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CHAPTER 1

REC #3 HATONN

THU., MAR. 19, 1998 1:50 P.M. YR. 11, DAY 215

THU., MAR. 19, 1998

[QUOTING:] PART 39, *GLOBAL PARASITES*

“JEWISH RIGHTS” CLASH WITH AMERICAN RIGHTS

It is well that the public should understand that the present study of the Jewish Question in the United States is not based upon religious differences. The religious element does not enter except when it is injected by the Jews themselves. And it is injected in three ways: first, in their allegation that any study of the Jews is “religious persecution”; second, by their own records of what their activities in the United States consist of; third, by the impression which is very misleading if not corrected, that the Jews are the *Old Testament* people of the *Old Testament* religion which is so highly regarded in the Christian world. The Jews are not the *Old Testament* people, and the *Old Testament*, their *Bible*, can be found among them only with difficulty. They are a Talmudic people who have preferred the volumes of rabbinical speculation to the words of their ancient Prophets.

The note of religion does not enter this discussion until the Jews place it there. In this series of articles we have set aside every non-Jewish statement on this question, and have accepted only that which proceeds from recognized Jewish sources. It has been more than a surprise, in studying the proceedings of the New York Kehillah and the American Jewish Committee and their affiliated organizations, as represented by their activities throughout the country, to learn how large a part of these activities have a religious bearing, as being directly and combatively anti-Christian.

That is to say, when the Jews set forth in the public charters and constitutions of their organizations that their only purpose is to “protect Jewish rights”, and when the public asks what are these “Jewish rights” which need protection in this free country, the answer can be found only in the actions which the Jews take to secure that “protection”. The actions interpret the words. And thus interpreted, “Jewish rights” seem to be summed up in the “right” to banish everything from their sight and hearing that even suggests Christianity or its founder. It is just there, from the Jewish side, that religious intolerance makes its appearance.

What follows in the course of this article is nothing less nor more than a group of citations from Jewish records covering a number of years. It is given here partly as an answer to the charge that this series of articles is “religious persecution”, and partly to help interpret by official actions the official Jewish program in the United States.

An important fact is that previous to the formation of the Kehillah and the Jewish Committee, this sort of attack on the rights of Americans was sporadic, but since 1906 it has increased in number and insistence. Heretofore it has gone unheeded by the public as a whole because of our general tolerance in this

country, but from this time forth the country will possess information that what it has been tolerating is intolerance itself. Under cover of the ideal of Liberty we have given certain people liberty to attack liberty. We ought at least to know when that is being done.

Look rapidly down the years and see one phase of that attack. It is the attack on Christianity. **[H: I'm sure you can't find an instance where there is an attack going on against the Jew! How about other people—like the so-called PAGAN Native Americans? Surely you won't find even one little slip-up where anyone attacked these other people? How about just KILLING ALL THESE PEOPLE AS MR. MOHR SAYS GOD SAYS TO DO! Obviously what is good for the goose is NOT good for the gander and therefore it is obvious in addition that the White Christian must be MORE EQUAL than any other citizen. And, yet, it can be proven that these bigots are not even up to equal nor are they Christian.]**

That is rather a hard thing to set down in writing in this country, and it would not be set down did not the facts compel it. Jewish writers nowadays show a great deal of anxiety that non-Jews should follow certain Christian doctrines. “We gave you your Savior, and he told you to love your enemies; why don't you love us?” is the implication with which their statements usually come.

However, here are a few items from the record: They are recorded according to the Jewish calendar (our modern calendar is “Christian”, and therefore taboo) but here both calendar dates shall be supplied. **[H: Sorry, people, you are really NOT going to like my attitude here. The so-called Christian calendar is NOT ACCURATE IN ANY WAY WHATSOEVER, AND MOSTLY I AGREE WITH THE CITIZENS OBJECTING TO SELECTIVE CITIZENSHIP AND CONSTITUTIONAL RIGHTS IN VARIOUS STATES AND PLACES.]**

5661 (A.D. 1899-1900) The Jews attempt to have the word “christian” removed from the *Bill of Rights* of the State of Virginia.

5667 (A.D. 1906-1907) The Jews of Oklahoma petition the Constitutional Convention protesting that the acknowledgment of Christ in the new state constitution then being formulated would be repugnant to the *Constitution of the United States*.

5668 (A.D. 1907-1908) Widespread demand by the Jews during this year for the complete secularization of the public institutions of this country, as a part of the demand of the Jews for their constitutional rights—Supreme Court Justice Brewer's statement that this is a Christian country widely controverted by Jewish rabbis and publications. **[H: Well, I agree—the U.S.A. may well call itself a Christian nation—but you are not CHRIST-ian by the very fact that you do not allow ALL PEOPLE to have even nearly equal rights as you have proclaimed for your bigoted selves. That is NOT CHRISTian in any way whatsoever!]**

5669 (A.D. 1908-1909) Protests made to governor of Arkansas against “Christological expressions” employed by him in his Thanksgiving Day proclamation, 1908. Professor Gotthard Deutsch protests against “christological prayers” at the high school graduating exercises at Cincinnati. **[H: Are you going to tell me you wouldn't resist having NOTHING BUT Jewish prayers in your events, Christians? REMEMBER, READER, GOD IS AN EQUAL OPPORTUNITY CREATOR AND**

EMPLOYER.]

5673 (A.D.1912-1913) The alarming growth of the Jewish population in New York makes it necessary for business men advertising for clerks or secretaries, or housewives advertising for help, to specify where Jewish help was not desired, otherwise the flood of Jewish applicants was overwhelming. The expression “Christian preferred”, or “Jews please do not apply” are used. **[H: And Christ shuddered and wept.]** This year the New York Kehillah takes the matter in hand stating that “these advertisements indicate an alarming growth of discrimination against the Jews and it is remarkable that many firms which cater to the trade of Jews display this form of prejudice.” **[H: Well I would suppose that no self-respecting Jew nor anyone else would want to serve (work for) such a narrow “Christian” employer anyway. No wonder you people have lost your nation; you quite possibly do not deserve such gifts from God. Had you been CHRIST-ian in the first place, the so-called Jewish people, or any other race, creed, nationality or color might not have had to do other than integrate and be converted to the Christ attitude of living. You ruined your opportunity AND “Christianity” as is according to CHRIST.]**

5679 (A.D. 1918-1919) The American Jewish Committee took up the alleged discrimination against Jews by army contractors. Louis Marshall, president of the Committee, notified Newton D. Baker, Secretary of War, that advertisements had appeared calling for carpenters to work in government camps, and that the advertisements required the applicants to be Christians. **[H: Are you suggesting somehow that a carpenter can’t be Jewish? Shame on you. I thought that the most important carpenter of all time—was quite Jewish.]** Secretary Baker replied that he had made an order prohibiting contractors from making this discrimination. (On the whole, this special form of advertisement may appear rather stupid; how many Jewish carpenters are there? Not enough to discriminate against. But there were doubtless other reasons.)

[H: I hope you readers are having as hard a time reading this as I am in repeating it. But perhaps you will begin to see what the REAL PROBLEMS ARE, and as Pogo would say: “I found the enemy and it was me.”]

Provost Marshal Crowder, in charge of the Selective Draft, had issued an order to all medical examiners, under direction of the Surgeon General, stating “The foreign-born, especially Jews, are more apt to malingering than the native-born,” and Louis Marshall again telegraphed both the provost Marshal and the Surgeon General demanding that “*the further use of this form shall be at once discontinued; that every copy of it that has been issued should be recalled by telegram; and that proper explanations be made, so as to expunge from the archives of the United States the unwarranted stigma upon three millions of people.*” **[H: And you are going to object to this as well? No wonder the Jews don’t go to war themselves to get killed in “their” wars; I wouldn’t want to either.]**

It was President Wilson, however, who eventually ordered the excision of this paragraph. **[H: My goodness, this must be history-making, I DIDN’T THINK WILSON HAD DONE ANYTHING WORTHY IN HIS WHOLE ADMINISTRATION.]**

The United States Shipping Board sent an advertisement to the *New York Times* calling for a file clerk and stating that a “Christian” (by which is always meant a non-Jew) was preferred. The ad was not

published as written; it was changed so that it requested applicants to state their religion and nationality. This last form would seem to be far more objectionable than the other. In the first the employer states fairly what he wants. In the second instance the applicant is compelled to divulge certain facts about himself in utter ignorance of the employer's preference. In the first instance, only the two classes that can do business get together; in the second instance there is no clearness about the situation until much useless effort is undertaken. Why? Because the Kehillah demands it. And why does the Kehillah demand it? Because, while it is all right for a Jew to remember that he is a Jew, it is not all right for you to remember it.

So, Louis Marshall got into action again with the Shipping Board, this time with certain drastic demands. Strangely enough, the protest was lodged through Bainbridge Colby, who was Woodrow Wilson's last Secretary of State. Mr. Marshall demanded: "Not because of any desire for inflicting punishment, but *for the sake of example and the establishment of a necessary precedent, this offense should be followed by a dismissal from the public service of the offender, and the public should be informed of the reason.*"

Attention is particularly called to the tone which Mr. Marshall adopts when addressing high American officials in the name of the Jewish Committee. It is not to be duplicated in the addresses of any other representatives of other nationalities or faiths. **[H: Perhaps no other needed to.]**

Unfortunately for Mr. Marshall's plan of punishment, the object of his wrath was found to be a woman, and she was not discharged, although the Jewish Committee got an apology from Charles M. Schwab.

[H: I'm sorry people, in order to continue to offer this information, some good, some great, some terrible, and some absolute bigotry—I will try not to comment because I doubly distress my writer. YOU must come to see what IS, readers, and stop blaming somebody, anybody you can dump on, for your plight in which you find selves. YOU HAVE TURNED FROM GOD/CHRIST IN TRUTH and this is the payment of the Piper time. THE BEHAVIOR OUTLINED HERE ON THE PART OF THE PERPETRATORS IS DESPICABLE—FROM ANYONE, AND TO DO IT IN THE NAME OF GOD/CHRIST IS YET MORE ABHORRENT. Let's see you pause and REALLY LOOK at these items as you move along and objectively discuss this with SELF and others around, what you REALLY SEE GOING ON HERE—in the NAME OF blaming the Jews as a blanket shot.]

The Federal Reserve Bank and Liberty Loan Committee also got in wrong when an advertisement was printed calling for a "Stenographer for the Liberty Loan Committee (Christian)." **[H: Can't do it, can't let it pass: THE FEDERAL RESERVE IS TOTALLY JEW CONTROLLED AND FOUNDED AND OPERATED!]** Protest was made to Benjamin Strong, governor of the Federal Reserve Bank and chairman of the Liberty Loan Committee, and the advertisement was withdrawn. But this was not enough. Secretary of the Treasury McAdoo was also drawn in to express his "reprobation for an unpatriotic act".

An officer in the Quartermaster's Department replied to a young woman who applied for the position of secretary to him that he preferred not to have Jews on his office staff. He was reprimanded upon the request of Mr. Marshall.

The Plattsburg Manual, published for officers in the United States officers' training camps, contained

the statement that “the ideal officer is a Christian gentleman”. Mr. Marshall at once made the standard protest against all “christological manifestations”, and the Manual was changed to read “the ideal officer is a *courteous* gentleman”. **[H: Surely enough, I guess that fixes it and leaves out the “christological Christian” man.]**

5680 (A.D. 1919-1920) In this year the Kehillah was so successful in its New York campaign that it was possible for a Jewish advertiser in New York to say that he wanted Jewish help, but it was not possible for a non-Jewish advertiser to state his non-Jewish preference. This is a sidelight both on Jewish reasonableness and Jewish power.

One gathers that a few people are still hugging the delusion that there is no Jewish Question in the United States. **[H: Well, it is a fact that I believe you have a real big “Christian Question” in the United States.]** But another glance down the records will show the most prejudiced person that there is such a Question. If space permitted, the few details added below could be matched by a sufficient number to overflow all the pages of this paper.

5668 (A.D. 1907-1908) Jews agitate in many cities against *Bible* reading, Christmas celebrations or carols. In Philadelphia, Cincinnati, St. Paul and New York the Jewish opposition to the carols is met with strong counter-movements.

5669 (A.D. 1908-1909) Jewish Community at Tamaqua, Pennsylvania, defeats resolution providing daily *Bible* reading in the schools. Jews attempting same compulsion in New Jersey are met with decision that pupils may absent themselves from devotional exercises. Jewish agitation in Louisiana stirs ministerial association to defend the right of the school to the *Bible*. Local council of Jewish Women of Baltimore petitions school board to prohibit Christmas exercises. On demand of Edwin Wolf, Jewish member, Philadelphia school board prohibits Christmas exercises. Jews present bills asking that New York Hebrews be permitted to ply trades and businesses on Sunday. **[H: Be careful here readers, unless you never shop or use anything commercial on SUNDAY, I would be very, very careful of the answer here.]** Interdenominational Ministers’ Conference take official action and Rev. David J. Burrell, of the Marble Collegiate Church, states that the attempts of Jews to undermine the sanctity of Sunday are ethically unjustified. **[H: Oh? I didn’t see anywhere in this where you “Christians” had to or have to shop in those places and your Sunday is NOT THEIR SABBATH.]**

5670 (A.D. 1909-1910) On demand of Jews the school board of Bridgeport, Pennsylvania, votes to discontinue the recitation of The Lord’s Prayer in the schools. In Kentucky State Senate, Jews defeat the Tichenor Bill making the *Bible* a book eligible for the schools. **[H: Well, do you want the *Talmud* eligible for teaching, etc., in the schools where you “Christians” hang out? That is of course in the same place where the *Bible* is NOT ALLOWED.]**

5671 (A.D. 1910-1911) Jews oppose *Bible* reading and singing of hymns in Detroit schools. New York State Federation of Labor opposes Jewish Bill to exempt Jews from prosecution for violating Sunday laws. (The workingman knows that it means a 7-day week for the Goy!) **[H: Poor babies.]** New York Kehillah does two contradictory things; favors bill to permit Jews to do all kinds of business on Sunday, and pledges itself to co-operate in the strict enforcement of the Sunday laws.

5672 (A.D. 1911-1912) Upon the urgency of two Jews the Hartford, Connecticut, school board

votes on the question of abolishing all religious exercises in the schools. The motion is lost by 5 to 4. Jewish pupils in a Passaic, New Jersey, school petition the board of education to eliminate the *Bible* and all Christian songs from the school. At the request of a rabbi, three principals of Roxbury, Massachusetts, public schools agree to banish the Christmas tree and omit all references to the season in their schools. Jewish pupils of Plainfield, New Jersey, petition the abolition of the *Bible* and Christian songs from the schools. The Council of the University Settlement, at the request of the New York Kehillah and the Federation of Rumanian Jews, adopts this resolution: "That in holiday celebrations held annually by the Kindergarten Association at the University Settlement every feature of any sectarian character, including Christmas trees, Christmas programs and Christmas songs, and so on, shall be eliminated." Philadelphia Kehillah demands that Jews be exempted from operation of the Sunday laws. In the *Outlook*, Dr. Lyman Abbott advises an inquiring schoolmaster that he is under no moral obligation to admit Jews to his private school. A Jewish delegate to the Ohio Constitutional Convention suggests that the constitution be made to forbid religious references in the schools. Jewish merchants of Paterson, New Jersey, petition for exemption from the Sunday laws. Board of education of Yonkers, New York, denies Jewish request to forbid singing of Christian songs in the schools.

[H: I even take note in this little town there are whole GROUPS of Christians who go directly from the church ON SUNDAY to local restaurants which aren't even run by Jews—but they certainly herd in like chickens to the scratch. Tsk tsk.]

Furthermore, since your Christmas celebration DOES NOT even come on the birthday of anyone you can even nearly call Christlike, what is it you have a problem with, readers? This person you call Jesus Christ (Sananda (ref. title) Esu E or I-mannuel) was birthed in August. The Christmas was a symbol of Jewish celebration long before it was taken as a "so-called Christian" rite; the songs denote something that is not—or at the most giving homage to a Jewish tradition—and yet you want no Jewish celebration in your space? How can that be? You certainly go forth and support the Jewish merchants out of all proportion to your incomes and then blame them for being commercial. You are going to have to be a bit more objective, "Christians".

Now for a reality check: When we speak of Jews, anti-christ, etc., does it not make sense that THE ANTICHRIST would show up where he already had entry? Of course it does, and then he simply moves on over into the so-called, but is false, "Christian" religion, i.e., Judeo-Christian, so that when you shake out the tablecloth there IS NO DIFFERENCE—NEITHER IS CHRISTIAN AND BOTH ARE ANTICHRISTS IN FULL-BLOWN PRACTICE AND INTENT. GOD ONLY SEES INTENT, AND WITHIN THE HEART AND SOUL, SO ALL THAT PRATTLE FROM THE FLAPPING LIPS IS JUST THAT, EMPTY GOSSIP AND FLAPPING. Does this mean that you REALLY Christians shouldn't send greetings or get gifts and, and, and? No, you should double up because everyone needs double love during Christmas so-called Holidays. You don't celebrate birth, life, God or other wondrous things any other time so you might help rather than hurt the cause of goodness and good intent. The pagan long-before-Jesus holiday of Easter is your worst sacrilege. You celebrate the MURDER OF YOUR OWN PROCLAIMED CHRIST. And come on, ascension is NOTHING—you all do it sooner or later, crucified or dead of old age. YOU ARE PEOPLE OF THE LIE, STUDENTS, AND I WOULD NOT EVEN FIT THE LABEL OF TEACHER, MUCH THE LESS PROFESSOR, IF I FED YOU MORE PIG-

SWILL.]

5673 (A.D. 1912-1913) Annual Convention Independent Order of B'nai B'rith [**H: Don't forget that this is a BRANCH OF BRITISH INTELLIGENCE.**] at Nashville, Tennessee, adopts resolution against reading the *Bible* and singing Christian songs in public schools. Jews at Jackson, Tennessee, seek an injunction to prevent the reading of the *Bible* in city schools. Jews of Nashville, Tennessee, petition board of education against *Bible* and Christian songs. Richmond, Virginia, school board restores *Bible* reading in the schools. Bill introduced in Pennsylvania legislature providing for *Bible* reading in schools and the discharge of teachers omitting to do so. Jewish rabbis protest against bill. Jewish Kehillah of Philadelphia sends telegram to governor urging him to veto bill. Governor approves bill. Chicago board of education, scene of much Jewish agitation, approves recommendation of sub-committee to remove Christmas from the list of official holidays in public schools. In response to demands of Jews the Revere, Massachusetts, school board consents to remove references to Jesus from Christmas exercises in the public schools. This action, however, was rescinded at a special meeting. California Jews appeal before Senate Committee on Public Morals to protest against a proposed Sunday Law. At Passaic, New Jersey, 29 Jewish members of the senior high school class walk out of class election, alleging "racial discrimination". At Atlantic City, New Jersey, during the national convention of the United States War Veterans, the proposal to restore the Cross as part of the insignia of chaplain, was defeated by Jews.

5674 (A.D. 1913-1914) This year the energies of the Jewish powers were concentrated on the task of preventing the United States from changing the immigration laws in a manner to protect the country from undesirable aliens.

5675 (A.D. 1914-1915) Jewish rabbi demands of California state superintendent of public instruction that some verses appearing in school readers be eliminated. New York Kehillah concerns itself with attempts to secure modification of the Sunday laws.

5676 (A.D. 1915-1916) This year occupied by opposition to various movements toward making the schools free to use the *Bible*, and in opposition to the Gary system. The Gary system receives a great deal of attention from the Jews this year.

5677 (A.D. 1916-1917) Jews are busy carrying out an immense campaign against the "literacy clause" of the immigration bill.

And so it goes on. The incidents quoted are typical, not occasional. They represent what is transpiring all the time in the United States as the Jews pursue their "rights". There is no interference whatever with Jewish ways and manners. The Jew may use his own calendar, keep his own days, observe his own form of worship, live in his own ghetto, exist on a dietary principle all his own, slaughter his cattle in a manner of which no one who knows about it can approve—he can do all these things without molestation, without the slightest question of his right in them. But the non-Jew is now the "persecuted one". He must do everything the way the Jew wants it done: if not, he is "infringing on Jewish rights". [**H: How many of you have been through a Gentile slaughterhouse? It will make a veggie out of you. I would further suggest that he has to live in his own places or die. You nice Christians surely don't want any one but Anglo-Saxons around you (except to serve as servants and lesser humans). And THAT, good buddies, is NOT CHRISTian. Am I a Jew-lover? YES INDEED. And I love the Christian,**

the Moslem, Muslims, Islamic, Buddhists and right on through every people you can name—including Anti-Christ. I even love you bigoted little uninformed people. I do NOT love the actions of most people, called saint or sinner, for you are ignorant. You use no WISDOM and I find it deplorable and disappointing. YOU are responsible for the mess you find around you—YOU AND NO ONE OTHER THAN YOU.]

Americans are very sensitive about infringing on other people's rights. **[H: As long as the people are exactly as you and believe exactly as you and never cross your private pathway.]** The Jews might have gone on for a long time had they not overplayed their hand. **[H: Now this is correct and it certainly refers to the properly identified “Jew” Cahilla power-brokers and still it has nothing to do with Jewish people.]** What the people are now coming to see is that it is American rights that have been interfered with, and the interference has been made with the assistance of their own broad-mindedness. The Jews' interference with the religion of the others, and the Jews' determination to wipe out of public life every sign of the predominant Christian character of the United States, is the only active form of religious intolerance in the country today. **[H: Oh, my Father in Heaven, forgive them ALL.]**

But there is still another phase of this matter. Not content with the fullest liberty to follow their own faith in peace and quietness, in a country where none dares make them afraid, the Jews declare—we read it in their activities—that every sight and sound of anything Christian is an invasion of their peace and quietness **[H: I've yet to see or hear ANYTHING “Christian” yet.]**, and so they stamp it out wherever they can reach it through political means. To what lengths this spirit may run is shown in the prophecies of the *Talmud*, and in the “reforms” undertaken by the Bolsheviki of Russia and Austria. **[H: Well, we finally get back to something of note in reality. Thus far you overlook the tree, again, for the forest and fall on your face. So far all you have offered me is the Anti-Christ Christian fighting the Anti-Christ Jewish minority while Satan cleans up on both of you. If you were CHRISTed, you COULD NOT BE MOVED, MUCH THE LESS, “STAMPED OUT”. Only the anti-Christ falls before the CHRIST. Have you checked out your feet lately to see what sort of stuff in which YOU are standing? Some of that “stuff” can be pretty slippery.]**

But even that is not all; not content with their own liberty, not content with the “secularization”, which means the de-Christianization of all public institutions, the third step observable in Jewish activities is the actual exaltation of Judaism as a recognized and specially privileged system. The program is the now familiar one wherever the Jewish Program is found: first, establishment; second, destruction of all that is non-Jewish or anti-Jewish; third, exaltation of Judaism in all its phases.

[H: I note there is no particular attention to the plight of the Black Brothers—who are almost all “Christian”. They are segregated away, yes, STILL, and they are put down and into ghettos NOT OF THEIR MAKING—BUT OF THE WHITE PEOPLE CONSIDERING THEMSELVES SOMEHOW SUPERIOR—AND A LOT OF THOSE ARE “JEWS” WHILE THE JEWISH MINORITY UNDERSTANDS THE PLIGHT—EXACTLY AND IMMEDIATELY.]

Put the Lord's Prayer and certain Shakespeare plays out of the public schools; but put Jewish courts in the public buildings—that is the way it works. Secularization is preparatory to Judaization. **[H: Right on, and they did it, didn't they?]**

The New York Kehillah is an illustration of how it is all done, and the American Jewish Committee is an illustration of the type of men who do it.

Now for illustration of the third phase of the program of “defending Jewish rights”.

The year 5669 (A.D. 1908-1909) was marked by an effort to introduce the idea of the Jewish Sabbath into public business. Jews refused to sit as jurors in court, thus postponing cases. Boycotts were instituted in New York against merchants who opened on Saturday. That this campaign has borne fruit is known by all travelers in eastern cities who notice that even large department stores are closed on Saturday. **[H: Well, golly gee-whiz! What kept the Christians from doing twice the business, then, on Saturday. Is there some law that says a Christian can't work on Saturday? And how much moaning and groaning would you do if you didn't longer have a “weekend”? Come on people, where are your heads?]**

The year 5670 (A.D. 1909-1910) was dedicated apparently to the work of introducing the idea of Jewish national holidays into public life. This question lately rose in New York in a threatening way, but was withdrawn just before the breaking point. Only temporarily withdrawn, however. The feint revealed the identity and number of those who are still on guard against the complete Judaization of their city. Jewish members of stock exchanges endeavored to have these institutions recognize Yom Kippur by closing; in Cleveland this was done. The Council of Jewish Women appealed to the Civil Service Commission at Washington for recognition of Jewish holidays. In Newark, New Jersey, the rabbis ask the night schools to discontinue Friday evening sessions, because the Jewish Sabbath begins at sundown on Friday.

In 1911 an attempt to have Hebrew officially recognized was frustrated by Supreme Court Judge Goff who refused incorporation of “Agudath Achim Kahal Adath Jeshurun” on the ground that the title should be in English. Chicago Jews have election dates changed because the official date fell on the last day of the Passover. **[H: And what would you people do if it fell on Christmas?]**

In 1912-1913 a number of special recognitions of the Saturday Sabbath were obtained, including Jersey City, Bayonne, Hoboken, Union Hill. In the Ohio legislature the Jews defeated a bill fixing a certain Saturday as the date of a primary election

In 1913-1914 the United States Bureau of Immigration granted the request of Simon Wolf, long-time Jewish lobbyist at Washington, that instructions be given the Immigration Commissioners that no Jews be deported on Jewish holidays. The Women's Party of Cook County, Illinois, passes resolutions against allowing Jewish teachers to draw full pay for absence during Jewish holidays. In this year also the question of the Jews' method of slaughtering animals—the Shehitah—was brought forward. The American Jewish Committee thought this question of sufficient importance to engage its full interest.

This series of facts could also be pursued at length. Kosher food for the children of public schools because there were Jewish children in the schools; protest against the Daylight Saving Ordinances because they were prejudicial to Jewish merchants who close their businesses on Saturday and open them after nightfall on that day. This is an illustration of the large number of small points at which Jewish life conflicts with community life. And, of course, each of these divergences is ground for an imperious “demand”. Harvard University was severely criticized in 1917-1918 for refusing to set aside an entrance examination

date that conflicted with a Jewish holiday. Since that time, however, eastern universities have become more pliable. But the whole course of the Christian year would have to be changed and all the traditional seasonal customs of the country broken up if the Jews are to be given the full measure of “liberty” which they demand.

Of course, the work of the Kehillah is claimed to be “educational”. It certainly is that. The best educated members are those who come from the ghettos of Galatia where the Kehillah idea is fully understood and the Jewish community government exercises unrestricted sway.

Whatever other phase of education the Kehillah may be interested in, it certainly stresses most *the education to separateness*. The *New York Times* especially likes to emphasize this matter of “education”. It is a convenient description and somewhat aids the effort to minimize Kehillah’s importance when it is under scrutiny. Nevertheless in the *New York Times* an article appeared about the Kehillah in which Dr. S. Benderly, director of the Bureau of Education, is quoted as describing the objects of the education:

“The problem before us was to form a body of young *Jews who should be on the one hand true Americans*, a part of this Republic, with an intense interest in upbuilding American ideals; *and yet, on the other hand, be also Jews in love* with the best of their own ideals, and *not anxious merely to merge with the rest and disappear among them*.”

“That problem confronts Orthodox and Reform Jews alike. It is *not merely a religious but a civic problem*.”

That is separatism and exclusivism as an educational program, and its results cannot help being a cloud of difference such as this article has in part disclosed. The New York Kehillah, through its Bureau of Education, is giving “a purely religious training to 200,000 Jewish children”, the religious training being, of course, not what is generally understood by that term, but a training in ideas of racial superiority and separateness.

There is no such thing as anti-Semitism. There is, however, much anti-Goyism [**H: Perhaps so and I am beginning to be one of those anti-goyim.**]. In England, Germany, France, America, Russia, there is no anti-Arab sentiment of which anyone knows. None of the Semite peoples have been distinguished by the special dislike of any other people. There is no reason why anyone should dislike the Semites.

It is strange, however, that the Semitic people should be a unit in disliking the Jews. Palestine, which still has only a handful of Jews, is peopled by Semites who so thoroughly dislike the Jews [**H: But not the Judean people!**] that serious complications are threatening the Zionistic advances being made there. This surely is not anti-Semitism. Semites are not against Semites. But they are at odds with Jews. [**H: Now perhaps we are beginning to see some LIGHT HERE?**]

When Aryans and Semites are kept conscious through many centuries that the Jew is another race, and when it is known that neither Aryan nor Semite are touchy on the race question, what is the answer? Only this, that the whole substance of such a situation must be supplied by the Jews. [**H: Oh come on, people. Unless you identify the guilty usurpers from the Judeans—you can only cause far more hate and misunderstanding. The Judean people ARE SEMITES if they come from the Tribes of**

Shem, so quit calling them “Jews” in the same definition as the Cahilla Zionist One World Zealots.]

There is no such thing as anti-Semitism. There is only a very little and a very mild anti-Jewish.

[H: Oh? I suppose “Kill every one of them; man, woman, child and suckling” is just “a very little and a very mild anti-Jewism”?]

But a study of Jewish publications, books, pamphlets, declarations, constitutions and charters, as well as a study of organized Jewish action in this and other countries, indicates that there is a tremendous amount of anti-Goyism, or anti-Gentilism.

Not that it is anything to fear. **[H: Of course not, surely you must not fear bigotry, hate, murder or put-down.]** It is, however, something to know. Knowledge is a good defense. The New York Kehillah, having as its executive committee the same committee which is also the ruling group of Jews known as District XII of the American Jewish Committee, is worth consideration, not only as an illustration of the interlaced organization which combines all classes of Jews in one group, but also as an illustration of what is meant by “Jewish rights”. **[H: Yes indeed, of these things I would get very concerned unless you have been one TRUE TO GOD/CHRIST for you are not what these so-called Jews are now after. They want justice and they want blood of you who have persecuted them. And just mouthing “knowledge” is sicker than the liar in the courtroom.]**

It is worth remembering that every “demand” voiced in Washington before officials and committees, that every high personage that appears there on Jewish matters—the Louis Marshall and the Wises, the Goldfogles, the Rosalskis, besides many others, like the Kahns and the Schiffs, who keep out of the committee limelight and away from the protesting parties—are all linked up, through this Jewish interest or that, with the main interest which is based on the Kehillah and expresses itself through District XII of the American Jewish Committee.

Issue of March 12, 1921

[END OF QUOTING]

What is being proven in such as the writing above is that the Judean-Hebrews are, again, the worst used people on the face of the Earth—by what appears to be “their own”. No, these hounds of hell are not “of them”; they are a breed all unto themselves. So, if you expected “ME” to simply tell you to blame the Judeans, the Moslems, the Islamic, the Jews or anyone else, shame on you.

YOU MAKE YOUR PLACE AND YOUR PLAY, SO IF YOU FAILED AT PRIOR RESPONSIBILITY-TAKING—YOU ARE IN BAD CIRCUMSTANCES ONE WAY OR ANOTHER. BUT DON’T THINK I AM GOING TO BLAME ONE ABOVE ANOTHER—RESPONSIBILITY RESTS WITH THE RESPONSIBLE PARTIES AND THAT USUALLY STARTS WITH NUMBER ONE—YOU.

This has been a long, long day and I hope produces a LOT of confrontation. If you must blame someone, blame self for allowing SATAN TO GAIN CONTROL. We can handle that Truth; all else is worthless and false.

Adonai, Aton.

CHAPTER 2

REC #1 HATONN

FRI, MAR. 20, 1998 6:41 A.M. YR. 11, DAY 216

FRI., MAR. 20, 1998

NATIONAL EMERGENCY

It is Spring tomorrow and time for your declaration of “National Emergency” to extend the ability of the Administration of the U.S. to do whatever it pleases on an International scale, as to WAR, etc.

The Administration will keep calling it “Peacekeeping” and even put blue hats on the puppets, but it is what overrides the *Constitution*. Most of the people in Congress KNOW this is a mandatory thing or they are going to get caught in the “cover-up”. So, it goes on and on, this open ticket to whatever the Elite politicians want to do. And, not one percent of the people have the slightest idea of what is happening.

But HOW can you know? You can watch what they do quietly and try to hide in headlines. As an example, your Cahillah Big Kids come off as follows:

[QUOTING, *The Orlando Sentinel*, March 19, 1998:]

COHEN, ALBRIGHT DEFEND RIGHT TO KEEP U.S. TROOPS IN BOSNIA

[H: Looks like some tit-tat in a coffee room? No, and the prime POINT is not that they “defend” anything but that the CONGRESS voted to continue the troops stationed in Bosnia even though there is nothing happening there right now! There came the time to renew the Executive Order so somebody who saw through the tricks put forth a resolution to deny a continuation of U.S. troops in Bosnia—but read on:]

ASSOCIATED PRESS

WASHINGTON—The Clinton Administration told a dubious Congress on Wednesday that it had a legal right to keep thousands of U.S. soldiers on peacekeeping duty in Bosnia without a pullout deadline, and asked for nearly \$2.5 BILLION to finance the operation through September 1999.

[H: For you inquiring minds, you don’t need this explanation. For you who haven’t the vaguest idea of that which I speak, I will explain a bit. As long as there is an Emergency status, the *Constitution* is set aside and the government basically runs on Executive Orders or Mandates, Resolutions, Directives, etc. This means that in matters of State and Military, Cohen, Sec. of Defense, and Albright, Sec. of State, make the rules. They are both high-level Cahillah Jews fighting REALLY for the ability to keep the strength unchanged for the protection of their illegitimate child, Israel, and to keep that money flowing. Now, every time money flows of this

nature, say to Israel from the U.S., the government of the U.S. HAS TO BORROW IT AT INTEREST RATES OF WHATEVER THE FED RESERVE WANTS. THEN YOU UP THE DEBT EXPONENTIALLY BECAUSE THE LOANS ARE NEVER PAID—ONLY INTEREST IS PAID BY TAXPAYERS TO THE FED.

The next mandatory THING is to keep the majority of U.S. troops abroad and OUT OF THE U.S. WHILE THE U.S. TAKEOVER BY THESE ELITE FOREIGN ALIENS TAKES PLACE AND THE CONSTITUTION IS TOTALLY BURIED AND DICTATORIAL RULE IS SET INTO PLACE. Clinton is only a tool of the thugs and one they are using in a most nasty manner.

Meanwhile, back at the White Ranch or Chicken Ranch or whatever, the Bush Bunch is making waves—note Bill Bennett on the stump to “get Billy”. Bill Bennett is a part of the consortium of Bushes and Twigs. Never mind that Bill Bennett is the brother of the Head Lawyer of Clinton. Bush has never even liked the Jews or the Communists—both of which are in power with Billy—but he is a good player and always waits for his perfect time and quietly builds his world machine. So let us see how the Congress responded to this pitch by your honored Secretaries of WAR.]

Within hours, the House voted 225-193 against a hotly fought resolution that would have forced President Clinton to withdraw [H: Note the confusing wording.] U.S. troops from Bosnia or get permission from Congress to leave them there.

Defense Secretary William Cohen and Secretary of State Madeleine Albright defended the peace-keeping operation AS CONSTITUTIONAL in testimony before the House National Security Committee.

Cohen said the troops in Bosnia-Herzegovina, overseeing a 1995 settlement arranged by the United States to end a 3-1/2-year ethnic war, were unlikely to face hostile fire.

The defense secretary acknowledged it would have been politically wise to urge Congress to approve a resolution supporting the U.S. military involvement in the former Yugoslavia. [H: In other words, the fighting is going on in Yugoslavia but it is easier to EXTEND a National Emergency status than to win a new one. Now, just who do you think STARTS THESE WARS AND DOES THE KILLING? THE NEXT DOOR NEIGHBOR OF YEARS? OF COURSE NOT, SILLIES, YOU WILL FIND ISRAEL IN THERE WITH MOSSAD AND AGENTS EVERY TIME.]

But the troops in Bosnia, which he said would be reduced from 8,500 to 6,900, were not “in harm’s way”.

Later, the House REJECTED a measure by Rep. Tom Campbell, R-Calif., designed to test the constitutionality of the 1973 WAR POWERS ACT, which requires presidents to seek congressional approval when sending U.S. forces into combat. The law was adopted by Congress as America’s role in Vietnam was winding down, but presidents of both parties since have FOUND WAYS TO SIDESTEP IT.

Campbell said it was time to get a clear ruling on the law. [H: FAT CHANCE!]

[END OF QUOTING]

While we are speaking of “Congress” let us call to attention the retirement of Joe Kennedy. Did anyone notice his need to “spend more time with his family” and run some family business, etc.? Are you kidding? Didn’t you hear the White House weeping over the “loss of such a staunch friend”? Little Joe KNOWS there is a big tree to run into and/or a dunking off the bridge in store for him. Politics and crime are bedfellows, but very, very harmful bedfellows, because the diseases are often 100% fatal.

And so it goes! Therefore we may as well get back to the central issues of WHO IS RUNNING THE UNITED STATES—AND THE WORLD—LIKE A CREEPING PLAGUE ACROSS THE GLOBE. THE ANTICHRIST OF COURSE. THIS IS THE GAME UPSTAIRS CALLED GOOD VS. EVIL.

So, I’m asked, “Isn’t it dangerous, at the least for Dharma, to write these things?” Of course. The choice is between being safe for the next hour-and-a-half balanced against FREEDOM. Consider this carefully for self. False security is a pitiful thing. Dharma had to reach out with soul and take my hand and she will be the first to tell you, I have never failed her even once. If we have to change something, we talk about it and decide the next steps until we get back on the tightrope. Do I make the decisions or does she? Only about self—she decides her way, I decide mine, and then we get busy. Then, I am her shield until she so-chooses to have me not be. Actually, readers, it is a very GOOD arrangement for us both. Life goes on as for anyone anywhere—but the greater PLAN is quite secure.

You are NOT going to have a wondrous Rapture, precious children—you are going to get killed if you move down that Dark Road. How can I cause you to see? So be it.

[QUOTING:] PART 40, *GLOBAL PARASITES*

“JEWISH RIGHTS” TO PUT STUDIES
OUT OF SCHOOLS

[H: Please continue to hold in mind that this is written in March of 1921, not today—but you are to please consider how far down the road you have come toward total control and enslavement.]

The organizations of Jewry are numerous and widespread, all of them being international in tone whether so chartered or not. The Alliance Israelite Universelle is, perhaps, the world clearing house of Jewish policy, with which every national aggregation of Jewish societies has affiliation.

The Independent Order of B’nai B’rith, which is now hopeful of reaching the 1,000,000 membership mark, is frankly international. It has divided the world into 11 districts, seven of which are in the United States. Its lodges at last report numbered 426. The four members of its executive committee who do not reside in the United States, reside in Berlin, Vienna, Bucharest and Constantinople, respectively. Its lodges have been set up in the United States, Europe, Asia and Africa. Henry Morgenthau’s name appears in the 1919-1920 Jewish year book as a member of this executive committee. Mr. Morgenthau will be remembered as the American Minister to Turkey, later talked of as an Ambassador to Mexico, then chosen by President Wilson to mediate between the Turks and the Armenians. Mr. Morgenthau also investigated for the President the reports of Polish pogroms.

In studying the executive committees of Jewish societies it is strikingly evident that the same minds guide all the important ones. A few names recur again and again. They are the names one meets at all Senate hearings, at various strategic places in the War Government of the United States, and at every stage of Jewish interference with American foreign policy. Everything centers at last, apparently, in the American Jewish Committee and the executive committee of the New York Kehillah. Judge Mack, Judge Brandeis, the Warburgs, the Schiffs, Morgenthau, Wolf, Kraus, Elkus, Straus, Louis Marshall—these names appear over and over again, in offensive and defensive action, in *all big affairs*.

There are now in the United States 6,100 reported Jewish organizations. Of these, 3,637 are in New York City. This figure is offered from the 1919-1920 year book, although the statement was recently made that the New York Kehillah is the clearing house of 4,000 organizations.

[H: In case it was not so obvious in 1921 what was taking place and how things work for these Jewish organizations, it bears explanation for you new readers. And, further, this is WHY it is so very important to cause everyone to think that “Jew” is a religion. And, it is why there are all these major FOUNDATIONS FORMED AND ONGOING. There are NO TAXES on such organizations or foundations. Next, there is a limit allowed for “buying off politicians” and, for example, let us assume, for simplicity of arithmetic, that the amount any one organization can give is \$1,000. Ah, but what if you have a million organizations all nicely and properly incorporated and structured for the sole intent of lobby activities (paying of politicians)? ALL OF THESE ORGANIZATIONS ARE WEALTHY BEYOND BELIEF BECAUSE THERE ARE NO TAXES. AND MORE THAN THAT, YOU CITIZEN TAXPAYERS—PAY THE BILLS. Something else is gained by this and it is called unlawful acceptance of BRIBES—and that entangles EVERY POLITICIAN IN YOUR GOVERNMENT. SOMETIMES THESE BRIBES ARE STASHED IN BANKS IN PLACES LIKE SWITZERLAND, ETC. TO PROTECT THE GUILTY.]

Enough is shown to indicate how fully organized the Jews are, how they are linked together by every conceivable bond; the material of every bond being their racial likeness.

The organization about which the public has heard most is the Independent Order of B’nai B’rith. Its headquarters are not in New York, strange to say, but in Chicago. Its origin, however, as might be expected, was in New York.

[H: The ADL (Anti-Defamation League) is a branch off B’nai B’rith and is a MAJOR organization in the U.S. How many of you realize that after the Simpson (O.J.) trial that Fred Goldman (the murdered man’s father) became a head officer in the ADL at an outrageous salary into the seven digits? Do you still suffer from the delusion that those murders were not political? More disgusting and insidious is that Fred Goldman would go to work and get paid by the very ones who had his son murdered. Oh well....]

This interesting order, without a reference to which no survey of Jewry is complete, came into existence in the back room of an Essex street saloon in 1843. **[H: It is a major and direct spinoff from BRITISH INTELLIGENCE and the Royal Institute.]** Strangely enough, its most moving spirit at the beginning was a Henry Jones, although his colleagues retained their Hebraic names. **[H: Well, Mr. Ford needed to do a bit more research and fortunately for us John Coleman (Committee of 300) has**

filled in many of the gaps and hundreds of other researchers and writers have confirmed it.]

Because most of the founders were from Germany the name was given in German, Bundes Bruder, which is in Hebrew, B'nai B'rith (*Brothers of the Covenant*). The executive committee was known as The Elders. The order spread first to Cincinnati, apparently taking the course of German immigration through the country, and it is recorded that the second lodge in that city is the first where the English language was used in discussing lodge affairs. **[H: Too many of these Jews, especially the German Jews, didn't speak Yiddish, which had become the Zionist Talmudic language.]** The first leap of the order abroad was to Berlin where in 1885 Grand Lodge No. 8 was installed, followed soon after by Grand Lodges in Rumania and Austria. The order's literature lays stress on the work of inculcating patriotism which is said to be one of B'nai B'rith's special interests. It is perhaps not meant, however, that the head office at Chicago could undertake, especially during recent years, to guide the patriotism of all the districts throughout the world. It would have been rather awkward for District No. 6, which includes Illinois, to encourage District No. 8 to loyalty, seeing that District No. 8 embraced Germany.

The Order has not avoided the political field. The diplomatic history of the United States in the last 70 years is dotted all over with indications of B'nai B'rith activities. Oscar Straus, writing from the Legation of the United States at Constantinople in 1889, tells Secretary of State Blaine that the Jerushalaim Lodge of B'nai B'rith at Jerusalem was quite satisfied with the way in which the State Department had attended to a certain matter at the lodge's request. Mr. Morgenthau, in the midst of his investigation of the false pogrom rumors on Poland, goes to a B'nai B'rith lodge. In 1870 Brother Benjamin F. Piexotto was appointed "as United States consul at Bucharest for the express purpose of securing an amelioration of the condition of the shockingly persecuted Jews in Rumania." The "persecution" in Rumania was the protest of the Rumanian peasantry against the two greatest menaces to the peasant farmers—the Jew-controlled liquor and mortgage traffics.

But this special appointment was made "in pursuance of suggestions made by the Order, and the negotiations were carried on chiefly by Brother Simon Wolf."

Simon Wolf has been the official Jewish lobbyist at Washington, on fixed post, for fifty years. He could write an informative story of the relation of B'nai B'rith to diplomatic appointments, if he would. It was he who suggested to William Jennings Bryan when the latter was Secretary of State, that a Jew be appointed Minister to Spain to show Spain that the United States did not approve Spain's act of expulsion back in the fifteenth century. Jews are also suggesting to President Harding that a Jew be appointed Ambassador to Germany to rebuke the Germans' resentment against Jewish control of finance, industry and politics. This conception of the United States Diplomatic Service as a convenient agency for the transaction of Jewish world affairs has been in existence a long time, and has accounted for some of the strange appointments which have puzzled the people.

It is worth noting that while American Jews are crowding the Eastern diplomatic posts with as many Jews as possible, British Jews are doing the same thing in the Judaization of the Persia, India and Palestine governments, so that the whole mid-Orient is now under Jewish control, and the Mohammedan World is given to understand that the Jews are merely coming back from their conquest of the White races. To those who have observed the Jewish attempt to seek a rapprochement between the followers of Moses and Mohammed, the situation is one of

the keenest interest.

The B'nai B'rith is made up mostly of the more liberal Jews, religiously speaking, and doubtless includes a large number who are also liberal, racially speaking. The time when it stood as spokesman of Jewish ideals is now long past; it stands today the center of certain Jewish activities. It does not supersede the American Jewish Committee by any means, but it is the encircling arm, with fingers everywhere, through which the committee can get its will carried out. When there is anything to be *done*, the B'nai B'rith is the organization which takes the lead in putting it over. It may be described as a *freemasonry exclusively for Jews*. This brings up another characteristic that people have noticed and discussed; the Jew demands as his right entrance into other Orders; into his own he admits none but Jews. This one-sided policy is found everywhere.

Chief among the B'nai B'rith's activities in so far as they directly relate to the rest of the people, is the work of the Anti-Defamation League. This inside committee in every lodge attends to the espionage work necessary to keep the Grand Lodges informed as to what is going on with reference to Jewry in the United States. In its work, the Anti-Defamation League always takes the offensive and works along pretty well defined lines.

Ordinarily the head of the Anti-Defamation League in each city is a man competent to bring pressure to bear on the public press. Sometimes he is the head of an advertising agency which, as a rule, pools the Jewish department store advertising of that city, so that the newspapers may be controlled from that angle. Sometimes he is himself a heavy advertiser, pledged the co-operation of other advertisers in whatever he undertakes to do. The Anti-Defamation League is the instrument through which all boycotting tactics make their appearance. This league not only makes its protest from without, but directs reprisals from within. It is an exceedingly militant body and does not always depend upon "the rule of reason" in its activities.

Many quaint tales could be told of the operations of the Anti-Defamation League in various American cities, but as the present articles attempt to give no more than a bird's-eye view of widespread Jewish activities, mere story-telling will have to wait.

But perhaps the most notable accomplishment of the League has been the suppression of the word "Jew" in the public prints in any but the most laudatory connections. *For a long time in the United States the people did not know how to refer to the Jews, whether as Hebrews or Israelites or what, because the fear of giving offense had been so diligently cultivated in all quarters.* [H: It really hasn't changed, has it?]

The result was that other nationalities were laden with all the undesirable publicity which the Jews had evaded through the efforts of the Anti-Defamation League. Recently a Jew was on trial for the murder of his wife. The newspapers referred to him as "a pert little Englishman". The Russians in the United States, and the Poles also, have been filled with indignation by the extent to which their national names have been used in police and newspaper reports to conceal the identity of Jews. The Russians resident in this country have several times been compelled to remonstrate with the press for its misrepresentative practice in this matter. [H: **What happened and still happens is that, hidden behind regulations, etc., it turns out that from these countries there was a "deal" that only Jews would be acceptable so you really ended up with German Jews, Russian Jews and thus and so. This was the major way to get the**

Jew population increased exponentially while appearing to have fair immigration laws. Only when “quotas” could not be filled with Jews were other sects allowed admission.]

For this state of affairs the Anti-Defamation League receives the credit. Whenever a newspaper printed the word “Jew” as an identifying noun after the name of anyone who had been discredited, the Anti-Defamation League was instantly on the job in protest. The stock argument is, “If he had been a Baptist or an Episcopalian you would not have told it, and why should you say that he is a Jew—’Jew’ being a mere religious denomination.” City editors are obliging and the rule became established. In principle it is right, although it is urged on wrong grounds; but in practice it has turned out to be a great injustice to other nationalities and, more than all, it has curtailed the freedom of American speech. It has concealed the Jew where he most wishes to be concealed, and it cannot be said that he has made the best use of this privilege.

It is this fixed policy of the B’nai B’rith’s Anti-Defamation League which imperils the hope that the B’nai B’rith might have come to the front as one of the most useful influences in the solution of the Jewish Question. It includes a body of men sufficiently acquainted with the general point of view to be able to see where corrections and concessions are necessary as a ground, not to mere polite tolerance, but to reconciliation. There is no country in the world more propitious for the settlement of the world’s Jewish Problem than is the United States, but it cannot be settled along the old line of the Judaization of the United States, nor by its de-Christianization either. The work of the Anti-Defamation League is positive to Judaization and negative to settlement.

There is nothing that Jewry, acting through the B’nai B’rith, does so well as to hold Mass Meetings and attack *The Merchant of Venice*.

Mass Meetings may be described as the Jews’ great American pastime. The New York Kehillah, that is, The American Jewish Committee, can on one day’s notice organize Mass Meetings in every city in the United States. They are mechanical devices, of course; they are not so much expressions of the Jewish mind as they are attempts to impress the non-Jewish mind. There is a great deal of theatrical calculation in them. This column could be filled with the dates and places of Mass Meetings held within any seven days on any question in which the Jews had decided to coerce or accelerate public or, as it usually is, official opinion. The Mass Meeting, it appears, can still be made to seem real to the political official whose vote is sought.

It was by Mass Meetings that Congress was coerced into breaking off our commercial treaty with Russia.

It was by Mass meetings that the literacy test was defeated.

It was by mass Meetings that every attempt to restrict immigration has been defeated.

In 100 important cities a Mass Meeting could be held tomorrow night if President Harding should attempt to remove a Jewish official, or if the census bureau should attempt to record Jews under their proper racial name.

It is a very perfect system, even if a little antiquated. Doubtless its main purpose is to let the Jewish masses believe that they too have something to say in Jewish affairs. Jewish leadership of the Jews is never quite what the Jews think it is, and its weakness was never more apparent than today. There has not been any “persecution” of the Jews in the United States and never will be any, but all that the Jews have had to carry in the way of misunderstanding has been the result of the leadership which has misled them into paths of bloated ambition, instead of substantial human achievement. At this moment there is trembling, not among the Jewish masses, but among their leaders. The Jewish people will presently take their own affairs in their own hands, and then their affairs will go better. There are too many “committees”, too many “prophets”, too many “wise men”, who think that two minutes with a President constitutes greatness, and that a busy bustling overseas and back constitutes statesmanship. The Jews have suffered from the personal ambitions and pathetic incapacity of some of their most advertised men.

[H: Without even considering the White citizens of the U.S., please let us look at the Black and Hispanic populations who have been totally sold out on a bill of goods unworthy of anyone or any nation. The LEADERS are chosen for their ability to “play ball” with the aristocrat Jews already in power. They claim to be Catholic or Christian or whatever, but they actually are just like their Jewish masters—totally sold on the culture of power, fame and money. As an example, briefly only naming two, Henry Cisneros and Jesse Jackson; both are on the Council of Foreign Relations working for this NEW WORLD ORDER ZIONIST cause. This renders a “race” of citizens all but powerless except to go along with silly Raptures and “keep on suffering”. There is money in “suffering”, people.]

The B’nai B’rith has this much in its favor: Its leadership has always been progressive. Only when it has lent itself as local agent for the “leaders” of the New York Kehillah has it set up in its neighborhoods those influences which tend toward divisions instead of a better understanding.

Under whose inspiration it was that the B’nai B’rith undertook to bring its great power to bear against one of Shakespeare’s plays, cannot now be said; but it has been most unfortunate for Jewish influence in all directions. Successful—oh, yes; but such a success as serious people could well do without.

Merely to glance over the record is interesting:

1907: Jews force *The Merchant of Venice* to be dropped from public schools in Galveston, Texas; Cleveland, Ohio; El Paso, Texas; Youngstown, Ohio. **[H: Dharma always has quite a respect and affinity for Mr. Shakespeare for his daring writings in the face of such a major adversary. If he can do it, we can do it, seems the notion at mind.]**

1908: Jews have *The Merchant of Venice* eliminated from the English course in the high school at El Paso, Texas.

1910: Apparently the *Merchant* slipped back into Cleveland schools, for in April the superintendent of public schools issued an order that it was not to be used again.

1911: Rabbi Harry W. Ettleson and Solomon Elsner request the Hartford, Connecticut, school board to have *The Merchant of Venice* dropped from the reading list of the schools. The board complies.

1912: Jewish residents of Minneapolis, Minnesota, inaugurate a movement to have *The Merchant of Venice* dropped from the public schools. In Boston, Massachusetts, the superintendent of schools refuses to withdraw *The Merchant of Venice* as a textbook, on the demand of Rabbi Phineas Israeli.

[H: Gol-ee, aren't you eager to get out there and get a copy of *THE MERCHANT OF VENICE*? Perhaps we will someday print it for you; we, after all, have the author's permission! And yes, Dharma, this disease which causes memory loss is often a very, very useful tool. Ask Mr. Reagan, Clinton, etc. Politicians do, after all, have the best control of this memory-loss syndrome, but it is often more handy in a court of law than is testimony.]

1916: On demand of Jews the New Haven, Connecticut, board of education votes to prevent the reading of *The Merchant of Venice*, and extends the prohibition to *Lamb's Tales from Shakespeare* until an edition is published which omits the play.

And so on down the list of cities. A diversion was created by the Jewish attack on Sargent's painting entitled "The Synagogue" in the art scheme of the Boston Public Library. Many denunciatory resolutions were adopted throughout the country with regard to that, but the painting is still there.

It is all part of one mistaken program, to prohibit free speech, with reference to the Jew. It is utterly at one side of all that American principles mean. Shut him up! Boycott him! Tear down his painting! Bar his words from the mails and public library!—what a waste of energy and what a self-judgment such an attitude is! **[H: And yet a homosexual self-proclaimed artist (JEW) paints men in sexual activities and Jesus in a beaker of urine—and the government (you the taxpayers) PAY FOR IT THROUGH ART GRANTS AND DEMAND THAT IT IS "ART". It is also, AS WE WRITE, that a hearing is taking place regarding an "art" book depicting CHILDREN in sexual poses, etc., called *PORNOGRAPHY and CHILD ABUSE*, but the big booksellers (JEW) demand the right and continue to sell the book. These things are not accidental immoral things slipping through the cracks, readers, THIS IS INTENTIONAL ASSAULT IN THE MOTHER OF ALL WARS.]**

And it has become pretty general. Last Christmas (1920) most people had a hard time finding Christmas cards that indicated in any way that Christmas commemorated Someone's Birth. **[H: Check those major card dealers and in a catalog of some hundreds of cards, you may find three dealing with Religious belief in the birth of a babe. It will not exceed in number, nor even match, the numbers of Jewish celebration cards.]** Easter they will have the same difficulty in finding Easter cards that contain any suggestion that Easter commemorates a certain event. There will be rabbits and eggs and spring flowers, but a hint of the Resurrection will be hard to find. Now, all this begins with the designers of the cards. And even in this business one comes upon that same policy of declaring Anti-Semitic everything that is Christian. If Rabbi Coffee says the *New Testament* is the most Anti-Semitic book ever written, what must be the judgment on an Easter card that is truly an Easter card?

[H: What happened later, of course, was a declaration of "Judeo-Christian" unity AS REGARDS JESUS. This was a real sleight of hand trick on you Christians, people. You bit, you got hooked, and now you wait for some kind of foolish Rapture while the Jews point out to you that "their" Jesus is the capstone of the Illuminati Pyramid to Lucifer and is also the "cornerstone" of the Masonic Order of Freemasonry B'nai B'rith. *With the theft of what you have come to believe is*

your “Christ”, as in Jesus, you underwent the last and most important major event in Religious or Spiritual takeover. You funnelled yourselves willingly into the HUMANIST TRAP OF WORLDLY MANIFESTATION.]

In November 1919, the Anti-Defamation Committee claimed that 150 American cities had excluded *The Merchant of Venice* from the public schools. The newspapers at this writing are announcing that David Warfield, the great Jewish actor, is going to play “Shylock” in the manner which, as he believes, represents the “true” Shakespeare conception. The Anti-Defamation League may yet find itself to have expended much energy beating the wind, especially as the best Shakespearean critics declare that *The Merchant of Venice* is NOT ABOUT A JEW AT ALL, but about USURY as a vicious practice which gripped both Jew and non-Jew and brought division. **[H: Well, accurately spoken for it does hit the little citizen Judean trying to stay alive in the JEW world take-over of everything he has.]**

There was, however, a certain finesse in the manner of the Anti-Defamation League in approaching the matter of the exclusion of the *Merchant*. It was not an incapacity to appreciate the fine work of Shakespeare. Oh, no, anything but that. Nor was it a confession of thin-skinned sensibility on the part of Jews. Not at all. No, it was really for the benefit of the Gentile children that the Anti-Defamation League wanted them kept away from that play in their reading lessons.

Here are excerpts from one of the letters sent out from the Anti-Defamation League in Chicago to the superintendent of public schools in an important city. The italics are ours:

“We have just been advised that the... *high schools* still retain *The Merchant of Venice* in the list of required readings....

“We do not base our request because of the embarrassment which may be caused to the JEWISH students in class, nor is our attitude in this regard based on thin-skinned sensitiveness. It is the result of mature consideration and investigation. Our objection is made *because of its effect upon the non-Jewish children* who subconsciously will associate in their own minds the Jew as Shakespeare portrayed him with the Jew of today. Children are not analysts. A character in the past vividly portrayed exists for them in the present. The Jew of Shakespeare lives in the mind of the child as the Jew of New York, or the Jew of Chicago, or the Jew of Newark. Your teachers of literature might say much in favor of Shylock’s good qualities, but our experience has been that only very seldom are Shylock’s good qualities brought out strongly before children. Those traits of his character which are brought out most vividly in the study of the play are Shylock’s greed, hatred, revenge and cruelty.

“The fact that the College Entrance Requirements Board realized the justice of our stand and struck the play off from the list as required readings for entrance to our universities and colleges indicates clearly that it is a most serious problem...

“...We believe that when you realize the great harm which might be caused to hundreds and thousands of law-abiding Jewish citizens of this country, you will grant our request that the reading of *The Merchant of Venice* be discontinued from your schools.”

And in this case it was. Notwithstanding the fact that the play was used in the *High School*, and the argument of the letter was addressed to the effect of the play on *children*, it was discontinued. A study of the schedule of just what occurred showed that everything had been made ready even **before** the letter was written.

Does this frittering away of Jewish influence strike the Jewish leaders as a wise policy?

Do they not know that it is the observation of teachers of literature that even if non-Jewish children are forbidden to read the play, Jewish children are going to read it anyway, since it is the Jewish children who most heartily enjoy it because they more clearly understand it?

Do not the Jewish leaders know that non-Jews do not read the *Merchant* for Shylock, except perhaps his noble defense of the Jew as a human being? Who-ever hears Shylock quoted in anything but this, which numerous Jewish writers delight to quote?

“I am a Jew. Hath not a Jew eyes? Hath not a Jew hands, organs, dimensions, senses, affections, passions?”

To effect its purpose the Anti-Defamation League will have to perform an excision on our common English tongue. The wise and witty sayings of this Shakespearean play have passed into the permanent coinage of daily speech.

“I hold the world a stage where every man must play his part; and mine a sad one.”

“...I am Sir Oracle, and when I open my lips let no dog bark!”

“If to do were as easy as to know what were good to do, chapels had been churches, and poor men’s cottages princes’ palaces.”

“The Devil can cite Scripture for his purpose.”

“A goodly apple rotten at the heart:

“O, what a goodly outside falsehood hath!”

“Truth will come to sight; murder cannot be hid long.”

“All that glitters is not gold.”

“A harmless necessary cat.”

“The quality of mercy is not strained,

It droppeth as the gentle rain from heaven

Upon the place beneath. It is twice blest:

It blesseth him that gives and him that takes...

It is an attribute of God himself;

An earthly power doth then show likest God’s,

When mercy seasons justice.”

This is beyond the power of the Anti-Defamation League to destroy. Shylock may be forgotten, but not these living lines. It is true, however, that in 150 American cities, according to the League’s claim, school children are prevented reading and hearing these words in school.

But is worth it? Is it a part of “Jewish Rights” that an admittedly great play, taught in all the English courses of all the universities, should be prohibited to the children of the people in the public schools?

From the prohibition of the *Bible* to the prohibition of Shakespeare, the whole Jewish course has been a colossal mistake, the reaction from which will be to belittle Jewish public judgment in the future.

It was all very well said by a correspondent to the Newark *Evening News*, January 13, 1920:

“To the Editor of the *News*:

“Sir—Protests have been made by the representatives of the Jewish, Scotch and colored races against Shakespeare’s being used in the public schools, the former because of the portrayal of Shylock in *The Merchant of Venice*. Some Scotch folk have protested, as I understand it, to the Newark Board of Education, on account of the character given MacBeth. The colored folks, judging from the letter printed in the *News* from Washington, do not like the character Othello, owing to his despicable treatment of Desdemona. As a descendant of the Welsh race, I enter my protest in behalf of the ancient people in regard to Shakespeare’s ridicule in Henry V, of the Welshman, Captain Fluellen, who is made to look as if he did not know anything about war.

“I have no doubt that others could find fault with Shakespeare’s penchant for holding up the weak side of some of his characters, so I think that Shakespeare and the *Bible* might well be kept out of the public schools because both books are rough on certain people whose identity is clearly shown. The board of education is to be congratulated for taking action in the matter, which promises at this late date to place the Newark educational system in a class all by itself.”

Issue of March 19, 1921

[END OF QUOTING]

How many of you have noticed how a notable-famous Black person can become Jewish (i.e. Whoopi Goldberg and Sammy Davis Jr.) where it helps the *Talmudic* JEW CAUSE. But it is not possible, nor would it be wanted, for a JEW to become a Black person. Think it over.

Salu, good morning—
Aton.

CHAPTER 3

REC #1 HATONN

SAT, MAR. 21, 1998 6:40 A.M. YR. 11, DAY 217

SAT., MAR. 21, 1998

MISSING PARTS

In the volumes from which we are working it appears at least two articles which were missing in the first volume have been inserted here. Whether that is for continuity of thought topic or misplacement doesn't matter, only in that you realize we have followed the pattern of the publisher prior to now. I often do this in compiling articles or writings so that you are reminded of past material or that the message is so important as to need repetition.

goya's jews pict.

I will tell you how the Jews do view themselves through a picture example. An artist, Francisco Goya, painted a picture of three persons in a huddle dickering over something. Goya captioned the piece: "*There is plenty to suck.*" In every instance of use of this picture, and perhaps the name of the author itself tells a lot (Goya), the Jews have gone bananas and yet there is not even one reference to ANYONE. I hope it can be produced well enough to share here. I would note that these caricatures are very similar to the caricature of Madeleine Albright of recent weeks.

albright

I have also been asked if the Yugoslavian (Kosova) incidents are Jew encounters and massacres? Yes and no. It is the British-directed distraction and a very strategic one at that.

OK, let's turn back to Bosnia for a minute and you will find that the British agents have been behind the spying and NATO thefts in Bosnia. An agent by the name of British Maj. Milos Stankovic (aka Michael Stanley), one of the most trusted subordinates of Gen. Sir Michael ROSE, the British NATO commander in Bosnia, will stand trial—in Britain, of course—not where the evil deeds were perpetrated.

This man and his group has revealed every classified or confidential NATO plan made, to the Greater Serbia gangs, specifically to Ratko Mladic, the head of these gangs.

But guess what: the British knew and when things got too hot to handle, the U.S. Intelligence service demanded his arrest.

My question? When are you Americans, headed by Israeli interests, going to STOP THIS INSANITY?

Before moving off this topic I would ask for just one paragraph to be offered here from *Executive Intelligence Reveiw* magazine, March 13, 1998, pg. 38:

[QUOTING:]

BRITISH-ISRAELI ASSASSINS OF RABIN
THREATEN PRESIDENT CLINTON

by Our Special Correspondent

President Bill Clinton has been targeted as an “enemy of G-d” **[H: They don’t dare even say or print GOD.]** by the very same British-Israeli terrorist circles that assassinated Israeli Prime Minister Gen. Yitzhak Rabin, to wreck the Oslo peace process.... The network of Jewish terrorist fanatics in Israel who have issued a Kabbalistic curse against the President, are already on the U.S. State Department’s list of terrorist organizations banned from activity on American soil. Nevertheless, these fanatics enjoy the closest of relations, including extensive financial backing, **WITH REV. JERRY FALWELL, PAT ROBERTSON, and a large SEGMENT OF THE NOMINALLY CHRISTIAN EVANGELICAL MOVEMENT INSIDE THE UNITED STATES** who have been *the backbone of the London-steered “Get Clinton” apparatus since the first days of the Clinton Presidency.*

The fact that this apparatus is now openly threatening the life of the President, must be considered as a deadly serious matter. [H: Emphasis mine.]

[H: I don’t even want to comment further on this at this time but I think any American citizen would be irate and shocked that this game of “Getcha” has been working SINCE 1995 and your major BATF actions have circulated around the development of what you have today. Remember, the PLAN is to always have someone with a PAST which can bury him at the point desired. What this REALLY means of importance is that the highest factions of the World Order are in open warfare right at home.]

[END OF QUOTING]

[Editor’s note: And on the previous page of that same issue of EIR is the short but telling article titled “Britain, Israel Push New Mideast Showdown”.]

Please allow us to move on so we can finish up Vol. II of the *International Jew, Activities in the United States*, before the paper goes to bed on Monday. And, yes, Dharma, that may mean you and I do not go to bed either, all weekend. We must have a “catch up” Board meeting for the Institute and Advisors so let

us plan to do that Sunday as well, then we can have a bit of social meeting, cut it a bit shorter than usual and have opportunity for another sit-in at the keyboard Sunday evening if necessary. The *dragon* is waking up and bellowing fire so we need to move smartly along.

[QUOTING:] PART 41, *GLOBAL PARASITES*

DISRAELI—BRITISH PREMIER,
PORTRAYS THE JEWS

The Jews have complained that they are being misrepresented. It is their usual complaint. They are always being “misrepresented” and “persecuted” except when they are being praised for what they are not. If the Jews were fully understood by the Gentiles, if the Christian churches, for example, were freed from their delusion that the Jews are *Old Testament* people, and if the churches really knew what Talmudic religion is, it is likely the “misrepresentation” would be still stronger.

The downfall of Russia was prepared by a long and deliberate program of misrepresentation of the Russian people, through the Jewish world press and Jewish diplomatic service. The name of Poland has been drawn in filth through the press of the United States under Jewish instigation; most of the signers of the latest Jewish protest against *THE DEARBORN INDEPENDENT'S* articles being leaders in the vilification of Poland, whose sole crime is that she wishes to save herself from the Jews. All this real misrepresentation is regarded as the Jews' privilege.

But wherever a hand has been raised to prevent the Jews overrunning the people and secretly securing control of the major instruments of life, the Jews have raised the cry of “misrepresentation”. They never meet the question outright. They are not meeting it now. They cannot meet it without confession. False denials, pleas for sympathy, and an unworthy attempt to link others with them in their fall, constitute their whole method of defense.

Freemasons may wonder how they come into this affair, as they see the name of their ancient order coupled with that of the Jews in the latest Jewish defense. It is all very easily understood by those who are acquainted with Jewish strategy during the two centuries which comprise modern Masonic history.

Twice in the history of the United States, the people have been aroused by a sense of strange influences operating in their affairs, and each time the real power behind the influences was able to divert suspicion *to* the Freemasons. Once in George Washington's time, once in President Adams' time this occurred. Books were written, sermons preached, newspapers took up the search, but none of the observers saw the Jewish influence there. George Washington knew that the disloyal influence was not Masonic, but he saw signs of the concealed power trying to operate under the guise of Masonry. President Adams had not so clear a view of the matter.

Masonry emerged unstained because it was guiltless of subversive purposes. A pseudo-Masonry, of French origin, given to atheistic and revolutionary purposes, strongly patronized by Jews, was the disturbing element, but all that the public was able to see was the Masonic similitude and not the Jewish hand. A recrudescence of this misrepresentation of the Masons occurred also in 1826, and from then until the other day, when the Leaders of American Jewry linked the name of Freemasonry with their own, the name of the

Order has been unscathed.

This is to serve notice on the leaders of American Jewry that this time they will not be permitted to hide behind the name of Masonry, nor will they be permitted to hold up the name of Masonry as a shield to blunt the darts or as an ally to share the shafts aimed at their subversive purposes. That game has succeeded twice in the United States; it will never succeed again. Freemasonry is not and never was implicated in what the Jewish cabal has had in mind. And Freemasons everywhere are aware of the facts.

It is a curious fact that just as the Jews have sought to operate through the Masons and then leave that Order to take the brunt of the ensuing assault, so also have they at times sought to operate through the Jesuits, playing the same trick with that name and Order. If the Jesuits and the Masons would compare notes, they could both report the same thing. Jews have sought to use both, and have been frustrated, although in consequence the names of both Orders have suffered for a time.

This is one of the coincidences between the *Protocols* and the facts: the *Protocols* express themselves as against both the Masons and the Jesuits, but willing to use both to attain Jewish purposes.

Both these orders are well able to take care of themselves, once they know the key to the Jewish plan. But there is much information on these matters of which the public is not aware, and at a future date a study may be made of the historical efforts of the Jews to use and destroy Freemasonry. Such a study will be useful in showing how Jewish influence operated in a day when the people had no means of identifying it as Jewish. The people attacked the thing they saw, but what they saw was not the source of the element they opposed. Progress has been made at least to this extent: that nowadays, more than at any previous time, the world plan of the Jews is known and recognizable.

The main purpose of the present article, however, is to show the reader that the Jews have not been misrepresented, the means of showing this being a presentation of the Jews by a notable Jew whom the Jews are delighted to honor.

Benjamin Disraeli, who was Earl of Beaconsfield and prime minister of Great Britain, was a Jew and gloried in it. He wrote many books, in a number of which he discussed his people in an effort to set them in a proper light. The British Government was not then so Jewish as it has since become, and Disraeli was easily one of the greatest figures in it.

In his book, *CONINGSBY*, there appears a Jewish character named Sidonia, in whose personality and through whose utterances Disraeli sought to present the Jew as he would like the world to see him.

[Editor's note: It is difficult to overlook pointing out here that the area of Mars where there has been so much curious interest focused in recent years is called Cydonia. See, for an excellent example, Richard Hoagland's superb book called The Monuments Of Mars.]

Sidonia first announces his race to young Coningsby by saying, "I am of that faith that the Apostles professed before they followed their Master," the only place in the whole book where the "faith" is mentioned. Four times, however, in the brief preface to the fifth edition, written in 1849, the term "race" is used

in reference to the Jews.

In the first conversation between these two, Sidonia reveals himself as a great lover of power, and discourses charmingly of the powerful men of history, ending in this way:

“Aquaviva was General of the Jesuits, ruled every cabinet in Europe and colonized America before he was thirty-seven. What a career!” exclaimed the stranger (Sidonia), rising from his chair and walking up and down the room; “*the secret sway of Europe!*” (p. 120. The references are to Longman’s edition published in 1919. The italics are ours.)

Taking up a study of the character of Sidonia the Jew, Disraeli the Jew begins to refer to the Jews as “*Mosaic Arabs*”. If a modern writer were to describe the Jews thus, virtually as Arabs of the Mosaic persuasion, it would be denounced as another attempt at “persecution”, but Disraeli did this a number of times, his purpose evidently being to give the Jew his proper setting as to his original position among the nations. Again he refers to them as “*Jewish Arabs*”. Both of these terms may be found on page 209. **[H: In any event the term “SEMITE” would have been quite correct and is the only time it is correct when referring to JEWS.]**

Disraeli also gives voice to the feeling, which every Jew has, that whoever opposes the Jew is doomed. This is a feeling which is strongly entrenched in Christians also, that somehow the Jews are the “chosen people” and that it is dangerous to oppose them in anything. “The fear of the Jews” is a very real element in life. It is just as real among the Jews as among non-Jews. The Jew himself is bound in fear to his people, and he exercises the fear of the curse throughout the sphere of religion: “I will curse them that curse thee.” It remains to be proved, however, that opposition to the destructive tendencies of Jewish influences along all the principal avenues of life is a “cursing” of the Jews. If the Jews were really *Old Testament* people, if they were really conscious of a “mission” for the blessing of all the nations, the very things in which they offend would automatically disappear. If the Jew is being “attacked”, it is not because he is a Jew, but because he is the source and life of certain tendencies and influences, which, if they are not checked, mean the destruction of a moral society.

The persecution of the Jew to which Disraeli refers is that of the Spanish Inquisition, which rested on religious grounds. Tracing the Sidonia family through a troubled period of European history, our Jewish author notes:

“During the disorders of the Peninsular War... a cadet of the younger branch of this family *made a large fortune by military contracts*, and supplying the commissariat of the different armies.” (p. 212.) Certainly. It is a truth unassailable, applicable to any period of the Christians Era, that “persecuted” or not, “wars have been the Jews’ harvests.” They were the first military commissaries. If this young Sidonia in supplying “the different armies” went so far as to supply the opposing armies, he would be following quite perfectly the Jewish method as history records it.

[H: I would appreciate Dr. Young taking the backup confirmations of my prior writings (from John R.) regarding the U.S. Civil War as supplied from reference books regarding the Jews (Carpetbaggers) of that era, and running them with reference to our prior writings about it. Thank you.]

“And at the peace, prescient of the great financial future of Europe, confident in the fertility of his own genius, in his original views of fiscal subjects, and his knowledge of natural resources, this Sidonia... resolved to emigrate to England, with which he had, in the course of years, formed considerable commercial connections. He arrived here after the peace of Paris, with his large capital. He stakes all that he was worth on the Waterloo loan; and the event made him one of the greatest capitalists in Europe.”

“No sooner was Sidonia established in England than he professed Judaism...”

“Sidonia had foreseen in Spain that, after the exhaustion of a war of twenty-five years, Europe must require capital to carry on peace. He reaped the due reward of his sagacity. Europe did require money and Sidonia was ready to lend it to Europe. France wanted some; Austria more; Prussia a little; Russia a few millions. Sidonia could furnish them all. The only country which he avoided was Spain...” (p. 213.)

Here the prime minister of Great Britain, from the wealth of his traditions as a Jew and the height of his observation as prime minister, describes the method of the Jew in peace and war, exactly as others have tried to describe it. He puts forward the same set of facts as others put forth, but he does it apparently for the Jews’ glorification, while others do it to enable the people to see what goes on behind the scenes in war and peace. Sidonia was ready to lend money to the nations. But where did he get it, in order to lend it? He got it from the nations when they were at war! It was the same money; the financiers of war and the financiers of peace are the same, and they are The International Jews, as Benjamin Disraeli’s book for the glorification of Jewry amply testifies. Indeed, he testifies on the same page just quoted:

“It is not difficult to conceive that, after having pursued the career we have intimated for about ten years, Sidonia had become one of the most considerable personages in Europe. *He had established a brother, or a near relative, in whom he could confide, in most of the principal capitals. He was lord and master of the money market of the world, and of course virtually lord and master of everything else.*”

This comes as near being The International Jew as anything can be, but the Jews glory in the picture. It is only when a non-Jewish writer suggests that perhaps it is not good for society that a Jewish coterie should be “lord and master of the money market of the world”, and as a consequence “lord and master of everything else”, that the cry of “persecution” arises.

Strangely enough, it is in this book of the British premier that we come upon his recognition of the fact that Jews had infiltrated into the Jesuits’ order.

“Young Sidonia was fortunate in the tutor whom his father had procured for him, and who devoted to his charge all the resources of his trained intellect and vast and various erudition. *A Jesuit before the revolution; since then an exiled Liberal leader; now a member of the Spanish Cortes; Rebello was always a Jew.* He found in his pupil that precocity of intellectual development which is characteristic of the *Arabian* organization.” (p. 214.)

Then followed in young Sidonia’s career an intellectual mastery of the world. He traveled everywhere, sounded the secrets of everything, and returned with the world in his vest pocket, so to speak—a man without illusions of any sort.

“There was not an *adventurer* in Europe with whom he was not familiar. No minister of state had such communication with *secret agents and political spies* as Sidonia. He held relations with all *the clever outcasts* of the world. The catalog of his acquaintances in the shape of Greeks, Armenians, Moors, *secret Jews*, Tartars, Gypsies, wandering Poles and Carbonari, would throw a curious light on *those subterranean agencies of which the world in general knows so little*, but which exercise so great an influence on public events... *The secret history of the world*, was his pastime. His great pleasure was *to contrast the hidden motive, with the public pretext*, of transactions.” (pp. 218-219,)

Here is The International Jew, full dress; he is the Protocolist too, wrapped in mystery, a man whose fingers sweep all the strings of human motive, and who controls the chief of the brutal forces—Money. If a non-Jew had illumed a Sidonia, so truthfully showing the racial history and characteristics of the Jews, he would have been subjected to that pressure which the Jews apply to every truth-teller about themselves. But Disraeli could do it, and one sometimes wonders if Disraeli was not, after all, writing more than a romance, writing indeed a warning for all who can read.

The quotation just given is not the description of Sidonia only; it is also a description—save for the high culture of it—of certain American Jews who, while they walk in the upper circles, have commerce with the “adventurers” and with “the secret agents and political spies”, and with the “secret Jews”, and with those “subterranean agencies of which the world in general knows so little”.

This is the strength of Jewry, this commerce between the high and the low, for the Jew knows nothing disreputable within the circle of Jewishness. No Jew becomes an outcast, whatever he may do: a place and a work await him, whatever his character.

There are highly placed persons in New York who would rather not have it known what they contributed to the “adventurer” who left New York to overturn Russia; there are other Jews who would rather not have it printed how much they know of “secret agents and political spies”. Disraeli did more than draw Sidonia; he portrayed The International Jew as he is found also in America.

Thus far Sidonia is described from the outside. But now he begins to speak for himself, and it is in behalf and praise of the Jews. He is discussing the discrimination practiced against his people in England. It is the old story. Everywhere, even in the United States, the same story. Crying for pity while usurping power! “We poor Jews” wails a New York multi-millionaire at whose finger legislatures quail and even Presidents of the United States grow respectful.

The following quotation was written in 1844: Britons must be impressed with its uncanny parallel to their affairs today; it is Sidonia speaking:

“...yet, since your society has become agitated in England, and powerful combinations menace your institutions, you find *the once loyal Hebrew invariably arrayed in the same ranks as the leveller and latitudinarian, and prepared to support the policy which may even endanger his life and property*, rather than tamely continue under a system which seeks to degrade him.”

Consider that. “Latitudinarianism” is the doctrine of the *Protocols* in a word. It is a break-up by means of a welter of so-called “liberal” *ideas* which construct nothing themselves, but have power to

destroy the established order.

Note also Disraeli's answer to the question sometimes asked, "If the Jews suffer under Bolshevism, why do they support it?" or the Jewish spokesmen's form of it, "If we are so powerful, why do we suffer in the disorder of the world?" The disorder is always a step to a new degree of Jewish power. Jews suffer willingly for that. But even so, they do not suffer as the non-Jews do. The Soviets permit relief to enter Russia for the Jews. In Poland, the "starving war-sufferers" are able to glut all available ships in taking high-priced passage to America. They are not suffering as other people are, but, as Disraeli sees, they are willing to suffer because they see in every breakdown of Gentile society a new opportunity for the Jewish power to dig nearer the central seat of power.

Just how the Jew works to break down the established order of things, by means of *ideas*, as the *Protocols* claim, is shown in this same conversation of Sidonia:

"The Tories lose an important election at a critical moment; 'tis the Jews come forward to vote against them. The Church is alarmed at the scheme of a latitudinarian university, and learns with relief that funds are not forthcoming for its establishment; a Jew immediately advances and endows it."

If these words had been written by a non-Jew, the cry of anti-Semitism would ring through the land. They are true, neither more nor less true, because written by a Jew. And Sidonia adds:

"And every generation they must become more powerful and more dangerous to the society that is hostile to them." (These quotations from page 249.)

Well, several generations have passed since these words were written. The Jew still regards every form of non-Jewish society as hostile to him. He organizes strongly against society. And, if Disraeli is to be taken as a prophet, his words remain: "They must become more powerful and more dangerous." They have become more powerful. Whoso would measure the danger, look around.

Let the charming Sidonia proceed with his revelations:

"I told you just now that I was going up to town tomorrow, because I always made it a rule to interpose when affairs of state were on the carpet. Otherwise I never interfere. I hear of peace and war in newspapers, **BUT I AM NEVER ALARMED, EXCEPT WHEN I AM INFORMED THAT THE SOVEREIGNS WANT TREASURE; THEN I KNOW THAT MONARCHS ARE SERIOUS.**"

It will be remembered that Sidonia held no governmental position. The time had not come for that. Power was exercised behind the scenes long before the craving for the spotlight was gratified. But whether there be Jews in office or not, the power they exercise behind the scenes is always greater than the power they show in the open. It can be seen, therefore, that the more numerous they are in office, the greater their secret power. Sidonia continues:

"A few years back we were applied to by Russia. Now there has been no friendship between the Court of St. Petersburg and my family. It has Dutch connections which have generally supplied it; and our representations in favor of the Polish Hebrew, a numerous race, but the most suffering and degraded of all

the tribes, have not been very agreeable to the Czar. However, circumstances drew to an approximation between the Romanoffs and the Sidonias. I resolved to go myself to St. Petersburg. I had, on my arrival, an interview with *the Russian Minister of Finance, Count Cancrin; I beheld the son of a Lithuanian Jew.*

“The loan was connected with the affairs of Spain; I resolved on repairing to Spain from Russia. I traveled without intermission. I had an audience immediately on my arrival with *the Spanish Minister, Senor Mendizabel; I beheld one like myself, the son of a Nuevo Christiano, a Jew of Aragon.*

“In consequence of what transpired at Madrid, I went straight to Paris to consult *the President of the French Council; I beheld the son of a French Jew, a hero, an imperial marshal...*”

If Sidonia were traveling today he would find whole groups of Jews, where, in his day, he found one, and he would find them in exalted places. Suppose Disraeli were alive today and should revise *CONINGSBY*, including the United States in the tour of this money-master of the world! What a host of Jewish names he could gather from official circles in Washington and New York—such a host, indeed, as makes the occasional Gentile look like a foreigner who had been graciously permitted to come in by the Jews!

“The consequence of our consultation was, that some northern power should be applied to in a friendly and mediative capacity. We fixed on Prussia; and the President of the Council made an application to the *Prussian Minister, who attended a few days after our conference. Count Arnim entered the cabinet, and I beheld a Prussian Jew.*”

Sidonia’s comment upon all this is offered as an address to every reader of this article:

“So, you see, my dear Coningsby, that *THE WORLD IS GOVERNED BY VERY DIFFERENT PERSONAGES FROM WHAT IS IMAGINED BY THOSE WHO ARE NOT BEHIND THE SCENES.*” (PP. 251-252.)

It is indeed! Why not let the world see behind the scenes for a little?

And now for the most illuminating lines Disraeli ever wrote—lines which half compel the thought that maybe, after all, he was writing to warn the world of Jewish ambition for power:

“You never observe a great intellectual movement in Europe in which the Jews do not greatly participate. The first Jesuits were Jews. That mysterious Russian Diplomacy which so alarms Western Europe is organized and principally carried on by Jews. That mighty revolution which is at this moment preparing in Germany, and which will be, in fact, a second and greater Reformation, and of which so little is yet known in England, is entirely developing under the auspices of Jews.” (p. 250.)

American Jews say that the *Protocols* are inventions. Is Benjamin Disraeli an invention? Was this Jewish Prime Minister of Great Britain misrepresenting his people? Are not his portrayals taken as true history? And what does he say?

He shows that in Russia, the very country where the Jews complained they were least free, the Jews were in control.

He shows that the Jews know the technique of revolution, foretelling in his book the revolution that later broke out in Germany. How did he foreknow it? Because that revolution was developing under the auspices of Jews, and, though it was then true that “so little is yet known in England”, Disraeli the Jew knew it, and knew it to be Jewish in origin and development and purpose.

One point is sure: *Disraeli told the truth*. He presented his people before the world with correctness. He illumines Jewish power, Jewish purpose and Jewish method with a certainty of touch that betokens more than knowledge—he shows racial sympathy and understanding. He sets forth the facts which this series is setting forth. Why did he do it? Was it boastfulness, that dangerous spirit in which the Jew gives up most of his secrets? Or was it conscience, impelling him to tell the world of Judah’s designs?

No matter; he told the truth. He is one man who told the truth without being accused of “misrepresenting” the Jews.

Issue of December 18, 1920

[END OF QUOTING]

Disraeli has maintained an exceptionally brilliant place in history for he dared speak out. He may well have not been accused of “misrepresenting” the Jews but he became a castout of and by them. This seems to happen to anyone through the ages who tells the TRUTH. But remember something, readers, PART OF THE KNOWLEDGE OF THOSE WORKING “THE PLAN” DEPENDS ON SECRECY AND CONFUSION. IT IS THE ONLY WAY IT CAN COME TO BEAR FRUIT—THROUGH IGNORANCE OF THE PEOPLE, MOST ALL OF THE PEOPLE, ALL OF THE TIME. SO BE IT.

ATON.

CHAPTER 4

REC #2 HATONN

SAT, MAR. 21, 1998 10:38 A.M. YR. 11, DAY 217

SAT., MAR. 21, 1998

[QUOTING:] PART 42, *GLOBAL PARASITES*

TAFT ONCE TRIED TO RESIST JEWS—AND FAILED

William Howard Taft is an amiable gentleman. There is so much to agree with in the world that he seldom finds it possible to disagree with anything. It is a very comfortable attitude for one to assume, but it doesn't push the world along. Real harmony is wrung out of discord by laboring against disagreeable facts; it is not achieved by mere pit-pats on the back of untoward conditions.

There is no doubt that had one approached William Howard Taft a year ago and said: "Mr. Taft, you know there are evil forces in the world which ought to be resisted," he would have replied, "Certainly, by all means."

If one had said, "Mr. Taft, some of this evil is just ignorant inclination, which can be dealt with by various means of enlightenment, but some of it represents a deliberate philosophy which has gathered about itself a definite organization for action," he would have responded: "I am afraid it is true."

And then had one said: "Mr. Taft, the people should be made aware of this, given a key to it, that they may keep their eyes open and learn the meaning of certain tendencies that have puzzled them," he would in all likelihood have replied, "I believe in enlightening the public mind that it may take care of itself."

Suppose you had added: "Mr. Taft, if you found a written program setting forth the steps to be taken to fasten a certain control on society, and if on looking about you observed a definite set of tendencies which seemed to parallel the program at every point, would it appear to you significant?"

Mr. Taft would, of course, answer, Yes. There is no other answer to make. No other answer has been made by anyone who has compared the two things.

If Mr. Taft had been approached first on that side of the question, he would have uttered words very valuable to those who would attach value to his words.

But what has Mr. Taft's "testimonial" to do with either side of the case? Does his support strengthen it, or does his opposition weaken it? If it came to a battle of names, *THE DEARBORN INDEPENDENT* could present a very imposing list of men who acknowledge the importance of the studies being made, and who agree with most of the observations presented. But such a list would add nothing to the facts in the

case, and facts must stand on their own foundation regardless of the attitude of Mr. Taft, or even Mr. Arthur Brisbane.

But there is a very interesting story about Mr. Taft and the Jews. Mr. Taft knows it and can verify it. A number of American Jews also know it. And it may perhaps be useful to tell it now.

However, that we may not seem too desirous of evading Mr. Taft's latest defense of the Jews, we shall begin with that.

Unduly stirred by this series of studies, the leading Jews of the United States indicated by their perturbation that the truth in these articles made it impossible to ignore them. Perhaps as many people have been inclined toward agreement with the articles by the attitude of the Jews themselves as by the statements made in the articles. Jewish defense has been made with great formality and show of authority, but without the hoped-for effect. The Jews of the United States, evidently finding that their own statements have failed to carry, are making a wholesale conscription of Gentiles for purposes of defense. As in Russia, the Gentiles are being pushed into the firing lines.

Mr. Taft was therefore approached with a proposition. That was some time ago, probably about November first.

Now, according to Mr. Taft's own signed statement made on November 1, he had not even read THE DEARBORN INDEPENDENT'S articles but was taking the Jews' word for their character and contents. And yet, on December 23, we find Mr. Taft in Chicago at the La Salle Hotel, delivering an oration before the B'nai B'rith, uttering his statements with all the finality of a man who had made a deep study of the Jewish Question and had at last attained a mature conclusion.

On November 1, Mr. Taft wrote to a New York Jew deprecating these articles as "a foolish pronouncement which I understand has been issued through *The Dearborn Independent*." The expression, "which I understand", is equivalent in ordinary speech to "which I have heard". He had not read them. He was taking *hearsay* on which to base his opinion. There are signs that he had not read them even at the time of his speech in Chicago, for he did not so much as allude to one of the startling parallels which have weighed on the minds of many important men in this country. **[H: For your memory and for a few of you not around in the early, early 1900s, William Howard Taft was the 27th President of the United States. He served as president after Theodore Roosevelt and just prior to Woodrow Wilson.]**

The Jews wanted Mr. Taft's name, they wanted "a Gentile front", and they got it. The speech contributes nothing to the discussion; it proves nothing; it disproves nothing. **[H: In other words, a TYPICAL politician's speech.]** In parts it is a rehash of a speech delivered by a New York rabbi. Indeed, one of William Howard Taft's most telling points was the almost verbal repetition of a point made by that rabbi.

Mr. Taft's business now is the delivery of addresses. Between November 1, at which time he had not read the Jewish Question at all, until December 23, when he presumed to pronounce judgment on it, for all time, he had been away a great deal on the road. Indeed, he reached Chicago without having done any of his Christmas shopping. He explained that he had "been traveling over the country so fast" that his time

had all been taken up. When he found time to study the Jewish Question does not appear. It is most probable that he had no time and did no studying. If he did, he carefully concealed the fruits of it when delivering his address.

Before his address was delivered, the newspapers had announced that it was to be made against “anti-Semitism”, and this series of articles was specified. It was apparently foreknown, therefore, that not a judicial pronouncement was to be expected from Mr. Taft, but a partisan plea. The newspapers indicate that Mr. Taft had not even dictated his speech until he reached Chicago. The material he had at hand during his dictation was the printed propaganda with which the Jews have been flooding the country. Taft’s speech reeks with it. There isn’t an original idea in it. He was the human megaphone whom the Jews retained for one night through whom to voice their words. The real purpose of the speech was, of course, to secure its publication throughout the country as the voice of the people on the “Question”. But nothing whatever excuses the fact that the speech contains absolutely no contribution to the Question.

Mr. Taft is against religious prejudice. So is everybody else. Mr. Taft is against racial prejudice. So is everybody else. Mr. Taft wants concord and good will. So does everybody else. But what have these to do with the facts which comprise the Jewish Question?

The real story of Mr. Taft and the Jews begins back in the time when Mr. Taft lived in the White House. The Jews maintain a lobby in Washington whose business it is to know every President and every prospective President, and, of course, Mr. Taft was known to them a long while before he was made President, but whether they did not foresee his political future or whether they considered his opinions as having too little force for them to bother about, is not clear, but the fact seems to be that very little fuss was made about him. There are no indications that he ran after the Jews or the Jews after him in the days before his presidency.

As president, Mr. Taft once stood out against the Jews, was strongly denounced as unfavorable to the Jews, was soundly beaten by the Jews in a matter on which he had taken a firm stand, and has ever since shown that he has learned his lesson by accommodating the Jews in their desires.

The story involves a portion of that voluminous history which consists of the quarrels between the United States and other nations on account of the Jews. Readers interested in the phase of the history of the United States can find it fully set out by Jewish writers. There seems to be a certain pride taken in recounting the number of times the nations have been compelled to give diplomatic recognition to the Jewish Question. From 1840 until 1911, the United States had special diplomatic trouble concerning the Jews. The trouble that culminated during 1911, in an unparalleled act by the United States, involved William Howard Taft, who then was President.

For centuries, Russia has had her own troubles with the Jews and, as the world knows, has at last fallen prostrate before the Jewish power which for centuries has been working to undermine her. Even Disraeli was not blinded to the fact that Jews had a control over Russia which the rest of the world never knew. The biggest hoax in modern times was the propaganda against Russia as the persecutor of the Jews. Russia devoted to the Jews a large part of the most favored section of the land, and was always so lax in those laws which prohibited Jews from settling in other parts of the country that the Jew was able to create an underground system throughout the whole of Russia which controlled the grain trade, controlled public

opinion and utterly baffled the czar's government. The cry of "persecution" arose because the Jews were not permitted to exploit the peasants as much as they desired. They have, however, gained that privilege since.

Now, when the United States appeared as "the new Jerusalem", its Jewish citizens conceived the idea of using the American Government to achieve for the Jews what other means had failed to achieve. Russian and German Jews would come to the United States, become naturalized as quickly as possible, and go back to Russia as "Americans" to engage in trade. Russia knew them as Jews and held them to be subject to the laws relating to Jews.

Protest after protest reached the State Department as more and more German or Russian Jews went back to Russia to circumvent the Russian laws. At first the matter was not serious, because it was shown in many cases that these naturalized "Americans" did not intend to return to the United States at all, but had acquired "American citizenship" solely as a business asset in Russia. In these cases, of course, the United States did not feel obligated to bestir herself.

The time came, however, when American ministers to Russia were requested to look into the situation. Their reports are accessible. John W. Foster was one of these ministers and he reported in 1880 that "Russia would be glad to give liberal treatment to bona fide American citizens, *not disguised German Jews.*"

During all this time the "Russian Question" was being sedulously propagated in the United States. It appeared first in the aspect of the "Russian persecutions". The Jews represented that their life in Russia was a hell. John W. Foster, later Secretary of State, father-in-law of Robert Lansing, the recently resigned Secretary of State under President Wilson, was at that time representing the United States in Russia, and he reported as follows on the status of the Russian Jews:

"...in all the cities of Russia the number of Jewish residents will be found more or less in excess of the police registry and greater than the strict interpretation of the law authorizes. For instance, persons who have given the subject close attention estimate the number of Jewish residents in St. Petersburg at 30,000, while it is stated the number registered by the police authorities is 1,500. From the same source I learn that... while only one Hebrew school is registered by the police, there are between three and four thousand children in unauthorized Jewish schools of this capital. As another indication of the extent of Jewish influence, it is worthy of note that one or more Jewish editors or writers are said to be employed on the leading newspapers of St. Petersburg and Moscow almost without exception..."

At every turn the United States Government discovered that the Jews were exaggerating their difficulties for the purpose of forcing government action.

Presently, after years of underground work and open propaganda against Russia in the daily press, until the American conception of Russia was fixed almost beyond correction, the agitation took the form of the "Russian passport question". Russia dares to flout an American passport! Russia insults the government of the United States! Russia degrades American citizens! And so forth and so on.

Jews in the United States demanded nothing less than that the United States break all treaty relations

with Russia. They *demand*ed it! James G. Blaine desired one thing more than another, which was this; that something, anything, be done to block the flood of Jewish immigration then beginning to flood the country. “*The hospitality of a nation should not be turned into a burden,*” he wrote.

There was then the strange situation of the United States itself making complaints about the Jews and at the same time being asked to question Russia’s right to handle similar complaints in her own domain. The minister of foreign affairs for Russia appreciated this point, and when the American minister told him that 200,000 Jews had emigrated to the United States from Russia, he rejoined: “If such a number of people had gone to the United States as *workers* to aid in developing the country he supposed they would be acceptable, *but if they went to exploit the American people, he could understand how objectionable it was.*”

Of course, the whole point with Russia was that the Jews were exploiting her. They were milking Russia, not feeding her.

If space permitted, much rich material could be presented here. The attitude of the American statesmen of 25 to 40 years ago, on questions of immigration and racial propaganda, was eminently wise and sound.

So, until the days of William Howard Taft, this Jewish propaganda continued, always aimed at Russia, always planning to use the United States as the club with which to strike the blow.

It must be borne in mind at all times that the Jews maintain a lobby at Washington, a sort of embassy from the Jewish Nation to the government of the United States, and this lobby is in the hands of a principal “ambassador”. It was, of course, this ambassador’s business to get hold of President Taft as firmly as possible.

But President Taft was not at that time so “easy” as the people have since been taught to regard him. There was a commercial treaty between Russia and the United States, and it had existed since 1832, and President Taft behaved as if he thought the Jewish demand that the treaty be broken was rather too much. The Jewish demand was that the United States denounce a treaty which had existed between the two countries for almost 80 years, and during the life of which Russia had repeatedly proved herself to be a reliable friend of this country.

The Jews wanted just two things from William Howard Taft: the abrogation of the Russian treaty and the veto of what Congress has repeatedly tried to do, namely, put a literacy test on immigrants. Jewish immigration into the United States being so important an element of Jewish plans, American Jews have never cared what kind of human riffraff filled the country as long as the Jewish flood was not hindered.

Presently, President Taft had undergone the persistent nagging characteristic of such campaigns and had asked, perhaps impatiently, what they wanted him to do.

“Have a conference with some of the leaders of American Jewry” was the proposal made to him, and on February 15, 1911, there walked into the White House, Jacob H. Schiff, Jacob Furth, Louis Marshall, Adolph Kraus and Judge Henry M. Goldfogle. They had lunch with the President’s family and adjourned to the library.

The President was fairly wise in the matter. There was no chance whatever for him in an argument. His guests had come prepared to talk, to “tell” him, as some of the same men lately “told” an eastern publisher, pounding the table and uttering threats. The President was to be overwhelmed, his good nature carried with a rush.

But instead of anything like that, the President, as soon as they gathered in the library, took out a paper and began to read his conclusions! That staggered the Jewish ambassadors at once, the President was reading his *conclusions!* He was “telling” *them!*

The President’s statement is really worth reading, but it is far too lengthy to present here. He called attention to the right which this country exercised to say who shall and who shall not sojourn here, and also to the conflicting interpretations which American secretaries of State had given the Russian treaty. He contrasted with that Russia’s consistent interpretation from the beginning. He then said that the treaty was sacred because under it for more than 50 years the citizens of the United States had made their investments in Russia—resting solely on their faith in the United States’ and Russia’s treaty honor. He said that if it were a new treaty that was being written, the case would be different; he would then consider the Jewish argument of weight. But, he said, we had other treaties with other countries who did not always share our views as to what certain sections of the treaties meant, but we have lived and worked under them. He instanced the Italian treaty with regard to the extradition of criminals. He wished to impress on the Jewish ambassadors that they wanted to make an exception of their case, which, of course, they did.

The President then said he would be willing to consider taking some action if he did not believe that in taking action he would be endangering the status of the Jews already enjoyed in Russia. If this treaty were denounced, large American interests would be jeopardized (here the President mentioned certain interests, all Gentile).

He said he liked to see Russian Jews come into the country, but added “the more we spread them out in the West, the better I like it.” He ended with a plea of the Jewish ambassadors there present to consider the plight which denunciation of the treaty might involve Russian Jews, and ended with the words: “That is the way it has sruck me, gentlemen. That is the conclusion I have reached.”

The Jewish group was plainly taken aback. Simon Wolf, who was always on guard at Washington, said “Please, Mr. President, do not give to the Press such conclusions,” but Jacob H. Schiff broke in with a voice vibrant with anger: “I want it published. I want the whole world to know the President’s attitude.”

The discussion then opened, with the President cool and self-contained. Finally, after some useless talk, and having other business to attend to, he gave them a letter just received from the American Ambassador at St. Petersburg, Mr. Rockhill. Mr. Rockhill presented in that letter to the President the whole Russian contention about the Jews—statements which have been confirmed a thousand times by the events that have since occurred.

They then renewed their expostulations and arguments, but to no avail. The President expressed regret, but said he could see no other course to pursue; he had studied the question in all its lights, and his conclusion was as stated.

On leaving the White House, Jacob Schiff refused to shake the President's hand, but brushed it by with an air of offended power.

"Wasn't Mr. Schiff angry yesterday!" exclaimed the President the next day.

But the President did not know what was going on. When Jacob Schiff was descending the White House steps he said, "This means war." **[H: NOT VERY GREATLY DIFFERENT TO THE WORDS AT THE WHITE HOUSE THESE DAYS!]** He gave orders to draw on him for a large sum of money. He wrote a curt letter to President Taft. The President sent Mr. Schiff's letter and the reply to the Secretary of Commerce and Labor, Charles Nagel, who replied to the President with these words: "I am very much impressed with the patience which you exhibit in your answer."

Neither did the President know what was behind it all. Look at most of the names of the men who represented American Jewry in the White House that 15th of February, 1911. And then consider that the abrogation of the Russian treaty would throw all the vast business between the United States and Russia into Germany, into the hands of German Jews. The Frankfort bankers and their relatives in the United States knew what that meant. It meant that German Jews would be the intermediaries of trade between Russia and the United States. The business itself meant money, but the relation meant power over Russia—and Jacob H. Schiff lived to overthrow Russia. The neutrality of the United States was torn to shreds by a movement organized and financed on American soil for the overthrow of a friendly nation, and the organizers and financiers were Jews! They used their internal power to deflect the policy of the United States to assist their plans.

The game was financial and revolutionary. It was decreed. It was the then part of the program to be accomplished, and the United States was to be used as the crowbar to batter down the walls.

When the Jewish ambassadors left the White House, orders flew from Washington and New York to every part of the United States, and the Jewish "nagging" drive began. It had a center in every city. It was focused on every Representative and Senator—no official, however, was too mean or unimportant to be drafted.

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

Jacob Schiff had said on February 15, "This means war." He had ordered a large sum of money used for that purpose. The American Jewish Committee, B'nai B'rith and 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. **[H: Well, since Woodrow Wilson came into the position along with the Federal Reserve, etc., it would appear Mr. Ford is being a bit gracious.]**

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. **[H: That is so typical, readers, as to be totally disgusting. This is a primary way to mark their territory after shaming and grabbing.]**

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.

Issue of January 15, 1921.

[END OF QUOTING]

Take a break, please. Salu.

CHAPTER 5

REC #3 HATONN

SAT, MAR. 21, 1998 2:19 P.M. YR. 11, DAY 217

SAT., MAR. 21, 1998

[QUOTING:] PART 43, *GLOBAL PARASITES*

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”. [H: **Don’t you see IDENTICAL METHODS BEING PUT TO WORK IN THE CLINTON “THING”—EVERY DAY, EVERY DAY, EVERY 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.”

[H: **The inquisition is constant as you inquiring minds want to know what happened with Kathleen Willey and the President. Well, what ALL might have happened is not as important as what has happened. It is more than just making a “book”, she has been promised that if she would set-up Billy, all of those outstanding bills left by her deceased husband would be “taken care of” with enough income to live in a fine lifestyle henceforth. That silly President didn’t know it but he really should have paid her bills and given her a permanent job because she was left in such straits that she has had to do whatever is appropriate to continue “living”. She should have**

known, however, that the Bastards would deceive her and feed her to the wolves of history. When the “Jews” set out to “getcha”, brothers, there is no limit to who all will get destroyed in the path of the reaper. And, do you really think that Jones just walked into a hotel room and the Governor dropped his drawers? But is Billy Zipper a nice guy being “had”? No, he is guilty of crimes and misdemeanors unimagined. Furthermore, if they didn’t want to get caught in their own trap they would be using Cathy O’Brien’s revelations which are really WORTH something. It is just a game and not a fair game at that.]

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 firmly 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.

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. **[H: Do you now see why WE DO NOT TAKE OUTSIDE ADVERTISING?]** 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 [*for advertisements*] 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 position, 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. **[H: I really like this man.]**

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.

Issue of February 5, 1921

[END OF QUOTING]

Now it is that there is a Jewish hold over every city in the United States—period. The government of the U.S. is now only a Jewish CORPORATION, owned, operated and controlled. The final touches have already been put on the government; congress and all Constitutional assets of the U.S. have been set aside. And no, I don't know how you would dislodge them except by formation of another sovereign nation somehow. When that would happen and you people stop sending money, the food of the beast, you would see them fleeing the ships like rats do from sinking boats. But then what do you have? You have them taking over everything you have again built. You do have a very serious problem and this is a big "Question", as Mr. Ford put it.

Salu.

CHAPTER 6

REC #4 HATONN

SAT, MAR. 21, 1998 4:40 P.M. YR. 11, DAY 217

SAT., MAR. 21, 1998

CHUTZPAH

Two-By sent something that is too good to pass this opportunity to share, weary as we are. How much money do you suppose you have GIVEN to all sorts of Jewish Causes, Israel—you know, including \$3 Billion CASH annually and another \$10 billion with every “possible emergency”? I do not know how you people put up with it while your own nation goes down the tubes and into wars of all kinds. This article speaks volumes for itself:

[QUOTING, *The Orlando Sentinel*, March 20, 1998:]

ISRAEL TO U.S.: BACK OFF

[H: You are going to find out RIGHT NOW where you stand in the line of importance, citizens.]

ISRAEL WARNED THAT IT WILL MAKE ITS OWN DECISIONS AS IT CONTINUED TO LOBBY AGAINST A PEACE INITIATIVE.

JERUSALEM: After failing to persuade the United States to shelve its announcement of a new Mideast peace initiative, Prime Minister Benjamin Netanyahu warned Thursday that “ONLY ISRAEL” can make decisions affecting its security.

“The United States can—and from our point of view ought to—propose different ways of helping the parties to make progress in the process,” Netanyahu told reporters. “But one thing is clear: It is Israel who will decide its security needs—and only Israel can do this.”

The Clinton Administration has rejected appeals from a Netanyahu emissary to hold off announcing the initiative, which calls for an Israeli pullback from 12 to 15 percent more of the West Bank, accompanied by stepped-up Palestinian security measures. **[H: Still wonder why the hounds are after Clinton? He lost it forever when he didn’t go to all-out WAR with Iraq.]**

Secretary of State Madeleine Albright also is demanding that Israel freeze construction of Jewish settlement activity in the West Bank and East Jerusalem. **[H: Oh Barf!]**

The United States is expected to present its initiative soon in an effort to break a yearlong deadlock in the peace talks.

Natan Sharansky, Israel's minister for trade and industry, was making a new appeal Thursday to Albright to keep the Americans from making their proposal public.

Palestinian negotiator Saeb Erekat accused Netanyahu of sending envoys to Washington "to obstruct the U.S. initiative".

Erekat said any U.S. proposal must include the three further withdrawals from the West Bank promised in accords.

Jerusalem Mayor Ehud Olmert accused Netanyahu's government of quietly freezing construction on disputed land in east Jerusalem, apparently to appease the Americans.

Also Thursday, U.N. Secretary-General Kofi Annan said United Nations resolutions should be the basis for peace in the Middle East.

Annan said he had ideas for the peace process, but now was not the time to propose them.

"We have our resolutions which are the basis of peace agreements and should continue to be the basis for other settlements," he said after talks with Egyptian Foreign Minister Amr Moussa.

[END OF QUOTING]

Frightening isn't it?

[QUOTING:] PART 44, *GLOBAL PARASITES*

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

Now, of all five reports, the Morgenthau, Samuel, Jadwin, Wright and Rumbold reports, *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 the 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 *Maccabaeian*, the reports of Rumbold and Wright are treated without courtesy and the Samuel report published in full.

That the reader may form his own conclusion, 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 idiosyncrasies or defects of the Jews, that they have been an oppressed and persecuted people. This is an idea so charitable and humane that I should like to think it, not only of the Jews, but of every other people. It has every merit as a theory, 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.*” [H: So who was doing all this persecuting?]

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.) [H: Hummmnn, sounds like the way they count the Holocaust missing victims.]

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 disorder 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 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 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... Beside 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 resent 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 dimin-

ished, 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 Lemburg I found there was a so-called social court presided over by M. Prazyluski, 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 Shitechapel 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. **[H: Read it and weep, Americans.]** 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.

Issue of October 30, 1920

[END OF QUOTING]

This same land-grab took place prior to WW-II in Germany and you know what happened when the Germans decided enough was enough—but that is another story. However, it should be noted that the lead people in Hitler’s Germany were JEWS. That means, readers, that the Jews were primary forces in whatever holocausting came about, including Schindler and his list.

Good evening.

CHAPTER 7

REC #1 HATONN

SUN, MAR. 22, 1998 6:52 A.M. YR. 11, DAY 218

SUN., MAR. 22, 1998

[QUOTING:] PART 45, *GLOBAL PARASITES*

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 designed 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 pigeon-holed 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 criticize 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 Jews ought to follow. The present series of articles in *The Dearborn Independent* is a "pogrom" (some Jewish spokesmen speak as if each separate article were a "pogrom") in the hectic but uninformative oratory of Hebrew lodge meetings. But Mr. Morgenthau exercises more precision in the use of words. He says:

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

On one point all the reports agree, namely, that the unjust killing of Jews has been on a scale so much smaller than that alleged by the propagandists that there is no comparison. In that part of Poland where war disorder was less common, 18 persons were unjustly deprived of their lives. For the whole territory during the entire period when it was being over-run 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 complicity 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”.

[H: Can you now perhaps understand why I am calling these volumes in this series, *GLOBAL PARASITES*? A parasite cannot even begin to help itself from doing what it does—live off that of another and if parasite shoes fit the grabbers, the greedy, the liars, and the cheats, so be it.]

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 Bolshevik 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 Bolshevik 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 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 Bolsheviks 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 does 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 Jew’) 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 to the Polish State a proportionate amount of money to spend on Jewish charitable and financial institutions*. Besides this separate organization, a number of sets 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. **[H: And Oh boy, have they succeeded in America like no other place on Earth.]** 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 would 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 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 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?

Issue of November 6, 1920

[END OF QUOTING]

Readers, this is one of the most important articles for background information on this group of people which you will ever find. I will try to work in a discussion on these topics at a meeting of some sort because if you don't watch closely you will miss what has happened to already enslave America to this World Order.

Salu and good morning.

CHAPTER 8

REC #2 HATONN

SUN, MAR. 22, 1998 8:53 A.M. YR. 11, DAY 218

SUN., MAR. 22, 1998

[QUOTING:] PART 46, *GLOBAL PARASITES*

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-Jew than on Jews. But it is a fact nevertheless. He who undertakes to speak truth on this question must expect far more opposition than he could ever withstand were he not speaking the truth.

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

As a people, we have passed the "bunk" around so habitually; we have enervated our judgement and moral convictions so seriously by our fake "philosophy of Boost"; we have become so accustomed to measure the effectiveness of work by the applause it immediately provokes, that we have lost all stomach for courses that call for contest, unless it be those spurious contests of the political arena which are all managed from the same Great Headquarters, or those verbal assaults against "Big Business" which bring no reaction. We have lost all taste for tangible forces 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, straight-forward 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 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 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 group minds which bear a certain racial twist.

Without giving a full description of the device 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 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, that the wires were hot and the trains crowded and Jewish protest 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. **[H: Me too!]** 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. **[H: The Jews are flowing out of Israel today, for the same reasons—to clear out the Cahillah and move them into the Homeland of these new Jews, the United States of America. There can be an immediate lift-off and out and to America of all important leader persons within an hour—the Plan is already laid and checked out.]**

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”. **[H: See, the PLAN itself never changes, it never has to change.]** 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 rollback; 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 feinting, 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 a 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 in 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.

Issue of January 29, 1921.

[END OF QUOTING, END OF VOLUME II, *THE INTERNATIONAL JEW*.]

Oh indeed, we are just going to zip through (no pun intended) the next two volumes of this series as quickly as Fingers can play the keyboard.

This is the last for Vol. II, but I have another writing to place between Part 45 and 46. It deals with such as “Yiddish” and other things which will be rather short but extends understanding, especially regarding this part 45.

Thank you.

CHAPTER 9

MORE CIVIL WAR NOTES
ABOUT "JEWISH" GAME PLAN
by JHR 3/17/98

Dr. Ed Young, Editor-In Chief
c/o *CONTACT*
Re: "Global Parasites Series"

Dear Dr. Young,

The "Global Parasites Series" is extraordinarily enlightening and a unique insight into our Zionist Puppet Masters. Only the *CONTACT* has the courage to reproduce these types of informative documents because it is not under the influence of the Zionist controllers.

I connect with a number of fax and computer networks and subscribe to both "establishment" and non-establishment magazines, newsletters newspapers and I consider the *CONTACT* exceptional.

You might say that I am an INFORMATION ADDICT; I question much of what I read today except from certain RELIABLE SOURCES, such as *CONTACT*. Whenever possible, I try and verify most information I hear, see or receive through my many sources. There is too much bad information being put out which is either false, partial-truths or deliberately misleading.

I like to receive information from all sides of any issue and make my own determinations as to TRUTH or whether it is fabricated with some degree of facts to give it credibility.

With that in mind, I am faxing excerpts from PUBLISHED GOVERNMENT DOCUMENTS that confirm certain references illustrated in the writings of the "International Jew" for those readers unable or unwilling to do their own research. Perhaps the samples on these pages may lend a little more integrity to the information being presented. These pages are copied from one book of a set which includes IV series, 70 volumes, 130 books, consisting of 138,579 pages. I have only begun.

Love & Light,
JHR

49TH CONGRESS,
2nd Session.

HOUSE OF REPRESENTATIVES.

MIS. DOC
No. 53.

**THE
WAR OF THE REBELLION:**

A COMPILATION OF THE

OFFICIAL RECORDS
OF THE
UNION AND CONFEDERATE ARMIES.

PREPARED, UNDER THE DIRECTION OF THE SECRETARY OF WAR,
BY
Lieut. Col. ROBERT N. SCOTT, Third U.S. Artillery,
AND
PUBLISHED PURSUANT TO ACT OF CONGRESS APPROVED JUNE 16, 1880.

SERIES I—VOLUME XVII—IN TWO PARTS
PART II—CORRESPONDENCE, ETC.

WASHINGTON:
GOVERNMENT PRINTING OFFICE
1887

La Grange, Tenn., *November 9, 1862*

Major-General Hurlbut, *Jackson, Tenn.:*

Refuse all permits to come south of Jackson for the present. The Israelites especially should be kept out.

What troops have you now, exclusive of Setevenson's brigade?

U.S. GRANT,
Major-General

La Grange, *November 10, 1862*

General Webster, *Jackson, Tenn.:*

Give orders to all the conductors on the road that no Jews are to be permitted to travel on the railroad southward from any point. They may go north and be encouraged in it; but they are such an intolerable nuisance that the department must be purged of them.

U.S. GRANT,

Major-General

Hdqrs. Thirteenth A. C., Dept. of the Tenn.,

Oxford, Miss., December 17, 1862

Hon C. P. Wolcott,

Assistant Secretary of War, Washington, D.C.:

I have long since believed that in spite of all the vigilance that can be infused into post commanders, the specie regulations of the Treasury Department have been violated, and that mostly by Jews and other unprincipled traders. So well satisfied have I been of this that I instructed the commanding officer at Columbus to refuse all permits to Jews to come South, and I have frequently had them expelled from the department, but they come in with their carpet-sacks in spite of all that can be done to prevent it. The Jews seem to be a privileged class that can travel everywhere. They will land at any wood-yard on the river and make their way through the country. If not permitted to buy cotton themselves they will act as agents for some one else, who will be at a military post with a Treasury permit to receive cotton and pay for it in Treasury notes which the Jew will buy up at an agreed rate, paying gold.

There is but one way that I know of to reach this case: that is, for Government to buy all the cotton at a fixed rate and send it to Cairo, Saint Louis, or some other point to be sold. Then all traders (they are a curse to the army) might be expelled.

U. S. GRANT,
Major-General

Paducah, Ky., December 29, 1862

Hon. Abraham Lincoln,

President of the United States:

General Orders, No. 11, issued by General Grant at Oxford, Miss., December the 17th, commands all post commanders to expel all Jews, without distinction, within twenty-four hours, from his entire department. The undersigned, good and loyal citizens of the United States and residents of this town for many years, engaged in legitimate business as merchants, feel greatly insulted and outraged by this inhuman order, the carrying out of which would be the grossest violation of the *Constitution* and our rights as good citizens under it, and would place us, besides a large number of Jewish families of this town, as outlaws before the whole world. We respectfully ask your immediate attention to this enormous outrage on all law and humanity, and pray for your effectual and immediate interposition. We would respectfully refer you to the post commander and post adjutant as to our loyalty, and to all respectable citizens of this community as to our standing as citizens and merchants. We respectfully ask for immediate instructions to be sent to the

commander of this post.

D. WOLFF & BROS.
C. F. KASKELL
J. W. KASWELL

General Orders, } Hdqrs. 13th A. C., Dept. of the Tenn.,

No. 11 } *Holly Springs, December 17, 1862*

The Jews, as a class violating every regulation of trade established by the Treasury Department and also department orders, are hereby expelled from the department within twenty-four hours from the receipt of this order.

Post commanders will see that all of this class of people be furnished passes and required to leave, and any one returning after such notification will be arrested and held in confinement until an opportunity occurs of sending them out as prisoners, unless furnished with permit from headquarters.

No passes will be given these people to visit headquarters for the purpose of making personal application for trade permits.

By order of Maj. Gen. U.S. Grant:

JNO. A RAWLINS,
Assistant Adjutant-General.

Major-General Grant,

Holly Springs, Miss.:

A paper purporting to be General Orders, No. 11, issued by you December 17, has been presented here. By its terms it expels all Jews from your department. If such an order has been issued, it will be immediately revoked.

H. W. HALLECK
General-in-Chief

Circular.] Hdqrs. 13th Army Corps, Dept. of the Tenn.,

Holly Springs, Miss. January 7, 1863

By direction of General-in-Chief of the Army, at Washington, the general order from these headquarters expelling Jews from the department is hereby revoked.

By order of Maj. Gen. U. S. Grant:

JNO. A. RAWLINS,
Assistant Adjutant General

**THE
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AND
PUBLISHED PURSUANT TO ACTS OF CONGRESS.

SERIES I—VOLUME XXIV—IN THREE PARTS.
PART I—REPORTS.

WASHINGTON:
GOVERNMENT PRINTING OFFICE
1889

Headquarters of the Army,
Washington, January 21, 1863

Major-General Grant, *Memphis*

It may be proper to give you some explanation of the revocation of your order expelling all Jews from

your department. The President has no objection to your expelling traitors and Jew peddlers, which, I suppose, was the object of your order; but, as it in terms proscribed an entire religious class, some of whom are fighting in our ranks, the President deemed it necessary to revoke it.

Very respectfully, your obedient servant,

H. W. HALLECK, *General-in-Chief.*

CHAPTER 10

REC #3 HATONN

SUN, MAR. 22, 1998 11:03 A.M. YR. 11, DAY 218

SUN., MAR. 22, 1998

[QUOTING:] PART 47, *GLOBAL PARASITES*

YIDDISH AND OTHER FALSE STUFF

When the Khazars in the 1st century B.C. invaded eastern Europe their mother-tongue was an Asiatic language, referred to in the *Jewish Encyclopedia* as the “Khazar languages”. **[H: Perhaps the most important one thing to get from this paragraph is the RECOGNITION IN THE *JEWISH ENCYCLOPEDIA* of these facts as presented.]** They were primitive Asiatic dialects without any alphabet or any written form. When King Bulan was converted in the 7th century he decreed that the Hebrew *characters* he SAW IN THE *TALMUD* and other Hebrew documents was thereupon to become the alphabet for the Khazar language. The Hebrew characters were adapted to the phonetics of the spoken Khazar language. The Khazars adopted the characters of so-called Hebrew language in order to provide a means for providing a written record of their speech. The adoption of the Hebrew characters had no racial, political or religious implication.

The western European uncivilized nations which had no alphabet for their spoken language adopted the alphabet of Latin language under comparable circumstances. With the invasion of western Europe by the Romans the civilization and the culture of the Romans was introduced into these uncivilized areas. Thus the Latin alphabet was adopted for the language of the French, Spanish, English, Swedish and many other western European languages. These languages were completely foreign to each other yet they all used the same alphabet. The Romans brought their alphabet with their culture to these uncivilized nations exactly like the rabbis brought the Hebrew alphabet from Babylonia to the Khazars when they introduced writing to them in the form of the *Talmud's* alphabet.

Since the conquest of the Khazars by the Russians and the disappearance of the Khazar Kingdom the language of the Khazars is known *as YIDDISH*. For about six centuries the so-called or self-styled “Jews” of eastern Europe have referred to themselves while still resident in their native eastern European countries as “Yiddish” by nationality. **[H: Perhaps that is how we should refer to these people but you can see that the JEWS would have just as much objection and claim persecution.]** They identified themselves as “Yiddish” rather than as Russian, Polish, Galician, Lithuanian, Rumanian, Hungarian or by the nation of which they were citizens. They also referred to the common language they all spoke as “Yiddish” also. There are today (October, 1954) in New York City as you know, my dear Dr. Goldstein, many “Yiddish” newspapers, “Yiddish” theaters, and many other cultural organizations of so-called or self-styled “Jews” from eastern Europe which are identified publicly by the word “Yiddish” in their title. **[H: Note please, that this is now AFTER World War II and the BIG INFLUX OF JEWS TO MAKE UP FOR THE MISSING JEWS FROM EUROPE THAT WERE ASSUMED TO BE KILLED**

IN THAT NASTY OLD HOLOCAUST. Understand, please, that when everything is secret and only the GUILTY are keeping the books, you can't tell, can you?

Also note, please, that the language called “Yiddish” is now such a part of your English language as to have phonetically words such as Chutzpah written as a part of your central computer dictionaries—of course, using the English language. Therefore, we must certainly accept the fact that these Yiddish Talmudists knew what they were doing to fool all of the people all the time—especially the Hebrews.]

Before it became known as the “Yiddish” language, the mother-tongue of the Khazars added many words to its limited ancient vocabulary as necessity required. These words were acquired from the languages of its neighboring nations with whom they had political, social or economic relations. Languages of all nations add to their vocabularies in the same way. The Khazars adapted words to their requirements from the German, the Slavonic and the Baltic languages. The Khazars adopted a great number of words from the German language. The Germans had a much more advanced civilization than their Khazar neighbors and the Khazars sent their children to German schools and universities. **[H: I must note here, however, that some 300 years after the birth of “Jesus Christ” it was the SAME SCHOLARS who built the *New Testament* and added it to the *Old Testament* as if it were the GOSPEL truth. Pun intended.]**

The “Yiddish” language is not a German dialect. Many people are led to believe so because “Yiddish” has borrowed so many words from the German language. If “Yiddish” is a German dialect acquired from the Germans then what language did the Khazars speak for the 1000 years they existed in eastern Europe before they acquired culture from the Germans? The Khazars must have spoken some language when they invaded eastern Europe. What was that language? When did they discard it? How did the entire Khazar population discard one language and adopt another all of a sudden? The idea is too absurd to discuss. “Yiddish” is the modern name for the ancient mother-tongue of the Khazars with added German, Slavonic and Baltic adopted and adapted numerous words.

“Yiddish” must not be confused with “Hebrew” because they both use the same characters as their alphabets. There is not one word of “Yiddish” in ancient “Hebrew” nor is there one word of ancient “Hebrew” in “Yiddish”. As I stated before, they are as totally different as Swedish and Spanish which both likewise use the same Latin characters for their alphabets. The “Yiddish” language is the cultural common denominator for all the so-called or self-styled “Jews” in or from eastern Europe. To the so-called or self-styled “Jews” in and from eastern Europe Yiddish serves them like the English language serves the populations of the 48 states of the United States. Their cultural common denominator throughout the 48 states is the English language, or wherever they may emigrate and resettle. The English language is the tie which binds them to each other. It is the same with the “Yiddish” language and so-called or self-styled “Jews” throughout the world.

“Yiddish” serves another very useful purpose for so-called or self-styled “Jews” throughout the world. They possess in “Yiddish” what no other national, racial or religious group can claim. Approximately 90% of the world's so-called or self-styled “Jews” living in 42 different countries of the world today are either emigrants from eastern Europe, or their parents emigrated from eastern Europe. “Yiddish” is a language common to all of them as their first or second language according to where they were born. It is an

“international” language to them. Regardless of what country in the world they may settle in they will always find co-religionists who also speak “Yiddish”. “Yiddish” enjoys other international advantages too obvious to describe here. “Yiddish” is the modern language of a nation which has lost its existence as a nation. “Yiddish” never had a religious implication, although using Hebrew characters for its alphabet. It must not be confused with words like “Jewish”. But it is very much.

SO, FROM WHERE DID THEY COME?

Directly north of the Khazar Kingdom at the height of its power [**H: PRIOR TO THE TAKEOVER OF AMERICA.**] a small Slavic state was organized in 820 A.D. on the south shore of the Gulf of Finland where it flows into the Baltic Sea. This small state was organized by a small group of **Varangians** from the Scandinavian Peninsula on the opposite shore of the Baltic Sea. The native population of this newly formed state consisted of nomad Slavs who had made their home in this area from earliest recorded history. This infant nation was even smaller than our state of Delaware. This newly-born state, however, was the embryo which developed into the great Russian Empire. In less than 1000 years since 820 A.D. this synthetic nation expanded its borders by ceaseless conquests until it now includes more than 9,500,000 square miles in Europe and Asia, or more than three times the area of continental United States, and they have not stopped.

During the 10th, 11th, 12th, and 13th centuries the rapidly expanding Russian nation gradually swallowed up the Khazar kingdom, its neighbor directly to the south. The conquest of the Khazar Kingdom by the Russians supplies history with the explanation for the presence after the 13th century of the large number of so-called or self-styled “Jews” in Russia. The large number of so-called or self-styled “Jews” in Russia and in eastern Europe after the destruction of the Khazar Kingdom were thereafter no longer known as Khazars **BUT AS THE “YIDDISH” POPULATIONS OF THESE MANY COUNTRIES. THEY SO REFER TO THEMSELVES TODAY.**

In the many wars with her neighbors in Europe after the 13th century Russia was required to cede to her victors large areas which were originally part of the Khazar Kingdom. In this manner Poland, Lithuania, Galicia, Hungary, Rumania, and Austria acquired from Russia territory originally a part of the Khazar Kingdom. Together with this territory these nations acquired a segment of the population of so-called or self-styled “Jews” descended from the Khazars who once occupied the territory. These frequent boundary changes by the nations in eastern Europe explains the presence today of so-called or self-styled “Jews” in all these countries who all trace their ancestry back to the converted Khazars. Their common language, their common culture, their common religion, and their common racial characteristics classify them all beyond any question of doubt with the Khazars who invaded eastern Europe in the 1st century B.C. and were converted to “Talmudism” in the 7th century.

The so-called or self-styled “Jews” throughout the world today of eastern European origin make up at least 90% of the world’s total present population of so-called or self-styled “Jews”. The conversion of King Bulan and the Khazar nation in the 7th century accomplished for “Talmudism”, or for “Judaism” as “Talmudism” is called today, what the conversion of Constantine and the western European nations accomplished for Christianity. Christianity was a small comparatively unimportant religious belief practiced principally in the eastern Mediterranean area until the conversion to the Christian faith of the large populations of the western European pagan nations after the conversion of Constantine. “Talmudism”, or “Judaism” as “Talmudism” is known today, was given its greatest stimulus in all its history with the conversion of

the large pagan Khazar population in the 7th century. Without the conversion of the Khazar population it is doubtful if “Talmudism”, or “Judaism” as “Talmudism” is known today, could have survived. “Talmudism”, the civil and religious code of the Pharisees, most likely would have passed out of existence like the many other creeds and cults practiced by the peoples of the area before, during and after “Pharisaism” assumed its prominent position among these creeds and cults in the time of Jesus. “Talmudism”, as “Pharisaism” was called later, would have disappeared with all its contemporary creeds and cults but for the conversion of the Khazars to “Talmudism” in the 7th century. At that time “Talmudism” was well on its way towards complete oblivion.

BUT WHAT ABOUT CHRISTIANITY?

In the year 986 A.D. the ruler of Russia, Vladimir III, became a convert to the Christian faith *in order to marry a Catholic Slavonic princess of a neighboring sovereign state*. The marriage was otherwise impossible. Vladimir III thereupon also made his newly-acquired Christian faith the state religion of Russia replacing the pagan worship formerly practiced in Russia since it was founded in 820 A.D. Vladimir III and his successors as the rulers of Russia attempted in vain to convert his so-called or self-styled “Jews”, now Russian subjects, to Russia’s Christian state religion, and to adopt the customs and culture of the numerically predominant Russian Christian population. The so-called or self-styled “Jews” in Russia refused and resisted this plan vigorously. They refused to adopt the Russian alphabet in place of the Hebrew characters used in writing their “Yiddish” language. They resisted the substitution of the Russian language for “Yiddish” as their mother-tongue. They opposed every attempt to bring about the complete assimilation of the former sovereign Khazar nation into the Russian nation. They resisted with every means at their disposal. The many forms of tension which resulted produced situations described by history as “massacres”, “pogroms”, “persecution”, discrimination, etc.

[END OF QUOTING]

There is much more I wish to cover but it can wait for another day. We are short of time, Dharma, so let us abruptly draw this to a close.

Thank you.

CHAPTER 11

REC #1 HATONN

MON, MAR. 23, 1998 7:21 A.M. YR. 11, DAY 219

MON., MAR. 23, 1998

THE HURRIER WE GO
THE BEHINDER WE GET!?

No, we are making unimagined progress. We have our pre-cut bait out and working and we are moving along with information at the PERFECT speed. We keep a few bogged down but most readers are keeping up. And I remind you, Dharma, we type every letter of these writings finger by finger on letter by letter so that we can get the information into YOUR mind, AND, if you can type it, readers have time to read it for surely they can read faster than you can type. This has always been our respectful attention to any other's work and certainly to our own. Even that which brought such pain regarding Walter Russell's work was the greatest gift we could have given him and his legacy. His work's burial will not be on our conscience, and neither will the ERRORS in that work which will be corrected in due time, and not by those who failed him.

The best possible use of our time is to get these four volumes, of Henry Ford, onto disc and ready for printing. Indeed I have permission—it is called push and shove. We have a whole entourage of Ghosts of the Past doing the pushing and shoving.

Besides, my dear: God has given you a certain number of things to accomplish while on Earth, and at the rate we are going, you aren't ever going to die. Oh well, perhaps I should not make funnies after a marathon weekend.

We should probably sprinkle the information from *Facts are Facts* liberally throughout the work and the definition of "JEW" and "YIDDISH", etc., through each of our own volumes so that there can be no misunderstanding that we have no pick at all with, nor disrespect for, the Hebrew people. I'll keep watch and, when I see new readers getting steamed, we will offer backup TRUTH along the way. With so much information pouring forth, everyone needs to study it often to avoid the massive confusion already present—established for that purpose, to confuse you.

I remind you all: A serial murderer who claims to be a "christian" is NOT. So don't be fooled by words usurped from good meaning and definition and utilized for cover of thieves, cheats and liars. ALSO: KNOW THAT THE "JESUS" REFERRED TO IN THE NEW SO-CALLED JUDEO-CHRISTIAN SPEWING IS NOT THAT ONE FROM JUDEA. THIS IS A CONJURED MAN NAMED TO HEAD THE ILLUMINATI AND CORNERSTONE THE TEMPLE OF LUCIFER. THIS IS TO FOOL THE CHRISTIANS, ALL OF THEM, ALL OF THE TIME HENCEFORTH AND INTO THEIR DOOM. IT MUST ALSO BE NOTED ALONG THIS PATHWAY OF INFORMATION AND HISTORY THAT, TO THE DEFINING ELITE, "JEW" MEANS "JEW"—AND ALL OTHERS, NO MATTER RACE,

CREED, COLOR, OR NATIONALITY, RELIGIOUS AFFILIATION OR ANY OTHER DEFINING CHARACTERISTIC, ARE NOW “GENTILE”. DO NOT MIX THIS WORD WITH “GOY” FOR GOY IS USUALLY RESERVED TO THE NON-JEWISH WHITE OR CAUCASIAN PEOPLE.

CHRIST IS ALIVE AND WELL AND ON HIS WAY.

[QUOTING:] PART 48, *GLOBAL PARASITES*

FROM *THE INTERNATIONAL JEW—The World’s Foremost Problem:*]

Vol. III: *Being a Reprint of a Series of Articles appearing in The Dearborn Independent from April to October 1921 and titled JEWISH INFLUENCES IN AMERICAN LIFE.*

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PREFACE

THE PRESENT VOLUME, third in the series, is compiled for the same purpose as its predecessors—to enable new readers of *The Dearborn Independent*, [**H: And now, CONTACT.**] to commence their reading with the earlier articles in the series of studies in The Jewish Question. [**H: CONTACT’s series is entitled GLOBAL PARASITES.**]

It was inevitable that the publication first to open the discussion of this Question should be compelled to meet the degrading charge of “anti-Semitism” and kindred falsehoods, but it was also inevitable that if the work of such a publication should prove to be valid, the way would be cleared for discussion by other publications which had not and need not bring upon themselves the charge of racial hatred.

This is precisely what has occurred. An undreamed-of publicity for the essentials of the Jewish Question has been achieved in this country. It is noteworthy that whether the publicity be in agreement with or against *The Dearborn Independent*, the essential facts are the same, and these facts were first set forth in this paper.

That, indeed, constitutes the strength of the articles. The facts are provable; they are not disprovable. The reader can confirm the facts from his own observation. With regard to the matters discussed in these volumes, there are too many observers of the Jew to permit misstatements to pass. This also constitutes the dilemma of the self-appointed defenders of the Jews; they may abuse *The Dearborn Independent*, but they cannot disprove the facts. They do not make even an impressive denial of them. The whole situation would be much clarified if Jewish spokesmen would use frankness instead of a fusillade of cheap and irrelevant abuse. [**H: Boy oh boy, wouldn’t that be the loveliest thing to come along since the beginning of time? I agree totally with the approach of The Dearborn Independent in the 1920s. If, and this is for our people, we would only last as an information paper just to get this informa-**

tion to the public, we will have SERVED OUR MISSION AND OUR PURPOSE! THE ANTI-CHRIST DOES HIS DIRTY WORK IN AND THROUGH THESE SO-CALLED, SELF-STYLED CAHILLA ZIONIST ONE-WORLD FALSELY NAMED JEWS WHO ARE NOT AND NEVER WERE EVEN OF HEBREW CONCEPTION MUCH THE LESS, LINEAGE.]

The year has witnessed much notable discussion of The Jewish Question in magazines of quality. A few have descended to white-washing, fewer still to sheer pro-Jewish propaganda; but such articles as those in the September (1921) *Century*; those in the *Atlantic* for February, May and July; *The Nineteenth Century and After* for April; the true and admirable accounts by Lieut. Commander Hugo W. Koehler, of the U.S. Navy, in the *World's Work* for July, August, September and October—these testify to the reality of the matter. The more serious religious press, as represented by publications like the *Christian Standard*, the *Christian Century*, *The Moody Monthly* which is published by The Moody Bible Institute, Chicago, have also added materially to the literature of the question. In editorial vision and liberty of discussion, the religious press has shown itself to be freer of control than has the secular press.

This volume contains information dealing with the influence of the Jewish idea on American life. The departments of life here studied do not by any means exhaust the list. The studies are more and more centering on the actual operations of the Jewish program upon the American people, and the effect of Jewish conceptions on our common life. These studies are appearing in *The Dearborn Independent* now. They will be gathered into future volumes as may be required.

November, 1921

[H: My comment here should be noted prior to offering the articles in point. Readers, and anyone who comes by this information, look around you and see what is taking place upon your very being. Can't you realize that as you migrate, if you be among the ones now called Jewish, that where you make your NEW home is YOUR HOME! When these leeches take from your country, new or old, and take from you through force or favor—or religion, THEY ARE DESTROYING THAT WHICH IS YOU! It matters not, to GOD nor brother, whether you are Christian, Moslem, Islamic, Hindu, whatever you choose—if you live a goodly life within GOOD laws and with respect and honor to self and brother. You will NOT be a Satanist or even a non-believer once you find your very lives improved and honorable. Just as you can NOT serve two Masters, especially in opposition to one another, neither can you serve two Nations wisely and appropriately. Where you ARE must be YOUR HOME, lest you be caught drained by the dragons themselves FOR THEMSELVES.]

If you are in America by immigration, be PROUD OF THAT STATUS and be a good citizen to America, the U.S., Canada—wherever you ARE—for your life will be lived in that environment, your children must grow or perish in that environment. Blessed Hebrews, you killed no messiah—whatever happened then, as now, is NOT of your doing and moreover you are a person among people and no PAST can be undone. Only YOU can change the mess abounding and spreading—no others. Awaken, I implore you, to the Truth of what is happening to you and to your brothers at the hands of these thieves, liars and cheats in high places. They have destroyed all that is YOU. They have usurped and destroyed your laws, your freedoms, your Constitution unto which you pledged allegiance when you brought forth self and family upon these new lands. You can HONOR your PAST—you cannot SERVE YOUR PAST.]

THE JEWS AND THE
“RELIGIOUS PERSECUTION” CRY

The Writer of the Following Letter Is a Jew:

“Gentlemen:

“‘Because you believe in good cause,’ said Dr. Johnson, ‘is no reason why you should feel called upon to defend it, for by your manner of defense you may do your cause much harm.’

“The above applying to me I will only say that I have received the books you sent me and read both with much interest.

*“You are rendering the Jews **a very great service, that of saving them from themselves.***

“It takes courage, and nerve, and intelligence to do and pursue such a work, and I admire you for it.”

We cheerfully give the Jews of the United States credit for knowing when they are getting their money’s worth. In the defense that has been set up for them they know that they have not had their money’s worth, neither from Jewish money collectors nor from the “Gentile fronts” to whom the money has been paid. The Louis Marshall line of defense has broken down. The boycott has dribbled into nothingness. Speeches in Congress and editorials in newspapers have sounded too hollow to carry conviction. The Question has proved itself far too big for those who have entered the defense for gain, to satisfy personal grudges, or to win what they feel to be the favor of the stronger side. The Jews long ago quit the course which some of the “Gentile fronts” still continue; the Jews recognized the futility of it.

No intelligent Jew in the United States ever was asinine enough to declare that the Jewish Question is a religious question and that *The Dearborn Independent*’s investigation of that question constituted “religious persecution”. No Jew known beyond the next street has ever ventured such a silly charge. But it is apparently all that remains for the “Gentile fronts” to shout about. From what can be learned of them they are for the most part men of no religion themselves and they use the term “religious persecution” as a red rag which they think will stir people into action. It is rather curious how the cry of “religious persecution” is used to evoke the spirit of persecution against alleged persecutors.

The Dearborn Independent this week goes out of its course to squelch once and for all this cry of religious persecutions.

Three statements are sufficient to outline the situation:

First, neither directly nor by implication has *The Dearborn Independent* held that the Jewish Question is a religious question. On the contrary, supported by the highest Jewish authority, this paper has held that the Jewish Question is one of race and nationality. (See issues of October 9 and 16, 1920; reprinted in the

new book, volume two of “*The International Jew*”.)

Second, there is no religious persecution of the Jew in the United States, unless the agitation of various humane societies for the abolition of “kosher killing” may be considered such. The Massachusetts Society for the Prevention of Cruelty to Animals has published a valuable study of the Jewish method of slaughtering animals for food, in which is adduced much scientific evidence to support the conclusion that the Jewish method is “needlessly cruel”. But even this can only with difficulty be stretched into an interference with “the religion of the Jews”. **THE JEWISH METHOD OF SLAUGHTER AS NOW PRACTICED IS NOT COMMANDED IN THE *OLD TESTAMENT* BUT IN THE *TALMUD*, AND IS, THEREFORE, NOT RELIGIOUS IN THE AUTHORITATIVE SENSE, BUT TRADITIONAL.** Moreover, there is positive evidence that modern methods achieve the Jewish purpose (the disposal of the blood of the carcass) much better than does the Jewish method. This is the only instance where even remotely the religion of the Jews has been touched.

Third, the fact is that while there is no “religious persecution” of the Jews, there is very much real religious persecution *by* the Jews. That is one of the outstanding characteristics of organized Jewish life in the United States, its active, unceasing, powerful and virulent attacks upon any and all forms of Christianity which may chance to come to public notice. Now and again we hear of outbreaks of sectarian bigotry between Catholics and Protestants, but these are not to be compared with the steady, relentless, alert, anti-Christian activity of the Jewish organizations. There are doctrinal disputes within the Christian churches, but none that challenge the basis of Christianity itself; organized Judaism, however, is not content with doctrinal disputation, but enlists its vast commercial and political power against everything that it regards as, in its own words, “*Christological manifestations*”.

Now, these are FACTS, and being facts, they are important, and they ought to be publicly known.

No President of the United States has yet dared to take his inaugural oath on the open pages of the *New Testament*—the Jews would denounce him. When General Pershing announced that he considered the morale of the American soldier due to the interest of the Christian men and women at home, the Jews had him cut out the word “christian”. Various governors of American states, having used the word “Christian” in their thanksgiving proclamations, have been obliged to excise it on demand of the Jews. The word “Christian” was compelled to be cut out of the officers’ training manual at the Plattsburg training camp. Everything that would remind the child in school that he is living in the midst of a Christian civilization, as a nation declared by its Supreme Court to be founded on Christian principles, has been ordered out of the public schools on Jewish demand.

[H: My observations about this particular matter is that NO “RELIGION” SHOULD HOLD SUCH A PLACE OF SINGULAR ATTENTION. The so-called “Christian” religion is not one iota better or different than the Judean, Hebrew, or any other such as Buddhist, Moslem—you name it. These are ALL simply man-doctrined clubs. The point is that the goodly assets of mankind are recognized as GODLY and in that definition is “Christ”—NOT as a NAME, but a belief in good vs. evil. The *Ten Commandments* were quite sufficient even if bent a bit to favor one or another sects—but the principles involved and offered are GOOD TO THIS MOMENT. THE *TALMUD*, READERS, HOLDS NO SUCH COMMANDMENTS AND DOES IN FACT TEACH EVIL—GO GET A COPY AND READ IT. YOU CAN, I BELIEVE, STILL GET A BOOK CALLED *THE TALMUD UNMASKED*. “YIDDISH” IS THE LANGUAGE CREATED

FOR THE TALMUD—IT USES NO HEBREW WORDS, ONLY THE HEBREW SYMBOLS FOR ALPHABET. YOU WHO THINK YOURSELVES TO BE JEWS, JUST AS OTHER RELIGIOUS FOLLOWERS, ARE NOT BEING TAUGHT FROM ORIGINAL TEXTS. THE BIBLES, THE REFERENCE BOOKS FOR EACH RELIGIOUS SECT HAVE BEEN CHANGED TO SUIT THE NEW WORLD ORDER COMING UPON YOUR PLACE WHICH WILL ENSLAVE ALL OF THE PLANET’S PEOPLE—ALL!]

People sometimes ask why 3,000,000 Jews can control the affairs of 100,000,000 Americans. In the same way that ten Jewish students can abolish the mention of Christmas and Easter out of a school containing 3,000 Christian pupils. [H: And yet stupid is as stupid does, the TIME of the Christmas celebration is on a JEWISH old-world pagan celebration and Easter was a fundamental old-world PAGAN CELEBRATION—I believe that long before Jesus Christ was “Passover”. So who is kidding who? If the blind and ignorant lead the blind and ignorant—THIS IS WHAT YOU HAVE.]

In a nation and at a time when a minority of Jews can print every year a record of the apologies they have extorted from public officials for “having inadvertently used the term ‘Christian’”, it is desirable that this charge of “religious persecution” should be placed where it belongs. In the *Daily American Tribune*, a Catholic daily published at Dubuque, Iowa, appeared a recent headline which said a great deal—*Not Persecution of The Jews, But Protection of The Christians*.

[H: I don’t even buy that reasoning. It should be noted that very LITTLE is made of the so-called “Christian” attitudes toward the Holiday of Christmas. There may be reference in a very pretentious manner in some of the churches, but the big deal is the commercial value of merchandising and Christmas trees, decorations, St. Nick, and other very non-CHRIST-type celebrations. Religious persecution, therefore, is not appropriate for it is the most lucrative time of the year as is Easter and Halloween. And realize, please, that JEWS of the Cahilla-Talmud Yiddish “ORDER” OWN THE STORES WHICH SELL THE GOODS WHICH GIVE THE SO-CALLED, SELF-STYLED “JEW” HIS WEALTH. Therefore it also has to be pointed out that the Hebrew people who do not own those stores are not even in the running for World Rulership—but rather will be the expendables and “useless eaters” which will be caught first in the depopulation as ordered through the *Protocols*’ PLAN OF WORLD CONTROL.]

It is now proposed to let the Jews speak for themselves on this question. The Jewish press has been searched for an authoritative expression charging that the study of the Jewish Question constitutes “religious persecution”, and none has been found. That cry has been reserved for “Gentile fronts” for use among Christians. All the attacks from the Jewish camp are against the doctrines and institutions of the Christians. They have carried on an insistent and successful persecution, and the details of it have filled the Jewish press for years past.

Upon reading the following selections, the remark of Dean Swift will probably come to mind: “We are fully convinced that we shall always tolerate them, but not that they will tolerate us.”

The Red Cross is objectionable to the Jew. H. Lissauer, in *The Jewish Times*, proposed that the Magen David be substituted for “the red cross” on the Red Cross Society badges worn by Jews.

“We should not let our sensitiveness to charges of intolerance overcome our conscientious religious objections to the cross,” says Mr. Lissauer. The editor of *the Jewish Independent* thinks the suggestion “is worthy of serious consideration”.

The Gideons are objectionable to the Jew. The Gideons is the name given to the Christian Commercial Travelers’ Association of America, whose efforts are responsible for the *Bibles* which are to be found in most hotel rooms. This is from the *Cleveland Jewish Independent*:

“It is quite evident that the Gideons do not know a typically Jewish name when they see or hear one. The Gideons’ object, according to their letterheads, is ‘winning commercial traveling men for Christ’ and the way this is done is by placing a Christian *Bible* in each guest room of every hotel.

[H: My goodness, don’t those *Bibles* also have the *Old Testament* upon WHICH THE JEWISH “FAITH” IS SUPPOSEDLY BASED?]

“The Gideons have been at it a long time, long enough to know better, but the other day they sent a letter to Max Cohen of this city, who is a traveling man but the kind the Gideons have no right to ask for funds, and the person who selected him for an ‘easy mark’ certainly should have had better sense.

“Mr. Cohen utterly failed to ‘fall’ for the invitation and instead of sending his little donation he wrote a letter to the secretary, C.A. Johnson, in which he bluntly said: ‘Don’t you think you ought to use better judgment than to ask me to contribute to a strictly religious work opposite to my own belief?’

“If the Gideons insist upon filling up hotels with *Bibles* that have no business there they should go to the right persons for contributions.”

The Jews do not like the Salvation Army nor the Y.M.C.A. Many thousands of printed lines expressed the fury with which they regarded attempts to “Christianize the Army and Navy” during the war, and the wild arguments with which they sought to make “Y” work and Salvation Army work appear to be a violation of the principle of no union of Church and State. The same objection was made to religious welfare work during the building of the Panama Canal. If there is any challenge of this on the part of uninformed “Gentile fronts” (the Jews themselves will not challenge it) the evidence can be produced. It is only a matter of space.

The Jews did not like Theodore Roosevelt’s choice of a hymn for the Progressive Party:

“With Hon. Oscar S. Strauss as the nominee for the governorship of New York on the Progressive ticket, this question rises: Will the voters on the East Side of New York march to the Progressive battle hymn, ‘Onward, Christian Soldiers’, or will the song have to be changed to fit the candidate?”—*American Israelite*.

The Jews hate with a malice beyond expression what they call “mission holes”, that is, a place of instruction maintained by Christian churches where inquiring Jews may learn what Christianity is and, in many instances, where destitute and neglected Jews may receive assistance and counsel. The boast of how “the Jew cares for his own” is given a jolt by the dire need which has called Christian welfare work

into Jewish settlements.

This hatred overrode good judgment so completely that in 1911 Assemblyman Heyman introduced into the New York State legislature a bill making it an offense punishable by fine or imprisonment to entice or tempt a minor under sixteen years of age into a religious mission, Sunday school or church without the written consent of the parents or guardian of the minor! **[H: It becomes obvious, doesn't it, as to how the churches and various denominations keep the people of their own religious doctrines ignorant. If you are not allowed to even read another's ideas or possibilities, you certainly already have a slave, don't you? It is unimagined as to just HOW MANY OF THE PHOENIX JOURNALS have been tossed into the trash because a "Christian" preacher tossed them, and our papers, calling them EVIL and NON-CHRISTIAN. THERE IS NO WAY TO GET MORE "CHRIST"IAN THAN WHAT WE TEACH, I SUPPOSE—BUT IT DOESN'T SET WELL WITH "CHRISTIANS". WHY? BECAUSE THEY DON'T DARE READ THE INFORMATION FOR FEAR SOME TRUTH MAY RUB OFF ON THEM AND OPEN SOME EYES AND A FEW MINDS. GOD FORBID THE PREACHERS OR RABBIS GET AN EDUCATION IN TRUTH—FOR THE MONEY SCHEMES WOULD PRESENT AS EXACTLY WHAT THEY ARE—THE FIRST STEP AWAY FROM ANY CHRIST IDEALS.]** The language indicates a part of the contempt in which the welfare work undertaken by christian institutions for the neediest class of children in America is held by the leaders among the Jews; not by the masses of the Jew themselves, however, except when they are terrified by their leaders.

In St. Louis, application for a charter of the Jewish Christian Association was opposed. The converted Jews wanted an association of their own. They represented that they had been ostracized by the Jews and were desirous of organizing and owning their own meeting place. A referee advised against the charter on the ground that "it would be contrary to the broad spirit of religious freedom guaranteed under the constitution of Missouri." The referee was, of course, coached by Jews. In the name of religious freedom these Jews opposed giving an association freedom enough to preach the gospel.

In Toronto the Jewish leaders issued a proclamation throughout all Toronto Jewry forbidding the use of reading rooms, baths, dispensaries, motion picture shows or anything else which they described as "the petty bribery of conversionist tricksters who seek for their wealthy donators to open the gates of heaven and find salvation for their sins by converting a weak-minded Jew."

By the way, all converted Jews are weak minded or criminal, if we are to believe the hundreds of statements to that effect in the Jewish papers. The Jews are, without exception, superior people until they become Christians; *then* learn what they are from the Jewish leaders!

Among the nice names for this welfare work are "Jesus holes", "Mission traps", "Jew-snatchers", "child stealers".

It happened that one of the helpers in the Chicago Gospel Mission was principal of a Chicago public school. The Jews raised a great outcry against him, denounced him as unfit to teach children, and guilty of "the moral turpitude of eating food provided by taxes of which a large share is received from Jews, whose children they seek to entice from their parental religion and whose men and women they are seeking to degrade into liars and hypocrites." **[H: Right here is a good place to present the living proof of a**

difference in the Elite controllers from the ordinary citizen Jewish parties. The Elite corporate owners and elite individuals DO NOT PAY TAXES—THEY ORGANIZE LAWS AND REGULATIONS WHICH EXEMPT THEM WHILE YOU NICE CITIZENS BEAR THE BURDEN OF THEIR GOVERNMENT AND TAXATION.] All because a competent man was willing to meet Jewish inquirers, or perhaps bring a few of the benefits of civilization into the neglected ghetto. If this school teacher were Christian enough to have a conscience, he would resign, said the Jewish thunderers, and with that never-failing tinge of dark-mindedness they added: “What is done in secret in these haunts can, of course, only be guessed at.”

Talk about bigotry! This from a people who encourage the cry that *The Dearborn Independent* is engaged in “religious persecution”, though “*The Dearborn Independent* has not yet carried even one of the scores of sensational and important stories which show the Federal Government discovering synagogues and rabbis as agents of the illicit liquor traffic. “These *haunts*” and hints of the things that may go on there, is the only way the *American Israelite* can find to refer to welfare works in which some of the best people, from no motive but the goodness of their hearts, engage.

A book of 500 pages could be filled with the unreasonable and in many cases positively vicious statements of leading Jews on any of the subjects touched here.

The Jews do not like the Christian Sabbath. The literature of attack against this institution is voluminous and the arguments extreme. Sunday is Christian, therefore to the Jew it is taboo. **[H: I find it interesting, however, that the STORES are not closed on either Sunday OR SATURDAY, the Jewish Sabbath! (!!!)]** Court records in every state bear testimony to the fight of the Jews against Sunday. Few legislatures have escaped being pestered with bills on the subject. The latest fight has been the strongest yet waged, to destroy Sunday by throwing it wide open to Jewish exploitation. Yet the Jews are most chary of their own Sabbath. When recent college examinations fell on Jewish holy days, the Jews had the examinations changed. When primary elections last year fell on Jewish days, every power was moved to change them. There are Jewish records of a western governor being remonstrated with because a condemned criminal was sentenced to be hanged on Saturday—did the governor mean to “offend 3,000,000 Jews”? The St. Louis Charity Fair in 1908 planned to remain open on Friday evening; a great outcry; did the managers of that fair mean to insult the Jews? Didn’t they know that the Jewish Sabbath began on Friday night?

But when it is a question of maintaining the integrity of Sunday—pooh! pooh! “Don’t the Christians know that Sunday perpetuates the silliest superstition, that their god Jesus rose from the dead?” When certain people aid the post-offices on Sunday, the Jews regard it as a step back toward the dark ages.

Here is a Jewish editorial relating to Governor Cox. It appears that Governor Cox in 1914 stood for a decent Sunday and liquor law enforcement, and this is the threat held out to him:

“At the 59th Jackson Day banquet of the Wayne County (Ohio) Democracy, which was held at Wooster, Governor Cox made the principal address in which he defended laws passed at his instigation. The governor laid particular stress on the fact that for the first time in her history, Ohio now enjoys a ‘Christian Sabbath’.

“I stand or fall by the Christian Sabbath in the next campaign,’ the governor is reported to have said.

“There are many who construe the declaration to mean that Governor Cox has bid defiance to the liberal element of the state and will rely upon the religious and class prejudices which he is arousing and keeping alive in the rural districts, to re-elect him to his present office, or, what is clearly plain from his entire attitude, boost him into the nomination for United States Senatorship. The *Israelite* will take great pleasure about the time the leaves begin to turn in reminding Governor Cox of his statement that he ‘will stand or fall by a Christian Sabbath’ in the coming campaign.”—*American Israelite*.

The literature of Jewish thought toward Sunday presents complete evidence of the leaders’ antagonism to this distinctly Christian and Anglo-Saxon institution. Sunday has never been regarded as set apart, in those countries where the Jewish idea has most infiltrated. The decline of Sunday in the United States is directly along the line of those invasions of the Sunday spirit which are mostly aligned with Jewish commercial interests. In Great Britain and her colonies where the Jew is not permitted to usurp a superior place as chief censor of morals and religion and education, Sunday is decently observed. The situation in this country is that, instead of enjoying its liberty, the Jewish leaders have taken liberties. The student who wishes to know how deep and hard-set is the anti-Sunday program will find all the material he wants in Jewish sources.

The theme of this article is “religious prejudice”. You will not find it anywhere within the whole range of the Jewish Question, except on the Jewish side. There is, in the United States, a religious prejudice, but it is strictly *YIDDISH*. If The Christian population bothered one one-hundred-thousandth part as much about Jewish religion as the Jews bother about Christian observances, the whole fabric of *Talmudical* teaching would be consumed in the bright light to which general attention would bring it, the bright light from which it has always been concealed. Sheer analysis in the interest of mental health, if undertaken by fifty men, would compel the Jewish people by their own decision to abandon the darkness which holds them now. Jewish Talmudism owes its existence today to the indifference with which it is regarded. This is the far opposite extreme of “religious persecution”.

The list of headlines describing the various angles of Jewish anti-Christian religious prejudice is not, however, exhausted.

The Jew is prejudiced against the Bible. When he uses that term, he does not mean what the ordinary person means. He does what he can to destroy public honor of the book, unless it be an occasion where a President has been inaugurated, when it will run through the Jewish press like a strong breeze that once more has a Christian statesman ignored the Christian *Bible* and turned to the Jewish *Bible*. It is rather a trifling matter to mention; its significance comes solely from the light it throws on the Jewish attitude. It is not a trifling thing in Jewry, as the country will probably be made aware if any future President should be sworn in with, say, the Sermon on the Mount open before him. **[H: Well, forget these old traditions, readers, even in a courtroom where an oath is required of witnesses, etc., there is NO BIBLE AT ALL. In addition to that little fact, the Lawyers never have to have an oath—nor does the Judge. They claim to have taken an oath to serve citizen and Constitution prior to sitting upon the Bench or attending the “Bar”. Both of those operate on the basis of the KOL NIDRE which negates any OATH taken before or after the first Holy Day of the TALMUDIC HOLY DAYS. And, no, I am NOT joshing you—listen to the TV as the speaking mouths (heads) discuss the**

Clinton affairs and when and where anyone must tell the truth. It is always with a chuckle that they now say it is bad to lie “under oath” but they all KNOW that there is actually no oath. And, further, Bill Clinton and Hillary are BOTH LAWYERS which protects THEM under the Bar Association oaths or non-oaths of the *Kol Nidre* by anyone passing the secret society rituals of the Bar Association.]

And yet, even here, we observe a strange paradox. A Jewish authority says: “The Jew is a paradox. He is at once an idealist and a materialist. He is parsimonious and extravagant. He is courageous and cowardly. He is modest and vulgar. He is persistent and yielding. He is peaceful and warlike,” and so on. And though the Jew opposes the *Bible* in the schools, he never misses a chance to put it there, with the Jewish trade-mark. He quotes the *Psalms*—“We wrote them.” He quotes *Isaiah*—“We Jews did that.”

Most people sit open-mouthed at these glorious authors of Scripture and do not know how to answer. It is time the Churches began to learn what to say to the Jewish taunts—“We gave you your god”; “We gave you your bible”; “we gave you your savior”. Perhaps it is also time that the Jews themselves considered how long the boast will stand the usage they are giving it.

In any case the literature which the Jews wrongfully claim as their own production is rather far distant in time to justify its being used as a mantle of glory for the political rabbis, the discredited theatrical and movie magnates, and the violent penmen of the Jewish press. Rather too distant in time! We, the race that confronts the Jews, have done somewhat more recent work; for example, the *Declaration of Independence* and the *Emancipation Proclamation*, not to mention the psalms and pronouncements of the great American prophets that have lifted up the world.

So, the Jew is very willing that the *Bible* should be in the schools, provided it is not what he calls “the Christian *Bible*”. Listen to this:

“Hebrew is to be taught in the Chicago high schools. Students who include this language in their course are to receive the credit now allowed for the study of other classical languages. Of infinite value in the training of the mind are the wonderful narratives of *Genesis*, and boys and girls will find the history of Israel under the judges much more appealing than Caesar’s bridge over the Rhine.” **[H: And also more bloody and non-historic than that bridge.]**

The people of New Jersey thought so too; they believed that a reading from this ancient book every day would mean much to the general culture of the pupils. But what did the paper just quoted say about it? It called the cultivated *Bible* appreciators of New Jersey “soul-snatching enthusiasts” and raised a mighty yell about “the forcible conversion of Jewish children”, although it was provided that Jewish or any other children should be excused from the reading if desired. **[H: But if it comes from the so-called “Jewish *Old Testament*” how can the Jews knock it? Well, the point is that it does NOT COME FROM THE JEWISH TALMUD and even being mistranslated and falsely presented as is the *Old Testament* long ago ceasing to be Hebrew, the Jews are exactly LIKE THE CHRISTIANS AND OTHER RELIGIONS—THEY HAVE NOT THE SLIGHTEST IDEA WHAT IS BEING TAUGHT.]** Another mighty yell about excusing the children all on account of the tyranny of reading the Christian *Bible* in the schools—regardless of the fact, which every public school teacher knows, that no class of children are oftener out of school for religious reasons than are the Jews.

Truly, these people are a paradox. They are not fair. They are constituted so that they cannot see the other side of anything. For a time they actually do convince the secularists that everything public should be secularized down to the last notch of atheistic demand. Non-Jews are fair. They are willing to see the other people's point of view. When it was said to us that the *Merchant of Venice* was a cruelty upon Jewish school pupils, we said, without investigation, "Out goes the *Merchant*, then!" We discovered later that the Jewish children liked and appreciated that play better than any other group. Brander Matthews helped us discover that.

And so when they said, "Reading the *Bible* is sheer proselytizing; it isn't fair," the non-Jew, who wanted to prove that he is fair and unprejudiced above all things else (a weakness the Jews know how to manipulate), said, "Well, then, out goes the *Bible*!" And it went out. Very well, what next? "You must abolish Christmas, too." "You must not keep Easter—the Jews don't like it." "It is anti-Semitic to observe Good Friday." In other words, to please the sensitive Jewish natures we must eradicate from Christian civilization all that is Christian in it.

In the meantime what transpires? Having induced "fair-minded" non-Jews to do all these things, and every one above enumerated has been done over and over again at Jewish demand, the Jews then proceeded to sow Judaism on the fields thus denuded of Christianity. "No religion in the institutions of the State", yet in every state university last year there were, and in every state university this year there probably will be, courses and lectures delivered by Jewish rabbis—the lectures delivered in the colleges themselves—propagandizing the youth of the non-Jews with Judaistic religion, ethics, and economics. That is what the so-called Jewish "Chautauqua" exists for. It is not a Jewish "chautauqua"; it is Jewish propaganda in public educational institutions.

That is the repayment the Jews have made for our "fair-mindedness". Their demand for complete secularization is merely their preparation of the soil for their carefully organized sowing of the seed of Judaism. And non-Jews permit it to continue, for there is nothing they fear so much as that their opposition will be regarded as "religious prejudice".

The Jew glories in religious prejudice, as the American glories in patriotism. Religious prejudice *is* the Jews' chief expression of their own true patriotism. It is the only well-organized, active and successful form of religious prejudice in the country because they have succeeded in pulling off the gigantic trick of making not their own attitude, but any opposition to it, bear the stigma of "prejudice" and "persecution". That is why the Jew uses these terms so frequently. He wants to label the other fellow first. That is why any investigation of the Jewish Question is so quickly advertised as anti-Semitism—the Jew knows the advantage of labeling the other man; wrong labels are most useful.

This does not by any means exhaust the list of headlines describing the various avenues in which the expression of virulent Jewish religious prejudice and persecution is found. But it exhausts the space allotted to these articles each week. Therefore, the subject will be concluded next week.

It is not a pleasant subject. Religious prejudice is just as unpleasant to write about as it is to experience in any other way. It is totally contrary to the genius of the American and the Anglo-Saxon. We have always regarded religion as a matter of conscience. To believe as he will is part of every man's fundamental liberty. To interfere with force to change anyone's belief is exceedingly stupid.

Holding these hereditary principles, one chooses to study that active stream of influence in American life which is known as the Jewish stream, and immediately upon doing so, one finds himself classed with the bigots and torturers of other times.

It is now time to show that the cry of “bigot” is raised mostly by bigots. There is a religious prejudice in this country, there is, indeed, a religious persecution, there is a forcible shoving aside of the religious liberties of a majority of the people, and this prejudice and persecution and use of force is Jewish and nothing but Jewish.

This is the answer to the cry of “religious persecution”, and we shall make it so complete and definite that a repetition of the cry against students of the Jewish Question will automatically mark the criers as either too ignorant or too vicious for consideration.

[H: Oh my goodness. Can you see why there is no longer a cry against the “christian” fundamental movements, readers? The Christians no longer teach CHRIST as was presented, and the books are rewritten to include everything previously against what “christian” stood for; i.e., homosexuality, deviant life-styles, raptures for irresponsible persons who just want to continue in evil ways while “believing” on blood and flesh of murdered men. Free-love is ok, adultery is ok, lying is ok, cheating is ok, even murder is ok if it falls under “war”, “self defense”, a result of a hard childhood, and you name it—it is OK. But, you have to be a member of this allowing body of doctrine rulers. You must also pay your tithes and offerings as designated by the rulers, and if you don’t, you are excluded—ask the Mormons. You are excluded from helping make regulations; they decide who can and can’t be baptized and who gets within the inner sanctum. Christians have become more Talmudic than the actual Jewish people who don’t even know they are Talmudic. BOTH ARE PEOPLE OF THE LIE. I REPEAT: BOTH ARE PEOPLE OF THE LIE.]

Issue of June 4, 1921

[END OF QUOTING]

May the life you save be your own for the sake of your soul which is all you have left! Salu.

Aton.

CHAPTER 12

REC #1 HATONN

TUE, MAR. 24, 1998 7:15 A.M. YR. 11, DAY 220

TUE., MAR. 24, 1998

Keep the following definition handy for continual reference please:

Antichrist: 1. a particular personage or power, variously identified or explained, who is conceived of as appearing in the world as the principal antagonist of Christ. 2. An opponent of Christ, a person or power antagonistic to Christ and/or Christ's teaching. **3. A person or power who discounts or denies or ignores the presence or teachings of Christ in God's instructions and which or who practices that which is considered to be not "christian" in attitude or function. 4. Satanists and those of any "order" who discount goodly and socially acceptable, as "christian", attitudes and set themselves up as authority to present interpretations of behaviors and teachings other than those of Christ as accepted as the Spiritual attitude of goodness.**

ALSO A POWER OR PERSON WHO RECOGNIZES A, OR MULTIPLES OF, GOD, BUT NOT THE GOD OF CHRIST TEACHINGS.

ONE WHO INTERPRETS THE ACCEPTED LAWS OF GOD IN A PERSONAL OR LEGAL DEVIATION OF SAME WHICH THEN PRESENTS AS A NEGATIVE ASPECT THRUST UPON HIMSELF OR ANOTHER.

THESE LAWS OF GOD IN EACH "GOOD" OR "GODLY" RELIGION OR SPIRITUAL ACCEPTANCE ARE BASED ON FUNDAMENTAL VALUES OF GOOD MORALITY, EQUAL JUSTICE, RESPECT, REVERENCE AND FUNCTION IN THE WAY OF THE "GOLDEN RULE": "DO UNTO OTHERS AS YOU WOULD HAVE OTHERS DO UNTO YOU."

"CHRIST": A Spiritual "state of being" in goodness.

"Antichrist": That which is humanistically related to non-Spiritual thought and actions.

Teachers of the Christ "way" in the human physical form are classified as "christians" but the beings most prominently offered as "Christs" are NOT. They are teachers assuming the laws of God/Christ. This includes Jesus, Buddha, Mohammed, etc. Most of these laws as written in the accepted "Holy Books" are grossly tampered and misrepresent the actual instructions of God, in order to more closely fit the wishes and desires of the human individual or social "order" of any group or groups.

An organization or body of people has NO ACTUAL SPIRITUAL IDENTITY OTHER THAN "DOCTRINE". CHRISTIAN, FOR EXAMPLE, IS A STATE OF BEING OF ONLY AN INDIVIDUAL THOUGHT OR ACTION AS THOUGHT OR EXPRESSED BY AN INDIVIDUAL, INDEPENDENT PERSON.

AN ANTICHRISTIAN PERSON IS ANYONE WHO WOULD USURP OR INFLICT THROUGH PERSUASION OR FORCE HIS OPINION OR ACTION UPON THE WILL OR WISHES OF ANOTHER.

Antichrist has no selective ethnic, racial, national or color identification. Creed is the deciding factor and that is recognized in intent and/or action expressed.

Antichrist is usually defined as Atheistic, Agnostic, Unchristian, Immoral and Unlawful, a Usurper, and several other directly identifiable attributes within or expressed by an individual in a negative consideration.

Antichrist is basically that which is in opposition to the accepted teachings of Christ/God within the laws as accepted as guidelines expressed as the *Ten Commandments* of the Christian following of the *New Testament* or the Hebrew teachings of the *Old Testament*.

Any CHURCH or person who deviates from these accepted laws as presented and accepted as Christ principles is, by definition, Antichrist. A person may proclaim Christ as an entity, but Christ is only an individual “state of being in Spiritual awareness”.

Christed: One who is SPIRITUALLY in alignment and intent within God Creator and deviates not from the moral, ethical, and lawful aspects of Christ-like teachings.

This could go on and on for pages into the hundreds—but suffice it to say that you have two working “parties” in human expression: those who are Spiritually accepting of soul as relative to God, and those who deny that relationship and are basically limited to Humanistic intent and thoughts.

Bad and good, good and evil are accepted terms defining intent and actions of individuals and often erroneously applied to groups. A group is made up of individuals who usually adopt a singular or very similar ideology. In every instance a group is a gathering or clump of individuals—perhaps bearing no similarity.

Judgment: Only ACTIONS of individuals can be judged. A person is simply a person from which actions take place through intent: good, bad, or otherwise. To judge another is but to judge SELF for SELF is the only basis upon which JUDGMENT can be made—utilizing the laws as set forth by man in legislative forum or as accepted societally as being goodly laws of Deity or Spiritual Acceptance. In a court of law a PERSON should not be JUDGED, but rather, the actions of that INDIVIDUAL or MULTIPLES ACTING IN ONE EXPRESSION AS A WHOLE, are the factors for JUDGMENT. INTENT to ACT, until action is verified, is not a judged offense unless that intent is EXPRESSED IN SOME MANNER. MAN WORKS ON PHYSICAL EXPRESSION ONLY AND GOD/CHRIST WORKS ONLY ON THE MERITS OR DEMERITS OF “INTENT” IN CONNECTION WITH EXPRESSED THOUGHT OF/TO ACTION.

Now, I am asked for some examples. Fine, there are so many examples of every little illicit and unlawful action taking place in high places as to be a mass of confusion. The actions are all you have with which to consider INTENT of any individual. So, let us consider President Bill Clinton and his seemingly unique approach to sexual relationships. He goes to Church and it seems ANY church is fine with him. He

clutches his “*Holy Bible*” in one hand and his “pretend” loving wife on his other arm. But he goes forth and breaks EVERY ONE OF THE LAWS OF GOD, even as laid forth by man as acceptable behavior.

Perhaps you need refreshing as to those *Ten Commandments*. I can do that but you will see that some of them are simply tossed in for the CONVENIENCE AND POWER CONTROL by MAN over others desired to be under control.

- * You shall have no other gods before Me.
- * You shall not misuse the name of the Lord, your God, for the Lord will not hold anyone guiltless who misuses His name.
- * Remember the Sabbath day by keeping it holy.
- * Honor your father and your mother, so that you may live long in the land the Lord your God is giving you.
- * You shall not kill.
- * You shall not commit adultery.
- * You shall not steal.
- * You shall not give false testimony against your neighbor.
- * You shall not covet that which is another’s. You shall not covet another’s spouse or any property of another.

I have chosen to briefly outline those given in *Exodus* of your *Old Testament* for those are the ones which should be identified as being Hebrew oriented. I use the term “Hebrew” for I know no people calling themselves “Jews” who adhere to these laws today.

I, further, note most Christians not adhering to these Commandments TODAY.

Please note that even in the *Old Testament* the commands are not ended with “EXCEPT IF, WHEN, BUT, OR...”

Now, readers, IF THESE ACTUALLY BE THE INSTRUCTIONS OF “THE LORD”, WHAT HAVE WE GOING HERE TODAY? AND if these be the accepted teachings of JESUS CHRIST, what can you make of the deviations FROM THESE LAWS? And how do you equate your opinions or interpretations against, or within, any OTHER religion than your own who assembled your opinions FOR YOU?

AND NO, I DO NOT CONSIDER THESE TO BE THE LAWS OF GOD. YOU ARE BIRTHED KNOWING, WITHIN, THE LAWS OF RIGHT AND THE INTENT OF WRONG. AND THEN, IN EACH LEVEL OF LEARNING OR GROWING INTO TRUTH, YOU CAN BEGIN TO SEPARATE THAT WHICH IS “MORAL” FROM THAT WHICH IS SOCIETAL, CULTURAL OR TRADITIONAL “MORES”.

All written material is MAN-MADE. THOUGHT is of God and one can proclaim that his thoughts or the written word comes from God—but language and the activity of writing is human physical action. The actual expression in writing is that which must be JUDGED, not even the writer or printer or seer can be judged—ONLY THE WORD.

Now, let us consider and use some simple deductions in REASONING and LOGIC. We are now talking about two groups of individuals forming identifiable groupings OF RELIGION AND RELIGIOUS ASPECTS: Jews and Christians. This is to keep our writings from being confusing, if at all possible, for we are not going to discuss, here, OTHER RELIGIONS.

If the *TEN COMMANDMENTS* are the basis upon which the Israelites AND THE Christians foundation their RELIGION, what went wrong? If, as currently acceptable in modern RELIGIOUS PRACTICE, exceptions are made of the ONLY LAWS HANDED DOWN, AS THESE RELIGIONS PRESUME, ASSUME, AND PROJECT UPON OTHERS AS TEACHINGS—WHAT HAPPENED TO THE PRACTICE OF ABIDING BY THESE LAWS WHICH MAKE YOU TO BE CONSIDERED A JUDEAN OR A CHRISTIAN?

Now, also consider this: the Hebrew Israelites did not and do not accept EMMANUEL ESU OF THE HOUSE OF JOSEPH AS THE MESSIAH. Saul of Tarsus then labeled the man, who was thought to be Christed, Jesus. This happened AFTER, long after, the absence of the actual Emmanuel Esu of the House of Joseph. So, we can call him “Jesus” if that pleases you—or you can call that individual human energy form ANYTHING YOU PLEASE. But HOW you call him is the point of the writing here.

It is then made clear that the *NEW TESTAMENT* was written some 300 years AFTER the moving on, whatever, of this person, even if you call him Jesus. The Gospels were compiled, as was the *New Testament*, into Arabic, Aramaic and some Hebrew languages, then into other languages such as Greek, etc. The final translations were into German and the German scholars chose and assembled the *New Testament*. Then the books were further tampered with and translated, as to please the wondrous King James, into ENGLISH. Now, there are hundreds of versions of re-translated material to suit every sect and cult that comes along.

The point here, however, is that the Israelite Hebrews believed in the *Old Testament* and honored a book or scrolls they called the *Torah*. The Christians honored the book called the *New Testament*. So, from these opposite and estranged ideas of one denying this Christ messiah and the other accepting this Christ messiah AS THE GOD—how do you come to a merging of these opposing ideas? Well, THE WAY YOU DO IT IS TO DENY AND ACCEPT BOTH AS ADJUSTED TO THE NEED OF THE PRESENTER AND PRACTITIONER. And, in that tradition, the Christian accepts everything good or bad in the *Old Testament* which supposedly was no longer valid with the birth of Jesus. But Jesus wasn't the “MAN'S” name. Then later you find that this after-named “Jesus” is the expected MESSIAH of the Illuminati and the Freemasonic cornerstone of their temple. WHOSE TEMPLE? The TALMUDISTS! They call themselves Jews—but they are NOT. They call themselves anything and everything they choose to make their humanistic practice of Luciferian behavior the LAW OF THE LAND.

In this evolvment BOTH Hebrew and Christian ideals have been totally usurped and LOST. It does not matter WHAT you call the opposing entities—the facts remain the same, don't they?

Now, we can have an example of this confusion:

Bill Clinton calls himself a Christian. Monica Lewinsky is a Russian Jew. So, let us look at the show-and-tell taking place in just these two lives:

I am going to quote from something called *The Truth at Last* so that the story is as accurate as can be presented in the public today. I don't think I even have to comment for you to see the intrigue, the lies, the usurpation of goodness on the part of both parties—but who is to BLAME? Well, readers, one may be far more *responsible*, but “blame” is not appropriate for terminology in either instance—because one being Christian and one being “Jew”, the *Ten Commandments* are basically THE SAME.

You will find that Clinton is NOT CHRISTIAN and Lewinsky is not Hebrew in religion but actually is TALMUDIC.

[QUOTING:]

LEWINSKY'S BACKGROUND REVEALED

Monica Samille Lewinsky is of Russian Jewish descent. Her father is Dr. Bernard Lewinsky who has a lucrative oncology practice. Her divorced mother, Marcia Lewis, is an author. She grew up in a luxury \$1.6 million home in Beverly Hills. A friend of her mother, Walter Kaye, a rich Jewish New York insurance magnate, contributed over \$100,000 to the Democratic Party and was one of the elite invited to sleep in the White House Lincoln Room. Kaye got Lewinsky the unpaid job as an “*intern*” in the White House. In Nov. 1995 Clinton took notice of her and within a month the affair began. Clinton would take Lewinsky into his private study of which the only entrance is into the Presidential Oval Office. She was still college age—only 21.

In the Spring of 1996, Evelyn Lieberman, Clinton's Jewish Chief of Staff, noticed the close relationship and had her transferred to the Pentagon to try and avoid scandal. Clinton intervened and got her an important job with top security clearance as a “*Confidential Assistant*” to chief Pentagon spokesman, Kenneth Bacon. She received a salary of \$32,700 a year including travel expenses to Europe. Clinton bought Lewinsky gifts and phoned her late at night for obscene “*sex talk*”. No intern had ever moved up so fast. Clinton provided her with a special pass to enter the White House late at night and on weekends when Lieberman and others were away.

However, things did not go well at the Pentagon. Lewinsky bumbled clerical tasks and mis-managed Bacon's schedule. Thus he let her go. Clinton immediately contacted U.N. Ambassador Bill Richards and asked him to give her a job and he agreed. Then Lewinsky's name came up in the Paula Jones case as one of Clinton's mistresses. He then told her to see Negro lawyer Vernon Jordan in New York for a non-government job and advice on how to deny any questioning about their relationship. Jordan tried to get her a job at American Express and the Jewish-owned Revlon cosmetics. Revlon agreed to hire her but withdrew the offer once this scandal broke. (Revlon, a major source of funds for Clinton, also paid Hubbell hush-money for non-work.)

CLINTON TELLS WOMEN THAT ORAL SEX
IS NOT INTERCOURSE AND THAT IT IS
BIBLICALLY SANCTIONED!

Lewinsky says that she performed *oral sex* on Clinton for 18 months. **[H: We have to assume that to mean intermittently.]** Clinton told her that this was NOT “*intercourse*” NOR AN ACT OF “*infidelity*”. She was simply serving her President. Lewinsky explained all this to Linda Tripp who was taping their conversations about Clinton. She said that Clinton said that they must restrict their acts to oral sex only because, “*You can’t take the risks of intercourse these days!*” Clinton explained that this is ***BIBLICALLY sanctioned and cited GENESIS 38:8-10 [H: Old Testament, you note.]*** where Onan is reluctant to impregnate his brother’s widow and “*...spills his seed on the ground.*” Clinton also quotes *Black’s Law Dictionary [H: legal Bible]* which states that *oral sex is not technically adultery*. In fact, Clinton told both Lewinsky and Gennifer Flowers that oral activities are not sex at all but, “***an advanced massage technique!***” This is why he is able to go on national TV and state that he did not engage in sexual intercourse with Monica Lewinsky.

This is a blunt explanation as to how Clinton’s mind works. How many Americans who believe in family values will go along with such warped thinking?

....**[H: Jewish]** Dr. Paul Fick holds a Ph.D. in clinical psychology. IN 1995 he wrote the book: *The Dysfunctional President, Inside the Mind of Bill Clinton*. At the time little attention was paid to the book. Now it is being studied by other researchers.

Dr. Fick wrote:

“Clinton is someone who has a significant psychological disorder. He needs treatment. He suffers from compulsive Sexual Disorder. This is a constant striving for more and more sex. It is a pathological behavior that does not get better by itself. They exhibit such tendencies as to lie or bend the truth, waffle, cover up conflict, deny or set aside harsh realities and become energized by self-created chaos. They also tend to assume a heroic role and strive to excel and be liked by everyone. With relative ease one can predict from past behavior that Clinton’s sexual appetite will continue to produce problems for his presidency.”

[END OF QUOTING]

This is only a portion of the article, but there it is, readers; is this non-Christian behavior? Is this non-Hebrewian behavior? Is it *TALMUDIC* behavior? YES INDEED. So, you don’t have a Christian by so-calling self a Christian. And, you don’t have a Hebrew by so-calling self a Hebrew. Right here you have reduced two entities experiencing as humans calling themselves one thing while BEING A TOTALLY DIFFERENT AND OPPOSITE “THING”.

This does not even require comment on right, wrong, bad, good, moral, mores, culture, tradition, RELIGION or anything other than action in practice. The actions are NOT as is the basis for either RELIGION, Hebrew or Christian—so neither can be EITHER, and that means they have to be “*something*” else. Since the actions are not Christian or Hebrew, and yet the foundations of Christianity are based on

these LAWS called Commandments—and thus, too, are the Hebrew instructions in that RELIGION, then both are, by reason, ANTICHRIST in intent and activity. This means Spiritually and Physically, i.e., THOUGHT and ACTION.

We don't even need to take up each Non-Hebrew OR Non-Christian item in this one dissertation but there are so many things WRONG in even RELIGIOUS concepts here practiced as to blow any defense from either RELIGION.

I'm sorry, readers, I can't spend more time on this focus at this time because we are making every effort to give you background information so that you can STOP idealizing actions as being ok according to Hebrew OR Christians morals and ethics.

I will remind you that in the ancient, and current, humanistic “religious” cults such as the Satanists, Luciferian Masonic Order, Illuminati, etc., you have a worshiping of an icon or idol of the male penis. Don't deny this—look at the symbology of the temples, the great buildings of even Ancient Egypt. The Washington monument is nothing but an obelisk representing the erect male penis. GO LOOK IT UP, RESEARCH IT, AND STOP JUST SAYING, “THAT CAN'T BE SO.” It IS so! This is the most representative organ of the HUMAN EXPRESSION. Even the Jews of today and long ago tamper with what is expressed at creation of a baby, by circumcision—or tampering/mutilation of that male ORGAN.

This circumcision was called a “religious” necessity but it was, and is, for the sexual experience of enhancing male sensuality. And, certainly, God must not have done a good enough job in that sensual arena which would become the most costly downfall of mankind—hooked right onto the love and desire for GOLD WEALTH and, of course, POWER.

This circumcision is also called a Jewish tradition. So be it. And just which sect or race or cult or whatever, makes up the major line of physicians who can control what the masses do and have done at a medical level of “mutilation”?

So argue? What shall you argue? Are you going to argue that a male can't clean himself properly if he has foreskin? Are you going to argue that a man must have erections and the skin is too tight? What is your argument that requires tampering with God's perfect product? Oh, I see, it has to do with health and sexual matters? Well let me tell you something you may have overlooked: That foreskin is exactly the same thing as a Hymen in a female. It is that which is protective, and when the act of intercourse takes place, usually at the first intercourse, the Hymen is broken—BUT ALSO THE MALE FORESKIN IS BROKEN. After this, technically, the person is no longer a virgin—but big deal, there are ways around that one too, aren't there?

So, to cover up and continue the “religious” lies, every male and female must be mutilated? Good grief people, when will you grow out of the cave? Wow, and you now want to move into the cosmos as well as ruining your own place?

MERGING INFORMATION

Our biggest problem here, as might be surprising to many of you, is being able to handle all the myriads of topics which seem to end up in this room, on this desk for Dharma, E.J., Charles, Rick and Al to handle.

What basically is happening is that the flow is always to “Hatonn” and that dumps the load right here where I suppose “the Buck stops” but there are no big bucks to get any help, even if there was help to be gotten.

We can’t afford these massive papers and yet, where do you cut the information? AI is doing a fantastic job of the News Desk, and with all we are dumping on everyone, there isn’t room for much else, so frustration enters the picture at breakneck speed. The work enters at backbreak speed.

Just to go about republishing Ford’s massive investigation and work is not only foolish, it is not even right to use it unless we integrate it into information of the day.

We are swamped with everything from “you know what I mean sir, please respond” to “tell us how to make our own colloids” and “what shall we eat for breakfast, lunch, or shall we call dinner supper and eat dinner at noon?”

If I answer these inquiries we get a hundred more kibitzing about the response to the first, arguments, debates, “give it to me too” and this is not appropriate. We have one man in South America who continues to write about our messages vs. “following Sai Baba”. Follow whoever you WILL but we do not ask for FOLLOWERS. We present what we present as nearly accurately and in TRUTH as is possible in translation and perception, and NOTHING MORE. This latter personage happens to be in prison for very heinous crimes and he still feels he is infested with “dark energies”—and he is imprisoned for LIFE. He writes regularly and when there is not a return mail response he writes just to complain and threaten us with his going the “dark way”. So, go the dark way—only the individual can decide his pathway—dark or light.

If you want to call daisies, poppies—do so. If you wish to call the blue (as accepted color), purple, do so. If you wish to call a tree the “sea”, do so. People may well call YOU crazy—but that is your prerogative to do your thing and theirs to call you crazy. I DO NOT HAVE TO ATTEND OR JUDGE ***EITHER!*** If you have a leaning toward Sai Baba the man, then annoy Sai Baba. If he is your god—go for it, but nag him, not me. But with some of these gurus, be careful for you may well get a response accompanied by a bill—you know, like asking for a lawyer’s advice—they charge for their readings, by the minute. And NO, I did NOT say Sai Baba charges you anything for I neither know nor do I care what he may or may not offer as a priced commodity.

But you say: “Well, you charge for your paper, etc.” NO, I DO NOT and Dharma gets NOTHING for her hours of work. We provide messages, printed material, and that is our contribution. How that is utilized is the responsibility of others. “But doesn’t this make Dharma the most underpaid secretary on the globe?” Perhaps, but all things are not measured in MONEY, my friends. Everyone here at this time is underpaid and finds worthiness of return in the work itself and the recognition that, in exchange for service to God, there shall, when available, flow the return for the service rendered.

And now, we have used up the morning and haven’t yet written on our topic underway. Therefore, we shall end this and take up the writing again a bit later, after attending some other waiting appointments and tasks.

Just as a little rule of thumb on these topics as to religion, spiritual, or whatever you are doing: they are THREE DIFFERENT THINGS, OF WHICH, USUALLY, NONE ARE GODLY, BUT RATHER,

STRUCTURED AND GUIDELINED BY SOME HUMAN PERSON.

HUMAN is conceived and birthed (created) knowing right from wrong as part of his very being. So what happens? Indeed, what does happen to that perfect soul and mind?

Salu, Hatom.

CHAPTER 13

REC #2 HATONN

TUE, MAR. 24, 1998 1:53 P.M. YR. 11, DAY 220

TUE., MAR. 24 1998

ORDER IN SEQUENCE

I am continually brought to task about sequence and order in which things are offered. I specifically now refer to the order in which the *International Jew* is put to published sequence. I didn't compile the documents for publication, but my assumption is that when all the writings were placed in order chronologically, it came to present itself that some articles were more appropriately sequenced in order to apply to a given topic or to finish a given topic. But, those articles, even though running sequentially in *The Dearborn Independent*, were more appropriately placed within the four volumes of the finished journals. We have NOT TAKEN THEM OUT OF ORDER. However, I reserve the right to rearrange some if I so choose—however, I will make that quite clear in our own presentation. We had nothing to do with the compiling or printing of the original work, into printed format. If a 1920 writing shows up in a 1921 journal, so be it for it will come with an “Issue” date in either circumstance.

The “Part” number preceding *Global Parasites* is a record-keeping code for our own purposes and for your convenience in numbering the series articles in *CONTACT* or in subsequent *Phoenix Journals*. These numbers have NOTHING to do with the tracking of the articles for either *The Dearborn Independent* or *The International Jew* presented by Henry Ford.

It should be noted here, however, that Mr. Ford spent millions of dollars researching and paying investigators and historians to compile the information for the original historically correct documents. These are wonderfully important people and documents which connect historical events together in both order and reliable Truth.

We have a connection, as well, with the Russian Czar's family and will eventually document the FACT that the family survived. This is the Romanoff family, inclusive of the son Nicoli, who died within this decade (1990s), and Anastasia, who died only recently, in 1997. There are other members of the family still living and KNOWN, but who ask not to be identified for obvious reasons. They have not, however, been secretive to any great extent but have long been away from Russia—again, for obvious reasons. I do not want to even take up that subject at this time. We have plenty of trouble with OVERLOAD without adding this type of confusion being presented out of sequence, even though Mr. Ford's work deals directly with that time era surrounding the Czar and the Bolshevik revolution and takeover of Russia by the Cahilla Talmudic Yiddish invaders calling themselves “Jews”. There is NO connection of this YIDDISH group, nor even of the language (Yiddish), EXCEPT the alphabetic symbols, to Hebrew. And please refer back to prior writings for this full explanation.

Let us now move on, please.

[QUOTING:] PART 49, *GLOBAL PARASITES*

FROM *THE INTERNATIONAL JEW—The World's Foremost Problem:*]

Vol. III: *Being a Reprint of a Series of Articles appearing in The Dearborn Independent from April to October 1921 and titled JEWISH INFLUENCES IN AMERICAN LIFE.*

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ARE THE JEWS
VICTIMS OR PERSECUTORS?

“Half of Christendom worships a Jew; the other half worships a Jewess.” *Jewish editorial.*

“If the gospel story is correct, Judas was a pretty decent sort of a fellow. It was only *after he had become a convert to Christianity that he became that which has made his memory an accursed thing for nineteen hundred years.*” *Jewish Editorial.* **[H: Well, the gospel story is NOT correct, so we can begin and end right there. However, that doesn't do much for all this investigation if we begin and end it there.]**

“Our land is frequently called a Christian nation. No doubt the majority of our citizens believe this. No less an authority than Justice Brewer of the Supreme Court so expressed himself in 1892. But the statement is clearly false... *This is not a Christian nation. In inspiration, at least, it is a Hebrew nation, for the Constitution which we now enjoy traces back to the Hebrew Commonwealth.*” *Jewish Editorial.*

And now: (From the minutes of a meeting of the Committee on Families of the New York Board of Child Welfare.)

Mr. Hebbard: “That is one of the things I have in mind, that a widow brings deliberately into her home a nameless child and the inevitable consequence of that is that her legitimate children are always thereafter pointed out.”

Miss Sophie Irene Loeb: “As far as nameless children are concerned, *Christ himself was a nameless child.* Let us get away from nameless children.”

Dr. Dirvoch: “I think where there are three or four children in a home and a little stranger enters that home without a father, you are corrupting the morals of those legitimate children by permitting them to remain in such surroundings.”

Miss Loeb: “I say to you that this committee, if it takes such an attitude as that, is one hundred years behind the times.”

Mr. Cunnion: “Anything against purity is immoral.”

Miss Loeb: “*What has that to do with the question of purity? Was the mother of Christ pure?*”

Mr. Cunnion: “*Certainly.*”

Miss Loeb: “*He had no name!*”

Mr. Cunnion: “*You can’t bring that in here. We believe he was conceived without sin.*”

Mr. Menahan (to Miss Loeb): “*That is very wrong to make that statement.*” Cited in a letter of complaint to Mayor Hylan.

“The intimate relation of church and state in the great non-sectarian United States of America **[H: BARF!]** received direct demonstration on August 12 (1913), when a deputy sergeant-at-arms of the Senate was hurriedly sent out to get a preacher of any old denomination to open the Senate with prayer. The session opening an hour earlier than usual, the regular chaplain was not at hand, but with still two minutes to spare the deputy returned in an automobile, hurried to the Vice President’s office and introduced the Rev. Dr. C. Albert Homas, of Canonsburg, Pennsylvania, to Mr. Marshall just in time for the Vice President to lead the way into the Senate chamber to open the session at 11 o’clock, and once again the Union was saved. We shudder to think what might have happened if no preacher had been captured in time to open the session with prayer!” *Jewish Editorial.*

“President Wilson in his inaugural address said: ‘The firm basis of the Government is justice, not pity.’ This is sound Jewish doctrine as laid down by Moses and the Prophets in contradistinction to the doctrine of love, as attributed to Jesus. This coming from so good a churchman as President Wilson might be a little surprising were it not that it is a well-known fact that whenever our Christian brethren want to talk to reasoning men they go to the *Old Testament* for their inspiration.” *Jewish Editorial.* **[H: Wow. It seems to, however, hold true, right through Mr. Clinton’s immoral escapades.]**

“President Wilson at his inaugural gave another instance of the well-known fact that in solemn moments when they need comfort and inspiration, Christians turn to the *Old Testament* and not to the *New*. So President Wilson, when he kissed the *Bible* after taking the inaugural oath, selected the passage, Psalm 46.” *Jewish Editorial.*

“Reference has frequently been made in these columns to a number of addresses made by the late Isaac M. Wise at the celebration in honor of his 80th birthday anniversary in the course of which he predicted *that in a quarter of a century from that date (1899) there would be practically nothing left in Protestant Christianity of a belief in the divinity of Jesus Christ* or the distinctive dogmas of Christianity, and that all Protestant Christians by whatever name they called themselves, *would be substantially Jews in belief.* **[H: GO BACK AND READ THIS AGAIN AND THEN AGAIN AND THEN AGAIN UNTIL YOU LEARN TO COUNT.]** To any one who notes the signs of the times it is apparent that this prophecy is being rapidly

fulfilled... *The Jesus superstition and the fantastic dogmas built upon his supposed divine origin, die but slowly, but that they are dying is nevertheless apparent.*” *Jewish Editorial.*

[H: Just what did the “Jews” know that the rest of you unsuspecting children DID NOT KNOW? What superstition? What “fantastic dogmas” built upon “his supposed divine origin”? They knew BECAUSE “they” created the fantasy in the first place, good friends.]

The subject of this article is “Religious Prejudice and Persecution—Are the Jews Victims or Persecutors?” A study of history and of contemporary Jewish journalism shows that Jewish prejudice and persecution is a continuous phenomenon wherever the Jews have attained power, and that in neither action nor word has any disability placed upon the Jew equaled the disabilities he has placed and still contemplates placing upon non-Jews. It is a rather startling reversal of all that we have learned from our Judaized histories, but nevertheless it seems to be the truth.

Attention is once more called to the fact that the Jews themselves are not raising the cry of “religious persecution” here or elsewhere, but they are allowing their “Gentile fronts” to do it for them—just as they have not denied the statements made in this series (among themselves they freely admit most of them) but let “Gentile fronts” do it for them. The Jews would not be averse to raising the cry of “religious persecution” perhaps (provided they could make it stand), were they not afraid that it would call attention to their own persecuting activities. But their “Gentile fronts” have brought that upon them.

There is no Christian church that the Jews have not repeatedly attacked.

They have attacked the Catholic Church. **[H: Yes, and won. They have won from the dress code of the hierarchy to the teachings of the religion itself.]** This is of special interest just now when Jewish agents are doing their utmost to arouse Catholic sentiment in their favor by circulating charges which these agents personally know to be false. *The Dearborn Independent* has perfect confidence in the information which Catholic leaders may have on the Jewish Question. On this subject the Catholic priesthood is not misled. **[H: Certainly not in the latest period of time with the Pope being a POLISH JEW who did in fact sell Zyklon B (Cyanide) GAS to the NAZIS. (ASHKE”NAZI”S).]**

Examples of this attack are numerous. “Half of Christendom worships a jewess,” is not a statement but a slur, flung by Jewish men who say in the ritual of morning prayer: “Blessed art thou, O Lord our God, King of the Universe, *who has not made me a woman.*” The Talmudists’ discussions of the Virgin Mother are often vile. The Christian festivals, whose preservation is due to the Catholic custom and conscience, are all attacked by Jews.

The American Israelite, whose great prestige in American Jewry is due to its having been founded by Rabbi Isaac M. Wise, *opposed the establishment of Columbus Day* and berated governor Hughes for signing the law making it a holiday in New York. The act that established it deserved “the contempt of thinking men”. Why? Is not the discovery of America a memorable event? Yes, but Columbus was a Catholic! However, in recent months the Jews are proving him to have *been a Jew*, so we may expect some day to see Columbus Day insisted upon with Jewish rites.

The *Catholic Columbian* made editorial reference to the increasing Jewish influence on the American

press, in these words: “Jewry is getting its grip on the news of this country as it is on Reuter’s and the Havas agency in Europe.”—A perfectly polite and true observation.

But the Jewish editorial thunderer came back—”The *Columbian*, in its sneaking Jesuitical way, does not mention the fact that these (the Jewish) papers are the very cleanest in the country. The *Columbian* cannot point to a single daily owned by one of its co-religionists that begins to compare with the above papers.”

The sweet spirit here evidenced is very significant today when an appeal is being made to create a strong pro-Jewish Catholic sentiment.

If there is in the world any extra-ecclesiastical undertaking by Catholics which has won the undivided approval of the Christian world as *the Passion Play of Oberammergau* has done, the present writer does not know what it is. Yet in a volume entitled “A Rabbi’s Impressions of the Oberammergau Passion Play”, Rabbi Joseph Krauskoph, D.D., of Philadelphia, has stigmatized that notable production as reeking with falsehoods and vicious anti-Semitism. In the rabbi’s eyes, of course, it is, for to him the entire Christian tradition is a poisonous lie. The whole fabric of Christian truth, especially as it concerns the person of Christ, are “the hallucinations of emotional men and hysterical women”.

“Thus,” says the rabbi (p. 127), “was invented that cruel story, that has caused more misery, more innocent suffering, than any other work of fiction in the range of the whole world’s literature.” And thus the simple peasants of Oberammergau, presenting the Catholic faith in reverent pageant, are labeled anti-Semites.

These are not isolated instances. Antagonism to the Catholic Church runs throughout Jewish literature. The Jewish attitude was summed up in an editorial in the *Jewish Sentinel* of November 26, 1920, as follows: “*Our only great historical enemy, our most dangerous enemy, is Rome in all its shapes and forms, and in all its ramifications. Whenever the Sun of Rome begins to set, that of Jerusalem rises.*” These, however, are matters well known to Catholic leaders.

In their turn the other Christian denominations have been attacked. When *the Methodist church* put on the great pageant entitled *The Wayfarer*, Rabbi Stephen S. Wise played critic and made the solemn and silly statement that had he been a South Sea Islander (instead of the itinerant platform performer which he is) his first impulse, after seeing *The Wayfarer*, would have been to rush out into the street and kill at least three Jews. It says a great deal, perhaps for the channel in which Rabbi Wise’s impulses run, but the tens of thousands of Methodists who saw *The Wayfarer* will not be inclined to attribute such a criticism to the spirit of tolerance which Rabbi Wise so zealously counsels the Christians to observe.

The Episcopal Church also has felt the attack of the Jews. Recently the Jewish press raised a clamor that the Episcopal Church was not competent to teach Americanism in our cities because it held that Christianity and good citizenship were synonymous. And when the Episcopal Church made provision for mission work among the Jews, the torrent of abuse that was poured out gave a very vivid picture of what the Jewish mind naturally turns to when aroused. This abuse is not reproduced here because of its excessive violence and disrespect. It is similar to that which is heaped upon all attempts to explain Christianity to the Jews. “What would the Gentiles do if we sent Jewish missionaries to them?” ask the violent editors.

Any Gentile can answer that—nay, even the Jews themselves can answer that. In the first place, the Jews do not want to teach their religion to Gentiles because there is a Talmudical restriction against it; Talmudically the Gentiles are **not good enough to mingle with the religious matters of the Jews**. In the second place, the Jews do send missionaries everywhere, not to spread Jewish religious principles, but propaganda favoring the Jews as a race and people, as is done in our colleges through the so-called “Jewish Chautauqua”. In the third place, let there be produced one Jewish missionary who has ever received anything but a considerate reception wherever he has appeared.

The Jews are bitter against all Christian denominations because of the conversion of numerous Jews to them. A large number of Jews have become Catholics; one of the *Knights of Columbus*’ most useful lecturers against the menace of radical socialism is a converted Jew. It is so also with the *Presbyterian Church* which has been the most recent victim of Jewish vituperation. But only upon the Catholic Church has the Jew poured more wrath and malediction than he has poured upon *Christian Science*. The Christian Science church has attracted large numbers of Jewish converts. Some of them have become very active, devoted members of that form of faith. Scores of columns and pages have been devoted to their denunciation in Jewish newspapers, magazines and books. Christian Science is a peculiar anathema to the Jew.

Where then is the religious prejudice? Search through the publications of all the churches named, and you cannot find in all their history so much of the spirit of prejudice and persecution as you can find expressed in the Jewish press in one single day. Jewry reeks with such prejudice. In politics, education, social functions, public holidays, literature and newspapers, they see everywhere traces of “christological manifestations” and cry them down.

No public man has ever given public evidence of his Christian faith without rebuke from the Jews. Mr. Bryan, Mr. Marshall, Mr. Taft, Mr. Wilson, two of them Presidents, one of them Vice President, and the other Secretary of State, have all been called to task from time to time for their sins in this respect. Mr. Marshall is a devout man, whose faith is real to him, and he speaks very naturally about it at times. He has, therefore, been attacked oftener in the Jewish press than has any other public man of recent times. Nothing is more ludicrous to the Jewish press than a Vice President of the United States openly confessing that he is an “idolator”, that is, **a worshipper of the dead Jewish imposter whom the Christians ignorantly call “Christ”**. To Mr. Marshall’s honor, be it said, he never apologized, he never begged to withdraw his public statements. Neither did William J. Bryan, whose lecture “The Prince of Peace” contained statements in honor of Christ which brought him into conflict with Jewish spokesmen everywhere, and whose remarks about missions after a trip around the world were savagely attacked by Jews. Mr. Bryan did not apologize either. Mr. Taft was promptly called down on several occasions for using forms of the word “Christian”, which were particularly offensive to the Jewish press because they had advertised far and wide during the Taft campaign that Mr. Taft was practically a Jew in his belief in that he had abandoned Christ. After his lapses in which he used the term “Christian” approvingly, it was explained on his behalf (1) that he was accommodating himself to the audience, and (2) that he used the term as a synonym for civilization! But isn’t it significant that the name of Christ should be an integral part of the very name of the highest civilization? Mr. Taft was a true liberal, liberal enough to tolerate Christian orthodoxy. And that was a rather weak spot, as far as the Jews’ estimate of him went.

Mr. Wilson, while President, was very close to the Jews. His administration, as everyone knows, was

predominantly Jewish. **[H: Well, I should guess so for it was within his administration that the Federal Reserve Act and the Brown Act, to only name two, were birthed alive and well and still living.]** As a Presbyterian elder, Mr. Wilson had occasional lapses into the Christian mode of thought during his public utterances, and was always checked up tight by his Jewish censors. In 1914, speaking before the American University at Washington, he said:

“That is the reason why scholarship has usually been most fruitful when associated with religion, and *scholarship has never been, so far as I can at this moment recall, associated with any religion except the religion of Jesus Christ.*”

That was terrible. So Terrible that Herman Bernstein was chosen to administer the castigation.

And Mr. Wilson made proper reparation:

“My Dear Mr. Bernstein: I am sorry that there should have been any unfair implication in what I said at the opening of the American University. You may be sure that there was nothing of the kind in my mind, or very certainly nothing in my thoughts that would discriminate in the important matter you speak of against Judaism. I find that one of the risks and penalties of extemporaneous speaking is that you do not stop to consider the whole field, but address yourself merely to the matter in hand. With sincere respects and appreciation,

Cordially yours,
Woodrow Wilson.”

The heading given this notice in the Jewish press was, “He Did Not Mean It”.

[H: I am reminded here to speak of something relevant in today’s Presidential circles, Congressional circles, etc. IF YOU WRITE TO YOUR SENATOR, REPRESENTATIVE OR PRESIDENT—THE MAIL GOES THROUGH A PROCESSING *BY “INTERNS” AND VOLUNTEERS PRIOR TO ANY PART OF IT GOING TO THE PARTIES TO WHOM THE CORRESPONDENCE IS DIRECTED.* Therefore, you can KNOW that your mail is sorted, read and ANSWERED by these little interns, volunteers and other personnel such as Monica Lewinski and Kathleen Willey. If the mail is questionable in any way, it goes DIRECTLY to the legal department. Almost NONE gets as far as the desk of the intended recipient. As to polls? The polls are absolutely the prepared set-up according to the pollsters and outcome intended.]

All of the President’s offending took place in 1914. The second offense he gave was by taking the position of honorary chairman of the International Lord’s Day Congress, which was to be held the next year in connection with the Panama Exposition. It was, however, the Christian Sunday which received the bulk of the abuse on that occasion.

The subject is “religious prejudice”. Where does it exist in the country in more continuous and virulent character than among the Jews? Read these items selected at random from Jewish papers:

“District Grand Lodge No. 4, Independent Order B’nai B’rith, voted at the annual election held in San

Francisco, March 2 (1911) to exclude from the order Jews who join *the Christian Science Church*. The body after earnest discussion decided that the portals of the order shall be closed against the Christian Scientist Jews on the ground that such Jews have abjured Judaism. The vote upon the question was almost unanimous.”

“The Jewish Community at Philadelphia has found it necessary to publish a warning to the Jewish people against *the Daily Vacation Bible Schools* which are being established in various parts of the city, also against certain missions and settlement houses, all of which are *traps into which Jewish children are decoyed for the purpose of seducing them from the religion of their parents*. These institutions belong to that class of conversionist agencies which wage a campaign for the seeking of converts through *workers... (who) are a class of criminals that keep just within the law and deserve no better treatment than is usually accorded to people of that kind*.”

When a bishop of the Episcopal Church said, “We must make the United States indisputably a Christian nation,” the Jewish press retorted that such a thing could not be done until the *Constitution of the United States* had been “abolished”. “Christian America” is a persecuting term according to the professional Jewish spokesmen, and the most laborious efforts have been put forth by them to prove on paper that the United States is not and cannot be Christian.

Not only do the Jews *disagree* with Christian teaching—which is their perfect right, and no one dare question it—but they seek to *interfere* with it. It is not religious tolerance in the midst of religious practice. The whole record of the Jewish opposition to Christmas, Easter and certain patriotic songs shows that.

When Cleveland and Lakewood arranged for a community Christmas, the Cleveland Jewish press said: “The writer of this has no idea how many Jews there are in Lakewood, but if there is only one, there should be no community Christmas, no community religion of any kind.” That is not a counsel of tolerance, it is a counsel of attack. The Christmas literature of American Judaism is fiercer than the flames of the Inquisition. In the month of January, the Jewish press has urged its readers to begin an early campaign against Christmas celebrations the next Christmas—“Only three hundred and sixty days before Christmas. So let us do our Christmas arguing early and take plenty of time to do it.”

If anything, Easter is attacked yet more bitterly. But we refrain, for good reasons, from repeating what Jews commonly say on such occasions. The strange inconsistency of it all is to see the great department stores of the Levys and the Isaacs and the Goldsteins and the Silvermans filled with brilliant Christmas cheer and at Easter with the goods appropriate to the time. The festivals of the “heathen” are very profitable. Jewish merchants have been chided for this—not over-severely—by certain rabbis. But on the whole the rabbis had better remain content, for there are no forces more rapidly secularizing the two festival days than are the merchandizing and profiteering forces.

Even religious intolerance has its gleesome moments, and the Jews’ come whenever the signs appear of the greater secularization of the church. One parallel between the *Protocols* and the real hopes of the Jews is written in *the common Jewish prophecy that Christianity is doomed to perish*. It will perish by becoming, to all intents and purposes, Judaism. And it will become Judaism, first, by ousting all the doctrines pertaining to the person of Christ, excising from the Gospels the great “I Ams” which are His distinctive teachings concerning Himself; and, second, by devitalizing Christianity of all the spiritual content which flows from a union by faith with a person believed to be divine. That is the only way it can be done. There may be a union of all the churches of the Christian faith because the fundamentals are the same; no union of Christianity and Judaism can occur unless Judaism takes in Jesus as the Messiah [!], or unless Christianity ejects Him as the Messiah. Judaism sees the union coming by the ejection of the Lord as the

Messiah, and rejoices at every sign of it.

Dr. Charles F. Aked, who has since blossomed out as a Jewish spokesman, delivered a sermon in which he cast aside all the “supernatural” elements in the life of Christ, from His birth, to the significance of His death, and was hailed by the Jewish press as “*the fulfillment of the prophecy that within fifty years the religion of all the American people, outside the Catholic church, would be Judaism in principle even though not in name.*” **[H: And my, my, you have lived to see it come to pass—and it includes the Catholic Church to boot. Can’t you bring yourself, in addition, to understand that CHRIST has no beginning or end, no birth or death? And if you turn to “Jesus” as the MAN, you have missed the point of “CHRIST”. You people can’t even decide upon a *denomination* much the less a RELIGION. Indeed, you have become very humanistically Talmudic Jews in fundamental life-style and structure.]**

“No Jew,” says the *American Israelite*, “will conceal his gratification when he finds Christians virtually admitting that liberal Christianity is practically an acceptance of the doctrine of liberal Judaism.”

Unfortunately, this is true. Liberal Christianity and Liberal Judaism meet, but only by the surrender of all that is distinctively Christian in doctrine. A liberal Christian is more Jewish than Christian. The statement may sound harsh and arouse resentment, but it is a very simple matter for any liberal Christian to convince himself of this by reading the volume of liberal Jewish doctrine put out by Kaufman Kohler, president of the Hebrew Union College. Liberalism is the funnel by which Christianity is expected to run into Judaism, just as liberalism so-called in other departments of life is expected to bring about certain other Jewish aims.

“Liberalism” in Jewish thought means a wide-open country in every way. Judaism has opposed every significant reform that has come to the country; prohibition, Sunday decency, movie and stage regeneration, and community reverence for sacred things. Judaism has been the prop of the liquor traffic, Sunday desecration, movie and stage liquor traffic, Sunday desecration, movie and stage excesses, and public contempt for the sacred things of the prevailing religion; and it is all too evident that the Jewish propaganda has made serious inroads everywhere.

A Congregational Church in New Jersey decided to abandon the *Bible* in some of its classes and substitute sociology, politics, municipal government and kindred subjects for study, and the Jewish press hailed it as another sign that the church was “in a fair way to adopt what is in substance American Judaism”. In St. Louis a clergyman, instead of preaching sermons, began to act out moralistic dramas which he himself had written, and the Jewish press again hailed it as a sign of the dissatisfaction of the Christian with his church. Everything done in every branch of the Christian church has been closely watched, and wherever a departure occurred from the distinctly Christian position it was extravagantly applauded; and wherever loyalty to the landmarks appeared, it was just as extravagantly condemned. Judaism does not wish the Christian church to remain Christian. This accounts for destructive Higher Criticism being almost exclusively the work of Jews, although the world has long known them under the guise of “German critics”.

Jewish intolerance today, yesterday and in every age of history where Jews were able to exert influence or power, is indisputable except among people who do not know the record. Jewish intolerance in the past is a matter of history; for the future it is a matter of Jewish prophecy. One of the strongest causes militating against the full Americanization of several millions of Jews in this country is their belief—instilled

in them by their religious authorities—that they are “chosen”, that this land is theirs, that the inhabitants are idolators, that the day is coming when the Jews will be supreme. How can they otherwise act than in agreement with such declarations? You can see what is meant if you read Jewish articles describing the shoving aside of the New England people by the Jews; the supercilious attitude adopted toward the stock that made America is merely a foreshadowing of what would be the complete attitude if power and influence made it possible. Bolshevism, which began with the destruction of the class that contained all the promise of a better Russia, is an exact parallel for the attitude that is adopted in this country regarding the original stock.

We are not permitted by the Jews to sing the “Battle Hymn of the Republic” in our schools because one of the stanzas has a Christian flavor. The Jews claim that the presence of one Jewish child in an assembly of children ought in “fairness” to prevent the singing of that historic song.

Norman Hapgood, writing in a Jewish publication said: “I need hardly explain that I do not think Jews ought to insist overmuch on their rights or nationality in a negative sense. They ought to be as much Jews as they can, but ought to be as little as possible of what is merely anti-Christian. For the Jews to try to get a song out of the public schools because it praises Jesus is perhaps natural but hardly wise.” Mr. Hapgood received a lot of abuse for his well-conceived counsel. **[H: Let me assure it is “CHRIST” that they want REMOVED—not Jesus.]**

Again we come to the end of our space with the record hardly scratched. Sufficient has been presented to show the strong, unceasing anti-Christian activity of the Jews in the United States. Had the Jewish press been read extensively by non-Jews during the past 15 years, this present series of articles would have been unnecessary—the people would have known the facts. It is to present some of the facts that are illustrated in the Jewish press along the line of religious intolerance that these two articles have been written.

Jewish spokesmen plead for suppression of facts in the name of “religious tolerance”, and they denounce exposure of facts as being “religious persecution”. Read the whole non-Jewish religious and secular publications and you will not find one one-hundredth-thousandth part of the animosity against the Jewish religion which is found in the Jewish press—continuously found week after week for long years—against the Christian religion. The present writer has never seen nor heard of an article attacking the Jews’ religion. **[H: Perhaps that is what was missing, readers. The Jewish RELIGION should have been attacked and proven incorrect and the Jewish PERSON NOT ATTACKED AT ALL.]**

So, once for all, in spiking the cry of “religious persecution”, we show that it exists in quantity and strength among the Jews—nowhere else. No one imbued with the American spirit would or could condemn, hinder, or even remonstrate with any person on account of the faith he holds.

As to “religious prejudice” or “persecution” entering into the present series of articles—there they are, reprinted in booklet form for permanent examination. Where is the prejudice or persecution? *Cite the page!*

Jewish spokesmen would use their energy to better advantage, and more to the honor of the Jewish people, if they would address themselves to *what is in the articles*, rather than to what is not in them. The

statements made by *The Dearborn Independent* have been voluminously *discussed*; but they are still awaiting an *answer*.

Issue of June 11, 1921

[END OF QUOTING]

You have gone about as far as you can go, friends, as a so-called civilization. Just this afternoon comes word that mere babies, 11- and 12-year-old boys in a little Small Town, Arkansas, U.S.A. got a third child to go inside a middle-grade school, pull the fire alarm, and run. The children and teachers all marched outside to the order of the “fire drill” where they encounter the two other children hiding in nearby woods with semi-automatic guns, many rounds of ammunition, and insanity ensued. Now there are several dead, many injured, and a town devastated. These are probably “good kids”, it will be said, from “fine Christian patriot households” and “what could have gone wrong?” Nice day, isn’t it?

Salu, and do have a nice evening.