

“Economic crises were created by us for the Gentiles only by the withdrawal of money from circulation The present issue of money does not coincide with the need per capita, and consequently it cannot satisfy all the needs of the working classes. . . . You know that gold currency was detrimental to the governments that accepted it, for it could not satisfy the requirements for money, since we took as much gold as possible out of circulation.”

—Protocol 20.

The High and Low of Jewish Money Power

Jewish high finance first touched the United States through the Rothschilds. Indeed it may be said that the United States founded the Rothschild fortune. And, as so often occurs in the tale of Jewish riches, the fortune was founded in war. The first twenty million dollars the Rothschilds ever had to speculate with was money paid for Hessian troops to fight against the American colonies.

Since that first indirect connection with American affairs, the Rothschilds have often invaded the money affairs of the country, though always by agents. None of the Rothschild sons thought it necessary to establish himself in the United States. Anselm remained in Frankfort, Solomon chose Vienna, Nathan Mayer went to London, Charles established himself in Naples, and James represented the family in Paris. These were the five war-lords of Europe for more than a generation, and their dynasty was continued by their successors.

The first Jewish agent of the Rothschilds in the United States was August Belmont, who came to the United States in 1837, and was made chairman of the Democratic National Committee at the outbreak of the Civil War. The Belmonts professed Christianity and there is today a Belmont memorial, called the Oriental Chapel, in the new Cathedral of St. John the Divine on Morningside Heights.

Rothschild power, as it was once known, has been so broadened by the entry of other banking families into governmental finance, that it must now be known not by the name of one family of Jews, but by the name of the race. Thus it is spoken of as International Jewish Finance, and its principal figures are described as International Jewish Financiers. Much of the veil of secrecy which contributed so greatly to the Rothschild power has been stripped away; war finance has been labeled for all time as “ blood money” ; and the mysterious magic surrounding large transactions between governments and individuals, by which individual controllers of large wealth were made the real rulers of the people, has been largely stripped away and the plain facts disclosed.

The Rothschild method still holds good, however, in that Jewish institutions are affiliated with their racial institutions in all foreign countries. There are Jewish banking firms in New York whose connections with firms in Frankfort, Hamburg and Dresden, as well as in London and Paris, can be traced by the mere matter of the signs over the doors. They are one.

As a leading student of financial affairs puts it, the world of high finance is largely a Jewish world because of the Jewish financier's "absence from national or patriotic illusions."

To the International Jewish Financier the ups and downs of war and peace between nations are but the changes of the world's financial market; and, as frequently the movement of stocks is manipulated for purposes of market strategy, so sometimes international relations are effected for mere financial gain.

It is known that the recent Great War was postponed several times at the behest of international financiers. If it broke out too soon, it would not involve the states which the international financiers wished to involve. Therefore, the masters of gold, that is, the international masters, were compelled several times to check the martial enthusiasm which their own propaganda had aroused. It is probably quite true, as the Jewish press alleges, that there has been discovered a Rothschild letter dated 1911 and urging the kaiser against war. The year 1911 was too early. There was no such insistence in 1914.

Not only do these foreign financial affiliations cast a different light on purely national matters affecting the peace and prestige of the peoples, but they tend toward an extra- or super-nationality. When these foreign affiliations enable Jewish bankers to excel in the more highly specialized forms of finance, such as foreign exchange, they also enable them to exercise almost complete control over international money movements.

There is no question whatever of International Jewish Finance being deeply concerned in the matters of war and revolution. This is never denied as to the past; but it is just as true of the present. The league against Napoleon, for example, was Jewish. Its headquarters were in Holland. When Napoleon invaded Holland, the headquarters were moved to Frankfort-on-the-Main. It is remarkable how many of the International Jewish Financiers have come out of Frankfort—the Rothschilds, the Schiffs, the Speyers, to name but a few. The racial affiliations running all through the world of international finance are readily recognized.

These associations produce in Jewish banking circles a constant tendency toward control or monopoly of certain lines of industry which are identified with the fields of finance. The rule is, once control is gained, all non-Jewish interests must be driven out. "Jewish financial interests have rarely been connected with industrials," says the Jewish Encyclopedia, "except as regards some of the precious stones and metals, the Rothschilds, controlling mercury, Barnato Brothers and Werner, Beit & Company diamonds, and the firms of Lewisohn Brothers and Guggenheim Sons controlling copper, and to some extent silver." To this, of course, may be added whiskey, wireless, theaters, the European press and part of the American, and a number of other fields. The list will be made complete in this series of articles before they are finished.

The Jewish Encyclopedia continues:

"It is, however, mainly in the direction of foreign loans that there has been any definite predominance of Jewish financiers, this being due, as before stated, to the international relations of the larger Jewish firms."

In order that the senseless denials of certain portions of the Jewish press may be checked, it may be said that Jewish authorities do not deny such statements as are made about Jewish international financial control, although they declare it is not as strong as it once was. “ Of more recent years,” says The Jewish Encyclopedia, “ non-Jewish financiers have learned the same cosmopolitan method, and, on the whole, the control is now rather less than more in Jewish hands than formerly.”

This is true, at least so far as the United States is concerned. Previous to the war, the status of many of the Jewish financial concerns in Wall Street was stronger than it is now. The war brought about a condition which threw a new light on the internationalism of Jewish finance. During the years of American neutrality there was opportunity to observe the extent of the foreign affiliations of certain men, and also the extent to which ordinary national loyalty was subordinated to the business of international finance. The war really forced a coalition of Gentile capital on one side of the struggle, as against certain blocks of Jewish capital which were willing to play both sides. The old Rothschild maxim, “ Do not put all your eggs in one basket,” becomes perfectly plain when transposed into national and international terms. Jewish finance treats political parties the same—bets on them both, and so never loses. In the same way, Jewish finance never loses a war. Being on both sides, it cannot miss the winning side, and its terms of peace are sufficient to cover all advances to the side that lost. This was the significance of the great swarming of Jews at the Peace Conference.

Many of the Jewish houses on Wall Street were originally the American branches of long established houses in Germany and Austria. These international firms were accustomed to support one another with capital, and maintained other intimate associations. Some of them are linked by intermarriage. But the bond above all is the Jewish racial bond. Most of these houses received a severe setback during the war, because their over-sea associations were not of the right kind. But this setback is expected to be only temporary, and the Jewish financiers will again be ready to give battle for the entire financial control of the United States.

Whether they will be successful, the future will decide. But a strange fatality seems to follow all forms of Jewish supremacy. Just as the capstone is ready to be placed upon the edifice of Jewish triumphs, something occurs and the structure shrinks. It occurs so often in Jewish history that the Jews themselves have been exercised to find an explanation. In many cases “ anti-Semitism” offers the readiest excuse, but not always. Just at the present time, when the light which was shed by the fires of war has revealed so many matters formerly hidden in shadow, the awakening of world attention is called “ anti-Semitism,” and the explanation is given that “ after every war the Jew becomes the scapegoat” —a curious admission which would lead a less self-centered people to inquire, Why?

But so handy and so untrustworthy an explanation as “ anti-Semitism” does not account for the failure of Jewish financial interests to become absolutely dominant in a country like the United States. Anti-Semitism among the people does not surge high enough to injure those securely entrenched behind great financial influence. The silent resistance of the Wall Street financial group or of the New York Stock Exchange, for example, is not anti-Semitism. It is not a hindrance to the Jews in doing business; it is opposition to an apparent program for total control which is sought not for the general good, but for a racial benefit.

It was only a few years ago that the banking house of Kuhn, Loeb & Company was commonly regarded as being destined in the near future to win complete financial supremacy in Wall Street as an underwriting and money-lending institution. There were many reasons for this belief, among them the fact that Kuhn, Loeb & Company were the financial backers of Harriman in his terrific railroad duel with James J. Hill. But the prophecy regarding this financial institution was never realized. Untoward events intervened, in no way affecting the financial integrity of the firm, but bringing it into the light of undesirable publicity not of a financial character.

In the firm of Kuhn, Loeb & Company, Jewish finance in the United States reached its high-water mark. The head of this firm was the late Jacob Schiff, who was born in Frankfort-on-the-Main and whose father was one of the Rothschilds' brokers. One of Jacob Schiff's associates, Otto Kahn, was born in Mannheim, and was early associated with the Speyers, who also originated in Frankfort-on-the-Main. Another associate, Felix Warburg, married into Jacob Schiff's family. Jewish finance has spread, but it has not risen higher than in this firm.

A flank movement, however, has been attempted which may bring Jewish ambitions nearer the goal of their desire. Checked in Wall Street, Jewish financiers have sought out other American centers, and even foreign centers whose future influence on American affairs promises to be considerable. The first flank movement is toward Central and South America. It may be said that the financial assistance, practical and advisory, offered to Mexico during the most unsatisfactory period of her relations with the United States, was given by Jewish financial groups. The attempt to gain influence with Japan seems to have come off rather badly. It is known, of course, that Jacob Schiff gave material assistance to Japan in the war with Russia. This was explainable on the ground of good business and also of a desire to revenge Russia's treatment of the Jews. Mr. Schiff used the opportunity also to instill the principles, which have since grown up into Bolshevism, into the minds of Russian prisoners in Japanese war camps. But more than that, the idea appears to have been to add the newly rising Japanese power to the string of Jewish financial conquests. Jewish finance already has a foothold in Japan, but it appears that Mr. Schiff's hopes in this respect were not fully realized. The Japanese are credited with knowing much more about "the Jewish peril" than even the United States does, and they were exceedingly wary. They kept the business deal strictly a business deal, and Mr. Schiff was said to have been displeased with Japan generally. This is well worth knowing at this time, especially in view of the propaganda which seeks constantly to cause misunderstandings to arise between the United States and the Empire of Japan.

But South America appears to be the latest objective. It must be remembered that the Jews exercise world control in two departments: in movements of men, and in movements of money. No government, no church, no school of thought could order the movement of 250,000, half a million, or even a million people, from one part of the world to another, shifting them as a general shifts his army, but the Jews can do that. They are doing it now. It is only a matter of ships. From Poland, where Jewish special privileges have been written into the law of the land by the all-powerful Peace Conference, and where it would seem that the Jews have every reason to remain, there is a great movement westward. It is not a stampede, as the American Commissioner of Immigration says, although it may look so from this side. It is an orderly movement, as can be seen when the American Jewish directors on the other side are observed.

And part of it is being directed to South America. It is said that after a period of training in the United States, some of the immigrants who are now landing here will be shipped south again.

The other mastery which the Jews exert in a world degree is that over the movement of gold. Without giving expression to what the purpose may be, there is this to be said: a large movement of Jewish men and Jewish gold proceeds toward South America these days. And there is said to be a large movement of other materials, which when interpreted by the Protocols can mean but one thing.

The next attempt for control of the Americas may come from the South, where the Jews are already stronger than their numbers would indicate, and where their revolutionary proclivities have already come into play as between the various states.

These rebuffs and these strategic flank movements do not, however, complete the record. We are now speaking of American finance only. The Jews have not been restrained elsewhere as they have been in Wall Street. They exercise a very ominous control in a number of other fields, each of which will be taken up in detail in due time. For the present, our attention is being directed to New York and its financial district.

We have just shown the high-water mark of Jewish control as it has been reached up to date in the Street. There is another aspect of Jewish influence on the financial affairs of America which is not so flattering to that race. If Jewish financial activity does not go higher, it goes lower and finds its way into darker channels than does any other form of financial activity in the country.

It would make a sordid tale, the operations of the Robins, the Lamars, the Arnsteins and the others who have contributed to the long roll of criminality produced within the shadow of Wall Street and the only point that could be served by its retelling is that such criminality is predominantly Jewish. This is not to say that it has the approval of the Jewish community, but it is very significant that while whole volumes of abuse have been heaped upon THE DEARBORN INDEPENDENT's very modest effort to state the status of the Jewish Question in America, the leaders of Jewry have been silent about the criminal financial operations of those who could be made to feel the displeasure of their race. The Jewish passion for the defense of the race, regardless of the degree of guilt, is well known to every prosecuting attorney, although it must be said that during the investigation made some years ago which revealed the business of commercialized vice to be under Jewish control, certain public-spirited Jews commendably aided the work. This aid, however, did not prevent the severest opposition to certain publications which gave notice of the facts that the investigators were finding.

This country was lately astounded by the revelation that stocks and Liberty bonds to the value of \$12,000,000 had been lost through a systematic series of thefts in Wall Street.

Beginning with the spring of 1918, messengers sent out by New York Stock Exchange firms to make deliveries of stocks and bonds to other houses, in the course of ordinary business, began to disappear as if the earth had swallowed them up. For a time these disappearances were without explanation.

Wall Street is really a small district. Most of its business is done within the space of a city block. Messengers on their trips sometimes went only to another floor in the same building, or to an office across the street. Yet in those short trips they would disappear with all their securities, seldom to be heard of again.

Up to the summer of 1918 the absconding messenger boy was a rarity. The type was regarded with good-humored indulgence on the Street. They were generally happy-go-lucky youngsters, and the steadier heads among them graduated into clerks in the commission houses.

The labor shortage struck Wall Street, along with other sections of the country, and messenger boys were difficult to find. During this period there was also a great expansion in business. Nearly everyone in the country possessed bonds of some kind, and these changed hands in unparalleled quantities. On the floor of the Stock Exchange, daily transactions in bonds up to \$20,000,000, and in stocks up to one or two million shares, were common. Following the sales, the stocks and bonds were transferred from seller to buyer by messenger boy. It was not unusual for irresponsible lads to be running from office to office in Wall Street with \$250,000 each under the arms.

Then, with the shortage of boys, another type of messenger began to appear, and with this type trouble began. Disappearances and losses became more frequent and costly. The indemnities paid by the insurance companies reached such staggering figures that the custom of issuing blanket insurance was withdrawn. Various expedients were adopted to solve the mystery; boys were required to travel in pairs, guards were posted throughout Wall Street, the best detectives in the land were assigned to the matter, but without avail.

There was a strong disinclination in Wall Street toward publishing the figures of the losses, for fear the publication might be destructive of public confidence in the Street's financial condition. But the news was known in the underworld and drew to New York criminals from all parts of the country. For a time all efforts were fruitless; the losses continued and the mystery deepened.

Then, suddenly, in the early part of 1920, certain arrests were made and confessions obtained, which disclosed one of the most amazing criminal conspiracies in the history of the United States.

There was proved the existence of a vast Jewish conspiracy to loot Wall Street. It was found that a band of astute Jewish criminals, many of them wealthy men, some of them ex-convicts, had created an organization by which Wall Street financial houses were to be plundered.

Bands of young Jews, mostly of Russian origin and living on the East Side, had been shaped into being. These lads, instructed by clever Jewish principals, applied to Wall Street messenger agencies for employment in brokerage houses. It was part of the plan for them to assume good, honest-sounding Anglo-Saxon names. The "cover name"—how often we meet it!

These lads turned over their stolen stocks and bonds to the heads of their organizations, who in turn passed the securities on to the Jewish principals, who were for the most part members of the criminal band of "confidence men" in the White Light district—the "bank-roll men," whose

immunity from punishment has always been one of the standing puzzles of Gentiles residing in New York.

These Jewish criminals were aided by Jewish lawyers in their transactions. The stolen stocks and bonds were taken to Cleveland, Boston, Washington, Philadelphia and parts of Canada, where they were pledged as collateral for loans in an apparently legitimate course of business.

One of the messenger boys refused to deliver his stolen securities for the small sum he was offered for them, and ran away to enjoy alone his ill-gotten wealth. His hiding place was discovered and members of a band of Harlem assassins were sent for him, with instructions to find where the securities were. If they were on the boy's person, he was to be killed at once. This band entertained the boy with drinks and women for several days until they learned that the securities were sewed inside the lining of his coat. They took him for a "joy-ride" into the country, and his dead body was afterward found, typically slain, with about two dozen dagger wounds in his body.

In one instance a non-Jew was inveigled into the nefarious scheme, and the method was also typical. The Jewish principals wished for another clearing-house through which to dispose of their securities, and were "tipped off" that a young non-Jewish broker was on the verge of bankruptcy. He was "helped out" and given what appeared to him to be a very profitable piece of business. Once in the power of his "friends," and deeply entangled in their game, he tried to get out of it. He was threatened with death. The Jewish principal said to him: "I don't want any double-crossing here, or I'll kill you in a minute. If I can't do it—if I am locked up—there are plenty of my gang who will do it."

Upon the arrest and confession of this non-Jew, many of the Jewish principals fled New York, traveling, as usual, under their assumed Christian names. But their identity had at last become known, and although many of their messenger-boy dupes have been made to suffer the penalty for their crimes, the leaders are at this writing yet free, and the most powerful influences seem to be invoked to protect them from the ordinary operations of the law. A few have been captured, but although their accusers are the most powerful banking, brokerage and surety companies on Wall Street, a power greater still seems to defend them from the treatment usually accorded known criminals.

One of the ringleaders has defied the courts with impunity and still walks the streets. Jewish theatrical managers in New York have headlined his actress wife, a Jewess, presumably because of the added prestige it gave her to be the wife of the world-defying bond thief.

That is the element which strikes something like consternation to the heart of the ordinary lover of law and order—the insolence with which these wealthy Jewish criminals regard all the agencies of the law. They are defended by clever lawyers, and the attitude of the Jewish press and Jewish population toward them is compact of sympathy and admiration. Why not?—since most of the individual victims of the thievery are Gentiles, and the general victim is Gentile capitalism itself!

There is complete silence on the Jewish side regarding this reign of crime. And yet inevitably the Jews themselves must suffer most from it. The New York Kehillah has completely ignored this outbreak and its exposure. The spokesmen of Jewry, so voluble against non-Jews, have no word to say to those whom they would probably call their “ co-religionists.” Yet it is well enough understood that so closely combined are all the influences in New York Jewry that a determined effort on the part of the leaders could clean up many untoward conditions now existing. But there seems to be a distinct aversion to anything that will indicate a division of one class of Jews against another. It is a racial instinct, evidently, to protect the threatened one no matter how richly he may deserve punishment.

It is this fact which puts the finishing Jewish touch on the whole matter. It may, of course, be an accident that all the criminals and their tools, with an occasional exception, are Jews. That of itself might not be a reason, in the extreme sense, for labeling the condition with a racial name. But the silence, the approbation in some quarters, the very active sympathy in others, all combining as a racial protectorate around the wrongdoers, is the more regrettable manifestation of the two.

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<http://usa-the-republic.com/international%20jew/The%20High%20and%20Low%20of%20Jewish%20Money%20Power.htm>