

Germany's Reaction Against the Jew

Humanity has become wise enough to discuss those forms of physical sickness over which it formerly drew the veil of shame and secrecy, but political hygiene is not so far advanced. The main source of the sickness of the German national body is charged to be the influence of the Jews, and although this was apparent to acute minds years ago, it is now said to have gone so far as to be apparent to the least observing. The eruption has broken out on the surface of the body politic, and no further concealment of this fact is possible. It is the belief of all classes of the German people that the collapse which has come since the armistice, and the revolution from which they are being prevented a recovery, are the result of Jewish intrigue and purpose. They declare it with assurance; they offer a mass of facts to confirm it; they believe that history will provide the fullest proof.

The Jew in Germany is regarded as only a guest of the people; he has offended by trying to turn himself into the host. There are no stronger contrasts in the world than the pure Germanic and pure Semitic races; therefore, there has been no harmony between the two in Germany; the German has regarded the Jew strictly as a guest, while the Jew, indignant at not being given the privileges of the nation-family, has cherished animosity against his host. In other countries the Jew is permitted to mix more readily with the people, he can amass his control unchallenged; but in Germany the case was different. Therefore, the Jew hated the German people; therefore, the countries of the world which were most dominated by the Jews showed the greatest hatred of Germany during the recent regrettable war. Jewish hands were in almost exclusive control of the engines of publicity by which public opinion concerning the German people was molded. The sole winners of the war were Jews.

But assertion is not enough; proof is wanted; therefore, consider the evidence. What occurred immediately upon the change from the old regime to the new? The cabinet composed of six men, which substituted the Minister of State, was dominated by the Jews Haase and Landsberg. Haase had control of foreign affairs; his assistant was the Jew Kautsky, a Czech, who in 1918 was not even a German citizen. Also associated with Haase were the Jews Cohn and Herzfeld. The Jew Schiffer was Financial Minister of State, assisted by the Jew Bernstein. The Secretary of the Interior was the Jew Preuss, with the Jew Dr. Freund for his assistant. The Jew Fritz Max Cohen, who was correspondent of the Frankfurter Zeitung in Copenhagen, was made government publicity agent.

The kingdom of Prussia duplicated this condition of affairs. The Jews Hirsch and Rosenfeld dominated the cabinet, with Rosenfeld controlling the Department of Justice, and Hirsch in the Department of the Interior. The Jew Simon was in charge of the Treasury Department. The Prussian Department of Justice was wholly manned and operated by Jews. The Director of Education was the Jew Furtran with the assistance of the Jew Arndt. The Director of the Colonial Office was the Jew Meyer-Gerhard. The Jew Kastenber was the director of the Department of Art. The War Food Supply Department was directed by the Jew Wurm, while in the State Food Department were the Jews Prof. Dr. Hirsch and the Geheimrat Dr. Stadthagen. The Soldiers' and Workmen's Committee was directed by the Jew Cohen, with the Jews Stern, Herz, Lowenberg, Frankel, Israelowicz, Laubenheim, Seligsohn, Katzenstein, Laufenberg, Heimann, Schlesinger, Merz and Weyl having control of various activities of that committee.

The Jew Ernst is chief of police at Berlin; in the same office at Frankfurt is the Jew Sinzheimer; in Munich the Jew Steiner; in Essen the Jew Levy. It will be remembered that the Jew Eisner was President of Bavaria, his financial minister being the Jew Jaffe. Bavaria's trade, commerce and industry were in control of the half-Jew Brentano. The Jews Lipsinsky and Schwarz were active in the government of Saxony; the Jews Thalheimer and Heiman in Wurtemberg; the Jew Fulda in Hessen.

Two delegates sent to the Peace Conference were Jews and a third was notoriously the tool of Jewish purposes. In addition Jews swarmed through the German delegation as experts and advisors—Max Warburg, Dr. Von Strauss, Merton, Oskar Oppenheimer, Dr. Jaffe, Deutsch, Brentano, Bernstein, Struck, Rathenau, Wassermann, and Mendelsohn-Bartholdi.

As to the part which Jews from other countries had in the Peace Conference, German observers declare that any candid student may discover by reading the accounts of impartial non-Jewish recorders of that event. Only the non-Jewish historians seem to have been struck by the fact; the multitude of Jewish writers apparently judged it wise to conceal it.

Jewish influence in German affairs came strongly to the front during the war. It came with all the directness and attack of a flying wedge, as if previously prepared. The Jews of Germany were not German patriots during the war, and although this will not appear a crime in the eyes of the nations who were opposed to Germany, it may throw some light on the Jew's assertion of patriotic loyalty to the land where he lives. Thoughtful Germans hold that it is impossible for the Jew to be a patriot, for reasons which will presently be given.

The point to be considered is the general claim that the persons already named would not have obtained the positions in which they were found had it not been for the Revolution, and the Revolution would not have come had not they brought it. It is true that there were unsatisfactory conditions in Germany, but they could and would have been adjusted by the people themselves; the conditions which destroyed the people's morale and were made impossible of reform were in control of the Jews.

The principal Jewish influences which are charged with bringing about the downfall of German order may be named under three heads: (a) the spirit of Bolshevism which masqueraded under the name of German Socialism; (b) Jewish ownership and control of the Press; (c) Jewish control of the food supply and the industrial machinery of the country. There was a fourth, "higher up," but these worked upon the German people directly.

As it is possible that German conclusions upon this matter may be received doubtfully by peoples whose public opinion has been shaped by Jewish influence, it may help to quote George Pitter-Wilson, of the London *Globe*, who wrote early in April, 1919, "Bolshevism is the dispossession of the Christian nations of the world to such an extent that no capital will remain in the hands of the Christians, that all Jews may jointly hold the world in their hands and reign wherever they choose." As early as the second year of the war, German Jews were preaching that Germany's defeat was necessary to the rise of the proletariat, at which time Strobel declared, "I openly admit that a full victory of the country would not be in the interest of the Social Democrats." Everywhere it was preached that "the exaltation of the proletariat after a

won victory is an impossibility.” These instances, out of many, are cited not to reopen the military question but to show how the so-called German Jew forgot loyalty to the country in which he lived and joined the outside Jews in accomplishing the collapse of Germany, and not merely, as we shall see, to rid Germany of militarism, which every thoughtful German desired, but to throw the country into such confusion as to permit them to seize control.

The press of Germany echoed this plan of the Jewish spokesmen, at first faintly, then boldly. The Berliner *Tageblatt* and the Munchner *Neuester Nachrichten* were during the whole war official and semi-official organs of the government. They were owned and controlled by Jews, as was also the Frankfurter *Zeitung* and a host of smaller papers that were their spiritual dependents. These papers, it is charged, were really German editions of the Jew-controlled press of the Allied countries, and their purpose was the same. One of the great pieces of research that ought to be undertaken for the purpose of showing the world how its thought is manufactured for it every day, and for what ulterior purposes, is this union of the Jewish press, which passes for the Public Press, throughout the world.

The food and supplies of the people quickly passed into Jewish hands as soon as the war emergency came, and then began a period of dishonesty which destroyed the confidence of the bravest. Like all other patriotic people, the German people knew that war meant sacrifice and suffering, and like other people they were willing to share the common lot. But they found themselves preyed upon by a class of Jews who had prepared everything to make profit out of the common distress. Immediately Jews appeared in banks, war companies, distribution societies, and the ministries of supplies—wherever the life of the people could be speculated in or taxed. Articles that were plentiful disappeared, only to reappear again at high prices. The war companies were exclusively Jewish, and although the government attempted to regulate the outgo of food in the interests of all the people, it became notorious that those with money could get all of anything they wanted, regardless of the food cards. The Jews simply trebled the price of the goods they let go without the cards, and so kept a stream of the nation’s gold flowing into their private treasuries. None of the government’s estimates of the food stocks could be depended on, because of the hidden hoards on which these speculators drew. This began to disturb the morale of the people, and complaints were made and prosecutions started; but as soon as the cases came up it was discovered that the prosecutor appointed to charge and the commissioner appointed to judge were also Jews, and so the cases usually wore themselves out without results. When, however, a German merchant was caught, great noise was made about it, and the penalty placed upon him was equal to what all the others should have had. Go the length and breadth of Germany today, say the reports, study the temper of the people, and you will discover that the abuse of power by the Jews has burned across Germany’s memory like a hot iron.

While these influences were undermining the mass of the people, higher influences of Jewish origin were operating upon the government. The advisors of the Bethmann-Hollweg government were the great ship magnate Ballin, a Jew; Theodor Wolff, of the Berliner *Tageblatt* and member of the Pan-Jewish press; Von Gwinner, director of the German Bank who is connected by marriage with the great Jew bankers, the Speyers; and Rathenau, the leader of Jewish industrial-financial activities. These men were at the source of things and were bending the government as the other influences were bending the people.

The rich German Jew could buy the recognition he desired by acquiring financial power over those interests which most directly affected the ruling class of Germany, but how was the poor Jew to gain the recognition he desired?—for all Jews are actuated by the same desire; it is in them; they feel the spur to mastery. Having explored the conquest of the higher circles by Jewish money-power, there is yet to explore the conquest of the body of the nation by Jews who had no money except what they could seize in the disorder which they caused. The analysis that is given, follows:

The Jew is not an anarchist. He is not a destructionist. All this is true, notwithstanding he is the world's Bolshevist and preeminently Germany's revolutionist. His anarchy is not ingrain, it is a device which he uses for a purpose. The rich Jew is not an anarchist, because he can achieve what he desires by more subtle methods. The poor Jew has no other recourse. But rich and poor go jointly for a long stretch; the bond of sympathy between them never breaks; for, if the anarchy is successful, then the poor Jew shall take his place with the rich Jew; and if the anarchy is not successful, it has nevertheless served to break up new fields in which the rich Jew may operate.

In Germany it was possible for the poor Jew to thrust himself up through the wall of Germanism above him only by breaking it up. In Russia the same was true. The social system had encrusted around the Jew, keeping him in a position where, as the nations knew by experience, he would be less harmful. As nature encysts the harmful foreign element in the flesh, building a wall around it, so nations have found it expedient to do with the Jew. In modern times, however, the Jew has found a means of knocking down the walls and throwing the whole national house into confusion, and in the darkness and riot that follows, seize the place he has long coveted. When Russia broke, who came first to light? Kerensky, who is a Jew. But his plans were not radical enough, and then came Trotsky, another Jew. Trotsky found the system too strong for him to break in America—he broke through the weak spot in Russia and would extend that weakness round the world. Every commissar in Russia today is a Jew. Publicists are accustomed to speak of Russia as if it were in disorder. It may be that Russia is, but the Jewish government of Russia is not. From a mass of underlings, the Jews of Russia came up a perfect phalanx, a flying wedge through the superinduced disorder, as if every man's place had been previously prepared for him.

That also is the way it was in Germany. The German ceiling had to be broken, as it were, before the poor Jews could realize their ambition. When the break was made they swarmed through and settled in places of control above the nation.

This may explain why Jews the world over supply the energy of disruptive movements. It is understood that the young Jews of the United States are propagandists of an ideal that would practically abolish the United States. The attack is aimed, of course, against "capitalism," which means the present government of the world by the Gentile. The true capitalists of the world are Jews, who are capitalists for capital's sake. It is hard to believe that they wish to destroy capital; they wish to obtain sole control of it, and their wish has long been in fair way to fulfillment.

In Germany, therefore, as in Russia, distinction is made between the methods of the rich and of the poor Jews, because one method affects the government and the other the morale of the

people, but both converge on the same objective. It is not only desire to escape oppression that actuates the lower classes of Jews, but desire to gain control—for the spirit of mastery pulses strong within them. German convictions on this question have reached the place where they may be expressed thus: Revolution is the expression of the Jews' will to power. Parties such as the socialists, democrats and freethinkers are but tools for the Jewish plan to power. The so-called "dictatorship of the proletariat" is really and practically the dictatorship of Jews.

So suddenly have German eyes been opened, so stormfully wrathful has been the reaction, that the word has gone out through German Judaism to retire to the second trench. There has been a sudden and concerted abandonment of office wherever the office made direct contact with the public; there has, however, been no abandonment of power. What will happen in Germany is not now known. Some regrettable things have already happened. But the Germans will doubtless prove themselves equal to the situation by devising methods of control at once unobjectionable and effective. But as to Russia, it is hardly doubtful any longer what will happen there. When Russia turns, a shudder will run through the earth.

How Gentile Germany and Russia look at the entire question may be summarized as follows:

Judaism is the most closely organized power on earth, even more than the British Empire. It forms a State whose citizens are unconditionally loyal wherever they may be and whether rich or poor.

The name which is given in Germany to this State which circulates among all the states is "All-Judaan."

The means of power of the State of All-Judaan are capital and journalism, or money and propaganda.

All-Judaan is the only State that exercises world government; all the other States can and may exercise national government only.

The principal culture of All-Judaan is journalistic; the technical, scientific, literary performances of the modern Jew are throughout journalistic performances. They are due to the marvelous talent of the Jews for receptivity of others' ideas. Capital and Journalism are joined in the Press to create a political and spiritual medium of Jewish power.

The government of this state of All-Judaan is wonderfully organized. Paris was its first seat, but has now been moved to third place. Before the war London was its first, and New York its second capital. It remains to be seen whether New York will now supplant London—the drift is toward America.

As All-Judaan is not in a position to have a standing army and navy, other states supply these for it. Its fleet is the British fleet, which guards from hindrance the progress of all-Jewish world economy, or that part of it which depends on the sea. In return, All-Judaan assures Britain an undisturbed political and territorial world rule. All-Judaan has added Palestine to British control.

Wherever there was an All-Judaan land force (whatever national uniform it might wear), it worked with the British navy.

All-Judaan is willing to entrust the government of various strips of the world to the nationalistic governments; it only asks to control the governments. Judaism is passionately in favor of perpetuating nationalistic divisions for the Gentile world. For themselves, Jews never become assimilated with any nation. They are a separate people, always were and always will be.

All-Judaan's only quarrel with any nation occurs when that nation makes it impossible for All-Judaan to control that nation's industrial and financial profits. It can make war, it can make peace; it can command anarchy in stubborn cases, it can restore order. It holds the sinews of world power in its hand and it apportions them among the nations in such ways as will best support All-Judaan's plan.

Controlling the world's sources of news, All-Judaan can always prepare the minds of the people for its next move. The greatest exposure yet to be made is the way that news is manufactured and the way in which the mind of whole nations is molded for a purpose. When the powerful Jew is at last traced and his hand revealed, then comes the ready cry of persecution and it echoes through the world press. The real causes of the persecution (which is the oppression of the people by the financial practices of the Jews) are never given publicity.

All-Judaan has its vice-governments in London and New York. Having wreaked its revenge on Germany it will now go forth to conquer other nations. Britain it already has. Russia it is struggling for, but the chances are against it. The United States, with its good-natured tolerance of all races, offers a promising field. The scene of operations changes, but the Jew is the same throughout the centuries.

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