
“ Out of the economic chaos, the discontent of the Jew evolved organized capital with its working instrumentality, the banking system

“ One of the impressive phenomena of the impressive time is the revolt of the Jew against the Frankenstein which his own mind conceived and his own hand fashioned. . . .

“ That achievement (Russian Bolshevik revolution—Ed.), destined to figure in history as the over-shadowing result of the World War, was largely the outcome of Jewish thinking, of Jewish discontent, of Jewish effort to reconstruct

“ What Jewish idealism and Jewish discontent have so powerfully contributed to accomplish in Russia, the same historic qualities of the Jewish mind and heart are tending to promote in other countries

“ Shall America, like the Russia of the Czars, overwhelm the Jew with the bitter and baseless reproach of being a destroyer, and thus put him in the position of an irreconcilable enemy?

“ Or shall America avail itself of Jewish genius as it avails itself of the peculiar genius of every other race?

“ That is the question for the American people to answer.”

—From an article in *The American Hebrew*, Sept. 10, 1920.

Jewish Testimony in Favor of Bolshevism

The American people will answer that question, and their answer will be against the disruptive genius of dissatisfied Jews.

It is very well known that “ what Jewish idealism and Jewish discontent have so powerfully contributed to accomplish in Russia” is also being attempted in the United States. Why did not the writer in the *American Hebrew* say the United States, instead of saying “ the same historic qualities of the Jewish mind and heart are tending to promote *in other countries.*”

“ Jewish idealism and Jewish discontent” are not directed against capital. Capital is enlisted in their service. The only governmental order the Jewish effort is directed against is Gentile governmental order; and the only “ capital” it attacks is Gentile capital.

Lord Eustace Percy who, if one may judge by the full and appreciative quotations of his words in the Jewish press, has the sanction of thinkers among the Jews, settles the first point. Discussing the Jewish tendency to revolutionary movements he says:

“ In Eastern Europe Bolshevism and Zionism often seem to grow side by side, just as Jewish influence molded Republican and Socialist thought throughout the nineteenth century down to the Young Turk revolution in Constantinople hardly more than a decade ago—*not because the Jew cares for the positive side of radical philosophy, not because he desires to be a partaker in Gentile nationalism or Gentile democracy, but because no existing Gentile system of government is ever anything but distasteful to him.*”

And that analysis is absolutely true. In Russia, the excuse was the czar; in Germany, the kaiser; in England it is the Irish question; in the numerous South American revolutions, where the Jews always had a ruling hand, no particular reason was thought necessary to be given; in the United States it is “ the capitalistic class;” but always and everywhere it is, by the confession of their own spokesman, a distaste for any form whatsoever of Gentile government. **The Jew believes that the world is his by right;** he wants to collect his own, and the speediest way of doing so is the destruction of order by revolution—a destruction which is made possible by a long and clever campaign of loose and destructive ideas.

As to the second point, every reader can verify the fact from his own experience. Let him recall to his mind the capitalists who have been held up to public scorn in the Jew-controlled press of the United States—and whom does he find them to be? Whose forms have you seen caricatured with the dollar-mark in Hearst’s papers? Are they Seligman, Kahn, Warburg, Schiff, Kuhn, Loeb & Company, or any of the others? No. These are Jewish bankers. The attack is never made on them. The names made most familiar to you by newspaper denunciation are the names of Gentile industrial and banking leaders—and Gentile leaders only—the principal ones being Morgan and Rockefeller.

It is a well-known fact that during the French Commune when men of wealth suffered severe losses in property, the Jewish Rothschilds were not injured to the extent of one pennyworth. It is also a well-known fact, capable of proof satisfactory to any ordinary mind, that the connections between Jewish financiers and the more dangerous revolutionary elements here in the United States are such that it is most unlikely that the former stand to lose anything in any event. Under cover of the disorder in Russia at the present time, Jewish financiers are taking advantage of the stress of the people to gain control of all the strategic natural resources and municipal property, by methods which they fully expect to be legalized by Jewish courts when the present “ Bolshevik regime” announces that it will give way to a “ modified communism.” The world hasn’t seen the end of Bolshevism yet. Like the World War, Bolshevism cannot be interpreted until it is seen who profits most by it, and the profiteering is in full sway now. The enemy is Gentile capital. Not any other. And “ all the wealth of the world is in our hands” is the unspoken slogan of every Jewish outbreak in the world today.

The quotation at the head of this article represents the position which the Jews are now ready to take with reference to the Russian Revolution. They have always been charged with responsibility for what has occurred in that unhappy country, but at first their spokesmen denied

it. The denials were most indignant, and were usually accompanied by the typical plaint that the charge was “ persecution.” But the facts have been so overwhelming, and the government investigations have been so revealing, that denials have been abandoned.

For a while an attempt was made to distract attention from Russia by a tremendously powerful propaganda concerning the Jews in Poland. There are many indications that the Polish propaganda was undertaken as a “ cover” for the immense immigration of Jews into the United States. It may be that some of our readers do not know it, but an endless stream of the most undesirable immigrants pours daily into the United States, tens of thousands of the same people whose presence has been the problem and menace of the governments of Europe.

Well, the Polish propaganda and the immigration movement are sailing along smoothly, and the United States Government is assured by the Jewish ring at Washington that everything is quiet along the Potomac (it *is* quiet there, quiet as the Jewish ring could wish), but still the Russian fact persists in calling for explanation.

And here is the explanation: The Jews created capitalism, we are told. But capitalism has proved itself ill-behaved. So now, the Jewish creators are going to destroy their creation. They have done so in Russia. And now, will the American people be good and let their Jewish benefactors do the same in America?

That is the new explanation, and typically Jewish again, it is coupled with a proposal for the United States—and a threat! If America refuses this particular service of the Jew, we “ put him in a position of an irreconcilable enemy.” See quotation at the head of this article.

But the Jews have *not* destroyed capitalism in Russia. When Lenin and Trotsky make their farewell bow and retire under the protective influence of the Jewish capitalists of the world, it will be seen that only Gentile or Russian capital has been destroyed, and that Jewish capital has been enthroned.

What is the record? Documents printed by the United States Government contain this letter: Please note the date, the Jewish banker and the Jewish names:

“ Stockholm, Sept. 21, 1917.

“ To Mr. Raphael Scholan:

“ Dear Comrade:—The banking house, M. Warburg, opened an account for the enterprise of Comrade Trotsky upon receipt of a telegram from the Chairman of the ‘ Rhein-Westphalian Syndicate.’ A lawyer, probably Mr. Kestroff, obtained ammunition and organized the transportation of same, together with that of the money * * * to whom the sum demanded by Comrade Trotsky is to be handed.

“ Fraternal Greetings!

“ Furstenberg.”

Long before that, an American Jewish financier was supplying the funds which carried revolutionary propaganda to thousands of Russian prisoners of war in Japanese camps.

It is sometimes said, by way of explaining the Bolshevik movement, that it was financed from Germany, a fact which was seized upon to supply war propaganda. It is true that part of the money came from Germany. It is true that part of the money came from the United States. It is the whole truth that Jewish finance in all the countries was interested in Bolshevism as an All-Jewish investment. For the whole period of the war, the Jewish World Program was cloaked under this or that national name—the blame being laid on the Germans by the Allies, and on the Allies by the Germans, and the people kept in ignorance of who the real personages were.

It was stated by a French official that two millions of money was contributed by one Jewish banker alone.

When Trotsky left the United States to fulfill his appointed task, he was released from arrest at Halifax upon request of the United States, and everyone knows who constituted the War Government of the United States.

The conclusion, when all the facts are considered, is irresistible, that the Bolshevik revolution was a carefully groomed investment on the part of International Jewish Finance.

It is easy to understand, then, why the same forces would like to introduce it to the United States. The real struggle in this country is not between labor and capital; the real struggle is between Jewish capital and Gentile capital, with the I.W.W. leaders, the Socialist leaders, the Red leaders and the labor leaders almost a unit on the side of the Jewish capitalists.

Again recall which financiers these men most attack. You cannot recall a single Jewish name.

The main purpose in these two articles, however, is to introduce the Jewish testimony which exists as to the Jewish nature of Bolshevism.

The Jewish *Chronicle*, of London, said in 1919:

“ There is much in the fact of Bolshevism itself, in the fact that so many Jews are Bolsheviks, in the fact that the ideals of Bolshevism at many points are consonant with the finest ideals of Judaism.”

In the same paper, of 1920, is a report of an address made by Israel Zangwill, a noted Jewish writer, in which he pronounced glowing praise on “ the race which has produced a Beaconsfield, a Reading, a Montagu, a Klotz, a Kurt Eisner, a Trotsky.” Mr. Zangwill, in his swelling Semitic enthusiasm, embraced the Jews in the British Government in the same category with the Jews of the Hungarian and Russian Bolshevik governments. What is the difference? They are all Jewish, and all of equal honor and usefulness to “ the race.”

Rabbi J. L. Magnes, in an address at New York in 1919, is reported to have said:

“ When the Jew gives his thought, his devotion, to the cause of the workers and of the dispossessed, of the disinherited of the world, the radical quality within him goes to the roots of things, and in Germany he becomes a Marx and a Lassalle, a Haas and an Edward Bernstein; in Austria he becomes a Victor Adler and a Friedrich Adler; *in Russia, a Trotsky*. Just take for a moment the present situation in Russia and in Germany. The revolution set creative forces free, and *see what a large company of Jews was available for immediate service*. Socialist Revolutionaries and Mensheviki, and Bolsheviki, Majority and Minority Socialists—whatever they be called—*Jews are to be found among the trusted leaders and the routine workers of all these revolutionary parties.*”

“ See,” says the rabbi, “ what a large company of Jews are available for immediate service.” One ought to see where he points. There are as many Jewish members of revolutionary societies in the United States, as there were in Russia; and here, as there, they are “ available for immediate service.”

Bernard Lazare, a Jewish writer who has published a work on anti-Semitism, says:

“ The Jew, therefore, *does take a part in revolutions, and he participates in them in so far as he is a Jew, or more correctly, in so far as he remains a Jew.*”

He says also—“ The Jewish spirit is essentially a revolutionary spirit, and consciously or otherwise, the Jew is a revolutionist.”

There is hardly any country in the world, except the United States, where denials of this could be made in such a way as to require proof. In every other country the fact is known. Here we have been under such a fear of mentioning the word “ Jew” or anything pertaining to it, that the commonest facts have been kept from us—facts which even a superficial knowledge of Jewish writing would have given us. It was almost a pathetic spectacle to see American audiences go to lectures about the Russian situation, and come away from the hall confused and perplexed because the Russian situation is so un-Russian, all because no lecturer thought it politic to mention “ Jew” in the United States, for, as some day we shall see, the Jew has contrived to gain control of the platform too.

Not only do the literary lights of Jewry acknowledge the Jew’ s propensity to revolution generally, and his responsibility for the Russian situation particularly, but the lower lights also have a very clear idea about it. The Jew in the midst of the revolution is conscious that somehow he is advancing the cause of Israel. He may be a “ bad Jew” in the synagogue sense, but he is enough of a Jew to be willing to do anything that would advance the prestige of Israel. Race is stronger than religion in Jewry.

The Russian paper, *On to Moscow*, in September, 1919, said:

“ It should not be forgotten that *the Jewish people*, who for centuries were oppressed by kings and czars, *are the real proletariat, the real Internationale, which has no country.*”

Mr. Cohan, in the newspaper, *Communist*, in April, 1919, said:

“ Without exaggeration, it may be said that *the great Russian social revolution was indeed accomplished by the hands of the Jews*. Would the dark, oppressed masses of the Russian workmen and peasants have been able to throw off the yoke of the bourgeoisie by themselves? No, *it was precisely the Jews who led the Russian proletariat to the dawn of the Internationale and not only have led, but are also now leading the Soviet cause* which remains in their safe hands. We may be quiet as long as the chief command of the Red Army is in the hands of Comrade Leon Trotsky. It is true that *there are no Jews in the ranks of the Red Army as far as privates are concerned, but in the committees and Soviet organizations, as commissars, the Jews are gallantly leading the masses* of the Russian proletariat to victory. It is not without reason that during the elections to all Soviet institutions the Jews are winning by an overwhelming majority * * * *The symbol of Jewry, which for centuries has struggled against capitalism, has become also the symbol of the Russian proletariat, which can be seen even in the adoption of the Red five-pointed star, which in former times, as it is well known, was the symbol of Zionism and Jewry. With this sign comes victory, with this sign comes the death of the parasites of the bourgeoisie* * * * *Jewish tears will come out of them in sweat of drops of blood.*”

This confession, or rather boast, is remarkable for its completeness.

The Jews, says Mr. Cohan, are in control of the Russian masses—the Russian masses who have never risen at all, who only know that a minority, like the czar’ s minority, is in control at the seat of government.

The Jews are not in the Red Army, Mr. Cohan informs us, that is, in the ranks where the actual fighting is done; and this is strictly in line with the Protocols. The strategy of the World Program is to set Gentiles to kill Gentiles. This was the Jewish boast during the various French social disasters, that so many Frenchmen had been set killing each other.

In the World War just passed, there were as many Gentiles killed by Gentiles as there are Jews in the world. It was a great victory for Israel. “ Jewish tears will come out of them in sweat of drops of blood.”

But the Jews are in the places of control and safety, says Mr. Cohan, and he is absolutely right about it. The wonder is that he was so honest as to say it.

As to the elections, so-called, at which the Jews are so unanimously chosen, the literature of Bolshevism is very explicit. Those who voted against the Jewish candidates were adjudged “ enemies of the revolution” and executed. It did not require many executions at a voting place to make all the elections unanimous.

Mr. Cohan is especially instructive on the significance of the Red Star, the five-pointed emblem of Bolshevism. “ The symbol of Jewry,” he says, “ has become also the symbol of the Russian proletariat.”

The Star of David, the Jewish national emblem, is a six-pointed Star, formed by two triangles, one standing on its base, the other on its apex. Deprived of their base lines, these triangles approximate the familiar Masonic emblem of the Square and Compass. It is this Star of David of

which a Jewish observer in Palestine remarks that there are so few among the graves of the British soldiers who won Palestine in the recent war; most of the signs are the familiar wooden Cross. These Crosses are now reported to be objectionable to the new rulers of Palestine, because they are so plainly in view of the visitor who approaches the new Jewish university. As in Soviet Russia, so in Palestine, not many Jews laid down their lives for the cause: there were plenty of Gentiles for that purpose.

As the Jew is a past master in the art of symbolism, it may not be without significance that the Bolshevik Star has one point less than the Star of David. For there is still one point to be fulfilled in the World Program as outlined in the Protocols—and that is the enthronement of “our leader.” When he comes, the World Autocrat for whom the whole program is framed, the sixth point may be added.

The Five Points of the Star now apparently assured are the Purse, the Press, the Peerage, Palestine and Proletarianism. The sixth point will be the Prince of Israel.

It is very hard to say, it is hard to believe, but Mr. Cohan has said it, and revolutions especially since the French Revolution confirm it, that “with this sign comes the death of the parasites of the bourgeoisie * * * Jewish tears will come out of them in sweat of drops of blood.” The “bourgeoisie,” as the Protocols say, are always Gentile.

The common counterargument to the invincible fact of the Jewish character of the Russian revolution—an argument which is destined to disappear now that Jewish acknowledgement is coming thick and fast—is that the Jews in Russia suffer too. “How can we favor a movement which makes our own people suffer?” is the argument put up to the Gentile.

Well, the fact is this: they *are* favoring that movement. Today, this very moment, the Bolshevik Government is receiving money from Jewish financiers in Europe, and if in Europe, then of course from the International Jewish bankers in America also. That is one fact.

Another fact is this: the Jews of Russia are not suffering to anywhere near the extent we are told by the propagandists. It is now a fact admitted by Jews themselves that upon the first sweep of the Bolshevists across Poland, the Polish Jews were friendly with the invaders and helped them. The fact was explained by American Jews in this manner: since Bolshevism came to Russia, the condition of the Jews there has greatly improved—therefore the Polish Jews were friendly. And it is true—the condition of Russian Jews is good.

One reason is: they have Russia. Everything there belongs to them.

The other reason is: The Jews of Russia are the only ones receiving help there today.

Did that second statement ever strike you as significant? Only the Jews of Russia have food and money sent to them. It is one form, of course, of the support which the Jewish world is giving Bolshevism. But if the suffering among the Jews is what the propagandists say it is, what must it be among the Russians? Yet no one is sending food or money to *them*. The probable truth of the whole situation is that Jewish Bolshevism is laying a tax on the world. Any time it may be

required, there is plenty of evidence as to the good condition of the Jews in Russia. They have all there is.

Another source of confusion is revealed in the question: “ How can Jewish capitalists support Bolshevism when Bolshevism is against capitalism?”

Bolshevism, as before stated, is only against Gentile capitalism. Jewish financiers who remained in Russia are very useful to the Bolsheviki. Read this description by an eyewitness: “ A Jew is this Commissary of the Bank, very elegant, with a cravat of the latest style, and a fancy waistcoat. A Jew is this District Commissary, former stockbroker, with a double bourgeois chin. Again a Jew, this inspector of taxes: he understands perfectly how to squeeze the bourgeoisie.”

These agents of Jewry are still there. Other agents are among the Russians who fled, getting their lands away from them on mortgage loans. When the curtain lifts, most of the choice real estate will be found to have passed into Jewish control by perfectly “ legal” means.

That is one answer to the question, Why the Jewish capitalists support Bolshevism. The Red Revolution is the greatest speculative event of human history. Besides, it is for the exaltation of Israel; it is a colossal revenge, which the Jews always take where they can, for wrongs real or imaginary.

Jewish capitalism knows exactly what it is doing. What are its gains?

1. It has taken a whole rich country, without the cost of war.
2. It has demonstrated the necessity of gold. Jewish power rests on the fiction that gold is wealth. By the premeditated clumsiness of the Bolshevik monetary system, the unthinking world has been made to believe still more strongly that gold is necessary, and this belief gives Jewish capitalism another hold on the Gentile world. If the Bolsheviks had been honest, they could have dealt Jewish capitalism its death blow. No! Gold is still on its throne. Destroy the fiction that gold has value, and you leave the Jewish International Financiers sitting forlorn on heaps of useless metal.
3. It has demonstrated its power to the world. Protocol Seven says: “ To demonstrate our enslavement of the Gentile governments of Europe, *we will show our power to one of them* by crimes of violence, that is, a reign of terror.” Has Europe been sufficiently “ shown” ? Europe has, and is afraid! That is a great gain for Jewish capitalists.
4. Not the least of the gains is the field practice in the art of revolution which Russia has offered. Students of that Red school are coming back to the United States. The technique of revolution has been reduced to a science according to the details laid down in the Protocols. To use Rabbi Magnes’ s words again: “ See what a large company of Jews was available for immediate service.” The available company is now much larger.

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<http://usa-the-republic.com/international%20jew/Jewish%20Testimony%20in%20Favor%20of%20Bolshevism.htm>