
“ *There is all the difference in the world,*” said a young Jewish philosopher, “ *between an American Jew and a Jewish American. A Jewish American is a mere amateur Gentile, doomed to be a parasite forever.*”

—“ *The Conquering Jew,*” p. 91.

“ **Jewish Protocols Claim Partial Fulfillment**”

“ With the present instability of all authority, our power will be more unassailable than any other, because it will be invisible until it has gained such strength that no cunning can undermine it.” —Protocol 1.

“ It is indispensable for our purposes that, as far as possible, wars should bring no territorial advantages. This will shift war to an economic footing . . . Such a condition of affairs will place both sides under the control of our international agents with their million eyes, whose vision is unhampered by any frontiers. Then, our international rights will eliminate national rights in the narrow sense, and will govern the governments as they govern their subjects.” —Protocol 2.

As a mere literary curiosity, these documents which are called “ The Protocols of the Learned Elders of Zion” would exercise a fascination by reason of the terrible completeness of the World Plan which they disclose. But they discourage at every turn the view that they are literature; they purport to be statesmanship, and they provide within their own lines the clue by which their status may be determined. Besides the things they look forward to doing, they announce the things they have done and are doing. If, in looking about the world, it is possible to see both the established conditions and the strong tendencies to which these Protocols allude, it will not be strange if interest in a mere literary curiosity gives way to something like alertness, and it may be alarm.

A few general quotations will serve to illustrate the element of present achievement in the assertions of these documents, and in order that the point may be made clear to the reader the key words will be emphasized.

Take this from Protocol Nine:

“ In reality there are no obstacles before us. Our super-government *has* such an extra-legal status that it may be called by the energetic and strong word—**dictatorship**. I can conscientiously say that, at the present time, *we are* the lawmakers. *We create* courts and jurisprudence. *We rule* with a strong will because *we hold* in our hands the remains of a once strong party, now subjugated by us.”

And this from the Eighth Protocol:

“ We will surround our government with a whole world of economists. It is for this reason that *the science of economics is the chief subject of instruction taught by the Jews*. We shall be surrounded by a whole galaxy of bankers, industrialists, capitalists, and especially by millionaires because, actually, everything will be decided by an appeal to figures.”

These are strong claims, but not too strong for the facts that can be marshaled to illustrate them. They are, however, but an introduction to further claims that are made and equally paralleled by the facts. All through the Protocols, as in this quotation from the Eighth, the pre-eminence of the Jews in the teaching of political economy is insisted upon, and the facts bear that out. They are the chief authors of those vagaries which lead the mob after economic impossibilities, and they are also the chief teachers of political economy in our universities, the chief authors of those popular textbooks in the subject, which hold the conservative classes to the fiction that economic theories are economic laws. The *idea*, the *theory*, as instruments of social disintegration are common to both the university Jew and the Bolshevick Jew. When all this is shown in detail, public opinion upon the importance of academic and radical economics may undergo a change.

And, as claimed in the quotation just given from the Ninth Protocol, the Jewish world power does today constitute a super-government. It is the Protocol's own word, and none is more fitting. No nation can get all that it wants, but the Jewish World Power can get all that it wants, even though its demands exceed Gentile equality. “ *We are the lawmakers*,” say the Protocols, and Jewish influences have been lawmakers in a greater degree than any but the specialists realize. In the past ten years Jewish international rule, or the power of the group of International Jews has quite dominated the world. More than that, it has been powerful enough to prevent the passage of salutary laws, and where one law may have slipped through to a place on the statute books, it has been powerful enough to get it interpreted in a sense that rendered it useless for its purpose. This, too, can be illustrated by a large collection of facts.

Moreover, the method by which this is done was outlined long ago in the program of which the Protocols purport to be an outline. “ *We create courts*,” continues the quotation, and it is followed in other Protocols by numerous references to “ our judges.” There is a Jewish court sitting in a public building in the city of New York every week, and other courts, for the sole advantage and use of this people whose spokesmen deny that they are a “ separate people,” are in formation everywhere. The Zionist plan has already been used in some of the smaller European countries to confer an extra-citizenship upon Jews who already enjoy citizenship in the lands of their residence, and in addition to that a degree of self-rule under the very governments which they demand to protect them. Wherever Jewish tendencies are permitted to work unhindered, the result is not “ Americanization,” or “ Anglicization” nor any other distinctive nationalism, but a strong and ruling reversion back to essential “ Judaization.”

The “ agents” referred to in the first quotation will receive attention in another article. To resume the claims of the Protocols: This from the Seventeenth Protocol:

“ *We have taken good care long ago to discredit the Gentile clergy and thereby to destroy their mission, which at present might hamper us considerably. Their influence over the people diminishes daily.*”

“ Freedom of conscience *has been* proclaimed everywhere. Consequently it is only a question of time when the complete crash of the Christian religion will occur. It will be easier to handle the other religions, but it is too early to discuss this phase of the subject.”

This will be of considerable interest, perhaps, to those clergymen who are laboring with Jewish rabbis to bring about some kind of religious union. Such a union would of necessity dispose of Christ as a well-meaning but wholly mistaken Jewish prophet, and thus distinctive Christianity would cease to exist insofar as the “ union” was effective. The principal religious aversion of the Protocols, however, so far as it is expressed, is against the Catholic church in general and the pontifical office in particular.

A curious paragraph in this Protocol claims for the Jewish race a particular skill in the art of insult:

“ Our contemporary press will expose governmental and religious affairs and the incapacity of the Gentiles, always using expressions so derogatory as to approach insult, the faculty of employing which is so well known to our race.”

This from the Fifth Protocol:

“ Under our influence the execution of the laws of the Gentiles *is* reduced to a minimum. Respect for the law *is* undermined by the liberal interpretation we have introduced in this sphere. The courts *decide* as we dictate, even in the most important cases in which are involved fundamental principles or political issues, *viewing* them in the light in which *we present* them to the Gentile administration through agents with whom we have apparently nothing in common, through newspaper opinion and other avenues.

“ In Gentile society where *we have* planted discord and protestantism * * * *”

The word “ protestantism” is evidently not used in the religious or sectarian sense, but to denote a temper of querulous fault-finding destructive of harmonious collective opinion.

This from the Fourteenth Protocol:

“ In countries called advanced, *we have created* a senseless, filthy and disgusting literature. For a short time after our entrance into power we shall encourage its existence so that it may show in greater relief the contrast between it and the written and spoken announcements which will emanate from us.”

Discussing in the Twelfth Protocol the control of the Press—a subject which must be treated more extensively in another article—the claim is made:

“ *We have attained this at the present time* to the extent that all news is received through several agencies in which it is centralized from all parts of the world. These agencies will then be to all intents and purposes our own institutions and will publish only that which we permit.”

This from the Seventh Protocol bears on the same subject:

“ We must force the Gentile governments to adopt measures which will promote our broadly conceived plan, already approaching its triumphant goal, by bringing to bear the pressure of stimulated public opinion, *which has been organized by us* with the help of the so-called ‘ great power’ of the press. With a few exceptions not worth considering, *it is already* in our hands.”

To resume the Twelfth Protocol:

“ If *we have already managed* to dominate the mind of Gentile society to such a point that almost all see world affairs through the colored lenses of the spectacles which *we place* before their eyes, and *if now there is not one government with barriers erected against our access* to that which by *Gentile stupidity* is called *state secrets*, what then will it be when we are the recognized masters of the world in the person of our universal ruler?”

The Jewish nation is the only nation that possesses the secrets of all the rest. No nation long protects a secret which directly concerns another nation, but even so, no nation has all the secrets of all the other nations. Yet it is not too much to say that the International Jews have this knowledge. Much of it, of course, amounts to nothing and their possession of it does not materially add to their power, but the fact that they have the *access*, that they can get whatever they want when they want it is the important point—as many a secret paper could testify if it could talk, and many a custodian of secret papers could tell if he would. The real secret diplomacy of the world is that which hands over the world’s so-called secrets to a few men who are members of one race. The surface of diplomacy, those activities which get written down in the memoirs of comfortably aging statesmen, those coups and treaties which are given high-sounding fame as if they really were important—that is incomparable with the diplomacy of Judah, and its matchless enginery for worming out the hidden knowledge of every ruling group. The United States is included in all these statements. Perhaps there is no government in the world so completely at their service as our own at present, their control having been gained during the past five or six years.

The Protocols do not regard the dispersal of the Jews abroad upon the face of the earth as a calamity, but as a providential arrangement by which the World Plan can be more certainly executed, as see these words of the Eleventh Protocol:

“ God gave to us, His Chosen People, as a blessing, the dispersal, and *this which has appeared to all to be our weakness* has been our *whole strength*. *It has now brought us* to the threshold of universal rule.”

The claims to accomplishment which are put forth in the Ninth Protocol would be too massive for words were they too massive for concrete realization, but there is a point where the word and the actuality meet and tally.

“ In order not to destroy prematurely the Gentile institutions, *we have* laid our efficient hands on them, and rasped the springs of their mechanism. They were formerly in strict and just order, but *we have* replaced them with a liberal disorganized and arbitrary administration. *We have*

tampered with jurisprudence, the franchise, the press, freedom of the person, and, most important of all, education and culture, the corner stone of free existence.

“ *We have misled, stupefied and demoralized the youth of the Gentiles by means of education in principles and theories patently false to us, but which we have inspired.*”

“ Above existing laws, without actual change but by distorting them through contradictory interpretations, *we have created something stupendous in the way of results.*”

Everyone knows that, in spite of the fact that the air was never so full of theories of liberty and wild declarations of “ rights,” there has been a steady curtailment of “ personal freedom.” Instead of being socialized, the people, under a cover of socialistic phrases, are being brought under an unaccustomed bondage to the state. The Public Health is one plea. Various forms of Public Safety are other pleas. Children are hardly free to play nowadays except under play-masters appointed by the State, among whom, curiously enough, an astonishing proportion of Jews manage to find a place. The streets are no longer as free as they were; laws of every kind are hedging upon the harmless liberties of the people. A steady tendency toward systemization, every phase of the tendency based upon some very learnedly stated “ principle,” has set in, and curiously enough, when the investigator pursues his way to the authoritative center of these movements for the regulation of people’s life, he finds Jews in power. Children are being lured away from the “ social center” of the home for other “ centers; they are being led away (and we are speaking of Gentile children—no Gentiles are ever allowed to regulate the lives of Jewish children) from their natural leaders in home, church and school, to institutionalized “ centers” and scientific “ play spots,” under “ trained leaders” whose whole effect, consciously or unconsciously, is to lead the modern child to look to the State, instead of its natural environment, for leadership. All this focuses up to the World Plan for the subjugation of the Gentiles, and if it is not the Jewish World Plan it would be interesting to know why the material for it is so largely Gentile children and the leaders of it so often of the Jewish race.

Jewish liberties are the best safeguarded in the United States. Gentiles take their chance with public matters, but every Jewish community is surrounded by special protectors who gain special recognition by various devices—political and business threats not the least of them. No public spirited Gentiles are welcomed to the task of regulating the lives of Jewish children. The Jewish community in every city is all-sufficient in itself as far as such activities go. The most secret of all parochial schools are the Jewish schools, whose very locations are not all known to the officials of large cities. The Jew is almost anxious in his efforts to mold the Gentile mind; he insists on being permitted to tell the Gentile what to think, especially about the Jew; he is not averse to influencing general Gentile thought in a manner which, though it come about by wide circles, works ultimately into the Jewish scheme of things. The anxiety and the insistence, so well known to all who have observed them, are only reflections of the Jew’s conviction that his is the superior race and is capable of directing the inferior race—of which there is but one, including the whole non-Jewish world.

Every influence that leads to lightness and looseness in Gentile youth today heads up in a Jewish source. Did the young people of the world devise the “ sport clothes” which have had so deleterious an effect on the youth of the times that every publicist has thought it worthy of

mention? Those styles come out of Jewish clothing concerns, where certainly art is not the rule nor moral influence the main consideration. The moving picture is an interesting development of photography allied with the show business, but whose is the responsibility for its development along such lines as make it a menace to the minds of millions—so serious a menace that it has not escaped observation and condemnation everywhere? Who are the masters of musical jazz in the world? Who direct all the cheap jewelry houses, the bridge-head show parks, the “coney islands,” the centers of nervous thrills and looseness? It is possible to take the showy young man and woman of trivial outlook and loose sense of responsibility, and tag them outwardly and inwardly from their clothing and ornaments to their hectic ideas and hopes, with the same tag, “Made, introduced and exploited by a Jew.”

There is, therefore, something most sinister in the light which events cast upon that paragraph:

“*We have misled, stupefied, and demoralized the youth of the Gentiles by means of education in principles and theories, patently false to us but which we have inspired.*”

“Principles and theories” do not necessarily imply lofty or even modest intellectual qualities. The youngster who spends his noon hours and evenings at the movies is getting his “principles and theories” just as the more intellectual youngster from a higher grade of society who listens to a Jewish “liberal” expound “sex liberty” and the “control of population” is getting his. The looseness which inheres in these “principles and theories” does not emanate from the Gentile home, or the Gentile church, or from any line of money-making which is filled principally with Gentiles, but from theories, movements and lines of money-making mostly fancied by Jews. This line of accusation could be run much deeper, but it is preferred to restrict it to what is observable by decent eyes everywhere.

And that “the youth of the Gentiles” are the principal victims, and not the youth of the Jews, is also observable. While a certain percentage of Jewish youth itself is overcome by this social poison, the percentage is almost nothing compared with the results among the youth of the Gentiles. It is a significant fact that Jews who link this process of enervation of Gentiles with large profits are not themselves, nor are their sons and daughters, the victims of this enervation. Jewish youth comes through more proudly and more cleanly than the mass of Gentile youth.

Many a father and mother, many a sound-minded, uncorrupted young person, and thousands of teachers and publicists have cried out against *luxury*. Many a financier, observing the manner in which the people earned and flung away their money, has warned against *luxury*. Many an economist, knowing that the nonessential industries were consuming men and materials that were necessary to the stabilizing of essential industries; knowing that men are making knick-knacks who should be making steel; knowing that men are engaged in making gew-gaws who should be working on the farm; that materials are going into articles that are made only to *sell* and never to *use*, and that materials are thus diverted from the industries that support the people’s life—every observer knowing this crazy insistence on luxurious nonessentials has lifted up a strong voice against it.

But, according to these Protocols, we have been starting at the wrong end. The people, it is true, buy these senseless *nonessentials* which are called *luxuries*. But the people do not devise them.

And the people grow tired of them one by one. But the stream of varieties continues—always something else being thrust at the people, dangled before their eyes, set bobbing down the avenue on enough mannikins to give the impression that it is “ style” ; newspaper print and newspaper pictures; movie pictures; stage costumes enough to force the new thing into “ fashion” with a kind of force and compulsion which no really worthy essential thing can command.

Where does it come from? What power exists whose long experience and deliberate intent enable it to frivolize the people’s minds and tastes and compel them to pay most of their money for it too? Why this spasm of luxury and extravagance through which we have just passed? How did it occur that before luxury and extravagance were apparent, all the material to provoke and inflame them had been prepared beforehand and shipped beforehand, ready for the stampede which also had been prepared?

If the people of the United States would stop to consider, when the useless and expensive thing is offered them—if they would trace its origin, trace the course of the enormous profits made out of it, trace the whole movement to flood the market with uselessness and extravagance and thus demoralize the Gentile public financially, intellectually, and socially—if, in short, it could be made clear to them that Jewish financial interests are not only pandering to the loosest elements in human nature, but actually engaged in a calculated effort to render them loose in the first place and keep them loose—it would do more than anything else to stop this sixfold waste—the waste of material, the waste of labor, the waste of Gentile money, the waste of Gentile mind, the waste of Jewish talent, and the worse than waste of Israel’s real usefulness to the world.

We say the *Gentile public* is the victim of this stimulated trade in useless luxuries. Did you ever see Jewish people so victimized? They might wear very noticeable clothing, but its price and its quality agree. They might wear rather large diamonds, but they are diamonds. The Jew is not the victim of the Jew, the craze for luxuries is just like the “ coney island” crowd to him; he knows what attracts them and the worthlessness of it.

And it is not so much the financial loss that is to be mourned, nor yet the atrocities committed upon good taste, but the fact that the silly Gentile crowds walk into the net willingly, even gaily, supposing the change of the fashion to be as inevitable as the coming of spring, supposing the new demand on their earnings to be as necessary and as natural as taxes. The crowds think that somehow they have part in it, when their only part is to pay, and then pay again for the new extravagance when the present one palls. There are men in this country who know two years ahead what the frivolities and extravagances of the people will be, because they decree what they shall be. These things are strictly business, demoralizing to the Gentile majority, enriching to the Jewish minority.

Look at the Sixth Protocol for a sidelight on all this:

This is an excerpt from a longer passage dealing with the plans by which the people’s interest could be swung from political to industrial questions, how industry could be made insecure and unfair by the introduction of speculation into its management, and finally how against this condition the people could be rendered restless and helpless. Luxury was to be the instrument:

“ To destroy Gentile industry, we shall, as an incentive to this speculation, *encourage among the Gentiles a strong demand for luxuries—all enticing luxuries.*”

And in the First Protocol:

“ Surely we cannot allow our own people to come to this. The people of the Gentiles are stupefied with spirituous liquors * * *”

—incidentally, the profits of spirituous liquors flow in large amounts to Jewish pockets. The history of the whiskey ring in this country will show this. Historically, *the whole prohibition movement may be described as a contest between Gentile and Jewish capital*, and in this instance, thanks to the Gentile majority, the Gentiles won.

The amusement, gambling, jazz song, scarlet fiction, side show, cheap-dear fashions, flashy jewelry, and every other activity that lived by reason of an invisible pressure upon the people, and that exchanged the most useless of commodities for the prices that would just exhaust the people’s money surplus and no more—every such activity has been under the mastery of the Jews.

They may not be conscious of their participation in any wholesale demoralization of the people. They may only be conscious of “ easy money. They may sometimes yield to surprise as they contrast the silly Gentiles with their own money-wise and fabric-wise and metal-wise Jews. But however this may be, there is the conception of a program by which a people may be deliberately devastated materially and spiritually, and yet kept pleasant all the time—and there also is the same program translated into terms of daily transactions and for the most part, perhaps altogether under control of the members of one race.

[THE DEARBORN INDEPENDENT, issue of 7 August 1920]
