he plays a game wherever he may be. The immigration matter amounts to this: Jews are streaming out of Poland as speedily as they can. It is not "pogroms" that are driving them out. "Pogroms" have been proved to be immigration propaganda for consumption outside Poland.

The Jews are leaving Poland because they know something is going to happen.

And if they are leaving Poland it is a sign it is going to happen to Poland.

And if the Jews have advance news of it, it is a sign that what will occur will be inflicted by Jews.

Plainly it is this: Jewish Bolshevism in Russia has made a secret decree against Poland. The Jews are getting out of the way. American Jewish agents are constantly passing into Poland. Rich American Jews are sending agents to bring back groups of "relatives." There is an *exodus* from Poland and there is a reason for it which spells trouble for Poland. The United States is being used as the chief means by which the Jews are to clear out. France protests against them and will not have them. England most decidedly refuses to have them. The Jews of the United States are powerful enough to compel this country to take them. We were utilized to effect the entrance of Bolshevism

into Russia; it went from our East Side thither. We are now being utilized to assist at the destruction of Poland. It is possible, however, that by the time the Jewish program reaches that point, something may have intervened.

The Jews of the United States have also given a splendid illustration of what THE DEARBORN INDEPENDENT said of their control of American newspapers. Of course, the local newspaper editor is not dominated by any Jewish authority seated at Washington, New York or Chicago, of course not; but he is very amenable to the twenty richest Jews in his community who advertise in his paper, and it is they who take orders from Washington, New York and Chicago. So the editor gets his orders from Jewish headquarters just the same, though he may not realize it.

This, however, is one instance where publicity does not count, because it represents a business favor oftener than it does an *editorial conviction*. The knowledge of the Jewish Question which newspaper men possess is quite complete, and a confidential council of the best informed editors of the United States would include all that the government or the people would need to know for a complete handling of the Jewish Question. The publicity demanded and received by the organized Jews has proved a roorback; it has served the cause of truth more than the cause they desired, which was suppression.

Gratifying as these proofs are to the producers of the facts, there is a very decided element of disappointment in the Jewish answers. Either Jewry is fainting, or is defenseless; certainly the present status of the defense must be humiliating to those who have any conception of the importance of the matter.

The answer signed by the Jews themselves—a list of signatures which showed as in panorama the close-locked corporational solidarity of the Jewish race in this country—was devoid of a single fact which threw light. In this, the Jewish answer was almost a confession of “no defense.”

But aside from its ineptitude was its utter lack of frankness. It refuses to face the question. It will not meet a single statement, either in the substance of the Protocols or in the substance of this series. It

veers off whenever it approaches a concrete theme, and loses itself in a vapor of denials. If a statement is wrong, it is provably wrong, especially a statement which deals with matters now actual in daily life.

The official Jewish answer, signed by a few, not all, of the Jewish leaders, is at least decent in its language, and that is more than can be said for most of the other Jewish answers. But it is indecent in its attempt to create the impression that anti-Semitism is abroad in the country.

Mark this: *All the anti-Semitism that exists in the United States today is the deliberate creation of the Jewish leaders and is a recent creation.*

The Jewish leaders want anti-Semitism here. Unable to create it among non-Jews, they are seeking the effects of it among the Jews by telling them that it exists.

The Jewish leaders of the United States have done everything possible to keep THE DEARBORN INDEPENDENT away from the Jews, to prevent their reading it and learning the fact that *NO ATTACK IS BEING MADE ON THE JEWS AS JEWS.*

From the first, after wrestling for weeks to discover a way of meeting these articles without having to confess too much, these leaders threw up their hands and took refuge in the lie of anti-Semitism.

What they ought to fear now is not the force of an anti-Semitic feeling among the non-Jews, but the force of a righteous indignation among American Jews when they discover the deceit and incompetence of their leaders.

"Anti-Semitism" has always been the last resort of scoundrelly Jewish leaders when cornered by the truth, and they have been known deliberately to incite it among the Gentile rabble in order through it to maintain their hold on their own people.

Recently there was printed in the newspapers "A Protest Against Anti-Semitism," signed by various non-Jews. The "protest" was printed twice, in fact, because it did not "go big" the first time. The newspapers were evidently growing a little weary of printing daily communiques from Jewish Great Headquarters. So, to give it more vim for a thorough circulation, the

signature of Woodrow Wilson was obtained. And of course that put it on the telegraph wires again.

It was quite proper for President Wilson to sign a protest against anti-Semitism. It was quite proper for all the other signers to do so, provided that was what they meant to do.

If the protest had been sent to THE DEARBORN INDEPENDENT, its responsible officials would have signed also. THE DEARBORN INDEPENDENT *is against anti-Semitism* and protests against leading Jews using its name to foment that spirit.

The "protest," however innocent the signers may have been of this fact, *was against any public discussion of the Jewish Question*, and especially against this one.

The dispatches are careful to state that the Jews had nothing to do with that protest. A supposedly non-Jewish organization has been in the service of a coterie of New York Jews for a long time. The assertion that the "protest" was written by "a single citizen, a non-Jew, acting upon his own initiative and responsibility, and without consultation with anybody," is mildly amusing.

There was just enough "consultation" to make the whole "non-Jewish protest" nothing more nor less than a previously approved document, and the citizen who did the job has known for a long time where it pays to please.

As to Mr. John Spargo, whose name is beginning to appear prominently as a Gentile defender of the Jews, this much is known: he did not undertake the Jewish defense without several secret consultations with a group of New York Jews, who had to overcome several of Spargo's scruples before they could make much headway with him. Spargo's attitude was something like this: "Gentlemen, they've got it on you. It is not a matter that can be whitewashed." Spargo told a lot of truth in that New York room. The Jewish conferees knew it was truth. If Spargo should speak one-twentieth as much truth on the platform, his lecture engagements would dwindle in number.

All of the literature of the Anti-Defamation Society, all of the speech of the retained defenders, is very welcome. Open the Question up! If the Jews engage

enough Gentile defenders, the time will come when Gentile logical faculties will bring about a real discussion of the Question. The Jewish spokesmen must, on pain of losing their position, limit themselves to denials, abuse and threats; but the Gentile defenders are constitutionally unable to dwell in that state of mind for long; they will probe through to the truth; in which event real discussion may be expected.

There is not a single Jewish publication, however vituperative and truthless, that we would forbid the mails or exclude from a public library. There is not a single Jewish spokesman whom we would heckle or hinder on the public platform. There is not a single Jewish enterprise that we would recommend for boycott. We believe in Free Speech and unfettered conviction. By means of these the people may yet hope to clean up the United States.

The Jews do *not* believe in Free Speech. They do *not* believe in a Free Press.

In every state in the Union the B'nai B'rith is introducing into the local legislatures a bill that will prevent any publication from saying anything derogatory of the Jews.

That is the Jews' *answer* to the facts produced in this publication.

In scores and hundreds of public libraries, the Jews are using the members of their race who happen to be on library boards, or are using committees of their race to influence library boards to clear the libraries of all books, pamphlets and papers that deal with the Jewish Question in a manner to leave any doubt that the Jews are paragons of virtue and The Chosen People.

This is occurring in the United States. It is occurring in some of those eastern American states that stood most valiantly for the cause of Free Speech and a Free Press in other days.

Let it go on! Multiply the instances! Add madness to madness! Each act of this nature simply gives a local proof, visible and intelligible to each community where it transpires, that what is written about the Jews is true.

The present status of the Jewish Question in the United States is this:

A beginning has been made on the too-long accumulating facts.

Jewish recognition of the truth has been expressed in soberness among the leaders.

Jewish action in response has been, for themselves, denial; for others, *SUPPRESSION*:

The result to date is:—abject failure to meet the case.



