

its justification. Here are shrewd Jewish propagandists telling one tale to the Masons, another to the Knights, another to the remnants of the A. P. A., and then they stand back waiting to see the result.

The result, and one would think it a result the Jews would rather evade, is that in no short time, these various groups will turn round and look at the Jew in the background, and will understand what the Protocols mean when they speak about dividing the Gentiles among themselves while Judah takes the spoils.

To cap the climax, as told in our last article and as there is still much more to tell, the very Negroes are propagandized, and the Jewish tale to the Negro is that these articles are really the authorized communications of the Imperial Wizard of the Ku-Klux Klan, and that the remedy is the violent assertion of Negro rights before it is too late.

Anti-Masonic, anti-Catholic, anti-Protestant, anti-Negro—all these the "defenses" of Jewish propagandists against the study of the growing influence of Jewish power in the United States!

It is about time to revise our notions of Jewish cleverness. The course the Jewish leaders are pursuing is the acme of stupidity, and all that is needed to prove that is—Time. And there is so much time that even impatience with the Jewish course is not indulged in. It is a course that condemns itself.

Now, this is the Jewish "answer"—to ask the Masons to believe that a study of the Jewish Question is anti-Masonic; to ask the Catholics to think that a study of the Jewish Question is anti-Catholic; to ask the more rabid Protestants to think that a study of the Jewish Question is anti-Protestant; and to make the Negroes think that a study of the Jewish Question is anti-Negro. There are still the Indians.

Moreover, there are still the Christian Scientists and the Quakers. If a study of the Jewish Question is the signal for a flood of religious prejudice, surely the Christian Scientists ought somehow to be made aware of it.

And right there is a point. Consider Christian Science, a mode of belief and life which has had its share of opposition in very recent years. Parallels exist between Christian Science and the Jews, yet no one ever dreamed of a Christian Science Question existing.

Christian Scientists have considerable wealth, they believe in a comfortable portion of wealth and good things for everyone, they believe these are mankind's birthright. Yet no one ever heard of their being accused of using their wealth to promote the undesirable influences in social life. They never produced an "Aphrodite."

Christian Scientists exert a considerable control over the press. It is no longer the custom for thoughtless editors to write slanderously or inaccurately about Christian Science, for if one were to do so, a Christian Scientist would call the next day and insist on showing him where his error lay. There would be no coercion but that of truth. The newspaper's newsboys would not be assaulted on the streets; the legislators would not be bombarded to make a law against free speech with regard to Christian Science; Christian Science advertisers would not besiege the office with loud threats of boycott; a Christian Science anti-def-

amation society would not do spy work to find out where the publisher owed a debt and then bring pressure to bear to squeeze him on it; the Post Office Department would not be buried beneath the appeals of Christian Scientists to bar that paper from the mails. No, in friendly belief that if the editor knew the truth he would not do violence to it again, he would be visited and the matter laid before him.

Christian Scientists have many men in high public office—very many. You find them everywhere, and they do not attempt to conceal themselves either. They don't change their names, nor do they attempt to evade questions about their faith; rather, at the first opportunity they will quietly testify to you that they are Christian Scientists and will tell you what Science means to them. Nobody raises a hue and cry about the number of Christian Scientists in public office, because they are not in office for the service of Scientists alone, but for the whole community.

Subterfuge and Evasion

CHRISTIAN SCIENCE has its own press, a very powerful press, and its power consists fundamentally in its attempt at a single-eyed allegiance to the truth of things. No one ever saw that press assailing the Old Testament as being Pro-Semitic, as certain Jewish editors have assailed the New Testament as being anti-Semitic.

But suppose some publication, led by a motive not now to be imagined, should come out in a description of Christian Science as an undermining power, dangerous to the state, destructive of morals, violently revolutionary in character, anti-social in its basic teachings, and should present certain facts which it thought supported the contention.

Would the Christian Scientists go round to the Masons and say, "This is anti-Masonic; it is really you they are attacking; you ought to do something about it"? Would they go round to the Knights of Columbus and say, "Now, they are attacking Christian Science, but if they get away with it, the next on the list will be the Catholic Church; if you wish to preserve the freedom of your faith you must combat this attack against us"? Would they go round to the more strenuous anti-Catholics and say, "Now, this is really a recrudescence of papal persecution, and if you do not attack it at once you may prepare for a revival of the worst excesses of religious fanaticism"? Would they go to the Negroes and say, "This attack on Christian Science is really a clever device of the White Man to retain the supremacy of his race and to more deeply subjugate the Black Man; you ought to resist it strongly"?

Would the Christian Scientists be capable of doing such things under the pretext of meeting an attack made upon them?

Hardly. They would take the statements one by one and set the facts, as they saw them, in order. They would take each separate charge, and where there was truth they would admit it, and where there was error, would bring facts to show the error. They would

meet such matters as the non-Jew always meets them, squarely.

The Jews in the United States have not done that, more's the pity.

It is not, however, to be supposed that even this attempt to have others do their defense work for them is without its purpose. Don't you see how it splits up so-called "Gentile society"? There is the labor and capital split, for one—an artificial division. Then there is the religious split—or rather the irreligious one, for it is usually those who have least religion who fight most over it; that also is artificial, and never exists anywhere except as part of political ambition or suspected political ambition. Then there is the racial split, as between the white people and the colored ones, a split which has been rapidly widening of recent years, especially since the wealthy American international Jews, whose money financed the break-up of Russia, began also to take an interest in Negro welfare work.

By playing upon these splits the Jewish powers attain the precise condition described in the Protocols:

"To obtain control over public opinion it is first necessary to confuse it by the expression from various sides of so many conflicting opinions that the Gentiles will lose themselves in the labyrinth . . . This is the first secret.

"The second secret consists in so increasing and intensifying the shortcomings of the people in their habits, passions and modes of living that no one will be able to collect himself in the chaos, and, consequently, people will lose all their mutual understanding."—Fifth Protocol.

Hear also the plan as stated in Protocol 10:

"To wear everyone out by dissensions, animosities, feuds. . . until the Gentiles see no other way of escape except an appeal to our money and power."

And as to the work described throughout this article, read Protocol 9:

"People of all opinions and of all doctrines are at our service, restorers of monarchy, demagogues, Socialists, communists and other Utopians. We have put them all to work. Every one of them from his point of view is undermining the last remnant of authority . . ."

To this might be added many others who can be identified by their actions.

But the aim of it all is stated in the Fifth Protocol:

"A world coalition of Gentiles could cope with us temporarily, but we are assured against this by roots of dissension among them so deep that they cannot be torn out. We have created antagonisms between the personal and national interests of the Gentiles by arousing RELIGIOUS and RACE hatreds which we have nourished in their hearts for twenty centuries."

Even in the bankruptcy of Judah's power to answer the question that has been put to her, the same program is being followed: "Divide the people!"

The Jews say the Protocols were written by a madman. Mr. Spargo seems to think they were written by the Russian Secret Police. Of that, more later.

But strange to say, in the United States, in this year 1921, they are being fulfilled by Jews.

A book containing 236 pages of the first twenty articles on *The International Jew* will be sent to any address, upon receipt of 25 cents in stamps to cover printing and mailing cost.

Jewish World Notes

How Poland, with Christian charity, received the Jews when all other countries expelled them, and how the Jews repaid that charity by undermining their hosts until presently there was no more Poland, is the story told in "A World Problem," by Mrs. Stephanie Laudyn.

Mrs. Laudyn writes from an intimate knowledge of all the conditions discussed in her book. She knows her Russia and her Poland. If sometimes she writes with a little emotion, it is because she has come to close grips with influences which are as yet fairly well concealed in the United States; and a part of her emphasis may be attributed to her desire that the United States become alert before the same influences get an upper hand here.

It is an important work which Mrs. Laudyn has performed, not only for the good name of Poland, but also for the enlightenment of Americans. She has a keen sense of the importance of facts, and she brings an array of evidence which is not only convincing but commanding.

Mrs. Laudyn had much trouble in getting her book published. In spite of the welter of mediocre works which is constantly pouring from the presses, this book was not acceptable to any publisher to whom it was offered. Jewish propaganda is now appearing with the imprint of the oldest and most dignified American publishing houses, but the truth about the Jewish Question is made an outlaw thing by the attitude of those who control the printing press. The attitude is that the pro-Semite can deal in nothing but truth and calmness, and that everybody else deals in lies and prejudice. This is, of course, a passing phase. The Jews are rapidly using up their power by revealing it. A reaction will come. In the meantime, one who purchased at great cost the right to say her say before that right was acknowledged, is Mrs. Stephanie Laudyn.

The book is of 365 pages and is printed in English. It is essential to anyone wishing a world-view of the Jewish Problem. The book is sold at \$2.25 a copy and

may be procured from the author, 1145 Noble street, Chicago, Illinois.

The Jewish Socialist parties in Warsaw are negotiating a consolidation of the Bund, the Poalei-Zion and the United Party. In a proposed common platform, these parties are to unite on the following demands: 1—A campaign for Jewish autonomy (the state within the state); 2—Legal recognition of the Yiddish jargon; 3—Support for the co-operative movement and for immigration and colonization.

The Chicago *Israelite* complains that a perusal of the leading morning paper of that city discloses the fact that almost every other ad contains the slogan "gentiles only" (the small g is the *Israelite's*). This we are told "gives the lie" to the poem of Emma Lazarus inclosed in the pedestal of the Statue of Liberty in New York Harbor in which occurs the line: "Send these, the homeless, tempest tossed to me," and to the American principle of liberty for "huddled masses yearning to breathe free."

The "Society" chronicler of a Jewish weekly writes that naval honors were ordered by the admiralty for John W. Davis, the retiring American ambassador at London, on his departure from the shores of England. Furthermore, notables gathered at the station to bid him goodby and "Mrs. Davis shook hands with all except Lord Reading—whom she kissed." It will be remembered that Mr. Davis was at one time actively discussed as a probable Democratic candidate for the presidency last year.

According to a Philadelphia news dispatch, James A. Flaherty, Supreme Knight of the Knights of Columbus which did such good work in the war to make the world safe for democracy, in a recent address there denounced "an alleged anti-Jewish movement in certain southern states" and announced that he had "called upon the 2,200 Knights of Columbus lecturers in

the United States and Canada to combat anti-Semitism."

The London *Jewish Chronicle* complains that the annual meeting of the Jewish Colonization Association was held behind closed doors, and none of the reports given to the public. The J. C. A. is the trustee of an enormous fund left by Baron de Hirsch, probably not far from \$50,000,000. Baron de Hirsch, also, left \$5,000,000 to American trustees for promoting agriculture and colonization among the Jews. The American trustees are as secretive as their English confreres and probably for the same reasons.

By a vote of 6 to 4 a committee of the New York legislature decided not to report out the Jewish Sabbath bill this year. The reason, presumably, is that the New York non-Jewish public has been awakened to what is going on.

"Give us a Jewish leader," cries the *Jewish Times*, which goes on to plead: "Give us a Jew big enough and able enough and spiritual enough to bring some semblance of order out of the chaotic conditions in which American Israel finds itself . . . Who is there? Louis Marshall has tried to meet the situation and while he has done well he is not the man." This Jewish paper is not alone in appreciation of the deplorable exhibition of lack of character and ability displayed in the hysterically strenuous campaign of Israel's pseudo-leaders in this country to meet the situation created by the discussion of the Jewish problem so long evaded by our newspapers.