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**The**  
**CONQUEST**  
**of the**  
**WORLD**

BY THE JEWS

By  
**MAJOR OSMAN, BEY**

## NOTE

It is regrettable that this brilliant author accepted a prevalent theory and has confused the terms Semites, Arabs, Jews and Israelites.

If he has implied that Abraham, Isaac and Jacob were 'Jews', it must be remembered that this was generally accepted by many authorities AT THAT TIME. Then, as now, God works through imperfect men.

It has been relatively recent that students of the Scriptures have been given additional light and we now know that Abraham, Isaac and Jacob were Israelites, indeed, and we also know that the words 'Jew' and 'Israelite' are not synonymous. As this age draws to a close more light is being shed on previously misunderstood or misinterpreted passages- or passages that were not understood at all.

It is our belief that the major portion of this work is of such vital importance in this era that we should make it available to the people, with this comment concerning the first portion.

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### NOTE TO THE READER:

*Due to the age and condition of the original copy of this book, obtained from the London Museum, the reproduction is somewhat faded, but still readable. We feel that this work is of such importance that the reader will bear with these imperfections.*

Walter White is Executive Director and  
Editor of Western Front

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THE  
CONQUEST OF THE WORLD

BY THE JEWS.

*AN HISTORICAL AND ETHNICAL ESSAY*

BY MAJOR OSMAN, BEY,

*Author of "La Turquie sous le regne d'Abdul Aziz."*

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REVISED AND TRANSLATED

By F. W. MATHIAS.

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## FOREWORD

There has been nothing written on this subject during the past 200 years to compare with what you are about to read. In fact, we of WESTERN FRONT doubt that anything ever written can compare with the contents contained herein because this is the only work which has revealed the result from the application of the principle of material interests. The author says: "The Jewish people have, in all probability, been the first ones to discover that secret power—the principle of material interests."

Every non-Jew must read this book from cover-to-cover because only then will the non-Jew discover how 'The Principle of Material Interests' enslaves the people by financial oppression. It illustrates that Jewish solidarity is so great, that, if you attack one Jew in any particular place, all the Jews of the five continents arise as one man.

Original copies of this book entered in the Library of Congress at Washington, D.C., in the New York, Chicago and other large city libraries have been removed and never returned. The reason is obvious!

We, of WESTERN FRONT are determined to break the stranglehold the Jews have on the masses because the people of the world cannot survive with such parasites in its society. We declare—'As Christians *united* we will be victorious!'

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THE  
CONQUEST OF THE WORLD

BY THE JEWS.

PRELIMINARY.

**I**N obedience to an unchangeable law of nature, men strive to ameliorate their own condition at the expense of others.

From this fact originated the many jealous contests and wars wherein men seek to excel each other.

The manner in which these wars and contests are conducted, is determined by principles, that differ from each other according to the geographical position, the social and political condition, and the spirit peculiar to the contesting people. These principles, that thus form the basis of the work of conquest, are of three kinds:

1. The Principle of Physical Force.
2. The Theocratic Principle, whereby the masses are subjected to a religious faith.
3. The Principle of Material Interests, which enslaves people by financial oppression.

The first two kinds of principles we assume to be

well-known, for the history of Rome and Greece in ancient times, as well as the history of the Papacy and of Russia and Germany in modern times, is simply the illustration of the application of those principles.

They are the causes, that gave rise to those Powers, and founded their predominance by physical and moral means.

But the conquests of the third category, that is, those which result from the application of the principle of material interests, show us a peculiar and altogether novel phenomenon.

In this case material interests take the place of physical force, or religious faith, and become the basis as well as the moving springs of the work of conquest. But the principle of material interests is in itself much more powerful than the other principles, as matters are arranged in this world now, no one being able to escape from its power. For a principle, which is based on the necessity of existence, on the element of life, is a universal principle, to which we all are subject at present. Our material interests form a central point toward which all human inclinations and desires tend; and hence their possession is equivalent to universal dominion.

A conquest founded on the principle of material interests is not a victory of strength over weakness, nor a victory of knowledge over ignorance, but a victory of cunning over confidence and carelessness. Its endeavor is to obtain control of all the means of existence, and absorb all the wealth of nations;

thereby subjecting them, in the end, to the arbitrary rule of the conqueror.

It is our purpose in this essay to explain the mode and manner of this conquest, and to expose clearly and strikingly the rise of the Jewish power, and its wonderful development in our days.

The Jewish people has, in all probability, been the first one to discover that secret power—the principle of material interests.

At any rate, this people is the only one, which has understood how to utilize that principle as a means of conquest. If we examine history closely, we are struck by the fact, that the Jews have, from the earliest times, used this principle as a weapon wherewith to fight other people, and as a basis for the erection of their religious, social and political structure.

An attentive study of Jewish history enables us to become acquainted with the spirit and character of the Jewish people, and properly to appreciate its endeavors and purposes. Unfortunately, in following this study we are left exclusively to the documents and reports which the Jews themselves have seen fit to transmit to us. If the Philistines, the Pharaohs and the other opponents of the Jews had left us historical memorials, the history of the "chosen people" would sound quite differently from what we read it to-day.

But a philosophical analysis of the Old Testament will, after all, be amply sufficient to give us a correct estimation of the achievements of the Jewish people.

## I.

## ORIGIN OF THE JEWS.

The Jews were, at one time, an Arab tribe, living like the other Arab tribes, upon plunder and the productions of their herds. The Old Testament makes no statements from which we might gather the descent of the Jews from the Arabs. Arabic tradition, however, and especially the Koran, fixes the fact that Abraham (Ibrahim-Alléhi-Sélam), an Arab patriarch, lived with his tribe and his herds in Arabia (Hiddjaz) and laid the foundation of the holy Raaba (Kiabeh), the temple in Mecca, which has, at all times, been the seat of monotheistic worship, and where, to this day, prayers are offered up to the God of Abraham, Ismael and Mohammed.

We do not know the circumstances which induced Abraham to leave Arabia with his tribe, but it was, doubtless, a desire to improve their condition which led them to emigrate. This assumption is all the more justified, as the same desire has, at all times, impelled the nomadic populations to invade the lands adjoining the Arabian peninsula.

## II.

## CHARACTERISTICS OF THE JEWS.

The Arabs are endowed by nature with an unusual degree of mental faculties, which throw those of all other races in the shade. The faculties which are thus peculiar to the Arabs, are "a strength of mind which is not deterred by any mystery, or any distance; a ready and immediate comprehension of a plan, a fiery and energetic mode of acting, and finally an unparalleled cunning and craftiness."

These faculties, which belong to the Arabs in general, were necessarily also inherent in the Jews, but together with these they possess certain other special qualities, which give them additional advantages. Thus the Arab is quick at the start, but lacks toughness and perseverance; whereas the Jew combines with a fiery temperament an obstinacy so inflexible that it may well be said: the Jew never gives way, and knows neither forgiving nor forgetting.

Another distinction which may be observed in the character of these two children of the desert, is this, that the Arabs incline more to the ideal and abstract, while the Jews are essentially material and practical. From this divergence of character it results, that while the Arab experiences a platonic and spiritual reverence for the beautiful, the Jew sees in it only the useful. A Jew may well stop to admire a flower, or any other object; but at the same moment, he will be asking himself: How much can I make out of it?

Rapacity is a passion, which has become the Jew's second nature, and to which he instinctively lends obedience. The lust of gain is so strongly rooted in his organism, that it extinguishes every other feeling, every other passion. The Jew knows, for instance, no self-love. If you sneer at him he pays no attention to it; if you praise him he laughs at you; but if you venture to keep a penny from him, he rages like a tiger. His only aim in life is gain. Hence everything which does not have this object in view deserves no attention.

This unlimited rapacity places the Jews in an everlasting antagonism to the rest of mankind, and hence the Jew wages war to the uttermost against all other men. This rage leads the Jews to believe that men are created only to cheat and devour each other. In this rivalry between men, it is the Jew's opinion, that the most cunning and rapacious must, in the end, devour the others.

Besides, this belief in an endless antagonism between men is an idea inborn in the mind of the Arabs, for we find it prevailing in the doctrines of the Talmud as well as the Koran—two books that are a rich mine of Semitic ideas and traditions. But if the Arabs and Jews are agreed on this point, the manner and way in which they apply that doctrine practically is not quite the same. Thus the Arab, with his spirit of chivalry, draws a line of distinction between the states of war and peace, whereas the Jew recognizes no armistice, and keeps up the battle without intermission.

## III.

## THE PRINCIPLE OF MATERIAL INTERESTS.

A people endowed with natural gifts of such an extraordinary character, naturally excite expectations of wonderful achievements. But the greatest miracle which the Jewish people has ever accomplished is surely this: That it has discovered the principle of Material Interests, and its power as a social and political tie, and as a means of the conquest of the world. This discovery was the result of the gradual development of the faculties peculiar to this people. In the midst of their intercourse with neighboring tribes the Jews were able to keep in view these political-economical truths:

“Not those who acquire, but those who save, attain wealth.”

“Those who save obtain supremacy over those who squander.”

They, furthermore, observed that men in general place little value upon that which they possess, for the desire to acquire what they do not possess causes them to lose sight of what they hold in their hands.

From these phenomena the Jews derived those principles, that have since become the basis of their commercial, social and political system.

When their first attempts had been crowned with success, they endeavored to extend their operations

by emigration into a rich and fertile country, and hence resolved to abandon their native land—Arabia.

It is proper enough to assume, that Abraham and his tribe, before engaging in an enterprise of this kind, mapped out some sort of plan, which accorded with their natural gifts and the purposed undertaking.

The plan which the invaders adopted was this: To seize all the gold and valuables of every country, which they might invade, but to leave to the inhabitants life and their immoveable property.

The Jews argued thus: If we take the gold and the fruits of their labor from the inhabitants, we may safely leave them their fields and vineyards. If we succeed in making their riches our own, we shall become the masters and they will become our slaves.

In adopting this plan the Jews evinced an overwhelming genius, for they thereby rejected the utterly different principles on which their predecessors had acted in making conquests, and formulated a new principle—that of material interests. Moreover, they applied it in its pure and simple form, that is, without support by physical force, or religious influence.

Let us now see how this principle, using the weapons of cunning and activity, has accomplished in the first period of its existence such astonishing triumphs, and has completed, in the Nineteenth Century, the conquest of the world.



## IV.

## THE PERIOD OF ABRAHAM.

Upon their departure from Arabia, Abraham and his people turned towards Mesopotamia. But their stay there was of short duration, the proverbial fruitfulness of the land of Canaan having attracted them. This first peaceful invasion accorded, in a remarkable manner, with their purposes. Once having entered into that country, they managed to utilize the dissensions and internal wars, which their depredations excited amongst the people of Syria, so well to their own advantage, that they were soon able to put their hands upon all the riches of the country.

We learn, however, that sometime afterwards Abraham and his tribe turned towards Egypt, a country that had always been celebrated on account of its wealth and fertility. It is true, that the Jews explain this strange excursion by alleging a famine, which then raged in Canaan.\* It seems, however, that this famine was, in truth, nothing but the burning thirst, which the Jews longed to quench at the stream of the treasures of Pharaoh. At first the Jews were as successful in Egypt as they had expected to be, for a short time sufficed to gather in a great amount of gold and silver and a large number of cattle.† But their rapacity soon excited the wrath of the Egyp-

\*Genesis, chap. 12; v. 10.

†Genesis, chap. 13; v. 2.

tians against them to such an extent, that King Pharaoh drove the Jews out of the country, their bad morals and their intrigues serving as a pretext.

After their return from Egypt the Jews fell with renewed rage upon the rich lands of Canaan, where they became wealthy and powerful at the expense of the native-born inhabitants.

## V.

## THE PERIOD OF ISAAC.

Isaac, like Abraham, endeavored to carry on a financial conquest and to appropriate the riches which were in the possession of the natives.

To this end he redoubled his exertions and made an excursion into the land of the Philistines. In order to conceal his purpose, however, he considered it necessary to plead a famine\* once more as a pretext under which to fasten his people upon that country.

At first the king of the Philistines, Abimelech, received the Jews as friends, but a short time sufficed to change his mind, and induce him to expel them, for the intrigues and rapacity of the Jewish people were

\*Genesis, chap. 26; v. 1.

exhibited in their true form very soon after their arrival. Abimelech, with a certain naiveness characteristic of his times, on no account made a secret of the motive which led him to get rid of the Jews, for he told them quite frankly, "You are more powerful," that is, "richer than I am."\*

Moreover, his people were so embittered against the Jews, that they would have murdered them all, if the Jews had not concluded to leave the country.†

Before we proceed further in our historical exposition, we must introduce here some very significant facts, that occur in all these invasions and subsequent expulsions of the Jews. We wish to direct the attention of the public to these facts, for they serve to expose the policy of the Jews, and the clever tricks managed by them in order to effect their financial conquest of the world.

The first remarkable fact is the special care with which the Jews avoided every armed conflict with the people whom they proposed to conquer. During the period referred to, their enterprises preserved an essentially moral character, for physical force was never applied by the Jews. Cunning was, at that time, their favorite weapon; it being evidently in the interest of the Jews to avoid all bloodshed; and hence we see none of those armed conflicts that constitute the physical principle as opposed to the principle of material interests.

\*Genesis, chap. 26; v. 16.

†V. 20, 21 and 27.

The other remarkable fact is the tact which the Jews exhibited when they were forced to retire from a conquered country. They succeeded not only in carrying along with them their plunder, but also in retiring with a moral victory over their opponents, by throwing all the blame upon their enemies and representing themselves as a persecuted people. This policy of the Jews is a true masterpiece of Machiavelism, which no other race, no other sect, has ever been able to excel. This policy constitutes, indeed, even in our own times, the soul and spirit of Judaism.

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## VI.

### THE EGYPTIAN PERIOD.

The aggressive movement which the Jews undertook against Egypt, may be summed up in the following chief facts:

An advance guard, consisting of Jewish adventurers, first entered Egypt on a reconnoissance, in order to sneak into that country under the pretext of a famine.

This advance-guard had a wonderful success, for the men not only enriched themselves at the expense of the inhabitants, but also succeeded in gaining control of the supreme power.

The elevation of Joseph to the rank of a Viceroy of Egypt called forth an aggressive movement on the part of Jacob and his whole tribe. From that moment the Egyptians became the prey of the Jews, who plundered them at their pleasure.\* The rapacity of these conquerors, however, soon provoked the resistance of the natives, who only too late recognized in the Jews a social plague and a political danger. Upon that the Pharaonic government took measures for its own protection, and it was decided to expel the Jews from the country. But such a measure would have involved the Egyptians in the greatest financial difficulties. The expulsion of the Jews would have led to great financial commotions in government affairs. Was it, then, more advisable to let the Jews depart with their extorted treasures, or to watch calmly the complete ruin of Egypt by the Jews?

While the unhappy Pharaoh was still looking out for means to escape from so terrible a dilemma, the Jews gathered together all the valuables of which they could get hold, and fled with them from Egypt.

Having thus shown in what manner the Jewish people began to attack the finances from its very first appearance in history, we shall now follow it in the second period of its history.

\* Genesis, chap. 47; v. 18.

## THE MOSAIC PERIOD.

This second period signalizes a total revolution in the policy of the Jewish people. The changes introduced by Moses were nothing but a formal abjuration of the Jewish principle. This revolution did completely away with the chief motive principle of the Jewish people—the Principle of Material Interests—in order to put in its place a new one, formed out of a union of the physical and theocratic principles.

This change was the result of a reaction, which had taken place in the minds of the men who guided the fate of the "chosen people." These noble men shuddered as they beheld their race lowering itself so far as to indulge in highway robbery and usury. A people, thought they, which pretends to belong to the foremost of nations, must enter openly and honestly upon the career which leads to prosperity and civilization. It must declare as unworthy of its aims a principle of cowardice which, in the eyes of mankind, deserves excommunication.

But the victory of the Mosaic idea could be secured only by the complete extinction of the adherents of the old Jewish idea. They were, therefore, annihilated, together with their Golden Calf—the symbol of the spirit of usury—which is the same as the principle of material interests.

The application of the principle of conquest by armed force, led to the occupation of Canaan and the foundation of the kingdom of Judah.

But as this period serves only to explain the application of a principle which lies not within the scope of our essay, we shall resume the thread of our investigation from the time when the kingdom of Judah vanished, in order to make room again for the reappearance of the Jewish idea, that is, the principle of material interests.

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### VIII.

#### REACTION OF THE JEWISH IDEA.

With the fall of the kingdom of Judah, its stay and support, the principle of physical force fell also, and the Jews again turned their eyes towards that peculiarly Jewish principle, which was to secure them the conquest of the world—the principle of material interests.

When they were attacked by the Assyrians and Persians, there was, perhaps, still a party amongst the Jews, which held a conquest by armed force possible, but this party was soon silenced by the adherents of the old idea. These latter partizans maintained, that if the prophecies were to be fulfilled, and the sons of Israel were to acquire the conquest of the world, such an object could not be accomplished by the application of arms, but only by the application of the principle of material interests.

“What use is it to us,” said they, “to possess a country of our own, a kingdom, fortresses and armies, which a single storm can destroy in a moment, making us the slaves of the conqueror?”

“No, the Mosaic principle may appear beautiful, but it is only a chimera. Our riches and our power must not be concentrated at one point; they must be everywhere and nowhere, so that they cannot become the prey of our enemies. No country, no kingdom, must be our own, but we must try to possess ourselves of the riches of all the countries and of all the empires of the world. Scattered over the whole face of the earth, we must possess no fixed habitation, but hurry towards those spots where the harvest is most bountiful. Only through the principle indicated by Abraham, Isaac and Jacob, and only in this manner can, and will, the prophecies be fulfilled, which promise to the sons of Israel the conquest of the world.”

The conflict between these two principles divided the Jewish nation into two parties, which a long time struggled for supremacy. The consequence of this conflict was, that the Jews saw themselves at one time forced to determine upon a cosmopolitan emigration, and at another time felt drawn again towards Zion, the visible central point of their nationality. The tendency towards decentralization held at a certain time the upper hand, and became the cause of that kind of emigration, which is known under the name of the Babylonian captivity.

But this captivity was, in fact, nothing else than an

aggressive movement on the part of the Jews, having for its object to reduce their conquerors to subjection by means of cunning and usury. Beaten on the field of policy and war, the Jews endeavored to repay themselves by plundering the Assyrians, and it is a fact, that, once established in the center of the Assyrian empire, the Jews possessed themselves of the riches of the country, and finally laid their grasp even on its administration and political power. This victory was accomplished by the assistance of the intrigues of Esther and Mordecai, who used the old king Ahasuerus as their tool, taking the reins of the State into their own hands.

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## IX.

### THE ROMAN PERIOD.

The conquest of Judea by the Romans gave a decisive direction to the cosmopolitan tendency of the Jews. They now penetrated into all the Eastern and Western provinces of the Roman Empire.

In all countries they soon stole amongst their conquerors, and the vassals of those conquerors, and preyed upon them with cunning and usury to their hearts' content.

It is to this influx of the Jews, as well as to their rebellious spirit, that we must ascribe the hatred which the Romans began to cherish towards them. When this hatred had reached its climax, the Romans undertook that campaign, which had in view the destruction of a race, that had grown to be a real plague of the Empire.

The campaign of Titus was intended to destroy the capital of the Jewish people, regarded by the Romans as the point of action of the Jewish race. But this campaign missed its intended purpose, and for this reason: Jerusalem had long since ceased to be the central point of action of the Jewish nationality. For amongst the Jews the movement of cosmopolitan decentralization had long ago taken the place of the system of centralization, and the principles of physical force had given way to the principle of material interests. This change having taken place, the Jews had no longer use for the fortresses of Judea and the walls of Jerusalem in their aggressive movement. They had already boldly assumed the offensive on all points, and had concluded to employ in their project of the conquest of the world only the weapons of cunning and usury.

Moreover, Roman policy committed a great mistake when it turned its arms against a point, the destruction whereof could no longer weaken the Jewish power.

For the Jews, having long ago exchanged their point of action for a principle, that principle now con-

stituted their sole basis of operations, and the Romans ought to have fought and annihilated that principle.

But such an undertaking was not within the power of the Romans; and Titus, in destroying Jerusalem, destroyed the only obstacle in the way of the Jews for a free aggressive movement upon all other nations. From that moment the Jewish people forever renounced their native country and their Mosaic traditions, and began the great work of conquering the world by means of the principle of material interests.

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## X.

### A CHRISTIAN PREJUDICE.

The motives, which as we have stated in the foregoing, compelled the Jews to abandon their native country, gives the lie to a prejudice which has taken root amongst the Christians, namely: The universal belief, that the Jews have been scattered over the whole face of the world because of their stubbornness in refusing to recognize the divine mission of Christ.

History shows, that this belief is a mere prejudice; for innumerable proofs might be cited to establish the fact, that the dispersion of the Jews has been nothing

but a voluntary and predetermined emigration. One proof of the fact, that this scattering of the Jews was voluntary, is the circumstance, that four hundred years before the conquest of Jerusalem (at the time of the Maccabees) the Jewish people had already begun to scatter towards all the regions of the world.

Another proof that brute force has not been the cause of the dispersion of the Jews, is the fact, that Titus took along only a few thousand Jewish prisoners for his triumphal entry into Rome. But there is a vast distinction between a few thousand Jews and the whole population of Judea—a distinction which may well be sufficient to override every other proof, that may be brought forward to show that the Jews were dispersed by force.

If we furthermore consider the fact that the Romans never drove from their countries the people whom they subjected, we are all the less slow to believe, that they made an exception in the case of the Jews, of whom they never stood much in fear any way.

Having thus shown, that the dispersion of the Jewish people must be regarded only as an aggressive movement, which had the universal conquest of the world for its object, we shall now follow the fate of the Jews and their progress in the later times of the Roman Empire and the Middle Ages.

## XI.

## THE PERIOD OF THE MIDDLE AGES.

The weakening of the Roman rule and the invasions of the barbarians, brought about a period of transition, which vastly favored the expansion of the Jewish element. Placed between two other elements, of which the one was enervated and the other in a state of barbarism, the Jews managed to push themselves imperceptibly forward and to strike firm root in the lands conquered by the barbarians. It is true, that the Christian Church and the feudal power opposed hostile measures to their advance, and even checked their development; but the Jews did not allow themselves to be held back by any such obstacles, and contrived to cripple the hostility of both priests and nobles. There is only one hostility, which the Jews fear; it is that which assumes the shape of competition, and attacks them on their own field; that is, the principle of material interests. So long as you allow the Jews quietly to accumulate money they care about nothing else; on the contrary, they mocked behind their backs both the victors by force of arms and the victors by the spiritual principle.

While Europe during this time was separated into many nations and empires, the Jews scattered over all the trading places, taking up their abode there in order to carry on trade and usury. It is true, that their riches, and especially the

means by which they gathered them together, often drew upon them cruel persecutions; but these acts of violence were only temporary and not powerful enough to stem the rising tide of Jewish conquest, which daily gained more territory.

Thus Jewish establishments penetrated into the chief commercial centres of Europe. One body of Jews settled in Venice, another in Genoa, while at the same time colonies arose in the chief cities of Spain, the Netherlands, Germany and Poland. These bodies, although scattered over an extensive territory, formed a firmly connected, homogeneous union, exercising its activity under the impulse of a single motive power, the principle of material interests.

This assertion, that the dispersed members of the Jewish race formed a united and fearful body, is by no means an airy phrase, but a truth, which can be proved with mathematical exactness.

As a first proof of this fact we point out, that even in the midst of the present civilization of the Western nations the link of race union, which chains Jew to Jew, is much stronger than the link which connects a Jew with a Christian.

The second proof is the circumstance, that the same religious and historical traditions, as well as the same race union, exists among all the Jews from one end of the world to the other, from Kamtchatka to San Francisco, in the midst of civilized Europe as well as in the centre of Asia. This whole scattered and yet united body is animated by a single idea, by

a single faith: That its members are the "chosen people," and that the treasures of this world are their inheritance. Question, as we have often had occasion to do, the Jewish marauder, who travels over the steppes of Tartary, or the refined stock broker, who strolls through the Leopoldt street of Vienna, or Lombard street of London, or Wall street of New York, and you will find amongst all of them the same faith and confidence in their destination.

Jewish solidarity is so great, that, if you attack one Jew in any particular place, all the Jews of the five continents arise as one man.

To illustrate this in a measure, we beg to refer to an incident of modern times. While General Grant was facing opposing forces in the State of Tennessee, he was so very much annoyed by the great number of Jews who followed his army, like the hound the deer, that he issued an order, requiring the Jews forthwith to leave his lines.

Presently an immense excitement was created among the Jews in all large cities of America, and committees of the faithful were formed, who at once commenced their pilgrimage to Washington, with the view to impress upon President Lincoln the supposed injustice of General Grant's order. The President listened attentively to the complaint of the committee, and in the goodness of his heart addressed a letter to General Grant in which he requested him to modify this order. General Grant replied, stating, that he had complied with the wish of the President

and rescinded the order in question; but added, that the Jews in his opinion had not changed any to the better since they crucified Christ.

Wherever there are Jews, every Jew is sure of a lodging, of support and assistance. At the same time, the Hebrew language with its peculiar letters, serves the Jews of all countries as a bond of Union, and connects the Jewish communities, scattered over the whole surface of the world, with each other.

The true Freemasonry is that of the Jews, in comparison wherewith our own Freemasonry is mere child's play.

In the middle ages these Jewish adventurers stole in, in the most modest manner, without putting forth any pretension, as men who had to make their means of living. They submitted patiently, wrapped in rags, to fight with bitter misery; and yet their faith in their ultimate destination remained unshakeable.

In vain we look in history for a spectacle even approaching the self-abnegation, to which the Jews submitted for centuries in order to accomplish their object, the conquest of the world. By the aid of this self-abnegation and this severe discipline, these conscripts of usury have remained true to their flag, the principle of material interests, and have changed themselves into sober, active and powerful men.

That principle became to the Jews a law, which submitted them to a Spartan mode of living, keeping them from being corrupted through laziness or dissipation. This severe discipline and mode of living



discloses the secret, how the Jews were enabled so successfully to fight the other races and to appropriate the plunder taken from them with such singular fortune. In this commercial and financial conflict it often happens, that the Jew beats hundreds of his opponents from the field, solely because the principle of material interests, the bait of gain, makes him more sober, active and powerful than hundreds of his opponents taken together.

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## XII.

### JEWISH CORRUPTION.

Few people will believe us if we tell them, that the Jews nevertheless possess the quintessence of virtue. This assertion must appear all the more paradoxical, since many people regard the Jews as the worst sort of men. But these persons will be still more astonished when we add, that the Jews are both: That is, very virtuous, and abhorrently vicious; nay, the disseminators of vice. This apparent contradiction needs only a few explanations in order to make apparent its full meaning.

The Jew is virtuous, because he experiences a, so to say, practical, and not, as we do, a platonic love for virtue. The Jew is virtuous because it is in his

interest so to be; that is on account of the material advantages, which virtue procures to him. The exercise of virtue prolongs life, and enables him to gain money; this suffices the Jew, and hence he venerates virtue. But if the principle of material interests compels him on the one side to embrace virtue, the same principle forces him on the other side to enter upon the path of vice.

The Jew, who understands how to secure to himself the advantages of virtue, thereafter considers virtue his monopoly. "Virtue," thinks he, "is a very good thing, of which I must take good care. But it must not be in possession of every one, for otherwise it would not be possible to make money out of it."

Hence it is through calculation, or speculation, that he subjects even virtue to taxation, and uses vice as a tool or weapon of destruction.

Thus virtue and vice change in the hand of the Jews into powerful means, to be used as defensive or offensive weapons. With virtue they brave losses and misfortune; with vice they attack those whose fortunes they intend to devour.

If any further proof were needed to show, that the Jews seek to enrich themselves by means of demoralization, we need only point out some well known facts.

Benazet and Blanc, two Jews, were the founders of the gambling hells in Baden-Baden and Homburg.

Ilahmi Pascha, the son of the Viceroy of Egypt, had inherited a fabulous fortune, amounting to not

less than 150,000,000 francs. The Jew, Oppenheim, in Alexandria, became his banker, and administered the affairs of the young Ilahmi so masterly, that three years of his administration sufficed to make the Prince a bankrupt.

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### XIII.

#### JEWISH PROGRESS DURING THE MIDDLE AGES.

Throughout the whole period of the Middle Ages the commercial settlements of the Jews were simply so many separate encampments in the enemy's country, which could be taken down at any moment and put up again in another place. Commerce was the great battlefield, so to speak, on which the two enemies—the native-born on the one side, and the Jewish invaders on the other—encountered each other and carried on their engagements; the latter naturally coming off victorious almost in every case, and thus acquiring the hegemony of the whole commercial world; for commerce was most specially adapted to the Jewish instincts. It is characteristic of the Jewish disposition, that not a single one of the modes of living selected by the Jews serves to enrich the

wealth of a nation directly. The Jew, as is well known, does not engage in agriculture, in mining, in the production of raw material, or even in the manufacture of things from the raw material. He attends only to the circulation of values, and enriches himself by exchanging worthless articles for good money. We feel obliged to call attention to this circumstance in order to establish the fact, that the Jews are for the greater part unproductive parasites; for what should induce them to work in the sweat of their brows, when they have in themselves the means to appropriate the productions of others? For this simple reason the Jews have always kept aloof from agriculture, and preferred a changeful, nomadic life, which offers them the great advantage of leaving them at all times free for any sort of movement. This mobility, by means of which the Jews were always able to hunt up those places, where the largest plunder was to be expected, was evidently the result of their not being tied in the least to the soil on which they lived. It harmonized, moreover, with their cosmopolitan tendency and their aggressive system generally.

Thus, for instance, during the flourishing times of the Italian republics, Venice, Genoa and Florence were overrun with Jews. The downfall of these republics compelled the Jews to pack up the treasures gathered up in the South and emigrate Northward; settling in Germany, Poland, and the Netherlands, where, in the meanwhile, commerce, industry,

and general prosperity had vastly increased. England was the last to suffer; not, indeed, until the close of the last century, when it had taken naval and commercial supremacy out of the hands of Holland, which had dominated until then. The Jews were least successful in Spain. In that country the native-born people compelled them to emigrate, regarding them as foreign invaders and secret allies of the Moors.

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#### XIV.

#### JEWS WILL ALWAYS BE JEWS.

After this short review of the history of the Jews during the Middle Ages, it now becomes our duty to devote a special investigation to an isolated question, connected therewith, but which is even by itself a real miracle. We allude to the remarkable fact of the non-intermixture of the Jews. In spite of their own wide dispersion, in spite of centuries of continued intercourse with other races, the Jews are still to-day what they were eighteen hundred years ago. We find in them the same characteristics, the same type; as if neither time, nor habit, nor the intercourse with foreign elements could have effected a change in them.

This curious phenomenon is the result of the co-operation of different factors, the most prominent whereof we here enumerate: 1. The tie of religious and historical traditions. 2. The tie of blood relationship. 3. The sentiment of a common solidarity. 4. The hatred of all other people.

It is due to the powerful co-operation of these factors, that the Jews have remained Jews, although they have branched off into various countries and adopted the habits of those countries as times required. Their turning into Frenchmen, Germans and Poles, or Americans, is merely superficial, and does not in the least affect their inner Jewish nature. Nay, this assumption of different nationalities has been and is for them nothing but a mask, under cover whereof they can all the more imperceptibly steal into the sheep-yard. We need not specify with what animal in the fable they have this characteristic in common.

One thing or the other! Let a man be either a Jew or a German, Frenchman, American, or Russian, etc. But no! the Jews maintain, that they can combine both qualities; and while they flourish their "true," *par exemple*, French patriotism in the face of the world with special predilection, they have no scruple at the same time openly to boast of their pride in their Jewish nationality.

Cremieux and Armand Levy, two Israelite celebrities of our time, have unreservedly declared, that they are "Jews to their fingers' ends," and since

there is little room left beyond the fingers' ends, French nationality must fare rather poorly in these individuals.

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XV.

THE JEWS IN MODERN TIMES.

Throughout the whole period of the Middle Ages the Jews had quietly laid stone upon stone in the building up of their future power. Regardless of the movements of the rest of the world, they had heaped treasures upon treasures in their hiding nooks, and cleverly arranged the order of battle of usury from one end of Europe to another, and from there to the New World, awaiting the moment when they might issue forth from darkness into the light of day, and climb to the top of their power.

At last the long expected day appeared. On that spring morning of liberty, when the old and rotten edifice of feudalism broke down with a crash, and all the previous political, civil, and ecclesiastical institutions of Europe received a shock, from which they will never recover; when the rising tide of modern ideas swept everything before it, and unpitifully drowned every resisting object: on the day of the French Revolution, the hour of liberation sounded

also for the Jews, when, freed from their chains, they could unfold the whole fullness of their power and enter upon a path which would lead them, in a short time, to the conquest of the world.

The sole obstacle, which had hitherto kept the Jews in check, now dropped away. Undermined by the doctrines of Voltaire, and conquered by the power of Liberalism, the national and religious limitations of the Middle Ages gradually crumbled into dust, and Europe, having broken with the past, was given over to a complete reconstruction. Going hand in hand with the Freethinkers, the Jacobins, the Carbonari—in short, with the revolutionaries of all shades—the Jews now undertook the reconstruction of Europe, and everywhere associated with those who cried out: "Long live Tolerance! Long live Fraternity! Down with Rank! Away with Privileges!"

But whilst these cries signified in the mouth of other nations a stern demand for measures of progress, recognized by them to be just and necessary, they were to the Jews nothing but a clever trick of war, wherewith to confuse the ranks of their enemies. How else can we explain the fact, that these same Jews have not for a moment entertained the notion of turning their back on their own religion, their own traditions and principles?

With ranks closed the Jews now opened attack on their enemies, and having overcome them on all points, erected their own standard on the ruins of

ancient Europe. Since then we see the flag of Judaism unfurled on every watchtower of European power, and, indeed, over all the world, a flag which bears the inscription: "Materialism and Material Interests!" Significant words, the keys of Jewish world-supremacy.

The whole conquest has not cost the Jews one shot of powder. Apart from what the achievements of revolution and liberalism have caused to fall into their lap like ripe apples, they owe their present position in the main to the unprincipled intrigues, with which they have successfully placed one after the other of their enemies *hors du combat*. Thus they have managed, by means of clever tactics, to secure to themselves the advantages of a central position, from which they can turn at pleasure now to the one and now to the other side. By alternating in this manner, stirring up revolutions to-day and to-morrow lending their support to legitimacy, assisting with one hand in the distribution of State-overthrowing Utopias, while with the other restoring Monarchies, and aiding to found new Aristocracies, they connive to make both parties serviceable to them, and to derive immense advantages from whatever turn affairs may take. For we all know, that governments as well as revolutionary parties require money; and the men who lend it, are the Jews—of course, not without a corresponding percentage, both in cash and in concessions and privileges.

## XVI.

## FINANCIAL CONQUESTS.

We have seen how the great religious and political revolutions, that have shaken all Christendom, and divided it into various camps and parties, have been a special God-send to the Jews, since they enabled them amongst all this confusion to take a decided forward step in their work of conquest, and obtain the hegemony in finances, in the State and in society. This conquest, let us once more emphasize, is not on any account imaginary; it is a conquest in the word's widest sense. Nay, the Jews themselves, far from making a secret of it, confess it and call it "the main and distinctive problem of Judaism."

As early as the Middle Ages, the Jews had accumulated vast riches and obtained thereby a certain influence. But the co-operation of other causes was necessary to make it possible for their financial power to attain its present marvellous dimensions; nay, to grasp the lion's share of the various national properties and riches within their clutches. Amongst these causes we should like to enumerate, in the first instance, the dissemination of cosmopolitan ideas, the growth of greater equality in the morals and usages of the European nations, the multiplication of all means of public intercommunication, and the increase of international relations.

This growth of intercourse between the various

members of the separate nations and between the remotest countries, which was begun at the end of the eighteenth century, and has since steadily increased, has, in truth, contributed very materially to the marvellous development of the Jewish financial power. The cause of this phenomenon is perhaps formulated in the best way by saying, that the influence of that financial power has thus risen from a local to a universal power. The Jews, holding in their hands the financial condition of every single country, were better able than other people to derive advantages from the general growth of industry and the inventions of modern times. In the same ratio that financial enterprises began to flourish and become more universal, the sphere of Jewish activity extended also. As atoms are drawn towards the large masses under the law of gravity, thus minor capitals drift towards the immeasurable riches of the Jews; and as, under the same law, the motion of the attracted bodies becomes more and more accelerated in time, thus the attractive power of Jewish capital grows daily greater. Nay, the iron girdle, which that capital has at present drawn across the wealth of the nations, is already fixed so closely and unbreakable, that we may say without exaggeration, that the Jews hold even now in their hands the financial power from one end of the world to the other. It is a simple fact, that at the present day not a single important financial operation can be carried out unless the Jews participate in it and put the profits thereof into their pockets.

In this way the Jews have within a short time brought things to such a pass, that they are now the wealthiest and most influential class of men; and have attained a position of vast power, the like of which we do not meet with in all history. From the height of their immense capital, the weight whereof threatens to crush all other nations, they command the whole world of finance and industry. The most paying and colossal enterprises of modern times, within and out of Europe, are simply Jewish monopolies; as, for instance, the Austrian Southern Railway—the main line of traffic for Central Europe—the mines of Brazil, the Union Pacific Railway in the United States, under the control of Jay Gould, etc., etc.

But we go further, and venture to assert, as we can do without great exaggeration, that there is not a man amongst us, who is not in some way tributary to the Jewish power. We all, without exception, pay our tribute to the Jews, be it for our rents, our houses, the bread which we eat, or the clothes which we wear. You may count on your fingers even the kings and nobles, who are not debtors to the Jews, and hence morally and in point of fact subject to them.

The Jewish financial power resembles thus, in a manner, an imp, who, without being visible, pokes his fingers into everybody's pockets. Like Care, in Goethe's *Faust*, he knows how to enter through the keyhole, to be present everywhere, and yet to hide

from the eyes of all. He seems to be specially experienced in the *role* of a seducer: Indeed, we have a notion that once upon a time he stole that *role* from the father of sin himself; for it is in the words of Satan that he speaks to us: "Worship me and I will lead you to happiness."

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## XVII.

### THE ROTHSCHILD DYNASTY.

Hand in hand with the marvellous rise of the Jewish financial power in general, or rather as a necessary condition and unavoidable basis thereof, we find a rare individual progress amongst the single members of the Jewish people. The petty medieval usurers have changed everywhere into modern bankers or Stock Exchange brokers. Those wandering Jews of long ago have become crafty speculators, and the old clothes men and peddlers have opened elegant warehouses and Industrial Halls.

But there was for a time still lacking the crown of the edifice; that is, the embodiment of the motive principle in a concrete and tangible power, which is inborn in every human enterprise; for, as the ecclesiastical or the military rule are ultimately incorporated into a Pope, or an Emperor, thus the Jewish

money-supremacy must necessarily induce the formation of a dynasty, which derived its origin and its permanent justification from the principle of material interests.

This crowning of the edifice was not long in being completed. The facts are these: At the close of the Napoleonic wars a Frankfort Jew, by the name of Rothschild, arose—more by the force of circumstances than in consequence of his own exertions—to the high and powerful position of a visible head of the Jewish supremacy. All the Jews bowed down before this new ruler; and do so bow down ever since his rule has been recognized from one end of the world to the other. As the King of finances Rothschild commands the rolling masses of the Jewish capital as completely as the German or the Russian Emperor commands the moveable masses of his armies.

The power of this "self-constituted Ruler of all the Jews" is not to be calculated, however, by the thousands of millions which he can call his own directly, but by that far greater, and really fabulous mass of gold, the circulation whereof is dependent upon the orders issued by his cabinet. Each Jewish millionaire, who carries on financial operations in Paris, Vienna, Berlin or in the United States, is in so far a Lieutenant General of Rothschild, as it were; always governing his action by the indications of that financial barometer.

The wealth of the Rothschilds is something fabulous. Anselm Rothschild, who died but recently in

Vienna, has left a fortune of a milliard of francs. According to this statement the wealth of the three branches of the family may be estimated at about three thousand millions of dollars. This is pretty nearly the amount which the French government was at some trouble to raise for the war indemnity. One family is, therefore, as wealthy as a whole nation!

When one reflects, that this immense wealth is the fruit of the labor of millions of unfortunates, one might doubt one's sanity!

So long as the world exists such an unnatural state of things has never before been known!

The head of the Rothschild family is, therefore, a potentate, a ruler within the full meaning of the word; and his subjects are the millions of human beings, who incessantly labor to support his power and his splendor!

The Rothschilds possess a dozen of castles, truly royal residences, situated in the most magnificent and cultured countries. There these rulers unfold a gorgeous splendor, and receive the adulations of the magnates of this earth, not excluding Emperors and Kings, and yet the head of the Rothschild family places little value on being called a King. His Jewish majesty is evidently content with *being a King*, and enjoying the power which his immense riches procure for him.

But in all other respects Rothschild plays literally the *role* of a ruler and does not neglect the duties, which this royal dignity imposes upon him.

It is he, who represents the Jewish people with splendor, as other rulers represent the power of their respective nations. The Jewish ruler, for instance, never shrinks from taking part in all subscriptions, which fashion or report has invested with a certain importance. Rothschild also takes always care, when visiting any particular locality, to leave a memento of his presence, either by founding some philanthropic institution, or by a princely donation.

Besides this, the Rothschilds, as the visible head of the Jewish nationality, have in recent times made it their duty to lay the corner stone, whenever some benevolent institution, devoted exclusively to the Jews, is to be erected.

Whatever other rulers do, the King of the Jews must do also, of course.

The power of this Jewish autocrat is so immeasurable and unlimited, that it far outshines the power of all other kings and emperors. When but a few years ago two great empires, France and Prussia, carried on a bloody war, each country putting forth many hundreds of thousands of soldiers; it was nevertheless necessary to call in a third potentate to establish quiet in Europe. This potentate was called Rothschild, that king "By the Grace of God," whose signature was indispensable for the definite conclusion of the treaty of Versailles.

Their power in the United States is well known and felt. It is stated on good authority, that the demonetizing of the American silver dollar in 1873,



was achieved by an agent from the Rothschilds and their confederates, by the name of Earnest Seagel, who went to Washington for that purpose, and it is believed by corrupt means succeeded in effecting the change. So cleverly was the matter done, that some time elapsed before the change was generally known.

In connection with the above we may state, that by the untiring efforts of the Hon. Richard P. Bland, a member of Congress from Missouri, and his co-workers in both branches of Congress, the American silver dollar was again made a legal tender, and, that contrary to the prophecies of those who were inimical to the restoration of bimetallic money, and who had predicted fearful results from its accomplishment, no change was observed in the general business of the country, other than that the premium on gold at once decreased, and the purchasing power of silver increased, the two metals becoming thus equalized.

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## XVIII.

### SOCIAL CONQUESTS.

The profits acquired by the Jews in the financial world, necessarily placed in their hands the means to improve their condition also in a social and political respect. Recognizing full well the immense

advantages of such a progress, they never left them out of sight; and, therefore, having crawled forth from their hiding places and Jew-quarters, tried hard to turn their commercial relations with the natives into social intercourse, until at last the doors of the whole Christian society were opened to them, and they had succeeded in gaining entrance into the same families, intercourse with whom had until then been to them prohibited. But although having thus grown gradually into acquaintances, then from acquaintances into friends, and from friends into fellow-citizens, they yet remained inwardly the same Jews which they always had been.

When they had thus comfortably nestled into the bosom of the different nations of the world, they longed also for a monopoly of the Liberal Arts and Sciences, which are open only to the higher ranks of society. Knowing well, that they could acquire honor, regard and political power only by those means, they engaged in literature, medicine and public education, and flooded the professions of law and journalism. To this latter sphere they have devoted themselves always with special predilection, because they are better aware than other people of the rare advantages to be derived from a rolling and easily handled tool, by means of which one can make the world believe anything. These Jewish newspaper writers form in every State a closely connected and all powerful combination, composed of minds as clever and industrious as they are unscrupulous, and that

have in a certain way appropriated the right of intervention in all foreign affairs, in order to levy tribute on the credulity of the public. It is very evident, that a combination, having such means at its disposal, far more powerful than church or Feudal State, is in possession of a vast and terrible power, in the hands of which we are nothing but abject slaves.

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## XIX.

### POLITICAL CONQUESTS.

The position, which the Jews had attained within the christian social world, formed the key, which was soon to open to them the doors of political equality. Ancient society, with its restrictions and limitations, having been overthrown, no further difficulties stood in their way. Going hand in hand with the advocates of Liberty and Equality, they had assisted at this overthrow; and thus those advocates, being now masters of the situations, could not refuse them a counter-service. In conformity with their programme, which promised equality on the broadest principles, they were bound to conquer all inward repugnance, and declare the Jews to be in all respects their full-blood fellow citizens.

These renovating legislators said, therefore, open-

ly that the Jews were men like all other men; and deserved to be entitled to the same universal rights of men. Blinded by the existing, humane appearance of their theories, these men were incapable of perceiving the danger, which threatened them from individuals, who, under the cover of national solidarity, had always in view only the object of a great, cosmopolitan, world-ruling combination. Who, indeed, could have foreseen at that time, that the same Jews, with whom political companionship was made would make life so bitter to later generations?

It should have been considered, that however just and harmless the investure of equality may be to individuals, as such, it may become all the more dangerous and generally productive of evil, when it is conferred upon a whole, foreign race, scattered over all the countries of the world.

The consequences of Jewish emancipation were not slow to show themselves. As it would lead us too far, to follow closely the path pursued by the Jews in their political conquest, we must content ourselves to show at least how far they have advanced up to to-day, and what position they now occupy in politics.

To begin with diplomacy, we note the fact, that this field is overrun with Jews. The same fate is shared by the legislative assemblies of England, France and Austria; the most influential members whereof belong to the Jewish race. Jewish ministers and counsellors of State are also no rareties.

Take for instance: Disraeli, now Lord Beaconsfield, the leader of the Tories in the English Parliament, of whom Daniel O'Connell has said in one of his speeches, "that if his geneology could be traced, he would no doubt, be found to be the true heir-at-law of the impenitent thief on the cross." \* Then there is Goshen lately First Lord of the British Admiralty; and amongst the English nobility we find such Jews as Sir Nathaniel Mayer de Rothschild Bart, Sir Moses Montefiore Bart, Sir Francis H. Goldsmith Bart, also Sir David Louis Salamons Bart, Benjamin Samuel Phillips Knight, Sir Albert David Sasson Knight, Sir Julius Vogel Agent general of New Zealand, Sir Borrow Herbert Ellis, Baron de Worms, Baron de Stern, Baron Albert Grant, and a host of others too numerous to mention.

Then there is the noisy Lasker in the Prusian General Assembly, the elastic Arnim—all are Jews. Gambetta and Castelar, these two educators of France and Spain are of Jewish extraction; and both of these, "*Rabagas*" try to play the *role* of Saviours of mankind.

If we consider further, that in all these countries the Jews constitute only a small fraction of the population, we must admit, that this small minority has

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\*The *Westminster Review* of the time when Vivian Gray was published, thus speaks of Lord Beaconsfield: "He has the flare of the livery, the flippancy of the shoulder-knot, the bustle, the pert smartness of those who stand, powdered and bare-headed, on the steps of great houses, and make sport of that part of the world below the peerage and above the servant's hall."

already received too many advantages as against the majority of the people.

In order to gain this daily increasing advance on the field of politics the Jews make use of a peculiar, sly system of tactics, the fundamental principles whereof we may sum up as follows:

1. They endeavor to concentrate their influence scattered as it is all over the world, at any given moment, at the point to be conquered, in the most effective manner, in order to suppress all local opposition tendencies.

2. They endeavor at all times to derive advantage from our disunion. With this purpose in view, they place the power of their capital and their influence at the disposal now of this and now of the other party, while they take care at the same time, to have representatives in every party. Thanks to this policy the Jews are always on hand to turn every party victory to their advantage.

Such a distribution of power is like a good hand of cards, wherein all four colors are represented so that some points are always sure, no matter which color is turned up trumps. Thus for instance, we see in France, Imperialistic, Republican, nay, even Socialistic Jews. If Imperialism gains the day, Messrs. Fould, Pereire & Co., are there to represent the Jewish interest. If, on the other hand the Republic, or perhaps even the Commune, chances to be victorious, there is Mr. Cremieux or Citizen Karl Marx at hand to change into the trump color, as it were, of the Jewish hand of cards.

By the aid of this clever trick the Jews preserve their prestige independently of all changes of government, and approach more and more their object, the conquest of the world, no matter how circumstances may change. They have discovered the secret of winning with all parties and losing with none.

This game, which the Jews play so cleverly with every nation, they also play on a larger scale in international politics, on the Green Table of Diplomacy. Here the different nations serve them the same purpose as did in the former instance the different parties of a nation; that power being to them for the time the trump color, which happens to be the director of the European concert. Let us illustrate this by an instance:

So long as France and England were all powerful, Judaism leaned for support in its onward march of progress upon their influence; using the English and French as trumps, so to say. All the agents and emissaries, which at that time directed the Jewish aggressive movement in Turkey, Russia and Roumania, were English or French Jews. But the moment that the leaf was turned, and those two Great Powers were forced to cede the precedence to others, the Jewish trump colors changed, and the Israelite agents turned suddenly into full blood Americans or Prussians. Now, if we recollect, that the rise of the American and Prussian powers occurred just within these past few years, it is easily explained, why the

Jews should have wheeled around since 1867; abandoning the Tricolor as well as the Cross of St. George, and seeking their salvation meanwhile in the folds of the Star Spangled Banner, or under the wings of the One-headed Eagle.

In the financial conflict, which broke out a few years ago, between the Roumanians and the Jews, the latter have also acted strictly in accordance with the policy just pointed out; placing Dr. Strousberg, a Prussian Jew, as Generalissimus at their head; inducing the appointment of Mr. Peixotto, an American Jew, as Consul of the United States; and finally ordering another Prussian Jew, a certain Dr. Von Levi, to the Danubian principalities and Servia, in order to maintain Jewish influence there, through all sorts of intrigues.

Benjamin F. Peixotto, from the State of California, now represents the United States as Consul at Lyons, France.

Ernest L. Oppenheimer, from the State of New York, represents, the Great Republic in the same capacity at Goettenburg.

Henry S. Lasar, a citizen from St. Louis, Mo., has been appointed by the President, Consular agent at Haaburg, Germany. Another party, David Eckstein, has been nominated, but his case has not been passed upon by the U. S. Senate.

The above are American Jews, and more appointments of the same character will undoubtedly follow.

We may remark here, in passing, that Prussian

Jews were a rather scarce article before Sadowa, but since the Sedan victory it would be very difficult to scare up a Jew, who did not carry at all times a photograph of Bismarck in his pocket; for servility is also one of the noble traits of the Jewish people. And, indeed, there is no reason why people should not contrive to unite both things: to kneel in awe-bound admiration before the strong, and at the same time to maltreat and swindle the weak unconscionably.

Whatever objection may be raised against this pliable and at the same time unscrupulous policy, from a moral standpoint, one thing is certain: it is practical; and this is sufficient for the Jews. It is owing to this policy, that the Jews gain daily ground at all points in Europe, Asia, and America, and occupy already amongst the various nations of the world a central position, from which they can comfortably rule, control, nay, press down under the weight of their riches and their political influence all other peoples.

Let us glance first at France and Italy, and we shall see how in both countries Judaism carries its head high in the consciousness of its indispensability; for both countries are tributary to it; to both countries it has advanced money; to the former for the payment of its war indemnity, and to the latter for the achievement of its independence.

Austria fares very little better. There Judaism has the upper hand in politics, and overshadows the influence of the nobility and of the large land-owners.

In Germany it tries at least to keep militarism and pangermanic ideas in check by the aid of its financial power.

In Russia, and in the countries of the orthodox religion, the Jewish power has only to overcome the yet existing national and religious prejudices, in order to be there also master of the situation.

But it is in Russia that Judaism has for some time past made the most appalling progress. Before the Crimean war, and the emancipation of the serfs, the Jewish population was limited to the kingdom of Poland, and the region lying between the Austrian-Russian boundary and the Dnieper. The large cities in that district were at that time still safe from the invasion of the Jews; since under the then existing laws Israelites were prohibited from settling down, or even taking up their abode for any length of time in them.

At present all these checks have been overcome. The Jewish hordes have crossed the Dnieper, and penetrated into the governments of Cherson, Pultawa, Charkow, Wornesch, Taganrok, &c. Of the two Russian capitals, Petersburg has been the first to allow the invasion of these financial locusts. Moscow, the holy city, offers resistance as yet; but it is already encircled by a band of Jews, who hold themselves concealed in the suburbs, and advance but gradually in their attacks upon the general riches.

However, things have already come to such a pass in the greater part of Russia, that it is impossible to

carry on any kind of business without Jewish agency.

Such are the results and consequences of the present ruling Liberalism. After so sad an experience there is scarcely any other help than to return to such measures as were in use at the time of the Emperor Nicolas. If we take exception at this alternative the triumph of the Jews is unavoidable; and the triumph of the Jews means the ruin of all other races.

The Jews count in Russia now nearly four million souls; no other country in the world has so many.

Yet the Jews hate the Russians because so far they have not succeeded in obtaining such a powerful influence in their country, as it has been shown that they possess in England; and therefore the following cablegram, received in the United States, March 29, 1878, from abroad, will explain itself. Here it is:

"Russia's pecuniary troubles increase every day. It is said, that all the Hebrew bankers in London and on the continent have agreed not only to refuse to lend Russia any money, but to prevent the success of any loan she may put on the market. *England, on the contrary, can command practically endless supplies of the sinews of war!*"

A very peculiar position is that, which Judaism occupies in England. There also it is all powerful; but its rule is not based on one-sided conquests, being rather the consequence of mutual concessions. A sort of friendly understanding had been arrived at on

the basis of common interests between these two commercial powers, by virtue of which the British Empire lends its political influence and material assistance to Judaism, while the latter places its financial influence at the disposal of England and supports British commerce. The English and the Jews both derive advantages from this tacit understanding; the former, since it enables them to make use of the immense Jewish capital in disposing of their articles of commerce by means of Jewish middlemen, and to employ the Jews in case of necessity as spies and accomplices. These advantages explain the extravagant expressions of sympathy, which the clergy and the press of England lavish on the "poor persecuted Jews."

The Jews, on their part, derive from this agreement the undeniable advantage of being thereby connected with a power, which produces articles of commerce for them, and affords them generally successful protection.

Thus the English and the Jews go hand in hand together, and lend each other everywhere mutually support. Nothing, perhaps, can better illustrate the relation existing between these two parties than a simile which happens to strike us. The Jew is for the Englishman what a hunting dog is for the hunter. Whenever the Englishman lifts up his two-barrelled gun—industry and commerce—the Jew is used as the hound, who must catch the game and bring it to his master.

Now, it is true, that the Jew is a vicious animal, for he never brings the game to his master without first having taken a bite out of it. But what is to be done? Without this commercial hound, hunting is impossible. Hence the Englishman must be content with whatever the other brings to him.

Without the Jews, half of the productions of the English factories would rot in the docks and warehouses.

France plays the same game, and for the same purpose, of getting consumers for her productions.

Thus the three allies have made it their object to provide mankind with all that makes life agreeable and comfortable. The English and the French have undertaken to manufacture all the things necessary for that purpose, while the Jews act as agents and brokers.

This industrial and commercial union forms thus, a well and wisely arranged structure, which is plastered together by egoism so strongly as to render it next to indestructible. Everywhere the allies support each other and go hand in hand; and it is due to this united co-operation that the Occident has contrived to make all other countries tributary to itself.

Another result of this union is, that the Jews, who possess neither country nor fixed habitations, have made Paris, London, New York, and San Francisco the headquarters, in which Jewish power and Jewish influence have their support; London and Paris especially being the commercial and financial central

points, where all the threads of Jewish pillage run together.

For these are the places, whither tend all the yearning desires of Israel, and where its children dance, arm in arm with the natives, around the golden calf.

In all other countries, in Germany, in Russia and in the Orient, the Jews form only hordes, ready for battle; or leeches, destined and longing to suck up the wealth of the people, and to effect connection with those two central basins of finances.

In America finally the Jews unfold almost as much power as in the Old World. Here as there all the threads of wholesale and retail trade run through their hands. As regards their political activity, it is quite equal to that of the European Jews.

As a proof of this latter assertion, we need only recall the fact, that a Jew by the name of August Belmont, (an agent of Rothschild and represented to be an illegitimate offspring of his Dynasty) has for a number of years been the chairman of the National Committee of a political party, and by his shrewd management has always succeeded in leading that party to defeat. It is susceptible of proof, that the financial policy of the opposing party, was the one under which his business was most prosperous. Why then should he desire a change?

Again, a few years ago one of the scions of the Rothschild's Dynasty visited the United States, ostensibly for the benefit of his health, but in truth to review his lordly possessions. Traveling from New

York to San Francisco, on his return East, he stopped at the Capital, for the purpose of receiving the adulation of the then Secretary of the Treasury, and for the further purpose of instructing the Secretary of the Treasury as to what additional legislation he deemed necessary in reference to the financial policy of the Great Republic.

As soon as this Rothschild arrived in the City of Washington the Secretary of the Treasury called upon him, received the instructions of the money Monarch and subsequently had them carried out to the very letter.

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## XX.

### THE JEWISH PRESS.

In the year 1840 an Israelite Council was called together at Cracow. This was a sort of an Ecumenical Council, wherein the most prominent men of the "chosen people" sat for consultation. The object of their meeting was to discover the proper means whereby to secure triumphs to Judaism in its extension from the North Pole to the South Pole.

As we see, the programme put forward by these gentlemen was very modest.

The subjects discussed in this Assembly were of a very varied character. Some belonged to the field of theology, others involved questions of political economy, while there were also some that belonged to politics pure and simple. A lively debate arose, amidst which suddenly a clear voice made itself heard, and involuntarily imposed silence. It was the voice of a recognized authority, of a man of predominant mind, whose name is unfortunately unknown to us.

"What are you talking about?" said he to his colleagues in the gathering. "So long as we have not the Press in our hands, all that you say is idle! In vain do you organize societies, loans, bankruptcies, and the like; so long as we have not got the Press in our hands to deafen and deceive the world, we accomplish nothing, and our rule remains a phantom of our brain."

These words produced a powerful effect on the minds of the Assembly. The hearers recognized that an oracle had spoken, that a new light had dawned on their minds to give a fixed direction to their exertions.

From that time we may date the beginning of that work of the devil, which has for its object to turn the Press into an engine of war, a sort of artillery, the fire of which can be directed against any kind of obstacle opposing itself to the financial and political conquest of the Jews.

The plan, invented and adopted by the conspira-



tors, in order to bring the Press under their control, consists in the following :

The Press of all countries, without distinction, has been divided by the Jews into three classes, to-wit :

*First class :* Journals in the pay of the Jews.

*Second class :* Journals bearing the banner of some specific nationality.

*Third class :* Journals bearing the Jewish banner.

The first class is composed of all those journals that are supported by the Jews, either by subscription or shares purposely bought up by the Jews. Such are : *The London Times, Les Debats, L'Independance Belge, La Revue des deux Mondes, New York Tribune, etc.*

To be sure, there is no contract, no agreement between the editors of these journals and the Jews ; the latter depending altogether on that partiality and sympathy which every editor must feel towards those men, who are always on hand to renew their subscriptions punctually at the expiration of every quarter. Of course, certain regards must be entertained toward such subscribers, and still more toward shareholders ; and even if an editor should hesitate to do battle for them publicly, he must, at least, avoid everything that can be disagreeable to them, or expose them to any danger, in the columns of his journal. But this is sufficient for the Jews ; and they are right ; for it is, after all, not a small matter to have made journals of such influence as the *Times, Debats, New York Tribune, etc.*, harmless.

The second class consists, as before stated, of such journals, as raise the banner of any specific nationality, while being, in fact, Jewish organs. These journals are true wolves in sheep's clothing ; for although they palm themselves off as English, French, American, or German journals, they are not the less Jewish, nay, arch-Jewish journals.

Now, these journals serve an excellent purpose, under their mask, by effecting changes in public opinion ; since their readers rarely perceive, that the articles appearing in them conceal Jews disguised as Frenchmen or Englishmen. The public believe, that these papers reflect the drift of opinion in this or that country ; and yet they mirror only the reflection of the Jewish devil, who tries to lead us astray at his pleasure, and to bewitch us with the doctrines and sophisms of the modern school.

In almost every country of Europe we find an organ of this kind. In England, for instance, this organ is the *Daily Telegraph*, which has a circulation of 100,000 daily copies, and the exclusive proprietor whereof is a Jew.

The *London Daily Telegraph* was bought under foreclosure of a chattel mortgage some years ago by the Jew, Levy, for \$20,000.

Two of the Levys have changed their name to that of Lawson, and the names of Mr. and Mrs. Lawson appear in the list of guests at the last ball of the Prince of Wales.

The editor in chief, Edward Lawson, is a member of Parliament and expects a Baronetcy.

France rejoices in two such journals, *La Patrie* and the *Paris Journal*, both the property of a Jew, the Baron Soubeyrand. Vienna has her *Neue Presse*, and Italy her *Perseveranza*; both are Jewish journals.

In Germany also many such journals can be found, amongst others let us mention the *Frankfurter Zeitung*.

The third class of Jewish journals proudly raises the Jewish flag. These journals show themselves without any mask, as their very names show: *Das Judenthum*, *Israelit*, *Israelitische Bibliothek*; *Jewish Chronicle*, Baltimore; *Jewish Messenger*, New Jersey; *American Israelite*, Cincinnati; *Jewish Record*, Philadelphia; *San Francisco Hebrew*, *Occident*, Chicago; *Independent Hebrew*, New Jersey; *Jewish Gazette*, &c., &c. The circulation of these and many other periodicals, extends amongst the community of Jews over all the world.

The *role* assigned to this Press is to lead Israel in its aggressive movement upon the wealth of the heathens, or non-Jews. The Press utters the war cry, and directs and leads the Jews onward. Without these journals the Jewish movement would not form a whole, and its activity would necessarily lack inner force.

This exposition of the way and manner in which the Jews make use of the Press, unfolds before our eyes the existence of a secret, but fearful power. In truth, the hundreds of journals, which obey the orders of the Jews, form an appalling battery, to fight

against which appears next to impossible. Against the few journals, which the victim may put forth to defend his cause, the Jews have ready at all times a bullet shower of scoff and calumny, vomited forth from the lying mouths of hundreds of journals.

When the Jews in 1868 came into a conflict with Roumania, the Roumanians had great trouble to find two or three journals, ready to undertake the defense of their cause against public opinion. But the Jews at once put in motion against them such an overwhelming mass of journals, that the unhappy Roumanians found themselves excommunicated by the whole civilized world as fanatics.

Every person, who does not allow himself to be plundered by the Jews is a reactionary; and if he takes a cowhide in his hand he is a barbarian.

We may add, in conclusion, that the pressure which Judaism exercises upon Journalism, is not limited to the tricks and artifices mentioned. Advancing from one success to another, they now stretch out their hands to grasp all the journals within their reach; and, to say the truth, they are successful, whether they act the *role* of editors, or correspondents, or peddlers of novels.

Even the book trade has passed into the hands of the Jews; every where we meet them as book dealers and publishers. They alone can bring us enlightenment; but when we shall have been so enlightened, we shall be their slaves in a moral as well as material respect.

## XXI.

## THE "UNIVERSAL ISRAELITE ASSOCIATION."

In consequence of the immense rise and universal spread of Jewish power in this century, the Jews have been awakened to the necessity of an organized central administration, by means of which the Jewish movement can be carried on in a more united spirit and with redoubled power.

To fill up this lack in the system a "Universal Israelite Association" was formed in Paris about thirty years ago, and joined by the most prominent Jews of all countries. It is true, that, according to its official programme, this Association is a purely philanthropic institution, having for its chief object to disseminate the benefits of civilization; but such fine words do not prevent carrying on politics at large in secret at the same time.

Thus, for instance, there is at the disposal of this Association a large staff of officers, composed of newspaper writers, secret agents, spies, couriers, &c., all men of high intellectual gifts, speaking all languages and acquainted with all the countries of the world.

Probably no government is kept so well informed, and served so faithfully as this Jewish Association; for its numerous servants combine with their devotion and reticence, the advantage, that all of them together represent all the nationalities of the

world; truly, a rare sort of human chameleons, as many colored in their scales as in their principles.

This Universal Association rejoices in an excellently regulated organism of administration. It has offices entrusted solely with its cosmopolitan correspondence, which extends from Kamtchatka to San Francisco; and it has also offices, whose business it is to instruct the organs of the Jewish and of the subsidized Press, so that these may at any time let loose their polemical batteries wherever any obstacle against the Jewish column of attack stands prominently in the way.

It is this same Israelite Association, within whose bosom are resolved the secret rules of administration, that become necessary, wherever, as always happens, conflicts take place between the Jews and nations opposed to them. Sir Moses Montefiori and Cremieux, two prominent members of this Association, have repeatedly, in its name, exchanged communications with the Emperor of Russia, the Porte, the Viceroy of Egypt, the Emperor of Morocco, the Prince of Roumania, etc., etc.

In the year 1867 this Israelite Association undertook a money and paper war against the Danubian principalities, and, in order to be able to put on all the airs of a Great Power, it allowed the governing Princes of Roumania a three months armistice at the very time when hostilities were in fine progress. It is but a short time ago since this same Association undertook a crusade in Eng-

land, France and America, which had for its sole object to make Roumania subject to its will.

But all these facts are cast far into the shade by the financial *salto mortale*, with which a few years ago Judaism, and its king, Rothschild, astonished the whole world. When this Jewish self-ruler and his political allies screwed up the French loan to the fabulous sum of forty-two milliards, they therewith threw down the gauntlet to conquest-lusty Germany, as if saying:

“Take care, Bismarck! Not a step further! For we are ready to sacrifice forty-two milliards in order to overthrow thy plans!”

This antagonism between Jewish money-power and German military rule, is, however, something quite natural. Both parties desire to rule; but each desires to build up its rule on a different principle; the former on the principle of material interests, the latter on that of armed supremacy.

Now, as both of these principles mutually exclude each other, and have been so opposed from the beginning, it follows that, sooner or later, a rupture must ensue between those two parties.

### CONCLUDING REMARKS.

We have now arrived at the conclusion of our essay. We believe, that the object we had in view, to give our readers a picture of the present position of the power of modern Judaism, has been pretty well attained. We have shown, that it is no exaggeration to say, that the Jews to-day trample under foot the power of all the crowned heads and nations of the world.

In fact, the Conquest of the World by the Jews is henceforth a fixed fact, not to be disputed. What has materially assisted the Jews in this Conquest of the World, is the pernicious habit, so prevalent of late, of issuing bonds, on the part, not alone of nations, but also of municipalities, etc., thereby mortgaging the wealth of communities, as well as nations, all over the world, and which has also materially contributed in producing the present business stagnation everywhere.

For the interest which these bonds bear, goes on continually, by day as well as by night, without interruption. Its course sweeps like a toronado over fair fields, destroying everything in its path; or like the poisonous storms of the Sahara, bringing death and desolation wherever they touch. It is this secret power of accumulative interest which has enslaved mankind and which has been used as such an effectual weapon by the Jews for their Conquest of the World.

These facts stare everybody in the face; and while an individual may rid himself of his burden of debt by taking advantage of the bankrupt law, or by compromising with his creditors, whatever may be thought of such practice; as soon as a community or nation attempts a process of this kind, it is called repudiation. Where is the difference between the debt of an individual and that of a number of individuals? The question may well come up in this form: Can a father mortgage the prosperity of his children? He certainly cannot do so. What then is to be done? The only answer that can be made is this: Keep out of debt! the welfare of individuals as well as of nations depends on this. The power of the usurer will be broken as soon as all debts are liquidated on a basis, both just and equitable.

The nations, that once obeyed the behests of faith and honor, are now condemned to bow down their heads before cunning and usury. The rule of such principles is a great misfortune for all mankind; for we may not conceal the fact, that all modern society is brought to the verge of ruin by them, and now looks upon a terrible cataclysm, which must undermine its very basis. The decisive conflict will be terrible; for the conquered and exhausted masses of the people will venture their all to shake off the yoke of Jewish slavery, and unarm the cosmopolitan thousand-headed hydra of Judaism.

Men have raised great opposition against the priestcraft, which rests upon old Europe; but the

rule of the priests is a very small matter in comparison with the power which the Jews and Jewish usurers exercise from day to day over the whole world.

Rome has extended her power by a phalanx of priests, monks and nuns, the number whereof exceed scarcely 400,000; and the Popes have been enabled to keep up their dominion with this comparatively small file of supporters.

The Jews have now extended their net of money and financial power from one end of the world to the other; and this net is composed of *ten million Jews*, of which each one is more treacherous and rapacious than the other. Concealed behind their office desks and bank counters, these parasites uninterruptedly gnaw upon the wealth and the vitals of mankind.

The Popes slay their enemies with the ban, and expel them from the church. The Jews expel their enemies from the Stock Exchange and from social connections, and finally condemn us to starve without a roof to cover us.

They have even made the priest-craft subservient to their power, as is clearly shown, when it is asserted, that the late Pope Pius IX. had Twenty Millions of Dollars on deposit with the Rothschilds. And why not? It is publicly stated, that the Cardinal Cansolini had a good chance to be elected the successor of Pope Pius IX., but one thing stood in his way: this good man had had the audacity to write an Essay, by which he conclusively proved, that the grand-father of Pius the IX. was a Jew.

Such are the excellent results of the emancipation of the nations and the so-called progress of our times. People consider themselves free and boast of high culture, and yet no one dares to rise against enemies, who effect their conquest only by means of cheating and usury.

Disraeli, some time ago, lifted up his voice against this Cosmopolitanism, which threatens to overthrow the whole present order of the world. This Israelite statesman may be altogether in the right; but in saying what he did, he made a distinction between two utterly opposite orders of cosmopolitanism—the Jewish cosmopolitanism and that of the social reaction; and while he—perhaps intentionally—brands the consequence instead of condemning the cause, he overlooks altogether the fact, that the cosmopolitanism of the International Labor Associations is nothing but the logical consequence of the cosmopolitan tendencies first proclaimed by the Jews.

How is it possible, that these statesmen allow themselves to fly into such a passion, when they evidently tolerate and protect its cause? No, if they really intend to restore social equilibrium, they must take hold of the tree by the root, and direct their attacks against the cause of the cosmopolitan fundamental evil. Thus and only thus can they succeed in freeing mankind from the greatest plague under which it ever suffered. Let our motto be therefore:

**Abolish the Jewish Rule of the World!**