

of vulgarity. He calls this descent into vulgarity "Progress", and designates, on the other hand, everything of an aristocratic or noble nature, as out-of-date or reactionary.

Society, in former days, possessed an organic structure; it separated itself, practically automatically, into classes, whose rights and duties were conscientiously defined and graduated. Thus, a genuine social and moral order came into being, which secured to each man such prosperity as he was entitled to, and assigned to him his due share of rights, as well as duties. The Hebrew has shattered this ancient moral order to pieces. He has absolutely no perception for a moral structure of this kind; to his eyes it appears merely a jumble of disconnected fragments; he is incapable of understanding the purpose of all this regulated coherence. He regards every restraint as a fetter, and as an interference with his liberty. In addition to his greed for gain, the Hebrew is, for this reason, driven by an irresistible impulse, before all other things, to dissolve all old-established associations, and to break up all arrangements, which are the outcome of social organisation. He calls for "Freedom" and "Equality", but whether he does so out of pure calculation, or reacts in response to some dark instinct, it is difficult to say; at any rate, he knows for certain that, on the dissolution of all social bonds, he and his fellow-conspirators will gain the upper hand in the ensuing chaos. Thus, it is that he demands — loudly and incessantly — "Free play for the exercise of every kind of power", which, in reality, amounts to: "Privilege for unscrupulousness, and domination by those, who conspire in secret."

There is no doubt whatever that the phrase "Freedom and Progress" has provided the Hebrew with a slogan, which he has known how to make his own particular property, certainly not to procure freedom for others but to procure license for himself, and to unsettle and seduce others to desert the firm union of time-honoured organisation, so that, disorganised and isolated, they may, all the more easily, fall into his power. In spite of this, it is his constant boast that, by breaking down the old restrictions, he has introduced a desirable and bene-

ficial freedom into the economic life; and, to a superficial observer, this may well appear to be true. But, in reality, a ruthless campaign of all against all has been instituted, which has certainly produced, as its first and immediate result, a release of all kinds of forces, and a stimulating and goading of the economic life to an alarming extent, but which must eventually exhaust the most valuable activities in a nation, and end in a complete victory for those, who are most ruthless and dishonest.

In former times, there was also no lack of stimulating competition; it was, however, of quite a different kind. The competition then, was in the good quality of what was produced; whoever sold the best goods, secured the most custom. The Hebrew, by "cutting" prices, has reversed the nature of the competition; for today, the low value of the goods produced is the principal object of the commercial rivalry of the world. Whoever can manage to offer goods at an exceedingly low price — without any consideration for the quality, or, at any rate, only with the appearance of quality — is assured of success. And, whoever makes use of deception, in addition, can rely upon brilliant results. Unclean competition has usurped the position, once occupied by sound and straightforward commercial rivalry.

There is no doubt whatever — as has been stated already on page 99 — that the ancient guilds, which the Hebrew invariably abuses as a reactionary system, possessed their good features. They not only required proof of the capability of each craftsman, but they tested also the quality of what was produced. Each master had to answer for the genuineness of the goods, which he produced, and the guild- or hall-mark furnished the article produced with evidence of its soundness.

At the time spoken of, there still existed a morality in business, which, at the present day, has dwindled away to such an extent, that only some pitiful traces are still to be found, here and there. That mutual "hunting-down" of customers, which was formerly regarded as dishonourable, is, today, the special boast of the Hebrew. In those days there was a

maxim: "No one must force his way into the business of another, or push his own business to such an extent that another citizen is ruined thereby." This amount of morality, this amount of regard for one's neighbour, this amount of social sense are unknown in the business-life of today. The announcement that one would accept lower prices than one's competitors, was regarded, in olden times, as the lowest degree of commercial impropriety. The Hebrew, with mental machinery of an entirely different kind, has no sympathy with such dignity and propriety. These appear to him merely as irksome restrictions, which make it more difficult to earn money; for this reason he rejects them. An inevitable sequel to these modern business maxims and views is the relaxation of all morality, and of all social ties throughout the community. One looks around and asks one's self, if humanity indeed has made any moral or social advance since those olden days.

Whilst the merchant of former times knew how to preserve the dignity of the independent man, and in the course of trading, never sacrificed his self-respect in order to obtain business, the Hebrew, on the contrary, has degraded the entire domain of commerce, and has cast honour and shame to the winds, simply to create business. He has introduced into the economic life that degrading hurry and scurry, which wears the soles off the boots in order to steal a march on a competitor, and sacrifices self-respect and decency sooner than allow any business to go elsewhere.

Only the grossest form of self-deception could enable anyone to imagine that this kind of mutual "hunting-down" is of the slightest value from an economic point of view. In reality this excessive activity is accompanied by a crazy waste of energy. Formerly, as now, the merchant found his customers, but the whole process was carried on, and completed itself, in a peaceful and dignified fashion. The merchant could wait until the customer came; and the customer came, surely enough, for there was nobody interested in alienating him. Thus all business traffic pursued the even tenour of its way, without haste and without excitement, and a man could ob-

tain a decent subsistence without infringement of his self-respect. At the present day, business people harry one another to death, for each has the feeling that a potential robber is lurking in ambush, in his preserve, ready to waylay his customers and to take their money if he does not come up quickly to prevent it.

This hurry and nervousness, peculiar to present-day business, first made their appearance when the Jewish traders assumed the ascendancy. Sombart says:

"The world, well-arranged as it used to be, with all its ancient soundness and solidity was simply taken by storm by the Jews, and we behold this people, stride by stride, thrusting back the former economic order and economic mode of thinking."

Actually, this assault by the Hebrews on our Aryan world is not only an attack on our economic arrangements, but is simultaneously an attempt to undermine the very foundations of our moral system. Sombart certainly gives it as his opinion, that transgressions against the precepts of rectitude and morality are part and parcel of human nature. We protest against such a conception. Certainly there have always been individuals, who have not known how to remain within the limits, appointed by rectitude and morality, but they were invariably denounced as bunglers and disturbers, and regarded accordingly. Respect for the restraints of law and sound morality must be set down as a fundamental and marked feature of the Aryan or Nordic mode of living and thought; and if, at the present day, we are scarcely aware of the possession of this quality, we at any rate know, that it was bad example and dire necessity, which compelled us to cast it from us. He, who wishes to compete on equal terms with the Hebrew, must descend to the moral level of the latter.

This dire necessity has forced itself upon the German merchant, at an earlier date, than upon his brother traders in other countries, as Germany, on account of its political disruption, has fallen an easier prey to the Jew than any other of the ancient lands of culture. Two hundred years ago, the German name already laboured under the misfortune of being

used as a cloak by the Jews. When the Jewish business people began to come into prominence, an English writer (1745) expressed his indignation, that there were certain people, who publicly announced their readiness to sell their goods at lower prices than their fellow-traders. He stigmatized this unseemly "cutting" of prices, as shameless. In England, "Dutchmen", that is to say, taken literally, "Germans", were regarded as being the instigators of this practice. It was really the inhabitants of Holland, however, who were meant, and who, up till the year 1648, belonged politically to the German Empire, and were then, as now, called "Dutchmen." It is these people i. e. the Dutch Jews, whom we Germans have to thank for the unpleasant fact that, even now, the English and Americans refer contemptuously to the Germans as "Dutchmen." The Dutch Hebrews, who arrived in England at that time, were the real originators of under-bidding, and of the traffic in shoddy merchandise. The Jews also, who were hunted out of Spain, and fled, for the most part, to Holland, made their sinister influence felt upon the destinies of us Germans. Soon after 1700, they had already begun a system of predatory culture in a recovering Germany; the book-trade serves as an instance, upon which particular business they conferred the questionable benefit of sales, on a gigantic scale, at book-auctions, a practice, which they had introduced in Holland, because the profit by the old-fashioned method of selling volume by volume was acquired too slowly to suit their taste. In modern times also, it is much to be regretted that the German merchant has accustomed himself to, and definitely accepted, all kinds of unseemly practices, which were formerly the monopoly of the Hebrews. Sombart allows that Jewish ethics differ from those of mankind in general, and that those offences on the part of Jews against public morality cannot be laid to the account of any individual in particular, but arise rather from those general ideas regarding life and business morality, which are implanted in the Jewish nature. He asks (page 153):

"What really then was specifically Jewish? And is one entitled to assume, in general a peculiar idiosyncrasy in the attitude of the Jew

towards all enduring arrangements? I believe so; yes, and I believe that this specific Jewish characteristic of infringing the law, expresses, before everything else, the idea that the Jews regard their offences against right and morality, as not being the particular concern of any individual amongst them, but rather as being the discharge of a code of commercial morality, accepted by and current amongst the Jews, and that their business habits are only those, which are sanctioned by the majority of the Jewish business people. We are bound to conclude, from the general and continued practice of fixed customs, that the Jews do not at all regard their irregular mode of trading as immoral, and consequently as unpermissible, but are convinced, on the contrary, that they are acting in a perfectly moral manner — the "correct" right as opposed to a ridiculous conception of right and morality."

As a matter of fact, our moral perception of things is "senseless" so far as the Hebrew is concerned; it is too lofty for him. If there is any pronounced feature about Hebrewdom, whereby it can at once be distinguished from the rest of humanity, it is precisely this absence of moral sensitiveness. In reality the Hebrew is a lower type of being, in whom all those qualities are wanting, which confer a real dignity upon mankind—honour, a sense of shame, a conscience and moral consciousness. As our entire existence is confined within these barriers, we are naturally not so free to carry on the competitive struggle, whether it be of a spiritual or economic nature, so effectively as the person, who declines to recognise any such restraints. Just as a cleanly being steps aside to avoid a foul mire, into which a swine plunges with satisfaction, so does a man, with clean instincts, revolt against following the Hebrew into the swamp of moral degradation. If he tries to do so, either he or his better nature is ruined.

And this is the peculiar difficulty of the present time, that we have allowed ourselves to be overcome by the swinish predilection of the Hebrew, that we have descended from our moral altitude, in order to scuffle with him in the mud and mire for our daily fodder. It is vain to hope that one will ever be able to elevate the Hebrew to the plane of nobler manhood; for at least three thousand years, he has shown himself to be incapable of improvement, and he will always remain so. It is a fallacy to maintain that this moral deficiency

made itself so glaringly conspicuous in the Jew, owing to his compulsory detention in the Ghetto, and would leave him as soon as he was permitted to move freely in a moral community. This fond expectation has been bitterly disappointed by the actual facts: the Hebrew, with his insensibility for higher moral values, will invariably drag down the rest of the community to his own low level, whenever he is permitted full scope for his baneful activity. The same presumption has shown itself to be false also, in countries, where the Jews have enjoyed unrestricted freedom for centuries, such countries for instance, as England, the Netherlands and the United States. In these lands, as well as in France, where they have had complete civic rights since the end of the eighteenth century, and now are the undisputed masters*, their nature has not altered by one hair-breadth.

Sombart speaks in the highest terms of a certain Jewess, the so-called "Glückel von Hameln," who lived from 1645 to 1724, and wrote her own biography. But, in spite of his praise, he added the significant remark: "All the aspirations and endeavours, all the thoughts and feelings of this woman centred themselves on Money. For the whole 313 pages of her memoirs, she speaks of nothing else but money, and of acquiring riches." (Page 156). And it is this trait especially, which proclaims the lower nature, and which predominates in the Hebrew; for we are entitled to maintain with confidence, that the man is by so much the more spiritual and moral, the less his thoughts are influenced by material considerations. The noblest spirits, taken from any period, have seldom been good managers. The interest concerning money did not occupy their minds to any considerable extent, and was regarded as a secondary consideration. It was the noble Nazarene, who announced: "You cannot serve both God and

* After Martin, Levy is the name, which occurs most frequently in the French business world, a fact which the well-known Dr. Bertillon has established by reference to the various address-books. (Tägl. Rundschau, Nr. 291 of 1913).

Mammon." The more idealism, the more spiritual purity and dignity, and the less regard for money.

The Hebrew endeavours to substitute cunning in the place of the idealism, in which he is so conspicuously lacking, and to compensate for his deficiency in moral feeling and in deep instincts, by a more subtle understanding. The intellect — the cool power of calculation — belongs, by no manner of means, to the higher spiritual functions; invariably it forms but a poor substitute for the deeper spiritual forces, which are wanting, for the feeling and perceiving discernment of things and connections between things. Just as the Hebrew endeavours in the economic life to substitute the mere possession of money for the ability to work and create, in which he is so deficient, so does he endeavour to conceal his lack of the deeper, spiritual capacity by a veneer of sham culture. It is, for this reason, very questionable praise, when Sombart refers again and again to the "pre-eminent intellectuality" of the Jews; In reality, all that he means is the mental cunning, the subtle process of calculation, which is peculiar to a low order of intellect.

Deviation in the trend of Jewish life.

Now we will occupy ourselves for a short time with the economic side of the matter: the Hebrew desires to possess riches in order to obtain mastery over others, and to oppress them; and it is in this particular, where there is a great difference between the acquisition of money by Jews, and the acquisition of money by other races. Certainly there are plenty of business people amongst Aryans and Christians, whose inclination is predominantly towards making money, and people, enough and to spare, who do not pay much attention to the moral side of the question, and regard all means and methods as equally good, provided that money can be acquired thereby. But, in one respect, they impose a restriction on themselves; they content themselves with guarding and enjoying their wealth; they do not begrudge others, besides themselves, the opportunity to acquire wealth and to

enjoy it. It is quite different where the Hebrew is concerned. It is, as if he is consumed by an inappeasable hatred towards all, who happen to possess something; as if he felt himself alone entitled to claim all material possessions in this world for himself and for his people; as if he could not rest so long as goods and money still remained in the hands of those, who are not Jews. This frame of mind finds unconcealed expression in the Talmudic-Rabbinical writings. One finds there, for instance: "God created the world solely for the Jews, and accordingly all property in the world belongs to the Jews." The Talmud therefore declares: "The possessions of those, who are not Jews, are equivalent to possessions without an owner and the first, who seizes the same, is entitled to them."

This is no theoretical interpretation; the Jews take it, and act on it in deadly earnest. They regard it as their special mission in life to travel all over the earth in order to acquire all the possessions of the Goyim. They do not consider that they have fulfilled their duty to their God, Jahweh, until all the riches in the world are in their hands, so that they can lay the same at the feet of their idol. It is for this reason that the real Jew is animated by a feverish restlessness to dispossess the Goy of his property. It is, as if he suffered mental distress, so long as there remained any property in his vicinity, which he had not yet aquired. It is precisely this behaviour, which draws such a sharp dividing line between the Jewish and "Christian" business and usury practices. The Hebrew does not only desire to gain, but to ruin and enslave others as well. The young deputy Bismarck, speaking in the Landtag of 1847, furnished a classical proof of this contention:

"I will give an example, which contains the whole history of the relations existing between Jew and Christian. — I know a rural district where the Jewish population is numerous, where there are peasants, who cannot call a single object on their farms their own property, where the entire furniture, from the bed to the stove, belongs to the Jew, and where the peasant pays a rent for each separate piece of furniture; the growing corn and the corn in the barn belong to the Jew, and the Jew sells the corn for bread, seed and feeding purposes back to the peasant again, by the peck. I, at any rate, in the course of my

professional duties, have never come across nor even heard of a Christian practising usury comparable with this."

Anyone, who is acquainted with the activity of the Jews in Bavarian Franconia, in Hesse, in the north of Württemberg and other places, can provide more than enough instances of a similar kind.

The Jew, when doing business, is always impelled by a double motive: not only does he desire advantage for himself, but he wishes, at the same time, to cause damage to the other side. It is for this reason, that he will not reject a piece of business, that brings him in nothing, so long as it serves his purpose of weakening others. His aim is to sweep all competitors away. "He does not ask", says Sombart, "if a profit can be made or not, or if it will be necessary to work for a time without making a profit, simply in order that, later on, he may make all the more profit". This is the "great", startling innovation, which the Jew has introduced into business life, and which celebrates its economic triumph in the form of the great "Stores". At the back of the Jewish fighting tactic, is always lurking the idea of monopoly — of sole domination — the desire to annihilate all competitors.

A dark instinct for disturbance and destruction, for confusion and dissolution, all of which facilitate the plundering of others, is the most marked feature in the Hebrew; for, in the universal ruin, the richest booty falls to his share. In this respect he resembles the vulture, which, scenting its prey, hovers over the battle-field. The ruin of others brings him his surest spoil.

Whilst the merchant of former days willingly restricted his activities to dealing in one speciality, in one particular district, the Hebrew, by preference, deals everywhere with everybody. The former division of trade, according to specialities, had the great advantage of enabling the merchant to acquire a far more thorough knowledge of his goods, and, at the same time, to provide, in his particular line, the greatest variety of choice. The Hebrew, on the contrary, whose original business-occupation was always in the old-clothes shop, in which second-hand articles of all kinds were to be found, has not been

able, even at the present day, to free himself of his preference for a medley of second-hand rubbish: he preserves the character and atmosphere of the old-clothes shop, even in his emporiums of trash and his great "stores"; yes, and even into his great industrial undertakings. Even Sombart perceives in all this, what he describes as a characteristically Jewish touch, and acknowledges that the great "stores" are almost exclusively in Jewish hands.

Sombart mentions with pride, that the Hebrews are the fathers of the "hire-purchase" business; and this may well be the case. (Compare page 117). One must not run away with the idea, which is for ever being trumpeted forth in the advertisements of these business, namely that sympathy with the small man was the motive, which originated them. A far different tendency is at the root of the movement. Just as the Hebrew buys up the harvest, for a mere song, from a peasant, who is short of money, or is in other difficulties, while the grain is still on the stalk and even before it is ripe, so does he secure for himself, by means of the "hire-purchase" system, all the wages of the poor man for weeks and months in advance. In *Faust* the Jew is spoken of as follows:

"Er schafft Antizipationen —
Die Schweine kommen nicht zu Fette,
Verpfändet ist der Pfühl im Bette,
Und auf den Tisch kommt vorgegessen Brot"
(Goethe)

["He creates anticipations . . .
The swine are never left to fatten
Pawned is the pillow in the bed
And the very bread, which is placed on the table,
has been eaten in advance."]

The Jew knows how to prevent the unfortunate people from taking their money elsewhere, by binding them over in a legal agreement, to assign the proceeds of their labour to him for a long time in advance. The "hire-purchase" system is therefore a particular and valuable link in the chain of business operations, by which the Jews suck up the money in circulation. It prevents the saving of money by those, who are not Jews,

and quickens the return flow, even of the smallest stream of money, into the reservoir of Judah. Certainly all these Jewish practices have introduced a novel and peculiar atmosphere into modern business life, but it is certainly not a healthy and beneficial one. The final injurious effects of this kind of commercial activity upon the economic life are not immediately apparent, for the excessive stimulation of the economic life produces, with its colour, variety and movement, a positively dazzling effect. But it is no less certain that this Jewish tendency, in the economic life, is continually bringing public morality to a lower and lower level, and is destroying all regard for the general welfare of the community. The principle of ruthless selfishness has obtained the mastery, and the right of the individual to enrich himself, by any and every means, has established itself, even if the rest of the community suffer grievously thereby, and both state and morality are sacrificed. Social harmony has been replaced by mutual enmity, everybody fights everybody, and this can only end in universal destruction. It is no longer a cause for wonder when active business people break down prematurely from nervous exhaustion in their best years, and when all manner of insidious diseases and social disorders arise out of this mad state of affairs. We are being continually and insistently informed that all this must be so — that all this is inseparable from progress. We perceive, at any rate, that the physical and mental powers of mankind are giving way, under these malign influences, to the verge of complete extinction.

This method of destruction must be opposed by a wise and sensible discipline, whereby all the material requirements of life can be satisfied without impairing the constitutive powers of mankind. This disciplinary system must adopt, as its standard, the principle that the preservation and elevation of mankind are of more importance than the mere increase of business, and the accumulation of world riches.

XII.

The Hebrews as supporters of Capitalism.

Sombart advances the question as to whether the Jew possesses a special capacity for capitalism. It appears most extraordinary to us that such a question should ever have been propounded. Capitalism is not an activity, which calls for a special kind of capacity, but a condition, the cultivation or administration of which, calls for certain qualifications. Even, in the case of the Hebrew, capitalism, for its own sake, is not regarded as the main object, but rather as a means for increasing his own power, and for enslaving those, who are not Jews.

Thus, the question will take the following shape: does the Hebrew possess a special talent for amassing capital, and for giving a capitalistic formation to the economic life? Nobody has ever been in doubt concerning this fact.

Sombart claims for the Hebrews the merit of being the founders and upholders of modern world-wide commerce, of modern finance, of the Stock Exchange, in fact, of the commercialisation of the entire economic life; of being the parents of free trade, and of free competition, of being the exponents of the modern spirit in the realm of business. We will cheerfully concede all this, but, at the same time it is perfectly clear to us, that this modern spirit is by no means a good spirit, for it is the spirit of the disintegration of political economy, of the destruction of the productive nations. The explanation of the idea of capitalism, which, according to Sombart, is as follows, seems strange indeed to us:

* Capitalism is the name we give to that organisation of economic intercourse, by which two different groups of the population — the owners of the means of production, who, at the same time, carry on the work of directing, and the ordinary work-people who own nothing — cooperate, so indeed that the representatives of Capital (i. e. of the

requisite store of the necessary goods) are the real economic subjects, that is to say, hold the power of deciding the nature and direction of the economic management, and bear the responsibility for the issue, whatever it may be" (page 186).

According to this, Capitalism characterises itself as the economic method of the proletarian state, which is ruled and guided unresistingly by a few financial magnates, as a new edition of slavery in its most acute form. In actuality, this is the ideal of the Hebrew, to whom it has been promised in the Talmud, that a time will come when every Jew will possess 2800 slaves. The only question is whether the other nations regard such a state of things as desirable, and are willing to help to bring it about.

This might be expressed in a somewhat more general fashion as follows: the capitalistic economic system regards the formation of capital as the principal aim of economic activity. According to this system, capital, and not man, is of most importance. This system places man and his spiritual needs on a lower plane than the accumulation of capital. Money-making is regarded as the first principle of life. And the object of this creation of capital? — the domination and exploitation of mankind by means of loan-servitude.

Formerly the earning of money was a side-issue in the economic life; the other, and more important object was: on the one hand, the satisfaction of human needs by the production of the requisite goods, and the guaranteeing, on the other hand, of the possibility of an existence for the producer, as well as for the business or middle-man. The man, and the possibility of his existence, were always the chief consideration. According to the capitalistic system of the Hebrew, the matter was regarded in a very different light. Sombart is of opinion that:

"Out of a systematic direction of economic affairs, for the purpose of making profit, which thereby provides the incentive for the effort to expand continuously all kinds of business activity, arises, as a natural consequence, a conscious guiding or directing of all trading activity towards the supreme reasonable method of establishing and maintaining economic relations."

It is certainly true that the economic life receives a very marked warp or distortion in one particular direction, if one enquires every moment what profit can be made, but we certainly cannot recognise the method just described as the "supreme rational"; it is rather supremely irrational, because it is so busily engaged in the mad accumulation of capital that it entirely disregards the aim of all culture: namely the preservation and elevation of mankind.

In olden times the economic method was grounded firmly on the principle of organic growth and building-up, but the modern Jewish economic method aims at a ruthless extermination — at the so-called predatory culture. It drags riches together, from all directions, at the cost of human welfare; it produces wares, which, to a considerable extent, serve but one purpose, and that is simply to entice and trick money out of the pockets of the people; it creates a few rich by the indebtedness and impoverishment of the masses. But, above all, it uses up human energy to such an extent, that it must soon end in the exhaustion and decline of the nation.

It is characteristic of this capitalistic system that it is unable to realise the effects of its own action — that it is actually killing the goose, which lays the golden eggs. Impelled by the short-sighted greed for amassing money, it wrecks the organic foundations of national life. Is there perhaps design behind all this? Is this Jewish-capitalistic economic method perhaps the means to the end of fulfilling the ancient commandment: "Thou shalt eat up all nations?"

Sombart asks the question:

"What is the meaning in the capitalistic sense of a successful stroke of business? Naturally that this activity, with its terms and conditions, should be followed by a good result. In what way however, is this successful result to be gauged? Certainly not by the quality of the performance. Just as little by the quantity. All the more, simply and solely, if . . ."

The reader expects now to hear: whether, under the operation of this beneficial, capitalistic system, Culture and Humanity are to be conducted to a still higher plane, or: whether Morality and Social Arrangement are to show a gratifying advance?

— Oh, dear no; completely erroneous! According to Sombart, the beneficial result of this economic method is to be gauged solely as follows:

"If, at the end of an economic period the advanced money is again in hand, and has brought with it something additional, which we call profit" (page 188).

The sublime blessings, to be derived from this economic system, could not be stated in a more pertinent manner, and one must infer that Sombart is a man, with a very keen sense of sarcastic humour, who, under the pretext of recognition, is desirous of exposing, in these words, the utter barrenness of capitalism. Even the question is not asked, whether an improvement in the production of goods is the result of this economic method — no: "the sole consideration is, that at the conclusion of the transaction, the gain in money or property remains in the hands of the capitalist, who took it in hand." —

Mankind, you have no need to be alarmed; capitalistic Jewdom is conducting you towards a splendid goal:

" . . . so that the debit and credit of the ledger shall be closed with a balance in favour of the enterprising capitalist. In this effect are included all the successes and all the transactions, undertaken by the capitalistic organisation." (Sombart p. 188)

What is then an undertaker or contractor in the capitalistic sense? "He is a man," says Sombart, "who has a task to fulfil, and sacrifices his life in fulfilling it."* Certainly there are undertakers or contractors of this kind but, for the most part, they are not of Jewish origin. Certainly there are men, who, with the sacrifice of their entire physical and mental energy, devote themselves to some great work and who can be described as actually sacrificing their lives for these objects. Great industrialists, such as Krupp, Borsig, Schichau, Hartmann and many others were men of this stamp, but we certainly do not find Hebrews amongst them. The Rothschilds, Bleichröders, Guttmanns, Hirschs have accumulated hundreds of mil-

* A strange formulary! Just as if the official, the officer, the doctor, the workman etc had not also tasks to fulfil, and might not with equal right be said to sacrifice their lives in fulfilling the same!

lions, in a few decades, but we search in vain for any great and astounding work, which they have accomplished; we see, at the most, that they have known how to exploit, in the most cunning fashion, other men, who have been the real producers, in order to amass enormous riches for themselves; we are unable to perceive that they have in any way hazarded their lives, while engaged in this kind of business. They were the money-lenders and speculators, who finally pocketed the entire benefit accruing from the work of others, without themselves accomplishing anything worth mentioning. If Sombart means, that the real promoter of undertakings must be a combination of producer and dealer, it does not say much for the Hebrew capitalists as far as the promotion or origination of undertakings is concerned, for, as a rule, we find nothing of the productive element in them, only the dealer. And the latter Sombart defines in the following manner:

"The dealer is a man, desirous of lucrative business, all of whose ideas and feelings are concentrated upon the value in money of conditions and negotiations, and who therefore consistently regards all phenomena in terms of money; for whom the world is a great market of supply and demand, of crises and occasions, of possibilities of gains and losses, who is always asking: How much does it cost and what does it yield? And whose incessant questions in this respect resolve themselves into the final momentous one: What does the world cost?"

Truly, the character and behaviour of the Hebrew, as dealer, could not be better portrayed, and we have a strong suspicion that Herr Sombart is, in reality, a cleverly disguised opponent of the Jews. With still more exquisite irony, he characterises the Hebrew actually as "discoverer" — namely as the discoverer of fresh possibilities of "doing business", who knows full well, how and where to discharge his goods, when there is not the slightest requirement nor demand for the same, and who, in order to excite new needs, provides Esquimos with bathing-drawers and niggers with hot-water bottles. And Sombart also knows full well how to portray the tenacious importunity of the Hebrew, when he characterises the specifically Jewish talent for dealing, as the art of,

"Acquiring a pair of old trousers by cunningly wearing out the patience of a needy cavalier, to whose apartments he may already have been five times without accomplishing his purpose, in order, later on, to talk some peasant into buying the garment, by exercising all his powers of persuasion."

According to Sombart, amongst the other requirements of the Dealer, must be included a power "to see with a thousand eyes, and to hear with a thousand ears", and this accomplishment has been brought to perfection by Jewdom, by means of the organisation and consistent cooperation of all Jews. The German business-man can only see with his own two eyes, and only in exceptional cases has other eyes at his disposal, to help him to extend his vision. Jewdom, however, has been organised into a Hydra with a thousand heads, which are all attached to the same body, and which all follow the same instinct. This Jewish "dealing" organisation, with its thousand senses, spies upon the artless nations, never lets an opportunity slip of "doing business", and knows how to arrange matters so that the profit always falls to its share.

According to the sound, old, time-honoured ideas, trading or dealing was an honourable exchange, in which one gave either goods for goods, or goods for money; and the sense of fairness regulated the proceeding to mutual satisfaction. In the case of an honestly conducted transaction both sides might well derive advantage and profit therefrom, because the object purchased might be worth more to the purchaser than the price paid, and, at the same time, the seller might secure a profit. It is quite different according to the Jewish perception. Sombart's opinion is, that trading or bargaining means "a struggle with mental weapons", and, in reality, all Jewish trading and bargaining is made up of persuasion, overreaching, false representation and imposition. He is not desirous merely of satisfying a want but, in addition to endeavouring to secure an excessive profit for himself, he attempts to do the other side as much harm as possible. The Hebrews, as a nation, which, for thousands of years, has practised nothing but haggling, usury and overreaching, have developed the art of persuasion to the highest possible point. How often does one not hear

simple-natured people, who have been talked into buying the goods of some Jewish pedlar, excuse themselves by saying: "I had to buy something from the man because I could not otherwise get rid of him". Yes, it is impossible to ignore the fact that many Jews — at any rate when they come into contact with artless and ingenuous people — possess an almost demoniacal power of suggestion, and of infatuating simple natures, so that the latter follow unresistingly the intentions of those, who are fooling them. We shall return to this particular theme in chapter XVI: "The influence of the Jew upon Womankind." —

"One of the most effective inward means of coercion, which the Hebrew is in the habit of applying, consists in arousing the idea, that the immediate conclusion of the business in hand will prove advantageous."

Thus speaks Sombart, and the Hebrew knows full well how to utilise this means to the very utmost. It is actually a fact that some Jewish pedlars are in the habit of intimating to possible customers, that the goods they offer, are stolen property, or are taken from a bankrupt's stock, and must, on that account, be disposed of as quickly as possible, and at almost any price.

Sombart rightly refers to the peculiar position of isolation, which the Hebrew takes up in the midst of the other national communities, as a circumstance, which confers exceptional advantages upon him in the midst of the other nations. He emphasizes that the advantages, enjoyed by the Hebrew, are rooted in the following circumstances: 1. in their extensive dispersion, 2. in their alienage, 3. in their half-citizenship, and 4. in their wealth. Unfortunately Sombart has omitted the most important items, namely, 5. the open and the secret connection amongst themselves, and 6. the Jewish morality, which is especially adapted for trading and for deceit.

1. The extensive dispersion.

The Hebrews, thanks to their extensive dispersion over all lands, are enabled, by means, of their international and domestic connections, which they attend to with the utmost assiduity, to maintain an accurate survey of all economic occur-

rences in distant, as well as in adjacent territories. By this means they are enabled to secure, at all times, the earliest reliable information concerning the prospect of the crops, concerning the production and sale of goods, concerning stocks of goods in hand, concerning the forwarding of goods, both by land and water, and concerning the circulation of money and any local deficiency of money. It is also known for certain that they mutually exchange most valuable information and hints with respect to these matters — not only by means of the reports in the Press of the various markets and exchanges, which reports are, almost without exception, under their control — but also by means of private letters and dispatches in cipher. Important facts like these, are far too little known and appreciated at their full value in our time. Anyone, who has an inkling of these matters, cannot be in the least surprised at the success of the Jews; he, at any rate, will not gaze upwards with amazement and admiration at the supposed eminent and unusual faculties for trade, possessed by the Jews, because these faculties rest on very ordinary foundations. There have always been men with keen insight, who have seen through these inner workings; but, unfortunately the wisdom of older times seems lost to the present generation, and it often appears to us as if our teachers and spiritual pastors, as well as our political leaders of today, put on smoked spectacles, so as not to see what is happening before their eyes.

Even in the year 1698, a report from the French Ambassador at the Hague, is devoted to a description of the activities of the Dutch Jews, and of the machinations of these people on the Amsterdam Exchange.* Amongst other things, mention is made therein of the secret brotherhoods (*Congrégations*), which the Jews maintain, and which stand in the most intimate connection with one another. For instance, the "Fraternity of Saloniki, which rules over their nation in both those other parts of the world, and is surety for it," and that of "Venice which, together with that of Amsterdam, holds sway over all

* *Revue historique*. Vol. 44 (1890)

the northern parts." Mention is also made that these "brotherhoods" are only tolerated in England, and have to be kept secret in France. The result of the intercourse between these "brotherhoods" is, that the Jews are the first and the best informed concerning anything connected with trade, or of a novel nature, and out of this liaison they build up their system (The Speculation), and meet weekly on Sundays for consultation, while the Christians are occupied with their religious duties. The ambassador continues:

"These speculative schemes, which are of a most subtle nature, and have been prepared in accordance with the intelligence, which has come in during the preceding week, are sifted and refined by their Rabbis and learned men, and are then, on the following Sunday, handed over to their Jewish brokers and agents, who are selected for their exceptional craftiness. After the latter have consulted with one another, each of them circulates, on the same day, the news, which is specially adapted to serve their purposes. The next day, they at once set to work buying, selling, exchanging and dealing in shares. As they always have large sums of money and stocks of goods at their disposal, they are always in a position to judge correctly when the right moment has arrived to carry out their "coups", whether at the top or at the bottom of the market, or simultaneously in both directions." (Sombart, page 202.)

This has been, in very truth, the secret of the Jewish brokers for centuries, and it is nothing less than astounding how neither our merchants, nor our learned political economists, nor our politicians, nor our statesmen can see through these secret machinations, and still cling to their naive belief that supply and demand determine the price. In reality, the Hebrews, combined internationally, form a clique for exploring all opportunities, and for systematically influencing all market conditions. Even at the present day, similar conspirators and instigators of the same unsavoury plotting and scheming are to be found amongst the Rabbis, and one can soothe one's self with the reflection that, on occasions, matters are dealt with in the Synagogues, which have nothing to do with the service of God, but which, on the contrary, exhale the very essence of trade and the money-market (compare page 74).

This Jewish system of espionage, and the secret machinations in the synagogues and on the Stock Exchange, place the Hebrew

in a position to obtain quicker and more reliable information, concerning all matters, than anybody else in the country, not excepting the Governments. And thus it comes to pass, that the latter, in their naiveté and artlessness, frequently imagine that they must make use of the Hebrew, not only for the purpose of obtaining important news from abroad, but also in order to exert diplomatic influence in all directions. They forget that by doing this, they are putting the cart in front of the horse, and that it is Jewdom and the money-market, which derive thereby all the benefit from any new political move.

Anyone, who is desirous of obtaining a correct idea of the methods and extent of Jewish interference with and intrusion into the higher political circles, should read what Emil Witte, formerly commercial counsellor under v. Holleben at the German Embassy in the United States, has to say in his book "Aus einer deutschen Botschaft. Zehn Jahre deutsch-amerikanischer Diplomatie." (From a German Embassy. Ten years of German-American diplomacy). This work is rich in disclosures concerning the nature of, and the position occupied by the two telegraphic agencies of Reuter (London) and Wolff (Berlin), to whom has been assigned the chief rôle of making known important political news to the public by means of the Press.

Whilst dealing with this subject, the following remarks will be of interest, as they afford glimpses into the career of a Jewish adventurer. The founder of the "Reuter Bureau" was born in Cassel of poverty-stricken Jewish parents, and his real name is Josaphat. After an obscure and apparently turbulent youth, Reuter became partner in a bookseller's business in Berlin; he left this position on account of certain "irregularities", and soon afterwards founded the Reuter Bureau in London, in company with a fellow tribesman, Dr. Engländer, one of those numerous men of honour, who, by their assumed German names, bring everything connected with that country into disrepute abroad, and who was, at the same time, a pronounced Anarchist. With the help of Oscar Meding (Gregor Samarow) the well-known Guelphic author and political agent, he was successful in inducing the blind King George V of Hannover

to grant the concession of a telegraph-cable from Lowestoft to Norderney, which he disposed of, in 1869, for a profit of more than £ 200,000 (over four million marks) to the British Government. Raised to the grade of Baron by Duke Ernst of Coburg-Gotha, he earned large sums of money by acting as impresario to the Shah Nasr-el-Din of Persia, and paid the latter's travelling expenses all over Europe. By so doing, he secured from the Shah, every possible concession, which Persia had to impart.

In order to put a stop to the mutual competition, engendered by the founding in Berlin in 1865 of the telegraphic bureau of Dr. Wolff — also a Jew — Reuter purchased a part share in the same, so that since then the same genius has held sway over the two bureaux. What the nature of this spirit or genius is, can be ascertained later on in this book, at the appropriate place. Here it will suffice to say, that the owner of the R. Bureau — Baron de Reuter — is portrayed as a man, possessed by a demoniacal ambition, who is enabled, by his position and his enormous wealth, to play a pernicious part on the political stage, even though it takes place behind the scenes. A man, moreover, utterly unscrupulous as to the means he employs to enrich, and to advance himself — one can read a great deal more about him in Witte's book — and who was turned out by Bismarck on account of the hostile tone, which his news service always displayed towards Germany. The German Baron had his revenge for this, by securing a dominating influence in the direction of Wolff's Bureau, which is supported by Prussia and Germany, and since then has taken his part in shaping politics in both of these countries by the method peculiar to him. How and when this takes place, the public has never been allowed to learn, although it is a fact of common knowledge in all our newspaper offices, that Reuter's Bureau is the heart and soul of all the foreign animosity towards the German Empire.* Thus, this institution,

* Anyone, who is desirous of tracking down the instigators of the World's War, must certainly not pass Reuter by unnoticed.

which exists to feed half the world with news — in other words to influence vast masses of people — is connected by the "most intimate ties" with the telegraphic bureau of Wolff, which is domiciled in Berlin. What that means, is expressed by Witte, on page 118, in a quotation from an article in "Black and White" by a former Times correspondent—Charles Lowe — concerning the bills of exchange transactions between Reuter and Wolff, as well as the inner organisation of the telegraphic bureau of Wolff:

"Wolff" is a joint-stock company, composed of some of the first Jewish bankers in Berlin, and, naturally enough, the members of this association claim the privilege for themselves of having the first look at all important telegrams, a privilege, the prodigious significance of which, for the twin worlds of international politics and international finance, is immediately apparent.

The W. T. B. is a semi-official arrangement, the recognised organ of the German and Prussian Government. "Do ut des" (I give in order that you may give) or, "quid pro quo" (nothing for nothing) is the principle, which regulates its relations to both governments, of which it is, at one and the same time, handman and mouthpiece. Many contemptuous expressions have been used concerning the "Reptile" Bureau in Berlin, but, as a matter of fact, such a Bureau does not exist, or, at any rate, only in the shape of the above-mentioned telegraphic bureau. This is not to say that Wolff receives a subsidy in money out of the "Reptile" fund of the Government. In the case of a newspaper, or a similar undertaking, however, payment, in the form of important news, is just as valuable, if not more valuable, than payment in hard cash. What does the payment to Wolff consist of? First of all, in the precedence, which the Government accords to all messages received by or emanating from Wolff's Bureau, in order to assure to that office, whenever possible, priority in the publication of its announcements, a consideration, which is naturally of the utmost importance to a telegraphic bureau. Moreover, the Government makes use of Wolff's Bureau as its channel of information and mouth-piece, when it wishes to publish a "dementi" to influence public opinion, or to communicate certain information in a certain form to the world — especially to that part, which lies outside Germany; this last can be very comfortably accomplished thanks to Wolff's international connections."

The W. T. B. is an institution, founded by Bleichröder, and for which Louis Schneider, formerly non-commissioned officer and later courtier, the well-known reader to King William I,

was successful in obtaining the favourable notice of his august master. In his letter to Dr Wolff, in which he praises the Doctor's intention, the King, in 1865, announced his expectation that "patriotic financiers like Messrs Oppenfeld, Magnus and Bleichröder" would support Wolff's undertaking. What the shareholders in Wolff's Telegraphic Bureau understand by "patriotism", is disclosed by the activity of this institution, which Bismarck distinctly referred to in his famous aphorism "to lie like a telegram." The principal shareholders according to Witte, are the chief of Bleichröder's Bank, Dr. Paul von Schwabach, English Consul-General, and Herbert v. Reuter, chief of the English telegraphic bureau, whose enmity towards Germany is an established fact. Amongst other shareholders are the banking-houses of Mendelsohn and of Warschauer.

Similar agreements to that between the Bureaux of Wolff and Reuter exist also between these two institutions and official or semi-official telegraphic agencies in other European countries, of which the best known are the French "Agence Havas" and the Italian "Agencia Stefania". All these are in the hands of Jews. One must pause to reflect what it really means, when one learns that by means of contracts, in which high penalties have been mutually agreed upon, each of the above-mentioned "Bureaux" engages to communicate to the Press in unaltered form (that is to say without any regard for the truth) any message, received from any other agency belonging to the Union or Ring of telegraphic news-agencies! Of the two competing American telegraphic news-agencies "Associated Press" and "Laffan Bureau", the former enjoys, thanks to the "smartness" of its representative, without any reciprocation on its side, official priority for the quickest dispatch of its news from Berlin — because one believes here in Germany that by this complaisance a "Good Press" is manufactured in America. One must read Witte's book, in order to learn from the actual facts of the World War, what astounding success has resulted from this policy.

Witte continues: "the men, who are interested in the telegraphic bureaux, know no fatherland, think and feel internation-

ally. — War, and danger of war provide, as far as they are concerned, the most favourable opportunities for fishing in troubled waters. It has already repeatedly come to light in the Law Courts, and there is documentary evidence to confirm the statement, that Wolff's Bureau has suppressed important news in the interests of its shareholders, so that the "patriotic financiers" (to whom King William I addressed himself) might be enabled, thanks to the exclusive information, to transact profitable business on the Stock Exchange. It was established, moreover, that the Foreign Office communicates the Speech from the Throne of the Kaiser, at the opening and closing of the Reichstag, to Wolff's Bureau, several hours before it is made known to the Reichstag and to the Press." (Page 121—122).

This "national" Telegraphic Bureau was not ashamed to receive subscriptions from private individuals for the quickest possible telegraphic information of the death of the Emperor William II during the life of this monarch. Already for years (Witte wrote his book in 1907) the number of such subscribers had reached 5000.

One asks one's self: are the representatives of the German Empire unable to discover any means of protecting themselves against this "patriotic" Telegraphic Bureau and its dark machinations by instituting themselves a self-supporting independent news-service, which would ward off from us the insidious peril, which threatens the whole German Empire by the prejudicing of its outlook and opinions for the sake of Jewish money-interests?*

Sombart can also tell us something about similar secret methods of the Jews. He says:

Their method in High Finance has frequently been the following: they first of all made themselves useful to the prince or ruler, as interpreters, by means of their knowledge of languages; they were then sent as negotiators and agents to foreign courts; then the prince or ruler

* Even during the World War the W. T. B. was allowed to have a monopoly of the news-service! Who can wonder now at the way in which the war ended.

entrusted them with the management of his property (which opportunity, it may be remarked by the way, was skilfully taken advantage of to lead the prince or ruler into debt, and to become his creditor), and by these means they became masters of the finances, and, in more recent years, of the Exchanges (page 203)."

The Jews work always according to the same old receipt. It is already sketched out in fullest detail in the history of Joseph of Egypt's behaviour towards Potiphar and Pharaoh; and thus the Hebrew does not find it necessary to develop any particular intelligence in order to repeat the same old artifice daily — especially as the Christian nations are brought up in complete ignorance of such tricks, and repeat, in good faith, the Jewish lie that the Egyptian Joseph was a pious, virtuous man and a national benefactor. Even in the earliest times the Jews played a leading part at the courts of the German princes; thus, for example, Isaac at the court of Charlemagne, and Kalonymos at the court of Otto II. Frederick Barbarossa was surrounded by an entire staff of Jews, just like Rudolph I. — Maximilian I, being an unbusinesslike man, was heavily in debt to the Jews. During the extensive German wars in the 17th and 18th centuries, espionage was carried on by the Jews, in all directions, to an enormous extent; even during the Prussian-German wars of liberation in 1813 and later (compare the *Kreuzzeitung* 1913 No. 209) more than half the traitors, who served the French as spies, were Jews.* The Jews were to be found in swarms at the various Courts until the monarchs fell. The latter were blind enough to take the most dangerous enemies of the monarchy to their bosom, and to place implicit trust in them. The collapse of the monarchs is not undeserved; stupidity is a crime in rulers; there was no lack of warning. —

* This much is certain: the Jewish boast, on the contrary, concerning the participation of Jews in the battles of liberation, was proved already in the year 1819 to be a lie. That the same lie flourishes today, and even to a greater extent than formerly, so that one Jewish Journalist even goes so far as to claim Eleonore Prochaska — the Potsdam heroine — as a Jewess, is only in accordance with the usual Jewish falsification of history.

In modern times, the notorious Bernhard Maimon provides a typical example of the Jewish intriguer behind the scenes on the political stage. On account of frequent thefts of documents from the Foreign Office in Paris, in 1911, various arrests were made, and Maimon, who was eventually unmasked as the leader of an extensive system of espionage, was included amongst the thieves. Concerning this talented political adventurer one could read as follows in a Jewish paper:

"Bernard Maimon, who is perhaps sixty years of age, is, without doubt, one of the most interesting adventurers of the present time, truly a modern Casanova, who, just like his famous (Jewish) predecessor, is constantly and universally engaged in politics, works simultaneously for and against all parties, brings the greatest financial operations to successful issue, negotiates the most difficult state loans, and still has time and inclination to engage in most daring love-adventures." —

Bernhard — or properly Baruch — Maimon is a Gallician Jew, which has not prevented him from playing, sometimes the Christian, sometimes the Moslem. He was well versed, not only in the Talmud, but also in the Koran and in the Bible, and understood, to a remarkable degree, how to make the most of this knowledge. The Hebrew paper full of admiration, relates further:

"His extensive public, and still more extensive secret relations with the British Embassy were in constant rivalry with his mysterious connections with other Embassies, and especially with the palace of Abdul Hamid. Tachsin, the first secretary at Yildiz Kiosk, was literally a mere tool in the hands of Maimon. And whenever Maimon stayed away from the palace in his own hotel, there was an uninterrupted exchange of letters and messages between Yildiz and Maimon, by night as well as day.

Apparently Maimon gave the first consideration to the interests of England, but it is quite certain that he had other irons in the fire. He was a spy for the whole world, and it flattered his vanity to play with the first diplomatists of the day like a cat plays with a mouse, and to converse with monarchs, in their private apartments, concerning matters, which their ministers only learnt about for the first time much later on in the day. The Winter Palace on the Neva was open to him, and Abdul Hamid had the greatest personal regard for, and placed the blindest confidence in him, in spite of, or just because Maimon was on very friendly terms with the Young Turks. Whenever Maimon was staying in Constantinople, Abdul Hamid took counsel with him daily

concerning all international questions, and when he was at a distance from the Bosphorus, his advice was often sought and given by telegraph. And, at one and the same time, Bernard Maimon was the counsellor — even the friend of King George of Greece, and his adviser during the Turco-Grecian War. He put in an appearance at Crete, accompanied by an entire staff of the leading French and English war-correspondents, and even the renowned American photographer, Underwood, was not wanting, for pictures of the most memorable episodes had to be provided for the great illustrated papers of both hemi-spheres — and Bernard Maimon naturally as the central figure in each case! The political adventurer, Bernard Maimon, travelled only by special train from one residence to the other, and lived only in the best hotels. — So much for the wisdom of the old governments, and so much for the wisdom of their diplomacy! Who can wonder that they suffered ship-wreck!"

* * *

The distribution of the Hebrews over all lands is particularly advantageous for their system of reconnoitring, and one can take it for granted that the distribution represents a carefully-spread net, so that every important centre has its appointed spy or scout. When Governments so frequently gave the preference to Jews in the case of army-contracts and similar business transactions, it was always justified by the argument that the Jews, thanks to their far-flung net of agents, were in a far better position than other merchants to "assemble" rapidly provisions and other materials in large quantities — thanks again to the connections, which they maintained from town to town. In a book with the title "Über Judentum und Juden" (Concerning Jewdom and the Jews) [1795] the author, von Kortum says: "The Jewish contractor has no need to be scared by difficulties. He has only to electrify the Jewish community at the right place, and in a moment he has as many helpers and helpers' helpers as he requires." Then again, how he emphasises the fact: "formerly the Jew never traded alone as an isolated individual, but always as a member of the most extensive trading company in the world", and there is also a noteworthy petition of the merchants of Paris, in the latter half of the 18th century, which states: "they (the Jews) resemble drops of quicksilver, which disperse themselves and run about

in all directions, but which, on the slightest shock, reunite themselves into one mass."

The fact that the Government gives the Jews still further support for their business espionage, by entrusting them with the consular representations, belongs to those incomprehensibilities, of which our administrative wisdom furnishes so many instances.

**The "foreignness"
of the Hebrews.**

The fact that the Hebrew is a foreigner in all countries is of great use to him. The Jew never identifies himself with the interests of the country in which he lives. He has his own peculiar nationality, and constitutes, with those of his kind, an international nation as it were; and the interests of this nation are supreme with him; they form, literally, the base of his religious faith. Why should he break away from a community, which is not only united by the double tie of consanguinity and religion, but represents as well a gigantic business association, which, simply owing to this adherence to one another, is able not only to maintain its own existence but can guarantee an existence to each individual Jew as well! And an alien business association of this kind, with an alien religion, will see to it that its interests are sharply separated from those of other nations, and must accordingly confront the latter both as foreigner and enemy. The leaders of the Hebrew nation recognised this fact thousands of years ago; and, for this reason, they drew up the rule: "remain a stranger in the land, for you go there to take possession of it." And, as Professor Adolf Wahrmund very appositely remarks, the Jews, even at the present day, regard their journey across the world as a warlike expedition, undertaken for the purpose of conquest — certainly not by displaying courage, sword in hand, but by the weapons of financial and mental enslavement, with which they overreach and infatuate the different nations, and impose usurious spoliation and moral disturbance on them. Just as Jacob, the ancestor of Jewry, defrauded the honest peasant Esau of his rights as first-born, and, by a trick, sneaked into possession of what should have been another's inheritance,

so, even up to the present day, Jewdom remains the professional "sneaker" of inheritance among the other nations. The Talmudic doctrine announces: "The possessions of those, who are not Jews, are to be regarded as property without an owner, and whoever is the first to seize the same is entitled to it."

One must certainly concede that the Hebrews have acquired to an uncommon degree agility of mind, business circumspection, and a penetrating judgement as regards relations and persons. These capabilities are the inheritance of a race, which, for thousands of years, has not practised anything but trading, usury, espionage and overreaching of honest people. It was, by no means, the external pressure of his environment, which converted the Hebrew into a usurer and a deceiver; he has never been anything else. This can be seen from his primordial laws and doctrines, which — apart from meaningless stories and forms of ritual, scarcely touch upon anything except how to exploit and befool that part of humanity, which is not Jewish. It must also be taken into consideration that Jewdom, which is for ever on the move, impelled by the lust for roving, and which represents the nomadism of modern times, is enabled, by constant change of relations and surroundings, to develop a keener insight into affairs, than those who never move from the spot where they were born. The Hebrews are intruders everywhere, who were obliged to capture a place for themselves by means of cunning, and who, for that reason, have always practised, in a masterly fashion, the requisite artifices. "New-settlers", as Sombart, not very appropriately, calls them,

"must keep their eyes open, in order to make themselves quickly at home in their new quarters, must be careful how they proceed, in order that they may, at any rate, make a livelihood under the new conditions. While the long established inhabitants are resting comfortably in their warm beds, they (the Jews) are standing outside in the chilly morning air, and must first of all endeavour to build themselves a nest! There they stand — regarded by all settled inhabitants as intruders."

And the alienage of the people of Juda, has even Sombart allows, is not only of an external but of an internal nature as well. He says:

"Israel, however, was alien amongst the other peoples since time immemorial in quite another — one might almost say psychological-social sense, in the sense, of an internal contrariety to the population surrounding them, in the sense of an almost partitioned-off seclusion from the economist nations. They, the Jews, were conscious that they were something out of the ordinary, and were, in turn, regarded as such by the economist nations."

That, in the last analysis, is the secret which stigmatises Hebrewdom: this alienage and contrariety, which they, as guests in foreign countries, feel and display towards their hosts; and it is the chief defect of our education, that not only are these peculiar relations not made clear to us, but we are actually deceived concerning them! While the Jew never allows himself to forget for one moment that he must regard us as strangers and enemies, whom it is business to exploit and overreach, we are brought up under the false impression that the Hebrew is a harmless member of the human community, just like the members of any other nation. And even more; we actually befriend and favour the most dangerous enemy of our economic and national existence, in consequence of the unlucky associations which Church doctrine has most erroneously derived from the traditions of Jewdom.

The Church ascribes a moral and religious importance to the Jew, which he simply does not possess. Out of this fundamental error on our part, Hebrewdom draws its main strength; our blindness and foolish trust provide him with the most favourable opportunities. Whilst he — certainly with the demeanour of the innocent friend of humanity — lies in wait for each opportunity to overreach us, we advance towards him with open arms, open heart and open pocket, and make his task of exploiting and harming us a very easy one. Viewing the situation, as described above, one may well ask if the Hebrew really is in need of a special intelligence department, and of superior business ability, in order to gain an economic advantage over us, when the secret alliance of his racial companions and our unlimited trustfulness have already made the game so ridiculously easy for him.

We have already seen, in section V, how the Hebrew, in his compartment-like seclusion, recognises no moral obligations of any kind toward us; and how he considers himself entitled to abuse our trustfulness in any and every way.

One must realise that the whole culture of civilised humanity rests on a foundation of mutual trust. The co-operation of a great, civilised community is only rendered possible by each honestly fulfilling his duty, and thereby justifying the reliance and confidence of others in him. The Hebrew knows nothing of fidelity and trust — at least as far as “strangers” are concerned. He knows only of a compact with his own clique, which is more of the nature of a conspiracy, and which is indispensable for the successful issue of his plans for overreaching others. As regards strangers, however, he considers himself freed from any moral responsibility whatever. Sombart says:

“The mere fact that one had to do with a ‘stranger’ has sufficed in all times, which had not yet been tainted by humanitarian considerations, to relieve the conscience and to loosen the bonds of moral obligation.”

And this is the position taken up by the Hebrew even at the present day; all of us are strangers in his eyes, fit material for exploitation, whom it is his duty to injure, for the greater honour of Israel and of his idol Jahwe. These relations of the Hebrew with the stranger are the antithesis to the attitude and behaviour of the German under like conditions. Overstrained conceptions of humanity prompt us to display especial consideration and obligingness towards those, who are not Germans. We have had to pay dearly for this unpatriotic indulgence in the past; and to nobody more than to the Jews.

3. Semi-Citizenship of the Jews.

The Semi-Citizenship of the Jews, which has already been mentioned, proceeds from their alien nature. They are semi-citizens amongst us, because their allegiance to our national community is only feigned and superficial, for secretly they retain their separate Jewish civil community, and their separate nationality. This causes them, however, in another sense to

become double-citizens, for, according to the law, they belong simultaneously to two nationalities and states; amongst us they are, at one and the same time, German and Hebrew; they are amenable to two systems of law, and can claim protection from both; for they have the option of invoking, at one time, the German, and at another, the Jewish code, selecting whichever system appears to be most advantageous. They acquire thereby privileges over all other citizens of the state, and it is only a trait of their ancient mendacity and presumption, when they behave as if they were not treated with full justice in our country. As a matter of fact as double citizens they enjoy double rights — are actually privileged. Fichte has already called attention to this:

"Through almost every country in Europe a mighty, hostile state is extending itself, and is engaged in constant warfare with all the other states: its oppressive tyranny causes grievous suffering to the citizens of all the other countries, and it is called Jewdom. I do not believe that this fearful state of affairs has come about because Jewdom forms a separate and exceedingly compact community, but because it is founded upon hatred of the whole human race.*

It has gone so far, in his (Fichte's) opinion, that:

"In a country where even the King may not, of his own free will, deprive me of the cottage, which I inherited from my father, and where I have my legal rights against the all-powerful minister, the first Jew, nevertheless, who takes it into his head, can plunder me with impunity," and he then continues:

"You are all aware of this and cannot deny it, and utter words sweet as sugar about tolerance, the rights of man and civic rights, and the whole time you are inflicting injury on our chief rights as men Cannot you recall in this case the instance of the state within the state? Does not the intelligible thought ever occur to you that the Jews, who, apart from you, are citizens of a state, which is more firmly founded and more powerful than all of yours, will, if you once give them citizenship in your own countries, tread you, the original citizens, under their feet?"

* J. G. Fichte: "Urteile über die französische Revolution" (Opinions concerning the French Revolution) [1793] Extracts are to be found in the "Handbuch der Judenfrage" (Handbook of the Jewish Question). 26th Editions, Pages 63—65.

The assertion that, in olden times, the Jews were denied entry into the honourable industries, and consequently were forced to resort to usury, is contradicted in the most emphatic manner by Sombart. He cites, amongst other proofs, an order of the Cabinet, dated 1790, which permitted the protected Jews of Breslau to carry on all kinds of mechanical crafts, and mentions also that, amongst these Jews, besides those who were tolerated, there were privileged and universally-privileged ones, who were allowed full exercise of all Christian rights in the ordinary course of life. It is quite certain that some Jews enjoyed special privileges, which were hereditary in their families.* Sombart also lays stress on the fact, that if the Jews neither obtained nor sought for admittance into the corporations and guilds, this was to be attributed mainly to the Christian character of these organisations; the crucifix repelled them. The Jews, moreover, already in the 12th and 13th centuries, were not only on a completely equal footing with the great merchants, the shopkeepers and the leading people as regards freedom of the markets (Freitag: "Bilder a. d. Vergangenheit" II = "Pictures out of the past" II) but they actually had the privilege over their competitors of being protected, together with clergymen, women and pilgrims, against all action under feudal law (Schröder's Rechtsgeschichte. I = History of Law. I). In olden times the religiousness of the Christian, and the alienage of the Jew himself, operated to the latter's advantage, just as German cowardliness and "culture" do, at the present day. Owing to their alienage the Jews possessed one peculiar advantage, namely, that there was no need for them to take part in the quarrels of other nations, and could, on that account, all the more easily derive benefit from political complications — at the expense of the

* "Amongst themselves the Jews lived (during the 10th—12th centuries and later) according to the Mosaic-Talmudic Law, from which, later on, many legal ideas have crept into the common law of the community. In each town the Jews formed a special community by themselves" — that is to say the Ghetto — "under a Jewish bishop, who was appointed by the King at their suggestion, and who exercised judicial powers amongst them in all cases of dispute."

two conflicting powers. Sombart says: "national conflicts became actually the principal source of Jewish acquisition." Espionage might also be included (compare page 156). Besides this, one must not forget the farming-out of the privilege to mint money, which the German Emperors, since the 13th century, had made over to the towns and to the large landowners, who, in their turn, had handed it on to single tenants — amongst them many Jews. Up to the middle of the 18th century these people secured enormous profits for themselves from debasement of the coinage alone. "Outwardly good and inwardly bad, outwardly Frederick but inwardly Ephraim"* was the derisive comment of the people of Brandenburg concerning the badly silvered-over groschen, issued during the Seven Years War.

4. Jewish Wealth.

The ancient complaint about the oppression of the Jews in olden times, contradicts itself alone by the fact of their indulgent mode of living, and their display of luxury. We have already mentioned how they inhabited the most magnificent mansions, not only in Holland and London, but also in Paris and Hamburg, and Glückel of Hameln discourses in the same strain concerning the princely splendour displayed at a rich Jewish wedding in Amsterdam. Sombart furnishes long lists of the names of rich Jews in England, Hamburg and Frankfurt, during the 17th and 18th centuries, and the amounts — stated in figures — of the fortunes of these people are a sufficient refutation of the ancient fable about the "poor, oppressed Jew." He says:

"The peculiar and interesting fact, that the Jews were always the richest people, has continued unaltered for centuries, and remains as true today as it was two or three hundred years ago. If anything, it is still more pronounced and universal at the present time than formerly**

* The Jew Ephraim (Itzig & Co) was the head of the mintage-farmers, of whose services Frederic the Great was compelled to avail himself when surrounded with difficulties.

** Sombart's book is especially recommended to the notice of Social Democrats, in order that they may learn who are the originators of the capitalistic system, which they pretend to hate so much, and who are the real oppressors of the people. Perhaps then they will begin to reflect whether they are justified in selecting their leaders and advisers out of this particular circle.

We possess sufficient explanation of this mystery, when we have once become acquainted with the means, by which Jewdom acquires its riches. Only we must once more oppose the erroneous idea, that the riches of the Jews, who live in our midst, are part and parcel of the national wealth. The Hebrews, of their own accord, place themselves outside the pale of the nation; their riches, therefore, are not to be included in our national wealth. On the contrary, the Jewish riches are the sum of what is lost to us in prosperity. These riches, at the present moment, are in the possession of a foreign and hostile nation, which is using them in order to oppress us. All the mighty banking foundations and gigantic Stock Exchange speculations of the Hebrews are, in reality, consummated mainly with our money. In the case of all Jewish activity there is no suggestion of the creation of sound economic values, but only of a crafty shifting of ownership. An honest Hebrew, one Conrad Alberti (Sittenfeld), acknowledged as much when he wrote as follows in the "Gesellschaft" of 1889 No 12:

"No one can dispute that Jewdom takes a leading part in polluting and corrupting all relations. A characteristic of the Jew is the stubborn endeavour to produce values without work, and this being a matter of impossibility, it simply means that these values are artificially produced by swindling and corruption, by manoeuvres on the Stock Exchange in conjunction with the Press in order to spread false rumours, and by other and similar methods. These artificial and fictitious values are then acquired, unloaded and exchanged for genuine values, produced by real work, only to melt away and vanish in the hands of their new owners like Helen in the arms of Faust. The representatives of corruption on the Exchange, in the Press and in the Theatre in my novel "The Old and Young", representatives of that class who strive to enrich themselves without working, are therefore Jews."

When Sombart says: "Capitalism is born from the money-loan", I should like to add to this: Capitalism actually exists only in the money-loan; for, under the expression "Capital" in the narrower sense, I understand only Loan-Capital, that is to say the kind of capital which is utilised, not to generate productive activity, but solely to win interest. It cannot be disputed that the dangerous capitalism of the present day arises

solely from the loaning of money, for the productive fortunes of our great industrialists must not be compared in this respect with the usury-capital of the Rothschilds and their associates. The productive capital of industry consists, like that of the large land-owners, preponderatingly of landed property, buildings and industrial investments, and only gives a return when inventive intelligence, organising power and hard work are also brought into active operation. The distinguishing feature, however, of loan-capital — “speculative capital” — is to bring in a return without doing any work for it. Productive capital gives opportunity for work and wages simultaneously to hundreds and thousands, but loan-capital is only a steady drain on the return earned by others, taking often the lion's share; for it makes sure of its percentage whatever happens, even when adverse circumstances or the failure of the harvest wipe out all profit.

When certain people make the simple masses believe that the farmer and the large land-owner — the hated “Agrarian” — are the real oppressors and plunderers of the people, they omit to mention that very frequently this “Agrarian” himself is grievously oppressed, and is on the rack from year's end to year's end, to raise the money to pay the interest on the mortgages. The workman in industrial service, or in possession of a handicraft, always remains a free man, who receives an honest wage for honest work, and who can, if he chooses, give notice and change his employer. But whoever finds himself in the bondage of Loan-capital and doomed to pay interest, is seldom, if ever, able to shake off the fetters. The land-owner, burdened with mortgages, is far less free and far less of a master than the youngest proletarian from the factory. All his life long he, and often his children and grandchildren as well, are chained to the same piece of soil, which claims all their labour in order to raise interest for Loan-capital. How crazy it is then, to direct the envy and hatred of the town-bred proletariat against these supposed tyrants! In reality, many of these so-called owners — even the large landed proprietors — are themselves “owned” by the Loan-capitalists.

A new kind of secret serfdom has come into being, which is invisible to the ordinary public, and which consists in allowing the slave to retain the outward appearance of lord and master, whilst it condemns the much-envied owner to a kind of bondage.

This bondage is rooted finally in our wrong arrangement of our interest system. It is opposed to common sense, in the case of a sum of money lent on interest once only, to make, not only the recipient of the loan, but his children and children's children liable to pay interest for all time. This "eternal interest" is, on the one side, the curse of the productive classes, and on the other, the fertile soil in which are rooted the power and dominancy of that oppressor of the nations — Judah. The interest system invests the money-lender with a relative might which, in reality, is more oppressive than the dominance and despotism of the olden times. The despot of earlier times invariably took the part of his bondmen, and protected them against dangers from without, because their preservation and his own economic interest were inseparable. The lender of money does not recognise this personal concern for the welfare of those who pay him interest; he chases them ruthlessly from hearth and home when they are no longer able to pay him tribute. He also enjoys the advantage that the unpledged portion of his debtor's property falls, in this manner, into his clutches as well. Sometimes he acquires, under a forced sale, the entire possessions of his debtor in satisfaction of his claim, and thereby gains that part of the property, which had not yet been pledged. He then introduces a fresh "interest-slave" into the property, and proceeds to treat the same, who perhaps has increased the value of the property by his personal energy, in precisely the same manner should he fall into arrears. Between the "interest-master" and the "interest-slave" all human relations have ceased; the connection between the two has become purely mechanical; it has become unhuman and soulless. On the other hand, the activity of the receiver of interest does not call for the slightest intellectual or physical exertion. The knight of olden times protected his bondmen

with spear and shield against their foes; the lord of capital has divested himself of all such responsibilities. The accumulation of capital also has become a purely mechanical process. Interest and capital accumulate in accordance with the purely mechanical law of mass-attraction — an absolutely imbecile proceeding devoid of any organic sense. Sombart says:

“With regard to the lending of money, economic activity as such has lost all meaning; the occupation of lending money has ceased to be a sensible activity of either mind or body.”

There is one, and only one object: the material result i. e. the acquisition of fresh capital, and therewith the extension of the power of the lender of the money.

In this manner loan-capital gains power over other men, and has forced itself into a dominating position, which is founded neither on physical, nor on intellectual, nor on moral superiority. This position depends entirely upon a fictitious power, and one which is devoid of any human element, namely the conception or notion of capital. It is enabled by means of eternal interest, extending into immeasurable time, to make foreign labour subject to itself, and to overpower and crush all spiritual and moral effort. The formation of capital out of interest is something automatic and spiritless, for it can be consummated just as well in the hands of an idiot as in the hands of a being destitute of all morality — simply by a fiction, by a false economic view.

“The possibility of earning money without any personal exertion by an economic transaction, makes its first distinct appearance in the lending of money. The possibility also, of getting strangers to work for one without physical compulsion, is immediately apparent.”

Thus writes Sombart on page 223; it seems to us, however, that the “scooping-in” of interest is scarcely worthy of the name of “economic transaction.”

After such illuminating reflections, it seems very extraordinary to us, that it is precisely in the capitalistic Jewish press where a bitter hatred is unceasingly fomented against the domination of olden times, and against anything which refers to, or recalls the same. Feudal-domination, Knighthood, No-

bility are mediæval ideas, and as such are exposed to incessant attacks from the so-called "liberal" press. With what right and for what purpose? Simply with the object of not allowing the infatuated population, who are ignorant of history, to wake up to the fact that they are languishing and wasting away under new tyrants, the interest-despots, who set to work in a far more selfish and brutal manner than was ever the case even with the most ruthless Feudal-Lord of the Middle Ages.

XIII

Business and Religion.

Sombart speaks mockingly of the "fearful maxims" which Pfefferkorn, Eisenmenger, Rohling, Dr Justus and others have culled from the religious books of the Jews. It would have been a good thing if he had submitted a sample of these "horrors" to his readers, for, often as these "maxims" have been examined by other conscientious scholars, they — the maxims — have invariably retained the same aspects. And, when the explanatory artifices of the Jews are brought into play, according to the receipt given in chapter V, one is in a position to understand that the Hebrew can interpret entirely different, and far worse meanings out of those doctrines, than the conscientious Christian translator is capable of. The same Sombart, who reported to us some time back, how, owing to the Talmud, the entire Jewish spiritual world had declined into impotence, and how every minute point, every letter, every word had its own important meaning, goes so far as to say light-heartedly a few pages further on:

"naturally in the course of so many centuries these particular doctrines have altered entirely in meaning."

This is untrue. All that is correct is, that in the Talmud with its commentaries, the most divergent opinions of the Rabbis find utterance, and that the doctrines and expositions contained therein, frequently contradict one another; that, however, is only equivalent to saying that it is open to every faithful Jew to accept as authentic whatever doctrine and exposition may best suit his purpose for the time being. Thus, when one passage reads: "you must not lie to, deceive, or rob the Goi", and another Rabbi says: "under circumstances you may do so", more latitude is allowed to the conscience of the Jew who believes in his Talmud. He can act either in this way,

or in that, and will still find himself in agreement with the law, will still remain a pious and orthodox Jew.

Out of the mass of inconsistencies and contradictions contained in the Rabbinical writings, arises that cheap form of diversion which the Rabbis have always carried on at the expense of those who do not happen to be Jews. If anyone calls attention to a passage in the Talmud, which states: You may do the Goy an injury, the Rabbi can at once turn up another place where it says: You must not do this. The morality of the Talmud is like a conjurer's box with a false bottom, from which the moral and the immoral can be produced according to wish. It is therefore, trifling on the part of Sombart when, referring to the serious scientific study which Christian Scholars have made of the Talmud, to speak of the "downright silly game, which the Anti-Semites and their Christian or Jewish opponents have been playing ever since the recollection of man". The only question is, which side is playing a silly game. Sombart himself is engaged in a game of harassing and mystifying when he says with reference to these matters:

"So far as the religious writings are read by the laity themselves, it seems to me essential that, generally speaking, a settled opinion should be expressed with regard to any particular question. It is a matter of indifference if, at the same time, the contrary opinion is also represented; for the devout man, who has been edified by these writings, is content to accept the view which coincides with his own interests, so that he is thereby in a better position to defend the same."

According to this logic one might well believe that Sombart had also attended the Talmudic School, for this is a genuine specimen of the Rabbinical expression of opinion: one particular view or manner of understanding suffices if it exactly suits the reader! — capital. But if there happen to be two entirely opposite opinions, the devout man has the opportunity of selecting whichever one pleases him best. And one is bound to admit this is a very empty kind of morality. Sombart adds: "since everything, in this case, is divine revelation, one passage is just as valuable as another." Quite correct! here we have the morality with the double bottom — openly defended by a scholar who does not desire to be a Jew!

The Rabbinical writings, which most certainly have been written by the most intellectual amongst the Jewish people, actually prove that, amongst the Jews, the feeling for true morality, for the ethical consciousness, is entirely wanting. There is no good and evil for them; everything is gauged by momentary advantage. A naive ponderer, like Friedrich Nietzsche, saw with admiration in all this, a "higher form of morality," and felt tempted to write his "Jenseits von Gut und Böse" ("The other side of Good and Evil"). He had no conception how his action smoothed and prepared the way for unmoral Jewdom. There is no "other side" to good and evil for constructive and productive people, for nations of real culture; these require stern standards and accurate balances to determine what is constructive and what is destructive, and to show what preserves and what demolishes. It is only the Hebrew, who does not construct anything, who can allow himself the luxury of an "other side to Good and Evil."

Sombart is more honest when he confesses:

"I find in the Jewish Religion the same leading ideas as those, which characterize capitalism: I see that the former is filled with the same spirit as the latter."

In reality, the conscienceless predatory spirit, which distinguishes modern Capitalism in its worst form — Mammonism — fulfils also the Talmudic Rabbinical doctrine. One must be grateful to Sombart for this admission. He proceeds to say — and this statement must also be approved on account of its honesty — that this religion

"has not arisen from an irresistible impulse, nor from the deep fervour of the heart of those, whose souls have been mutilated, nor from the religious ecstasy of adoring spirits, but from a premeditated plan like a carefully-considered proposition, resembling a diplomatic problem."

He designates it as a work of the understanding, calculated to break up and enslave the whole natural world. How strangely does this opinion correspond with the perception of the derided Anti-Semites, who have been saying the same for decades!

Undoubtedly the Jewish doctrine arises from the understanding, warped with vanity, which has lost all touch with the fundamental laws of natural growth or development, and would like to convert life, devoid now of soul and reason, into a sum of arithmetic. The word, Rationalism, which one would like to apply to this particular frame of mind and this mode of regarding life, is not appropriate here. Ratio always means reason, i. e. thought that is in harmony with natural laws; reason is not merely understanding, but is, at all events, understanding united to instinct or feeling, being endowed with a keen sensibility as to the essential nature of things. Mere understanding is simply arithmetic, without instinct, without feeling. And the Jewish mode of thinking must be placed in this category. If, according to the popular belief, the devil is to be regarded as stupid, then this points out very pertinently the purely intellectual nature of the calculation and scheming which arise out of Evil. For this calculation, devoid of instinct, invariably ends by deceiving itself for the simple reason that no allowance having been made for Nature, the calculation rests on a false basis. When Sombart says: "Rationalism is the principal trait of Judaism just as it is of Capitalism," he means the mere mechanism of the understanding — soulless calculation. And when he goes on to say: "the Jewish religion does not recognise anything of a mystic nature," he might have said still more correctly that it did not recognise idealism, nor true morality, nor anything ethical. When he further maintains that the ancient religions were always ready to attribute any deed, which aroused a sense of shame or remorse, to the Divinity, it is the Jewish doctrine alone that entirely justifies the accusation. Already, in the time referred to by the Old Testament, all kinds of disgraceful deeds, perpetrated by the people of Judah against other nations, were undertaken, always ostensibly at the bidding of their God Jahwe or Jehovah; and the same diversion is continued in the Talmud. Jahwe not only approves of all manner of evil things, but he himself, as personification of the Jewish entity, tells lies and deceives. The philosopher,

Ludwig Feuerbach, has already designated the so-called Jewish religion as nothing more than a business contract between Judah and its God. Nothing is to be found in these laws and doctrines, which does not hint at some material benefit for the children of Israel. Jahwe demands obedience from his people, and promises them in return: riches and long life. "Utilitarianism — profit — is the predominant principle of Jewdom" says Feuerbach. "The Jews have retained their peculiarity up to the present day: their deity is the most practical principle in the world: egoism, and egoism in the form of religion." Ernest Renan says the same thing (*Hist. des lang. sém.*).

Sombart is no different with reference to Jewish doctrine:

"There is no kind of compact or partnership between God and man, which is not consummated in the form that man performs something that is agreeable to God, and is rewarded by God correspondingly."

But even Jahwe does not do anything for his chosen people except for cash down. He is no God of the self-sacrificing love, but is an out-and-out business man like the Jew himself; and thus, throughout the whole Jewish religion, there is no higher moral guiding star. There is nothing to raise man above himself, no unselfish sacrifice, no inspiration for ideals. Always only

"A constant weighing-up and comparison of the advantage or disadvantage, which any action or omission to act may entail, a most complicated kind of book-keeping in order to keep the debit side of each individual's account in order."

Such is Jewish piety according to Sombart. And, just as according to the Jewish mode of thinking, everything resolves itself into action and reaction, into payment and acquisition, so, in the so-called Jewish religion, is the acquisition of money regarded as the supreme and sole object of life. The Jew introduces the huckster's spirit even into his divine services, and Sombart reports that these ceremonies have, in many cases, developed into nothing less than formal auctions. Thus, for example, the official posts of the Thora in the Synagogue are sold by auction to the highest bidders (Sombart page 249). He also confirms that the Rabbis were, for the most part,

prominent business people, (compare also page 73) and therefore we are bound to acquiesce when he hints that the Jewish religious system has greatly assisted the capitalistic career of Jewdom. In other words, the so-called Jewish religion is nothing else than the wrapping-up of sharp business practices in a religious garment.

A nation certainly has nothing to be proud of in having invented and retained in favour, even up to the present day, a code of morals which in truth is devoid of all morality. But why should not the Hebrew cling tenaciously to this traditional doctrine; for, thanks to its help, success is on his side! Why should he not cherish his Jahwe, who has been such an excellent adviser to him in all business matters? It is a fatal weakness of the other nations that, up till now, they have not been able to perceive what their real relations to the Jews are, and have not been able to discover the ways and means by which the Jews enrich themselves. So the Jew still retains the fantasy that not only is his intelligence of a higher quality than that of other men, but that his religion is also superior to theirs. He will only become sober-minded when the other nations at last settle accounts with him, and when he discovers that the accountant, Jahwe, unmasked and hurled from his throne, is no longer in a position to help him.

* * *

Indeed, there cannot be any more striking contrast than that presented by the intense, unearthly idealism of Christ, which disregards the material world, and the rabbinical spirit which is directed entirely towards material advantage and earthly enjoyment. Sombart says:

“In this respect the Jews stand in the most striking contrast to the Christians, whose religion has endeavoured to its utmost to embitter all joy in this world. Just as often as riches are praised in the Old Testament, are they cursed, and poverty extolled, in the New Testament.”

It is therefore illuminating, why the devout Christian and the pious Jew play such very unequal parts in the acquisitive life. The Christian seeks to acquire in order to gain his

living; the Jew is desirous of heaping up riches in order to control and to enjoy. And, at this juncture, the question arises: Has not the unworldly religion of the Christians perhaps been the unconscious agent to fasten the golden fetters of Jewdom on the Aryan nations? —

But while the views taken of life, and the moral obligations of the Aryan nations have, in the course of time, altered and become freer and more humane, the same cannot be said of Jewdom. Its law remains rigid and unchangeable up to the present day: in the course of 3000 years Jewdom cannot record any moral advance. What stands written, stands written, and is just as valid today as on the first day, when, according to the legend, it was dictated directly by Jahwe to Moses on the summit of Mount Sinai. Jewish law is built up on a faith of sheer and literal acceptance, with exclusion of all common sense and of all unfettered judgement. It reduces its adherents to dumb slaves. Jewdom is, in reality, the religion of servility. Whenever the fable is repeated that the Jews were our instructors in moral and religious matters, and presented us, as it were, with a religion, the repetition discloses either complete ignorance of the subject, or a deliberate perversion of facts. The people of Judah were never moral and pious in our sense of these words; they do not possess any faculty of perception in this respect. And whoever regards the blind subservience of the Hebrew to literalness as the highest degree of piety, is incapable of recognising the spiritual and moral nature of the genuine man. The really religious man is he, who untiringly searches for the deepest and most intimate associations between natural and moral occurrences, who is constantly extending his knowledge, who surveys and judges of his own actions according to their effect, and who does not cling blindly and incapable of judgement to mere literal forms. Lagarde says appositely: "A religion only lives as long as it is cultivated." In reality it is only the constant striving for moral perfection and the constant seeking for and deepening of moral insight, which form the essence of true religiousness. Where these are wanting, there is no religion; and they are wanting in Jew-

dom. The slave to literalness, who conforms to the time-worn doctrine without passing any criticism, and who, at the best, endeavours to thread a way by means of cowardly subtlety between the various precepts of the same, is wanting in nothing so much as in religious consciousness. And thus, from this standpoint, the Jewish doctrine cannot lay any claim to the name of religion.

Sombart says with respect to the "Thora" of Israel:

"The commands and prohibitions of God contained therein must be observed most strictly by the pious man; whether great or small; whether they appear sensible or senseless to him; they are to be fulfilled in the strictest sense of the word, just as they stand, for the simple reason that they are the command of God."

Thus, common sense and individual reflection, individual moral feeling and conscience are excluded — of necessity — in order to equip Jewdom for the particular task, which has been assigned to it as its world mission: viz. to ruin the other nations morally and physically, and to seize their possessions. The Jewish nation is the sculless tool of an abstract idea, which has been exalted even to Divinity, and whose ultimate aim is the plundering and annihilation of honest mankind. The driving force in this struggle is the hatred of mankind, a disposition hostile to life, the evil spirit.

From a superficial point of view, that is to say the point of view of all those to whom the essence of true religion is unknown, the Jewish doctrine may certainly appear as a model religion because it concerns itself with the lowest functions of life (for instance, with one's behaviour in the w. c), and represents all such precepts as direct commands from God. Moreover, the Jewish language possesses a peculiar pathos, a fact to which Goethe has already called attention, and readily avails itself of extravagant expressions. But we must not be lead astray by the high-sounding words. It is frequently the case in ordinary life that the person, who has the richest vocabulary and the most touching phrases at his disposal, has a cold heart, whilst another, whose soul is almost choked with overpowering emotion, is unable to utter a word. Both the written and the spoken language of the Jews use occasionally extravagant expressions for what

is actually base, worldly, and even immoral, and by this means the semblance of religiousness is aroused, where, in reality, nothing of that nature exists. On the other side, blind obedience raises itself, which slavishly follows the letter of the law, which constitutes the might of the business managers of this "religion," namely the Rabbis. And thus it is intelligible if the apparent piety of the Jews appears exemplary to priests, who are greedy of power.

In reality, the Hebrews have borrowed many devout words from the religions of older and more deeply-feeling nations, in order to act as a cloak to their selfish and worldly aspirations. When a comparatively honest Hebrew, like Dr. Jacob Fromer, maintains that in Jewdom everything is ethical,* all that he means to say is: everything therein is regarded from a practical point of view: for the conception of morality is foreign to this man also. I should feel inclined to believe that the Hebrew meant Art when he said Ethics, so as to give to all bargains and transactions, even of the lowest description, a decent appearance, and to invest the same with a mantle of piety, although the pretence could not be extended beyond representing that the transaction in question lay within the province of God. For instance, a Hebrew, who was about to rob a man, actually went so far as to clothe his intention in the following words: "My Lord God, thou hast given thy servant power over the goods of the stranger, and see, I hasten to execute thy divine Will." —

In this manner the Hebrew has introduced an element of untruthfulness and hypocrisy into the life of mankind, that is devoid of all naturalness and morality, and which is intended to detach the rest of humanity from any dependence on Nature and common sense. And this hostile principle works with amazing results, and is, at this moment, steadily and irresistibly dragging mankind down that stairway of degeneration prepared for it by the Jew.

* See Dr. Jacob Fromer: "Das Wesen des Judentums" ("The Essence of Jewdom"). The author has been fiercely attacked by many of his co-religionists on account of his frank and frequent criticisms.

One may say: Jewdom is an attempt to tear the existence of mankind apart from Nature, and to mould it into a kind of calculating and exact comprehension. This is what is understood by the much-praised "Intellectuality" of Hebrewdom. To say no more about it, a life without dependence upon Nature cannot continue for any length of time; and just as the Hebrew with his disintegrating intellect has never succeeded in maintaining a state of his own, has never succeeded in creating an independent, self-contained, and self-supporting society and culture, so does he convey the spirit of desintegration into the midst of those nations, who believe in culture. From whatever point he is regarded, the Hebrew displays the features of the parasite. He does not derive his means of existence directly from Nature — from the soil — but only by means of an intermediary system of living, the essential members of which he sucks dry. But it is the custom of the parasite, if not checked, to entirely consume the juices and energy of its host, and then, if it is unable to migrate to a fresh source of sustenance, it perishes together with the host. Accordingly there is little that can be regarded as rational in the nature of the parasite, but there is, on the contrary, a blind and greedy stupidity, which finally destroys the foundation of the parasite's own existence. The Jews, therefore, are not, as Sombart is of opinion, "rationalists," but short-sighted beings, wanting in sensibility, and nothing better than spongers. His aversion to everything natural does not allow the Hebrew to feel any unfeigned pleasure in the simple expressions of Nature. A lovely flower, the song of a bird, are meaningless to him; he is scarcely aware of them.* Human emotions, such as affection, and sympathy with other beings, which would impede his cold and calculated pursuit of what is advantageous, appear to him mere folly. The Talmudic doctrine has no room for such. Rabbīnism is a stern schooling for the Jewish soul, which finds its counterpart, perhaps, only in the

* Heinrich Heine's classification of plants, as those which one eats, and those which one cannot eat, is an excellent instance of the Jewish perception of nature.

arts, principles and practices of the Jesuits. Everything is calculated and adapted with the object of making the pupil the hard tool of another's will. A good heart and a gentle disposition must not be tolerated, because these would prejudice the object and purpose of trade. Sombart calls the Jewish doctrine a "Mechanism of means to carry out a purpose."

Certainly a great deal of what is contained in the Rabbinical Writings sounds very fine and virtuous; especially the unceasing zeal manifested towards unchastity, which even goes so far as to spurn womankind and all natural pleasure derived from the senses. "Let not thine eyes lust after women, turn a deaf ear to their voice, avert thy gaze from their form. Thou shalt not even look upon the garment of a woman with approval!" And so it continues in the same strain; but how does all this agree with what is actually practised? From time immemorial up to the present day the Hebrews are known to us as the most shameless pursuers of women. And anyone who undertook to write a history of Jewish unchastity, would have to extend it into countless volumes.

If the Rabbis of the Talmud are so zealous in warning their people against unchastity, the principal cause for this would appear to be fear regarding their own peculiar weakness. Even Sombart admits that, in the case of the Jews, we have to deal with a people strongly disposed towards sexual excesses, whom Tacitus has already described as a "projectissima ad libidinem gens." Just as the Hebrew is unnatural in everything else, so is he unnatural in this respect; his sexual inclinations and desires exceed all usual bounds and are quite without restraint.

**The separation or
shutting-off of the Jews.**

We will now return to the affinity between the Jewish religion and Capitalism. Sombart also allows that the object of the Jewish doctrine is: to conduct a life, contrary to Nature or alongside nature, in order to develop an economic system, which likewise builds itself up alongside nature and in defiance of it. And, he is of the opinion that the religion of the Jews must be the means of accomplishing this.

"In order that Capitalism could develop, it was first of all necessary that all the bones in the body of the industrious and forceful, but neutral man should be broken, that a specific psychology or mechanism of the soul, equipped solely from the intellect, should be substituted in the place of the original and natural life, and that a subversion, as it were, of all the values of life should be introduced. The "homo capitalisticus" is the artificial and artful creation, which finally emerges from this subversion."

One is now entitled to ask: what was then the motive for such an extraordinary object? What natural man could entertain the desire to renounce and subvert all his natural inclinations?

Here it is not the case as Sombart thinks, and is generally believed, of the Hebrew being the product of a cunningly thought-out doctrine of life, but rather as follows: the strange doctrine arises from, or is the product of the Hebrew himself, and his attitude towards honourable society. The conjecture holds good that Jewdom originated amongst the expelled elements of the ancient, civilised, oriental nations,* and one must bear in mind the Tschandala of the Indians, composed of the degenerates and criminals excluded from the honourable castes, in order to find an enlightening explanation of the peculiarity of Hebrew mentality. Those who had been expelled, despised by all the other castes, revenged themselves by deriding and reversing all moral conceptions. What was sacred to others, they made a mockery of; they praised, on the contrary, those attributes and dispositions which other people despised. "Amongst these people everything is profane, which is sacred in our eyes; and, on the other hand, what appears abominable to us is permissible to them", thus characterises Tacitus the Jews. In reality the very essence of Jewishness is a subversion of all the views of moral humanity. Whether it happens unconsciously or is undertaken deliberately, it still remains a fact that the Hebrews, in their nomenclature, reverse the names of many things; thus, for example, those

* See Fritsch: "Handbuch der Judenfrage" (Handbook of the Jewish Question.) 27th Edition page 236, and "Origin and Essence of Jewdom", "Jahwe or Jehovah Book", second edition pages 176—193.

who have been expelled, they call "the chosen". Out of this compulsory segregation — the Tschandala were not allowed to dwell amongst the honourable castes — they established, in the course of time, a voluntary separation; and finally raised their segregation to the status of law, and in their turn — like the gipsies and the wandering people of the Middle Ages — looked down with contempt upon all who stood outside their circle, that is to say, upon all honest people.

The seclusion of the Jews from the rest of humanity, to which it is customary to refer as if it were the result of some cruel despotism, has always been voluntary; they were not driven into the Ghetto, but united of their own free will to form it, in order to practise their own peculiar customs without interruption, and also because their law forbids contact with the rest of mankind. It was therefore an advance on the part of the public authorities, when they allowed the Hebrews to erect separate quarters for the Jews. Many Jewish historians admit this frankly, and also the proved fact that it is precisely the Ghetto life, which is mainly responsible for preserving the Jewish national existence. Sombart says:

"The Jews themselves created the Ghetto, which originally, from the non-Jewish point of view, was to be regarded as a concession or privilege, and not the consequence of a hostile attitude. They wished to live apart because they regarded themselves as superior to the common people surrounding them; because they felt themselves the chosen — the priestly people Their disposition, which is hostile to every foreign element, their tendency towards seclusion, extend far back into the ages."

Already, at a very remote period, they were forbidden to contract mixed marriages with other nations; and the Old Testament is full of outbursts of contempt for the surrounding nations — Edom and the Canaanites. The reproach, so often raised by people prone to sentimentality, that the Jews have become what they are, in consequence of the scorn and exclusion which they have experienced from the other nations, is thus quite beside the mark. It was far more a case of the Jews excluding themselves from other nations; they regarded, themselves as a peculiarity, high above all other peoples upon whom

they looked down disdainfully. "The Jews desired and were obliged to live thus in accordance with their destiny, which was their religion," is the opinion of Sombart.

The economic nations have often approached the Jews with goodwill and trust: they — the Jews — enjoyed, during the Middle Ages, not only all rights, but often actual privileges, particularly under the government of the crosier (compare page 20 and following). A bishop, named Hausmann, built a well-fortified town, especially for the Jews, at Speyer in the 11th century, from which they used to undertake veritable pillaging excursions into the surrounding country, without anyone being able to intercept them. They were not obliged to restore any stolen property, which might be found amongst them, or could, at any rate, charge any price which they liked to set upon the same.

"The important consequence of this segregation and concentration of the Jewish population, which were effected by religion, as far as the economic life was concerned, was just that foreignness of which we have already recognised the importance: namely that all traffic of the Jews, as soon as they emerged from the Ghetto, was a traffic with foreigners."

In such a strain writes Sombart. Foreigners or strangers, are, as we have learned from our examination of the Talmudic writings (Section V), outlaws, beasts, fit material for exploitation. In the case of such strangers, usury was not only allowed, but ordered to take precedence of every thing else, and if there are perhaps passages in the Talmudic writings, which seem to teach the contrary, these are only variegations customary in Rabbinical Jewdom, which are intended to obscure the real sense. Even Sombart concedes this much:

"I am inclined to think that a great part of these discussions serve the exclusive purpose of obscuring, by all kinds of sophistry, the extraordinarily clearly defined situation, which has been created by the Thora."

Thus, according to the Jewish doctrine, you may practise usury at the expense of the foreigner (5 Moses 23, 20); and plainly stated, the larger the amount of undeserved wealth, which the Hebrew amasses during his life, the greater the complacency with which he looks back on that past life; for,

by so doing, he has rendered his God supreme service — that God, Jahwe, who so ardently desires the spoliation and extirpation of all the other nations of the world. "Whilst the pious Christian", continues Sombart,

"who has practised usury, is seized with agonies of remorse on his death-bed, and is ready, before the end comes, to divest himself of all his property because he, at this moment, regards it as unjustly acquired, and it weighs upon his soul; the pious Jew, on the contrary, in the evening of his life, surveys with gratification the well-filled trunks and chests, crammed with Zechins, which he has succeeded, throughout his long life, in squeezing out of the wretched Christians. This is a spectacle upon which his pious heart can regale itself with the utmost satisfaction, for every groschen which lies there is, as it were, an offering laid before his God." (Sombart page 287).

Sombart is of the opinion that only ignorance or malice could deny that the position of the foreigner, as far as Jewish justice is concerned, is an exceptional position, and that the obligations and responsibilities of the Jew refer always and only to the "neighbour" i. e. to the Jewish racial companion. And he adds:

"But the fundamental idea, that you should have less consideration for the stranger than for the racial companion, has not altered from the time of the Thora until the present day."

This is a most important admission, and can always be brought forward as a challenge to those people, who are of the opinion that the Jewish doctrine is, at the present day, no longer efficacious, and that the Talmud contains views, which have been overcome. By these very words, Sombart at the same time, contradicts his opinion expressed above, that the Talmud doctrine has altered in the course of the centuries.

"This completely vague perception: that you are not committing any sin, and that it is permissible in the course of business with a stranger to tell him that odd is even, became firmly established wherever that formal Rabbinism developed out of a study of the Talmud, which was the case in many districts of Eastern Europe. (Sombart page 289)."

Even the Jewish historian, Graetz, who otherwise certainly cannot be regarded as impartial, confesses that:

"Distortion and perversion, the trickiness of the lawyer, affectation of wit and precipitate rejection of whatever might not be included in

his range of vision, are the essential features of the Polish Jew. Honesty, and a sound mode of thinking have deserted him, as well as simplicity, and a desire for and an appreciation of truth."

We certainly are of opinion that, so far as moral negligence in the case of the Jew is concerned, it is not a question of the loss and disappearance of moral qualities, but is, on the contrary, to be attributed to a primitive and hereditary defect; for we discover this trait, not merely since the origin of the Talmud, but already even in The Old Testament. One need only call attention to the treacherous behaviour of the sons of Jacob, who persuaded the honest Hevites to undergo circumcision, and then attacked and slew them while suffering from the effects of the operation. (1. Moses 34).

It is worthy of note how the Rabbis in their Talmudic writings concern themselves in a most intimate manner with all kinds of business practices; and again, it is only in accordance with the principles of the Talmud, that warnings should be issued ostensibly against immoral business practices, whilst later on, the prohibitions are withdrawn and the selfsame practices are declared permissible. Rabbi Jehuda speaks thus in one and the same breath:

"The grocer shall not present the children with cakes and nuts, for, by so doing he attracts them to his shop — the Sages, however, allow it. Further, one must not cut the price — the Sages, however, are of the opinion: the precept is worthy of remembrance (i. e. it would be a praiseworthy habit). Abba Saul has decided that the split beans are not to be picked out — the Sages, on the contrary, allow it."

Here we find the contradictory and discordant morality of the Talmud expressed in the sleekest manner — apparently without consciousness that it is a doctrine of nonsense and immorality. That is to say: everything is forbidden and everything is allowed; see which suits you best. However, the compilers of the Shulchan aruch, without any attempt at concealment, have made this question perfectly clear; they say in Chochen hammischpat 228,18:

"The shopkeeper is permitted to make presents of nuts and suchlike to the children who buy from him, in order to attract them to him; he is also in the position to sell more cheaply than the market-price, and the people on the market are unable to raise any objection."

Unrestricted license in underbidding and competition form the very life-breath of the Jewish existence, everything is permitted, which makes business easy; everything is allowed, which puts the Jew in a position to over-reach and fleece others. For this reason, Sombart says at the conclusion of this chapter:

"God (i. e. Jahwe — English Jehovah) desires free-trade, God desires freedom of industry! What a motive to make the same effective in the economic life."

The references of Sombart to the accordance of English Puritanism with Judaism are interesting, and Heine, in his time, made fun of this association by calling the Puritans "pork-eating Jews". A fact, which Sombart lays stress upon, is that the Jews in England, especially among the Puritans, enjoyed during the 17th century a respect and reverence, which are only to be described as fanatical, and many writers of the period vied with one another to prove that the English were direct descendants of the Jews. At all events, certain pietistic circles in England were at great pains to copy the Jews in their mode of living, nomenclature and other externals. This symbolism was carried so far, that the Christian clergy and even the Christian laity studied the Rabbinical literature for preference. Sombart refers to a "droll little book", which appeared in 1608, under the title of the "Calvinistic Mirror of the Jews", and which, amongst other things, treated of the relations subsisting between Puritanism (Calvinism) and Judaism. The following quotation out of this book is worthy of note: "the Jews penetrate into every country to cheat the inhabitants."

In the Netherland and German pietistic circles also, (Wupperthal, Swabia etc.) one encounters reminders of the English Puritanism in the form of nomenclature, intense veneration of the Sabbath, and so forth. These form, without doubt, the strongest props of that lateful validity which the Old Testament possesses in the German Protestant Church. There are even Protestant clergy, who are ready to represent the Jews as the pattern of religiousness, and — perhaps unconsciously — to work more for the cause of Jewdom than for that of Christianity.

XIV.

The Race Problem.

1. In general.

Sombart gives himself great airs in his XIIth chapter, where he treats of Jewish peculiarity when regarded from a racial point of view. He is of opinion — obviously with a side thrust at the wicked Anti-Semites — that the racial problem and national psychology have become the plaything of caprice and diletantism, and that in particular the portrayal of the Jewish entity is “undertaken as a kind of political sport by coarse individuals with gross instincts”. It certainly cannot be denied that, in the course of the Anti-Semitic movement, many people and tendencies have started up, whose origins and pretensions will not bear investigation; but, at the present day, even these people, who can never inflict enough pain by the derision, which they cast upon the opinions of others, refuse, in a superior manner, to listen to anything Anti-Semitic. And yet, a very considerable number of leading spirits and estimable characters have belonged, and still belong to the spokesmen of this movement. We do not wish here to dwell upon the fact that great men in all times, that philosophers from Giordano Bruno and Voltaire to Fichte, Herder, Schopenhauer and Feuerbach, that statesmen like Frederick the Great, Napoleon I and Bismarck, that artists like Richard Wagner and Franz Liszt must be included amongst the opponents of the Jews.* The more modern Anti-Semitic movement also includes in its ranks as spokesmen,

* A collection of extracts from the writings of these men is to be found in the “Handbuch der Judenfrage” (Handbook of the Jewish Question) 27 edition, pages 12—117. — The racial question is dealt with exhaustively by the well-known geographer Rich. Andree in “Zur Volkskunde der Juden” (Popular information respecting the Jews) Bielefeld 1881.

individuals like Paul de Lagarde, Eugen Dühring and Adolf Wahrmund, whose profound erudition cannot even be approached by any of their opponents however much it may be belittled or ignored by the public press, itself completely under Jewish domination. However, before everything, it must not be forgotten that it was the wicked Anti-Semites, who first tackled the Race-problem and aroused racial consciousness again among the nations. If, at the commencement, it was only the difference between Aryan and Semite, which engaged their attention, it is nevertheless due to their initiative that the whole of the modern racial movement has come into being, and has built itself up upon the fundamental views of the Anti-Semites. If, now and again, objectionable behaviour puts in an appearance in the course of the Anti-Jewish movement, and epithets are applied to the Hebrews, which are not exactly flattering, there is no cause whatever for undue sensitiveness in this respect on the Jewish side. One has only to recall how low-class Jewish wits, in the so-called comic papers, which are founded almost without exception by Hebrews, let themselves go concerning other nations, classes, privileges and political opponents. Scarcely anything is low and foul enough to enable the Hebrew to give full vent to his hatred against those, who differ from him in their opinions, and for this reason there is little or no justification on his side for a display of moral indignation and extreme sensitiveness on hearing an expression of opinion concerning himself, which is often remarkably appropriate.

This assumption of indignation collapses in a ridiculous fashion, if the fact is disputed, from a purely Jewish point of view, — like a certain Friedrich Hertz and others attempt to do — that there are such people as Jews at the present day. This is more than droll. So long as the so-called Jewish religion continues, so long will Judaism, as a compact hostile force, live and operate amongst the other nations. But even if it were possible to extirpate this religion, the racial peculiarity of the Jew, which has acquired an extraordinary tenacity by incessant inbreeding, would long continue to function.

Sombart then honourably takes pains to put an end to those chatters, who wish to deny the existence of a Jewish race and a Jewish peculiarity. But he himself is certainly not clear in his own mind concerning the racial entity when he says:

"On the other hand it is senseless to give the name of "Jew" to an Israelite of unmistakable origin, who has succeeded in throwing off the fetters of Esra and Nehemiah, in whose mind there is no longer any thought for the law of Moses, and whose heart no longer feels contempt for other races."

In the next place it is doubtful if a Jew can ever completely free himself of the views, derived from his racial peculiarity, which were being prepared and established from the time of Moses to that of Esra and Nehemiah, and which, later on, under the influence of Talmudic Rabbinism, were extended and expanded until they became a gross exaggeration. But even if he is capable of emancipating himself, Jewish instincts will survive and function in his offspring. So long as we have no experience of a Jewish business-man causing his son to become a farmer, a conductor, a carpenter or a sailor, it is certain that no one will seriously believe in the transformation of the people of Judah into genuine human beings. We are in agreement on this point with our own most excellent Fichte, who also did not believe that the Hebrews were capable of being converted, unless "all their heads were cut off in one night, and other heads were substituted in which there was not a single Jewish idea." These words describe most aptly the indestructibility of the Jewish racial entity.

The study of the racial problem has taught us that an indissoluble bond exists between the blood and the mental disposition of mankind. It is said in The Old Testament that "the soul of a man dwells in his blood," and that means, that the mental nature of man is inseparably united with his blood. This fact we must ultimately learn to accept in all its seriousness. We have long been accustomed to attach value to the blood and stock amongst animals; we do not desire that a poodle should become a sporting-dog, or that a horse from Brabant should develop into a racer. We know that advantages, just like disadvantages and defects, are transmitted with the blood.

We have no intention of conveying the impression that all good and bad characteristics must be transmitted with unchanging fidelity from generation to generation, that the children of a clever father must be, without exception, geniuses, and that the offspring of a criminal is invariably criminal; but we perceive a certain constancy in the transmissibility of average qualities, whereby only those deviations and variations crop up, which Nature allows herself everywhere as a diversion. If the constancy in the transmissibility of qualities is comparatively insignificant as regards the present-day generation, this must be attributed to the excessive intermingling of tribes and races, which has been taking place for centuries — even for thousands of years. The pure races certainly have almost completely disappeared, and only mongrel descendants surround us. In spite of this, one must not straightway deny that the racial entity has ceased to operate. The frivolous doctrine, that all men are equal, has caused unspeakable disaster and has actually introduced degeneration into the human race. We Germans of today have certainly no reason to boast of our race, for its worth is seriously depreciated, both blood and intellect having been dulled. But this should not restrain us from appreciating to the utmost the importance of the racial entity, and from endeavouring, by means of racial culture, to restore what has been sacrificed by an irresponsible racial lottery.

It is a fact — and it is about the only reputable thing which one can say about Judaism — that racial consciousness is fostered to a greater extent among the Hebrews than among any other nation, whether consciously or unconsciously, by the rigid law which enjoins that everyone, who does not belong to the race, must be regarded with hostility and contempt. Thus the irrefutable fact remains, that the racial entity amongst the Jews is today of greater validity, both physically and mentally, than amongst all the other races. The Hebrew, almost everywhere, can be recognised amongst other races both by his external appearance and, if anything, still more by his mental cast. And this racial constancy asserts itself, even when mingled with other strains.

The Jewish Professor Eduard Gans expresses himself as follows:

"Baptism and interbreeding are of no avail; we remain, even in the hundredth generation Jews, as we were 3000 years ago. We never lose the odour of our race — not even by tenfold crossing. And, in every case of cohabitation with every woman, our race dominates: young Jews result."

Whoever, in face of facts like these, still persists in denying the existence of a Jewish race, cannot have much regard for truth. But we can very well understand why it is so distasteful to the Hebrews to see racial recognition and racial consciousness awakening among other nations. In the moment when this comes to pass, the alienage of the Jew will, for the first time, make itself apparent to all, and this will, in every respect, make the Hebrew's business more difficult. Up till now, the Jew has been able, in an inimitable manner, to mingle with other nations, and to delude them into believing that he really belonged to them — a circumstance, which rendered his overreaching operations extremely easy to carry out. As soon, however, as the other nations become aware of their own particularity, and of the value of their own especial gifts, both moral and intellectual, they will soon recognise in the Hebrew the disturber of their domestic peace and of their harmonious development, and will endeavour to keep him at a distance.

2. The Psychology of the Jews.

The Hebrew certainly possesses a great adaptability, but it would be erroneous to expect from his external adjustment to the habits and customs of other nations that the Jew is absorbed and disappears. The Jewish peculiarity differs far too much from the nature of all other nations to allow a complete fusion to appear even probable. In the last analysis it is the Jewish view of life, and the Jewish moral law, which do not admit of any permanent association with other nations.

Sombart makes a vain attempt to sum up the Hebrew entity in precise ideas. He sees, amongst these, only a few of a disagreeable nature, and is unable to connect the same with fixed characteristics. The distinguishing features of the Jew

enumerated by him, appear to me to be insufficient. I believe that I shall meet with but little opposition, when I characterise the average Jew as follows: sharp at business and glib of tongue, greedy for money and of a saving disposition, cunning and addicted to dissimulation, averse to bodily labour, sensual and shameless, vain, cowardly and impudent. There are but few Jews in whom the majority of these characteristics cannot be detected. When Sombart speaks incessantly of their "prominence in intellectuality", it is clear that he means only the calm, calculating intelligence of the Jew, generally speaking, the mere operation of the cold understanding as opposed to the sensibility of deeper and more emotional natures. This much-praised intellectuality of the Hebrew is, in reality, only the outcome of necessity*. How could otherwise a people, devoid of all capacity for production, maintain their existence unless they unceasingly made use of cunning and deception, and knew how to fool others into furthering their own secret plans? It cannot be denied that Hebrews have occasionally distinguished themselves as clever physicians, scholars and barristers, but only so far, in these professions, as the possession of a coldly-calculating and subtle understanding permitted them to advance. And, in this respect, they have frequently been actually favoured by their own low standard of morality. Moral laxity frequently gives the Hebrew an advantage over other people. Whoever is not particularly scrupulous concerning his moral duty towards mankind, has a much freer hand on many occasions than those, who are restrained by their conscience and consideration.

Just as the Jewish business-man, thanks to his moral laxity, outstrips competitors in commerce, so is it in many other

* The well-known oriental traveller, H.Vámbery, (originally Bamberger) confirms this fact, amongst others, in his report concerning the Jews of the Orient, 1879, in which he states that it is a delusion to assume that the Jews in Europe possessed higher intelligence than the nations who acted as their hosts, for, to take Middle Asia as an example, the Jew, when confronted by the Hindoo and the Armenian, invariably came off second best.

departments of life. For sense of duty, conscience and honour have but little value in the eyes of the Hebrews when compared with intellectual capacity. The Jew is desirous, at all costs, of passing as clever; everything else is a matter of comparative indifference to him. There are a number of Jewish proverbs, which regard stupidity as being far worse than any other mental or moral defect. All of these are centred on the idea: you may be a rascal if you only show yourself sly. Whilst the civilised and honour-loving nations attach the highest value to moral character, and to the emotional side of human nature, the Hebrew appraises a man merely according to his mental adroitness. Whoever is clever, is therefore worthy of admiration, even if he uses his cleverness to the detriment of others — perhaps, for that reason, all the more to be admired! It is often to be observed in the Jewish Press how the attempt is made to find a certain measure of excuse for grave crimes on the grounds that considerable intellectual capacity has been displayed in committing the same. This confusing and disordering of moral ideas by the introduction of intellectual standards, are to be included amongst the most dangerous means, by which Hebrewdom is seeking to destroy the other nations. Unfortunately, the moral sense in many classes has already been considerably weakened, because its power of discrimination has been injuriously affected by the fact that — thanks to Jewish example — admiration is frequently accorded to the criminal. It thus happens, that when a crime is being discussed, one can often hear good-natured men mitigating their abhorrence somewhat as follows: "But, after all, he showed himself a very sharp fellow!" — Indeed a sign of the Judaization of our mode of thinking.

Sombart characterises the Jewish — and probably at the same time his own — perception with the words: "the highest humanism is supreme intellectualism" — an appraisal, to which we feel ourselves compelled to object. For, measured by this standard, the most accomplished rogue and swindler would, under circumstances, represent humanity's supreme

ideal. The heroic nations have an assured conviction of another ideal. They seek it in the direction of self-sacrifice of the individual for the general welfare, or, for an idea — for freedom or for honour — but, above all, in the complete subjugation of selfishness. The hero of our dramas, whose fate rivets our attention and affects us deeply, is not a sly customer, who, thanks to his crafty alertness, knows how to dodge all dangers, but is, on the contrary, an upright, inflexible character, who accepts his recognised duty courageously, and who does not turn aside from the path of truth and justice whatever menace may stand in his way. He thinks little of his own advantage, but all the more of duty and honour. A real hero of this type will appear to the eyes of the Jew as no better than a fool; — “better a live dog than a dead lion” is a Semitic proverb. This indicates the deep chasm, which exists between the Jewish and the genuinely human mode of thinking.

However, the understanding which merely calculates, proves itself generally inadequate for dealing with all serious matters in life. There is something higher than the intellect. A man of fine character allows himself to be swayed more by innate and instinctive feelings than by cold calculation. And these instinctive feelings which, in reality, indicate an intimate spiritual and emotional insight into the connection between things, are a far surer guide to mankind than all the speculations of the intellect. Where the guiding instinct is wanting, we see the intellect straying into all manner of blind alleys, clambering too high on its own artificial structures, which have lost all touch with reason and nature, and at last, for this reason, failing completely.

The Hebrew, a being, who is not of immediate natural origin, and who, for that reason, makes his journey through life without any intimate connection with nature, is devoid of instinctive feelings. He endeavours to replace them by conscious intellect. This may confer a certain apparent superiority on him so long as he moves in artificial surroundings, which depend, more or less, upon intellectual foundations. He is, however, completely at a loss, and feels helpless immediately when he finds himself in a situation where the relations are entirely

natural. A Robinson, alone on a desert island, can contrive, with scant resources, to keep body and soul together; a Hebrew is incapable of doing so. The Jew is a second-rate man, whose existence depends upon all kinds of artificial assumptions. He is Nature's step-child, and cannot get on with this mother. He is always in need of some man, who has grown up in touch with Nature and who is full of natural impulse, to carry him — the Jew — through life.

And when Sombart believes that he can perceive the acme of genius in freedom from all natural law, and in tearing one's self loose from all natural instincts, he betrays, in spite of himself, his own Jewishness. The opposite is correct; genius stands — unconsciously in most cases — in closest relationship, in inmost feeling with the natural laws of being and becoming! It draws from a source, whose deepest spring is scarcely known to itself. It is only for the reason that the internal and eternal obedience to law, of all natural things and occurrences, resides also in the creations of genius, that the latter are eternal and inextinguishable; and it is also for this reason that they stir the emotions of mankind, so long as men do not close their ears to the voice of nature.

The conspicuous intellectualism of the Jew is direct evidence of his weakness and of his inferiority from a human point of view. It is only when the natural feeling fails, when the instinct is no longer a safe guide, that the calculating intellect begins in its distress to strain after artificial remedies, and seeks to create artificial conditions, which are agreeable to it. The Jew can only flourish in an artificial world. In reality, the mental speculations of the Hebrew are confined to comparatively narrow fields of activity, where it is a matter of obtaining an advantage and of misleading and confusing the opponent. Only there is he a master; everywhere else, where it is a case of penetrating more deeply into artistic, technical and exact scientific knowledge, the intellect of the Jew does not suffice. And therefore, the Hebrew is never inventor and artist in the grand style. Whoever follows up the refined subtleties of the Rabbis in the Talmud, can often observe how

their petty, short-sighted, calculating spirit leads them into incredible imbecilities. According to the popular opinion, the devil is a professor of slyness. But also, according to popular tradition, there are all kinds of legends, showing how the peasant gets the better of the devil; and from this popular notion emerges a deep meaning. The peasant may appear to be awkward and helpless in the external affairs of life, especially when he is brought face to face with the artificial conditions of town life; he possesses, for the most part, however, although it may be only by means of his feelings, a deeper insight into natural things than many a learned townsman. And the devil, for all his arithmetic, always miscalculates when he encounters natural cleverness, and when the unalterable laws of nature break through his web of deceit. Yes, after all, the devil is stupid, and so is his cousin, the Jew. Place him face to face with Nature, with no creative men to assist him, and all his lordly intellectualism will suffer a miserable shipwreck — will not save him from starvation.

On the other hand, the Jew has known how to confer an extraordinary power of attraction on the modern towns with their artificial and refined methods of traffic and intercourse; he entices the simple villagers away from nature into these modern paradises of vice, where everything is cast in an unnatural and artificial mould. Jews, and Jewish mentality reign supreme in the large towns, and the natural man feels that he is a stranger there, more like a child, straying helplessly into the traps of the Jews, which are laid for him on every side. Therefore, whoever wishes to escape from the Jewish illusion must fly from these places, and seek refuge again on the maternal breast of Nature; and, just as surely is he doomed to certain ruin, who imagines that he can continue to live as a child of Nature in the meretricious and false world of the Jew.

Even Sombart admits as much:

"We frequently find in the case of the Jew that all instinctive feeling is stunted, just as if all sensibility and sensitive relations to the rest of the world were foreign to his disposition."

Here, however, it is conceded that the Hebrew himself stands forth as both foreign and contrary to Nature. He moves in the midst of Nature as a dull and insensible being; he certainly sees things separately, but he passes over the causal connection of the natural phenomenon and the inward obedience to law of all life, without paying the slightest attention to the same. For this reason, he is unable to judge what the final effects of his scheming and plotting will be; he is always directed merely by the advantage of the moment. He hankers after the goods and chattels of the peasant; he knows how to get hold of the same, and to drive the peasant from hearth and home; but he neither stops to reflect, nor does he care, what will become of the village, when all the peasants have been plundered in this fashion and driven away. He sucks the last drop of blood out of the workman and the small employer of labour, and dispatches them to ruin, without asking: what will become of the world if we weaken the productive classes in this manner? He entangles the various countries in debts and loans, and hands them over to ruin, without taking the trouble to think that these operations will eventually cause human society itself to collapse — that society which nourishes him with its flesh, and out of whose body he derives his parasitic existence. We see here the same fool, who saws off the branch on which he is sitting, and who kills the hen, which lays golden eggs for him. Accustomed to the constant provision of new hunting-grounds and fresh objects of usury by an inexhaustible Nature, and by the indefatigable industry of the nations, he is unable to conceive that the world-dominion, for which he is striving, would mean simultaneous world-ruin. The vain nature of his understanding, which does not look beyond to-day and to-morrow, operates destructively and suicidally in all directions.

Hence only powers can work constructively, which stand in organic relation to Nature; and the profoundest essence of natural things can only be comprehended by means of sensibility. The intellect is not sufficient to sound the well of life. The Jewish mode of thinking is inorganic, and is, for

that reason, incapable of creative operation. For that reason also, the Hebrews are incapable of forming a state of their own, for, in the last analysis, the state is of an organic nature, and endures only through organic laws. Society, in a well-ordered state, requires organisation of the classes, a rational constructive policy, and internal connections — i. e. sound relations and ties with one another, which enable the concern, taken as a whole, to prosper. The Hebrew has no understanding for all this. He regards individual men merely as objects to be turned to profitable account, and is incapable of comprehending why these same men are desirous of retaining a scale in their social order, why they band together in organic associations the better to fulfil their duties as men and citizens. All this appears to him as foolish prejudice and antiquated institution; he would like to alter, loosen and dissolve everything in order to find an easy and convenient field for his profiteering operations. He is, therefore, hostile to all organic social creations: the guilds, the trade associations, the nobility, the army. These are like a thorn in his eye. He would like to disrupt and atomise them, and to isolate the members. He is guided in this policy by the calculation that he can deal better with the individual, and can more easily make him subservient to his aims than he can the compact whole. He calls this disruption of all organic structures, "bringing freedom", "liberalising"; he knows how to delude men into believing that their organic connection is a barrier, which must be broken down, a fetter, which must be shaken off, in order to attain to true liberty — the liberty of the wolf amongst sheep.

Sombart remarks very appositely:

"The Jew is very sharp-sighted, but he does not see much. In the first place, he does not perceive that his environment is a living one. And, for this reason, feeling for what is singular in life, for its entirety, for its indivisibility, for what has organically developed, for what has grown naturally, is lost to him. Consequently all conditions and relations of dependence, which are built up on personality, such as personal rule, personal service, personal sacrifice, are foreign to him. The Jew, from his very disposition, is averse to all chivalry, to all sentiment,

to all nobility, to all feudalism, to all patriarchy. He is also incapable of understanding a community, which is built up on the above relations. Everything to do with class or rank, everything incorporative is hateful to him. He is political individualist.*

And yet he is individualist only in a restricted sense; he is himself the slave of a rigid principle, of a law of compulsion, which, in the place of a natural tie, binds him together with his kind. The Jew himself possesses no individuality; he is invariably only the more or less successful repetition of a Jewish pattern. The Jews, amongst themselves, resemble one another in their national characteristics to a much greater extent than the men of other nations; and the extraordinary limitation of their disposition is rooted in the above fact. The Hebrew is, as it were, an automaton, trained and adjusted to carry on definite social activities; he fulfils exactly the same functions in all grades of society. For this reason a Hebrew is easily replaced by another Hebrew, whilst the same cannot be said of men of other nations.

The Hebrew is now desirous of transferring this systematic constitution of the Jewish league, i. e. this mechanical placing together of elements all equal in value and devoid of individuality, to other social creations, and even to the state. He is unable to understand why organised society is on the defensive against this subjugation to one pattern, and he denounces this opposition to his endeavours to break up and dissolve, as "Reaction". In reality, this reaction is the natural and healthy resistance, which an organised society evolves against the efforts of the Hebrew to introduce decay and dissolution; in other words, it is the instinct of self-preservation.

The actual and harmful reactionary is, on the contrary, the Hebrew, who checks the natural growth of national life by his plan to reduce all to one emasculated pattern, and who desires to force this life back into its primordial state — this struggle

* We are justified in supposing that this train of thought on the part of Sombart was set in motion by the "Hammer", which, ever since it was founded in 1902, has often thrown light upon the "Jew Question" from this point of view.

for existence of all against all. It is he who hinders natural development, and thereby disturbs the even progress of life.

This fact, to our unspeakable misfortune, is only recognised by a few. The enormous liberation of energy, caused by the speculative principle of the Hebrew, and the enormous development of the external life caused thereby, deceive everyone as to the true state of affairs. The glitter and gleam all around us appear to many as the veritable light of life, but it is, in reality, only the phosphorescence of corruption. The Hebrew, by inciting to that wild struggle for existence, has forced into action the last reserves of national energy, and thus the national life itself seems to have experienced a tremendous stimulus; and yet it is only the waging of a desperate battle for mutual destruction, which must end suddenly from exhaustion.

But what does the Hebrew care about that! As a man who depends upon the momentary fluctuation of affairs, he derives his chief benefit from such conditions, and that is enough for him. Sombart says:

"The Jew brings everything into relation with his "I". The questions, which have first claim on his interest, are: Why? To what purpose? Where do I come in? What do I get out of it? His real living interest is the interest for success. It is unjewish to regard an activity as an end in itself, to live life itself for its own sake, without purpose in accordance with destiny; it is unjewish to rejoice harmlessly in Nature. (Sombart page 230—31)."

And just as he is himself, so has the Jew devised his God. The Jewish God stands outside the pale of Nature as a despot, who alters the course of affairs arbitrarily to suit his purposes. He allows all kinds of miracles to take place, which are contrary to Nature, and arranges everything so that it turns out to the advantage of his favourite people.

3. Apparent Jewish Superiority.
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When Sombart expresses the opinion: "At the present day, the Jew of Western Europe no longer desires to retain his faith and his national peculiarity; he wishes, on the contrary, so far as national consciousness has not again been aroused in him, to allow his peculiarity to disappear as completely and quickly as possible, and to adopt the culture of the nations who act as host to him,"

we must ask circumspectly: where are the proofs of this suggested effort? Who authorises Sombart to assure us of this? For our part, we perceive and know just the contrary.

It may well be conceded that, at the present day, the Hebrew is occasionally uncomfortable under his skin, since observant men have begun to make a practice of observing his activity, and are now revealing his tricks; it may well be the case at the present day that many a Jew no longer wishes to be recognised as such, and would prefer to change his appearance; the fact remains that it is simply impossible for the Jew to be absorbed by other nations, even if it were his wish. His distinctive nature is far too different from that of other nations, and moreover his self-esteem is too great. He has no intention of resigning his privilege of being regarded as a "chosen people." But the aversion also of the other nations, so far as a healthy instinct is still alive in them, will protest against any such fusion. Certain sections of society, which have already completed their resemblance to the Hebrew, represent types of degeneration doomed, in any case, to disappear. It is only the degenerate who shows inclination towards the Hebrew; the former, by the loss of the finer instincts, has sacrificed his real manhood, has been discarded by nature, and sinks into that swamp of corruption represented by Hebrewdom — the dregs of culture.

The following judgement concerning the Jews testifies that Sombart, in his scientific positiveness, is gradually working round to our perception, even though it may be in a circuitous manner:

"His intuition has not grown out of his innermost being, but is a product of the head. His stand-point is not the level earth, but an artificial building in the air. He is not organic original but mechanico-rational. He is not rooted in the mother-soil of sensibility — instinct."

All this is covered by the perception expressed a long time ago by the Anti-Semites. Only, at the same time, it must not be forgotten: the Jewish entity, and its inward perception of life, is certainly an artificial creation of the intellect; but, in the course of thousands of years, it has become so ingrained

in the Hebrew — has entered so thoroughly into his flesh and blood, that he is actually less capable of changing his skin than the representative of any other race. He certainly possesses adroitness enough to adopt superficially the manners, and even the mode of thinking, of others; he has sufficient powers of dissimulation and of acting, to make us believe that he is a being very similar to ourselves; but, in the end, the unadulterated Hebrew always comes to the surface again. This pliancy, this outward adaptability, this talent for representing one's self as something different to what one really is, might appear admirable to us, if it was not at the same time so dangerous. All these Hebrew talents are only means to mislead us, and to make us subservient to the designs of the stranger. It is correct that the Hebrew, regarded from a purely intellectual point of view, appears to display great superiority in a number of respects, the questionable value and unquestionable danger of which are only recognised by the instinct of fine-feeling. We may admire the Jew from an intellectual point of view, but our feelings reject him.

Sombart speaks appositely concerning the "moral mobility" of the Jew; in the pursuit of his purposes "no irksome restrictions of a moral or aesthetic nature are allowed to intervene." His morality is lax and elastic; he is ready, at any minute, to proclaim that odd is even if he sees any advantage in doing so.

"In this respect his poorly developed sense for what one can call personal dignity, is of assistance to him. It is very little exertion to him to deny what he has himself said, when it is a question of accomplishing his purpose."

Thus writes Sombart on page 327. In reality, the Hebrew possesses so little of what we call character, that he is ready at all times to barter his honour and self-respect for material advantage. An old proverb says:

"The Jew will wade through seven puddles, in order to possess one groschen more."

With the help of the Talmudic schooling, the Hebrews are educated to become cunning pettifoggers, for, from youth up-

wards, the practice of dissimulation is enjoined upon them, practically as a command. There is, accordingly, little cause for surprise when they distinguish themselves later on in life as lawyers, journalists and actors. The art, of being able to transpose one's self quickly into a strange world of ideas, is absolutely essential to speculative dealing; if the Jew did not possess it, how else would he gain respite for himself, entirely dependent as he is on the exploitation of other men, and on the misuse of law and thought? The advantages, possessed by the Jew, mirror his weaknesses; these are shiftiness, evasion, adroitness in escaping from embarrassing situations, all of which he requires in order to conceal his failings from us. There is a well-known contradictory principle in Nature, whereby she endeavours to conceal and compensate for prominent defects by other qualities. She provides weak, defenceless creatures with properties or qualities, which serve as a means of protection against the pursuing enemy. Thus Nature protects the young birds in their nests by their revolting ugliness, other animals by an obnoxious smell or by a disagreeable secretion, the snail, for instance, by a nasty slime. And, in the same way, Nature dispenses properties to a section of mankind, burdened with hereditary weakness, which must serve as a protection. Even the evasive intelligence, craft and cunning are protective qualities of this order, and they are to be found amongst the weak and the criminal. Men of great bodily strength are, for the most part, open and upright, good-natured, patient and obliging. They can put up with a good deal, without losing their tempers, because they know that when the decisive moment arrives, they can rely upon their good, natural strength, which, if required, will sweep every obstacle out of the way. This good-nature and this indulgence, which are sometimes taken for weakness, but which are, in reality, only an expression of self-confidence or assurance, are occasionally displayed also by men of mind and character. On the other hand, it is a matter of common knowledge that weakly and deformed beings display a sharp mental activity, which can even become caustic, and which

represents, in their, case a means of defence to protect them against unexpected attacks.

The situation of the Hebrew, when he finds himself in the presence of honest men, is analogous. He, the weakling, who is incapable anywhere of shaping a life for himself by his own exertions, whom political incapacity has condemned to lead a parasitic existence amongst other nations, he, who is wanting in all the higher mental powers necessary to produce an imaginative and creative culture: he, it is, who has been equipped with a cunning intellect, and with boundless impudence and slyness as a means of defence. In reality, the Hebrew is the mental cripple amongst mankind, the type of intellectual deformity. The Jew represents the lower side of human nature. Let those wonder at him who will: we should only feel sorry for him if he did not happen to be, at the same time, a poisonous snake, which endangers the peace and safety of honest humanity everywhere.

But the slyness of mind, and the threadbare morality are still not sufficient to assure him of prosperity; he requires yet another weapon for defence and attack, in order to outwit and overcome honest people. As a substitute for the natural ability, which he does not possess, he has created for himself a principle, in which an almost demoniacal force resides, viz Money-Capital. Money plays so great a part in the existence of the Jew, that the individual sinks into insignificance when compared with material possession. "Whoever does not pay to me my money, deprives me of my honour", wrote old Amschel Mayer Rothschild to the Elector William II. (see page 37), and the socialist leader, Carl Marx, who was himself of Jewish origin, admitted that "money is the real secular deity of Jewdom". From an allegorical point of view it is worthy of note, that the Hebrews erected a golden calf on Mount Sinai, and arranged a dance around it. This is also recognised by Sombart.

"Money, and the increase of money, must always be the centre of interest for Jews, just as it is for capitalism. Not merely because its abstract nature is congenial to the equally abstract nature of the Jew,

but, above all, because the appreciation of money is in conformity with another leading trait in the Jewish character viz teleologism. Money is the absolute means: it has but one meaning with regard to the purpose to be realised."

Sombart expresses himself as above in his scientific German, and thereby recognises money as the highest potential in all Jewish endeavour.

Money is, however, an imaginary value, an artificial creation of human speculation. It has nothing to do with nature, nothing to do with organic things; it has no inner relation to the being of mankind. Money does not make a man stronger, wiser or nobler; the capability alone, conferred on it by the human imagination, of possessing, not only buying power, but — in the form of loan capital — power to produce interest, has invested it with an almost supernatural might. And this imaginary might has been recognised by the Hebrew, as the correct means to provide him with a substitute for his deficient powers. Money places the sub-man in the position to pose almost as a super-man, and to force all human affairs under his yoke.

Of what then does the renowned Jewish superiority consist? In reality, of a kind of mental provocation and harassing. It is precisely because the distinctive nature of the Hebrew is averse to Nature, that he is destined to deceive and over-reach the man who thinks naturally. It is because the Jew does not think organically, and consequently does not think naturally, that the unspoilt and unaffected man is unable to keep pace with his speculations. Whilst we are accustomed to think straightforwardly, the Jew thinks, as it were, "round the corner"; his mental process is perverse, warped, subverted. Consequently his conclusions confound all natural logic. It frequently happens that a man, who has been overreached by a Jew, is unable to restrain a feeling, akin to admiration, for the cunning deceiver. The unnatural sequence of Jewish thoughts confuse a natural brain, so that it loses the power of thinking logically while under the influence of the seductive language of the Hebrew, and falls into a kind of stupor, a condition in which, a weak-willed man, or a man who is unable to think

quickly, is inclined to succumb to the influence of an external will. This power of suggestion, which operates by imposing one's own will upon another, is one of the most dangerous means employed by Hebrewdom to infatuate, not only individuals, but whole nations. There is scarcely any other way to explain this extraordinary state of infatuation, in which the civilised nations of to-day find themselves, when confronted with Hebrewdom, than by describing it as the result of a kind of suggestion or mesmerism. Indeed, both states and their populations scarcely know what is really happening to them since the Hebrew, in addition to the demoniacal power of money, has also enlisted that gigantic power to deceive and mislead, which the public press possesses, in order to hypnotise everybody and to paralyse their mental activities.

Perhaps, however, it only requires an unmasking of the hypnotic agent, and a thorough exposure of his dishonest expedients, to break the spell for ever.

XV.

Origin of the Jewish Entity.

1. Descent of the Jews.

Sombart searches around to discover the origin of the Jewish race, and raises the question: whence does it come, and whither is it proceeding? He does not hesitate to describe the Jews as a kind of freak, as a lower order of humanity, of entirely different blood to the nations amongst whom they live. We add to this: difference in blood means also difference in mind and spirit, for, amongst the most important disclosures of the science of race, must be included the fact that certain mental qualities are firmly and inseparably united with a certain kind of blood. In accordance with general acceptance, Sombart believes that Israel, as well as Judah, originated from a mixture of various oriental peoples. This notion is contradicted by the fact, that all Jews regard themselves as the descendants of a common tribal father (Abraham or Jacob), and that already at a very remote period, the Jews were prohibited by strict laws from mixing with other nations. Actually, one can only begin to speak of Jewdom, from the moment when a particular caste arrayed itself in conscious opposition to the rest of humanity, and declined either to mix with the same or to entertain any feelings in common with it. It is precisely the exclusion of their stock from any consanguinity with the remainder of mankind, which makes Jewdom what it is. That Bedouin, that is to say, Semitic tribes have provided the ground-floor of the structure of Hebrewdom, is universally accepted, and Adolf Wahrmund, in his frequently-quoted work: "The Law of Nomadism and the present-day domination by the Jews" has provided convincing proof of the spiritual affinity of Hebrewdom with the Semitic desert tribes. Nomadism and changeableness are common to both; the conception of

a firmly-founded state is foreign to both, and both seek their salvation in continual wandering and peregrination. They graze the pastures bare, and then move on to where fresh booty beckons to them. Both practise the sudden method of attack, allow no quarter, and exterminate; both are animated by the spirit of the desert, which leaves a train of burnt-out settlements along its track. Amongst the civilised nations, however, our Hebrews have altered the methods of their predatory expeditions. They no longer slay with the blade of the sword, but throttle their adversary with the golden noose of capitalism.* The surprise and slaughter of the opponent is accomplished, in its modernised form, on the Stock Exchange. There the dice are cast, which determine victory and dominion; there the economic fortunes and the economic freedom of the nations are gambled with; and as Judah plays with loaded dice, it is assured of victory. There the strangler of nations twines the golden snares, in which he entangles, not only the economic, but also the spiritual and political life of the peoples.

But one must certainly not any longer speak of our Jews of to-day as pure Semites; they have also taken up all manner of foreign national elements; and it is truly remarkable to what a complete extent they have assimilated the same. One is entitled to ask whether the Talmudic spirit alone has rendered this complete adaptation possible, or whether a few drops of Jewish blood have sufficed to give an unvarying stamp or impression — at least mentally — to the entire mass. Externally the Jews of to-day present marked differences in their appearance; Negroid and Turanian (Mongolian) types can be discerned amongst them as well as Semitic. Even amongst the Hebrews, who hail from Russian Poland, one not infrequently comes across blond and watery-eyed examples. It is practically certain that the people, who were formerly called the Chasaren, and who are regarded as

* We find here a parallel with the Indian Thags or Thugs (=Robbers), who consider that they can best serve their God by strangling as many victims as possible. Perhaps these Thugs also stand in relation to the old rejected caste of the "Tschandala" (see page 182).

belonging to a Finnish-Tartar stock, and who, about 800 years after Christ, formed a separate empire in the South of what is now Russia, went over to Jewdom and were completely absorbed. The Jews themselves are conscious of this racial distinction, for the western Jews, who have come across Spain, call themselves "Sephardim" (if baptised: Marannen), and have North-African blood in their veins, describe the Eastern Jews as "Aschkenasim", and look down on the latter with a certain amount of contempt. In spite of this, the Talmudic law embraces them all, and the Rabbinical despotism welds them into a close caste, absolutely united in its hostility to all non-Jewish peoples.

If, therefore, the Jews of today are not to be regarded as a united race from a physical point of view, all Jewry is inspired, nevertheless, with the uniform racial spirit of Hebrewdom. And — one must not forget this — the spiritual entity is of higher importance to the racial idea than the purely physical, which may well play a part in all manner of chance externals without prejudicing the racial ground-work of blood and soul.

If an explanation is required of what is understood by the expression "Race", it can be formulated on the following lines: Race denotes a community, which, starting from a common ancestor, is based on blood-relationship and exhibits, for that reason, a number of physical and mental characteristics. One must also reckon with the fact that, with the blood, the attributes of the mind and disposition, of the temperament and character, are inherited equally with the bodily properties. The purer and more united the race is, the more stable and constant is this inheritability. Through admixture with other race-elements, racial peculiarities are partly masked, the external ones more so than the internal, but they assert themselves again, often after generations, with astonishing distinctness. One is therefore entitled to say: a race characterises itself by means of a complex of unvarying, transmissible qualities.

The German people of to-day represent a mixture of Germanic, Slavonic and Romanic (Celtic) — or, according to modern

methods of indication, of Northern, Alpine and Mediterranean elements, which have melted into a certain sort of homogeneity after the lapse of centuries, at least to the extent, that scarcely any doubt can exist as to the uniformity of German thought and German feeling. It is only comparatively recently, after distinct signs of degeneration have become visible, that it appears as if these racial constants are about to be resolved into their original elements, and, in the course of this process, to release a multitude of mongrel-products (degeneration-forms) which cannot be classified racially.

If the existence of a separate Jewish race is disputed, as Felix von Luschan, amongst others, attempts to do, the contention may, perhaps, have a certain amount of justification, as there was not an original Jewish race; it appears to me much more likely that the Hebrews arose out of a mixture of the dregs of all kinds of races (compare page 194), a mixture, however, which has been welded by thousands of years of in-breeding into a racial type.

In the meantime, whoever is searching for the anthropological peculiarity of the Jews, will find this rather in the constitution of mind and character than in definite physical relations. It is quite correct that the Sephardim are preponderatingly long-headed, that the Aschkenasim or Chasaren Jews are round-headed, and that the profile of the face passes through a great variety of gradations. Perhaps, shortness of limb can be regarded as the most noticeable physical feature of the Jewish race. Nearly all Jews possess remarkably short arms and legs and a proportionately long trunk. Whilst the normal European, and especially the German fathoms more than the entire length of his body, in the case of the Hebrew it is the reverse. The inferior development of the arms might certainly be accounted for by the fact that the race in question has never occupied itself with honest manual labour, has employed neither weapon nor oar, and, for these reasons, has failed to develop the arms properly. Other unmistakable physical features include the relation and position of the ear to the nose; amongst the pure Aryans the ear and the nose, on an average, are of equal length and are on the

same level; in the case of the Jew, variations and startling irregularities in both of these respects are noticeable.

As a matter of fact, however, the Jewish racial constancy is stronger at the present day than is the case in any other human strain, and this is also confirmed by the declaration of Professor Gans, which has been already quoted on page 204. That the peculiar mental tenacity of the Jewish people was already in evidence in the remotest period, is testified to by the excited references of the ancient prophets to this "stiff-necked and stubborn" people.

Jewish peculiarity may also acquire exceptional solidarity from the fact, that this nation, more than any other, possesses a religion entirely suited to its nature, and which occupies itself at the same time, in the most painstaking fashion, with laying down the most detailed precepts for the conduct of ordinary life. Race, religion, nationality, mode of living, and business behaviour are all cast in the same mould as far as the Hebrews are concerned; these are all the uniform expression of the same fundamental nature. The mentality and character of this people, owing to uniform schooling and tense discipline, and owing to the mode of living, which has become strengthened by inbreeding and habitual by the practice of thousands of years, must have established and incorporated itself to an unusual degree so that the Jews are less susceptible to outside influence than any other race of mankind, which is capable of culture and development.

The voluntary segregation of this race, and the consciously fostered aversion to all other peoples, all contributed to maintain Hebrewdom in its singularity. It must be repeated with emphasis: the segregation, so far as the Jews were concerned, was voluntary — just for the preservation of their singularity and their singular rites. Sombart insists that the Jews have not always been "half-citizens" in the strange states, but, on the contrary, in olden times, were frequently actually endowed with peculiar rights and privileges (compare pages 25 and 176). They held themselves aloof, however, of their own free will, from all participation in civic and state affairs; they did not

accept their share of the spiritual and political destiny of the nation; they regarded themselves everywhere merely as visitors and foreigners, and were always ready to fasten up their bundle, so that — laden with gold and silver, after the manner of their forefathers — they could slip over the frontier.

Sombart also confirms the fact that Jewish peculiarity did not first develop out of the Diaspora (Dispersion) like biased Jewish historians endeavour to make us believe, but that the Diaspora itself is a production of this peculiarity. Just as invalid is the contention that the Jewish peculiarities are the fruit of the religion, and of the rabbinical doctrines; far rather has the Jewish religion grown out of the fundamental nature of Jewdom, and is the inevitable product of the Jewish mode of thinking. Yes, it is an indispensable expedient for sustaining the Jewish mode of existence. Without this "immoral morality" the Hebrew could not continue. The rabbinical doctrines are merely the undisguised expression of the real thoughts and feelings of the Jew; if these doctrines had been artificially constructed, and had been forced upon the Jews against their inclination, the whole Jewish mass would have revolted against such views of life. But no one has ever heard of anything of the kind. Rather have the Hebrews gladly adopted these senseless doctrines because the latter suit them to a nicety. Sombart is therefore entitled to say that one may, without hesitation, refer back from the peculiarity of the Jewish religion to the national peculiarity of the Jews. Certainly, when he expresses doubt if one is justified in attributing the dishonest behaviour of Isaac, Jacob and Joseph to a fraudulent trait in the Jewish nature, we must leave it to the reader to form his own opinion upon this point.

The legend, which is always cropping up, that the Jews were originally an agricultural people, is to be accounted for by the excusable failure to distinguish between the two tribes, Israel and Judah. The extensively-held opinion — especially amongst theologians — that Israelites and Jews are identical, is an assumption, which must be challenged, for it is refuted by numerous passages in The Old Testament, in which Israel and Judah are

mentioned.* Ancient Israel was a people, composed of honest husbandmen and graziers, which eventually came under the yoke of the intruding Hebrews. The real Jew made his appearance in Palestine, just as in other countries, as the financial-political usurper; he came with the gold, which he had abstracted from other countries (as in the case of the excursion from Egypt) into the land, and made the honest population tributary to him by money-lending and usury. And thus the honest agricultural Israelites were enslaved by this alien money-bourgeoisie, precisely as many other nations are at the present day. But the detestation of the real Israelites for the new money-lords must have been very pronounced when the Israelitish captain, Abner, answered an unworthy imputation with the indignant words: "Am I then a scoundrel like a Jew?" (2. Sam. 3. 8.)**

2. Development of the Jews as a commercial nation.

During the subsequent vicissitudes of the people of Judah, there was opportunity and to spare to devote themselves to agricultural occupations; the Hebrews, however, have never availed themselves of the same. They feel little inclination for this burdensome and downright occupation, for it is impossible to make a fool of nature. And already the wisdom of one Talmudic rabbi has said as much in the following words: he who employs one hundred "sus" in trading, can enjoy meat and wine every day; but, on the contrary, he who expends one hundred "sus" on tilling the soil, has to be satisfied with salt and cabbage, must sleep on the ground, and endure all manner of hardships. Thus, there is no lack of historians, even amongst the Jews themselves,

* Amongst other matters, it is worthy of notice that in the apocryphal story of Susanna and Daniel, a sharp distinction is drawn between Canaan's stock and not Judah's on one hand, and the "daughters of Israel" and Susanna as "daughter of Judah", on the other.

** Harosch keleb anoki aschier l'jehuda?" Kautsch translates: "Am I then a Jewish scoundrel?" — Compare "Hammer" No. 259: "The History of the origin of the Old Testament."

who openly admit that the Jews are inclined by their very nature to trade, are devoted to it, and are a nation with a very pronounced commercial tendency. Their most ancient scriptures also bear testimony to this fact. The cuneiform documents from Nippur as well, have provided additional evidence that the Hebrews were already wholesale dealers and bankers in ancient Babylon. They cheerfully resigned the dangerous maritime trade to the Phenicians, for this branch of commerce called for personal courage, and was inseparable from peril to life.

Sombart must credit us with great simplicity when he tries to represent the notorious robbery of gold and silver by the Jews, on their departure from Egypt, as if these were loans of the Egyptians, which the Hebrews were intercepting. This discloses an astounding lack of any understanding for national psychology. Since the Hebrews, in olden times, scarcely ever carried on any other occupation than those of grain-dealer, cattle-dealer, usurer and pawnbroker, it may be taken for granted that they carried on these occupations in Egypt also. I consider it likely that these gold and silver vessels and costly garments, which the Hebrews took with them on the occasion of their exodus from Egypt, were pledges, which the Egyptians had handed over to the Jewish usurers, into whose clutches they had fallen. (Compare Sombart pages 370—372.) To what an extent the Jewish usurer was in demand in olden times, is testified to by the punitive sermon of Nehemiah, and especially by Amos. 8, 4—7.

It is only part and parcel of the Jewish doctrine and view of the world, that the Rabbis, all their lives, have not disdained to participate most actively in all money transactions. Even Sombart admits, that the Rabbis are, in many cases, the chief money-lenders; there are even passages, which seem to suggest that the Rabbis have a monopoly of usury. Sombart cites an instance out of the Oxford Papyrus, which actually describes a case of Jewish usury on the grand scale, for it is distinctly declared in this document, which is a bond or obligation, that the debt shall be doubled each time that it is

not repaid at the appointed term. A true Jewish mode of operation, which we are continually coming across, at all times and in all places. (Compare page 25).

Can it be wondered at that the Hebrews have managed by such practices, throughout the ages, to draw the money of the other nations quickly into their own hands? And thus Sombart remarks, that already in the Hellenic period, and in the time of Imperial Rome, rich Jews were acting as money-lenders to the kings; and much was said in the Roman world concerning Jewish hagglers and usurers. Amongst the Arabs, however, the Hebrew has the reputation of being a born usurer and chafferer. The Jews were likewise the financiers and business-men of the Merovingian kings; and in Spain, where they enjoyed most freedom for their operations, they very soon had the nation in debt to them. Already at the time of the Crusades they were engaged, to an excessive extent, in money transactions, and "bled" the Crusaders mercilessly (compare page 25 et seq.) so that Sombart feels compelled to admit: since we have ascertained something about the Jewish economic life, we see that the loaning of money plays a very prominent part in the same. (Page 375 and following). He adds.

"It is really about time that the fairy-tale disappeared, that the Jews had first been driven into the money-lending business, during the European Middle Ages, because all other occupations were closed to them. The history of a Jewish loan-traffic, extending over a period of two thousand years before the Middle Ages, ought really to be sufficient proof of the erroneousness of this historical fabrication."

And even when the path to other occupations lay open to the Jews, they still turned aside to devote themselves, with preference, to the loaning of money against pledges, like Karl Bücher has pointed out in the case of Frankfurt a. M. Indeed, at certain times, the authorities have even offered premiums to induce the Jews to choose other vocations, but all attempts in this direction proved futile. It is characteristic of the Jewish religion, that the Jewish temples, in olden times, were the centres of the money-traffic, and were, to a certain extent, banking-houses. A large quantity of gold was accu-

mulated in the Temple at Jerusalem. And this alliance between religion and money-traffic is not to be excused on the grounds that other Semitic nations, like the Babylonians, are said to have done the same. At any rate the same reproach cannot be levelled at the Christian Churches. And, although the talents of the usurer are occasionally to be found amongst the other nations, the non-Jewish usurer is, generally speaking, more or less of an amateur; the Hebrews alone have brought usury to an art and a science — have exalted it even to a religion. Sombart also admits, that the Jews have developed the technic of loan-agreements to an uncanny perfection. He says:

"If one reads the fourth and fifth chapters of the *Baba Mezia*, one gets the impression that one is taking part in a usury-inquisition in Hesse, some twenty or thirty years ago, so multitudinous are the tricks and devices, which are introduced into these loan-contracts."

It is, therefore, not without full justification, that both Jewish wealth and the Jewish usurer have become a by-word.

Whilst the priests of other nations have to be the guardians of what is ideal, the Hebrew priests are business-folk to their finger-tips, and even usurers. Sombart says:

"It is remarkable what a number of rich and very rich men there are amongst the Talmudists. It is not at all difficult to draw up a list of several dozen Rabbis, all of whom enjoy the reputation of being extremely wealthy."

But Sombart confesses that all his investigations into the faculty of acquisitiveness, possessed by the Jews, do not satisfactorily account for the phenomenon of Jewish wealth. He has actually forgotten the most important factor, viz that confederation of the Jewish business demeanour, the *Chawrusse*. The enormous gains of the Jewish capitalists are also only to be accounted for by the existence of the *Chawrusse*. The characteristic picture in the fourth section (page 47), drawn from the descriptions of the actuary, Thiele, of the criminal court, forms a typical example of the Jewish organisation for acquisition. The *Chawrusse* continues, at the present moment, on all sides; on the Stock Exchange, amongst the Banks, in the Press, in the "White Slave" traffic, amongst Jewish pick-pockets and burglars, and has its ramifications over the whole

world. There is only one satisfactory explanation for this phenomenal enrichment of the Jewish people; it is the organisation in bands, of Trade, of Usury, of Fraud, and of Theft; and all these again are federated with one another — however vague and shadowy such connection may appear to be.*

It is exactly as Herder has already stated: "The Hebrews are a despicable race of cunning dealers, a race that has never desired honour, home and country. That they can ever have been valiant warriors and honest peasants does not appear credible to us, for the disposition of a nation does not alter so quickly."

Sombart makes a last attempt to save the honour of the Jewish nation, and to explain away its peculiarities, by representing the Jews as an oriental people that became mixed up with or dispersed amongst Northern nations, and started a system of culture in conjunction with the latter. Certainly one has every right to refer to the fact, that the penetration of a nation with alien racial-elements can impart a tremendous cultural impulse. Gobineau,** as is well known, has attempted to explain the origin of the ancient cultures, as being the consequence of the penetration of Southern Nations by elements of the Northern race, the blond Aryans, whereby the latter assumed the leadership amongst those, who had been subjugated, and by means of their organising power and heroic mode of thinking, sowed the seeds of future great developments. It is unlikely that anyone will attempt to compare the part, which the Hebrew plays amongst us at the present day, with the above example. Nowhere can the Hebrew be regarded as the bearer of culture and of a new social order; his entire method of working

* There is a particular association in Russia for the purpose of business and exploitation, called Kahal or Kagal, which embraces the whole Jewish community. Important disclosures concerning this are to be found in Dr Rich. Andree's book: "Information about the Jewish nation," and the "Handbook of the Jewish Question" also contains extracts. 26th edition page 293—297.

** Count Gobineau: "Disquisition on the dissimilarity of the Human Races." Stuttgart 1902.

is of too negative a nature. When Sombart continuously talks about "capitalistic culture", he is only using a euphemism all the time. We learnt already at the beginning of our examination of the subject, that although the capitalistic economic method can certainly effect a prodigious release of latent forces, the only result is a rapid wasting-away of the nations concerned, and in no case is a constructive culture ever produced.

Justifiably apprehensive of the above fact, Sombart occasionally speaks of "the strange blossom of capitalistic culture." Far more remarkable is his expressed opinion that this oriental race wastes its best faculties in an environment, which, racially and climatically, is antipathetic to it. On the contrary, it seems to us that it wastes the faculties of others. We can agree with him, however, when he calls the Bedouins itinerant cattle-breeders and nomads, and then continues:

"Such a restless and roving tribe of Bedouins were those Hebrews also, who, about the year 1200 B. C., burst into the land of Canaan, pillaging and murdering, in order to compel the native population to work for them." (Sombart page 405)*

He also admits that the land was subdued, less by martial valour than by financial subjugation, and that the Hebrews had known how to make the greater part of the territory tributary to themselves, and thus to achieve the same result by a loan relationship. He allows — as thoughtful Anti-Semites have always represented — that

"Considerable numbers of Hebrews resided in the towns, drawing rent and interest, whilst the enslaved population cultivated the soil as if it were a colony or they were free peasants."

All the idle talk about the Hebrews having been formerly an agricultural people, can, as Sombart also admits, be dismissed as a myth; he says:

"But the spirit of nomadism must have remained active in all tribes, for if it had been otherwise, if Israel (should be Judah) had been an

* These ideas of Sombart, however, are not original, for they were already expressed in 1886, in the "Handbook to the Jewish-Question", which was formerly known as the "Anti-Semitic Catechism" of Theodor Fritsch.

agricultural people, even merely in an oriental sense, we would never be able to understand the origin and first formation of the Jewish system of religion."

As a matter of fact, an agricultural people is not wont to invent a religion of usury and deceit, and to choose a God who ordains that the destruction of countries and their populations is a sacred duty. Whatever suggestion there might be of honest agriculture, in the history of the ancient Jewish people, must surely refer to the original and permanent population, the Israelites, and not to the tribe of usurers, called Hebrews, who migrated into the country at a later date.* That the Israeli-tish history has become intermingled with the Jewish, and that, now and again, in the Old Testament, glimpses of a loftier conception of divinity occur side by side with the hate-breathing, revengeful destroyer of nations, Jahwe (Jehovah), is to be ascribed to the influence of the non-Jewish Israelites.** Sombart seems to have some hazy notion that such is the case, when he says, that the Pentateuch has been composed to suit the mind of a nomadic people, and when he continues:

"The God, who maintained his position victoriously against all other false gods, is a god of the wilderness and of the shepherd. And, in the conscious establishment of the cult of Jahwe, all the ancient traditions of nomadism from Esra and Nehemiah are quite distinctly adopted, without any notice having been taken of the intervening agricultural epoch, which, in the case of the Jews themselves perhaps never really happened."

He then cites Jul. Wellhausen, who corroborates as follows: "The priestly records reject every reference to settled life in the land of Canaan; they confine themselves to an exposition of the desert migration, and claim to be, in every sense of the word, desert legislation. Sombart is of the opinion, that

* In number 269 of the "Hammer" W. Scheuermann, in referring to the book of W. Fishberg, an American Jew, traces the legend of agricultural Jews back to the fact, that in olden times, just as at the present day, converts to Judaism from agricultural peoples, were straightway designated Jews.

** Compare Th. Fritsch: "Der falsche Gott" (The False God) [evidence against Jahwe] Ninth Edition. "Hammer"-Verlag, Leipzig.

if nomadic instincts and inclinations had not prevailed to a preponderating extent amongst the broad masses of the Jewish people, this preponderatingly nomadic religion could never have been permanently imposed upon them. And the destiny of the Jewish nation proves that it has remained a nomad- and desert-race throughout thousands of years.

This is my opinion as well. But all this again is nothing more than what discerning Anti-Semites, who, so far as ethnological matters are concerned, are far in advance of their times, have been insisting upon for decades. But, in order to avoid all points of contact with these intelligent racial-psychologists, Sombart finds it necessary to speak about "anti-Semitic pamphleteers", who have drawn upon these facts, in a most odious fashion, in order to obtain material to carry on their "campaign of abuse". He can know very little about those concerned, when he includes Eugen Dühring and Adolph Wahr-
mund amongst writers of this class, for both of these, and more especially the latter, have only written in a most refined and scholarly manner concerning the Jewish problem. Sombart regards all anti-Semitic utterances as "silly and odious"; but what he has to offer us, although presented in another form, does not differ essentially from the conclusions of those far-sighted men, who had comprehended the racial problem long before certain loquacious sciolists had formed even an idea on the subject.

He is justified, however, in his derision of our incorporated professional wisdom, which proceeds crablike, with logical considerations of the following kind: "In olden times agriculture was carried on in Palestine; at that time the Jews inhabited Palestine; consequently the Jews have been agriculturists." Really, one might just as well argue: at the present day the Jews hold a dominating position in Germany, and since the German Nation, which maintains itself for the greater part by agriculture, has reached a high stage of culture, these Jews must be agriculturists, and the creators of the German culture!

3. Dispersion of the Jews over the earth.

Sombart has only irony for the Diaspora, which provides a most acceptable motive for evoking howls of lamentation from the children of Judah, and a whine of sympathy from many other sentimental people.* He is of opinion that if we wish to be honest with ourselves, we are quite unable to form any correct impression of the exile, whether of the departure or of the return. The Jewish account states: "And Nebucadnezzar led away all the captains and all the soldiers; ten thousand were led away, and all smiths and metal-workers; no one was left except the common people of the country." And when it proceeds to state: "He led away all the nobility of the land from Jerusalem into captivity at Babel", the thought occurs to us, that perhaps only the parasitic upper classes were transported, whilst the honest, agricultural population was allowed to remain undisturbed (2 Kings 24, 14—15; 25, 11—12). There is obviously a mistake in Luther's translation of the latter passage. This reads: "But the rest of the people, who remained in the town, and who sided with the King of Babel, and that other poverty-stricken section of the populace, were led away by Nebusur Adan, the Governor." This must manifestly mean: — "not away"; — for, later on it reads: "and the Governor called for peasants and vine-dressers from amongst the lowest in the land;" and again, later on, in verse 22, that the king had placed "the remainder of the people" under the order of Gedalja.

To the Governor, Nebusur Adan, Sombart gives the title "Chief of the executioners". — What is then the object of this objectionable translation? Does it not disclose the ancient Jewish hatred for the enemies of Judah? — But Sombart himself, referring to the exiles, speaks in confirmation of the above:

* Amongst other things it is interesting to know that Alexander Dumas, in his play: "The wife of Claudius", which glorifies the Jews, makes his hero, Daniel say: "the Diaspora has not scattered us; on the contrary, it has extended us in all directions. In consequence, we enmesh the whole world in a net so to speak".

"The real country-people were not to be found amongst them. Thus the wisdom of the Assyrian kings obviously recognised the kind of plague, which was afflicting the fruitful land of Canaan, and endeavoured to purify the new province by deporting the parasitic class — the plutocracy — and leaving the honest peasant and working-class undisturbed in the country."

Excellent! This is exactly the reading which the Anti-Semites adopted 30 years ago. And we are in agreement with Sombart, that these honest people were the remainder of the original native tribes. Thus our author, (Sombart) has adopted the perception of the despised Anti-Semites, in its entirety, when he characterises the dominion of the Jewish nation in Palestine, and the conditions, which they took along with them to Babylon, in the following words:

"Town-bred masters, who are, at the same time, money-lenders, have their land cultivated by non-Jews, who act as tenant-peasants; that, at any rate, is the typical picture, which we obtain from the Babylonian Talmud."

Sombart allows it to appear, that the exile of the Hebrews in Babylon, was by no means, enforced by compulsion, and that the Hebrews, on the contrary, had gone there voluntarily so that they would be able to practise their usury to greater advantage in the centres of culture.

"For", he says, "we never learn that those self-banished Jews ever returned to their native soil, after they had acquired a small fortune, like emigrant, Swiss, Hungarians or Italians do, at the present day. They remained, on the contrary, in the foreign cities, and maintained merely spiritual-religious relations with their native land. At the most — like genuine nomads — they undertook their annual pilgrimage to Jerusalem at the Feast of the Passover."

The diffusion of Hebrewdom over all lands, open to commercial intercourse, must already at that time have been considerable, for, referring to Strabo (B. C. 63 to A. D. 24) Josephus writes, that it was not easy to find a single place on the inhabited earth, which was not occupied and dominated by this race. Philo (about 20 B. C to 40 A. D) also reports that the Jews resided in numerous maritime and inland cities of Europe, Asia and Libya. We do not hear, however, of any brutal act of violence, which caused them to be dragged

thither against their will; for this reason, the dispersion of the Jews throughout all lands of culture has been manifestly voluntary. How closely packed they were, for example, in Rome, during the early period of the Empire, is testified to by various authorities. An embassy from the Jewish King Herod to Augustus, were accompanied by about 8000 members of their faith, who were domiciled in Rome, and in the year 19 A. D. 4000 men of military age, who had been released, and were "infected with Egyptian and Jewish superstition," were sentenced to be deported to Sardinia (Page 430; according to Tacitus, Suetonius and Josephus; the last-named is said to have been a favourite of Vespasian).

Sombart goes on to speak about the very considerable immigration into the German Empire, and shows, by means of figures, how the Hebrews are streaming from the East of the Empire to the West, and especially to Berlin. It certainly sounds more than strange when he speaks of "a people hunted from place to place." We, for our part, are of the opinion, that if the Jews move from Birnbaum and Meseritz to Berlin, they do so because they can do better business and procure more pleasure in the metropolis, and not because someone has hunted them thither. At the present moment, actually more than half of the Jews in Germany reside in the large cities, feeling more in their element there, because the brisker business-life, as well as the pleasures and noise of a large city, are more in accordance with their taste. It is also apposite, when Sombart, in another passage, compares the great modern cities to the desert, indicating thereby, that the spirit of the nomad and of the desert has a close affinity to that of the modern cities, and that the great modern city acts devastatingly on the national life. "Desert and Forest," says he, "are the great contrasts, around which the distinctive natures of countries and of mankind group themselves."

The forest is actually the real birth-place and home of the German, and it was on this account that Germania or ancient Germany appeared so gloomy and abhorrent to the Romans, who disliked forests. At the present day, the real German

can prosper only in the field, and in the forest; and, as forest and desert are contrasts, so also are the two extreme contrasts of mankind to be found in all that pertains to the German, on one hand, and to the Hebrew, on the other. It is a firmly established fact, that agriculture has, at all times, been the most important institution of the Germanic races, and was never entirely unknown at any epoch of early Indo-Germanic history. By living and working continually in the presence of Nature, as peasantry must of necessity do, the essential and true nature of the German is formed, as indeed is that of all really-constructive, cultural peoples. The estranged attitude towards Nature is the hall-mark of the Semitic race, concerning whose tribal father, Cain, the murderer of the gentle and peaceful husbandman, Abel, it stands written: "A fugitive and vagabond shalt thou be upon earth! Let thy hand be against everyone, and everyone's hand against thee!"

Sombart betrays his prepossession for Jewdom, by commending what a 16th century Jewish physician in Spain has ex-cogitated, to account for the "high-spiritual" nature of the Jew. He — the physician — is of opinion that the dry, pure air of the desert, the "clear water", and the "delicate food of Manna" have produced a marvellous spiritual refinement in the Jew. The ridiculousness of this perception is obvious. Must not correspondingly all Bedouins also have refined spiritual natures? And how will Sombart explain away the fact, that the Arab, strangely enough, who must certainly be regarded as a true son of the desert, feels himself separated by a yawning chasm from the Jew? There is scarcely any other nation, which fosters such abhorrence for the Jews, as the Arab. Arabian authors have expressed their contempt for the Hebrew in the most biting terms. Already in the year 545 A. D. Abd al Oâdir a-Ilani wrote as follows:

"The Jews, who live scattered throughout the entire world and, in spite of this, hold firmly together, are cunning, misanthropic and dangerous beings, and must be treated just as one treats a poisonous snake, namely, by stamping on its head immediately it approaches; for, if one allows it to raise the head for one moment, it will infallibly bite, and the bite is fatal."

And when Sombart makes a further attempt to account for the peculiar disposition of the Hebrew, by ascribing it to his former life in the desert, one is entitled to meet him with the question: why then have not the Arabs become Jews? — why have they preserved a disposition, which can be regarded as aristocratic and heroic in comparison with that of the Jew?

Sombart attempts to explain away the malevolent attitude, assumed by the Jews towards the Northern nations, by attributing it to the "wet-cold" manner of the natives of the North.* But this attempt at defence is also doomed to failure, for we see how the Hebrew, in southern countries such as Egypt and Morocco, behaves in exactly the same way and becomes usurer, just as he does in the North. And when it is finally brought forward in excuse of the Jew, that his bad character must be attributed wholly to the circumstance that, for thousands of years, he has been the appointed custodian of the monies of the various nations, we then ask: who appointed him? Did he not choose this rôle himself? — With regard to this particular aspect of the Jewish question, there is a favourite perversion or distortion of facts, which is repeated to satiety, and which is in conflict with all history, especially with the spirit of the Old Testament. It must be included amongst the clumsiest subterfuges, employed by Jewry, but unfortunately belongs also to those, which impose most easily on the idealists amongst our fellow-countrymen. The Jew is always represented as having had his particular rôle forced upon him, against his will, while, in reality, he has chosen this rôle of his own free will, in order to create conditions around him, which are congenial to his nature. When Sombart says: "They became the lords of money, and by means of money, which they made subject to themselves, lords of the world", these words amount to a confession that the Hebrews made themselves masters of money in order to dominate.

* In former times, the attitude of the Germans towards the Jews, as such, was by no means hostile (compare page 25). But the Jews have abused the great patience of the Germans, beyond endurance, and have thereby incurred the lasting hatred of their hosts.

To anyone, who looks more deeply into the matter, the question certainly occurs as to whether the actual existence of money does not introduce such a dangerously deceptive and unnatural factor of power into human life, that the deceitful spirit of the Hebrew is thereby accorded the utmost license to develop its sinister activity. It is quite possible that the nations will not be freed from the Jewish plague, until they can get rid of the ban of money — that kind of money, the value of which rests on a fiction, and which introduces a demoniacal element into culture, or, until — according to Lagarde's plan — the State takes the entire money-business into its own hands. The Hebrews did not invent money, nor have they dug the glittering gold out of the bowels of the earth; but they may well have devised that misuse of money, which, in the shape of loan-capital, loads the honest, productive nations with fetters of interest to all eternity. For, the strange mystery connected with money, lies not so much in the money itself as in the notion or conception of capital, which is derived from money, and in the further notion or conception, which is inseparably connected with the former, of unnatural, "everlasting interest." It is unnatural to demand for a loan of money, so long as it is not repaid, a continuous, unchanging rate of interest for hundreds and thousands of years. It is here where the source of the distress of the honest, productive nations lies; here we find the cause of the unlimited growth of Jewish capital and Jewish dominion.* Sombart is therefore right when he says: "money places in the hands of the Jew the means to exercise power without being strong." In very truth, the feeblest and most cowardly nation in the world, by a misuse of the glittering gold, have arrogated to themselves, the demeanour and position of lords and rulers.

* Theodor Fritsch has already proposed in 1892, that it should be made obligatory and legal, to include, in every loan-contract, provision for the reduction of the debt (so-called sinking-fund) so that the debt could be paid off within a conceivable time. — Compare "Land-usury and Stock Exchange", Leipzig 1892.

It is amusing to read Sombart's account of how hateful the German-Polish Jews, the so-called Aschkenasim, are to the Sephardim, their western brethren-in-faith from Spain and Portugal (compare page 221). At Bordeaux, in the year 1761, the Portuguese Jews brought about a drastic order, that all foreign Jews should leave Bordeaux within 14 days. They called the eastern Jews "vagabonds", and took the utmost pains to get rid of them as soon as possible. Now if the more "aristocratic" Jews themselves harboured a detestation for the lower-class Hebrews, the Aschkenasim, how can anyone take it amiss when we feel this aversion in an enhanced degree? For the Sephardim and Aschkenasim are, to say the least of it, closely united by the ties of religion, morals, and their conjoint view of life; how then, shall these abhorrent beings not be doubly repulsive and hateful to us, to whom their feelings, mode of thinking, and entire nature are completely alien? The spiritual and spiritual-moral difference between these two sections of Jews cannot well be great; for they are both steeped in the atmosphere of the Talmud. And even Sombart admits, that the habits of those of Jewish blood, however low in the social scale they may be, acquire a remarkable fixity: for instance, inclination for petty deception, obtrusiveness, lack of self-respect, lack of tact etc.

* * *

These selections from Sombart's writings should suffice to convince anyone who is visibly anxious to regard the Hebrew in as favourable a light as possible, but who is, at the same time, unable to close his eyes to a number of serious faults and failings in the Jewish disposition, in themselves of sufficient warranty for regarding the Jews, in the midst of the cultured nations, as a highly undesirable, and entirely alien element, that the aversion and dislike, felt by the moral nations for the Jews, has been thoroughly deserved by the latter.

It is most valuable, when a man, who repudiates the slightest tendency to anti-Semitism, and who collects carefully every word said in praise of the Jews, makes such important ad-

missions. It is for this reason, that so many passages from Sombart have been quoted and criticised, although the same contain little that is new for anyone, versed in the Jewish question. It is evident that Sombart has learnt much from the Anti-Semites, but he employs the tactic, which, though it may be ingenious, is certainly not noble, of repudiating the source of his instruction. It is to be hoped that our German countrymen will be ready to believe certain facts when stated by a person, who refuses to be regarded as an Anti-Semite, although they would flatly decline to accept these same statements when made by a declared Anti-Semite.

The influence of the Jew upon Womankind.

Women exert an important influence upon the development of retail trade. It is they, who superintend, for the most part, the purchase of necessaries for the household; it is through their hands that the greater portion of the income, earned by the man, is returned into business life, and it is for this reason surely, not a matter of indifference to whom women entrust their custom.

It is now a generally recognised fact, that most women and girls give Jewish shops the preference. The apparent cheapness of Jewish goods might be brought forward as an explanation of this. Women — and even those women, who are by no means entitled to include thrift, in its true sense, amongst their other virtues — seem to find a peculiar pleasure in the mere idea that they have been successful in purchasing some article at a cheaper price than it is usually sold for — even when this supposed cheapness exists only in the imagination of the purchaser. Such women regard this result as being directly due to their own cleverness — in some cases, perhaps, even as a triumph of their own personal charm. For this reason, the shopkeeper, who, by exposing his wares in calculated disorder to be pulled about and hunted through, advances half-way to meet this fancied feminine capacity for ferreting, out and overreaching, will stand a far better chance of doing business than a rival tradesman, who prefers a conventional and orderly method. Women often require “chance goods”, and, for that reason, visit by choice those shops or stores, where everything lies jumbled up together, and where they imagine that they will be able to pick up something cheaply: they pass by the well-ordered shops, — so, at least, is the admission of a domesticated woman, who

knows her own sex. By the cunning utilisation of this feminine weakness, the salesman is enabled to kill two birds with one stone; he confers a special favour upon his female customers, and saves himself the trouble of sorting out and arranging his rubbish, of which task his customers obligingly relieve him.

If, in addition to this, the same salesman knows how to create the impression that, overcome, as it were, by the personal charm of a female customer — and of her alone, he is prepared to part with some article under its proper price, he will infallibly secure her goodwill. And if, moreover, he is expert and nimble enough to flatter all of his customers in like manner, and to lead each individual one to believe that she has been especially favoured before all other customers, he will have no cause to complain of bad trade.

Our women are extraordinarily simple when confronted with any economic question, although they surpass men in many other matters, where cleverness and intuition are required. They allow themselves to be perverted by the dazzling exterior of an object, and to be guided by the prospect of a momentary advantage, without taking any account of the further consequences of their conduct or action. They do not stop to ask whether they are supporting, with their custom, principles, which are unsound, and business practices, which are harmful, and are thereby depriving genuine and deserving tradesmen of their custom, perhaps forcing entire branches of industry into difficulties, promoting inferior manufacture, and, briefly expressed, imparting an ominous tendency to all business-life. All such considerations are foreign to them.

Possessing these particular failings, they come face to face with the natural disposition of the Jew, who is likewise the man who believes in and upholds the dazzling exterior and the momentary advantage. The Hebrew, who takes more pains to study the psychology of his customers than the trader of Aryan descent — because he looks for his return less in the quality of his goods than in the exploitation of human vanities and weaknesses — has always been able to detect these

peculiarities in the feminine disposition, and has known how to take the fullest advantage of the weak side of woman. As it is, his shop-window acts confusingly and disturbingly on the feminine mind. It is difficult to define exactly what the particular art may be, which the Jew makes use of in displaying his goods, so that the same have a more attractive effect upon the glances of the passers-by than the wares in the window of a tradesman, who is not a Jew. There must be some kind of affinity or connection between the capricious and abstracted nature of the average feminine mind, and the Jewish manner and touch when they exhibit or display anything; for the Jews most certainly do not show superior taste in the arrangement of their wares, and it is rather a bewildering jumble or an obtrusive thrusting-in-the-face of certain articles, which seem to excite and lure the female spectator. The Jew also tries to puzzle and confuse by marking up unusual prices. An article in the shop of a tradesman, who is not a Jew, which remains comparatively unnoticed at the price of 75 Pfennigs, can be prominently displayed in a Jewish shop at the price of 97 Pfennigs, and here it seems, all of a sudden, to create the impression as if it were in reality several Pfennigs cheaper than elsewhere.

At any rate, it is a matter of fact that the Jewish show-windows exert an almost mesmeric influence over the great masses of curious and inquisitive people. But for all that, the Hebrew despises no other means whatever, by which he may achieve the same result. Calculating upon the herd instinct of the public, many of the larger Jewish businesses engage and pay people, solely for the purpose of walking to and fro on the pavement in front of their establishments, at such times as the traffic is at its height, and of occasionally stopping before the show-windows as if curious and interested. Their example prompts others to imitate them, and businesses of this kind are always besieged by people. As soon as one of the hirelings separates himself from the throng, and enters the shop, the movement seems to become contagious, and others follow.

An unceasing and striking series of advertisements in the newspapers by the Jewish business-houses, also contributes to attract custom to their shops, and in this particular sphere of activity, the Jewish trader gives full rein to the obtrusiveness and heedlessness of his race. Doubtless such artifices ensure that Jewish shops are more extensively patronised than other establishments, but still they are not sufficient, to account for certain, almost unaccountable phenomena. It is rather the personality of the Jew himself, which acts upon so many women with absolutely forcible suggestiveness.

Without doubt, the well-known susceptibility of our women for everything "foreign", has prepared the soil for this astounding Jewish influence. It is an absolutely incomprehensible fact to people from other countries, that representatives of our womanhood — from school-girls up to women in the forties — are to be found in large numbers, who comport themselves towards negroes as if the latter were of their own race and standing, and who behave in a downright shameless manner towards the various men of colour, connected with exhibitions etc.; and others again, in the colonies, whose conduct with respect to the natives discloses an unbelievable intimacy. A state of things, which, quite apart from the unrestrained sensuality involved, is a melancholy indication of a steady decline in national and racial self-respect. All this has reference to the relations, which — unfortunately — subsist between a large section of our womankind and the Jews.

And now it becomes necessary to step aside into a dark territory, which the majority of our contemporaries pass unsuspectingly, but which must be explored and opened-up in order to help to account for the unholy influence, which the Jews have acquired amongst us. Certainly it is a region, which a clean-living and conscientious man enters with reluctance, and it was long before I could make up my mind to lay it open to the public view. But as this book, by reason of the serious and economic matter which it contains, runs but little risk of falling into the hands of the young, the idle, and the pruriently-inclined, it will not be dangerous, in the presence of mature

readers, to treat with candour a subject, which, as a rule, is wont to shun all publicity. As it is a question of the secret undermining of the moral and physical strength of our nation by the machinations of the Hebrews, undue sensitiveness in this respect may well be laid aside for once. Moreover, the discussion of this question cannot be avoided here, because it is necessary to a proper characterisation of the racial and ethical domain in which the Hebrew lives, and out of which sphere he moulds his life and carries on his business. In order that the chief features may be recognised, it will be best to cite some instances, selected from the experiences of daily life.

As an introduction the following remarks are not out of place. The many thousands of single and married Jewish sensualists are causing such devastation amongst our young women, that from this quarter alone the ruin of our nation is assured, without taking into consideration all the other closely-connected economic and social evils. So much can be learnt from a thoughtful perusal of the following pages. But, from my own personal observation there are many, in other respects experienced men, who are ignorant of these facts, or, who are ignorant at any rate of the extent and depth of the injury, which is being inflicted upon our nation; they simply proceed blindly on their way.

There is no doubt whatever, that the real nature of the Jew is completely unknown and incomprehensible to the great majority of the most educated people of to-day. They have had no opportunity to gain an insight into the more secret machinations of the Jew. Their acquaintanceship with Jews is confined, for the most part, to occasional and brief contact in social and business circles, and, since in this respect the Hebrew is wont to show his most harmless and agreeable side, there is little cause for wonder when one repeatedly hears, that the Jews are really nice, decent, amiable people. Others again, only know the Jew from flattering literary presentations of him, like "Nathan der Weise", or Sir Walter Scott's "Ivanhoe", and are inclined also, to transfer their instilled and unquestioning reverence for the Biblical Patriarchs to the Jews

of to-day. And has not our light literature always been utilised in a most subtle manner, by Jewish authors, to convey an entirely misleading portrait of the Jew? With a cunningly calculated appeal to German susceptibility, Jews and Jewesses have been portrayed invariably as high-minded, innocent beings — as patient creatures, bearing their burden of “eternal pain”, because they have to suffer severely under the prejudice and unfounded hatred of the malicious Christians. Moreover, as our daily press and our literature are completely under Jewish influence, all personalities, who come into publicity, are appraised and judged accordingly as they show themselves well-disposed, or the contrary, towards Jewdom. This circumstance has always formed the standard of criticism for Jewish authors, and is more the case to-day than ever. The consequence is, that from youth upwards, our dispositions are made susceptible to a false philanthropy, and become especially sympathetic to the “poor, innocent, persecuted Jews.” And, in riper years, “refinement” and “tolerance” both play a part in shielding the Hebrew of to-day from any unpleasantness, which he might experience on account of the mediaeval prejudice. Yes, we actually give ourselves trouble, not only to make all manner of excuses for the Jews, because of the illusory state of suffering, in which they are supposed to live, but even to assist them, and to further their interests whenever we can, just as if we had to make restitution for an ancient wrong, which our ancestors are supposed to have inflicted on them.

Such a sentiment does credit to our hearts — but what about our intelligence? All people, who are acquainted with history, and the actual facts of life, know perfectly well that the Jews have never emerged guiltless from the occasional disasters, which they have encountered, (compare page 25 and following) and that the tales of cruelties, said to have been perpetrated against the Hebrews, proceed, in many cases, from the imagination, and in others, from gross exaggeration. Thus, the so-called “Jew battles” of the Middle Ages were confined, for the most part, to an expulsion of the Jews, who had become far too numerous, from the towns and districts in which

the economic pressure, directly due to their usurious practices and manœuvres, had become unbearable. As a tremendous clamour arises from the whole of Jewry, at the present day, whenever one of their race loses his life, or has even one hair of his head touched, one can easily understand how it is, that all incidents, in which Jews have figured as the injured party, have been so extravagantly described in history.

* * *

The only person, who really understands what the Jew of to-day is, must have had the opportunity to associate with him on intimate terms for years; but an opportunity of this kind does not offer itself to many. For the Hebrew is just as cautious on his side in the selection of his intimate friends as any intelligent German might be; and the latter knows instinctively, in spite of all conventional toleration, how to preserve a certain distance between himself and the Jew. Of all the greater importance then, are the experiences of Jewish companionship, which we will now let our correspondent relate in his own words.

“I came, as a guileless youth of twenty, from a small provincial town to Berlin. Chance brought me into the company of Jews of the same age as myself. I was introduced by them into their family circles, and both saw and heard there much that came as a surprise to me. As the acquaintanceship with my Jewish friends became more intimate, opinions and sentiments were occasionally expressed in my presence, which secretly horrified and angered me. But whenever I attempted to remonstrate, I was met with such universal laughter that I began to be ashamed of whatever delicacy of feeling I still possessed.

In the circle of my more intimate Jewish friends, the conversation turned almost exclusively upon women and sexual matters; they preferred to boast about the various tricks and artifices, which they had employed, in order to seduce innocent girls; and, in no case, did any one of them display the slightest trace of being conscience-smitten. It was regarded as a matter

of course, that the female servants must be at the disposal of the men in the Jewish household. 'We have just got a new servant', announced one. — 'Is she pretty?' asked another. 'Well, it is scarcely likely that my father would select anything bad for me', was the answer. — One related with considerable ill-temper, that a servant-girl, who had only been a short time in his family, had rejected his advances; that his father, however, had very soon brought the girl to reason by saying: 'Have I not engaged you as "general servant"? Very well, then! this is included in your duties!' — And the universal assent of his listeners, proved that they all regarded the incident from the speaker's point of view, and approved of the way it had been dealt with.

Many years later, after other events had combined to make me a convinced opponent of the Jews, these first and lasting impressions of my early manhood came vividly into my mind.

I had, without success, repeatedly endeavoured to convince a well-known educational reformer of the injuriousness of the Jews. He was too much of an idealist, and was too remote from practical, every-day life, to be susceptible to the influence of commercial, economic and political facts. According to his opinion, all hostility to the Jews arose from the incapability and envy of the "Christian" business-people, who did not feel able to compete with the "superior" Jew. In order to bring him down from his Utopia into a sphere, in which every man, who had any regard for morality and decency, would find it difficult to control his anger, I related to him some of my past and recent experiences as set down in the chapter on "Jews and Women." Still, even these made no impression upon him; he regarded them either as incredible, or, at least, as grossly exaggerated.

After the lapse of considerable time, he called on me again, and made the following admission:

"I must confess that I have become convinced, that the descriptions, which you gave me, of the relations between Jews and women are believable. At Munich recently, a passenger got into my compartment, and I soon recognised, in the course of conversation, that my com-

panion was an educated Jew in very comfortable circumstances. He might have been either a merchant or a banker. The conversation happened to turn upon the servant question, and he exclaimed: 'At last, thank God, we have again found a nice and proper kind of servant-girl.' When I asked him if it was difficult to get servants in Munich, he replied: 'There are servant-girls enough to be had, but when I engage a girl I have my own particular conditions. I have a son, who is fifteen years of age, and one of my conditions is, that he shall have free access to the girl.'

The relater continued:

"I could scarcely believe my ears; my heart almost choked me, but I managed, with an effort, to assume an appearance of indifference, and asked: 'What does your wife say to this?' The reply was: 'What should she say? my wife is a sensible woman. Is it likely that she would wish the boy to have intercourse with unclean, street prostitutes? It can only be a source of satisfaction to her, that her son should have access to a clean and healthy girl in his own home!'"

Our educational reformer was still more shocked at this answer than he had been at the first; but it had at last dawned upon him what a world-wide gulf lay between Jewish thought and Jewish perception, and ours.

But how few of those sentimentalists amongst us, who are always disputing and denying everything, of which they have not had any personal experience, have such a drastic opportunity of refuting their Nathan-like views of the Jewish character? One recognises one fact: the education of the Jewish youth is a very different process from that of the German. Is there any cause for wonder, when boys, growing up into manhood, continue to extend the experiences, which they have gained in the manner described above, so ruthlessly in every direction, that they become accustomed to regard every female, who, according to their view, is socially inferior, or who may be dependent upon them for a living, as an instrument for the gratification of their lust? Anyone, who does not shrink from the only conclusions, which this summing-up of the situation will admit, cannot be astonished at the racial degeneration, which is making itself only too visible by the countless thousands of illegitimate and falsely-legitimate children, resulting from this Jewish-German sexual intercourse; and the easily-recognisable mixed-type, to be found amongst the populations of Berlin,

Frankfort, and other cities and districts, which teem with Jews, will not come as a surprise and shock to the honest observer. And, keeping pace with this, is the appalling decay of the national character, which is the inevitable consequence of mongrelising the race, and which invariably means national ruin. A nation can save itself from moral lapses and relaxation; but never from racial decay. Ancient Rome is a historical instance of the former case, France of the latter.

The lascivious impudence, displayed by the Jewish youth especially towards female employees in business-houses, in dancing-establishments, and in restaurants, and generally towards females of no social pretensions or devoid of all worldly experience, is only too well known. Neither married women, nor girls, scarcely emerged from childhood, are safe from the importunities of the most conscienceless of these fellows, and an unending succession of cases of this nature occupy the police-courts, and would soon attract the attention, even of the most stupid, if the names, nationality, etc. of the criminals were not intentionally and systematically suppressed in all the newspapers. It is a fact, confirmed by many police-court cases, that Jews violate, for preference, maidens, who are so young that they are only to be regarded as girls, and even children. For these unnatural offences a kind of authority is actually to be found in Talmudic literature; for a Talmudist Rabbi endeavours to prove, by going into details, why a girl of three years of age is fit for sexual intercourse.* Berlin, at the end of the "seventies" in the past century, was the real field for conducting observations of a very convincing nature. The advance of Jewry was at that time extraordinarily in evidence. The fraudulent manœuvres on the Stock Exchange, during the so-called "promotion years," had brought enormous wealth to the Hebrews, who forced themselves to the front in all directions, in society as well as in public life. Even then, one could not avoid seeing what was a deeply humiliating sight for every

* Compare Fritsch: "Der falsche Gott", (Evidence against Jehovah or Jahwe.) 5 Edition (1919) page 77.

honourable German, namely, splendid specimens of German womanhood hanging on the arms of Jews — and even then not enjoying, at least, the respected position of a married woman. Dazzled by the flash appearance and behaviour of Hebrews, who have amassed wealth in every conceivable manner, and allured by the most cunning methods of seduction, countless women, well qualified to be the mothers of the nation, fall victims, year after year, to the Jews, and descend to the level of purchasable commodities. Prostitution always flourishes luxuriantly wherever the Jews live and have lived; it is a matter of common knowledge, that a notorious law-suit scarcely ever runs its course without implicating one or more Jews, either as "friend," seducer, usurer, cheat, or receiver of stolen goods. The Leyden Papyrus, which dates from Egyptian antiquity, as well as the Old Testament, refer frequently to Jewish sexual excesses.* The Jew, as Oriental, is a supporter of polygamy, or, as the well-known Jewish author, Max Nordau, (Südfeld) expresses himself, "is not a monogamous animal." If he happens to live in countries, where monogamy alone is legal, and conforms outwardly to this law, he can always find plenty of ways of evading it in order to indulge his oriental proclivities. Jewish married women place no obstacles in the way of their husbands in this respect, whether it is because the idea of polygamy is something innate in them, or because they derive a secret satisfaction from seeing the women of a foreign race — rivals in a double sense — in a state of complete subjection to their husbands. With regard to the phenomenon, it is interesting to establish how occurrences of this kind are judged by Jewesses.

In the "Lit. Echo" (1912. Number 3) the Hebrew woman, Anselma Heine, deifies her racial companion, the author Jacobowski. In the course of her article, she treats of his love affairs, and expresses herself in connection therewith as follows: "Suddenly I discovered in him the ancient typical trait of pain, peculiar to his race. He experienced a vindictive rapture in displaying his power over women, and never indi-

* Compare: "Handbuch der Judenfrage" (Handbook of the Jewish Question) 26th Edition. Page 240.

cated the plebeian with more scorn than when he boasted, how he had subjugated the elegant wives of the blonde nobility by brutal force." — Only let anyone try to imagine to himself, if it could be possible, that a Christian authoress would announce to the whole world, with such a voluptuous thrill of veneration, confessions, like those above, of the sexual triumphs of a fellow-countryman over Jewesses.

And still one more instance of this kind. — The publishing house, Velhagen and Klasing, of Bielefeld and Leipzig, which has gradually built up a sound literary reputation by the loyal and strictly evangelical inclination of all their publications, and especially as publishers of the family paper, "Daheim", has been issuing for about the last twenty-five years, the "Monatshefte" (Monthly Numbers) which form a periodical of interesting contents, edited by H. v. Zobeltitz and P. O. Höcker, and which of late has been giving preference to novels from the Jewish pen. The following noteworthy passage, concerning the Jewish hero of the story, is to be found in the novel, "Der Tunnel", by the Jewish author, Bernard Kellermann (Fürth), published in the periodical.

"S. Woolf was a perfect specimen of a gentleman. He had only (!) one vice, and he concealed it carefully from the outside world. It was his extraordinary sensuality. The blood began to sing in his ears as soon as he caught sight of a young and pretty girl. He travelled at least once every year to Paris and London, and had his "friends" in both cities. From these expeditions he occasionally brought back "nieces", whom he transplanted to New York. The girls had to be young, pretty, and blonde: S. Woolf avenged (!) in this way, poor Samuel Woolfsohn (his father) who, years before, had been hopelessly driven out of the field, so far as all good-looking women were concerned, by the competition of stalwart tennis-players and large monthly cheques (!) He took his revenge on that blonde race, who had formerly spurned him with their feet. And, above all, he recompensed himself for the privations of his youth."

Thus, the cynical debauchee, who comports himself with "blonde girls" as if they were nothing more than so much "human flesh", captures them, enjoys them, and then flings them on one side, is, according to Jewish notions, the "pattern of a gentleman"! And then this foolish idea of revenge: because old Woolfsohn could find no favour in the eyes of German women, is that any reason why his son should

revenge himself on other women of the blonde race? Has not the Jewish author here, by mistake, revealed too much? — Accordingly it is not inclination, or mere sensual desire, which attract the Hebrew to the blonde women, but rather — Hate and Revenge! He desires to ruin and dishonour as many of these females as possible, whether they stand in any sort of relation to his scheme of “revenge” or not, and thus procure retribution — for what? — for a wrong existing only in the Jewish imagination, which is clouded with conceit and hatred.

Verily, logic of this order can only flourish in the swampy carnal-mindedness of a people, who celebrate today, just as they celebrated more than 2000 years ago, with songs of triumph, the remembrance of the massacre of those 75 000 Persians, who fell victims to the lust for revenge of the strumpet Esther and her cousin Mordecai.

But — without doubt — the real motive for the feeling of revenge lay, as far as the Jewish “gentleman” was concerned, in the concluding sentence: “he compensated himself for the deprivations of his youth,” by dishonouring, with the help of his money and all the tricks of the professional seducer, as many women of the blonde race as possible: and the incarnate hatred sweetened his triumphs.

And what about the “ancient, typical trait of pain in the Jewish race” — “the eternal pain of the Jews” of Heine, Jakobowski and company? It is nothing but the mortification of Mephistopheles that he is not left at liberty to do exactly as he likes; the mortification of Shylock when he is prohibited from mutilating his business rival in order to gratify his demoniacal hatred. This pain, born of hatred and insolent pride towards everything that is not Jewish, is certainly an ancient inheritance of the race, and one of its fundamental and lasting characteristics. The Jew disguises or conceals it under the appearance of melancholy, whereby he deceives simple-minded people so long as he has not the opportunity to, or dares not exhibit his real nature; it discloses itself as insolent sensuality or ruthless rapacity, when it feels that it is safe enough to step, unveiled, into broad daylight. Woe to those,

who allow themselves to be deluded by the harmless exterior; and may shame and disgrace descend on all who assist the Jew in deceiving the rest of humanity as to the true nature of his "pain" and "revenge".

What kind of spiritual offspring this "typical, ancient pain" of the People of God is, is disclosed in a poem, published in the Jewish periodical, "Die Aktion" (February 1913), from the pen of a certain Paul Meyer. Perhaps it may open the eyes of a few, here and there, as to the thinly-veiled "ultimate aims" of Jewdom.

THE MERRY SONG OF THE VAGRANT AHASVER.

Behold! I am a man rooted to no spot,
A man unwedded to any environment:
The narcosis of home-sickness
Does not drive my heart into my breeches,
For I am proof against grief.

If you drive me from your thresholds,
I still remain more sought-after than anybody else,
Your cries of envy resound,
For I drink at your fountains,
And I weigh up your values.

The sleek skin of my soul
Conceals what I have expiated as a beggar,
Still, my booty mounts up
And, your brides call joyfully to me
— me, the refuse of a foreign desert.

Yawningly you exhale your tobacco-smoke
As you honourably digest your meal,
But I am a clever juggler,
And I know how to excite your vices
So that they develop to the utmost.

Thus I continue to play the game
Of my mature insolence,
The strange, very subtle, final aims
Of my Asiatic blood,
Which are hidden from you!

It is a fact, that the Rabbinical doctrines of the Talmud deny the right of the Jewish wife to raise any objection to the intercourse of her husband with women, who are not Jewish, even though the latter may be married. The circumstance, that the marriage of those who are not Jews is, according to Rabbinical perception, not to be regarded as marriage but "as no better than the living-together of beasts", is confirmatory of the above. According to Talmudic doctrine those, who are not Jews, are not even to be regarded as human beings, but only as "animals in human shape." (compare page 57).

A perception of this kind accounts for a whole series of Jewish views, which would otherwise be enigmatical to us. An animal has no moral rights, and consequently Rabbinism does not recognise any moral duties on the part of the Jew towards those, who are not Jews. A beautiful woman, who is not Jewish, is nothing more than a beautiful animal in the eyes of the Jews, and therefore the individual Jew is at liberty to do with her as he likes. In any case there is no necessity for him to trouble his conscience with what becomes of her.

Now and again, one hears the voice of a superior type of Hebrew, frankly admitting and disapproving of this shameful behaviour on the part of their racial companions towards women, who are not Jews. Conrad Alberti, (Sittenfeld) for instance, writes as follows, in M. G. Conrad's "Society" 1889 No. 2, after he had spoken of Jewish intolerance towards those who are not Jews:

"The only exception is the sexual intercourse, and especially the behaviour of rich, young Jews towards girls of the poorer class, seamstresses etc. This reaches an incredibly low level of cynical brutality, and one to which I have never seen young men sink, who belong to the Christian faith. The latter, for the most part, still preserve some

lingering traces of shame in the presence of the opposite sex, but, in the case of our young "jobbers" of the Stock Exchange, not a spark is to be found."

The thousands of girls who, year in and year out, come to their ruin in Jewish business-houses and in Jewish families, could provide terrible evidence that the honest admission, quoted above, is founded upon fact. Certainly the objection is justified, that employers and people in positions of authority, who are not Jews, frequently abuse their position in the same shameful manner; but in all cases of this nature a characteristic difference always distinguishes those cases, where the culprit is a Jew, from those where he is not. And this difference lies in the attitude, which Jewish women take up towards such conduct on the part of their men-folk. When confronted with the complaint of a servant-girl, that the "master" or "young master", is annoying her with his attentions, a German married-woman will, in ninety-nine cases out of a hundred, prepare a very bad time indeed for the men of her household, and will replace the girl by one less dangerous. It is far otherwise with the Jewish wife or mother. She not only shows herself "tolerant" to her growing-up son, but overlooks as well the weaknesses of her husband, and actually assists him to attain his object — thus following the example of Sarah — by advising the girl, in her own interests, to yield to the desire of her pursuer.

In one particular instance, the words were repeated to me, with which a rich married Jewish woman received and disposed of the complaint of her pretty housemaid, that the master of the house was persecuting her with his attentions. Smiling almost sympathetically, and with a goodwill, which had something motherly about it, the mistress of the house spoke to the girl: "What a foolish child you are! You are young, and you are pretty; if you leave and go into another house, there will be men there also, and they will also pursue you with the same object. And if you again leave your place and go to another, it will be the same there as well. Men are like that; a pretty girl is never free from pursuit. And at last you will yield. — Be sensible, and remain here; my husband is rich and can pay you well!"*

* It is well known to the inhabitants in Berlin, that, in consideration of a special payment, many registry offices for servants dispatch all good-looking country-girls, who apply to them for situations, exclusively to Jewish households.

In the case mentioned above, the girl possessed character enough to at once take her departure, but how few others would be strong enough to resist such plausible argument and insidious temptation? They fall victims to the Jews, and preserve silence concerning their shame. Moreover, the Jew is astute enough to flatter the vanity of the girl by timely presents and liberal treatment, so that those who have fallen, after they have once lost the first sense of disgrace, find little difficulty in speaking in glowing terms of their Jewish employers.

This story may surprise some readers on account of the peculiar attitude assumed by the Jewish married-woman, but this fact is nothing new to anyone acquainted with the circumstances; and, quite apart from the Talmudic perception, to which attention has already been called above, this behaviour arises out of another and absolutely materialistic frame of mind. The Jewess knows only too well, that her lascivious husband will not be satisfied with intercourse with only one woman. Accordingly he will seek opportunities away from home. This, however, is generally expensive, and carries, moreover, dangers in its train — not the least of which are those affecting health. The astute, saving Jewess reasons thus with herself: a healthy servant-girl, who is paid a few thalers more than the usual wages, and who receives an occasional present in addition, is the cheapest expedient for appeasing the lewdness of the husband: and, of course, danger of infection is greatly reduced. —

* * *

It has already been intimated above, that the personality of the Jew exercises a remarkable, even a puzzling influence over many women, which can be described as suggestive and will-destroying. When, during the past nineties, this subject was, for once in a way, treated to a public discussion in the periodical "Deutsch-sozialen Blättern", personal experiences and observations, confirming this influence, poured in from all sides. Powers are seen to be at work in the background, which one

is tempted to call demoniacal, and there is an unnatural sensual stimulation, which apparently robs the victim of her reason. The rôle of "enchanter", which one otherwise assigns to the female, seems in this case, by some inexplicable means, to be transferred to the opposite sex. And this power must be described as unnatural and disquieting, because the woman, who is accessible to its influence, appears to succumb literally without showing the slightest trace of resistance.

Amongst the communications already mentioned are the following, which have been selected as particularly characteristic. A lady describes what was actually observed on several occasions:

"A somewhat shabby-looking Jew met a respectable middle-class woman. He glances at her, she stops, remains standing as if rooted to the spot, looks round after him and finally follows him. — Much the same thing happened in another street, where a red-haired Jewish clothes-dealer was standing at the door of his shop. A respectable young female, in fact scarcely more than a school-girl, passes by, and the Jew catches her eye or whispers something to her; she stops suddenly as if shot, and remains before the next shop-window, her gaze fixed on the Jew. It is not long before she follows him into his shop. An old and ugly Jew called, ostensibly on business, at the house of the young widow of a merchant, who had but recently died. She admitted him again the same evening, and allowed him to spend the night with her. She came from a good family, and was educated and refined; he was a repulsive old fellow, devoid of refinement." —

The lady continues:

"The question arises: are, perhaps, secret Talmudic arts at the bottom of all this? — It is said that many Jews have brought their art to such a pitch that they can, with one glance, cause a female to quiver and tremble just as if she had received an electric shock. — A lady, who had allowed herself to be implicated with a Jew, gave the following account to her family as soon as she had regained her senses: the first time when the man spoke to her, and gazed at her with his penetrating dark eyes, she felt stricken to the core, and from that hour she had been drawn as if by an irresistible force to him; that he had appeared to her in dreams, etc . . .

Who is going to solve this riddle? Is it the look (perhaps that which the Italians call "jettatura") or is, perhaps, the extraordinary Talmudic knowledge and experience of life acquainted with secret alterations in

relations — with certain mysterious, sympathetic forces? Or must we, in these cases also, take into consideration Jewish energy, whereby the Jews have perhaps learnt how to dominate the mind of the female?"

As a matter of fact, in such cases as these, one is confronted with something obscure and mysterious, which must be made clear at all costs. The great majority of the countless girls and women, who have fallen victims to Jewish seducers, relate afterwards that they were driven towards them, as it were, by some unknown evil power.

Unquestionably many Hebrews utilise hypnotic powers in order to render women submissive to their will. A correspondent, writing from Trieste, on the 16th of July 1913, announces:

"The authorities here have just succeeded in arresting a certain Ziffer, who had abducted a 19 year-old girl of noble descent, and daughter of a great silk manufacturer, after he had previously hypnotised her. It is said that, two years before, Ziffer had abducted the wife of a Breslau sugar-refiner by employing similar methods."

Further, one read in the Berlin papers of July 20th 1913:

"The tragic fate of a young girl, who had been robbed by a marriage-swindler of all her savings, and who had committed suicide in her despair, was revealed yesterday in the course of a case, which came up for hearing before the 2nd Vacational Criminal Chamber of the Provincial Court of Justice. As the result of the enquiry, the fitter Frederick Ziffer was brought up on a charge of fraud. In April of the same year, the accused had made the acquaintance of the single woman, Johanna Simon, who had arrived in Berlin from her home a few days before, in order to take a situation as companion. Ziffer represented himself to the girl as an engineer, and promised, after a short acquaintanceship, to take her to South America and to marry her there, describing to her at the same time in glowing colours, the delightful life which would be their lot. As the girl, who was a strict Catholic, had once stated, that she would not marry out of her faith, the accused, who was a Jew, pretended to be a Catholic also, and carried his hypocrisy so far, that he raised his hat ostentatiously every time when he passed a Catholic place of worship in the company of the girl. By all kinds of pretexts, he succeeded in inducing the inexperienced girl to part, by degrees, with her entire savings. When he had extorted the last farthing from her, and had, in addition, brought her to physical ruin, he let fall his mask, and became brutal and callous. After the victim had given notice to the police, it came out that the accused had already deceived and robbed another girl in a similar way. — The

Court, with regard to the proved bad character of the accused, sentenced him to ten months imprisonment. — The next day, the girl, who had gone to Hamburg, committed suicide in despair at her ruined life. On appealing against his sentence, the accused had the incredible impudence to maintain that it was grief at his punishment, which had driven the girl to take her life. In spite of this, the Court actually reduced the sentence! The final judgment was six months and two weeks imprisonment."

This is one example of thousands. — It was the custom, in the "dark Middle-Ages", to safeguard the community against the repetition of a similar crime, by hanging the scoundrel out of hand. The occasional outbursts of outraged national feeling at Jewish misdeeds have been most erroneously described in our falsified historical records as "Jew-baitings". For his "servitude" under German law, Ehren-Ziffer will know full well how to satisfy his "typical, primitive Jewish pain" by taking further revenge on the female section of the blonde race as soon as his mild punishment is completed. — And the men of the "blonde race?" Are they too "tolerant" and too "refined" to be any longer aware that the honour of the blonde women is also their own honour?" —

Just as in the case of Ziffer, one is also inclined to assume the presence of some hypnotic power, when one observes how even old and ugly Jews render young females docile and submissive to their desires. Many a story could be told, in this respect, by the small rooms behind the actual shops, into which Jewish dealers know how to entice pretty customers during the slack business hours, usually under the pretext of showing them some exceptionally attractive patterns or garments. Feminine curiosity can seldom resist an invitation of this kind, and the Jew then has it in his power to create such compromising situations — for instance, by a further invitation to try the garments on — that the feminine nature proves too weak to resist any familiarity.

A respectable young woman, who had been enticed, in the way described above, into a small room leading out of the shop, became absorbed in the examination of some particularly beautiful patterns: hearing a peculiar rustling sound behind her, she turned sharply round

and saw — the Jewish shop-keeper standing completely naked before her. With a cry of horror, she rushed out of the shop.

But even if one is not willing to accept the theory of hypnotic influence, the weakness of women, when confronted with Jews, can be reasonably accounted for by other facts. Already in their own ancient writings, in The Old Testament and in The Talmud, the Israelites are described as a voluptuous and lewd people, who were addicted to the grossest sensual excesses. Lust and desire stand written on the faces of the Hebrews, and this is not without effect upon weak people of the opposite sex. But, above all, it is the complete absence of the sense of shame, which makes the Jew so dangerous to women, and which makes the game so much easier for him to play. The Rabbinical writings bear ample testimony as to the complete absence of all sexual shame amongst the Hebrews, by relating, unabashed, the most intimate affairs, and always in a manner as if the most harmless and ordinary topics were being discussed.

A particularly significant example, taken from the book of Benakhot 61a relates as follows:

"Kohana, as a youth, was the pupil of the wise Rabbi Rabhs. Observing one day that his master was engaged with a young and strange girl, he concealed himself under his — the Rabbi's — bed. The Rabbi and his female companion came in, and laid themselves down, chatting and laughing When the woman began to utter cries of pain, Kohana called out from under the bed, making use of a Talmudic phrase: "It looks as if the mouth of Abbas had never yet tasted food." He intimated, of course, that the woman was still a virgin. The Rabbi answered: "Are you here, Kohana? Go away, it is not proper." But Kohana replied: "It is only for the purpose of acquiring knowledge, Master; I want to learn from you in all particulars."

That the pious books of the Jews consider such muck as this as fit for narration, is sufficient comment on the Jewish perception of morality and decency.

Hampered in no way whatever by ethical considerations, the Hebrew carries his lustfulness openly for all to see, and thus discovers and arouses latent, kindred feelings in the opposite sex. The nature of woman is adaptable; it acquiesces involuntarily and unconsciously in the actual feeling and way

of thinking of the man, with whom she comes into immediate contact, and for whom she feels sympathy. In proximity, to a noble-natured man, a woman will also preserve and uphold all her innate dignity and distinction; but, brought into close contact with a low voluptuary, she is just as much in danger of sinking to his level. Now the Jew has a peculiar knack of speaking of sexual matters, as if these were perfectly harmless and ordinary topics of conversation, and in this way he contrives to lull, or even deaden a woman's natural sense of shame. In the vicinity of the Jew, feminine sensibility sinks to the lowest plane; one may even, go so far as to say that each Jew transforms the women around him into prostitutes. As he regards them merely as instruments for gratifying his lust, they, for their part, accept his appraisal of them, and no longer feel acutely that this appeal to their animal instincts is a gross affront, or, at any rate, do not resent it to anything like the same extent, which they would, if it were made by other men.

The late Professor of Natural Philosophy at Leipzig — J. K. F. Zöllner, who died in 1882, has preserved for us in a small brochure, the various tricks and frauds of the Jewish swindler, Glatstern. Some of these are worth repeating in the form of a contribution to this chapter.

Glatstern, an indigent Polish-Jew student, who, in addition was half-blind, had somehow managed to gain a footing in the best Leipzig families, and to associate on the most intimate terms with the daughters of the same. He represented himself everywhere as a well-to-do man, and procured the means for playing the part, on the one hand by patent-swindles, on the other by instituting collections at the best social functions, ostensibly for charitable purposes, but in reality for his own pocket. He employed a trick, the main feature of which was to start a subscription by laying a bank-note for a large amount on the collecting salver, an example which prompted others to give lavishly; he then embezzled the proceeds. When he was sentenced by the General Court of Justice at Leipzig to six years imprisonment, he left the daughters of several wealthy families with the best prospects of becoming mothers. Influential people must indeed have interceded on his behalf for, strange to say, he was pardoned after the expiration of two and a half years.

Amongst the especial exploits of this dissolute rogue must be included the following: he had provided a poor woman, whose husband

acted at the same time as his private secretary, with the means to fit up and stock a small shop, in order to carry on a business in selling and repairing washing-garments. The main responsibility of the woman, however, was the engaging and employing of a number of young seamstresses and female apprentices, who worked in a small room, which was lighted by a sky-light, and which lead out of the shop. Glatstern was accustomed to come, whenever he liked, whether in the daytime or in the evening, to send away the owner of the business on some pretext, and then to lie down with one of the girls on the sofa — in the presence of the others. After this had been witnessed several times through the glass roof by the neighbours, notice was given to the police, who then interfered.

This is not the only case, of which I have been personally informed, where Jews have satisfied their lust in the presence of other women and girls. And, strange as it may sound — each of those present, standing under the ban of this shamelessness, had accepted the occurrence as inevitable, and kept silent also concerning it, so long as particular circumstances did not lead to a discovery. Just as the mere glance of the snake is said to have the power of paralysing a bird with horror, so does the behaviour of the Jew appear to effect a complete paralysis of the senses in the case of the weaker-minded females, and to blast them as it were with a curse, from which there is no escape.

Women of character and noble-mindedness, on the contrary, feel an unconquerable aversion towards the Jews and all that is Jewish, and, thanks to their fine instinct, they are conscious of the repulsiveness of the Jewish nature even when it escapes the eye of an observant man. On the other hand, weak and vain women succumb to the influence of the Jew as if bereft of will-power. In this case, it looks as if the conditions, governing the mixing of races, were playing a part. A being, who is racially clean and true to type, is keenly alive to the alienism and enmity of the Jewish nature, and avoids the destroyer either consciously or instinctively. In the case of the mongrel or mixed breed, however, all these fine instincts, as far as one can see, are extinguished, and, incapable of resistance, it becomes the victim of the enticer.

One can, if one chooses, discover a higher purpose at the back of these events. And that is, that the Jew has been sent, as it were, amongst mankind, in order to help to destroy and obliterate all who are feeble in their vital instincts, that is to say, all who are degenerate and of little value. An explanation on these lines might afford some consolation, if it were not a fact that it is precisely the most pronounced Germanic type of woman, which is most eagerly pursued by the Jew, and which eventually succumbs. As the Jew represents, in all respects, the exact opposite of the Germanic man or woman, he does so in this particular respect as well, and it is just the sexual contrast of both races, which seems to operate bafflingly and fatally.

At any rate, one can derive from the above considerations the firm conviction that if the Germanic and Jewish races are to live lastingly in close contact with one another, it spells doom for the former, and must lead inevitably to the decay and disappearance of Germanic ethics and racial characteristics.

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Amongst the various methods of seduction, which the Jewish girl-hunter is wont to employ, preferably as a last resource, when he sees that he will not otherwise attain his object, is that of "betrothal" or "engagement". It is simply incredible how infatuatingly the prospect of the "ring on the finger" operates on the disposition of simple and innocent women. But what power this method can exert, is known only too well to the Jewish snarer.

Two commercial travellers — a German and a Jew — were gossiping in an inn about another hotel in G . . . and doubtless considered that no one overheard them.

"I recollect", remarked the Jew, "that I once went there years ago. Quite an interesting incident was the cause of this. I had "picked up" an extremely pretty girl in the course of my railway journey. She was scarcely more than a school-girl. After a time she became very confiding in me, and we became engaged . . ." "Engaged?" asked the other astounded. "Well, yes, what one calls engaged", continued the

Jew, in a tone of amused indifference. "I gave her a ring — I always carry several cheap little rings with me for this purpose. I then persuaded her to get out with me at the station at G . . . by telling her that we must solemnise our betrothal!" concluded the Jew, laughing, "and we then spent the night together in the hotel we have just been speaking of." "And what was the end of it all?" asked the other. "God only knows," replied the Jew, in his nasal, indifferent tone of voice, "she continued her journey the next morning. It is a pity, for she was a nice, little thing . . ."

The Jew also, does not hesitate to promise marriage, if it is necessary to make a formal promise in order to gain his purpose; he knows that, in any case, the matter cannot affect him seriously. As soon as he wishes to get rid of the girl, all that he has to do, is to acknowledge himself a Jew, and to declare with feigned distress, that all his relations are bitterly opposed to his marriage with a Christian. Under the supposition that the relations of the girl also, would refuse, in all probability, to hear of her union with a Jew, he plays the rôle of a man, afflicted with misfortune, and parts from the woman, whom he has deceived, assuring her that he will never forget, for the rest of his life, his one true love affair — only to begin the same game with another woman the next day. German girls, for the most part, are confiding and naive enough to accept such miserable subterfuge as something genuine, frequently even to defend the impostor against the accusations of others, and actually to bear in their minds an affectionate remembrance of him.

That section of the German Press, which occupies itself especially with social matters, remarked, after describing a number of cases of this kind:

"Is any law-suit of a disgraceful nature ever heard of in any law-court throughout the whole, wide world, without Jews being either directly or indirectly involved in the same, whether as seducer, keeper, inciter or in some such unsavoury capacity? Wherever it may be — we always find that it is the Jew, who is the most daring seducer, and to whom no one's virtue, no one's beauty, no one's honour is sacred, when it is a question of the gratification of his lust. One is even inclined to believe that it is not merely sensuality, which impels him to this, but that he experiences a devilish and malignant joy in undermining moral feminality, and in dishonouring those, who would otherwise have been

the respected wives of German men. Shameless as he is by nature, he makes use of the circumstance that desire awakens desire, especially when it is displayed, brazenfacedly — without the slightest trace of shame — for all to see. In sexual life, the animal appeals to the animal; and it is precisely in this respect where the lowest and most animal nature finds the best opportunity to display its power. Therefore, there is nothing to be astonished at in the fact that an animal-desire, proclaimed without the slightest restraint, must make an irresistible impression upon a weak and impressionable nature.

And there is still another psychological factor, which cannot be left out of account; an absolute lack of shame, which is openly advertised, deadens the sense of shame in others, and arouses shamelessness. One thing is quite certain, and that is, that one feels far less shame in the presence of the Jew, than in the presence of any other man. Why do the peasant, the mechanic, yes, even the land-owner, the officer, and — the clergyman, when they get into money difficulties, apply to a Jew rather than to a friend, a bank or a loan-office? — "One does not feel ashamed in the presence of a Jew!" This frequently-heard phrase solves many riddles. And, as a matter of fact, one has many a transaction with the Jew, which one would anxiously conceal from the eyes and ears of other men; one does not feel ashamed in the presence of the Jew because the Jew does not know what shame is.

And to this cause also must be attributed the extraordinary faculty for bribery, possessed by the Jews. "Moral Nihilism", i. e. the renunciation of any higher standards than those of money and enjoyment, is proclaimed with such imperturbable assurance by the Jew, that he is able — at any rate for the time being — to degrade the sentiments of others to his own low level.

This forms the base for the fearfully corruptive force exerted by the Jew, also with respect to feminality. The Jew allows no other feeling to come to the surface in his vicinity than a lust for enjoyment and profit. Is it then essential that he should possess any particular or especial power for this purpose? By no means! Wherever the lowest and crudest instincts appear unrestrained, it is impossible for anything, higher and more refined, to hold its own. The erroneous doctrine of the victory of what is better, in the "free interplay of forces", leads in reality, step by step, to an absurdity.

Furthermore, it is extremely useful to the Jews that the superstition concerning the particularity and preferableness of the "People of God" is inculcated into us from childhood upwards, and it is precisely the female disposition, which clings more tenaciously to all superstition than the sober sensibility of the man. And, in addition to this, our women are given an entirely wrong idea of what constitutes the ideal man. On the stage, the rôle of the lover is played, for the most

part, by Jewish youths; in our romantic literature, which is now completely judaized, the hero of the story is almost always a Jew, while the rôle of the duffer, the dupe, of the altruistic seeker for the ideal is assigned to the German. Is it to be wondered at then, if the misguided taste and bewildered fancy of our young girls see, in every half-grown black-headed Jew-boy, the hero of a romance, and are "enchanted" by his appearance? The general German folly, which makes a special point of admiring everything which is un-German and alien, also plays its part. We have, as a matter of fact, for decades encouraged a culture of what is oriental in the higher branches of literature, in the ladies' journals and fashion-papers, in Art . . ."

It is, however, not only the honour and moral purity of German women, which are at stake; their physical health is likewise endangered. Whether it is that the peculiar nature of the Jew exhausts the female body to an unusual degree, or whether it is that physiological circumstances, connected with the act of circumcision, play some part — it is sufficient to state the fact, that women, who have been accustomed to have sexual intercourse with Jews, suffer from a variety of uterine disorders, and remain barren. Yes, one can go so far as to say: women, who have been accustomed to sexual intercourse with Jews, are lost to the other race. And, if enquiry is being made at the present moment to find out the causes of the decline in the birth-rate, there ought to be no delay in directing attention to the influence of this racial alien in our midst, who ruins the women, not only morally but physically, and who threatens, together with the widely-spread efforts to check conception, to become always more and more injurious to the community.

And it is not difficult to conclude from all this, that the Jewish race is the principal carrier of sexual disease amongst the other nations, which could not very well be otherwise, considering how unbridled their sensuality is. And even when he is afflicted with an infectious disorder, the Jew will still not place any restraint on his lust. One recalls the disclosures of young Jews, according to which, a fiendish kind of rapture is experienced by them in seducing — in spite of their diseased condition — what is, in all probability, still an innocent girl.

A terrible picture of such devilish cynicism was revealed in the course of a judicial proceeding in February 1904.

The trader, Julius Klippstein, married man and proprietor of a money-lending business, which he carried on under the name of Jacob Weg, was brought up before a jury in the Law Courts at Munich. He was charged with perjury, and with incitement to perjury. Klippstein had attempted to induce the wife of a postman, who was under examination, on account of some other misdemeanour, and was one of his customers, to deny on oath the fact that Klippstein was, in the course of his business, in the habit of having immoral relations with her. Klippstein denied the fact. The woman, however, confessed eventually, in spite of the present of money, which had been promised to her. The examination of Klippstein now brought to light, that it was a regular part of the daily proceedings for him to make immodest proposals to the female customers. The State Attorney had found out no less than 35 women and girls, who had come to their ruin through Klippstein. They all appeared in court as witnesses. Their joint evidence furnished the material for a terrible history; some cases were little removed from rape. Klippstein proceeded to sell up the goods and chattels of certain women who resisted his advances. He only postponed execution, and granted a longer period for payment, when the women yielded to his wishes. These unfortunate beings consisted, for the most part, of the wives and daughters of workmen and small officials. As a consequence of his licentious mode of living, Klippstein suffered continuously from a revolting disorder, which he communicated, moreover, to the victims of his lust. His wife had been infected by him, and had had to undergo a severe operation; the cook in his own household, with whom he also had relations, suffered from the same disorder — and the same was the case with his seventeen year-old son, who had taken his father as a pattern. — Klippstein was sentenced to 1½ years (1) imprisonment.

The social democratic "Münchener Post", one of the few papers, which published this unheard-of history, as a public warning, stated also: "During the retirement of the jury, the accused was busily muttering Hebrew prayers in his cell. Various divorce proceedings are the further consequence of this case." —

The "Deutsche Handels-Wacht" had also something to report concerning the personality of the accused:

"Julius Klippstein had already been arrested and detained on a charge of rape, in his former domicile, Giessen, but had managed to secure an acquittal. After moving to Munich, he had carried on his business, scarcely for a year, when he entered into an "arrangement" with his

creditors, whereby the latter incurred a loss of 25,000 marks, and he then embarked on a fresh career of debauchery, which simply begged description. "If you are nice to me", he was wont to say to his female employees, "you will have a good time; but if not, I will make your life a hell." A girl, employed at the counter, who had energetically resisted his advances, and had, on that account, been disgracefully abused by Klippstein, complained to the book-keeper of the business, who told him, straight to his face, that he ought to be locked up. This, however, did not trouble that man of honour in the least. His customers, both girls and women, were assailed in the same way as the servants of his household and the employees in his business, and he compelled many of them, as mentioned above, to yield to his wishes, by threatening to seize and sell up the last of their belongings. Some things, which happened, cannot even be hinted at."

The paper adds:

"Naturally we shall at once be accused of unfairly suggesting that what is an isolated incident, is of general occurrence, but we feel ourselves compelled to say that the case of Klippstein is more or less typical of certain kinds of business."

At the same time the "Hammer" made the following remarks:

"It would be mock modesty to forbid the public examination and discussion of such disquieting excrescences as these. A danger lurks in the gloom of concealment, the effects of which are inconceivable as regards their range and extent. Anyone, who has affection for his nation, must open his nation's eyes to such horrors. The great, public press has taken no notice whatever of these unheard-of occurrences — not even that section, which is fond of stepping to the front as the special guardian of the national morality and rights, and which otherwise makes a huge fuss over every trifling scandal. A remarkable confusion of moral conceptions dominates our dear public. When some rough words are spoken to a few recruits, and an exceptional blockhead amongst them happens to get a smack on the head, all the newspapers work themselves up into a state of fury, and inflame public opinion for weeks with the "incident", and the Reichstag occupies session after session with the discussion of like occurrences. But when it is a question of criminal acts of the basest description, and the honour and health of numerous women and girls are at stake, everything is enveloped in silence. Why did not Herr Bebel, who is so ready to play the part of a censor of morality in his book "The Woman", discharge some of his moral wrath in this particular direction? — Are not the majority of the victims the wives and daughters of workmen and minor officials? — We should much like to have an answer to these questions."

* * *

The traffic in girls

The Hebrew has made almost a principle of degrading woman, both in illustration and text, as well as in speech and in action. He dominates the stage — and now the cinema as well — with his insolent lasciviousness; the shops, where the most shameless books and pictures are sold, are kept by Jews (mostly under a Christian pseudonym), who are also purveyors of the worst kind of appliances for preventing conception and procuring abortion. So it is scarcely to be wondered at that the profoundest disregard for mankind in general, and more especially for young unmarried women, as well as the degradation of commerce to its lowest conceivable plane, should proceed from the Jew. We refer to what is known as the "White Slave Traffic", and in particular to the traffic in young girls. It denotes the most infamous degeneration of the business instinct: trade in living human flesh, sale of souls for the sake of foul profit. It was reserved for Hebrewdom to develop this vile business, systematically and on a grand scale, until it grew into a vast organisation, which embraces half the world.

In olden times the slave trade was already a Jewish speciality. Not without good reason did the eminent Polish painter Henryk Siemiradzki depict the two slave-dealers, in his celebrated picture of ancient Roman life: "The Vase or the Woman", with unmistakably Hebraic features. Even in the Carlovingian time, the slave trade was preponderantly in the hands of the Jews.* Thus, in conformity with the original state of affairs, the dealers in girls of the present day are, almost without exception, Jews: and this is admitted by the Jews themselves. On the occasion of a conference, which was held in London, during March 1910, protesting against the traffic in women, "The Jewish Chronicle" of April 2nd 1910, acknowledged that "the Jews in this particular sphere of activity far outnumbered all the other 'dealers'", and added; "the Jewish trafficker in women is the most terrible of all profiteers out of human vice; if the Jew could only be eliminated, the traffic

* See Dürr and Klett "Weltgeschichte" (History of the World II, page 56).

in women would shrink, and would become comparatively insignificant.”

If avarice and greed for profit occasionally tempt the man of Aryan race to engage in businesses of a doubtful nature, and if his sensuality also calls for many a victim, it is improbable that a man of genuine Aryan race has ever descended to such cold-blooded commercialism and malicious subtlety as is required to carry on the “White Slave Traffic”; if such has been the case, it is an instance of moral abortion.* Only by means of the Talmudic perception, which regards all who are not Jews, as beasts (see page 57), and more particularly so the women who are not Jewish, is it possible to find an explanation for the cold-blooded behaviour of the Hebrews towards women, whom they treat as if the latter were articles of merchandise. And, one is justified in asserting that the extent to which the Jew avails himself of cold calculation and cunning dissimulation, in order to entice young and unsuspecting girls into his trap, for the most part either by betrothing himself to them, or by promising them marriage or a good situation in order to induce them to run away from their parents' home, and then, after „his passion has lost its novel force”, handing them over like ordinary merchandise to another, and surrendering them, beyond redemption, to ruin — would be practically impossible to parallel in the case of any man of Aryan descent (Compare the case of Ziffer on page 260).

As a Jew is always ready for the purpose, when it is a question of screening the pernicious activity of the Jew, so it is in this particular case also. All the exertions of “charitable women” and “social workers” on behalf of the miserable victims of the “White Slave Traffic” are rendered, for all practical purposes, null and void from the beginning, by the

* One does not allow one's self to be misled into regarding an unmitigated Hebrew as not being a Jew, merely because his name has a very genuine German sound. In the publication of the names of malefactors also, the Press is deceit itself. Everyday it succeeds in “misprinting” an unmistakably Jewish name so that it assumes the shape of a genuine German one.

fact that Jews place themselves at the head of these organisations. In this way, every genuine investigation is held up.* For it is the aim and object of the Jews, always and everywhere, to weaken, emasculate, or to divert against those who are not Jews, any accusation, which might prejudice a Jew, until the gravest affair fades away into insignificance or is transformed into a comedy.

The literature upon this subject is copious enough to preclude any necessity here, of going into the more intimate details of this sorrowful business. One account alone, taken from actual life, is sufficiently eloquent to reveal all the ignominy of the conditions, and to provide testimony as to the long period throughout which this shameful trade has been carried on.

Otto Glogau's "Kulturkämpfer" (Combatant for Culture) No. 3 of 1880, contains the following description of Rio de Janeiro (from the pen of a former German Consul):

"Could anything well cause us deeper shame, when we visit the wonderful capital of Brazil, than to observe that German and Austrian girls compose one of the largest sections of the local prostitutes? Whole streets are occupied by them, and from open windows, in the most shameless fashion, they endeavour, in their native tongue, to entice passing men to visit them, and even in the numerous pleasure-resorts of the same city, one is pestered with their importunities.

* Here is an instance, which is worth mentioning as significant of women's work in this direction. There is an association in Munich, presided over by Princess Sulkowska, and called "The German League for combating the traffic in women." The committee includes, in addition to several other titled ladies, three men as well, the publisher of the society's organ — "The Human Market", and two Jews — the General-Superintendent, D. Possart, and Oscar Tietz, proprietor of a great shop or "stores". The secretary, who acts also as editor, signs himself Robert Heymann, and makes the third Jew. A printed slip had already been attached to the first number, intimating in a significant manner, that a change in the editorial had become necessary, because the contents of the first number 'had not been all that was desired.' Whoever reads the same, will find it incomprehensible, generally speaking, that wishes have been met: it is piquantly dished-up pot-pourri, in which the experienced reader can at once detect the purpose to prevent, at all hazards, any exposure of Jews.

"The majority of them are very young, and it can be proved that they have not emigrated of their own accord, in order to earn money in a foreign country, in this unclean fashion, but are the unfortunate victims of Jewish procurers and procuresses, who have carried on an undisguised traffic in German girls to Rio for several years.* At last this assumed such dimensions, and operated so alarmingly upon the already very feeble morality of the Brazilian capital, that the local government was forced finally to interfere, and to order the deportation of the Jewish procurers, who posed, for the most part, as dealers in jewelry and precious metals, but whose principal source of income was the traffic in women.

In Rio de Janeiro, in the month of December, the following persons were "moved on." Markus Shomer, Moritz Silbermann, Markus Weinbach, Tebel Silbermann, Moses Silberstein, Moritz Eisenberg, Johann Freund, Adolf Bernstein, Tobias Saphir, Hermann Ficheler, Gerson Baum, Markus Schwarz, Hermann Beitel, Markus Freeman, Samuel Auster, Karl Bukowitz and Abraham Robins. — They drove in carriages to the place of embarkation, and engaged first-class cabins on the steamer "Equator", which was to take them to Buenos Ayres; they were enabled to travel in this style out of the iniquitous profits which they had pocketed in Rio. However, on arrival in Buenos Ayres, the unclean company were disagreeably surprised to find that the police had boarded the vessel, and had protested against their landing, in consequence of which action these "uncles" will again make old Europe joyous with their presence.

According to the newspapers of Rio de Janeiro later on, twenty-three Jews, who had been convicted of traffic in girls, were again ordered to leave the country, and simultaneously their unfortunate victims were relieved by the authorities of any obligation with regard to repayment of any pecuniary advances, which had been made to them by the Jews, for the purpose of paying their passages and other inevitable expenses, a measure, which enabled the women to withdraw themselves from the dens of vice, if — which, however, is much to be doubted — public compassion would smooth their future path, and charitable souls would interest themselves in the fallen. — But, praiseworthy as the measures taken by the Brazilian Government undoubtedly are, the evil is far from being extirpated, and will soon break out again in a new form. Complete suppression is only possible, if the procurers are attacked here

* To such an extent is this traffic a Jewish speciality, that the brothel-keepers are officially and openly spoken of as "os caftens", (Andree: "National History of the Jews", "Volkskunde der Juden" page 253.) In New York matters have reached such a pitch that the brothel-business has been converted into a Trust! At the head of this "Trust" is a Jew called Goldberg (still another "Dutchman") See "The Hammer" No. 267 (August 1913.)

in Germany and Austria, where they obtain their supplies. In order to ascertain their names, it would be necessary for the German police to communicate with the authorities at Rio de Janeiro, so that the latter could institute an official examination of the unfortunate creatures, who have become the prey of the vilest form of greed. — But, enough of this miserable business, which compels many of our countrymen in Brasil to blush with shame, and makes it the bounden duty of the German press to call upon the proper authorities to intervene."

The following notice, taken from the "Tägliche Rundschau" of the 24th July 1913, will serve as proof that these conditions, in still more recent times, have not altered but have, if anything, grown worse.

"Abduction of 4000 girls. The Russian (i. e. Jewish: author) "White Slave" trafficker, Jakobowitsch, who was arrested the day before yesterday in Hamburg, is regarded as the business-principal of the entire trade in women, which is carried on in the east of Europe. Several thousand cases alone have been brought home to him. According to reliable statistics, more than 4000 girls have been passed through German ports, for this purpose, during several years."

Although a "League for combating the "White Slave traffic" has been instituted, although severer measures have been ordained by the Government, although every year a few procurers and procuresses are arrested — who are always and exclusively Jews — the hateful business still flourishes, to the shame of "moral" Europe, and as an infamous reminder of the feebleness of will, sickly tolerance, and last, but not least, of the uncontrolled dread of the Jews, which possess the majority of our "cultured" men and women, up to the highest circles, and which sap any collective effort at its inception.* The power of infatuating the female mind, possessed and

* "Our consideration for the Jew is carried to an incomprehensible extreme. To realise this, one has only to recall with what precaution and indulgence, everyone concerned, treated the name of a Doctor Sternberg, the Jewish lover of the accused, in the Hedwig Müller criminal proceeding, which was heard before a jury in the Berlin Courts of Justice in the course of October 1913: counsel for the defence, witnesses, reporters and even the Judge — all united their efforts in this direction. Experienced newspaper-readers know, that for several decades, whenever the names, in a questionable case, are suppressed in any of our papers, Jews are invariably concerned as evil-doers.

exerted by the Jewish commercial competitor, appears, indeed, to verge on the supernatural, and this much must have become clear to the readers of this chapter. It is all the more necessary then, to expose this power, and to warn all people of its dangerous nature.

XVII.

The Jews and the World-War.

The wars of the Aryan nations have always served to enrich and strengthen Judah. Reference to this fact has been made many times in the course of this book. By usurious behaviour in connection with army-contracts, by financial manoeuvres with various securities, and by raising and depressing the rate of exchange, the Jews have always known how to make profit out of the agony and need of the various nations. The Jewish families, which have become rich, and have been ennobled, are almost always indebted, for their ascension, to war-time profiteering, and in this respect the "Semi-Gotha" contains some interesting disclosures.*

The World-War of 1914—1918 also, showed us Hebrewdom in a state of feverish activity. This time, again, they were the most important army-contractors, the most daring manipulators of prices, the most cunning clandestine dealers, formed the most powerful business rings, and absorbed incredible profits. By their behaviour they contributed, to a large extent, to the defeat of the Central Powers; one may even go so far as to say: they have emerged as the real victors from this monstrous war of the nations.

Directly after the outbreak of war, the Hebrews, Rathenau and Ballin, took over the organisation of the economic side of the war — ostensibly in the interests of the nation, but in reality to secure the lion's share of the army-contracts for their racial comrades, and to create almost a Jewish monopoly of the entire trade carried on, not only in Germany itself, but with neutral foreign countries as well.

* Semi-Gotha. Register of ennobled Jewish families. Munich. Kyffhäuser Press 1912.

An industrialist, who visited the Prussian War Ministry in September 1914 in order to tender, pictured to us his amazement when he found installed in this high office, not, as he had expected, officers and military officials, but preponderantly Jews. Herr Walther Rathenau sat in a large room, at an enormous secretarial writing-table, "dispensed" and gave away the army-contracts. Around him were seated, almost without exception, Jewish clerks and Jewish business-people. — Herr Ballin, Director of the "Harpag", seeing his shipping enterprise temporarily paralysed by the war, offered himself to the Imperial Government as a voluntary organiser and business expert, migrated with his entire staff of officials and clerks to Berlin, and organised the "Zentral-Einkaufs-Gesellschaft" (Z. E. G.) [Central-Purchase-Company], and other Jewish undertakings.

The feeble government under Emperor William II, which had always formerly favoured Jews in all important positions, allowed this to happen, owing to its embarrassment and perplexity; and if, in the course of the war, any fact rose conspicuously to the surface, which, until then, had only been perceptible to those who see deeply, and which even then appeared incredible to German visionaries, it was the fact that since the beginning of William II's reign, the Jews had been the real rulers of the German Empire. For the last fifteen years, those in immediate personal contact with the Kaiser were Hebrew financiers, Hebrew manufacturers, and Hebrew merchants like Emil and Walter Rathenau, Ballin, Schwabach, James Simon, Friedländer-Fuld, Goldberger, Guttmann, Hulschinsky, Katzenstein etc.*

The old legend that the Kaiser was under the influence of the high nobility and of the Junkers, living east of the Elbe, was only a Jewish ruse to deceive the nation as to the real state of affairs, and to lower the Kaiser himself in the estimation of his people. It is quite true that the Kaiser, for the last decades, has gone mainly to the Jews for advice, who have flattered his weaknesses, and have contributed much to

* Compare Rud. Martin: "Deutsche Machthaber" (German Potentates).

the follies, which led finally to the World-War, and to the collapse of Germany. — The German Nobility were as good as banished from the Berlin Court.

Hymns of praise have been sung to one of the Rathenaus in the press, conducted by his racial brethren, on account of his supposed services in connection with the organisation of the war-time economy, without which it is pretended that the war could never have been carried on. He arranged that he should be designated, behind the front, as "Chief of the Economic General Staff", to whom the German victories were really to be attributed. As a matter of fact, Rathenau created by means of his "War Companies", which exceeded 300, an absurdly complicated apparatus, which disordered and made more difficult the entire economic life throughout the country, and transferred, by a kind of jugglery, all the power and the advantages into the hands of the Jews. I do not hesitate to maintain, and can furnish convincing proof moreover, that Rathenau's "War Companies" contributed, in a large measure, to the defeat of Germany. They did not facilitate the German economic life but, on the contrary, disturbed and interrupted it — for reasons, which are not to be discussed in this work. This particular subject, as well as the general attitude of the Jews, throughout the war, calls for special treatment in a book, devoted to that subject alone, and it is to be hoped that an opportunity to accomplish this will soon present itself.

Here mention is only made of some grave facts, for which valid documentary evidence is forthcoming: the activity of the Z. E. G. as can be proved, has, in many cases, rendered the importing of the necessaries of life from abroad more difficult than it was before; and in other cases — a particularly glaring instance is that of the "War-Grain-Department" (K. G.) — goods have been sent backwards and forwards, from one end of the Empire to the other, time after time, in such an absolutely crazy manner that they have reached the hands of the consumers in a perished condition. Simultaneously the railways were burdened, in an unheard-of manner, beyond their capacity, and the cost of the commodities unnecessarily increased by

heavy freight charges. What extraordinarily uneconomical business was perpetrated by the buyers of the Z. E. G. in Holland, Denmark and other countries, can be easily ascertained by referring to the numerous and instructive instances given in the "Hammer" publications from 1915—1918.* The annual volumes, 1915—1919, of the trade paper "Deutscher Müller" (German Miller) in Leipzig, contain numerous examples of the favouritism shown to the great mills, owned by Jews, and of the crazy transport, backwards and forwards, of grain and flour by the K. G.

It would be a great mistake to see in all this merely blunders in organisation and disposition; closer observation discloses that malevolence prevailed.

The attitude of the Hebrews is only comprehensible by attributing it to their deep aversion for all that is German, for the German form of government, and for militarism. Victory was begrudged to the German Empire. It is beyond all doubt that the Jews hate the Germans more than they hate any other nation — simply because German idealism is the natural antithesis to the Jewish Tschandala-disposition. It is quite obvious also, that the majority of Jews sympathised with our enemies, and were on their side, and especially on the side of England. Influential Jewish newspapers, such as the "Frankfurter Zeitung", "Berliner Tageblatt", the Vienna "Neue Freie Presse", and many others also, knew well the whole time how to glorify the Western Power at the expense of the German people, whom they characterised as a horde of reactionaries, and of whom they could never say anything bad enough. It is this kind of newspaper, which, for decades, has carried on a steady campaign with the definite object of rendering everything connected with Germany, despicable in the eyes of foreign countries, by circulating as widely as possible, occasional scandalous incidents, such as the Eulenberg law-suit, various military excess-

* These were collected and published by the "Hammer" under the title: "Complaints against the Z. E. G." Further, compare "The Z. E. G. and the Jewish Business-Monopoly", Hammer No. 377 from March 1st 1918.

es etc, and, by suggesting that the German Nation was addicted to a revolting vice, has procured for it the equally revolting term of abuse "Boche" — a word, the meaning of which cannot be reproduced in German book-language, for it denotes someone who is addicted to indulgence in unnatural lust (The desire for boys).*

The crime, which the Hebrews have committed against the German people by their unheard-of war usury, by their invention of the clandestine and secretly linked-up method of trading, known as "Schieber- und Kettenhandel" (linked-up smuggling), by raising the prices of all the necessaries of life, and thereby enriching themselves to an immeasurable extent, can hardly be estimated. All these matters call for a searching investigation at some other time and place.

Here it is only necessary to call attention to the fact that alone in the case of army supplies, a disproportionate increase in prices at once set in, because — in consequence of Jewish influence — direct delivery from the producers was evaded, and the orders were assigned to Jewish commission-merchants, agents and middle-men. It created almost the impression that the people of Judah had made it a condition with the German Government, from the very beginning of the war, that they should receive the lion's share of the army-contracts. For the cases are too numerous where German contractors, manufacturers, merchants, trade associations, guilds, etc have been "turned down", whilst, later on, Jewish middlemen have secured the contracts at considerably higher prices. In this way, the delivery of important supplies was frequently entrusted to dealers, who were without experience in that particular kind of business, and who had no technical knowledge of the goods required; it sufficed that they were Jews.

The Hebrews were seldom to be found in the trenches, but were more at home in the depots, in the offices, in the garrisons and — in the war-trading-companies. In consequence of the numerous complaints, which were made about this —

* It is quite possible that the expression is derived from the Hebrew word "Bocher" (boy).

even in the Reichstag — statistics were taken, notably in December 1915, which, however, have never been published — probably because they would disgrace even Judah.

The revolution, the object of which was certainly not to assist the honest working-class to obtain its fair share of political influence, but rather to enable the Jews to do away with the hated Monarchy and the military organisation, was principally the work of Jews. The Masonic Lodge at Milan (Latin Freemasonry is completely under Semitic direction) announced in a circular, dated July 30th 1914, that the object of the Lodges was, to introduce an age "free from thrones and altars". That is to say: the overthrow of all princes and the removal of all non-Jewish religions. Jewdom has been working at this task — openly and in secret — for decades. And they have very nearly succeeded in their purpose.

The ill-advised working-class, instigated by the Jews, has allowed itself to be made a tool of, in order to promote interests which are entirely Jewish. The destruction of all national feeling amongst the working-people, and the actual turning-to-contempt of everything German, are the work of a subtle Jewish press campaign. Throughout all the years of war, confidence in an ultimate German victory was steadily sapped by the influence, which the Jewish press exerted upon the public frame of mind, and the attempt was made to lay the entire blame for the war on German shoulders. And the collapse of our front was the result of sheer treachery. A person, who enjoyed the fullest confidence of the "Hammer", reported that a Jewish soldier had declared in July 1918: "Germany will not be victorious, for we (Jews) will make the revolution before the end of the war comes." The independent Social Democrat, Vater, admitted at Magdeburg that, since January 1918, his party had carried on propaganda at the front, inciting to desertion and mutiny. — Thus, the German people are indebted for the collapse and the annihilating peace conditions to those malicious forces, which, even in inmost Germany, played into the hands of her enemies outside — favoured by the blindness and trustfulness of the

German people themselves. It is as if the old prophecy in the cloister Lehnin fulfilled itself:

"Israel infandum scelus audet, morte piumdum."
(Israel dares unspeakable crime deserving death).

Concluding Words.

Whoever weighs up all the facts, which have been imparted in the course of this work, will understand how frivolous and superficial those phrases are, which, clothed in the semblance of humaneness and tolerance, speak of an adaptation and blending of the Jews with the Aryan nations of culture. Only fathomless unacquaintance with real life, such as that of Friedrich Nietzsche and other stay-at-homes, can excuse such phantasy. The entire humanitarian assimilative idea shatters miserably at the first contact with the awful seriousness of racial heredity. The notion that all contrasts could be balanced, as it were, by men living in closer contact with one another, and by so-called civilisation, rests on a doctrinaire interpretation, which is contradicted, at every moment and at every turn, by the hard facts of actual life. Jewdom is something, which moves and acts beyond the sphere of the natural laws of life, something hostile to life, something unnatural, something demoniacal. And that doctrine also, which is equipped with a veneer of natural science, that, in the battle of life, what is better and stronger, conquers, is out of place here. A selective combat of this kind is only efficacious and warranted, when beings of kindred stock, provided with the same natural weapons, strive with one another for the mastery. No one will claim that an unrestricted sphere of action should be granted to the bacilli, which cause disease, that one should not oppose devastating pestilences with precautionary measures; no one will contend that the Cholera bacillus is a better and a stronger being than a human being, because the former is able to destroy the latter. This doctrine of a free field for all forces, requires the restraint of reason, for that singular destiny persists, which ordains that diseases work by infection, but that health does not. A single rotten apple in a basket will easily

communicate its corruption to a hundred sound ones, but even a thousand sound apples cannot heal a rotten one. Here it is a case, not of selective combat and superiority, but of shielding what is healthy against infective illness, of warding off national poison. Intelligence commands that all corrupting and infecting forces must be kept at a distance from healthy life, and must be suppressed by all possible means. To avoid what is poisonous is the first precautionary law of life. "Find out what is good for your body, and do not give it what is bad for it."

Jewdom, however, is a symptom of disease within humanity, a fact, which even the Hebrew Heinrich Heine admits, for he calls it, "the everlasting plague, which has been brought away from the slime of the Nile." The Hebrew is the "under-man", who has passed into a condition of spiritual and moral rottenness, who carries disintegration and corruption with him wherever he is permitted to come. He is himself very well aware of this peculiar property, as the following outburst of the Hebrew, Dr. Münzer, shows. He has written a novel — "The road to Zion" — which has been suppressed on account of its filthily naturalistic contents. In the course of this book, he makes the hero of his story speak as follows: —

"Not only have we Jews degenerated in this manner, and are at the end of a civilisation which is used up and sucked dry; we have ruined the blood of all races in Europe — perhaps we infected them in the first instance. Generally speaking, everything is under Jewish influence at the present day. Our ideas animate everything; our spirit dominates the world. We are the masters; for what is power at the present day, is the direct offspring of our genius. However much we are hated, however much we are hunted down and persecuted, our enemies can only triumph over our weak bodies. We are no longer to be expelled. We have eaten into the nations, have tainted and dishonoured the races, have broken their power, and, with our mortiferous culture, have brought staleness and decay into everything."

Münzer tries also, in the usual way, to represent the war of annihilation, which the Jews wage against humanity, as a justified act of revenge, because of the pretext that the Jew has been unjustly despised and persecuted. He portrays the

Jew as being insulted and spurned with the foot: he continues to portray him as ducking, dodging and twisting; and then adds in the same strain: —

“But, at the back of all glows triumph at the surreptitious victory. The world had been judaized, and had decomposed into the Jewish mode of thinking and into Jewish vice. That was revenge!”

“The surreptitious victory!” The word describes the situation — involuntarily. Only by surreptitious falsehood and deceit has the Hebrew attained to his power. But surreptitious victory is no victory — just as little as the success of a thief is a proof of his power and superiority. Whoever, as guest in house, abuses the trust placed in him, and robs his host, has not thereby gained a victory, but has, on the contrary, committed an act of villainy. The Jewish “victory” is a parallel case. Now, it seems to us, that the triumph is somewhat precipitate. It is certainly true that the dull masses in civilised countries have been infected, both with the Jewish mode of thinking and with the poisonous blood bacillus of the Hebrew, and, before all, that certain higher classes of our society, who, devoid of instinct, have coquetted and fraternised to such an extent with the destroyer of nations, that they have fallen victims to the corruption, and are beyond rescue; but a sound core still lives in our nation, which, up till now, the foreign poison has been unable to get hold of. And, even if a tremendous collapse is impending over the imbecile masses, who have been Judaised both in body and soul — over those masses who crowd together in the great cities — our nationality will grow young again, and renew itself out of the unspoilt reserves, who live on the land.

It is to be hoped that the standard will be adopted, which the excellent Lagarde speaks about in his “German Writings”: “Every Jew who is burdensome to us, is a serious reproach to the genuineness and veracity of our life. — Germany must be German, and be full of Germans, full of itself like an egg . . . then there will be no room for Palestine.”

It is perfectly true: the nations of antiquity have collapsed under racial degeneration and Judaisation, without any correct

forebodement of what was gradually happening to them. We, however, have learned from history, and have discovered the source of racial destruction. Now, for the first time, the Jew is being unmasked and recognised for exactly what he is, and now, for the first time, the secret of Jewdom is being pitilessly unveiled. For many decades, intelligent men have been on the look-out, carefully observing every movement of this enemy. They have seen completely through him, have calculated in advance what his next moves will be, and have begun, as quietly and inobtrusively as possible, to protect the most important positions against destruction; no one now has the power to arrest collapse of our miry surface-culture, collapse of that structure of fraud, erected by Jewish speculation, collapse even of the Judaized system of government;* but one may well hope that the unspoilt elements will escape in an ark, as it were, from the deluge, and will land, after it has subsided, on a purified soil, to build up a new and better life — in a German world, free from Jews.

Leipzig, August 1922.

The contents of the present book have not been altered since the second edition in 1913. In the meantime the movement, directed against Jewdom has developed to an un-dreamt-of extent, and important political and economic events have taken place, which would possibly make it advisable that an amplification of the statements, made in this book, should be published. At present, this has not been done — chiefly on account of the unusual expense. The text of the book is cast in plates; alterations in the same would necessitate a complete resetting of the type. This would be bound to increase the price of the book considerably.

But there is, however, no urgent need for such a supplement. Whatever has been set down here, in the separate chapters, as characteristic of the Jew, still retains its validity. It has not

* These words were written in the year 1913, and have since proved themselves true.

been refuted by more recent events, but, on the contrary, has been confirmed in all that is essential. Moreover a new and extensive literature has come into being, which supplements in welcome fashion what is given here. (A list of such works is appended).

The most remarkable literary event in this particular domain is the appearance of a book, written by the American, Henry Ford, the great and widely-known motor-car manufacturer and winner of the Nobel prize. The title of this work is: "The international Jew — The World's foremost Problem." Millions of copies of this book are dispersed throughout English-speaking countries, and there is also a strong demand for the German edition. The discriminating and careful manner, in which the author introduces the American public to this question, which is entirely novel to it, is masterly and works irresistibly. In particular, the accounts in the second volume present an engrossing picture of the machinations of Jewish High Finance during the World War, which latter stands revealed as the indubitable work of the Jewish "Golden International."

The discovery of the so-called "Protocols of Zion," which in truth represent the programme of political action of the secret confederations of the Jews, is of further great importance. The Jewish plans, which are revealed therein, display such demoniacal malice that the uninitiated reader might well believe them to be a fabrication. Jewdom is straining every nerve to refute the genuineness of these "protocols"; what, however, speaks most strongly for their authenticity, is the circumstance, that not only during the war, but that even now, Jewdom acts, in unmistakable fashion, in full accordance with the programme laid down. (The essential points in these "Protocols" are also repeated in Ford's book.)

At the present moment, Jewdom is endeavouring, by means of the Government organs at its disposal, to stifle the ever-swelling anti-Jewish movement:* it hopes, principally by means

* Numerous patriotic and German-national associations have been dissolved and forbidden.

of an artificial and disproportionate increase of prices on the paper-market, to render impossible any further publication of those books, periodicals and newspapers, which are hostile to the Jews (the paper trade lies under the dictatorship of Hartmann, a Hungarian Hebrew, who lives in Germany); all this, however, cannot prevent the spark of perception, which has fallen into the national soul, from continuing to glimmer, and from bursting, one day, into a clear flame. Already, far down into the working-class, insight is dawning that the pernicious effects of the degenerate capitalist-system can be referred mainly to Jewish machinations, and that it is precisely from that quarter that the greatest danger threatens the freedom of the nations. The awful events in Russia have made it clear to every one what Jewish tyranny means.

The movement against the predomination of Jewdom is no longer confined to Germany: it has taken root in all civilised lands. Anti-Jewish periodicals and books are being published in England, France and the United States, and also in Poland, Hungary and Sweden, and a "White International", a league of all honourable nations to break a way for the departure of Jewdom, is now in the process of formation.

Peace and quietness will not return to humanity until the enemy of humanity has been completely unmasked, and has been warned to keep within his own boundaries. We are, however, on the right road to accomplish this.
