

## JEWISH POWER IN THE WORLD TODAY

"We have found the beast and pared its nails and now take it in our arms, fondle it, write plays to flatter it: it is visited by princes, affects a taste, patronizes the Arts and is the only liberal and gentleman-like thing in Christendom."

Marlowe's *Rich Jew of Malta*.

Douglas Reed, a British officer, twice wounded in the World War, afterwards a distinguished author and long time continental correspondent of the London Times, has always been most hostile to Hitler. His *Insanity Fair* was highly praised by John Gunther, Edwin Mowrer, Walter Duranty, and H. L. Knickerbocker. Of the results, Reed later wrote:

"After I wrote *Insanity Fair* I was swamped by offers from American publishers for my next book. I signed a contract with one firm. When I began *Disgrace Abounding* I did not know that it would be an anti-Semitic book. The anti-Semitic part is the result of my observation of the Jews in the last year and of my conviction that the mass influx of Jews to England is a political mistake and a national misfortune.

"The American publisher, after reading *Disgrace Abounding*, declined to publish on the ground that the Semitic part was 'slanderous and libellous'. Read the Jewish part for yourself and see if this is true. I, for my part, declined to have the book published anywhere without the Jewish chapters. The real meaning of that decision is that, in America, you may 'slander and libel' Germany as much as you like, and be paid for it, but you must not discuss the Jewish problem, you must not assert that there is a Jewish problem. Other American publishers declined the book on the grounds that they could not publish the Jewish chapters. One of them, not a Jew, said that an American publisher would court misfortune by publishing it, because 90 per cent of the American newspapers are Jewish, and the Jewish influence extends in similar proportion throughout the whole ring of trades connected with publishing.

"I see very little difference between the Jewish and the Hitlerist method, in this matter of free speech and free discussion. The Jews are for free attacks on Germany, nothing else. The same thing happened in some of the Scandinavian countries, where *Insanity Fair* had great success and where

power and mineral resources of the Empire are among the greatest in the world. Let us seize our opportunities."

Ibid. ps. 351-352.

" \* \* \* We must not be involved in a war to make the world safe for Stalin or international Jewry. Those of us who wish to uphold the French and British Empires have nothing in common with those who wish to destroy Germany and Italy. We do not want to destroy these Empires, unless their demands are impossible to accept. So far the only impossible demand has been made by the Communists, who desire to dominate the world with their system."

Ibid. ps. 354-355.

"In the midst of German life," wrote Walter Rathenau, once Foreign Minister of the Weimar Republic, and himself a Jew, "is a separated, strange race of people, strikingly clothed, hot-blooded, with animated features: an Asiatic horde on the sand of the Prussian marches. They live in congested groups, foreign organisms in the body of the population. *The State has made them citizens and educated them to be Germans, but they have remained foreign.*"

This was written by a German Jew about the influx of Russian, Polish, Ukranian, and Lithuanian Jews into Germany. These are the Ashkenazic Jews who have been and are now invading America.

Add to this the Treaty of Versailles, dominated by Jews and the League of Nations, plus disarmament and the multiple encroachments of the Jews upon the new German Republic and you have Hitler.

Hilaire Belloc, is a graduate of Oxford and an eminent writer, who served in the British Parliament. John Buchan, (Lord Tweedsmuir), recently Governor General of Canada, says in "Pilgrims Way", p. 49, of Hilaire Belloc, "no man has written purer or nobler prose in the great tradition." This statement of Buchan was made after Hilaire Belloc had published what we are about to quote. Belloc states:

"The positive side of Jewish Communism as expressed by Mordecai himself (Marx) and by all the other exponents of it, Jew and Gentile, is their insistence on the control of the means of production, distribution and exchange, by officials of the community — which turn out in practice to be in large proportion Jewish."

*The Jews*, by Hilaire Belloc, 1937 edition, Foreword.

"It is objected of the Jew in finance, in industry, in commerce — where he is ubiquitous and powerful out of all proportion to his numbers — that he seeks, and has already almost reached, dominion. It is objected that he acts everywhere against the interests of his hosts; that these are being interfered with, guided, run against their will; that a power

is present which acts either with indifference to what we love or in active opposition to what we love. Notably it is said to be indifferent to, or in active opposition against our national feelings, our religious traditions, and the general culture and morals of Christendom which we have inherited and desire to preserve: that power is Israel."

Ibid. Ps. 44-45.

"Bolshevism stated the Jewish problem with a violence and insistence such that it could no longer be denied either by the blindest fanatic or the most resolute liar."

Ibid. Ps. 45-46.

" \* \* \* from the years after Waterloo to the years immediately succeeding the defeat of the French in 1870-71, the weight and position of the Jew in Western civilization increased out of all knowledge and yet without shock, and almost without attracting attention. They entered the Parliaments everywhere, the English Peerage as well, and the Universities in very large numbers. A Jew became Prime Minister of Great Britain, another a principal leader of the Italian resurrection; another led the opposition to Napoleon III. They were present in increasing numbers in the chief institutions of every country. They began to take positions as fellows of every important Oxford and Cambridge college; they counted heavily in the national literatures: Browning and Arnold families in England, for instance, Mazzini in Italy. They came for the first time into European diplomacy. The armies and navies alone were as yet untouched by their influence \* \* The growth of an anonymous Press and of an increasingly anonymous commercial system further extended their power."

Ibid. p. 47.

"*The Jews intermarried everywhere with the leading families* and, before any sign that a turn of the tide had taken place, they had already achieved that position in which they are now being assailed \* \* \*"

Ibid. p. 48.

"Within a few years Rome was to see a Jewish Mayor, who supported with all his might the unchristianizing of the city and especially of its educational system \* \* \* One small but significant factor in the whole business of these 70's and early 80's—the beginning of the last quarter of the nineteenth century—was the rise to monopoly of the Jewish international news agents, among which Reuters was prominent. and the presence of Jews as international correspondents of the various great newspapers, the most prominent example being Oppen, a Bohemian Jew, who concealed his origin under the false name of 'de Blowitz', and for years acted as Paris correspondent for *The Times*, a paper in those days of international influence."

Ibid. ps. 48-49.

"The Panama Scandals in the French Parliament had

already fed the movement (anti-Semitism) in France. The later Parliamentary scandals in England, Marconi and the rest, afforded so astonishing a parallel to Panama that the similarity was of universal comment." Ibid. p. 51.

"After Karl Marx came a crowd of his compatriots, who led the industrial proletariat in rebellion against the increasing power of the capitalist system, and began to organize a determined revolt." Ibid. p. 53.

"\* \* \* the Bolshevik movement, or rather explosion, was Jewish. \* \* The Bolshevik Movement, was a Jewish movement, but not a movement of the Jewish race as a whole." Ibid. p. 55.

"But when in 1917 a socialist revolution was accomplished suddenly at one blow, in one great State, and when its agents, directors and masters were seen to be a close corporation of Jews with only a few non-Jewish hangers-on (each of these controlled by the Jews through one influence or another), it was quite another matter. The thing had become actual. The menace to national traditions and to the whole Christian ethic of property was immediate."

Ibid. ps. 56-57.

"The thing was called 'The Republic of the Workmen and Peasants'. It was, in fact, nothing of the sort. It was the pure despotism of a clique, the leaders of which had been specially launched upon Russia under German direction \* \* \* and all those Leaders, without exception, were Jews, or held by the Jews through their domestic relations, and all that followed was done directly under the orders of Jews, the most prominent of whom was one Braunstein, who disguised himself under the assumed name of Trotsky. A terror was set up, under which were massacred innumerable Russians of the Government classes, so that the whole framework of the Russian State disappeared. Among these, of course, must specially be noted great numbers of the clergy, against whom the Jewish revolutionaries had a particular grudge. A clean sweep was made of all the old social organizations, and under the despotism of this Jewish clique the old economic order was reversed." Ibid. p. 58.

"\* \* \* it is impossible, with their Jewish Committees thus in control of the Russian treasury and of Russian means of communications, that they should not have had some sympathy with their compatriots who were so largely in control of Western finance. *However sincere their detestation of capitalism \* \* \* it is in the nature of things that one of their blood and kind should, however misguided they may think him, appeal to them more than one of ours. And it is this which explains the half alliance which you find throughout the world between the Jewish financiers on the one hand*

*and the Jewish control of the Russian revolution on the other. It is this which explains the half-heartedness of the defense against Bolshevism, the continued negotiations, the perpetual commercial protest, the recognition of the Soviet by our politicians \* \* \* all that has taken place wherever Jewish finance is powerful \* \* \*.*" Ibid. p. 61.

"There is no race which has produced so few traitors. *It is not treason in the Jew to be international.* It is not treason in the Jew to work now for one interest among those who are *not* of his people, now for another. He can only be charged with treason when he acts against the interests of Israel, and there is no nation nor ever has been one in which the national solidarity was greater or national weakness in the shape of traitors less." Ibid. p. 78.

"He will serve France against the Germans, or the Germans against France, and he will do so indifferently as a resident in the country he benefits or the country he wounds: for he is indifferent to either. The moment war breaks out the intelligence departments of both sides rely upon the Jew: and they rely upon him not only on account of his indifference to nationalism but also on account of his many languages, his travel, the presence of his relations in the enemy country. And this is true not only of war but of armed peace. But it is clear that in all this there are examples of what *in us*, would be treason. In him such actions are not treason, for he does not betray Israel. But they all have an atmosphere repellent to us. They are things which if we did them (or when we do them) degrade us. They do not degrade the Jew." Ibid. ps. 78-79.

The aforementioned references remind us of the common accusation — made in all wars of the past — that the Jews passed between the enemy and friendly lines unhampered. There are available countless records of such movements in the police and intelligence records of every army. They account for the entirely reasonable suspicion that the Jew is not to be trusted when one's country is at war. Belloc continues:

"There is already something like a Jewish monopoly in high finance. There is a growing tendency to Jewish monopoly over the state for instance, the fruit trade in London, and to a great extent the tobacco trade. There is the same element of Jewish monopoly in the silver trade, and in the control of various other metals, notably lead, nickel, quicksilver. What is most disquieting of all, this tendency to monopoly is spreading like a disease. One province after another falls under it and it acts as a most powerful irritant. \* \* The thing is deservedly hated because it is exceedingly

unnatural and exceedingly tyrannical. \* \* It is intolerable in a people alien to us." Ibid. ps. 91-92.

In this connection — the Jewish monopoly — we are even more unfortunate in the United States than in England. In America the Jew dominates the metropolitan Press through control of its advertising, particularly that of the great department stores, which furnish the bulk of newspaper profit: and through the control of the newspapers, the control of the wire and news services. Their domination of the stage, moving pictures and radio industries is too blatant for argument. The Twin Giants of Communication in the United States today are David Sarnoff, Russian Jew, of the Radio Corporation of America, owner of the National Broadcasting Company, and William S. Paley, son of a Russian Jew, of the Columbia Broadcasting Company. The other big radio net-work, the Mutual system, though nominally headed by a Gentile, is largely dominated by the Jewish department stores, L. Bamberger & Co., R. H. Macy & Co., and the Strauss family.

As reported in the *Times-Herald* of August 14, 1940, David Sarnoff, Russian Jew, President of the Radio Corporation of America, owner of the war-mongering National Broadcasting Co., in consultation with ex-Senator George Moses of New Hampshire, operated in 1932 to obtain a postponement of an anti-trust case against the Radio Corporation of America until after the election of President Roosevelt, an intimate friend of Sarnoff's. Ex-Senator Moses, though defeated for reelection, still is a powerful figure among the Republicans in northern New England and an ardent pro-Jew, Tory, and war-monger. Sarnoff admitted paying out large sums of money to get a continuance of the case.

In Westbrook Pegler's column of October 4, 1940, it is stated:

"\* \* \* there may have been some transaction comparable on the score of propriety with the retention of Charlie Michaelson (a Jew) *by a big radio corporation* as a Washington 'front', at a salary of \$20,000, while he carried a latchkey to the White House and was so folksy with the President that he used to sit in on the regular press conferences, right under the flag. How do you like the idea of a corporation 'front' man practically living in the White House?"

We do not know how much more Michaelson (a Jew) gets as publicity man and smearer for the Democratic National Committee.

Precisely as in Berlin, Vienna and Prague (ante Hitler), the Jewish dominance of the professions of Law and Medicine is fast becoming a peril, especially in the big cities along the Atlantic Sea-

board. Of late years the disproportion of Jews in Law and Medicine in Eastern cities of the United States has increased to a highly dangerous stage. Only two years ago, a number of German and Austrian Jews, holding certificates to practice medicine in those countries, arrived in New York. They immediately applied for the right to practice. After objecting strenuously to the alleged "discrimination" of the New York Board of Regents who "heartlessly" required them to pass the regular professional tests imposed upon all citizens, they were finally forced to submit to these tests. According to statistics released at that time only about 10% were found to be qualified to practice. The failures set up a wail which was heard in Washington, and the Jewish members of Congress, almost as one, were bombarded with petitions calling upon the Federal Government to intervene and set aside the rulings of the New York Board of Regents, whose standards, incidentally, have had much to do with the high quality of medical practice in that state.

While this attempt to undermine our professional standards was going on, much further proof of the Jewish tendency toward monopoly was coming to light. Jews almost "monopolize" the lists of doctors forbidden to practice by reason of unethical or illegal practice. They have recently figured in the abortion racket in Brooklyn. Jews predominate in the lists of lawyers disbarred from practice for illegal and unethical conduct.

The Jew in the underworld has become almost a monopoly. It is reliably reported that 90% of the wholesale liquor business, 90% of the liquor producers and a very high percentage of liquor retailers — the latter in the large cities — are Jewish. Along the Atlantic seaboard the Jewish domination of newspaper and magazine distribution is almost complete, to such extent at least that no regular news-stand will carry matter telling the truth about organized World Jewry.

The Frankfurters, Brandeis's, Cardozo's, Untermyers's, Liebowitz's, Ernst's, write and interpret our law, and their racial clique maintain a constant bombardment of propaganda celebrating their genius, and mocking the integrity and ability of non-Jewish lawyers and judges. The communistic "scientist", Einstein, has become the Moses of American science, *not* by the demonstrable brilliance of his works but by the screaming and shouting of his racial gallery. Let the American people attempt to defend their judgment on the type of books they are to read and Jew Morris Ernst rises to mock them as "puritanical and narrow-minded." Jewish money, donated by the arch-"liberal", the late A. L. Filene, a Jew, of Boston, financed the

Institute for Propaganda Analysis which pretends to interpret all pronouncements on public policy, but which manages to follow a course indistinguishable from the "party line" laid down by the Communist Party. Henry Morgenthau controls our national fiscal policy and a little group of New Dealers, invariably disciples of the Jew Felix Frankfurter, and predominantly Jewish, write our laws and control our national political policy.

The assumption of Jewish power in the United States today has very nearly reached the height achieved in England. This is a subject that will be discussed in detail in a subsequent chapter. Again the words of Hilaire Belloc:

"The reason these general monopolies are formed by Jews is that the Jew is international, tenacious and determined upon reaching the very end of his task. He is not satisfied in any trade until that trade is, as far as possible, under his complete control, and he has for the extension of that control the support of his brethren throughout the world. He has at the same time the international knowledge and international indifference which further aid his efforts. But even were the quite recent monopolies in metal and other trades taken, as they ought to be taken, from these few alien masters of them, there would remain that partial monopoly \* \* \* which a few Jews have exercised not only today, but recurrently throughout history, over the highest finance: that is, over the credit of the nations, and therefore today, as never before, over the whole field of the world's industry."

The Jews, P. 94.

A recurrent complaint—and a justified one—against the Jew is his habit of secrecy, his tendency to change his name with or without changing his citizenship. A name—to a non-Jew—is a personal passport to respectable society. Only the criminal habitually turns to secrecy to conceal his identity. Belloc's discussion of this tendency is to the point.

"It has unfortunately now become a habit for so many generations, that it has almost passed into an instinct throughout the Jewish body, to rely upon the weapon of secrecy. Secret societies, a language kept as far as possible secret, the use of false names in order to hide secret movements, secret relations between various parts of the Jewish body: all these and other forms of secrecy have become the national method."

Ibid. P. 99.

"Take the particular trick of false names. It seems to us particularly odious. We think when we show our contempt for those who use this subterfuge that we are giving them



no more than they deserve. It is a meanness which we associate with criminals and vagabonds; a piece of crawling and sneaking."

Ibid. P. 100.

Belloc goes on to cite certain instances of Jews assuming Gentile names. In a discussion of the influence of the Jew upon our foreign policy, especially as it relates to England, his statement is important. He cites the change from Cohen to Curzon, from Solomon to Stanley, from Moses to Montague and from Benjamin to Benson as examples. "Men whose race is universally known," he says (Ibid. 102), "will unblushingly adopt a false name as a mask, and after a year or two pretend to treat it as an insult if their original and true name be used in its place." The list of Jews, masquerading under distinguished non-Jewish names in the United States, is as long as it is startling.

At the Jew's insistence upon his superiority, Belloc and many others, are rightfully indignant. There is a wealth of evidence to support the belief that this one trait, alone, is a sufficient explanation of, if not a justification for, a measure of anti-Semitism. Long before Disraeli said, "The Jew cannot be absorbed; it is not possible for a superior race to be absorbed by an inferior," Jews generally claim—before the world—that precisely because they are a superior people—God's *chosen* people—they are entitled to the special rights and privileges which go with superiority.

"\* \* unfortunately he does not only repose on that foundation; he also acts upon it, and that is intolerable," says Belloc.

Ibid. P. 112.

"Thus, the Jew will write of our religion, taking it for granted that it is folly, and will marvel that we are offended. He will appear in our national discussions, not only giving advice, but attempting to direct policy, and will be puzzled to discover that his indifference to national feeling is annoying. He will postulate the Jewish temperament as something which, if different from ours, must, whether we like it or not, be thrust upon us."

Ibid. P. 113.

In the foreword to this volume, reference is made to the danger of discussing the Jewish problem. It is a virtually undenied fact that the Jew himself has worked to prevent any discussion of himself and his actions, however fortified by proof and under whatever reason or motive. The first of the weapons turned against the man who tries to bring this subject into the open is ridicule. To quote Belloc again:

"It was (is) the instinctive policy with the mass of the Jewish nation, a deliberate policy with most of its leaders, not only to use ridicule against anti-semitism but to label as 'anti-Semitic' any discussion of the Jewish problem at all, or, for that matter, any information even on the Jewish problem. \* \* If a man alluded to the presence of a Jewish financial power in any region—for instance—in India, he was an anti-Semite. If he interested himself in the peculiar character of Jewish philosophical discussions, especially in matters concerning religion, he was an anti-Semite. If the emigrations of the Jewish masses from country to country, the vast modern invasion of the United States, for instance (which has been organized and controlled like an army on the march), interested him as an historian, he could not speak of it under pain of being called an anti-Semite. If he exposed a financial swindler who happened to be a Jew, he was an anti-Semite. If he exposed a group of Parliamentarians taking money from the Jews, he was called an anti-Semite. If he did no more than call a Jew a Jew, he was an anti-Semite.

Ibid. Ps. 160-161.

"You cannot long confuse interest with hatred, the statement of plain and important truths with mania, the discussion of fundamental questions with silly enthusiasm, for the same reason that you cannot long confuse truth with falsehood. Sooner or later people are bound to remark that the defendant seems curiously anxious to avoid all investigation of his case. \* \* I say it was a fatal policy; but it was deliberately undertaken by the Jews."

Ibid. P. 161.

Belloc's discussion of the Jewish part in the Communist movement, along with considerable evidence on the subject is treated in another chapter. He reaches the conclusion quite properly, that the fact that the Jew has directed and still directs the course of Communism is a sufficient argument for bringing the question of the Jew to the forefront.

Belloc's words about the Jew in America are significant, since they represent the judgment of a brilliant and capable Englishman—one of the world's great writers and historians.

"A regular and organized Jewish emigration began to pour in (the U. S.), especially from the Baltic. It flooded New York \* \* \* it created ghettos in most of the large Northern industrial towns and all the phenomena we associate in Europe with these movements began to show themselves. There was the growth of the financial monopoly and of monopolies in particular trades. There was the clamour for toleration in the form of 'neutralizing' religious teaching in schools; there was the appearance of the Jewish

revolutionary and of the Jewish critic in every tradition of Christian life. \* \* Anonymity in the Press came, of course."

Ibid. P. 202.

Earlier in these pages, we referred to the fact that when we are asked to defend the England of today, it is not the England of our ancestors—the "mother country" who asks our arms and men, but a mongrel England, ruled not by Britons of the blood, but, largely by a galaxy of Jews, half-Jews, and quarter-Jews. Again we quote Belloc.

"London became after Waterloo the money market and the clearing house of the world. \* \* Every new economic enterprise of the British state appealed to the Jewish genius for commerce and especially for negotiation in its most abstract form—finance. \* \* The two things dovetailed one into the other and fitted exactly, and all subsidiary activities fitted in as well. The Jewish news agencies of the nineteenth century favoured England in all her policy, political as well as commercial; they opposed those of her rivals and especially of her enemies. The Jewish knowledge of the East was at the service of England (Opium Wars—Indian Conquest). His international penetration of the European governments was also at her service—so was his secret information. \* \* The Jew might almost be called a British agent upon the Continent of Europe and still more in the Near and Far East. \* \* He was admitted to every institution in the State, a prominent member of his nation became chief officer of the English executive, and, an influence more subtle and penetrating, marriages began to take place, wholesale, between what had once been the aristocratic territorial families of this country and the Jewish commercial fortunes.

"After two generations of this, with the opening of the twentieth century those of the great territorial English families in which there was no Jewish blood were the exception. In nearly all of them was the strain more or less marked, in some of them so strong that though the name was still an English name and the tradition those of a purely English lineage of the long past, the physique and character had become wholly Jewish and the members of the family were taken for Jews whenever they travelled in countries where the gentry had not yet suffered or enjoyed this admixture."

Ibid. Ps. 222-223.

"Every English Government had (and has) its quota of Jews. They had entered the diplomatic service and the House of Lords; they swarmed in the House of Commons, in the Universities, in all the Government offices save the Foreign Office (and even there representatives of the Jewish nation have recently entered); they were exceedingly power-

ful in the Press; they were all powerful in the City" (viz. in banking and finance).

Ibid. P. 226.

This is a picture of Jewish dominance of Europe, presented with sympathy and without passion by writers of integrity. The England which today beseeches us to come to her rescue is little more than another segment of the Jewish "nation"—as Belloc puts it.

The Jews have often strongly influenced France—seldom dominated it. The short rule of Leon Blum is one such instance and results recently were summarized in a letter to the *New York Times*. On the eve of the opening of the French Popular Front Legislature Leon Blum, Premier-designate, said: "We are going to try to assure passage from a capitalist to a Socialist regime \* \* \* it is not possible any longer to save a bourgeois society." The administration of the Jew Leon Blum begot the sit-down strike in France, which was almost immediately transplanted to America by the Communists.

Our own internationalists, who plead with us to spend our blood, our heritage and our money in their defense are but the spokesmen of international Jewry. We first felt the powerful impact of their influence when, against reason, honor and enlightened self-interest, they tricked us into the World War. The Zionist movement was the active political factor—the "engineer" of this betrayal. Today organized World Jewry, and not the Zionists alone, are working night and day to betray us again. A detailed discussion of the greatest fraud in history—the background of our entry into the World War was discussed in a preceding chapter.

It is more than passing strange, that George Washington and nearly all of our Anglo-Saxon forefathers and patriots are insulted and their principle mocked, while the very Jews who assail them and plot to destroy their principles are celebrated. It is more than passing strange that the average American may speak his piece, condemning anyone who offends his sense of right and justice, yet is forbidden to ask, "What of the Jew"?

Strange and tragic is it that the American who loves his homeland and its great tradition must abandon his concept of patriotism, even his understanding of it, rooted in struggle and pain, and growth of Americanism is left to an Einstein to translate, a Bloom or a Dickstein to protect and a Brandeis or a Frankfurter to interpret.

Somehow, without our knowledge—because we are not a suspicious people—this has come about. We have assumed, in our honesty and inherent decency, that we were immune from this afflict-

tion. Yet it is here and we must deal with it. Unhappily, there is a residue of our own proud race and name, which is almost psychopathically more concerned with the welfare of the Jews than with that of Americans. Proudly they parade sympathy with the problems of the world as if we had none of our own.