

How the Jewish Question Touches the Farm

The real estate speculations of the Jews are familiar to all, but unfortunately do not constitute their entire land program. Many American cities have changed their characters entirely during the past 15 years by reason of Jewish speculation in residence property, and it is a fact established in the larger eastern cities that the recent exorbitant and extortionate rise in rents was largely a matter of the Jewish landlord. The governor of one of the most important of our commonwealths was loath to sign a bill regulating rents. His hesitancy was encouraged by very heavy pressure brought to bear upon him by the weightiest Jewish financial interests in his own and neighboring states. He finally decided that he would sign the bill and give the law effect, and the fact that decided him was his personal investigation and the investigation of his personal agents into hundreds of cases of abuse where he discovered that it was a common practice among Jewish landlords to transfer the same piece of property round and round to every member of the family in turn, each “transfer” being the excuse for a new increase in the rent. Men have their eyes opened to the Jewish Question in various ways: this was the way a governor had his eyes opened.

That, however, is not the peculiarity of Jewish landlords alone; Gentile landlords have played the same trick. But landlordism is peculiarly a Jewish ambition and distinction; the Jew is the Landlord of America. Any group of tenants almost anywhere in America, except the West, could testify to this.

Nor is landlordism itself reprehensible, things being what they are, unless it is anti-social and anti-American. And just here is where it gets point. Some of the oldest and most sacred shrines of Americanism in the East have entirely lost their character as such by the invasion—not of “foreigners”—but of Jews.

The more one sees of the invasion, the more one utterly distrusts the statistics given out by Jews as to the Jewish population of the United States.

Do you know that the one nationality on which the Government of the United States is estopped from asking questions, either for immigration or census statistics, is the Jewish?

Do you know that when the Government of the United States wants to know anything about the Jews it must go to statisticians which the Jews themselves support?

If a nation claims that it is no nation with respect to the United States Government, as the Jews claim, and has no national statistics which it will permit to government to collect in the official way, why should it treat itself as a nation and keep its own records?

The Jews of the United States, like the Jews of every European country, are a nation among themselves, with their own government, their own policy, their own records; and the United States Government does business with the Jewish Government in America through chosen Jews—no doubt of that.

It is, however, a digression. The matter of Jewish statistics will come up again. In the meantime a glance at the rapid changing of so many American cities in all parts of the land leads to the belief that the Jewish statistics furnished by the Jews for Gentile consumption entirely misstate the facts, and this belief is strengthened by the knowledge that the statistics given by the Jews for Jewish consumption are very different from those supplied for the outside world.

Landlordism may be explained by the inclination of the Jew toward speculation, and we know that real estate has been made one of the most speculative of occupations, disgracefully, almost disastrously so. The Jew cannot be condemned for becoming a landlord, for becoming the most conspicuous landlord in America; he cannot be condemned apart from his Gentile co-offenders for the abuse he has made of his advantage as landlord. But it is a matter for American concern that the cities to which, in the schoolbooks, our children are taught to look as the birthplaces of liberty and as still the spokesmen of Americanism, should become Semite cities, financially and politically, and the recruiting grounds of the world's Bolshevism.

Until recently, however, the Jew in America has not cared for the land. It is a characteristic. The Jew is not an agriculturist. Lavish fortunes have been expended to make him so, but the productive work of farming has not had, and does not now have, any appeal to him. His choice in land is this: land that produces gold from the mine, and land that produces rents. Land that produces mere potatoes and wheat has not directly interested him.

It is true, of course, that the land question has been distinctly Jewish in countries like Poland and Rumania. No law against Jews owning land in those countries has ever been effective in preventing their control of whole provinces. Not that the Jews demanded the right to farm the land, their choice was to farm the farmers. By devious methods and the use of "Gentile fronts" they could always secure control of the land, and thus dominating the peasants they could create almost any condition they wished. That is what they actually did. That is the Jewish Question in those parts of the world. [Not for farming purposes, it must be understood, but for the purpose of controlling the main source of wealth in agricultural countries and for taking the control of people away from their natural Gentile leaders.](#)

These two things always go together in countries where there is intellectual or landed aristocracy to which the people look for leadership: the Jewish program is to destroy that leadership by gaining control of the land. It is profitable, of course, but when you survey the outworking of the plan you always see something other than profits involved. The consummate perfection of the Jewish plan for World Control is that it does not involve *sacrifice* as have other plans, it is immensely profitable at every stage, and the greater the profitableness the more surely the purpose is being achieved.

In America there was no aristocracy to be cut under by the gaining of land control. Jewish activity in the United States until recently has confined itself to the control of land products after they have been produced: that is, so to say, Jewish interests do not engage in trapping, but they control the fur trade.

Speaking of furs, it is very funny to see how some affairs turn out. During the war there was a great to-do made about the German control of the American fur trade. It was true that the fur

trade was controlled from Germany, but not by Germans—by Jews! And then a great to-do was made about seizing, confiscating and absolutely selling out that “ German” fur business to Americans, and the “ Americans” who bought it were—Jews! The actual control has never changed; the profits still find their way to the “ International” purse.

But furs is just an example. Jewish interests do not engage in raising grain, but control the grain that others produce. The need of the United States is a “ Who’ Who of Jewish Financiers” that the people may identify the men about whom they read as having made this “ corner” or sprung that “ coup.” These interests, which have simply grabbed American-produced wealth and made American consumers pay and pay and pay, have been able to operate almost openly because of the sheer blindness of the American people as they read their newspapers. And, of course, while the American newspaper will gladly inform you that this man is an Italian and that man a Pole and the other man a Briton, it will never tell you that the fourth man is a Jew. There is a Jewish organization in every city, large and small, to prevent it—and they prevent it by methods that are violent and wholly subversive of the American ideal of liberty.

So, until recently, the plan in the United States has been to seize the commodity at just that point in its passage from the producer to the consumer where the heaviest weight of profit can be extracted from it—at the neck of the bottle, so to speak—and control it there. It is not service that the people pay for; they pay for seizure.

But a new movement has begun in the United States. Jewish millions are now being used to secure immense tracts of American lands. Formerly it was enough to control the cotton, as the bread was controlled, but now the movement is toward controlling the cotton lands. The operations are carefully guarded; “ Gentile fronts” are used almost exclusively; but follow the trail through all the “ blinds” and “ false scents,” and you come at last to the International Jew, whose throne is set up in London.

Many Jews have written THE DEARBORN INDEPENDENT saying that they do not know about these racial plans for world control. It may well be believed that they do not. One purpose of these articles is to tell them about it. But this every Jew rejoices in—the movement of his people toward power. And it is this sentiment that the International Jew implicitly trusts, and because this sentiment exists the International Program secures a maximum of success at a minimum risk of exposure. Jewry is not a democracy but an autocracy. Of course the ordinary Jew does not know! The question is, Why should he revile the Gentile who tries to tell him? If a Jew will not seal his mind against the statements made in these articles, he will find in his own knowledge sufficient corroboration of their principal features, and he will be in a better position to assist in the solution of the Jewish Question.

It is with amazement at certain men’s conception of editorial honesty that THE DEARBORN INDEPENDENT has read some of the reports made of these articles. Under cover, principally of the Yiddish, alleged translations of these articles have been flung broadcast among non-English speaking Jews, translations which not only bear no resemblance to the original, but actually insert whole paragraphs of matter which never appeared in the original at all. Is there a fear of permitting the average Jew to read this series? Nothing is more desired by those whose purpose is to lay foundations for the solution of the Jewish Question in America than that every Jew in

the United States should know exactly what is being printed here week by week. The Jew has been deceived by his leaders long enough.

The fact is, then, that there is a definite and already well forwarded movement toward the control of the cotton lands of the United States. The first step was to depreciate the market value of these lands as much as possible. Pressure was brought through certain banks to limit the cotton farmers' efforts. They were told that if they planted more acreage to cotton than they were told to, they would not be financed. Cotton production was to go down while cotton prices were to go up, and the profits were not the farmers' but those who controlled the course of cotton from the first market to the wearer. Cotton farming was to be made less profitable, while cotton speculation was to become more profitable. The public was being compelled to supply the money by which the Jewish controllers were to buy the land. In brief, it was to be made more profitable to sell *cotton lands* than to sell cotton.

These statements are being deliberately restricted to the traffic in cotton lands. Jewish financiers in New York and London know these things, even if Jewish editors and rabbis do not.

This movement has been within the knowledge of certain classes of business men for a long time, indeed some have been forced by what used to be called "the pressure of circumstances," to serve the movement. But they were not able to interpret its meaning. It is only recently that the more important Gentile business men of the United States have been able to interpret certain things. The war was a potent eye-opener.

Those wonderful documents known as the "Protocols," with their strong grasp of every element of life, have not overlooked *Land*. The Land Program found in the Sixth Protocol, which is one of the briefest of these documents and may be quoted in full to show now the relation it bears to certain excerpts made in previous articles:

Protocol VI.

"We shall soon begin to establish huge monopolies, colossal reservoirs of wealth, upon which even the big Gentile properties will be dependent to such an extent that they will all fall together with the government credit on the day following the political catastrophe. *The economists here present* must carefully weigh the significance of this combination. We must develop by every means the importance of our *super-government*, representing it as the protector and benefactor of all who voluntarily submit to us.

"The aristocracy of the Gentiles as a political force has passed away. We need not take them into consideration. But, *as owners of the land*, they are harmful to us *in that they are independent in their sources of livelihood*. Therefore, at all costs, *we must deprive them of their land*.

"The best means to attain this is to *increase the taxes and mortgage indebtedness*. These measures will *keep land ownership in a state of unconditional subordination*. Unable to satisfy their needs by small inheritances, the aristocrats among the Gentiles will burn themselves out rapidly.

“ At the same time it is necessary to encourage trade and industry vigorously and especially speculation, the function of which is to act as a counterpoise to industry. Without speculation, industry will cause private capital to increase and tend to improve the condition of Agriculture **BY FREEING THE LAND FROM INDEBTEDNESS FOR LOANS** by the land banks. It is necessary for industry to deplete the land both of laborers and capital, and, through speculations, transfer all the money of the world into our hands, thereby throwing the Gentiles into the ranks of the proletariat. The Gentiles will then bow before us to obtain the right to existence.

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

“ We will force up wages, which however, will be of no benefit to workers, for we will at the same time cause a rise in the prices of prime necessities, pretending that this is due to the decline of agriculture and of cattle raising. We will also artfully and deeply undermine the sources of production by instilling in the workmen ideas of anarchy, and encourage them in the use of alcohol, at the same time taking measures to drive all the intellectual forces of the Gentiles from the land.

“ That the true situation shall not be noticed by the Gentiles prematurely, we will mask it by a pretended effort to serve the working classes and promote great economic principles, for which an active propaganda will be carried on *through our economic theories.*”

The local and passing element in this is “ the aristocracy of the Gentiles.” That is to say, the program is not entirely fulfilled by the passing of aristocrats. Jewry goes on just the same. Its program stretches far. Jewry will retain such kings as it desires as long as it desires them. Probably the last throne to be vacated will be the British throne because what to the British mind is the honor of being Jewry’ s protector and therefore the inheritor of the blessing which that attitude brings, is to the Jewish mind the good fortune of being able to use a world-wide empire for the furtherance of Jewry’ s purpose. Each has served the other and the partnership will probably last until Jewry gets ready to throw Britain over, which Jewry can do at almost any time. There are indications that it has already started in this last task.

But the permanent elements in the Protocol are the *Land*, the *Jews*, and the *Gentiles*. A word of explanation may be necessary on this inclusion of the Gentiles as permanent: the Protocols do not contemplate the extermination of the Gentiles, nor the making of this world a completely Jewish populated world. The Protocols contemplate a Gentile world ruled by the Jews—the Jews as masters, the Gentiles as hewers of wood and drawers of water, a policy which every Old Testament reader knows to be typically Jewish and the source of divine judgement upon Israel time and again.

Now, look at this whole Program as it concerns the Land.

“ *Owners of the land * * * are harmful to us in that they are independent in their sources of livelihood.*”

That is a foundation principle of the Protocols. It matters not whether the owners are the “Gentile aristocracy,” the peasants of Poland, or the farmers of the United States—land ownership makes the owners, “*independent in their sources of livelihood.*” And any form of independence is fatal to the success of the World Program which is written so comprehensively in the Protocols and which is advancing so comprehensively under Jewish guidance in the world of actual affairs today.

Not “tillers” of the land, not “dwellers” on the land, not “tenants,” not an “agricultural peasantry,” but “owners of the land”—this is the class singled out for attention in this Sixth Protocol, *BECAUSE* they are “*independent in their sources of livelihood.*”

Now, there has been no time in the history of the United States when apparently it was more easy for the farmer to own his land than now. Mortgages should be a thing of the past. Everywhere the propaganda of the question tells us that the farmers are growing “rich.” And yet there were never so many abandoned farms!

“Therefore, at all costs we must deprive them of their land.”

How? “*The best means to attain this is to increase land taxes and mortgage indebtedness.*” High taxes to keep the land at all, borrowed money to finance the tilling of it.

“These measures will keep land ownership in a state of unconditional subordination.”

We will leave it to the farmers of the United States to say whether this is working out or not.

And in a future reference to this subject we will show that whenever an attempt is made to enable farmers to borrow money at decent rates, whenever it is proposed to lighten the burden of “mortgage indebtedness” on the farm, Jewish financial influence in the United States steps in to prevent it, or failing to prevent it, mess it all up in the operation.

By increasing the farmer’s financial disability on the one hand, and by increasing industrial allurements on the other, a very great deal is accomplished. The Protocol says: “*It is necessary for industry to deplete the Land both of laborers and capital.*”

Has that been done? Have the farms of the United States been depleted both of laborers and capital? Certainly. Money is harder for the farmer to get than it is for any other man; and as for labor, he cannot get it on any terms.

What is the result of these two influences, the one working on the farm, and the other in the cities? It is precisely what the Protocol says it will be: Increased wages that buy less of the materials of life—“We will at the same time cause a rise in the prices of prime necessities, pretending that this is *due to the decline of agriculture and cattle raising.*”

The Jew who set these Protocols in order was a financier, economist and philosopher of the first order. He knew what he was talking about. His operations in the ordinary world of business

always indicated that he knew exactly what he was doing. How well this Sixth Protocol has worked and is still working out in human affairs is before the eyes of everyone to see.

Here in the United States one of the most important movements toward real independence of the financial powers has been begun by the farmers. The farmer's strong advantage is that, owning the land, he is independent in his sources of livelihood. The land will feed him whether he pleases International Jewish Financiers or not. His position is impregnable as long as the sun shines and the seasons roll. It was therefore necessary to do something to hinder this budding independence. He was placed under a greater disadvantage than any other business man in borrowing capital. He was placed more ruthlessly than any other producer between the upper and nether stones of a thievish distribution system. Labor was drawn away from the farm. The Jew-controlled melodrama made the farmer a "rube," and Jew-made fiction presented him as a "hick," causing his sons to be ashamed of farm life. The grain syndicates which operate against the farmer are Jew-controlled. There is no longer any possibility of doubting, when the facts of actual affairs are put alongside the written Program, that the farmer of the United States has an interest in this Question.

What would this World Program gain if the wage-workers were enslaved and the farmers were allowed to go scot-free? Therefore the program of agricultural interference which has been only partially outlined here.

But this is not all.

Any writer who attempts fully to inform the Gentile mind on the Jewish Question must often feel that the extent of the Protocols' Conspiracy is so great as to stagger the Gentile mind. Gentiles are not conspirators. They cannot follow a clue through long and devious and darkened channels. The elaborate completeness of the Jewish Program, the perfect co-ordination of its mass of details wearies the Gentile mind. This, really more than the daring of the Program itself, constitutes the principal danger of Program being fulfilled. Gentile mental laziness is the most powerful ally the World Program has.

For example: after citing the perfectly obvious coincidence and most probable connection between the Protocols and the observable facts with reference to the farm situation, the writer is compelled to say, as above, "But this is not all." And it is a peculiarity of Gentile psychology that the Gentile reader will feel that it ought to be all because it is so complete. This is where the Jewish mind out-maneuvers the Gentile mind.

Gentiles may do a thing for one reason: the Jew often does the same thing for three or four reasons. The Gentile can understand thus far why Jewish financiers should seek control of the land in order to prevent widespread Agricultural Independence which, as Protocol Six says, would be "harmful to us." That reason is perfectly clear.

But there is another. It is found in the Twelfth Protocol. It contemplates nothing less than the playing of City against Country in the great game now being exposed. Complete control over the City by the industrial leverage, and over the Country by the debt leverage, will enable the Hidden Players to move first the Country by saying that the City demands certain things, and then move

the City by saying that the Country demands certain things, thus splitting Citizens and Farmers apart and using them against one another.

Look at the plainness and the boldness, yet the calm assurance, with which this plan is broached:

*“ Our calculations reach out, especially into the country districts. There we must necessarily arouse those interests and ambitions which we can always turn against the city, representing them to the cities as dreams and ambitions for independence on the part of the provinces. It is clear that the source of all this will be precisely the same, and that it will come from us. It will be necessary for us before we have attained full power to so arrange matters that, from time to time, the cities shall come under the influence of opinion in the country districts, that is, of the majority prearranged by our agents * * *”*

The preliminaries of the game are here set forth—to jockey City and Farm against each other, that in the end the Conspirators may use whichever proves the stronger in putting the Plan over. In Russia, both schemes have been worked. The old regime, established in the Cities, was persuaded to lay down power because it was made to believe that the peasants of Russia requested it. Then, when the Bolshevists seized power, they ruled the peasantry on the ground that the Cities wanted it. The Cities listened to the Country, now the Country is listening to the Cities.

If you see any attempt made to divide City and Farm into antagonistic camps, remember this paragraph from the Twelfth Protocol. Already the poison is working. Have you never heard that Prohibition was something which the backwoods districts forced upon the cities? Have you never heard that the High Cost of Living was due to extravagant profits of the farmer?—profits which he doesn't get.

One big dent in this Program of World Control could be made if the Citizen and the Farmer could learn each other's mind, not through self-appointed spokesmen, but directly from each other. City and Farm are drifting apart because of misrepresentation of outsiders, and in the widening rift the sinister shadow of the World Program appears.

Let the Farmers look past the “ Gentile fronts” in their villages or principal trading points, past them to the real controllers who are hidden.

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