

Does Jewish Power Control the World Press?

"The Press Is Already in Our Hands," Say the Protocols. There Are Many American Editors Who Feel That the Protocols Are Right

THE purpose of this article is twofold: to set forth what the Protocols have to say about the relation of the Press to the World Program, and to make an introduction to a study of Jewish influence on the Press.

The Jewish race has always been aware of the advantages to be derived from news. This was one of the factors in its control of European commerce from the earliest Christian times. To be informed beforehand, to know what was coming before the Gentiles among whom they lived knew it, was a special privilege of the Jews, made possible by the close communication in which widely separated Jewish groups kept themselves. From the first they were inveterate correspondents. They were the inventors of the news-letter.

This does not imply, however, that the Jews were the forerunners or even the sponsors of the modern Press. It was no part of their purpose to distribute news among the people, but to keep it for themselves as a secret advantage. The political, economic and commercial news which sped with really remarkable facility throughout Europe, from Jewish community to Jewish community, was in reality the official budget by which each community informed all the others of what was transpiring, as to war, trade currents, rising emergencies, or whatever the matter may have been. For centuries the Jews were the best informed people on the continent; from their secret sources in courts and chancelleries, from privileged Jews who were placed in every position of vantage, the whole race was informed of the state of the world.

Scouts were kept in motion everywhere. Far down in South America, before the British or Dutch colonies in North America had hardly secured a foothold, there were Jews who served as outposts for European trade interests. The world was spied out in the interests of their race, just as today the entire planet is under the watchful eyes of Jewish agents—mostly Gentiles, it must be said—for any hint of new gold discoveries.

\$10,000,000 Made on News

AN interesting and historic illustration of the Jews' appreciation of news is to be found in the career of Nathan Rothschild. Rothschild had laid all his plans on the assumption that the Emperor Napoleon, then banished to Elba, was finally eliminated from European affairs. Napoleon unexpectedly returned, and in the "Hundred Days" it seemed as if the Rothschild financial edifice might collapse. Feverishly the financier aided both Prussia and England, and as the Battle of Waterloo approached, no one was more interested in the outcome than he.

Rothschild was a man who shrank from the sight of blood; he was physically a coward, and any sign of violence unnerved him; but so intense was his interest in the battle on which his whole fortune seemed to depend, that he hastened to France, followed the British Army, and when the battle began he hid himself in "some shot-proof nook near Hougomont" where he watched all day the ebb and flow of battle. Just before Napoleon ordered the last desperate charge Rothschild had made up his mind. He said afterward that his exclamation at this point was, "The House of Rothschild has won the battle."

He hurried from the field, galloped wildly to Brussels, communicating not a word of what he knew to the anxious people he met by the way. Hiring a carriage at an exorbitant price, he galloped away to Ostend. Here a fierce storm was raging on the ocean and no sailor was willing to set out for England, about 20 miles away. Rothschild himself, always afraid of danger, forgot his fear in his visions of the stock market. He offered 500, 800, and at length 1,000 francs to the man who would take him across. But no one dared. Finally one sailor proposed that if Rothschild would pay 2,000 francs into his wife's hands, he would attempt it.

Half dead the two men reached the English coast, but without rest Rothschild ordered express post and hurried away to London. Whip and spur were not spared on that journey.

There were no telegrams in those days, no swift communication. England was anxious. The rumors were bad. And on the morning of June 20, 1815, when Nathan Rothschild appeared in his usual place at the Stock Exchange and leaned against the column, England knew nothing of what he knew. He was pale and broken. The sight of his face led the other financiers to believe that he had received bad news from the front. Then it was seen that he was quietly selling his securities. What? Rothschild unloading? The market dropped disastrously, a very panic seized the financiers, the market was flooded with consols offered for sale—and all that was offered, Rothschild's agents bought!

So it went on, all day the 20th, and all day the 21st. At the close of business the second day, Rothschild's heavy chests were crammed with securities. Then in the evening a courier galloped into London with the news that Wellington had won and Napoleon was a

fugitive. But Nathan Rothschild had made \$10,000,000 and the men he did business with had lost that much—all as an affair of news!

There was a little incident in Washington during the war—a "leak" of news, it was called. The wise men of Wall Street sometimes whisper that even between 1914-1918 there were men of Rothschild's race who showed his same appreciation of "news," with the same profitable results. And not only the men of "Rothschild's race," but some of their "Gentile fronts," also.

There were times during the war when no Gentile knew what was going on in certain countries. The Jewish leaders always knew. Some very interesting testimony can be presented on that point.

Aside from its own interest, this Rothschild narrative fully illustrates the statement that while the Jews were very early news-gatherers, they were not publicists. They used the news for their own benefit; they did not disseminate it. If it had depended on their influence, there would have been no public Press at all. It was in France, which had no newspapers outside the capital, that the French Revolution was possible. There being no reliable exchange of news and opinion, the people were kept in ignorance. Paris itself did not know that the Bastille had fallen until next day. Where there is no Press, minorities easily gain control—as the Jewish-Bolshevik revolution in Russia illustrates.

One of the most dangerous developments of the time is public distrust of the Press. If the day ever comes when swift, reliable and authoritative communication with the entire people shall be necessary for public action in the interests of public safety, the nation may find itself sadly crippled unless a new confidence in the daily Press can be built up. If for no other reason than that a free press is a safeguard against minority seizure of control, such laws as the zone laws, or any restrictions on the freest and fullest communication between various parts of the country, should be absolutely abolished.

Press Control Claimed by the Protocols

BUT, the Press being in existence, and being largely an Anglo-Saxon creation, it is a force not to be treated lightly, and that is the point where the World Program and Jewish Control come in contact with it.

The Protocols, which overlook nothing, propose a very definite plan with regard to the Press. As in the multitude of other matters with which these remarkable documents deal, there are the two phases—"what we have done," and "what we will do."

As early as the Second Protocol, the Press comes in for attention. It is significant that it makes its appearance in the same Protocol in which the "No Annexations" program was announced 20 years before the World War, in the same Protocol in which it is announced that Gentile rulers will be allowed to appear before the people for a short period, while Jewish influences were organizing themselves behind the seats of power, and in the same Protocol where Darwinism, Marxism and Nietzscheism are claimed among the most "demoralizing" doctrines which Jewish influence has disseminated. These are very curious statements, but not stranger than the actuality that has come to pass.

Says the Second Protocol:

"There is one great force in the hands of modern governments, which creates thought movements among the people, that is, the Press. The presumed rôle of the Press is to indicate supposedly indispensable needs, to register popular complaints, and to create discontent. The triumph of 'free speech' (babbling) rests in the Press. But governments are unable to profit by this power, and it has fallen into our hands. Through it we have attained influence while remaining in the shadow. Thanks to it, we have amassed gold, though it has cost us torrents of blood and tears."

In the same Protocol "our Press" is spoken of as the agency through which are disseminated "those theories of life which we have induced them (the Gentiles) to regard as the dictates of science."

"To this end we shall certainly endeavor to inspire blind confidence in these theories by means of our Press."

Then follows the claim made concerning the three most revolutionary theories in the physical, economic and moral realms, namely, Darwinism, Marxism and Nietzscheism.

In the Third Protocol the claim is made that this control of the Press is being used to break down respect for authority:

"Daring journalists and audacious pamphleteers make daily attack upon the personnel of the administration. This abuse of authority is definitely preparing the downfall of all institu-

tions, and everything will be overturned by blows coming from the infuriated populace."

Again, in the Seventh Protocol, discussing the progress which the World Program has already made, the part played by the Press is indicated:

"We must force the Gentile governments to adopt measures which will promote our broadly conceived plan already approaching its triumphant goal, by bringing to bear the pressure of stimulated public opinion, which has in reality been organized by us with the help of the so-called 'great power' of the Press. With few exceptions not worth considering, it is already in our hands."

Thus twice is the claim made to control of the Press. "It has fallen into our hands," says the Second Protocol. "It is already in our hands," says the Seventh. In the Second Protocol the Press is represented as furthering revolutionary physical, economic and moral philosophies; while in the Seventh it is used to create the "pressure of stimulated public opinion" for the purpose of "forcing Gentile governments to adopt measures which will promote our broadly conceived plan, already approaching its triumphant goal."

The Press a Source of Money and Power

A WORD of comment may be made here upon the claim of the Second Protocol that "thanks to it (the Press), we have amassed gold, though it has cost us torrents of blood and tears."

This is a statement which can be illustrated in many ways. "Though it has cost us torrents of blood and tears" is an admission upon which the Protocols throw light, a light which also shines upon the Jewish argument regarding responsibility for the recent war, namely, that Jewish World Financial Power could not have willed the war seeing that Jews suffered so heavily in Eastern Europe. The Protocols frankly recognize the possibility of Jews suffering during the establishment of the World Program, but it consoles them with the thought that they fall as soldiers for the good of Israel. The death of a Jew, we are told in the Protocols, is more precious in the sight of God than the death of a thousand "seed of cattle," which is one of the delicate names applied to the Gentiles.

The reference to the amassment of gold is very clear. It does not apply to ownership of publications and a share in their profits only, but also the use that may be made of them through silence or outcry to promote International Jewish Financiers' schemes. The Rothschilds bought editors as they bought legislators. It was a preliminary of nearly every scheme they floated to first "fix" the newspapers, either for silence or claque boosting. In matters of war and peace; in the removal of administrations inimical to Jewish financial or political plans; in the elimination by public exposure of "Gentile fronts" whom their Jewish masters wished to be rid of; in the gradual building up of reputation and influence for "rising men" who had been chosen for work in the future—in these and like matters the Press very greatly aided the International Cabal in attaining its end.

All the details of the foregoing paragraph can be illustrated at length by instances which have occurred in the United States within the past 15 years.

There was once a Senator of the United States who—but that story illustrates another point also, and will be reserved until that point is reached in this series of discussions.

The Jews Boast of British Influence

THE Twelfth Protocol, however, contains the entire plan of Control of the Press, reaching from the present time into the future when the Jewish World Government shall be established. The reader is invited to read carefully and thoughtfully the deep and wide out-reaching of this plan.

Keep also in mind the boast that has been made for generations that no publication that has handled the Jewish Question in a manner distasteful to the Jewish powers has been allowed to live.

"What rôle is played at present by the Press?"

It serves to inflame the passions of selfish partisanship which our interests require. It is shallow, lying and unfair, and most people do not understand what end it serves."

In that quotation we have the same low estimate which was noted when we studied "the estimate of human nature" which the Protocols contain.

Now, for the Plan of Press Control: We separate the points for convenience:

"We shall handle the Press in the following manner:

1. "We shall saddle it and keep tight rein upon it. We shall do the same also with other printed matter, for of what use is it to rid ourselves of attacks in the Press, if we remain exposed to criticism through pamphlets and books?"