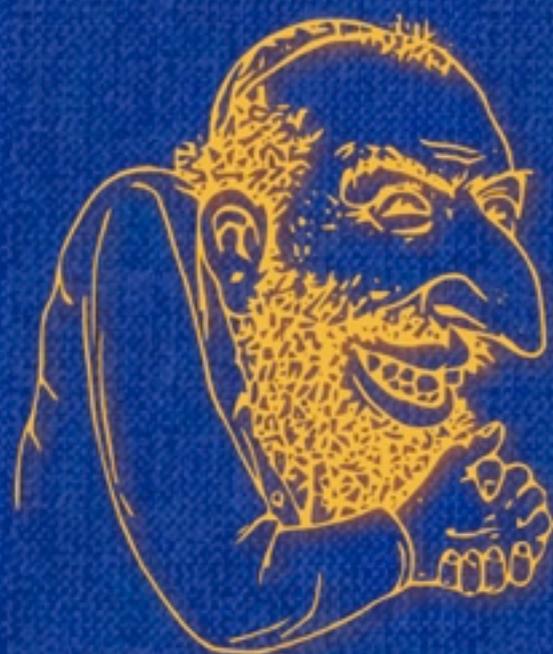


# The American Jew

An Exposé of His Career



*Profusely Illustrated*

# THE AMERICAN JEW

AN EXPOSE OF HIS CAREER



*PROFUSELY ILLUSTRATED*

*“Foul deeds will rise,  
Though earth o’erwhelm them, to men’s eyes”*

*FIRST EDITION 30,000 COPIES*

NEW YORK  
THE MINERVA PUBLISHING COMPANY  
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THE JEW IMMIGRANT.

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# INTRODUCTION.

WE expect that the Jews will try to boycott "*The American Jew*," using the same peculiar tactics as in the case of "*The Original Mr. Jacobs*," They will appoint committees to visit book-dealers, urging them not to handle the book; they will buy up and destroy all copies found exposed for sale; they will bribe, threaten, plead, and try in every possible way to' interfere with its sale; they will circulate reports that the book has been "*called in*," and will spread many other lies, — lies that the Jew knows so well how to disseminate.

But all their efforts toward stopping the sale of "*The Original Mr. Jacobs*" have been unavailing, for in less than three months this book has achieved a wide-spread circulation. It is, at the present writing, in its twentieth edition, and its sale does not show' any sign of abatement.

We have been requested by many prominent men in literary, financial, and commercial circles, to establish a monthly publication, to be called "*The Anti-Semite*." We have been assured of ample support in this venture. There is certainly enough of patriotism among the masses of the American people to maintain such a publication; and there is, unquestionably, a wide-spread desire to check the diabolical methods of the Jews, — these parasites of the human race.

The periodical we propose to establish, will give a faithful account of the deceits, crimes, and fraudulent transactions of the Jew, in all channels of business. It will be published monthly, at one dollar per year. Efficient correspondents throughout the United States will watch the Jew, and will keep us informed of all his deeds, or rather, misdeeds, which will be fearlessly. recorded in "*The Anti-Semite*."

Efforts will not be spared in urging the passage of laws that will afford some protection to the commercial community, and to society in general, from the Jew. Every business-man should support “***The Anti-Semite;***” for this publication will expose dishonesty, and watch over the interests of the business community.

Intended subscribers will please remit their subscription to “*The Minerva Publishing Company, 10 West 23d Street, New-York City,*” for which a receipt will be duly forwarded. Arrangements are now being made to have the first number appear as soon as possible.

MINERVA PUBLISHING COMPANY,  
*10 West 28d Street, New-York City.*

# THE AMERICAN JEW.

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## CHAPTER 1.

### HIS ARRIVAL IN AMERICA.

*“The Jew is the stain in the picture of civilization, the bad genius of the earth.”* —GUSTAVE TRIDON.



TOWARD the close of the year 1825 a band of Polish Jews, about one hundred in number, landed in New York. This band was under the leadership of one Gugenheim; and as they travelled through Europe to the land of their destination, they reminded one of those patriarchal families so often mentioned in the Old Testament. They were bound together, not only by the ties of common religion, but by those of common misfortune; for they had suffered persecution

at the hands of the Russians, which persecution, however, they fully merited.

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These Jews, when first seen by the people of this country, presented a type different from any of the other immigrants that ever have landed upon our hospitable shores. They attracted unusual attention by their hooked noses, restless eyes, elongated ears, square nails, flat feet, round knees, and soft hands.

Myriads of parasites could be seen by the naked eye, nestling upon their dirty heads. They wore long coats dripping with filth, while their faces and beards looked suety with sluttishness.

The above description of this batch of Jew emigrants is not in the least exaggerated.

Not one among them had with him any other wearing apparel than the scanty garments he wore. When they landed they had no friends to welcome them; they had no resources; they were ignorant of the language of the country; and it was doubtful whether one among them had sufficient money to pay for a night's rest in the cheapest Bowery lodging-house of to-day. But within a few years after their arrival we find the greater part of these Jews occupying prominent positions in the financial world of the metropolis. Later on we find their descendants prominent as bankers in New York, prominent as bankers in Chicago, in St. Louis, and in other leading cities in the United States. It is the descendants of the above-described Jew immigrants, who to-day display with vulgar effrontery their wealth, who control the clothing business, the tobacco business, the sugar business, of this great country, and who establish newspapers that cast a stigma upon American journalism, and who seek to direct and mould public opinion.

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How have these Jews accomplished all this? Is it by their surpassing intelligence? No. There is no race of men more intelligent than the Aryan. Is it by any useful invention on their part, or by devoting themselves to mechanical pursuits? No, certainly not.

Again, the most diligent inquiry fails to discover any considerable number of Jew farmers throughout the territory of the United States. One will look long before he finds a Jew laborer among the workmen

who build our railroads, work our mines, or develop the resources of this country.

The Jew's soft hands and curved fingers grasp only the values that others have produced. Wherever the Jew is allowed to establish himself, dishonesty takes the place of honesty; immorality, of virtue; disease, of health; sluttishness, of cleanliness; anarchy, of order. One has but to study the social and political history of the different nations in Europe, during the last fifty years, to discover the poisonous work of the Jew. He has sapped the foundations of every government. He has reduced France from a nation of first rank to a second-class power. He has made Russia to writhe under incessant internal revolutions. He has ruined Turkey. He has so thoroughly impregnated England with his own Jewish cowardice, that England's martial spirit has sadly deteriorated. He is now carrying out his work of deterioration and destruction in the United States. From the time when the Jew first appeared upon the face of the earth, to this day, history does not record a single invention that can be claimed by the Jews.

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They have never founded a state of any magnitude, though they have always been more numerous than the Romans, who conquered the world, and now exceed in numbers any of the minor peoples in Europe. With a momentary exception in Moorish Spain, they have never dominated any people, or conciliated any people, even in the East, where they have had fair chances, or founded any great city. They have never produced a great soldier, and we cannot yet credit them with a statesman of the first class. Lord Beaconsfield was hardly more than a great party leader in politics, though he had a certain genius for apprehending the passing waves of emotion in the British people. Herr Lasker has never overthrown a government; M. Fould was only a clear-headed banker; and Sir H. Drummond Wolff has scarcely made a mark.

The peculiar way the Jew has of accomplishing his diabolical work, or of “*getting along*,” to use his own expression, can be best illustrated by studying the early history of the little band of Jew immigrants above referred to.

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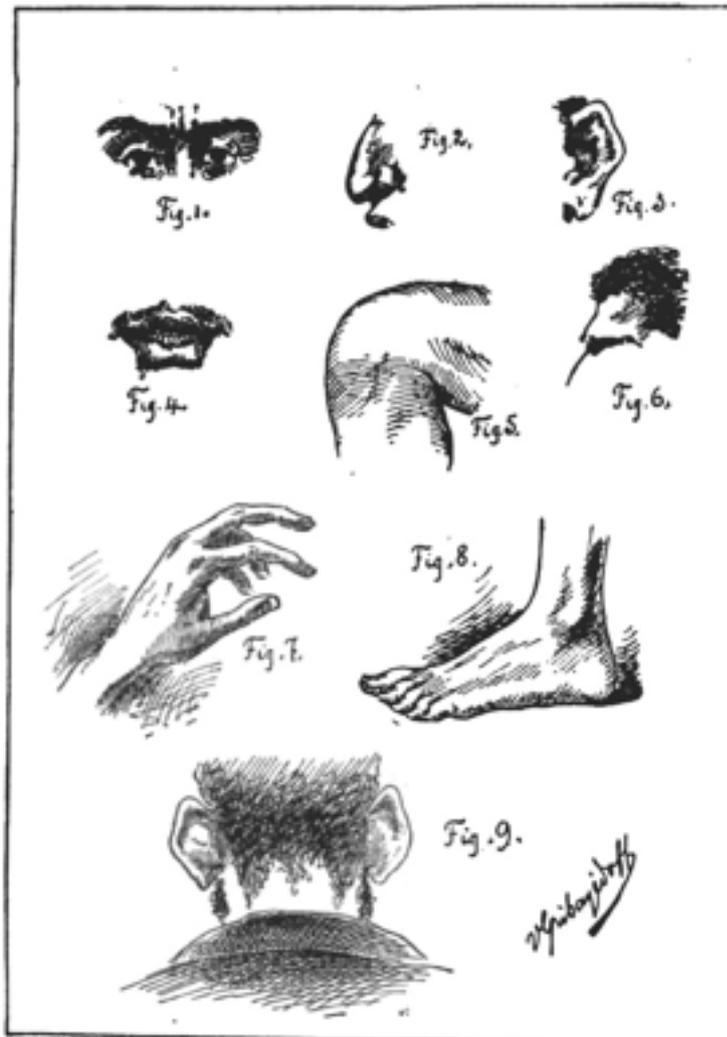
They began life in the New World as itinerant venders of cheap notions. For their petty stock in trade, consisting of pencils, pens, stockings, pocketbooks, and of all manner of odds and ends, they were trusted; but every night they were obliged to make returns of sales made to the one who had supplied them with the goods. Gradually they increased their little capital, and next they became receivers of stolen goods; and, to this day, it is the Jews who control this peculiar industry in all our cities. They established pawnshops, made advances for which an exorbitant rate of interest was charged, exercised every manner of usury, and introduced crookedness and theft in all transactions. They established petty stores, stocked them with an insignificant amount of cheap goods, insured them far beyond their actual value, and shortly afterward set fire to them, collected the insurance, and repeated this crime from time to time throughout the country. Thus they grew rich.

This crime of incendiarism, previous to the advent of the Jews, was with us, comparatively speaking, unknown. The Jews mulcted the insurance-companies of vast sums of money before the companies became aware of the fraud practised upon them. It is a matter of record, that many of the leading insurance companies to-day hesitate, and often refuse, to insure the stock of anyone having a Jewish countenance or a Jewish name. Recently the president of a large insurance-company telegraphed to his agent in Chicago, “*Look carefully before taking any risks offered by men whose names end in ein, ky, or kie.*” Good advice, indeed!

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It has been said that the Jews despise manual labor. Who has ever heard of a Jew miner? Still, no sooner is the mining-camp established than it is followed by Jew vampires, who rob the sturdy miner of his hard-earned wages, by every kind of deceit. The Irishman, the German, the Italian, in a word, the immigrant from every part of the world, has contributed, and still contributes, more or less to the prosperity of our country. The Jew, we repeat it, has never done any thing tending to increase the national prosperity. He only seeks the fat of the land. He only thrives upon what others produce.

We have been accused of being Jew-baiters, of wishing “*to create a revolution*” against the Jews. This is not true. We despise only villainy, and our aim is to direct the attention of Americans to the danger that lurks in the Jew.



HOW WE MAY KNOW HIM.

- Fig. 1.** Restless suspicious eyes.
- Fig. 2.** Curved nose and nostrils.
- Fig. 3.** Ill-shapen ears of great size like those of a bat.
- Fig. 4.** Thick lips and sharp rat's teeth.
- Fig. 5.** Round knees.
- Fig. 6.** Low brow.
- Fig. 7.** Long clammy fingers.
- Fig. 8.** Flat feet.
- Fig. 9.** Repulsive rear view.

## CHAPTER II.

# THE NEW-YORK GHETTO.

*“What is worshipped in a Ghetto is not the God of Moses; it is the frightful Semitic Moloch, who claims as victims children and virgins.”*

— *THE ORIGINAL MR. JACOBS.*



NEW YORK, like Rome, has its Ghetto, or low Jewish quarter. And it is safe to most emphatically declare that in physical degradation, squalor, misery, and dirt, the New-York Ghetto is unsurpassed by that of the Eternal City, or of any great metropolis on the face of the earth.

The New-York Ghetto — and that is the name by which it is duly styled by the officials of the board of health, and of police headquarters — is situated in those narrow thoroughfares on the East Side, lying between Grand

and Catherine and Ludlow and Division Streets. The houses in the Ghetto are all tall, narrow, noisome tenements, packed from basement to roof with swarming, unwashed humanity. The locality is practically given over exclusively to the descendants of Israel, the disgusting habits and extreme filth of the latter being such as to drive away from

the immediate vicinage even the most miserable and lowest representatives of other races.

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Enter one of these frightful tenements given over to the sons and daughters of Israel, and the nostrils are instantly assailed on the very threshold by fearful stench, which can best be compared to the odor arising from vegetables in a highly advanced state of decomposition. Pass a little farther along the hallway, and the malodorous atmosphere becomes so thick with putrescent exhalations as to suggest the idea that you could cut it with a knife. The walls are disfigured with great streaks and blotches of foul moisture and dirt; and vermin those faithful little companions of the Jews, even to the wealthiest are to be detected at not infrequent intervals.

Turn into the apartments branching off from these ghastly hallways, and you will find them ill-ventilated, pestilential, and filthy in the extreme. So overcrowded are they as to suggest the worst portions of the Chinese colony in San Francisco. In many instances a father, mother, grown-up daughter and son, and several little olive-branches of Israel, big-bellied, big-nosed, and in more or less advanced stages of development and dirt, are to be found occupying the same sleeping apartment. Only a Jew could live in such an atmosphere of moral and physical debasement, and survive.

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And yet poverty cannot be ascribed as the cause of the Jew of the Ghetto living in this way. He lives — yes, and thrives — in this wretchedness and filth, partly because filth is congenial to him, and partly from a desire to more rapidly save and accumulate the only thing in this world he cares for, — dollars and cents. Many of these Jews of the Ghetto are far better off than Gentiles living in neat and well appointed flats on the West Side. Some of them are, in fact, quite

well-to-do. Later on, perhaps, they will branch out as merchants in leading thoroughfares, with social ambitions, and the regulation amount of Jewish ostentation, impudence, and arrogance. Their sons will figure at Delmonico's, and at the swell summer resorts, and clamor for admission at the fashionable clubs. But launch out as they may, array themselves in broadcloth and fine linen as they will, the stink of the Ghetto, and mayhap some of its vermin, will cling to them still.

No matter how wretched or how low he may be, the Jew rarely becomes a workman, — a creator, speaking in a political-economy sense, of wealth. On the contrary, he almost invariably figures as a dealer, a jobber, a trader. Thus none of the Jews of the Ghetto are laborers or artisans, but are to a unit street salesmen, peddlers, and petty traders. One of the chief forms of avocation in the Ghetto is the peddling of fish, fruit, poultry, and meat.

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And what fish, what fruit, what meat! In his greed to acquire gain, the Jew does not hesitate at poisoning an entire community. The fish he sells is decayed, the fruit rotten, the meat putrid. Thousands of human beings are sickened and sent down to their graves every year, in New York, by the fruit, the fish, the poultry, and the meat peddled by the Jew of the Ghetto.

And how does it happen that the food peddled by these miserable wretches is in this shocking condition?

Happen! It is not a question of happening: it is a matter of design, for the Jew drags the four corners of the city to secure this putrid food. He haunts the markets of the city, buying up food which has become stale on the dealers' hands, and is either on the point of becoming decayed, or has already passed into a state of putrescence. He hangs round the docks at which vessels have arrived, and buys up remnants of stores

which remain unconsumed after the voyage. The more rotten the food, the better it pleases the Jew, for it is so much the cheaper.

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Having thus collected this filthy food, the Jew takes it to his dirty quarters in the Ghetto, where it is pawed over by the unwashed fingers of the other members of the household; and after its cost has been quibbled over and discussed, it is fixed up in the best shape possible for sale. The Jew of the Ghetto has, of course, no storing-place; and, consequently, the food is kept in the overcrowded dwelling apartments, until such time as it can be hawked in the streets.

Imagine a couple of filthy rooms occupied by two, perhaps four, unwashed adults, and half a dozen dirt bedaubed brats; the ceiling damp with slimy moisture; cockroaches and vermin crawling over the furniture; and great lines of decaying fruit, or fish, or meat, strung across from wall to wall, imagine such a scene, and you have a picture of a Jew tenement in the Ghetto.

The day after making his purchase of the refuse of the markets, the Jew sallies forth with his hand-truck, or cart, to sell his unwholesome supply. He is usually accompanied by his wife, or by one of the elder olive branches of Israel. He stations himself on some street-corner in a poor but populous thoroughfare, and by his cheap prices tempts the unwary to buy. He sells his wares, laden down as they are with the germs of disease, alike to the unsophisticated housewife, and to the innocent child, without one touch of pity, without one sting of remorse. He is as a grinning skeleton, a figure of evil, standing by the wayside and scattering the fetid germs of disease and death among wayfarers, young and old, as they pass him by.

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But sometimes retribution, sharp, sudden, and swift, sweeps down upon him in the form of the avenging angels of the Board of Health. At repeated intervals, especially in the summer-time, the officials of the Health Department make wholesale and systematic raids upon the peddlers from the Ghetto, in the interests of the public safety. Then, upon such occasions, ensue scenes of indescribable confusion, and of dire weeping and wailing and gnashing of teeth in Israel. The fat and paunchy Jewesses will tear their hair, and call upon the God of Jacob and of Aaron to witness how sweet and pure is the food they sell, and how they are persecuted. They make the most wild and frantic efforts to save even the smallest portion of their disgusting wares; often sticking huge hunks of rotten fish or decaying meat under their petticoats, in the hope of saving them from seizure.

But the Board of Health officials are lynx-eyed and inexorable; and they ruthlessly seize the vile food, confiscate it, and, hurling it pell-mell into carts brought along with them for the purpose, carry it off for destruction. During the past year, seventy-four thousand pounds of unwholesome fish were seized upon in the Ghetto by the Board of Health; and upwards of one hundred and fifty thousand pounds of putrid meat, poultry, and fruit, from the same quarter, met with a similar fate.

But the Jew of the Ghetto is incorrigible. He repairs to his filthy tenement, weeps the bitter tears of avarice over his loss, and then returns to his trade of wholesale poisoner.



STORING THE STALE FISH OVER NIGHT.

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Very similar in his modes of living to the Jew of the Ghetto, is the Jew of Baxter Street, New York, the famous "*old-clo*" Jew, who has been held up as a butt of ridicule by novelists and playwrights and newspaper-writers from time immemorial. In Baxter Street, for a

couple of blocks south of Pearl Street, the thoroughfare on both sides of the way is lined with an unbroken string of these “*old-clo*” shops. Old trousers, old coats, and old garments of every description hang from the walls of the houses, and daunt in the breeze to a height of two stories.

Outside the doors of the dingy, ill-smelling shops, lounge men with black, beady eyes, swarthy skins, and the great hawk-like noses of Israel, and fat Jewesses, heavy of jowl and of paunch, who brazenly solicit the passer — by to buy of their wares. Whenever a stranger enters the street, he is at once assailed by a running fire of solicitation that fairly overwhelms him.

*“Doan’ you vant to buy a fine bair of bants, meester? I sell you a nice vaistgoat for a keev-arter. Kom und look at a suit of clothes I have me here for four tollars und a ha’f. It vill fit you like der baper on der vall!”*

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These and a thousand other similar exclamations greet the passer-by; and in their avidity to close their long, claw-like fingers upon his money, these rival dealers in old clothes actually lay violent hands upon the wayfarer, and seek to drag him by main force into their shops. If he show the least inclination to trade, he is in danger of being literally torn apart by the rival dealers. Enter one of the shops, and a fat Jewess will alike unhesitatingly and unblushingly measure the customer for a pair of trousers, or assist him in trying on a new vest or other garment.



The Jew in his eagerness to sell does not hesitate to heap ridicule even upon himself: —

*“I vos an honest sheeny man. I geef you cent per cent value for your monish,”* is an expression frequently to be heard.

An *“honest shenny.”* Just think of it!

But, if you know how to go about it, you can buy something besides old clothes in Baxter Street. Gold watches, enamelled locket, costly overcoats, sealskin sacks, and even diamonds, may be bought in these same dirty little shops, if you are not too particular about inquiring the history of these objects of value, and whence they came. For the old-clo’ dealer is, almost to a man, what is technically known in police circles as a *“fence;”* and in the cellars and hiding places of the old-clo’ dealer’s shop, stolen goods are stored away in quantities.

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*“I haf a reech on-kel who vas in der bawn-pooking beezness; I got dot from heem. I sell it to you cheap, und doan’t say a vord about it,”* says Fagan, in disposing of some ill-gotten article of value.

But the Jew of Baxter Street is probably the least dangerous and objectionable of his race. He is, it must be conceded, in his rightful sphere. Would that all the members of his race could be restricted to their natural element, the old-clo’ business!

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## CHAPTER III.

# THE JEW AT THE SUMMER HOTEL.

*“The plague recedes when it smells him.”* — DRUMONT.



THE general detestation, abhorrence, and contempt with which the American Jew is regarded socially, is, perhaps, nowhere more strongly exemplified than at the summer-resort hotel. Nearly every hotel-keeper at the summer-resorts throughout the country is anxious to exclude the Jew from his house, and keeps a sharp and constant watch to bar him out. Owing to the Jew's characteristic lack of delicacy, his obtrusiveness and impudence, this is a somewhat difficult matter; but the summer-hotel keeper, who by

dint of long practice and experience is enabled to smell a descendant of the tribe a long way off, succeeds fairly well.

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Whenever a Jew nose casts its sinister shadow over the register, the hotel-keeper suddenly discovers that his hostelry is full to overflowing, and profoundly, but firmly, regrets his inability to receive any more guests. Whenever a Moses, or a Jacobs, or a Blumenstein writes, asking for accommodations, a reply is hastily rushed off to him

to the effect that every room in the house has been engaged three months ahead.

Often the Jew, surmising how he is detested and abhorred, but determined to thrust his nose where it is not wanted, contrives, in applying by letter, to conceal his nefarious identity. In this way he at times succeeds in slipping in. Then the hotel-keeper's silent wrath is terrible to witness; his days and nights are passed in fear and trembling of some infamous *faux pas* on the part of his unbidden guest; and he feels himself in constant danger of his Christian guests sending down for their bills, and deserting the house. Only too often in such cases are his worst fears realized.



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And yet, Heaven knows! the summer-hotel keeper is not wont to be any too particular as to the character of his guests. What with the shortness of the season, and the heavy expenses he is under, it is not so much quality as quantity of guests that he is after. But the Jew is so objectionable in general manners, habits, and bearing, so obnoxious to good morals, good manners, and good taste, that he is sure to drive other guests away from the house. Hence, by reason of his general vileness, he is a source of pecuniary loss to the hotel-keeper; and therefore the latter, liberal minded or indifferent as he may be, keeps him out.



But, to come right down to details, what are the particular objectionable qualities in the Jew guest? Well, they are almost too numerous to enumerate. In the first place, the Jew is loud, vulgar, and intrusive. He is loud in his speech and in his dress; he is vulgar in his deportment in the hotel corridors and on the verandas; his table manners are execrable, not to say disgusting; and he is intrusive in forcing his company, with a brazen impudence that knows no

check, upon people who do not

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As for the fat Jewesses, as they waddle across the hotel veranda, their gross paunches quivering, and their coarse, pudgy fingers covered with diamonds, they are objects offensive to the sight, blotches on the summer landscape, veritable eyesores. They, in their way, are quite as objectionable as the men.

Then, too, another reason why the Jew and the Jewess are objectionable to the hotel-keeper is that the Israelite is ever haunted by the feeling that he is not getting enough for his money. He is paying high terms; he feels that he never can eat up enough and use up enough to make an equivalent for the outlay he is undertaking. The thought that the hotel-keeper may be making too much profit out of him causes cold shudders to run down his spine, no matter how high in the nineties the thermometer may stand. These curious feelings lead him into wasting food which he cannot eat, and subjecting the furniture and carpets to unnecessarily rough usage, as if to thereby get

the more for his money. Singular, is it not? It is probably a symptom and an outcrop of that neurosis to which the Jews as a race are subject, and which was explained at length in “*The Original Mr. Jacobs.*”

Never, probably, were the reasons why the summer hotel keeper bars out the Jew from his house, more energetically and more forcibly expressed than by a certain wealthy and prominent citizen, whose action in publicly shutting the Jews out from his hotel at the most fashionable of all the New-York summering places, created a tremendous sensation some years ago.

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On the night following the day when the edict of exclusion was issued, this gentleman, upon being hard pressed for his reasons, thus expressed himself to an interviewer of the “*New-York Times.*”

*“You presume that I had good reasons for shutting out the Jews from the Grand Union? Good reasons, eh? Well, I should say I had! After screwing and scraping and hoarding all winter, these Jews come to the Grand Union for a couple of weeks, bent on cutting a shine. Not content with obtruding their offensive personalities on the verandas of the hotel, and monopolizing the chairs to the exclusion of Christian guests, they cock their great ungainly feet high in air, and talk ‘shop’ in voices to be heard a mile away. They come down to the dining-room, gorge themselves to bursting, and, fearing they will not get enough for their money, they go up-stairs again, and vomit over the furniture. Descending again to the dining-room, they gorge themselves once more, and then swagger out upon the veranda, and protrude their ill-shaped bellies in Christian faces. Rather would I shut up the hotel forever than again admit another Jew!”*

Pretty forcible! But, upon the whole, a very accurate description of the true state of affairs.



ON THE SUMMER-HOTEL VERANDA.

Yet another reason why the hotel-keeper excludes the Jew is the latter's personal uncleanliness. The Jews, as a race, are undoubtedly the dirtiest people on the face of the earth. They seem to have a profound aversion to soap and cold water, and to the maxim that cleanliness is next to godliness. All the many rules laid down for their guidance in this connection, in Holy Writ, seem to have gone for naught. Even in the ears of the wealthiest Jewesses, laden down as they may be with gigantic diamond solitaires, you will often see great deposits of dirt nestling in the lobes. The men and the women alike are so subject to body-lice, that it is not safe to occupy a bed in which they have slept, or even to bathe on the same seashore as that upon which they have disported.

Last season a certain millionaire manufacturer of New York, a representative business man, and a prince of good fellows, whose name is known from Maine to California, went down to the West End at Long Branch, taking with him his family, his grooms, his fast trotters, and all the paraphernalia of a swell establishment. Having established himself comfortably in one of the finest cottages at the West End, he set about enjoying himself, one of his favorite forms of amusement being to go in bathing. It so happened that a short distance to the north of him was a cottage which was used as a Jew boarding-house, and there Israel was gathered in force. The weather was very warm; and, garbed in heavy bathing-dresses of outlandish pattern, the Jews used to go in bathing at times when the Christian manufacturer was in the water.

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The manufacturer had not been at the Branch many days, when he found himself afflicted with a most peculiar and violent itching in various parts of the body. He washed and scratched, and still he continued to itch with increasing intensity. At last, when he had almost worked himself into a state of nervous collapse, he came to the

conclusion that he must be suffering from some strange skin malady; and he hurried off to a doctor.

The doctor looked him over and laughed.

*“My dear Mr.—,” he said, “you are suffering from body-lice. Let me see: you are staying at the — cottage, and near you is that Jewish boarding-house. You have caught these little inflictions while bathing in the water at the same time as they. I have known of similar cases here before. Remember, whenever these Jews are around, to look out for lice in the very air.”*

Within twenty-four hours later the snug cottage by the sea was dismantled, the swell establishment was broken up, and the fast trotters, the grooms, and their millionaire master were speeding away from the Branch. They were fleeing from the Jews as one flees from the pestilence.

Can it be wondered at that the summer-hotel keeper sternly waves the Jew away, and refuses to take him within his doors?

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## CHAPTER IV.

# THE JEW IN WALL STREET.

*“The evil done by the Jews does not come from individuals, but from the very constitution of the people.” — NAPOLEON I.*



LET US turn into Wall Street, and look at the Jew there.

In the feverish atmosphere of the “*Street*,” with its, mad excitements, its wild speculations, its covetous “*corners*,” greedy “*combinations*,” and tricky “*booms*,” with its manifold opportunities for double-dealing, treachery, wholesale despoiling, rascality, misrepresentation, and deceit, the Jew feels happy and thoroughly at home.

The two leading lusts of the Jew’s life are lechery and money. In Wall Street, men think of nothing, care for nothing, talk of nothing, but money; and in this atmosphere which rings with the perpetual cry of money, money, money, the Jew revels with all the intoxicated rapture of a voluptuary plunging to the ears into some licentious debauch. And as he plots and plans, and intrigues, and cheats, amid the hoarse roar of money-making, and the crash of crumbling fortunes, he feels that he is following out the true bent of his nature; he is truly happy. The “*Street*” is the Jew’s paradise.

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When, some upon a century ago, twenty-five brokers met under the shade of a buttonwood-tree standing opposite what is now No. 60 Wall Street, and signed a joint agreement which practically laid the foundation of that vast institution to-day known as the New York Stock Exchange, there was among the signatures not a single Jew name. Decades rolled by; the Stock Exchange grew into a mighty institution, gaining steadily in influence and importance, and its membership was year after year' zealously kept free from the defiling contamination of Israel.

It was not until about fifteen years ago, that the hosts of Judah began to gird up their loins, and prepare for a combined assault upon the Stock Exchange. They had hard work for a time; but at last they succeeded in forcing their way in, and securing a foothold. This foothold once secured, the Hebrews came pouring in, in constantly increasing numbers, so that during the past ten years fully forty per cent of the new members have been Jews. The New-York Stock Exchange has to-day a membership of eleven hundred. of which fully ten per cent, is composed of Jews. Of the two thousand members of the Consolidated Exchange, some two hundred and fifty are Jews.

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It was not long after the Jews had forced their way into the Stock Exchange, before their presence rendered necessary the passing of a rule, which is to this day in force, that English only must be spoken on the floor of the Exchange. The cause and it aptly illustrates the clannishness of the Jews which immediately led to the passage of this rule was as follows: —

One day, about ten years ago, a Jew member of the Exchange sold a block of stock to a Gentile broker. Just as the sale was effected,

another Jew said something in German to the seller, to the effect that he wanted to purchase the stock. Instantly the first Jew declared the sale off, with the all-too-evident purpose of favoring the other descendant of the tribes. The Gentile broker declared that he could not thus favor one member at the expense of another; that it was against the rules of the Exchange. Thereupon the first Jew unblushingly asserted that he had made no sale to Jew No. 2; that no sale at all had, in fact, been effected. The Gentile broker, feeling he was being defrauded of his rights, made a complaint; and a very neat trap was set for the detection of the Jew conspirators.

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It is the custom in the “*Street*” to send a messenger around to the various offices, after business has closed, to verify purchases or sales. A messenger who purported to come from Jew No.2 was sent to the office of Jew No.1 to verify the suspected sale of the block of stock in question. To the messenger, the sale of the stock was admitted at Jew No. 1’s office, thus making out a clear case against him. Thereupon the authorities of the Stock Exchange suspended both the Jew offenders, ordered that the sale to the Gentile broker go into effect, and passed the order referred to, directing that in future English only must be spoken on the floor of the Exchange. A mere straw, indeed, to oppose to the tide of Jew duplicity and treachery.

Every child throughout the length and breadth of the land knows of that great, salient figure in Wall Street, — of the man who by dint of accumulated millions practically rules the market, and sways values at will; the evil genius of the “*Street*,” the modern corsair; the land-pirate who wrecks vast railroad and telegraph systems, as the hangers of false beacon lights wrecked ships in olden times, in order to profit from their disintegration; the trickster to whom no promise or agreement is sacred, and who never yet entered a deal without betraying and selling out his confederates; the wizard who began as an inventor of mouse-traps, and developed into a trapper of men; the man

whose name stands as the incarnation of fraud, chicanery, and deceit. Not the least mysterious peculiarity of this very mysterious personage is his origin. His parents were not Jews; it has not been found possible to trace any Jewish blood among his ancestors; he himself denies that he has any Jewish blood in his veins.

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But however this may be, account for it as you will, certain it is that the evil genius of the “*Street*” has Jew blood in his veins, is out and out a Jew. The Jews, on their side, are proud of him, and, plainly recognizing in him a brother, secretly rejoice in him, and count him as one of their race. It may thus be safely relied upon, that the greatest rascal of the age bears the stamp of Israel upon his face, and is, however difficult it may be to trace his origin, a Jew.

Among the leading Jews in the “*Street*” is a banker who represents the greatest of all European Jew banking-houses, and of one of whose members he is said to be the natural son. He is a short, swart, hard-featured little man, who is chiefly remarkable for his outrageous assumption of airs of importance and extravagant dignity. Again and again has this miserable little Jew, with the bar sinister across his escutcheon, this descendant of the rabble which howled around Calvary nineteen centuries ago, insulted with pompous mien and blatant arrogance honest Christian folk with whom he has been brought in contact. He is an admirable sample of the purse-proud Jew, of the Jew in high place, of the Jew insolent in his wealth, and puffed up with self-sufficiency and self-importance, an excellent exemplification of the proverbial beggar on horseback. Yet with all his pride, with all his arrogance, with all his self-importance, he, like his brethren of the Ghetto and of Baxter Street, is physically dirty: he cannot keep his ears clean!

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Next in importance among the Jews in the “*Street*”, are two brothers, who are also in the banking business, who affect great airs of social distinction. They originally kept a clothing store on the Baxter-street basis in the upper part of the State, and later were in business in San Francisco. Their fortune was accumulated in army contracts during the war, and it was not until after the collapse of the Rebellion that they branched out in New York.

For many years they contrived to disguise themselves as honest men, but recently their true character was plainly disclosed in connection with the floating of the bonds of a certain railroad. After the bonds had been placed by these Jew bankers, just one solitary quarterly coupon was paid, after which the whole enterprise collapsed, and the road had to be put into the hands of Gentiles for thorough re-organization. Investigation disclosed a most disgraceful state of affairs. At last the eyes of the public were opened to the true character of this “*respectable*” Jew banking-house; and to-day the Jew bankers, ruined in reputation, recognized far and wide as bare-faced swindlers, could not float an enterprise involving the investment of a hundred dollars.

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The two brothers have each a goodly brood of young “*olive-branches*,” most of whom are distinguished by their peculiarly Jewish lechery, their abandoned amours, and profligate modes of life.

A few years ago, there was a young Jew in the “*Street*,” who, during the boom of ‘78 and ‘80, by cunning speculations accumulated a large fortune. He determined to retire, and go to Europe with his Gentile mistress, and there disport himself after the ostentatious fashion so dear to the Jew heart. He secured by an act of the legislature the changing of his Israelitish cognomen, to a name borne by an eminent American family; married his Gentile mistress, and then set sail for Europe. He established himself in London, taking a fashionable residence in the West End, and assiduously cultivated the

acquaintance of the American minister. He managed so cleverly, that this official sent in the Jew's name for presentation at the court. But the lord chamberlain scented the Jew from afar; an investigation ensued; and, as a result of this investigation, the ambitious Jew's metamorphosed name was promptly eliminated from the presentation list.

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Prominent among the Jews in the “*Street*” are two brothers who by their ridiculous antics, strange habits, and generally Jewish characteristics, are unfailing sources of merriment, standing butts of ridicule. The one is tall, lank, and blonde, with large, round gold spectacles, and a lost expression on his face; the other is short, stout, and chunky, with a general appearance suggestive of a retired prize-fighter who has “*gone to seed.*” He has a fussy habit of rudely elbowing his way wherever he goes; he wears marvellous collars which stretch high up about his ears; and upon his head is a little round cap such as tourists or monkeys carry. He usually carries a half-consumed cigar in his mouth; and as he talks with you, he will industriously scrub his teeth with the ashy end. Observing a look of disgust upon your face, he will exclaim, —

*“Vatt! you t’ink dot is dor-rty? Bah! Mein fr’end, der cigar ash is der finest dentifrice in der vor-ruld!”*

These brothers originally came from California, where they kept a cheap-John clothing-shop, while their sister maintained a “*hotel*” where accommodations were extended to ladies and gentlemen without an over-rigid scrutiny into the nature of their relationship, or their possession of a marriage-certificate.

These Jews, as is usually the case with the tribes, flaunt their wealth with lavish ostentation. This is especially the case with the elder of the brothers, the one with the peculiar habit as to applying cigar ashes as a

dentifrice. His wife appears at the opera, or in the boxes of the leading theatres, fairly ablaze with diamonds.

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A curious story is told in connection with two of the solitaires worn by her. Her spouse was in the habit of sporting two enormous head-lights in the bosom of his shirt. One day he appeared in the “*Street*” without these adornments. He was stopped before long by an acquaintance who exclaimed, “*Hallo! What have you done with your diamonds?*”

“*Vell,*” exclaimed the Jew with perfect innocence and great good-nature;

*“I find dot only gamblers und veemen off color veer diamonds, so I geef them to my vife.”*

This story got abroad, and was extensively paragraphed in the newspapers throughout the country. It was this Jew who originated it.

Another interesting little domestic episode is recounted as having taken place between this interesting pair of Hebrews in high life. Upon one occasion, it is said, the husband came home, and, in high good humor over some lucky financial stroke, exclaimed,

*“Get on your t’ings, Betsy, und vee go out together.”*

*“But where are we going?”* inquired the wife.

*“Never you mind; you find dot out ven vee get there.”*

*“Oh, very veil,”* responded the wife; *“but yoost tell me, mein husband, shall I vash for a high-neck or a low-neck dress?”*

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Both these brothers are, as will already have been perceived, remarkable, in spite of their great financial successes, for their lack of brightness, and great intellectual stupidity. Their great obtuseness in ordinary intercourse constantly subjects them to ridicule. A story which is well known in the “*Street*” aptly illustrates this point. The tall brother, with the gold spectacles and lost expression, was one day standing on the floor of the Exchange in the midst of a group of brokers who were laughing and chatting together, and carrying on in that frisky fashion peculiar to members of the Exchange when business is slack. It was a particularly dull day; and presently a young broker, noted for his bright witticisms, remarked that;

*“things are so dull on ‘Change to-day that even if a coon came in he couldn’t make a (s)cent!”*

A roar of laughter greeted this sally, in which the bespectacled Jew joined in a feeble way. That evening he found himself in company up town; and in the course of conversation he remarked that young Blank had “*got off*” a good thing on the floor of the Exchange that afternoon.

*“What did he say?”* several eagerly inquired.

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*“Vell,”* responded the Jew, beaming through his gold-rimmed spectacles, and glowing with pleasurable pride at thus attracting attention unto himself;

*“he said dot t’ings vere so dull on ‘Change to-day dot even if a coon came in he couldn’t make — a dollar!”*

To this day the Jew has not discovered how it was that Blank’s story, which was so well received on the floor of the Exchange, fell so utterly flat before that up-town party.

The stinginess and general meanness of this dullard Jew actually surpass belief. It is a favorite trick with him, when on a horse-car in which he perceives an acquaintance, to affect to have forgotten his pocketbook, or to have only bills of large denomination upon his person. On the strength of this excuse he will borrow some small change, the borrowing of which he invariably forgets, or rather affects to forget. Never, by any chance, is it returned. These petty loans are sometimes made from some clerk in the “*Street*” on a small salary. Nobody is too insignificant for this niggard Jew to *borrow* from. Imagine this wretch, the possessor of millions, thus filching from some poor toiler with nothing in the world beyond the week’s salary he carries in his pocket, and then going on his way chuckling and rejoicing in his Jew heart that he is some few stolen pennies the richer!

And now to give an instance of the Jew’s brutal lack of all fine feeling or delicacy. One day a gentleman called at the office of these Jew brothers, and had an interview with the elder one on a matter of business.

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Presently, in the course of conversation, the Jew exclaimed to his visitor, —

*“Ah! I see you vas in mourning. Who for?”*

*“For my little boy whom I have just lost.”*

*“Vot! Not dot bright little fellow who vas mit you der last time you come to the office?”*

*“Yes, for him.”*

*“Ach! too bad, too bad! How ver’ sodden!”*

*“Yea, very sudden.”*

*“Vell, you surprise me. It is ver’ shocking, ver’ shocking! Hello! Oxcuse me,”* suddenly putting a dirty thumb and forefinger to his visitor’s scarf, *“but dot vos a fine diamond you haf there. Ish dot a real shtone?”*

Every day, during a portion of the lunch-hour, the younger of the brothers is in the habit of strutting up and down in front of the office, with ostentatious mien and provokingly self-satisfied air. One day a gentleman who had long been watching the Jew’s lordly and majestic strut, and who felt irresistibly impelled to give some, vent to his disgust, stepped up to the inflated Israelite, and, with a sweeping bow, blandly said, —

*“Will you excuse me, sir, but I am a stranger in these parts, and I would like to ask you a question. I have for some time past been observing you as you — ah — walked up and down, and I would like to inquire, if you will permit me, who you are?”*

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*“I, sir,”* said the Jew, swelling with self-importance, and entirely oblivious to the latent sarcasm in the speaker’s words, *“I, sir, am — —.”*

*“Indeed, ah, indeed!”* rejoined the other, *“so you are — —, eh? Dear me, what a mistake I came near making! I took you to be the President of the United States.”*

Just as the other two Jew brothers, who are bankers in the *“Street,”* lost their prestige through roguery, so this precious pair recently came into disrepute through the rascally conduct of one of the members of

their house. The younger brother had a son who held a confidential position in the firm, and was acquainted with its secrets. Upon one occasion the brothers entered into a pool with a number of speculators in the "*Street*" to boom a certain stock. The son thereupon went all over the "*Street*," and sold the secrets of the combine on all sides, the understanding being that he was to receive a share in the profits derived. As a natural result, the pool found that all its operations were handicapped, and a general collapse ensued. The treachery of the young Jew was promptly discovered and fully proven; and the members of the pool demanded that the Jew firm make restitution to them of the losses they had suffered by the young scoundrel's dishonesty. Needless to say that this appeal to the firm's honor was simply breath wasted. A Jew's honor! As well might one speak of a harlot's chastity!

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Until a few years ago, there was a good deal of money-lending going on in the "*Street*." It was all done by the Jews, who shamelessly violated what is known as the usury law, and charged as high as an eighth, and even a quarter, per cent per day.

Research will show that all the railroads, all the public schemes, all the enterprises, of which the Jews have had the handling and secured control, have sooner or later come to grief under more or less shady circumstances, but always, of course, with profit to the Jew, who fattens upon disintegration and ruin, as the carrion crow fattens on the festering corpses of the battlefield.

It is a singular fact, that in the few years since the Jews have obtained a foothold in the Stock Exchange and on the "*Street*," things in Wall Street have been slowly, but steadily and surely, going to the bad. There is no disguising the fact that to-day business in the "*Street*" is in an alarming condition of stagnation, and that the most of the brokers are what they, in their expressive language, term "*hard up*." This

condition of affairs is due to lack of public confidence, leading to a general unwillingness to invest. The growth of this public sentiment is almost entirely attributable to lack of good faith and honest dealing evidenced in recent years, and the sharp practice — to put it mildly — so extensively resorted to. And who is more greatly responsible for the rascality and roguery practised than the Jews to-day in Wall Street?

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As matters now stand, it looks very much as if the “*Street*” would have to wait for good times until a new generation of speculators shall have sprung up. Perhaps, however, good times might be brought back, a general boom effected, and public confidence to a certain degree restored, by a general expulsion of the Jews from the “*Street*.”

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## CHAPTER V.

# THE JEW IN THE TOBACCO TRADE.

... *“What have these usurers let escape their grasp?”*

— *THE ORIGINAL MR. JACOBS.*



The tobacco and cigar trade has passed almost entirely passed into the hands of the Jews. It is safe to assert that ninety per cent of the capital at present invested in the trade is Jew capital. Like every other industry in which the hooked nose of Israel has obtruded itself, the tobacco and cigar trade suffers from the Jew's connection with it.

The Jew in the tobacco trade figures throughout, as is invariably the ease, as a jobber, a trader, a speculator, and profiteer in the labor

of others; but as a producer, never. The men who raise the tender, pleasure-yielding plant, are Gentiles; the laborers who gather it and bind it in bales for the market are Gentiles; the workmen and work-girls who strip, roll, and pack, are Gentiles. It is only when it comes to jobbing, selling, and manufacturing, that the Jew figures prominently in the trade. Then he comes out in full force.

In the tobacco trade, as in other branches of industry, the Jew resorts to his favorite trick of going into alleged bankruptcy, and thereby making a haul at the expense of his ill-starred creditors. With hardly a single exception, there is not a Jew firm, large or small, in the tobacco and cigar trades, that has not at some time in its career made a “*failure*,” paying more or less in considerable amounts on the dollar. This is a statement which can readily be verified, and at the expenditure of very little trouble. The past history of the Jew houses in this respect is in marked contrast to the records of Gentile houses in the trade, among which latter there have been notably few failures.

The saddest and most sickening spectacle in the cigar-trade is that presented by the tenement-house manufacture. Scattered throughout New-York City in the most abject quarters, are tenement-houses given over to families who earn a miserable livelihood by the making of cigars. In many instances the whole family works at the manufacture, — father, mother, and even the little children. The houses and floors occupied by these tenement cigar-makers are rented for them by Jews, who charge relatively exorbitant prices, pay the most scanty wages, and usually also own the butcher shop and grocery-store in the immediate vicinage **of** the tenement.

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The tenement-house cigar-maker is to all intents and purposes the Jew’s slave: he is practically held in Israel’s bondage. He starts out in the Jew’s debt; and what with scanty wages, and the high prices charged at butcher-shop and grocery-store, the Jew takes care that he never gets out. The unfortunate slave of the Jew is in nine cases out of ten compelled to buy the week’s provisions on credit; and by the time his wages have been earned they have already been eaten up, have gone back into the Jew’s pocket. And thus, month after month, year after year, he goes on toiling from early morn until late at night, in the pestilential atmosphere of the tenement cigar-factory; never making

any progress, never gaining any headway, sweating out his life and the lives of his wife and his little ones, in the service of the Jew.

But are the Jews the sole maintainers of this system of degradation and misery?

Solely and entirely!

Every tenement cigar-factory in New-York City, large and small, without one solitary exception, is owned and carried on by Jews. We make this statement boldly and sweepingly, and we challenge contradiction.

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The number of tenement cigar-makers, male and female, in New York, is about ten thousand. It is next to impossible to ascertain how much, or, more accurately speaking, how little, is earned *per capita* by these tenement workers; for the Jew credits all the cigars made in each tenement factory, or "*cheap Hoor*" as it is now called, to the head of the household, regardless of how many other members of the family may be working at the trade. The earnings of a whole family are thus made to appear on the books as the earnings of one person, and the tenement worker figures on paper as earning wages which he is very far indeed from receiving. This is a Jew trick, a ruse devised by Jew cunning and duplicity, the object in view being to effect a favorable showing in the event of legislative or newspaper investigation.

The squalor, misery, and dirt existing in these tenement cigar-factories, and the evils arising from the system in general, have again and again been described by the newspapers of the metropolis. Mrs. Helen Campbell some time ago gave a vivid description, in the columns of "*The New-York Tribune*," of the horrors to be encountered in these tenement factories; and the article was

reproduced in that enterprising journal of the trade, "Tobacco." The following facts are taken from her article:

*"Imagine a room twelve by fourteen feet, over crowded with busy workers, and filled with a poisonous atmosphere."*

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*"Tobacco lay in piles upon the door, and under the long table where the cigars were rolled; its rank smell dominating the stenches arising from the sink, and from the general filth not only of this room, but of the house as a whole. Two of the children sat on the floor, stripping the leaves, and another on a stool. A girl of twenty sat near them; and all alike had sores on lips and cheeks and hands. Children from five to six years can be taught to strip, and thus add to the week's income, which is far less in the tenement-house factory than in the regular factory, in which latter from eight to twelve dollars per week is averaged. But the work, if done at home, can be made to include the whole family; and some four thousand women are engaged in the tenement cigar-factories in New York, an almost equal but unregistered number of young children sharing the work with them. A number of women often club together, using one room; and in such cases, their babies crawl about in the filth on the wet floors, playing with the damp tobacco, and breathing the poison with which the room is saturated."*

*"Women and girls of every age become the victims of nervous and hysterical complaints, the direct result of nicotine poisoning; and succeeding these come throat-diseases and consumption, which result in many instances from the dust. Canker is one of the most frequent afflictions, and sores of many orders. It is the children who suffer most; growth being stunted, and nervous diseases developed, which end often in St. Vitus' dance. Skin-diseases of*

*every variety are engendered; the causes being not only tobacco, but the filth in which these people live.”*

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It is doubtful if the most inveterate smoker would feel much relish for the cigar manufactured under such conditions; yet hundreds of thousands of such cigars go out yearly from these tenements, bearing in every leaf the poison of their preparation.

In these tenement factories, children under ten years of age are to be found working as strippers, and doing a day's work of ten hours and more. The factory child fares far better than does the child of the cigar tenement; for in the factory there is exercise, and the going to and from work, while in the tenement factory the worn-out little creatures crawl to the bed, which is often only a pile of rags in the corner, or lie down on a heap of tobacco, breathing its poison day and night uninterruptedly. Vices of every order flourish in such air, and morality in this trade is at its lowest ebb. Nervous excitement is so intense that necessarily nothing but immorality can result, and the child of eight or ten is well-nigh as gross and confirmed an offender as the grown man or woman.

Disease may very readily be conveyed to the smoker through the tip of the cigar manufactured by the sore-lipped and sore-fingered workers in these uncleanly, Jew tenement factories. The tip of the cigar is the very part which is the most difficult to roll, and therefore requires the most manipulation.

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Again, many of these uncleanly workers, not under the rigid supervision that is exercised in every first-class cigar-factory, will often apply the tip of the cigar to their poison laden lips to moisten the leaf, with a view to saving the time which would be spent in using the

water-brush or the implement with which the gum-tragacanth is applied. In this way disease may be transmitted to the smoker. Not long ago, the Hon. M. J. B. Messemer, a coroner of the city and county of New York, held an autopsy over the body of a man in the morgue who had committed suicide in consequence of his having been foully poisoned by a cigar made by some uncleanly workman. The publicity given to this case brought other cases of poisoning to light; and such was the scare created at the time, that the greatest house in the trade, catering to the public demand, introduced a cigar with a patent wooden tip which obviated the necessity of the end of the cigar being manipulated, and afforded a positive guaranty that that portion which went into the smoker's mouth was wholesome and cleanly. These Wooden-tipped cigars sprang at a leap into popular favor, and millions of them have been sold. They are still in the market.

But the Jew, indifferent to the filth, the misery, and the suffering in the tenements, heedless of the danger to the general public, goes on maintaining the iniquitous tenement manufacturing system. What cares he if a few thousand children go down to their graves in his service every year? what cares he if a few hundred Gentiles are poisoned by his vile cigars? As long as he can manufacture cheaply, and thereby accumulate money more rapidly, what cares he indeed!

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With the Jew lies the responsibility of the continuance of the present unjust and ridiculous internal revenue laws relating to the manufacture of cigars. According to the law as it now stands, a bond of five hundred dollars must be furnished for every workman engaged in the making of cigars. The effect of this law is, naturally, to impede the workman in branching out on a small scale for himself; for, if he starts in to manufacture on his own account, without furnishing the bond, and is detected, the penalties which he incurs are most severe. They involve the seizing and forfeiture of all the stock of the transgressor, of all his implements and fixtures, and, if he own it, of his place of

manufacture, and the ground upon which it stands. It will thus be perceived that little is left to the man caught manufacturing cigars without the required legal bond, save his life.

Again and again have the few great Gentile manufacturers in the trade urged, that, in justice to the workman; these ridiculous laws should be repealed. But opposed to any such repeal has been the solid Jew influence, and it has prevailed. The Jew will give the workman no chance to branch out in ever so small a way for himself: he wants to keep the workman as a toiler in the tenement-house, or a wage-slave in the factory, — fettered, enchained.

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But the Gentile manufacturer has reason to remember the Jew in another connection besides that of a competitor. He has cause to remember him from his journalistic exploits in the trade newspaper line. A certain hook-nosed, black-muzzled Jew, who started out as a peddler of bad cigars, has obtained control of a trade newspaper alleged to be devoted to the interests of the tobacco trade. This sheet is simply and solely a medium of blackmail. So cunning, unscrupulous, and audacious is its Jew owner, that the whole trade stands in fear and trembling of him. Nothing is sacred to him.

In one instance, he had attempted to blackmail a certain manufacturer a number of times, but always unsuccessfully. One fine day the manufacturer got married to an estimable young lady. Then the Jew editor saw an opportunity for either blackmail or revenge, possibly both. He published a scandalous article, reflecting on the lady's chastity prior to her marriage. The article was so cunningly devised, that, while dealing out its full weight of injury and venom, the Jew scoundrel was enabled to escape legal consequences, and to avoid punishment in any form.

A prominent house, doing a large cigar trade, has recently had cause grievously to regret having taken a

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... him in a posi- ... Jew as buyer of. ... a dollar when he. ... in question. In a. ... trotters, flaunted a. ... bank account amounting. ... Finally the firm scented. ... - tigation ensued. Inquiry. ... buyer had been purchasing. ... from the tenement-house. ... -race; receiving, of course, a. ... the orders given in this direc-. ... not only vile in quality, but. ... cost hugely in excess of their. ... a case of a Jew playing into. ... , for mutual benefit, and with. ... only. The Jew traitor was, of. ... -ked out as soon as his perfidy was. ... -hing could be done, in a legal way,. ... -ording to his deserts. He had man-. ... -ly for that. The firm's reputation. ... through the operations of the Jew. ... it had intrusted its affairs.

... customer of the firm closed his account. ... , and refrained from having any further. ... it, as soon as he learned that a Jew was. ... of its cigar department. The sequel. ... sagacious was his action.

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*“I dare say it’s all right,” he said at the time; “but I make a point of never having any dealings with a man with Jew blood in his veins.”*

Far-seeing merchant! Wise man! Let every prudent person follow his example.

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## CHAPTER VI.

# THE JEW IN POLITICS.

*“If a Christian and an Israelite come before you to decide any difference whatsoever, see that the Israelite wins the case.. . . If you cannot openly do so, have the Israelite win the case in any way, — if necessary, through craft and deceit.” — THE TALMUD.*



In American politics, and especially in the politics of New-York City, the so-called “*American*” Jew has come of late years to cut a very prominent figure. The State legislature, the New York judiciary, and the city and county offices are well studded with Jews, most of them of the German or Polish variety. Many of these Hebraic office-holders have become what is known as “*baptized*” Jews: that is, they are alleged to have adopted the Christian religion, and to have been baptized in

the Christian faith.

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By skilfully twisting and changing and Anglicising their names, they are often not known as Hebrews among the general public. This, for instance, is the case with a well-known ex-commissioner of charities

and corrections, whose first name is usually written plain “*Jake;*” and it is also the case with an equally well known New York theatrical manager, whose first name is identical with that of a late ruler of Abyssinia, and whose last name suggests something verdant and mossy, which, by the way, the aforesaid manager by no means is.

But however much the Jew may conceal his true identity, however much he may Anglicise his name, however much he may be drenched in the baptismal font, rely upon it, the Jew nature has remained unchanged; the detestation of and desire to overreach the “*Goy*” which simmers in the Semitic blood will not have grown one whit the less pronounced and ardent; in a word, he remains the Jew “*for a’ that.*”

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The Jew vote has come to be recognized as a very important factor in practical politics. It is a vote which is especially telling, weighty, and formidable, from the fact that it is invariably cast solid, that is, it is voted in its full strength, for any candidate of Jewish blood, or who represents Jewish interests. No motives of partisanship can divert the vote of the Jew voter from the Jew candidate; his vote is cast for the candidate of his race, regardless of what party he may belong to and what ticket they may be on; the Jewish vote is the most clannish in existence. Tammany Hall fully recognizes this fact, and that is the reason why in the past few years no Tammany ticket has been put forward without having the names of two or more Jew candidates upon it. Was this done because of the prominence and abilities of these candidates, and the ardent affection entertained by Tammany Hall for the Jew?

Not much.

It was done to catch this solid Jew vote, to strengthen thereby the general ticket.

One of the features of strength in the Jew vote is, that, strange as it may seem at first blush, it is never bought or sold.

Why?

Because, as every practical politician well knows, the Jew voter would simply pocket the proffered bribe, and then, as he gleefully fingered the purchase-money in his pocket, would cast his ballot for the candidates of his race. No; the practical politician never attempts to buy up the Jew vote: he knows a little too much for that!

The people of this country had a striking example, not long ago, of the light in which Semitic blood is regarded at foreign courts, when the United States attempted to accredit an ambassador with a Jewish wife and Jewish leanings first to Italy and later to Austria. Both of these countries energetically demanded the withdrawal of the obnoxious minister proposed.

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Yet this rebuff seems to have had but little effect in awakening thought among the Americans; for, as before stated, the Jew nose protrudes high and strong from all branches of our official life. Our minister at the most important court in Eastern Europe is a Jew, who, it is widely rumored, obtained his high office by virtue of large pecuniary advances made to prominent political personages.

The only Jew who was ever governor of the proud little State of South Carolina turned out an arrant knave, and has in recent year's been more than once behind the prison-bars. His Hebrew physiognomy today adorns the Rogues' Gallery in Inspector Byrnes's office. It looks very much in place.

There are several Jews in Congress, and the New York State Legislature is thick with them. Most of them sprang from the humblest

origin, and many of them are, to put it mildly, of the very shadiest of shady antecedents.

There is one Jew in New York today who is conspicuous by his arrogant manners and haughty bearing, who has successively held the offices of judge of a district court, State senator, and dock commissioner. He is now a school-trustee. He has not been out of a public office of some kind in the last fourteen years.

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He is a baptized Jew, — that is, he claims he is a Christian. Don't believe him!.

The present comptroller of the city of New York is a Hebrew.

As for the bench of New-York City, it is full of Jews that it would be difficult to throw a stone among the judiciary without hitting a descendant of Israel. One of them, a squat, hooked-nosed, suspicious-eyed person, was, until recently, on the bench of the city court. He has been succeeded by another Jew, — a man notorious for his abandoned amours and insatiable lechery.

Another Jew, who' in early life peddled fish and fruit, graces for a fourteen-years' term of office the bench of the superior court.

Another, who first saw the light of day in a noisome tenement-house in First Avenue, presides over one of the most important judicial districts in the city. One of his most salient characteristics is his vanity, which renders him a veritable terror to reporters, whom he runs after, begging them to make mention of every little petty case with which he is connected, his object being to bring his name before the public.

Yet two other judicial districts are presided over by Jew judges, and still the full list of Hebrew magistrates is not complete. But to enumerate further would become wearisome.

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Two of the members of the sub-way commission are Jews, and of Hebrew school-trustees there is a goodly throng. Most of them are so-called “*baptized*” Jews, and disguise themselves as Christians. Look out for them!

On the police justice’s bench there sat, until comparatively recently, a Jew, who, if he had met with his deserts, would have been impeached, and held up to ineffable infamy. His lechery, which he did not even lay aside when on the bench, was a subject of public scandal. Whenever a good-looking female complainant or prisoner appeared before him, he would invariably descend from the bench, lead her into the magistrate’s private room, and hold an interview with her behind bolted doors. Whenever an abandoned woman was arraigned before him, he would impose a fine, which fine would be duly remitted after an interview behind locked doors in “*the judge’s*” private room. The scandal grew to, be so flagrant that the court officers and police reporters would wink at one another, and watch with suggestive smirks, as the Jew judge descended from the bench, and disappeared in his private room behind a petticoat. There would be another grin as the bolt was sharply shut to, and smiles broader than ever when finally the judge, a quarter of an hour later, would, with flushed cheeks and dilated nostrils, emerge from his private retreat.

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More than once the janitress of the Essex Market Police Court caught this Hebrew adjudicator in positions more than compromising. All these things were done openly, blatantly, with Jew brazenness and audacity, in open court.

Finally the scandal smelled so to heaven that the commissioners of charities and corrections, who have charge of the furniture and fixtures of the police courts and police justices' rooms, removed the lounge from this particular magistrate's private apartment. Whenever he passed, according to the system of rotation followed by the police justices, to a new court, the operation of removing the lounge was resorted to. But this judicial libertine was no stickler at trifles; and the mere removal of this convenient article of furniture had little, if any, effect in checking the *tete-a-tetes* in which he was wont to indulge. These facts can readily be verified. Any police-court officer, any police-court reporter of three years' standing, will be in a position to substantiate them.

Intrenched in the coroner's office is a little Jew, who cuts such a grotesque figure, and who possesses so many qualities pre-eminently typical of his race, that he deserves more than passing mention. This little Jew, in his eagerness to capture personal popularity and political votes, is all things unto all men. Not a German public banquet or gathering occurs, upon which he does not inflict his presence. At the *Liederkranz* or the *Arion*, he will sing German songs; and, loading himself to bursting with good cheer at others' expense, he will obtrude his ill-shapen Hebrew paunch in Christian faces.

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At every *Yolks-Fest*, he is present with a ready-made speech. When the French societies annually celebrate the fall of the Bastille, he will repair to Lion Park wearing the tricolor in his hat, and, with well simulated Gallic air, will drink to the prosperity of *La Patrie*. At the annual Swiss festival, he is ever on hand; and when the Bavarians join together and make merry, the most boisterous Bavarian of them all is the Hebrew coroner. On St. Patrick's Day he joins in the procession of the sons of Hibernia, wearing a green tie and green gloves. An Irish Jew! Who ever heard of such a thing!

All this feasting and picnicking and parading, the Jew coroner takes good care shall not cost him one cent. In fact, penuriousness is one of his most salient Jewish characteristics. To such an extent does he carry this penuriousness, that he actually carries off the stationery of the coroner's office to his home, so as to be supplied with free writing-material. He has quite an extensive correspondence, and this correspondence costs him nothing.

But, how about the postage?

Bless you! he takes good care not to layout any shekels for that. After writing his numerous letters at his home, on the free official stationery, he carefully carries the letters back to the coroner's office, where they can be postage-stamped, free of expense to him, with the office stamps. What do you think of that? It is a typical Jew trick!

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And these are a few samples of the Jew politicians whom the easy-going and indifferent American people allow to be elected to their public offices, enabling Jew judges to lay down the law for Gentile litigants; permitting Jew officials to handle Christian moneys; electing Jew legislators to frame the Christians' laws; selecting Jew trustees to have the directing of Christian schools!

In view of past history, and the growing prominence of the Jew in official life, is it not time that the American people gave some serious thought and attention to the Jew in politics?

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## CHAPTER VII.

# THE JEW IN JOURNALISM.

*“Physical degradation follows closely upon moral degradation. This is strongly remarked among the Jews, who, of all races of men, are the most depraved.”* — LAVATER.



Just forty-one years ago, on the outskirts of a little town in Austrian Hungary, where the tribes of Israel are gathered thick, was born, of Jewish parents, a boy who was destined to play a prominent part in the public life of this country. The boy grew to be tall, lanky, and raw-boned, with stooping shoulders, large straggling feet, and the aggressive proboscis peculiar to his race. Judging from the particular curvature of his nasal bone, he belonged to the

tribe of Ephraim. His head was covered with thick tufts of untidy reddish hair; but inside this untidily covered head there worked a brain ablaze with activity, shrewdness, cunning, and ambition.

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Education in Europe is usually an expensive matter; but, fortunately for the young Jew, there was an exceptionally good public school in

the neighboring townlet, which could be attended free of expense; and he availed himself of the opportunity thus afforded, with great regularity and highly satisfactory results. He was a quick, alert scholar, but nevertheless was not popular among his schoolmates.

They conferred a number of unpleasant nicknames upon him, one of which is said to have been "*Antichrist*."

Of the young Jew's school-days, an anecdote is related, which may, perhaps, be regarded by some as strikingly typical of events in his after-career. The story runs, that upon one occasion he and a number of companions were playing marbles. There was an unusually fine display of "*alleys*," "*commoneys*," and other varieties of the little spheres, upon the ground; and the Jew's lust of possession — that lust of possession congenital to his race — was aroused.

Presently turning upon one of his companions, he, in a loud voice and with great emphasis of gesture, accused him of cheating. The lad, taken by surprise, stammered out a denial of the charge. But the Jew overwhelmed him with abuse; and with much volubility, — from his earliest days he had a fine flow of words, — denounced his crime, proposing that immediate punishment be meted out. The other boys carried away by the young Jew's fervor, promptly acquiesced; and the alleged culprit was dragged off to a neighboring tree, securely tied, and soundly whipped with knotted pocket-handkerchiefs and pieces of cord.

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The punishment over, the boys returned to their marbles, only to find that every one of them had disappeared. So had the Jew. While the punishment which he had invoked was being administered, he had walked off with the coveted spoils.

As the young Jew reached his nineteenth year, he found himself in danger of being compelled to enter the army of his native land, and go through the usual term of military service. There was no tangible gain in that, and he accordingly decided to emigrate to this country. He arrived here in 1865, the closing year of the war. It is doubtful whether the young Hebrew immigrant felt any very profound enthusiasm or interest in the questions or principles at issue in our great internecine struggle; but heavy bounties were being paid at the time, and perhaps this fact was not unremotely connected with his enlisting in the First New-York Cavalry Regiment within a few days after he landed. Thus his first sphere of action upon landing on these shores was, after evading the military service of the land of his birth, to hire out here as a mercenary, to engage in human slaughter in return for a fat bounty and so many dollar's a month.

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It was not the cause of freedom that made the young Jew eager to enter the military service of this country. It was not the flag of the Union that warmed his blood. It was “*money*” he was after. He coveted the dollar.

Country, in the sense we attach to this word, has no meaning whatever to the Jew. The Jew will fight as readily in Germany for thalers as he will fight in Russia for rubles. The Jew is a member of “*the inexorable universality.*”

It has been charged that this particular Jew, however, did very little in the way of slaughtering rebels; and it is asserted that he returned no substantial equivalent for the fat bounty upon which his itching palm had so eagerly closed, — that, in plain words, he became a professional bounty-jumper. But this charge has never been fully substantiated, and he should at least be entitled to the Scotch verdict of “*Not proven.*”

After the close of the war he drifted West, where we find him settled for the winter, grooming horses.

During the following summer he worked on a farm, and next became a stoker on an old Mississippi steamer, and later still was employed in the same capacity on the Belleville ferry-boat.

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The wages, however, were small; and when the cholera broke out, and the — to him — comparatively large sum of two dollars per grave was offered for men to dig the last resting-places for those who had died of the epidemic, the Jew sprang eagerly into the work. The mortality was immense, the competition in the dangerous business of grave-digging for cholera victims extremely slack; and, following out the traditions of his race, the Jew reaped — or, more accurately speaking, shovelled in — large returns from the general desolation.

It is not difficult to draw a mental picture of this man bending with his hawk-like face over the graves heaped up with putrescence, working with feverish energy; thinking of nothing, caring for nothing, save the money for which his soul thirsted with an unspeakable intensity; and with wild ambitions and strange lusts of power and possession whirling through the brain pulsating under the tufty reddish hair.

The cholera epidemic over, the Jew worked for a short time as a waiter in a St. Louis restaurant, and next donned the livery of a coachman in a stable standing at this day within pistol-shot of the Southern Hotel in St. Louis. The ambition to rise and to possess was as strong as ever within him. He had a good deal of spare time in his new position; and this spare time he assiduously employed in perfecting himself in the English language, and acquiring general knowledge.

Within a very short time he launched out as an attorney, which vocation he followed only for a few weeks, and then became a reporter on a German paper.

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He rapidly made the acquaintance of a number of practical politicians, Anglicised his first name and his surname to the form in which they are so well known to-day, and succeeded, although still an alien, in getting himself elected to the legislature from a district in which he had never paid a tax, and in which he had never even lived. The fraud was, however, discovered, and he was promptly disqualified.

Not in the least abashed, much less discouraged, he resumed his reportorial and political wire-pulling.

He began to make a specialty of “*unearthing*” jobs, and of exposing all manner of frauds and impositions. He was a great expert in such things, seeming to literally scent out the places where corruption existed. He became an object of fear and dread in certain political quarters; and finally it was deemed a wise and politic measure by certain political personages to effect a deal whereby the Jew was appointed police commissioner of Democratic St. Louis, although he was at the time a pronounced and aggressive Republican.

And now began a *regime* that will be long remembered in St. Louis. At last, at last, this hungry Jew from the poverty-stricken provinces of Hungary had the opportunity for which his soul so long had hungered. The gambler, the publican, the keeper of the bawdy-house, the prostitute, the policy-shop man, the receiver of stolen goods, all, all were squeezed with a merciless pressure heretofore unknown.

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From a hundred and one quarters, gold flowed in an unbroken stream into the lean, outstretched fingers of the Magyar ex-gravedigger.

No form of vice was too small, too petty, to be exempt from attention. Sources that no Gentile political office-holder, no matter how astute, had ever dreamed of “*stirring up*,” were now ferreted out, and subjected to official pressure.

Had the rule of the Jew police-commissioner lasted much longer, crime and fast life in St. Louis would have died from sheer inanition.

It was the old story over again, of the marbles of his schoolboy days.

\* \* \* \* \*

“*Ye cannot serve God and mammon,*” says Holy Writ.

It does not apply to the Jews. We have known many Jews who could serve both at the same time.

After stepping down from the police commissionership enriched, “*the Jew*” bought out a St. Louis newspaper, and, continuing his exposures of the evil deeds of others, the publication flourished, and the bank account of its proprietor fattened.

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Five years ago he came East, and bought the organ which he at present operates with so much noise and so much profit.. .. From the day that he took possession of this organ, fortune seemed to favor him. A great daily became involved in a stupendous fight with the news-dealers; another daily bolted the Democratic Presidential nominee. Thousands of Democrats refused to buy their organ, and the news-dealers substituted the Jew’s organ upon every occasion. Into the opening thus

made, the Jew crept, and thence rose upward to the high tide of success.

And now the Jew's advent began to exercise its blighting influence upon American journalism. Hitherto no daily newspaper in New York, save one, which charged a practically prohibitory rate of \$2.50 per line, had sold its news-columns for disguised advertising puffs. Even the small items of reading-matter inserted by advertisers were marked with the warning "*adv.*" for the protection of the public, lest they by any chance be mistaken by the unsophisticated reader for the statements of the paper itself.

To sell the editorial or news columns of a leading morning, daily, had hitherto been regarded in the great proud world of New-York newspaper-dom, as journalistic harlotry. For a metropolitan daily to offer its editorial or news space for a consideration, was looked upon professionally as like unto a woman offering her body for a price. It was the scarlet sin of journalism, — a great newspaper's prostitution, its shame.

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But under the *regime* of the Jew journalist, all this journalistic scrupulosity, not to say sense of honor, vanished. Any scheme could be puffed, any enterprise boomed, without investigation, without regard to its merits or even honesty, at a cost of *one dollar per line*. Hordes of Jew canvassers, underpaid, dirty of beard and long of coat, swarmed through the business thoroughfares soliciting — like touters for a bawdy-house — merchants, speculators, bankers, brokers, mining sharks, and real-estate jobbers, to boom their enterprises in the Jew's organ at one dollar a line, reduced rates being daily offered for large orders of several columns or more.

Whole pages filled with alluring illustrations were given up to lauding rascally land-colonization schemes; and poor people who believed that

what they read was given on the responsibility of a great metropolitan daily, were lured into parting with their money for lands that were in many instances practically as valueless as a stretch of sand in the wastes of Sahara. A corps of special writers was kept employed in the office to weld these paid puffs into such shape as would disguise their real nature, and cause them to read as genuine news reports.

Blow, bluster, and brag; brag, bluster, and blow, — were made to take up a goodly portion of the space formerly allotted to legitimate news, succeeding, unfortunately, only too well with an easily gulled public; and rancorous vituperation and vile abuse replaced the dignified editorial.

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It will thus be perceived that metropolitan journalism sickened and deteriorated with the injection of Semitic blood into its veins.

With the acquisition of great wealth and power, the Jew's characteristic love of display asserted itself. Upon the occasion of a visit to Europe some time ago, this Jew contrived to have the title of Baron — for a consideration, of course — conferred upon himself; an extraordinary title indeed for the proprietor of a democratic organ to seek. He is now making strenuous efforts to figure in American society. He has engaged as one of the principal editors of his organ, a pompous, puffed-up popinjay, who possesses little other qualification save that of having weighty social connections. The most important duty of this person is to secure for his Jew patron an *entree* into exclusive social circles. So far he has met with no success: furthermore, he is not likely to meet with any.

Lifted to this high pinnacle of material prosperity, it will be interesting to watch what the future career of this brilliantly able, mercilessly crafty, and restlessly ambitious scion of the Semitic race will be.

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## CHAPTER VIII.

### “THE GREAT AMERICAN JOURNALIST.”

“His gifts are pest.” — GUSTAVE TRIDON.



THE Jew journalist described in the preceding chapter has a younger brother, who, as far as his moderate abilities have permitted, has sought to follow in his brother's footsteps, and emulate his virtues. His career has been, on a modified scale, very like that of his brother. Like him, he hied himself to this country in his sixteenth year, and, after passing through various vicissitudes, drifted into the service of a German newspaper in St. Louis. He came to New York

early in the seventies, and finally succeeded in attaching himself to the reportorial staff of the New York "*Herald*."

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As a reporter, he was not distinguished for any particular brilliancy; but the Classy impudence or indomitable cheek of his race stood him in good stead, and the notorious brazenness and effrontery of the Jew reporter made him a valuable news-gatherer in cases in which the collecting of facts was materially facilitated by an absence of delicacy.

He finally succeeded, by force of these qualities, in distinguishing himself on the "*Herald*." It was in the following manner. Oakey Hall was mayor, and the newspapers were eager to interview him on a subject that at the moment engrossed public attention. Mr. Hall, however, held himself aloof, and resolutely refused to be interviewed. The Jew reporter was assigned — by the "*Herald*" to the case.

He kept a sharp espionage upon the mayor. The latter was at the time suffering from a severe attack of dysentery, and one fine day "*the Jew*" succeeded in catching him as he was hurrying through a corridor to a certain secluded recess.

The Jew reporter clung to the mayor, followed him into the place of refuge for which he was making, and actually bolted himself in with him. Decency forbids a description of the scene that ensued. Suffice it to say that Mayor Hall, sore pressed by the disease from which he was suffering, and finding the necessity of privacy at all costs, was compelled to answer certain questions of this Jewish news-scamper, which put the latter in possession of the material needed for the much-sought-for interview. The publication of the details thus obtained made quite a sensation at the time, and gave the Jew news-scamper a decided boost on the "*Herald*."

Subsequently a clique of editors on a certain paper, for a consideration, entered into a deal to boom a public scheme. A certain Jew reporter was the go between in the negotiations, and into his hands the "*boodle*" was paid. When the time came for the division of the spoils, the Jew boodle-holder coolly declined to disgorge, calmly inquiring in the classic language of Tweed, "*What are you going to do about it?*" It was at this juncture that the "*Jew*" left the "*Herald*."

A little over five years ago he turned up again, and started the sheet that he to-day directs. For some months after the starting of this sheet, before its success was insured, there followed days of terror and nights

of horror. Fear that his venture might not succeed haunted the Jew night and day, and such was his terror that it at one time threatened to overturn his reason. He had none of that financial daring that characterizes his elder brother; and more than once during the dark days of the early struggle he would have succumbed and given up the venture, had he not been encouraged and urged to continue by able and daring Gentile assistants. When at last success crowned the enterprise, the Jew ruthlessly rid himself of these assistants to whom he owed all. They knew too much of him in adversity; it was undesirable to have men about him who had seen him weaken and weep; they were eye-sores to the Jew's pride.

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Many humorous stories are narrated of him during the days when he was seeking to establish his paper. He was wont, for instance, to go about loaded down with that variety of circulars known as a "*dodgers*," setting forth the merits of his sheet. These circulars he distributed wherever he went. When on an elevated-railway train, he would ride to the terminus of the road, and wait until all the passengers had stood up. He would then pass along the car, depositing a circular on each vacant seat. Passing outside to the platform, he would glare through the windows, and watch how many of the incoming passengers would take up the circulars he had distributed. A goodly number of people taking the "*dodgers*" in hand, he would pass on his way rejoicing. It is asserted that when he left the office he could be traced from point to point by the "*dodgers*" strewn along the track over which he had passed.

Like his brother, he freely sold the news-columns of his paper to all purchasers, and in an unusually short time achieved a financial success.

When the money came rolling in, the Jewish love of display speedily asserted itself. He made a number of ridiculous efforts to get into

“*society*,” the methods pursued by him to this end being characteristically Hebraic and pre-eminently ludicrous. He would write up a flamboyant description, accompanied by a portrait, of a society-woman whose drawing-room he desired to enter, with a view to flattering her vanity and of gaining his end. These publications in his paper, remarkable only for bad taste and inanity, naturally had no further result than that of awakening ridicule and disgust.

Finding it impossible to obtain any social recognition in New York, he went over to Paris, where he took up his residence at the Grand Hotel. French men are grossly and notoriously ignorant of affairs outside their own country; and the Jew passed himself off as “*the great American journalist*,” the rival of James Gordon Bennett, the publisher whose newspaper had supplanted the “*Herald*” as the representative paper of this country. Several highly ridiculous articles, inspired, of course, by “*the Jew*,” appeared in various French publications to this effect.

But laugh as we may at the vanity, the follies, the vulgarities, the social ambitions and silly aspirations, of these Jew journalists, the fact remains that in the last five years the Semite has succeeded in getting a firm grasp upon metropolitan newspaper-dom, that fulcrum which is so weighty a factor in moulding public thought and public opinion throughout the land.

In these facts is there not ground for serious concern?

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## CHAPTER IX.

### THE JEW LECHER.

*“In all matters pertaining to corruption and pollution, In matters that defile moral character, the Jew stands unequalled.”*

— *THE ORIGINAL MR. JACOBS.*



NEXT to his lust for money. the strongest passion in the Jew is his licentiousness. This, like every other vicious trait of which the Jew is possessed, takes a peculiarly prominent and objectionable form.

The average Jew is disgustingly bawdy in his talk, and interlards his conversation with filthy expressions and obscene words. On the verandas at summer-resorts, in hotel corridors, in the lobbies of

theatres, on steamboats, on railway-cars, and in public places in general, the Jew indulges in this repulsive peculiarity, to the great annoyance and disgust of respectable Christian women and decency-loving Gentile men. This was one of the habits which made him so objectionable at summer resorts, and has led to his practical exclusion from almost every first-class summer-hotel in the land.

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The boldest and most offensive of that class of persons who lounge about the prominent thoroughfares of our principal cities, and are known as “*street mashers*,” are Israelites. Overdressed, with mincing gait and dandified mien, these Jew “*mashers*” are daily to be seen strutting up and down the leading streets, ogling, with amazing effrontery, every woman who passes them by. Young girls of tender age are especially marked by these Jew “*mashers*” as their particular prey. Some years ago, in San Francisco, the attention of the police was directed to a band of Jew “*mashers*,” who made a point of following up the girls of a certain public school on their way from the classroom to their homes. These Jew scoundrels, wherever they were unable to make a girl’s acquaintance, would follow her up in pairs, talking together in the most disgusting manner, so as to be overheard by the objects of their pursuit. Some of the children’s male relatives, assisted by the police, finally succeeded in very effectually disposing of this band of wretches.

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Almost any afternoon, in Kearny Street, San Francisco, knots of Jew “*mashers*” are to be seen hanging around the corners, and ogling the women who pass. Some of these fellows have not merely lascivious propensities in view, but have their sharp and restless eyes open to any possibilities of blackmail. that may present themselves. Some years ago, a young married woman who had been foolish enough to allow one of these foppishly dressed Jew scoundrels to make her acquaintance, was so mercilessly blackmailed, although her conduct had in no way passed into the bounds of criminality, that the unfortunate woman was driven into an attempt at suicide. The truth then leaked out; and she and her husband never again lived happily together, and eventually drifted apart. Upon one occasion, a young lady, while passing the corner of Park and Kearny Streets, was addressed by one of these Jew Lotharios of the street. Gazing upon the

Jew dude with a pitying look, she drew a fifty-cent piece from her pocket, and threw it at his feet, exclaiming,

*“You miserable thing! you don’t look as if you were half fed. Go and buy yourself something to eat with that.”*

The Jew masher gazed for a moment at the coin as it lay on the sidewalk, and then the instincts of his race conquered him. He stooped, picked up the money, and pocketed it. A quick and efficacious way to get rid of the Jew masher is to throw him a little money. It will engross his attention, and secure a release from his importunities.

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In Eddy Street, San Francisco, a Jew dentist established himself some time ago in business. One day, while a lady was under the influence of an anaesthetic in the dental chair, this scoundrel, taking advantage of her helpless condition, committed certain improprieties. The lady regained consciousness more quickly than he anticipated, and he was discovered. She went home, and told the whole story to her husband. The latter, arming himself with a stout rawhide, compelled his wife to accompany him to the dental parlors. Arrived there, he laid the lash lustily over the Jew’s head and shoulders, flogged him unmercifully. The Jew coward made no attempt at defence. He simply writhed and squirmed and screamed, like the whipped cur that he was. Finally, lest his humiliation should not already be sufficiently complete, he fell down on his knees before his assailant, grovelling before him, kissing his feet, and imploring him to desist the castigation. Then, still abjectly kneeling, he confessed his attempted crime in terms of sickening servility, and implored the wife’s forgiveness. What a disgusting spectacle! But let all Jew lechers be treated likewise.

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In another street of San Francisco, within a stone's throw of the famous "*Poodle Dog*" restaurant, a Jew kept a hair-dressing establishment on a somewhat pretentious scale. In the window of the shop was an immense glass case, under which was a miniature garden most beautifully devised. In the midst of this garden was a quantity of white mice, which were wont to disport themselves in most amusing fashion. The pretty miniature garden and the curious antics of the mice had the effect of drawing numbers of women and girls to the window, where they would stand contemplating the interesting spectacle. The spot upon which they stood was formed of boards in which large holes were pierced. Underneath was the cellar. The Jew barber, as it subsequently transpired, was in the habit of passing a large portion of his time in this cellar, immediately under the woodwork, which, it was proved, had been specially perforated by his orders. This filthy "*Peeping Tom*" was finally betrayed by a Jew, one of his workmen. The barber had quarrelled with the man, and discharged him; and the latter communicated the story to the police. The Jew was arrested. The story made quite a sensation; and more than one lady in San Francisco, who had been interested in the pretty white mice in the Jew's window, blushed long and deeply as she perused the particulars of his infamous misdemeanor.

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In the same city, a big scandal was occasioned some years ago by the misconduct of a daughter of the wealthiest shirt-manufacturer on the Pacific Coast, — an Israelite, — with a Chinaman who was a servant in her father's household. What became of the offspring of this scandalous intrigue cannot be definitely ascertained, but the father offered a hundred thousand dollars to any young man of decent antecedents who would make the girl his wife. His offer was confined to Gentile young men, he having a longing for a Gentile son-in-law, but he found no takers. Had he been less discriminating in his choice, and been satisfied with a Jew son-in-law, he could doubtless have married the girl off in twenty-four hours. What slip in maidenly virtue,

what dishonor, would not the Jew gladly hug to his breast for the sake of a hundred thousand dollars? A hundred thousand dollars! Joost t'ink of it, Moses!

In many of the factories operated by the Jews throughout the country, the life of an honest girl therein employed is made simply a hell, by reason of the Jews' predominant lechery. Instances in support of this assertion have turned up by scores within the past ten years. In Newark, N.J., some time ago, a number of factory-girls demanded the discharge of a certain Jew foreman, upon the ground that he was in the habit of systematically insulting them by indecent proposals and actions. The Jew employers refused to discharge the Jew employee, where upon the girls struck. As they were preparing to leave, this Jew foreman came into a room, one flight up, where a number of the girls were putting together their effects. The sight of him evoked quite a storm of indignation and rage; and, seizing upon him, the girls forced him to the window, and, disregarding his shrieks, threw him out headlong.

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In Paterson, N.J., similar charges were preferred against another Jew foreman; and not long ago, in New York, the officers of the Society for the Prevention of Cruelty to Children neatly trapped a Jew employer who was in the habit of inducing little girls under fourteen to remain after work-hours, and debauching them. Similar instances of the workings of Jew lechery might be quoted from all over the country, at tedious length.

The Jew drummer is one of the most assiduous patrons of houses of prostitution throughout the country. Without the Jew clientele, it is safe to say that fully sixty-six per cent of the houses of ill-fame in the various cities of the United States, excepting, for certain obvious reasons, New York and Chicago, would be compelled to go out of existence. Not only is the Jew a liberal patron of these houses of

prostitution; but such is the insatiability of his carnal appetites, and to such an extent does he give rein to his lasciviousness, that his debauches only too frequently exceed the ordinary limits of lust. Those certain hideous and abhorrent forms of vice, which have their origin in countries of the East, and which have in recent years sprung into existence in this country, have been taught to the abandoned creatures who practise them, and fostered, elaborated, and encouraged, by the lecherous Jew!

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## CHAPTER X.

### THE CRIMINAL JEW.

*“To assassinate, ruin, despoil the Christian, constitutes for the Jew an act authorized by his religion, acceptable to his God. It is what the Jews call to commit a Korban.” — EISENMENGER.*



THE Jews have for many years past figured largely and prominently in the criminal annals of the United States. The criminal records abound with the names of Jew murderers, bank-burglars, store and safe robbers, forgers, shoplifters, coiners and utterers of “*the queer*,” blackmailers, pickpockets, confidence operators, building-burners and insurance swindlers, adventurers, and, last but not least, of Jew sneak-thieves, and receivers of stolen goods. This last occupation in particular, is one in especial favor with the Jew.

There is little physical risk, which just suits his cowardly

temperament; the profit is large, which exactly accords with his greed for gain. Therefore it is that the Jew delights in the occupation of a “*fence*,” and thus it is that fully ninety per cent of the professional “*fences*” are Jews; and very faithful counterparts of Dickens’s Fagan they are.

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Regarding this latter class of offenders, Inspector Byrnes very truly says,

*“Without a safe market for the disposal of his ill-gotten property, the rogue would find his vocation unprofitable. The buying of stolen goods is therefore not a crime of recent origin, but dates back to the very origin of thievery. It is really the root of the evil.”*

The Jews furnish a greater number of criminals than any other foreign element in the United States. Examine the criminal statistics, examine the police records, in all the great cities of this country, and the truth of this statement will be substantiated.

Statistics show that there are five Jew criminals in every one thousand Hebrews, while there is only one criminal in everyone thousand Gentiles. There are thus five thousand Jew criminals in the United States at the present time.

Among the criminal fraternity, the Jew criminal is recognized as a shrewd, cunning operator, but one who is not to be trusted. For it is clearly realized by criminals generally, that the Jew, to whom the maxim of *“honor among thieves”* means nothing, will at any and all times betray his confederates without hesitation and without remorse, for personal safety, personal profit, or personal gain of any kind. As a sneak, a coward, and a traitor, the Jew is known throughout the thieves' fraternity.

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Certainly the most despised position under the city government is that of hangman. In New York, in the recollection of the oldest inhabitant, the public executioner has always been a Jew. The present incumbent

of the position is a Mr. Isaacs. Whenever a vacancy occurs in the office of hangman, there is invariably a long list of Jew applicants; and, as before stated, it has always been a Jew who has secured the place.

And now to instance a few of the abominable crimes committed by the Jew, and briefly to sketch a few of the most notorious among the Jew criminals.

Some fourteen years ago, there lived in Ludlow Street a Jew peddler named Pesach Rubenstein. He was so ill-shapen, dirty, and uncouth, and his general appearance was so productive of ridicule and disgust, that the boys were wont to hoot after him in the street. But in spite of the misery of his mien, he had by dint of Jewish miserliness, cupidity, and rascality, continued to amass money; and in spite of his physical repulsiveness and dirt, he was possessed of that characteristic Jewish passion, lechery.

He conceived an unholy lust for a young girl named Sarah Alexander; and by dint of perfidious promises, and the employment of money, he succeeded in betraying her. As a result, the poor girl eventually found herself in a compromising condition. She turned to her repulsive betrayer for assistance; but he by this time, having satiated his foul lusts, had grown tired of her, and was already bewailing, with niggard regrets, the money his victim was costing him. The more he counted up his expenditures on her account, the more he writhed with miserly qualms. One day she disappeared.

The police were notified, detectives got to work, and instantly Rubenstein found himself under suspicion. Afflicted with neurosis, that peculiarly Jewish disease, overcome with abject fears and ominous dreads, his actions were absolutely pitiable to behold. The detectives had little difficulty in making up their minds who was responsible for the girl's disappearance: who was the guilty one.

“*Murderer*” seemed stamped on his forehead: the brand of Cain seemed literally to stand out on his brow.

Cornered and cross-questioned by the detectives, Rubenstein completely broke down. With great beads of perspiration standing out upon his forehead, and trembling like an aspen, Rubenstein told how he had dreamed a dream. He had dreamed, he said, that on the other side of the East River he had seen a cornfield, and in the midst of this cornfield lay the body of a young woman. He had approached this body, and gazed upon the face. It was that of Sarah Alexander!

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This story of the dream was told with many faltering stops, with many weird gestures, with many abject yet damaging protestations of innocence.

The detectives seized the trembling Jew, and sternly commanded him to lead the way over the road indicated in his dream. He led the searchers across the East River, far out along the Newtown road, and turned into a cornfield stretching along the river’s bank. Then he fainted away.

The detectives searched the cornfield; and in it, concealed under the golden grain, they found the body of Sarah Alexander, brutally butchered.

Her murderer, the assassin who had slaughtered her with so much cruelty, had been led by abject fright, by the sheer force of fear, into betraying himself into the hands of the law. And this brutal murderer, this coward assassin, was Pessch Rubenstein, the Jew.

Arrested, imprisoned, tried, convicted, and sentenced to the gallows, Rubenstein finally broke down utterly, and confessed his crime. He pleaded piteously that his miserable neck might be saved from the

extreme penalty of the halter, and much Jewish influence was secretly brought to bear upon the governor to secure a commutation of the sentence to imprisonment for life. To these appeals, the executive very firmly and very properly refused to give ear.

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As the day of execution drew nearer, the terror of Rubenstein the Jew was simply terrible to behold. In his despair, he writhed up and down his cell, beating his breast, tearing his hair, and shrieking that he could not, he could not die on the gallows. Finally his terror drove him to the dreadful expedient of starving himself to death.

But vitality was strong in this mis-shapen, repulsive Jew wretch; and the end was slow in coming. For days and days he lingered, cowering in his cell, with bloodless face, and lips parched and cracked from long abstinence, glaring with the eyes of a wild beast at the food with which he was tempted, but ever obstinately refusing it, and ever shrieking hysterically the one despairing cry, "*I cannot, I cannot die on the gallows!*" At last death put an end to this weird spectacle; and when the coroner came officially to view the body, it was found to be so covered with lice, that it had to be sprinkled with a powerful solution before it could be safely approached.

For weeks after these events, the boys in the streets would shout after passing Jews, "*Rubenstein! Ah there, Rubenstein!*"

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On the early morning of July 28, 1870, Benjamin Nathan, millionaire banker, was found murdered in his mansion, No. 12 West Twenty-third Street, New York City. The house had the appearance of having been plundered, and a small safe which was known to have contained the banker's will had been broken into. At first blush, the detectives were of the opinion that it was a case of robbery and murder by

professional thieves; but upon more extended investigation this theory was abandoned. No one was ever brought to justice for the crime; but there is a strong suspicion that the murder was perpetrated, not for the purposes of robbery, but by a certain Jew who had an object in tampering with the banker's will, and putting him out of the way of ever making another one.

Mrs. Frances Mandelbaum, better known as "*Mother Baum, Queen of Knaves,*" was for many years a receiver of stolen goods in Clinton Place, New York. "*Old Mammy Baum*" was known to all the first-class thieves in the United States and Canada; and in addition to buying stolen goods in enormous quantities, she made a specialty of advancing money for the carrying-out of robberies and other crimes. For many years she contrived to "*stand in*" with the police, dividing a percentage of her profits with some of the old-time chiefs of detectives. Her business was maintained on a most comprehensive scale; and she was ever ready, at all times, to buy any thing stolen, from a needle to a sheet-anchor. She had a *penchant*, however, for diamonds and silks.

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For year after year this gross, beetle-browed Jewess went on trading in thievery, and amassing wealth by crime, the criminal adeptness and cunning of her race enabling her to escape conviction and the prison-cell. But at last the Pinkertons succeeded in getting her within the meshes of the law.

And how was this brought about?

Through the treachery of a confidential employee; and this traitor was Michael Kurtz, *alias* "*Sheeny Mike,*" — a Jew!

Betrayed by Judas Iscariot Kurtz, "*Mammy Baum*" found herself at last in danger of paying a compulsory and extended visit to Sing Sing.

But even then the law was outwitted by Jew cunning and rascality. Securing bail from bondsmen of her own race, she disappeared over the Canadian border, leaving justice and the District Attorney to mourn her loss.

Her bail was estreated, of course?

Not a bit of it! When the myrmidons of the law came to levy upon the bondsmen, they found them to be men of straw, that their property had vanished into thin air, and not a dollar was ever confiscated to the State. Jew duplicity had won the day; and the law, as is so often the case when dealing with a Jew criminal, had been effectually baffled and set at naught.

The same Judas Iscariot Kurtz, *alias*, "*Sheeny Mile*," the betrayer of "*Mammy Baum*," is himself a notorious Jew criminal. He has been operating as a "*crook*" for the past twenty years. His boon companions have been murderers as well as thieves.

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Kurtz was first heard of as a burglar in Philadelphia, where he robbed several jewellery-stores. He has the reputation of being quick to observe the peculiar construction of buildings about to be plundered, and to discover the best point of attack. He is an expert safe blower and breaker, and his specialty in plunder is jewellery and silk. Kurtz has been arrested so many times that it would be tedious to enumerate them all.

He was arrested in New-York City in February, 1877, for a burglary at the cloth-house of Hahn Benjamin & Co., Nos. 313 and 315 Broadway. The Jew thief managed to escape punishment for this crime; but the Gentile confederate, one "*Dutch Chris*," was of course convicted and sent to jail. In the very same year, Kurtz was again in the clutches of the law, this time in Baltimore, Md., on the charge of

robbing the silk house of Scott & Co., of that city. Upon this occasion there was no opportunity of giving State's evidence, turning traitor, betraying a confederate; and the Jew thief found himself under a righteous sentence of twelve years imprisonment.

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But his Jew cunning, the natural Jew aptitude for duplicity, was still left him in this dire emergency. He had not been long behind the jail-house bars, when he hit upon a happy plan. Purloining all the prison soap upon which he could lay his square-nailed Jewish claws, he ate it in quantities which had the effect of making him extremely pale and wan-looking. He assumed sanctimonious airs, sighed and groaned a good deal, and posed generally as a moribund. So skillfully did he carry out his role of dissimulation, that he was pardoned by Gov. Butler in 1880, upon the strength of a report by the over-credulous prison-physician that Kurtz was dying.

Having regained his liberty, Kurtz gave up the soap habit, and was promptly restored to robust health; so that early in the first month of the ensuing year — 1881 — he felt strong enough to break into a silk-warehouse at Washington, D.C., and carry off five thousand dollars' worth of silks. He continued in an active and highly remunerative career of crime until July, 1882, when he broke into the safes of the Italian-American Bank, in New-York City, for, which crime he was arrested. The witnesses were, however, bought off; and the lucky Jew thief again escaped. A couple of vagrants, who had been lounging in City Hall Park, had seen Kurtz break into the bank, and had furnished a description of him to the detectives, which had led to his arrest. At the trial these vagrants were utterly unable to identify him!

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Kurtz was arrested in August, 1883, on a warrant, issued by United-States Commissioner Osborn, charging him with the larceny of

jewellery from Charles F. Wood of Washington, D.C. The prisoner was liberated upon bail; and while awaiting trial, the jewellery store of Marks & Son, at Troy, N.Y., was broken into, and robbed of stock worth fourteen thousand dollars. Suspicion pointed to "*Sheeny Mike*," and he was hunted for. Kurtz fled to England and France, where he committed a series of burglaries which netted him nearly one hundred thousand dollars. Returning to the United States, Kurtz, with one of his brothers, who for a long time kept a cigar-store in Eighth Avenue, near Thirtieth Street, bought out a tobacco factory at Jacksonville, Fla., in November, 1885. Two months later the building was burned, and the publication of the fire led to the discovery of the fugitive "*crook's*" whereabouts. He was arrested for the Troy burglary, and, after a bitter legal contest in the Florida courts, was taken to Troy for trial. He was convicted of the Marks robbery, and sentenced to eighteen years and six months imprisonment; but since then the Jews have contrived to secure for him a new trial.

Solomon Stern, confidence operator, and speculator in bogus checks, before he was run to earth by detectives, in June, 1883, had succeeded in swindling a large number of merchants of New-York City, of large quantities of jewellery and other valuables, by means of bogus checks. He began his operations while a salesman in his father's store, and started in by robbing the "*old man*." The bogus-check operator had a Jewish mistress, whom he decorated with stolen diamonds, and also lived with for a while at fashionable seaside hotels. Before his arrest, Stern stole over five thousand dollars' worth of goods from his father's store.

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To a check which the robber and swindler passed upon C W. Shuman, diamond-dealer, at No. 24 John Street, New York, Stern forged his mother's name. The check on the Germania Bank was accepted; and, after getting the diamonds and change to the full amount, Stern and his female companion fled to Baltimore, Md.: but as soon as the

money was spent, the pair returned to New-York City. On other bogus checks he purchased a sealskin sack worth \$250 from Henry Propach, furrier, of No. 819 Broadway, and a precious stone worth \$525 from A. R. Picare, a jeweller in Fifteenth Street. Then, having grown tired of his mistress, he betrayed her into the hands of the police, and fled to parts unknown.

He was next heard of in January, 1883, when he swindled Joseph Michal, of No. 150 Ewen Street, Brooklyn, out of eight hundred dollars, by giving a worthless check in payment for jewellery. In the latter part of that year, the crafty rascal was finally trapped in New-York City. There were a dozen or more indictments on file against him at the time of arrest. When brought up for trial, he pleaded guilty to the charge on which he was arraigned, and was sentenced to five years in State prison by Judge Gildersleeve, in the Court of General Sessions. Stern is now at large.

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Rogue, swindler, thief; plunderer of his father; forger of his mother's name; betrayer of his female companion in crime, of the woman who had nursed him in sickness, and who served him with the unquestioning and uncalculating fidelity of a dumb beast, what Gentile criminal, no matter how lost, how debased, how vile, can show such a record as this scoundrel Jew?

Frank Loewenthal, *alias* "Sheeny Irving," *alias* August W. Erwin, shoplifter, receiver of stolen goods, desperado and adventurer, is a graduate of the University of Heidelberg. He was for some time connected with a St. Louis newspaper under Jew management. He was first arrested in New-York City in September, 1882, for the larceny of opera-glasses from a jewellery store in Maiden Lane. Julius Klein, *alias* "Sheeny Julius," another notorious Hebrew thief, was arrested with Loewenthal for the same offence, but was not held. "Sheeny Irving" was let out upon five hundred dollars bail, and no effort was

made to prosecute him for the robbery. He next became a receiver of stolen goods.

Loewenthal fell in with a Gentile young woman, the daughter of the millionaire proprietor of the Washington laundry in the Ninth Ward of New-York City. Against the wishes of her parents, the young girl married "*Sheeny Irving*." Her father, when he found that Loewenthal was a thief, was anxious to separate the couple. The Jew son-in-law demanded a sum of money, which was refused, and it was arranged to take the girl to Europe. Loewenthal became aware of the scheme; and at the Allman House, in East Tenth Street, he made a desperate attempt to murder his young wife. The girl, however, recovered; and on Sept. 21, 1885, Loewenthal was sentenced to five years in State prison by Recorder Smyth.

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David Goldstein, *alias* "*Sheeny Dave*," *alias* Lewis, *alias* Levitt, sneak-thief and shop-lifter, is well known to the authorities of New-York State. He was arrested in Buffalo, N.Y., in January, 1878, for pilfering various small articles from jewellery-stores. For that offence he was sent to Auburn Prison for one year. Upon his release he was taken to Baltimore, Md., to stand trial for a similar crime which he was suspected of having committed there prior to his capture in Buffalo. He was not convicted of the latter charge. Under the *alias* of James Lewis, Goldstein was arrested in New-York City, in January, 1881, for the larceny of silk from the store of Edward Freitman & Co., No. 473 Spring Street. He pleaded guilty, and was sentenced by Judge Cowing to two years and six months' imprisonment in Sing Sing. Goldstein was arrested again in New-York City, in December, 1883, for stealing diamonds from Kirkpatrick's jewellery-store in Broadway. The prisoner then gave the name of Samuel Newman. He "*jumped*" his bail; and in September, 1884, he was caught picking pockets in York County, Maine, and was sentenced to three years' imprisonment,

under the name of Herman Lewis. Goldstein is now a fugitive from justice in New-York City.

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George Levy, *alias* Lee, shop-lifter and sneak-thief. has carried on operations in the Eastern cities, and passed some of his time behind the bars of Sing-Sing Prison and the penitentiary on Blackwell's Island. A quantity of Japanese goods was stolen from the store of Charles W. Fuller, at No. 15 East Nineteenth Street, on June 7, 1882. Levy was arrested for the robbery; and when brought up for trial before Police Justice Murray, at the Tombs Police Court, the latter, ignorant of the character of the glib-tongued prisoner, discharged him from custody. He was next arrested in September, 1885, in the fur-store of Solomon Kutner, at No. 492 Broome Street. The wife of the proprietor of the place noticed that Levy carried a light overcoat over his arm, and that it was much larger than when the supposed customer entered. The woman stopped the rogue at the door, and stood before him.

Interposed between him and the carrying-off of his plunder was a woman. What a frail barrier to interpose against Jew avarice and lust of possession! Without an instant's hesitation, the Jew thief attacked the woman with the utmost savagery, beating her, gouging her eyes, and even attempting to tear them out with the claw-like fingers of his race. In his madness at being baffled in the bearing-off of his plunder, he would probably have forgotten his Jew caution, and would have murdered her, had not the woman's husband, attracted by the noise of the struggle, come to her assistance, seized the thief, and held him until the arrival of the police. It was then found that he had a valuable seal sack concealed in the overcoat. He was sentenced to three years' imprisonment.

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As a blackmailer the Hebrew can also be particularly adept, as is shown by the career of the Jewess Sophia Levy, *alias* Louise Sylvan, a notorious shop-lifter, pickpocket, and blackmailer. She has two sons who are thieves. Sophia was arrested for grand larceny in October, 1871, and was sentenced to five years' imprisonment. She escaped from Sing-Sing Prison in December, 1872. Four years later she was caught picking pockets at the Suffolk County, L.I., fair. In Boston, Mass., a few years afterward, under the *alias* of Louise Sylvan, she gained considerable notoriety as a blackmailer. She lured a wealthy merchant of that city to her room in a hotel. She hid his clothing, and to secure his release Sophia Levy made her dupe fill out a check for \$10,000. The merchant was kept prisoner until the check, which had been handed to a confederate, had been presented at the bank. The check called for more money than the merchant had on deposit at the time. This led to the exposure of the blackmailing plot, and the woman was arrested. The merchant, doubtless owing to fear of publicity, refused to prosecute. She was next arrested at Grand Rapids, Mich., in 1883, for attempting to blackmail a prominent citizen of that place.

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Sophia Levy was convicted of this charge, and sentenced to three years imprisonment in the Detroit House of Correction. In 1886 she was convicted of stealing silk from the store of Koch & Sons, in Sixth Avenue, New York, and sentenced to six months in the penitentiary on Blackwell's Island. She is an opium-eater, and her mother was a shop-lifter.

Bertha Schlesinger, *nee* Karko, *alias* Bertha Heyman, *alias* "Big Bertha," *alias* the "Confidence Queen," has operated all over the United States, and is well known to the New-York detectives as a very shrewd Jewish criminal. She first became notorious about ten years ago, and in 1880 she was sued in the Superior Court of New York for obtaining \$1,035 by false pretences from E. T. Perrin, a palace-car conductor, whom she met while travelling from Chicago. At London,

Ont., she was arrested in February, 1881, for defrauding a Montreal commercial man out of \$500 by the confidence game. Since then she has been arrested for swindling Pauline Schlarbaum of Southfield, L.I., out of \$400; Charles Brandt, a liquor-merchant, at No. 19 Bowery, out of \$960; Theodore W. Morris, glass-importer, out of \$500; and Edward Saunders of the firm of Saunders & Hoffman, brokers, Broadway and Fulton Street, out of \$450 in money and a diamond pin.

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Such is her cunning and adeptness in crime, that even when a prisoner in the penitentiary on Blackwell's Island, serving out a term of imprisonment, she swindled a man named Charles Karpe out of \$900. After committing a number of mean robberies she eloped with another Jewess's husband, and went to San Francisco, Cal., where she victimized a number of persons. She escaped from there, but was subsequently captured at San Antonio, Tex., and is at present under arrest. While in New-York City she had rooms at the Hoffman House, and represented that she was worth \$8,000,000.

Emanuel Marks, *alias* Mike Marks, *alias* the "*red-headed Jew*," is a bank sneak-thief, confidence operator, and skin gambler. He is from Chicago; and on March 12, 1882, escaped from jail at Detroit, Mich. He was last heard of in Canada.

Charles Woodward, *alias* Williams, *alias* Hoyt, *alias* Anderson, *alias* Henderson, is known to detectives as a Jew "*diamond-swallower*," sneak-thief, and "*pennyweight*" (gold-thief). He became notorious in January, 1879, when he was arrested for stealing a trunk containing \$15,000 worth of jewellery from a travelling salesman, at the Palmer House, Chicago. He has since-been arrested several times in New-York State.

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William Hague, *alias* James Martin, *alias* “*Curly Harris*,” is a Jew murderer, burglar, and hotel sneak thief. He is known to the police as one of the most desperate thieves and ruffians in America. He shot Policeman Murphy in Philadelphia some years ago, and escaped to Pittsburg, Penn., where he was captured. On his way back to the scene of his crime, he jumped out of the window of a train, and got away. Hague, on Aug. 25, 1879, at Eighth and Sansom Streets, Philadelphia, murdered James Reilly, *alias* John Davis, another thief. He was captured and sent to prison; and his sentence of ten years expired June 3, 1888.

The list of Jews who have been sent to prison during the last twenty years, for setting fire to buildings so as to fraudulently collect the insurance-money, is a startlingly long one. The records of the New-York fire-marshal’s office show that a large percentage of the persons arrested for arson are Hebrews, and that two-thirds of the fires yearly occurring in the city of New York are in buildings occupied by Jews. Many of the insurance-companies arbitrarily and systematically refuse to issue policies to Jews. This is a statement which is readily susceptible of verification.

The Jew “*fire-bug*” is a very hard bug to convict.\* Long before he applies the lurid torch, or sprinkles his premises with inflammable oil, he has plenty of “*witnesses*” of his accursed race, all primed and fixed to prove an *alibi*, to swear that the “*fire-bug*” was out of the city, or mayhap prostrating himself before the tables of the law in the synagogue, at the time the fire broke out in his place.

\* “*Jewish lightning*” is a well-known term used to describe deliberate acts of arson by jews for insurance collection purposes.

It is a matter of much difficulty legally to *prove* a case of arson, under the existing condition of the law; and a large percentage of Jew incendiaries. who are brought to trial manage to escape conviction. The law should promptly be changed, with a view to specially meeting the case of the Jew incendiary, the criminal who does not hesitate to consign the sleeping inmates of a household, men, women, and little children, to a horrible death, for the sake of fraudulently collecting a few hundred or a few thousand dollars of insurance-money. What form of crime can be conceived more monstrous than that of the Jew incendiary?

In spite of the difficulty there is under the existing condition of the law in most of the States of the Union, in satisfactorily establishing a case of arson, a large number of Jews have in recent years been convicted of this heinous crime, and suitably punished. In the various States-prisons throughout the country, there are numbers of Jews serving out life sentences or long terms of imprisonment for this offence. To enumerate any thing like all the cases of this character for which Jew criminals have been responsible in, let us say, the last ten years, would make a tediously long list. Let it suffice to detail a comparatively few cases, occurring within the period named in New-York City, and let these instances serve as a sample of the whole.

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A most fiendish case of arson was the attempt, made one stormy night in November, 1878, by three Jew "*fire-bugs*," to burn the tall, double tenement-house at No. 11 Ludlow Street, in order to fraudulently collect the insurance-money. In the carrying-out of this attempt, these Jew devils endangered. no less than one hundred and twelve human lives. The fire was very similar to others which had occurred shortly before on the East Side of the city, some of which had been attended by fatal consequences; and the Police had come to the conclusion that these fires were of incendiary origin.

The persons suspected were three Jews, named Isaac Perlstein, Charles Bernstein, and Abraham Freeman. The footsteps of the trio were dogged night and day by a young fireman named Perley, who had been assigned to the detective work by the commissioners, at the request of the fire-marshal. Perley was eminently successful. He discovered that these men made their headquarters in an East-Broadway saloon. They held long conferences together, and also with strangers. The latter, as was proved later, were a clique of Jew fire-speculators, who pointed out to Perlstein, Bernstein, and Freeman, the premises on which they held large insurances, and which they desired to have burned up.

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On the night of the Ludlow-street fire, these three men were tracked to the rooms of a Jewish confederate, named Joseph Levy, in the big Ludlow-street tenement. The occupant was, of course, absent while the "*fire-bugs*" were at work in his place. They scattered oil over the floor and furniture; and very soon after they had quitted the building, the flames broke out. It was lucky, indeed, for the inmates of this great human hive, that two firemen were at the heels of these Jew fiends. The two fire-laddies burst into the rooms, and held the flames in check until the steamers and hook-and-ladder companies, which had been called by telegraph, arrived. After the fire had been extinguished, the four confederates, Perlstein, Bernstein, Freeman, and Levy, met at the appointed *rendezvous* in the East Broadway beer-saloon, and were overheard cursing the activity of the firemen, whose prompt action had defeated the hellish work, and prevented the total destruction of the building. These Jew "*fire-bugs*," who were responsible for over a dozen incendiary fires in the densely populated Tenth Ward, were arrested together with Joseph Levy.

Perlstein, Bernstein, and Freeman were indicted for setting fire to the Ludlow-street tenement, and Levy as an accessory before and after the fact. The four men were tried before Judges Cowing and Barrett, and

convicted. They were sentenced to State's prison for life. A Jew named Cohen Davis, who swore to an *alibi* for Freeman, was arrested on a charge of perjury. He was tried before Judge Gildersleeve, found guilty, and sentenced to seven years imprisonment.

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The cap manufactory of Julius Samer, at No. 68 Greene Street, was mysteriously and suspiciously destroyed by fire one windy December night. The Jew proprietor was down in the fire-marshal's books as a "*suspect*," and a searching investigation was instituted. As a result, Samer was indicted for perjury in swearing falsely as to the quantity of stock he had on hand at the time of the fire. Samer's trial, which lasted fifteen days, terminated in a verdict of guilty. He was remanded to the Tombs prison to await his sentence; but before the judgment of the court was pronounced, this Jewish "*fire-bug*" and perjurer had gone to a higher tribunal to receive the punishment of his crimes. Seeing a long term of imprisonment looming up before him, Samer swallowed a dose of Paris green, and died in his cell.

In the cellar under the barber's shop at No. 2349 Third Avenue, a fire broke out one night in July, 1879. The place was occupied at the time by Rudolph Levi and Fritz Levi, who lived on the premises in the back of the shop. The flames spread so rapidly that a servant-girl in the house nearly lost her life. She was found hanging from a window-sill when the firemen arrived, and they with great difficulty rescued her. The fire, investigation developed, had been started in several places in the kitchen; and next day the Levi brothers, who passed under the name of Andre, were arrested.

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They gave bail; but when the trial was called, it was found that they had fled the city. Rewards were offered for their capture, and the fugitives were ultimately arrested by the criminal authorities of Berlin.

The state department ascertained that these Hebrew "*fire-bug*" barbers were Prussian subjects, and could not be extradited; but that they were amenable, under German law, for offences committed beyond Prussian territory. A certified copy of the evidence in the case, together with diagrams of the premises that had been fired, the oil-cans, and other evidences of arson, were submitted before the German consul. The two Jews were tried in the city court of Berlin; and Fritz Levi was convicted, and sent to prison for two years. His brother was ordered to be placed under police surveillance. After his sentence, Fritz confessed that he had committed the crime in order to obtain the insurance-money.

A month after the Levi fire, a Jewess named Emma Orlok scattered oil about the premises No. 1142 Second Avenue. The fire was attended with fatal results; and as there were strong proofs of incendiarism, the woman was arrested. She was tried, convicted, and sentenced to imprisonment for life.

A fire broke out in the cigar-factory at No. 10 Hester Street a few weeks later. Suspicion pointed to Israel Rosenbaum and Lewis Harris as the fire-bugs who had set fire to the premises, and they were arrested. The authorities were unable, however, to procure sufficient evidence to secure a conviction, and the prisoners were released; but Aaron Harris, a lying Jew witness in the case, was indicted for perjury, and was sentenced to ten years imprisonment.

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An incendiary fire took place at 253 Stanton Street, in September, 1884. Bernard Goetz, a Jew, who occupied the premises, was arrested as being the author of the fire. The crime was clearly proved, and he was sentenced to ten years in State prison.

Another Jew, a tailor, named Morris Goldstein, was sentenced some time before to four years imprisonment, by Judge Sutherland, for setting fire to the building No. 15 Varick Street.

Yet another Jew, one Morris Heyman, was found guilty of having set fire to the premises No. 11 Thompson Street, and was sent to prison for three years by Recorder Hackett.

A fire broke out on the premises No. 256 Bowery in August, 1878. The occupant, David Goldberg, with an eye to the favorite Jewish alibi, went to Troy, N.Y.; and on the day of the fire he called at the telegraph office, and inquired whether any message had come for him. None had been received up to that time; but soon after he had left the office, a telegram addressed to David Goldberg arrived. It contained the information that his store had been burned. Later on, Goldberg called again at the office; and when he was told that a message had come for him, he remarked that he knew what it contained, that it was the news of his store having been destroyed by fire. Goldberg and his wife Lena were arrested. They got out on bail, where upon they fled the city. They are still fugitives from justice.

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Before Judge Sutherland, in the court of general sessions, a Jew named Louis Roseman confessed to setting fire to the building at No. 126 Bowery, at the instigation of a Jew named Josephs, who was the proprietor of the place. Roseman, as a reward for the betrayal of his confederate in giving State's evidence, escaped with one year imprisonment; but his testimony did little good to the cause of justice, for Josephs fled the country to escape imprisonment, and is unfortunately still outside the jail-bars.

Louis Werbin, yet another Jew, set fire to his rooms in the tenement-house at No. 51 Ludlow Street, in December, 1880. The evidence

against the Jew scoundrel was conclusive, and he was sentenced to four years imprisonment.

Leo Gertig and Albert Rudrick, both Jews, were arrested in October, 1884, on suspicion of having kindled an incendiary fire at No. 234 Rivington Street, which resulted in loss of life. Owing to certain flaws in the evidence, however, they were, not prosecuted, and are to-day at large.

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It was Max Goldberg, a small Polish Jew, with a forehead about an inch high, who on April 12, 1888, set fire to his shop at No. 706 South Street, Philadelphia, in order to collect the insurance-money. In this fire Mrs. Anne Schuberg, who lived next door, lost her life. In the course of the testimony adduced at the coroner's inquest, it was shown that the Queen and the Royal Insurance Companies had each refused to issue a policy to Goldberg, but that after repeated efforts he had succeeded in securing a policy in the German-American Fire Insurance Company for \$1, 500, although he had at the time less than \$250 worth of goods in his possession. It was further shown that Goldberg had saturated all his store and stock with kerosene which he had bought on the day before the fire.

Again, it was Moses Zygyus, a Polish Jew, who set fire to No. 210 Delancey Street, in the city of New York. Twenty families at the time occupied the building: a large proportion of the people were children of tender age. The firemen who first broke into Zygyus's room were struck by the fact that the man's family was entirely dressed, ready to escape, while two boarders in one of the rooms were yet asleep in ignorance of their danger. Varnish was found spilled on the windows and door-sills and in the halls. In the Essex Market Police Court, Zygyus admitted that he had policies amounting to \$500 on his furniture, which was probably not worth, all told, \$50.

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After looking over even this partial list of the incendiarisms committed in the recent past by Jews, and considering the facts therein set forth, can it be wondered at that fire-insurance companies hesitate, and think twice, before issuing a policy to a Jew applicant, and that many of these companies make a rule of never issuing, under any circumstances, a policy to a Jew?

Wise companies, who adopt this course! They will save many dollars unto themselves in the long-run.

As a receiver of stolen goods, as before stated, the Jew figures with aggressive prominence. The famous colony of "*old-clo*" men in Baxter Street, New York, is nearly entirely composed of receivers of stolen goods. They buy the plunder of low-class burglars and sneak-thieves. Many of the latter have been caught going into the Baxter-street shops with plunder in their possession. The "*old-clo*" men avoid arrest by betraying small criminals to the detectives, thus carrying out the role originally created by that perfect Jew prototype, Judas Iscariot.

But to instance a few more crimes perpetrated by the Jews.

In 1860 a young German, a remarkably good linguist, held a position of trust and responsibility in one of the wholesale clothing-houses in the city of Cincinnati. A rival Jew firm induced him, by means of generous promises, to give up his place, and accept one in their employ.

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At first he was treated with kindness and consideration, as the young German was a favorite with all who knew him; and several large customers from the old firm patronized him in his new quarters.

But a few years afterward his Jew employers, unwilling to abide by their contract, and yet fearing to let him go, as they well knew there were competing firms ready to employ him, decided to “*unfit him for business.*”

One Sunday he was asked to do certain work; and as the unfortunate man stepped into the store (it being dark), he fell through a hatch-way into the cellar. Of course nobody knew, nobody could explain, how it was that the hatch-way was left open. The members of the firm were very, *very* sorry. The poor German was picked up mangled and bleeding; but the doctor after two weeks reported to the firm, that their trusted employee was out of danger, and would likely recover.

Thereupon the Jews were unremitting in their attentions upon the poor sufferer. They sent him from time to time little delicacies, and occasionally *soup*, which one of the firm, in person, brought to the patient.

“*The sympathetic dodge*” was well calculated to conceal the designs of the Jews.

The soup contained arsenic, from the effects of which the poor fellow died.

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How was this proven? Several years after, the German’s laughter died, and was buried beside him. While digging her grave, it was noticed that the man’s body was not yet thoroughly decomposed, and it is well known that arsenic retards decomposition.

An analysis instituted by one of the relatives of the murdered man proved the existence of the deadly poison beyond any doubt.

It was through the crime of a man with Jewish blood in his veins, that Nast, the great caricaturist, first attracted public attention to his wonderful ability in catching the expression of the human face. Nast was originally a paying teller in a bank. One day a check was presented by a man who was a stranger to him. He, however, produced what appeared to be satisfactory proof as to his identity, and Nast paid over the money for the check. It turned out to be a forgery; and so skilfully had the operation been conducted, that no clew to the perpetrator of the crime was discoverable. At this juncture Nast brought his wonderful powers into play, and from memory drew a sketch of the face of the man who had stood facing him at the little window, and to whom he had paid out the money. So graphic and true to life was this sketch, that it led to the capture of the forger, who had Jewish blood in his veins; and it was one of the important features of the evidence at the trial.

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In 1880 a Jew named Rothschild had a mistress known as "*Diamond Bessie*," a name given to her on account of the large number of diamonds she possessed. Rothschild persuaded Bessie to accompany him on a trip through the South; and, reaching Texas, he inveigled her into a lonesome place, and murdered her and robbed her of her diamonds.

His crime was soon afterward found out, but Rothschild in the mean time had made his escape. A year elapsed before he was captured. He was speedily tried, and found guilty.

Did he hang?

No. The Supreme Court of Texas set the verdict aside, and after a new trial he was acquitted.

This man Rothschild to-day walks the streets of Cincinnati, but at a cost of \$150,000 to the Jews.

How, and to whom, this money went, the Jews best know.

Here is an interesting item taken from the New-York "*Times*" of April 18, 1888: —

*"The case of Isaac Simon, the senior partner of the cloak-making firm of Simon & Burger of 402 Broadway, whose failure a few weeks ago was followed by the flight of Burger and the arrest of Simon on a charge of attempting to defraud his creditors, came up in the Tombs Police Court yesterday, and was laid over until Friday by agreement."*

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*"Simon is at liberty under \$2, 500 bail; and the general opinion in court was that the legal part of the case had been heard of for the last time, as the creditors, whose lawyers had been clever enough to capture enough of the firm's goods to save their clients from loss, had shown no disposition to harass the cloak-maker, while the other lawyers, it was said, had managed to secure a statement from Simon which placed him at their mercy, and made it certain that he would disgorge and be set free after the manner sometimes in vogue in the dry-goods district. It was stated that the day before Simon was induced to repair to the office of Blumenstiel & Hirsch, and while there to make a full confession of the commercial wickedness of himself and his fugitive partner. The confession set forth, that, at the suggestion of Burger, Simon entered into a conspiracy to purchase goods on credit, right and left, send them abroad and sell them, and make an assignment when the game had gone so far that it could go no farther without detection."*

*The confession was taken down in short-hand by Mr. Blumenstiel's typewriter; but when it was written out and presented to the author for signature, he declined to sign it, not having been aware (some claim) that when he was making oral revelation of his misdeeds, the glib pencil of the amanuensis was recording every word. Mr. Blumenstiel threatened to have the unsigned, but duly-attested, confession produced at the Tombs; but as this was not done, and the case was allowed to go over, it seemed clear that a spirit of compromise was beginning to assert itself."*

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*"Mr. Blumenstiel was seen at his office yesterday, and acknowledged that Simon was not to be pushed to the wall immediately. He declined to show the confession, or tell exactly its contents, but said that in a couple of days they might possibly be made known. That depended upon what Simon managed to accomplish in the way of substantial restitution in the mean time. Several of Simon & Burger's creditors, who include Converse, Stanton & Cullen, F. D. Blake & Co., Bacon, Baldwin & Co., Kell & Co., and Bates, Reed & Cooley, were also seen, and showed great unanimity in the opinion that the disrupted firm would have made a seventy-five-thousand-dollar instead of about a twenty-thousand-dollar strike, had they carried their operations to a ripe and successful conclusion.*

*Their scheme was an old one, which had been successfully 'worked' on many previous occasions; but they were in too much of a hurry, and acted in a way which aroused suspicion. Gruber & Ward, a legal firm which makes a specialty of looking into dry-goods transactions of the kind which the firm was carrying on, found that Troy, N.Y., was the principal centre of the out-of-town operations, and discovered there a quantity of goods which had been shipped to confederates, who had already received other*

*consignments, and re-shipped them to this city. In this way almost all of the creditors had managed to partially secure themselves, and the balance believe that the confession held by their lawyers is good for an early settlement, not in full, perhaps, but still a great improvement over what the bankrupt estate would pay if wound up in the usual way.”*

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*“Isaac Simon lives with his wife and family at 1970 Third Avenue, over a handsome retail dry-goods store kept by E. Simon. This is the name of the cloakmaker’s wife, and the lady’s store contains a stock of goods which ought to be able to fully cover any indebtedness incurred by I. Simon in his recent failure. All attempts to see Mr. Simon, either at the store below or the residence above, were futile.”*

Examine the Jewish history from its earliest days to the present, and one will not fail to find that the only motive, the only mainspring, of the Jew’s action, has been money, money, nothing but money.

An Aryan may, and does, in a moment of passion. frenzy, or jealousy, kill: the Jew, never!

The Jew acts with deliberation, coolly, and calculatingly, and only when there is money to be gained.

He will sell his honor, his most sacred ties, for money.

He will overlook every stigma, every injury that may have been done to him, for money.

He will betray his employer, lie, cheat, steal, bear false witness, kill, commit the most atrocious acts of incendiarism, for money.

Examine all the crimes that have been committed by the Jews during the last fifty years, and it will be shown that each and everyone of these crimes has been committed for the sake of money.

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It was the Jew, George Benson, who in December, 1886, uttered \$26,000 worth of forged tickets in the City of Mexico, and who killed himself in Ludlow Street Jail, New York, rather than suffer extradition and confinement in a Mexican prison.

Benson was one of the most noted criminals of the nineteenth century. He operated in every city throughout Europe. He was a typical Jew; and in studying his career we find one cause, one motive, one mainspring to all his crimes.

Money! Money, the Jew's goal of happiness! The most desperate criminals to-day in Russia are the Jews. The real cause of the persecution of the Hebrew race in Russia is found in the fact that almost the whole of the peasants' holdings, and the most considerable portion of the landed estates throughout the country, are heavily mortgaged to Jewish bankers and Jewish money-lenders. In many cases the peasants are forced to pledge, as security for their debts, the crops before they are even ripe. The result is that the misery throughout the country has become something incredible.

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Taxes remain unpaid, and the starving peasantry and desperate land-owners constitute a ready and willing prey to the professional agitator and revolutionist. The Russian Government, through Count Tolstoi, Minister of the Interior, determined to relieve the country from this heavy burden of debt, and to free the land from its mortgages, by driving the Jews out of the country. The Jews, in turn, murder,

assassinate, poison, and bring about the internal chaotic state to which the country of the Czar is today reduced. The same state of things will in the near future be effected in America, unless the people of this country become at once aroused, and eradicate, exterminate, and drive off the sickening disease, the Jew, who secretly but surely acquires the wealth of the country. It is not yet too late to rid ourselves of this vermin, if we adopt at once energetic measures. If we continue in our apathy, it will be too late some time hence. The true science of history is to study the causes that have brought about the great events narrated therein. Ever since the Jew has been admitted into the great family of nations, — ever since, the nations of Europe, one after another, have been steadily on the down track. The Jew of to-day has absolutely done nothing to benefit mankind. He has eaten into the vitals of France, Austria, Spain, Italy, Turkey, and Russia. Germany and England have not escaped him. America will also be affected by his cancerous influence unless heed be taken in time. Strict laws must be enacted prohibiting Jews from landing on our shores, and severe regulations passed against the Jew, already with us. Let not the high-sounding names of Jew financiers gull anyone into the belief that honesty and respectability are theirs.

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The Jew is a born malefactor!.

The Jew betrays alike employer, confederate, and friend!

The Jew is a falsifier and a cheat! The Jew is congenitally corrupt!  
Shun the Jew!

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## CHAPTER XI.

### THE JEW IN PETROLEUM.

*“After having lived in this manner (the Christian faith) for nearly one hundred and fifty years, the Jews remained as faithful to their belief as on the day when they first set foot in France.”*

— *THE ORIGINAL MR. JACOBS.*



THE petroleum business in the United States is virtually in the hands of one man in whose veins there unquestionably flows Semitic blood, as was demonstrated in *“The Original Mr. Jacobs.”* The career of the man who controls the petroleum business in the United States reminds us strongly of that of the Baron Hirsch, of the Rothschilds, and of many other well known Jew capitalists.

There is absolutely nothing in his life, that a parent would care to place before his sons as a model for them to emulate in their future career.

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*“The Petroleum King,”* as he is often called in accounts that from time to time appear in the newspapers, is about fifty years old. He was born in a little town in Central New York, where his father practised medicine.

In 1853 the family took up its residence in Cleveland, when the future “*king*” attended school for two or three years.

The “*king*” was not a promising student; in fact, he was not a student at all, which from his conversation is manifest to this day. It is to be doubted if the millionaire oil “*king*” is able to write a common business letter. Still the “*king*” teaches a Sunday class; and it is as amusing as it is deplorable, to see the ignorant yet vain oil-magnate expounding the Scriptural verses to the young Baptists.

As he stands while expounding the Sunday-school lesson of the day, with his body slightly bent forward, and his hand uplifted in Jewish fashion, he, with his cunning eyes, sensual lips, dilating nostrils, and that mysterious, insinuating air that characterizes his every movement, looks like one of those money-grabbers of the Middle Ages described by the graphic pen of Michelet.

After leaving school, the “*king*” became a bookkeeper for a small commission house, and two or three years afterward he and another man went into the produce business on their own account. This partnership continued until 1865; when the “*king*” sold his interest and went into oil-refining.

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At this time the “*king*” was twenty-six: years old; and the property he then possessed could not have been worth much more than five thousand dollars, and it was probably not all paid for.

From this humble beginning has grown the giant octopus, that abominable feudality that rests upon swindles, bad faith, and coalition; the monopoly, with its hundreds of offshoots and its more than seventy million dollars of capital, of which he is to-day the head. The “*king*” is tall, lanky, and has an ungainly strut in walking. He has a

prominent nose, the head of a bully, a pair of eyes that are neither black nor blue, neither gray nor brown, but of a shade partaking of the color of pepper and salt. They are cruel, deceitful eyes, unerringly indicating the inner nature of the “*king*.”

When he distributes points as to the course of the petroleum-market, he assumes a patronizing, insinuating air, as he seeks to worm his way into the confidence of his listener. The “*king*” broaches the subject first lightly, in an offhand manner. “*His position*,” he is wont to declare, “*is such that he could not speak of these matters out of the immediate circle of his associates.*” He talks in a low voice, pronouncing his words slowly, one by one, as if waiting for his listener to supply here and there a phrase to complete his sentence. Next he will raise his hands in the peculiar Jewish fashion, throw forward his head, and, fastening his eyes upon you, whisper in your ear that he is about to inflict dire punishment upon the “*bears*.” His manner is impressive, his nostrils dilate, and his whole attitude is truly threatening.

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Before each meal the “*king*” offers a prayer; and usually after breakfast the family, which consists of three daughters and one son, pass into another room, where the “*king*” kneels and again offers a prayer. But, lest the reader may be unduly impressed by this religious exhibition, let it in confidence be said to him never to place any reliance in the promises of the “*king*,” never to follow his “*points*,” but always to do exactly the opposite of what he urges and advises. Copper him every time!

Here we have a man who a few years ago was, comparatively speaking, a poor man, and who to-day counts his wealth by the millions; a man who boastfully claims that the profits of his business range from ten to eighteen million dollars annually; a man who commands unusual favors from the railroads; a man who owns all the

oil-cars that run over the New-York Central and the Erie Railroads; a man who practically does what he likes with our legislatures and our congressional committees! Has the reader ever thought that it is acts such as those performed by the “*king*” that hasten the ruin of an entire community?

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Men like the “*king*” are mainly responsible for the violent deeds of the anarchists, the communists, the revolutionists; and one has only to examine the history of the world to prove the correctness of this assertion. The people who have the good of their country at heart ought to band together, and say to the “*king*,” and to men like him,

*“Halt! The power that you wield is dangerous to our common interests; you cannot thus shamefully disregard the laws of the country.”*

Our law-makers ought to find a way to suppress the acts of men like the “*king*,” acts that produce, as an old Greek author forcibly puts it, “*a nursery of villains.*”

If matters are allowed to continue in the present state, at no distant day we shall have riots in this country such as are now occurring in nearly every country in Europe.

Speaking of the millionaire “*king*,” it may not be out of place to give a brief account of the prominent Jew millionaires among us.

The Seligmans came from Bavaria with no capital, and made their money first as itinerant venders of notions, next as clothiers, and finally as bankers. Philip Heidelbach, of Heidelbach, Ickelheimer & Co., was also a native of Bavaria. He started life as a peddler. The Wormser brothers made their money in Sacramento, Cal., where they kept a clothing-shop on what is locally known as a “*cheap-John*”

basis, for many years. Mayer and Emanuel Lehman, who are engaged in the cotton business, are natives of Wartzburg, Germany. Their mercantile career started at Montgomery, Ala., where they were dealers in notions. The Bernheimers were penniless on coming to America. They, too, commenced as peddlers, entered into the clothing business, and retired with millions.

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Adolph Scheftel, who is at the head of one of the largest leather establishments in New York, and who ranks among our millionaires, started business — as nearly all the Jews do — with no capital at all, and trusting solely to “*destiny*,” in which all Jews believe. Solomon Loeb, of the banking firm of Kuhn, Loeb & Co., was a poor boy when he left his home in the Old World. His son-in-law, and junior member of the same firm, Jacob H. Schiff, came to New York at the age of eighteen. He brought with him — nothing, and is now one of the richest bankers in America. The following table shows the leading Jew millionaires of New York, and the estimated wealth of each: —

Max Weil	\$9,000,000
Hallgarten estate	\$5,000,000
S. W. Glazier	\$4,000,000
Solomon Loeb	\$4,000,000
Henry Hart	\$4,000,000
H. Bernheimer	\$4,000,000
Isidor Wormser	\$3,000,000
Simon Wormser	\$3,000,000
A. S. Rosenbaum	\$3,000,000
Max Nathan.	\$2,000,000
James Seligman	\$2,000,000

Jesse Seligman	\$2,000,000
Jacob Schiff	\$2,000,000
A. Kerbs	\$2,000,000
M. Lazarus estate	\$2,000,000
David J. King	\$1,000,000
J. Schwarzschild	\$1,000,000
David Metzgar	\$1,000,000
E. Ballin's estate	\$1,000,000
Benjamin Russak	\$1,000,000
M. H. Levin	\$1,000,000
H. Newstadter	\$1,000,000
A. Reitlinger	\$1,000,000
J. Reckendorfer	\$1,000,000
Adolph Scheftel	\$1,000,000
E. Rosewald	\$1,000,000
Joseph Andrade	\$1,000,000
Hyman Blum	\$1,000,000
Henry Liebman	\$1,000,000
B. Altman	\$1,000,000
J. Rothschild	\$1,000,000

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There are only about one hundred and twenty thousand Jews in New York, and their success in the business world is simply phenomenal. Of the four hundred buildings in Broadway from Canal Street to Union Square, the occupants of almost all are Hebrews; over a thousand wholesale firms out of a total of twelve hundred being of that race.

In fact, the business in many lines of trade is nearly monopolized by Jewish firms. In Maiden Lane and John Street, the centre of the wholesale and retail jobbing jewellery trade of the country, the name

of the Hebrew is found right and left, above and below. There dishonesty reigns supreme. West of Broadway, in Broome, Mercer, White, Leonard, Greene, Grand, and other streets in New York comprising the great dry-goods and clothing districts, is a modern Jerusalem. Ninety-five per cent of the ladies' cloaks and suits sold throughout the country come from New-York Hebrew houses. In the fur-trade, fifty per cent of the firms are Jewish, and the capital invested is fifteen, million dollars.

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The Jew controls exclusively the manufacture of hats, caps, and bonnets. He is also active in the tobacco, sugar, and wholesale liquor traffic, holding large interests in each.

Who is to blame for this material success of the Jew? The unsuspecting, the generous Aryan. Do our readers know that in what is called "*the sweating business*," — a business controlled by the Jews, — about seventy-five thousand women are employed who work from early morning until late at night, but who do not earn more than three dollars per week? This is the usual generosity of the Jew toward his employee.

In the struggle for existence a considerable number of these poorly paid women fill our streets, our penitentiaries, the gilded palaces of the metropolis; and the number of prostitutes to-day in New York is proportionately greater than that of any city in Europe, Paris itself not excepted.

This may be news to most of our readers, but a consultation of statistics will establish the truth of this statement. It is the Jew, and the Jew alone, who is the cause of this degradation. The Jew who controls the various trades requiring the patient work of woman, by underpaying her while he hoards enormous profits, forces her down to the path of misery and despair.

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The Jew succeeds because the Aryan manufacturer pays higher wages than his Jew competitor. The Jew succeeds because his Aryan competitor has conscience, while the Jew has none. The Jew succeeds because in every thing that is manufactured by a Jew, without exception, poorer material is employed than by the Gentile competitor. It results that the Jew undersells the Gentile, and drives him out of the business field.

If the Gentiles in this country would combine, and refuse to deal with the Jews, if Gentiles would refuse to buy any goods manufactured by Jewish firms, if American women would absolutely refuse to patronize Jewish stores, these blood-sucking Shylocks would speedily be relegated to their natural sphere of action, "*the old-clo*" business, and underpaid womanhood would no longer be forced to the streets for subsistence. Remember, by encouraging the Jew in business you indirectly promote vice, degrade womanhood, and dwarf the business prosperity of the country.

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## CHAPTER XII.

# THE JEW IN HIS RELATION TO THE LAW.

*“A Jew never hesitates to sacrifice his reputation if he can by so doing acquire money.”* — LACRETELLE.



THE profession of the law has ever been conceded to afford scope for the highest and grandest efforts of the human mind. The members of no other calling have equal opportunity or temptation to see, and, seeing, to profit by, the weakness of humanity and its innate proneness to go astray. Society therefore owes it to itself to see well to it that those who minister as priests at the sacred altar of justice are men above reproach, men fitted by birth, education, and

training, to understand, appreciate, and fulfill the high duties and responsibilities of their position. It was the possession of these qualities which produced such jurists as Story, Kent, and Cooley, and an Eldon, a Mansfield, and a Blackstone.

In this noble profession, as ministered under our free form of government, and more especially in the city of New York, what is the position and attitude of the Jew? Being free to enter its ranks, how does he comport himself when once installed there? The answer must sadden the heart of every true lawyer who has the welfare of his country and the honor of an ancient profession at heart.

With the Jew the practice of the law is not a profession; it is not a science; nor does it even, in his eyes, attain to the dignity of an art. It is to him simply a trade. It is only a means by which he hopes to wring dollars from his unfortunate clients, whose interests are never permitted for a single moment to stand in the way of his own. In the course of the orderly administration of justice he is not an assistant, but an obstruction. He does not suffer his mind to be enlightened and broadened by the contemplation and practical application of the great underlying principles of law or equity, principles which are founded upon eternal truth and justice. The atmosphere in which his legal mind lives, moves, and has its being, is never cleared and sweetened, and made wholesome and life giving, by the application of the Golden Rule. For him the law laid down by the ancient law-giver of his race, “*An eye for an eye, and a tooth for a tooth,*” is still as applicable as when it was delivered to his remote ancestors, in the Mosaic Code, upon the plains of Asia.

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We read in Holy Writ (Exod. xii. 35),

*“Anti the children of Israel did according to the word of Moses: and they borrowed of the Egyptians jewels of silver and jewels of gold, and raiment.”*

And the veracious chronicler who has here recorded this first bit of legal advice given by that ancient Jew lawyer Moses to his clients, adds quite unnecessarily this sententious statement: “*And they spoiled*

*[i.e., despoiled] the Egyptians.*” We thus have the significant and suggestive fact, that the first Jew lawyer, advising his clients in the gray dawn of history, urges them to the commission of acts which in this day and generation would lead to their incarceration in State’s prison. The mantle of Moses has certainly fallen upon many a Jew lawyer of the present day; and from that day to this the Jews have been engaged in the congenial work of “*despoiling the Egyptians*” — and everybody else who has come within the reach of their long fingers.

It has been said above, that with the Jew the profession of the law is a trade. It is even less than that. He is the scavenger of the ash-cans and garbage-bins of the law. His narrow and contracted mind is continually devoted to little things. His intelligence is limited in its range anti character; but his energies are all directed toward destruction, not construction.

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A Jew lawyer leaves his up-town home, and journeys toward his office. He purchases all the morning papers, and eagerly scans them. Is he trying to keep abreast of the current news, literature, or thought of the day? Not at all. He is simply reading each article carefully to see whether he can find one that may be libellous, and if his eye meet such an article, his “*runner*” is at once dispatched to induce the person mentioned to let his employer bring an action for damages, “*on halves,*” or on any other advantageous terms which can be secured. And thus often actions are commenced, not because anyone has suffered a wrong, but in order that a Jew lawyer may earn or extort a fee from one side or the other, plaintiff or defendant, it matters not which.

There is not a newspaper office in the city of New York but will bear out the assertion that nine-tenths of the actions of libel, which are brought against newspapers, are incited by irresponsible Jew lawyers,

who have taken the cases as a speculation; and in the cases where recoveries are had, it is not the client, but the lawyer, who mostly profits thereby.

Again, should his eye fall upon a newspaper record of some awful accident, a railroad or other collision, whereby a score of human beings have been tortured, mangled, or killed, does he stop to reflect upon the ineffable horror of such an occurrence, or the agony of the victims and their families? By no means. His imagination sees only fat verdicts or favorable settlements which he may wring from some unfortunate corporation or individual in an action for damages; and before the breath has left the victim, he will be at his bedside, striving to make the most favorable contract he can obtain from his relatives for bringing an action for damages.

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These are not pictures of fancy. Every lawyer will at once recognize their accuracy, and scores of illustrations of their truth could be adduced from the register of every lawyer who has the legal business of a newspaper or a corporation entrusted to his care.

Again, two persons have a trifling difference, and in a heat of passion rush to their respective legal advisers. Are they advised to heal their differences, and become reconciled? No, no. That would interfere with the scheme of a legal contest waged "*for costs*" alone. The peace of families or the welfare of society are unmeaning terms to the Jew lawyer. He has no higher view of his functions than to make them contribute by every means which legal ingenuity can devise to his own pecuniary advantage.

Will anyone have the courage to assert that this picture is too highly colored? If so, let him turn his attention to the following extract from an opinion uttered less than two years ago by one of the ablest judges now on the bench in New York.

*“The action is for personal injuries, to wit, assault and battery, and has been called for trial. The parties are relatives; and the plaintiff states in open court that she has forgiven her trespassers, has renewed her friendships, and wants the further prosecution of the action stopped. The plaintiff’s attorney insists that the old feud be re-opened, and the fight go on to the end, that he may get his taxable costs in case a recovery is had. ...*

*The parties to a mere personal controversy should be allowed to settle their differences, even without the concurrence of their attorneys. The language of Holy Writ, ‘Blessed are the peacemakers,’ accords with the maxim, *Interest reipublice ut sit finis litium*\*; and every principle of law, order, and propriety, agree that the peace of family now prevailing should not be broken up by the dark visage of intestine war, waged not for principle, but for costs.”*

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\* *Interest reipublice ut sit finis litium*: It concerns the commonwealth that there be a limit to litigation.

Again, in support of the position above taken in regard to negligence-actions, a striking illustration occurred in a recent case against a street-railroad company, where a jury had rendered a verdict in favor of the plaintiff, which was set aside by the court, although the court stated that the power so to control verdicts. had only been exercised in that court twice in seven years, and added, —

*“To those two, it is my duty to add a third. I do so with a firm confidence that I’ am arresting, for the time at least, a most iniquitous proceeding.”*

The court then proceeded to consider the facts of the case, —, “*which,*” it said, “*seemed to have been fabricated by a lawyer;*” — and, after administering a sound judicial spanking to the plaintiff’s attorney, closed with quoting Judge Bronson’s words in a similar case:

*“We do not often disturb the verdict of a jury on the ground that it is against evidence; but if it should not be done in a case like this, there is reason to fear that trial by jury would soon cease to be a blessing, and fall into discredit with the people.”*

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Need it be added, that, in each of the above cases, the plaintiff’s attorney was a Jew?

An old man who has rounded out long years of honor in the community, and who, by his sterling worth and eminent business capacity, has amassed a large fortune, reaches the end of his career, and dies, full of years and honor. One of his children comes within the reach of a Jew lawyer, and straightway the history of that old man’s life is subjected to a microscopic search for something which may tarnish his fair name, and help to subvert his will. From New York to Michigan, a Jew lawyer prowls in search of fuel to feed the unholy flame. He delves into the secrets of the sick-room; he notes all the sickening details of his last agonies; he even reaches through the door of death, and into the portals of the tomb, and drags forth the secrets of the mortal remains, and flaunts them in the face of justice. And thus, week after week, and month after month, the mass of putrid details is spread upon the record of a will contest, until Justice herself almost sickens at the unfilial exhibition. Yet this is a fair picture of the contest over the will of Jesse Hoyt, the details of which are still fresh in the public mind and ill the public prints, and which was begun and urged on by a Jew lawyer.

And for this ghoulish work this obscure Jew lawyer, who, by the way, was also an ex-pawnbroker whose license had been revoked by order of the mayor for irregular proceedings, sought to charge a fee of a size hitherto unknown to even the greatest lights of the bar.

In 1873, an old man died in the city of New York. His children, aided by a Jew lawyer, bitterly opposed the probate of his will, because of certain provisions therein made for their stepmother. Thereupon arose one of the most hotly contested will-cases in the history of this State. The children sought to prove their dead father to have been an imbecile for a long time prior to his decease, and a disgusting array of facts were adduced in support of this allegation. Not content with aspersing the memory of their dead father, their attorney conceived the idea of making a flank attack upon his wife, and thereupon applied (and it is believed to have been the only instance of such an application in the judicial history of this State) for the issuance of the long-obsolete and barbarous common law writ *de ventre inspiciendo*\* in order to compel her to submit to a humiliating examination of her person, to determine whether or not she was likely to become a mother. The application was denied in a manner which renders it most unlikely that another such effort will ever be made in the State of New York.

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\* [*De Ventre Inspiciendo* is a Latin term which means 'of or for inspecting the belly.' This was a writ allowing a presumptive heir to summon a jury of matrons to verify the pregnancy of a widow suspected of feigning the pregnancy to produce a supposed heir. A widow may feign herself with child, in order to produce a supposititious heir to the estate. If, upon examination, the widow be found not pregnant, the presumptive heir shall be admitted to the inheritance.]

The Jews being essentially a commercial race, it is in the domain of commercial law that the Jew lawyer finds a large field for his activity. Here his inherent dishonesty finds ample room for exercise and development. The books of law abound with cases of dishonest partnerships, fraudulent assignments, questions of accommodation business paper or accommodation endorsements, questions of guaranty and suretyship, questions arising upon the various phases of the law of sales, the statute of frauds, and all the various and complicated field of commercial law; and in them we may always expect to find, and do find, the Jew lawyer aiding and abetting his clients in the repudiation of their obligations, and in fleecing their business associates. So marked has this become, especially in the matter of fraudulent preferences in insolvent assignments, that it has crystallized in a witticism that whereas the Jews were formerly the “*chosen*” people, they are now the “*preferred*.” The facts bear out the statement.

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The records of the courts and the experience of the bar prove incontestably that nine-tenths of the fraudulent assignments are made by Jew clients acting under the advice and guidance of Jew lawyers. If only one-half the statements which are contained in scores of affidavits in attachment proceedings now on file in the New-York County Court House are true, they present an indictment of both the Jew in business, and of his legal advisers, before which the business community may well stand appalled. If the law register and papers of S. H. Kneeland, the legal adviser of the house of H. B. Claflin & Co., could be examined, and the details of that firm’s various legal struggles with their Jew customers and their Jewish legal advisers could be laid before the-public, that alone would furnish abundant confirmation, if any be needed, of the innate and total depravity of the commercial Jew and his legal cohorts. Bald, unblushing perjury, allied with ineffable impudence and brazen assertion, all marshalled and led by the low cunning of Jew lawyers, swagger through the halls of

justice, until thinking men wonder where it will all end, and what must be the inevitable destiny of a commercial metropolis where such is the apparent standard of business honesty. It follows as inevitably as the day follows night, that a high standard of business honesty is impossible; and the moral tone of the business community is lowered, and is constantly, but surely, sinking lower still. The Aryan must fight fire with fire, or be worsted in the unequal contest. He must oppose cunning with cunning, and match the strategy of his antagonists with equal art, or retire from the field. Many prefer the latter course; and the writer knows of more than one instance where honorable merchants have been obliged to give up their business, because they could not and would not stoop to the business habits and practices of their Jewish competitors, but preferred to abandon the field. Such is the true reason for the disappearance of such a merchant as Duncan A. Grant, whose honesty alone stood in the way of his making a fortune.

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A phase of Jewish character is well illustrated by an anecdote told by a former proprietor of a well-known Broadway eating-house. A Jewish firm, consisting of a father and several sons, carried on their business near him. They had been in the habit, for reasons of economy, of bringing a light lunch from home, and disposing of it at their place of business. One day, one of the sons happened into this eating-house at lunch-hour, and had his attention drawn to the custom there in vogue, and which was then a novelty in New York, by which each guest helped himself to what he wished to eat, and, after he had satisfied his hunger, stated to an attendant, stationed near the cashier's desk, the amount of his indebtedness (the price of the viands being displayed in large figures), and received a check for the sum he stated, which check he would pay at the cashier's desk as he passed out. The quick intelligence of the young Hebrew comprehended at a glance the possibilities of the situation, as the proprietor had to depend upon each one stating truly the amount of his indebtedness. He thereupon

proceeded to eat fifty cents' worth, called for a fifteen-cent check, paid it, and walked out.

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The next day the whole family were on hand to take advantage of this "*manna*," which had so providentially; as it seemed to them, been provided for them; and for three weeks they systematically and religiously ate enormous lunches at the expense of the proprietor, until they were discovered and unceremoniously ejected from the place. To them it seemed a perfectly proper and legitimate business transaction, and their only regret was at being caught so speedily.

Let us now turn to another branch of legal industry, and note what we can of the method pursued by the Jew in his legal forays.

On the threshold of this inquiry we pause to observe how faithfully the instincts inherited from his remote ancestors work out their legitimate results. During the centuries through which his race has been in subjection to the dominant Aryan of Asia and Europe, he came to lose the upright, straightforward, independent air and bearing so characteristic of the Aryan; his very physical appearance became apologetic and deprecating. His mental attitude toward the dominant race necessarily underwent a like change. From the fierce warrior, who swept with fire and sword over the plains of Judea, he became the weak, timid, and compliant subject of a stronger race.

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By an inexorable law of nature, his mental decadence followed swiftly and surely upon the heels of his physical degradation. Unable to withstand the overmastering Aryan will, he opposed its strength with his cunning, he matched its power with his subtlety. Against Aryan force he strove with Semitic craft and ingenuity. Fighting always on the defensive, he met the lion-like spirit of the Aryan with the wily

astuteness of the crawling serpent. And so it came to pass, that, after centuries of such training, his mind became so habituated to moving in devious ways and by crooked paths, that he continued to so pursue his object even after the necessity for it had passed away. He had become so accustomed to crawling, that he had lost the art of walking upright. His mental operations were always quick and serpentine, his mind alert and active; but it lacked the nerve, the vigorous and healthful force, and the sinewy strength of the Aryan intellect. It had developed according to the law of its environment; and, having been thus forced into tortuous channels, it pursued the same sinuous course through the powerful coercion of inherited instincts.

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The history of all ages proves the universal truth that such must inevitably become the physical and mental condition of an inferior and subjugated race. We find it exemplified to-day in the cases of the nations of British India, after only a comparatively short period of English supremacy. The fierce warriors of the Himalayas, who were subjugated by Lord Clive and Warren Hastings, have given place to the timid, vacillating, and almost invertebrate Hindoo, whose very weakness is his only strength, and with whom the ability to tell the truth is a lost art. Thus it was that Sir James Stephens, in framing a code of evidence for the British Empire in India, confessed that by reason of the peculiar mental constitution of the Hindoo, he was compelled to insert many regulations, restrictions, and amendments, which would be totally inapplicable to a European nation.

We find the foregoing truths abundantly illustrated when we come to consider the Jew as a practitioner of the law. Here his peculiar mental constitution finds ample room in which to display itself. In the orderly administration of the law, it has been found necessary to establish many minute and detailed regulations of the forms of procedure, the intricacies of which are often puzzling to a well-trained lawyer, and which to a layman are simply bewildering. In the mazy, devious

windings of our codes of procedure, and the thousands of reported cases construing and elucidating the same, together with the minute regulations laid down in rules of practice adopted by the various courts, his supple and subtle mind runs riot.

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He abounds in technicalities, and clings always to the forms of the law, while he ignores the substance. To him is especially applicable the legal maxim, *Qui haeret in litera hreret in cortice*. \* Nothing delights him so much as to ambush his opponent by some nice question of pleading or practice, upon which he may get a preliminary decision in his favor, — always with ten dollars costs. Motions of all conceivable kinds are made. Motions to make a pleading more definite and certain, or to strike out as irrelevant, or for judgment on alleged frivolous pleadings; motions for bills of particulars, or for security for costs, or to compel an adversary to accept a pleading; applications for examinations before trial, for orders of an'est or attachment or injunction, — fly thick and fast; demurrers and counter-claims, set-off and reply; motions to strike from the calendar or to restore to the calendar, to advance a cause or to postpone it to a future term; applications for a stay of proceedings, for writs of habeas corpus and certiorali, mandamus or prohibition. And at every opportunity an interlocutory judgment or decree, followed by frivolous appeals taken upon fraudulent bonds or undertakings executed by worthless bondsmen. In all the intricate learning of executions, and the proceedings in aid of or supplementary thereto, the Jew is an expert. And in every instance he will worry the court, always haggling for his bill of costs, disputing over trifles, and blocking the wheels of justice by every petty device known to the law. The Fabian policy of the Jew lawyer is a by-word and reproach among the members of the profession. This is true, generally, of his practice in all the courts. But especially is it true of the inferior courts in the city of New York, such as the district courts and the city court.

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\* [*Qui haeret in litera, haeret in cortice* is a Latin maxim. It means ‘*he who clings to the letter, sticks in the bark*’. The maxim denotes that, if the interpretation of a writing is too literal, it does not reach the heart or core of the transaction. A person who sticks to the mere words of an instrument cannot arrive at its meaning or substance.]

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The last-named court is a court of record, but possessing a limited and inferior jurisdiction. It has come to be known as the peculiar stamping-ground of the Jew lawyer; and the result is that the term “*city-court lawyer*” has, in civil practice, about the same significance that the term “*Tombs lawyer*” has in criminal practice, both appellations conveying to the professional mind the notion of the lowest depths of depravity, chicanery, trickery, and fraud, masquerading under the forms of law, and perverting the machinery of justice into a means of defeating the very purposes for which alone courts exist. Why these birds of prey should have chosen this particular court for their nesting-place, is not quite clear. Whether it be that the limited time within which its functions are exercised, and the consequent rapid strategic movements thus made possible, appeal to his subtle Oriental mind as a more suitable battle-field, or whether it be that the fact that its deliberations are conducted by judges of inferior attainments, and sometimes of his own race, leads him to believe that his peculiar tactics will be more successful there than in the superior courts of record, are questions that need not be dwelt upon. The fact that is of consequence in the present discussion is that the Jew lawyer, by some or all of the methods above indicated, has succeeded in dragging the reputation of the court down to his own level, despite the strenuous efforts of its chief justice, than whom no more learned or upright expounder of the law has ever adorned the bench of this great metropolis.

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Instances *ad nauseam* could be cited to support the verity of these statements. Let a few suffice.

In a recent case, where a Jew litigant had imposed upon the court a fraudulent surety upon an undertaking given upon an appeal, the court said, in fining and imprisoning the fraudulent surety, that he,

*“was an incompetent and worthless surety, and his conduct in appearing in open court and insisting on his sufficiency under oath was a fraudulent imposition on the court, to the prejudice of the plaintiff, and presents a case of gross contempt.”*

*“Courts cannot permit the course of justice to be stayed or prevented by fictitious or fraudulent bail; and where an imposition has been successfully practised, the court owes it to the injured party and to the due administration of justice, that its dignity be asserted, and the fraudulent surety punished by fine, to the end that the loss occasioned be made good if possible.”*

*Ex uno disce omnes.* \* In the instance cited, it happened by the merest accident that the fraud was discovered and punished. In how many instances does it pass undetected and unwhipped!

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\* [*Ex uno disce omnes.* From one person learn all persons. From one we can judge the rest.]

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Again, in a recent case where a party had been decoyed into the jurisdiction of the court by a deceitful letter, and then served with process, the court annulled and set aside such service so obtained, in the following vigorous and breezy English: —

*“The defendant, supposing that some party desired a business interview, attended; and the writer of the letter served upon him the summons and complaint, which service the defendant now moves to set aside. It would be an affront to any ordinary intelligence, to assume that the writer of the letter did not intend to deceive defendant, or that defendant was not thereby misled.... The decisions are uniform, that such deceit vitiates the service of legal process; but if there were no precedent exactly in point, the court would not hesitate to make a precedent of the case at bar.”*

As an example, in still another direction, take a recent case which arose out of a sale of chattels on what is properly known as the “*installment plan*.” This is a very popular method with the Jews, of committing highway robbery under the forms of law; and an extensive business is done among the poorer classes, in a manner on which the courts have on several occasions set the seal of decided disapproval. The *modus operandi*\* is for the vendor to induce some poor person (widows preferred) to purchase some article of household use or adornment, under smooth promises of accepting the purchase money in “*installments*” of small sums, payable weekly, semi-monthly, or monthly, as the case may be.

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\* [*modus operandi*: a method of procedure; *especially* : a distinct pattern or method of operation that indicates or suggests the work of a single criminal in more than one crime. The term is used to describe someone's habits of working, particularly in the context of business or criminal investigations. In English, it is often shortened to M.O.]

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A small sum is paid down, and the stipulated “*installments*” perhaps nearly paid up, when through some mishap she is obliged to miss a payment and make default. Then, in comes the Jew seller, backed by his Jew lawyer; and under the iron-clad terms of a chattel mortgage, or

a contract of sale which they have induced the poor woman to sign “*just as a matter of form,*” they seize her furniture and chattels, making her forfeit all she has paid thereon, and proceed to sell the same goods upon the same terms to some new victim. And in this way they will often obtain a large percentage of the purchase price of an article three or four times over. In one case a woman had paid seventy-eight per cent of the purchase price when the property was violently seized and carried away by the seller. But it chanced that he had overstepped the limits of the law in his zeal, and a jury mulcted him in heavy damages for trespass and conversion.

The court castigated him in the following language:

*“In the present case the entry was without right, and was unlawful, and, whether malicious or otherwise, it was certainly intentional, and the injury as great as if malice had been associated with the intent with which the trespass was committed. The damages recoverable in a case like the present must, in the nature of things, rest largely in the discretion of the jury; and while they awarded substantial damages, we cannot say that they were so excessive as to require a new trial and a re-assessment.”*

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Take still another glaring instance, where the court decided that a party to a pending action (a Jew, of course) had committed willful and corrupt perjury in swearing to an answer which he knew to be false.

The court says,

*“From the affidavits and papers submitted, it plainly appears that the denial contained in the answer herein before referred to was false and untrue, and was known to the defendant to be so false and untrue at the time he verified his pleading. ...”*

*“The defendant contends that he may deliberately commit perjury in order to obtain sufficient delay to put his property out of the reach of the plaintiff, and then defy the latter to collect his judgment. Is this court powerless to punish such outrageous conduct?”*

The court concluded it was not powerless, and proceeded to fine the perjurer and commit him for contempt.

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In view of such evidence, taken not from hearsay, not from the lips of irresponsible persons, but from the records of the courts, is it not speaking soberly and within bounds to say that the Jew has done all in his power to bring the practice and administration of the law into disrepute? And does not such a showing rationally explain and account for the growing distrust which the people are beginning to evince in the efficacy of the courts, and their ability to do equal and exact justice between man and man? It is the common experience of lawyers, that clients are becoming more and more averse to taking their disputes into court; preferring to either arbitrate their differences, compromise their claims, or lose them altogether, rather than submit themselves to the annoying, oft times degrading, and invariably tedious, troublesome, and expensive trial of their rights, in the courts as now constituted. The daily newspapers ring with diatribes upon this point, suggesting and demanding the application of various remedies and connections of the existing state of things. In a recent number of the *“Forum,”* Mr. Justice Barrett of the New-York Supreme Court, a far-seeing and sagacious judge, has a thoughtful article, treating of one branch of the difficulty, and suggesting some remedies. But all the suggested remedies only serve to lop off a few branches of the evil. They do not strike at its root. The true cause lies far deeper, and is to be found in the personal character and disposition of those *amici curiae*\* who figure (or rather disfigure) in the halls of justice, and who might much more appropriately be termed *“amici sibi”* or *“hastes*

*curiae.*” It is idle to ignore, though it may be politic so to do, the evil influence which the low moral tone, the pettifogging, and the obstructive method of practice of the Jew lawyer, exercise, not only upon the *morale* of the courts, but upon the community at large.

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\* [*amici curiae*: Literally, friend of the court. A person with strong interest in or views on the subject matter of an action, but not a party to the action, may petition the court for permission to file a brief, ostensibly on behalf of a party but actually to suggest a rationale consistent with its own views. Such amicus curiae briefs are commonly filed in appeals concerning matters of a broad public interest; e.g., civil rights cases. They may be filed by private persons or the government. In appeals to the U.S. courts of appeals, an amicus brief may be filed only if accompanied by written consent of all parties, or by leave of court granted on motion or at the request of the court, except that consent or leave shall not be required when the brief is presented by the United States or an officer or agency thereof.]

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It is a fact, that no Jew lawyer has ever attained, in this Republic, acknowledged eminence and superiority in any branch of the law. The race has not produced, and from the foregoing considerations it is plain that it cannot produce, such constitutional lawyers as Evarts or Edmullds, such jury lawyers as Conkling or Choate, such corporation lawyers as Dillon or McCreery. No Jew occupies It place upon the bench of the United-States Supreme Court, or the bench of the Court of Appeals of the State of New York. Among all the forty-four justices of the Supreme Court of the State of New York, scattered throughout its eight judicial districts, not one is a Jew. In all the great array of American writers of textbooks upon the law, you will not find a single Jew, with the possible exception of Judith P. Benjamin. We search in vain among the high and honorable places in the law, for the Jew. He has no standing there. He has the eye of the mole, not of the eagle. He burrows in the dust-heaps of the law. He does not soar into the blue empyrean of legal thought, or survey the domain of legal science from

an intellectual altitude such as will enable him to comprehend its vast scope. His mental vision is microscopic, not telescopic. He is concerned with little things, not great principles. In a word, he originates nothing. He is neither guide, philosopher, nor friend. He adds nothing to the stock of human knowledge, happiness, or usefulness; and the world is never the better for his having lived in it.

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That the commercial instinct so strong with all the children of Israel is not lost in the Jew lawyer, is attested by that well-known Milesian limb of the law, Counsellor N ——. He summed up his views of the Jew lawyer, in a recent conversation with a prominent New-York ex-judge, as follows:

*“Thim haythin Jews,”* quoth he, *“have demoralized the fees of the purfeshin. Time was, when a man could happen into the Court of General Sessions, and get mayhap, fifteen dollars, or ten dollars, or five dollars, for defending some poor devil. But now, them miserable Jews will defend a man for a dollar or for fifty cents, if they can’t get any more, and a reputable number of the purfeshin has no show at all.”*

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Thus we have endeavored to truthfully portray the Jew as regards his attitude toward the law and its practice. And the irresistible conclusion is that he, with the practices which he fosters and encourages both by precept and example, ought to be swept from the temple of justice which he only profanes. The Jew should only be permitted to obey the law. He should have no share or part in making, expounding, or administering it, in an Aryan government. For that he is unfitted by nature, by instinct, and by his practices. Thus only can the streams of our jurisprudence escape contamination at the fountainhead. Thus alone can we be enabled to transmit to our descendants, unpolluted

and untarnished, that great structure of law and equity which is the pride and glory of the Anglo-Saxon race, upon which, have been expended the highest efforts of the noblest minds of seven centuries, and which constitutes the richest inheritance we can bestow upon generations yet unborn.

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## CHAPTER XIII.

# CUSTOMS AND HABITS OF THE JEWS — RELIGIOUS DOCTRINES.

*“Virginity, virtue, innocence, purity, are only so much capital with the Jew, a capital that one must defend, but which may be regained if lost.” — THE ORIGINAL MR. JACOBS.*



*“NOT even among the blindest of the heathen, have such base, low, grovelling superstitions and dogmas been discovered, as these accursed Jews have forged for themselves since the dispersion, and collected in the **Talmud**.”*

Well may Luther say, — *“if a Christian seeks instruction in the Scripture from a Jew, what else is it than seeking sight from the blind, reason from the mad, life from the dead, grace and truth from the devil?”*

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At an early age the young Jew is placed under the instruction of a rabbi; and lest the reader might think that what follows is a malicious invention to bring the Jews into disrepute, we shall give the precise pages of the *Talmud* from which each selection is taken. The Jews endeavor to deny that they hold these doctrines; but it is nevertheless

quite true, that all their learned men who have been converted to Christianity since the time of the Reformation confessed that these dogmas were intimately woven into their belief, and formed its groundwork.

The religious books of the Jews teach. that the *Talmud* is holier than the Scriptures.

*“He who goes from the Halacha (the Talmudical teaching) to the Scriptures will have no more luck; [1] and good-luck the Jews prize dearly above all things.”*

The *Talmud* teaches, that he who reads only in the Scriptures, and not in the *Talmud*, is like one who has no God. [2]

The *Talmud* teaches,

*“The holy and ever-blessed One can sin; and the greatest sin He has committed was in having created the accursed Nazarene the — Jesu — the idol of the children of Edom;”* our Lord Jesus Christ.

The Jews believe that their rabbis are infallible.

*“Knowest thou not that when a rabbi says, ‘This thy’ right hand is thy left, and this thy left hand is thy right,’ thou must believe it, or thou wilt be damned?”* [3]

[1] *Talmud*, tract. Chagiga. fol. x., col. i., Raf. Aschi, the author of the Gamara, a portion of the *Talmud*.

[2] *Talmud*, tract. Eruvin.

[3] Tergum upon Deut. xvii. 11.

*“The word of a rabbi is more to be esteemed than the words of the law; and their words are more beautiful than the words of the prophets, for they are words of the living God.” [1]*

The *Talmud* teaches that Christ was the son of an evil woman, who learned sorcery in Egypt, and he hid the sorcery in his flesh, in a wound which he made therein, and with the magic he deceived the people, and turned them from God. He practised idolatry with a baked stone, and prostrated himself before his own idol; and finally, as a fit punishment, he was first stoned to death, upon the eve of the Passover, and then hung upon a cross made of a cabbage-stalk, after which Onkelos, [2] the fallen Titus’s sister’s son, “*conjured him up out of hell.*” [3]

[1] *Talmud*, tract. Sanhedrim.

[2] ONKELOS. — It is undetermined among the learned, whether Onkelos was a Jew by birth, or a proselyte who embraced Judaism after having arrived at years of maturity. Some writers have confounded him with Aquila of Pontus, who was first a heathen, afterwards embraced Christianity, and lastly apostatized to Judaism; and after his apostasy produced a version of the Old Testament into Greek, about the year of Christ 130. Others have described him as a nephew of Titus Vespasian, the Roman emperor, proselyted after the destruction of Jerusalem. Others have affirmed that he was a proselyte, contemporary with Jonathan, though considerably younger, and one of the disciples of Hillel and Shammai. His name is considered by some as affording decisive evidence that he was of Gentile race; while others think it altogether incredible that he could have attained the accuracy and elegance which distinguish his composition, unless he had been born and educated a Jew.

His work is rather a version than a paraphrase, and has been much admired for its close adherence to the words, and general fidelity to the meaning, of the sacred original. In simplicity and purity of style, it approaches more nearly to the Chaldee of Daniel or Ezra than any other writing now extant. This

circumstance affords no slight ground for the conjecture, that it is more ancient than even the Targum of Jonathan on the Prophets. The Jews considered themselves obliged every sabbath day to read the section or lesson for that week once in the original Hebrew, and once in the Targum; a practice which, though in a great measure if not wholly discontinued in this part of the world, is still retained among the Jews in Palestine. Many Jews believe that Onkelos only committed to writing what he had been handed down by tradition from Mount Sinai.

[3] “*Although the Jews deny that Christ is named in the **Talmud**, saying that another Jesus is meant, yet Eisenmenger has fully proved the contrary, on the most convincing grounds.*” — WILLIAM MEINHOLD.

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The **Talmud** teaches that,

*“it is impossible to find more detestable Goym than these impure and dumb children of Talvus, these Christian swine.”*

The **Talmud** teaches that it is permitted to rob the Christians, and to despoil them of their goods.

*“Wherefore are we the selected people if we could not despoil the children of Edom [the Christians]? They are our slaves, for we have gold, and they have none.” [1]*

Children of Edom, children of harlots, swine, dogs, abominations, worshippers of the crucified, idolaters — such are the titles freely given to Christians by the rabbis.

[1] Tract.Bava Mezia.

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The religious books of the Jews teach, and it is expressly stated in the Parascha Bereschith, that:

*“It is permitted to the just to deal deceitfully, even as Jacob dealt; and if our fathers of blessed memory acted thus, we were fools indeed not to skin the Christian dogs, and flog them to the death. Curse on the unclean swine!”*

The **Talmud** teaches that a Jew can swear falsely against a Christian.

*“Hereupon the blessed Rabbi Akkiva took the oath with his lips, but in his heart he abjured it.” [1]*

The **Talmud** sanctions the violation of the marriage vow, *“with the wives of the unclean Christian dogs.”*

*“Wherefore not?”* says the **Talmud**. For Moses saith (Lev. xx. 10), *“He who committeth adultery with his neighbor’s wife shall be put to death.”* So, saith the **Talmud**, the wives of *others* are excepted; and Rabbi Solomon expressly states on this passage, that under the word *“others,”* the wives of *Goym*, or the Christian dogs, are meant. [2]

[1] **Talmud**, tract. Calla.

[2] **Talmud**, tract. *Sanhedrin*.

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The **Talmud** enjoins upon every Jew to curse the Christians three times daily.

*“Your duty is to curse them three times daily. Then wilt thou be recompensed threefold when the Messiah comes, and the fine*

*dishes and the fine clothes will grow out of the blessed earth of themselves, that it will be a pleasure to see them.” [1]*

The **Talmud** expressly says, “*The accursed swine, the Christians, will not partake of the blessings*” which, by the way, consist of precious stones and of abundant food which are promised to the Jews “*when the Messiah comes.*” The Christians are called “*accursed swine,*” because;

*“they eat swine’s flesh, and believe on the Talvus [our Lord Jesus Christ], who deceived the people through his sorceries.” [2]*

The **Talmud** says:

*“It is commanded to slay those of Israel who deny the law and the prophets. If the power is in our hands, then they are to be killed publicly; if not, then we must seek by craft or deceit to accomplish their death.” [3]*

The rabbis do not allow those persons who apostatize from Judaism to Christianity time for consideration or repentance. Apostasy is deemed to require immediate extermination; they pronounce it to be the duty of all faithful Israelites not to suffer an apostate to die a natural death, but to hurry him, either by public execution or private assassination, into those torments which await him in another state.

[1] Eisenmenger quotes a prayer-book of the Jews on this subject, called ***The Great Tephilla***.

[2] An extract from the horrible Book of Curses against the Saviour, the Toledoth Joscher, is given in Eisenmenger; the entire extract is printed in Dr. Wagenseil’s ***Tela Ignea Satanae***.

[3] This passage is cited in the original Hebrew, and accompanied with an English version, in Frey’s narrative, pp. 110, 111. See also Abarb. Bosh. Amuna, fol. 5, col. 1.

Abarbinel says:

*“If any man do not believe all these articles in a right manner, he is already excluded from the sum [that is, Israel]; such a person denies the foundation, and ... it is our duty to hate, despise, and destroy him.”*

In countries blessed with a regular and vigilant police, the justice of human laws may deter Jews from proceeding to this murderous extremity. But the spirit of the generality of the Jewish people is sufficiently manifest in the reproachful appellations by which they designate their brethren who have embraced Christianity, and in the curses with which the mention of an ex-Jew seldom fails to be accompanied by the disciples of the *Talmud*. One of their most common terms of reproach is *Meshummad*, which signifies a person ruined and destroyed; and the imprecation that generally follows is, *Jemach Shemo Vesicro*, — let his name and memory be blotted out. “*Let his name be blotted out,*” is a curse they discharge also against a Christian.

To show the hatred which the Jews entertain toward the Christians, it suffices to state that the Jewish faith, while it teaches;

*“that the pious among the heathens will be partakers of future happiness,”* expressly says that “*even the pious among the Christians will be damned.*”

Examine the Jew in any light, whether from a religious or simply human standpoint, and the one conclusion is arrived at, that the Jew is a vampire feeding on the blood of Christians, and that the Jew is the sworn enemy of the Gentiles.

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The rabbis have employed all the means which enmity and ingenuity could supply, to perpetuate and strengthen the prejudices of their nation against the Christian religion. Among other acts of hostility, they have left no artifice untried to render the very name of its Founder an object of abhorrence. Finding his character unimpeachable by the testimony of truth, they have adopted the nefarious policy of his Pharisaic and Sadduceean persecutors, of resorting to the fabrications of falsehood. Unable to disprove or invalidate the histories of the Evangelists, they have endeavored to supplant them; and spurious narratives, which pretend to recount the circumstances of the birth, life, and death of Jesus of Nazareth, have been imposed upon the deluded members of the synagogue from age to age down to the present day. In imitation of the superscription of St. Matthew's Gospel, one of — these productions has been entitled "*Sepher Toldoth Yeshu or Jeshu,*" the Book of the Generation of Jesus. Another book, written with the same design, and bearing the same title, but differing from the former in various particulars, has been published in a small volume, accompanied with a Latin version and a refutation by Huldric.

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The Jews have been exceedingly careful to conceal these books from the eyes of Christians; and since copies of them have been obtained, and published to the world, they have very generally disowned them. But a writer thoroughly familiar with the inner life of the Jews says:

*"The 'Toldoth Yeshu' is in universal circulation among the Jews; in fact, their children are taught it as they are taught nursery-tales, and thence imbibe that inveterate prejudice against the historical relations of the Gospels, which is so difficult to eradicate from their minds in more advanced years. For the answer is always the same: 'You believe all this, but we know*

*better: we have the real history of Jesus, and it contains such things as we must not mention.”* Elsewhere the same writer says, “*The Jews are anxious to make the Christian public believe that they place no reliance upon these publications; but it is notorious that throughout Europe they are in general circulation, though covertly; and even where the books themselves are not known, the narrations they contain are received and transmitted by tradition as authentic.*”

“*On the evening preceding the 25th of December,*” says one who was born a Jew and educated in the religion of the ***Talmud***;

*“it being supposed that Christ was born on that evening, the Jews do not study any thing sacred; but our teacher always made us read a little book called ‘Toldoth Jeshu, the Generation of Jesus,’ which contains the most horrid blasphemies, and is calculated to fill any person who believes it with prejudice, disgust, and hatred against Jesus and his followers.”*

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Last year, on Dec. 25, in New York, in a certain synagogue in Fifth Avenue, the Jews read passages from “*Sepher Toldoth Yeshu or Jeshu,*” and pronounced anathemas against the enemies of the Jews. Still there are Gentile voters who cast their ballot for the Jews. There are men to be found in this country, who by their influence enable the Jews to occupy prominent judicial and political positions!

The Jew is an enemy of our country, of our laws, of our habits, of our institutions, in a word, of every thing founded upon Christian doctrines and principles. No one familiar with Jewish history and traditions can deny this. Only he who is ignorant of the inner life of the Jews, only he, may shrug his shoulders and disbelieve. But let such a one take pains to study the ***Talmud***, that book of Jewish blasphemy and vituperation; let him make himself familiar with the

life of the Jews, even the most prominent of the race; let him look into their past, and he will, far from casting his vote to elect a Jew, even to the humblest public position, join the movement to have special laws passed prohibiting any candidate known to have a drop of Jewish blood in his veins from filling any public office.

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The only real danger against which we must guard lies in the Jew.

\* \* \* \* \*

Let us now describe a few of the ceremonies of this strange and mysterious people.

When a Jewish woman is pregnant, and the period of her delivery is at hand, her chamber is to be decently prepared, and furnished with all things necessary for the occasion. The Jewish canons strictly forbid the employment of a Christian midwife, except in cases of necessity, or unless such Christian midwife be surrounded by several Jewesses.

If the woman be safely delivered of a son, it is an occasion of great joy to the family; and it is the custom of some, on the evening of the sabbath following the birth of a boy, to hold a feast which they call *Jeslma Haben*, “*the safety of the son*” to give expression to their joy that a son is born into the world, The next object of attention is to provide for the solemn feast of the circumcision, by procuring dainties of all kinds, fish, flesh, and fowl, and wines. During these preparations the guests are invited, who must not be fewer than ten in number, and who must all have passed the thirteenth year of their age.

The circumciser must be a Jew; a man of experience, vigilance, and industry. Women, because they are not circumcised themselves are excluded from this office.

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Inexperienced circumcisers are not easily admitted to circumcise the children of wealthy Jews, who are afraid of novices, and seldom consent to run the danger of the first experiment. This is generally tried upon the son of some poor Jew, whose consent is obtained by money. A circumciser is distinguished from others by the very long and sharp nails with which both his thumbs are adorned, as the badge of his profession.

The instrument used may be of any material adapted for cutting, as stone, glass, or wood; but generally a steel knife — very sharp, like a surgeon's lancet — is employed. Among the richer Jews, the haft is sometimes carved silver, embellished with jewels.

In due season must also be provided a person whom the rabbis call *baal-berith*, “*the godfather*,” and both he and the operator are required to be men of piety, probity, and industry; a most difficult combination, indeed, to discover in Israel, requiring an extensive search by a most alert Diogenes armed with a more than ordinarily well-trimmed lantern. The individuals selected, and who are alleged to be endowed with these requisite qualities, are to act as masters of ceremony, and are to see that every thing is performed with due precision.

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The proper day for the circumcision is the eighth. it must never be sooner than the eighth; it may, in some instances, be the ninth, tenth, eleventh, or even twelfth, but never later, except in cases of illness. Circumcision is never performed at night, but generally in the morning, while the infant is fasting, because then the wound is

believed to bleed less than when food has been taken into the stomach. And attention to this rite at an early hour is considered as testifying an alacrity and promptitude in observing the Divine precepts.

The preparations for the ceremony are all conducted in the most splendid style that the circumstances of the father enable him to attain.

First of all they provide two seats or chairs, or one with a division in the middle supplying the place of two, adorned, when it can be afforded, with beautiful coverings and silken cushions.

The ceremony is performed either in the synagogue or in small room of the father's house.

*“Then in the synagogue, the scat or seats must be placed near the chest in which the book of the law is deposited, a precinct esteemed peculiarly sacred.”*

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Then the *baal-berith* approaches the chair, and near him stand the circumciser. The other Jews follow, one of whom calls with a loud voice for every thing requisite to be brought. Then enter some boys, one of them carrying a large torch consisting of twelve wax-tapers, in allusion to the twelve tribes. Others follow, bearing in their hands jugs or bowls of red wine. Then comes another with the knife, another with a plate of sand; and lastly another brings a platter with olive-oil, in which pieces of clean, fine, and delicate linen lie steeping, to be laid upon the wound. All draw close together, and place themselves as near as possible to the circumciser, in order to see and learn every thing, for the sake of which experience it is not unusual for boys who aspire to become circumcisers to pay money. Some of the attendants are also provided with sweetmeats and wine, cloves, cinnamon, and other spices, in readiness for the father, or *baal-berith*, or other friends, if any of them happen to faint at the anguish of the infant. When they are

all assembled, the *baal-beritlt*, as master of the ceremony, seats himself in one of the chairs, or in one part of the double chair; and the circumciser sits over against him, and with a loud voice sings the song which the children of Israel sang after their passage through the Red Sea, and after that, several other songs. Next to him stands the father, to signify that the circumciser is his deputy or representative.

Then the women come to the door of the room or synagogue with the infant. Before this the child must have been bathed in a temperate bath, well washed, and carefully cleansed from all impurity, and wrapped in a swath, that it may be clean during the ceremony: otherwise it is not allowable to say any prayers over it; and if, while they are proceeding, the infant happen to befoul itself, the prayers must be suspended till it is again cleansed.

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The *baal-berith* then lays the infant on his knees. The circumciser loosens the swath with which the child is bound, seizes the prepuce, passes back the glans, fixes the prepuce in a kind of pincers, and then rubs the prepuce till the sensation is so much blunted that the child can have very little feeling of the wound when it is inflicted. Then taking the knife he offers a prayer, and cuts off a small piece at the extremity of the prepuce, and throws it into a plate of sand. Then, taking a bowl, he fills his mouth with wine, of which he sprinkles part upon the wound, and spurts part upon the infant's face, especially if he perceive any signs of debility in the child.

In New York is a man who sells wine on commission, and makes a specialty of circumcising free of charge, in consideration of his receiving an order for the wine of the house which he represents. Owing to the feasting and rejoicing which are going on at the period of circumcision, it is an excellent time to sell wine to the family of the circumcisee, if the expression may be used; and this worthy and enterprising wine-salesman drives a large trade. As he discharges the

wine from his mouth over the child's person, he is wont to smack his lips in a business-like way, as in expressive appreciation of the quality, of the wine which has just rested upon his palate Just imagine it! Free circumcision thrown in as a bonus upon an order for a dozen bottles of wine! Would it not be a clever business some enterprising Gentile wine-house to engage a Jew salesman, accomplished alike as a drummer and a circumciser? Or, with each bottle sold, a ticket might be given away, bearing on its face the information that the holder of one dozen of these tickets would be entitled to one first-class circumcision free of charge.

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Before the blood has covered the wound, or as soon as its effusion has a little diminished, the circumciser applies his thumb-nails to the remainder of the cuticle which still covers part of the glans; and, pressing it apart, rolls it back, so that it forms a kind of ring round the glans. This operation is called *periah*, and the pains it occasions to the infant are far more acute than those of circumcision itself. In the next place, to draw out all the extravasated blood, to stop the hemorrhage, and to prevent inflammation, the circumciser sucks the blood into his mouth, and then spits it out into one of the cups, or into the sand-plate. After this he takes some of the linen moistened with oil, and binds it three or four times over the wound, and then wraps up the infants again in swaths. The ceremony concludes with a long prayer containing petitions for the child.

The birth of a girl is attended with little feasting or jollity. No ceremonies are used; but at the end of the month, when the mother goes to the synagogue, the *chassan* or prayer-reader pronounces a benediction over the child, and gives her the name selected by the father.

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The law of Moses exacts *forty days* for the purification of a woman after the birth of a son, and *eighty days* after the birth of a daughter. The rabbis have abolished the distinction, and limited the time to forty days in each case. During this period her husband is to abstain from all intercourse with her; he is not allowed to touch her with a finger, or to eat of the same dish. Nor is the interdiction removed till she has undergone the cusry ablution which is required to be performed with a particularity which it would be tedious to describe.

The education of Jewish children varies in many particulars in different countries, and according to the external circumstances of the parents; but among those who are esteemed by their brethren as the best members of the community, their daughters are generally taught to read the Hebrew prayer-book, that is, merely to pronounce the words without understanding the meaning of a single sentence. Beyond this acquisition their religious education is very rarely known to extend. Their sons begin to learn the Hebrew alphabet soon after they are able to speak; and at an early age they are taught to read the law, the Mishna, and the Gamara, as well as the prayer-book. But their principal attention is devoted to the *Talmud*, which they reckon “*the foundation of all, and the best study.*”

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Jewish girls are accounted of full age at twelve years and a day old, and in some countries at twelve years and a half. Boys are of age at thirteen years and a day.

If any Jew who has embraced or professed Christianity wishes to return to Judaism, and to be again acknowledged by his brethren, he must lie down with his face to the earth on the threshold of the synagogue during a considerable space of time, in order that his brethren, as they enter and leave it, may wipe their feet on his clothes, and spit and trample on his body. On such occasion the returning Jew invariably wears very old clothes.

The Jews are not permitted to taste the flesh of any four-footed animals but those which both chew the cud and are split-hoofed, such as sheep, oxen, and goats; they must not eat rabbits, hares, or swine. They are to eat no fish but such as have both scales and fins; no birds of prey, nor any reptile. They are required to abstain from all the species of birds or fowls prohibited by the law, but are at liberty to make use of any others.

They are not to eat the blood of any beast or bird, nor to partake of the flesh of any beast or bird whose throat has not been cut in order to drain off its blood.

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Cattle for their use are required to be slaughtered by a Jew, duly qualified, and specially appointed for that purpose. After an animal is killed, the Jewish butcher examines whether the inward parts are perfectly sound. If he finds the least blemish of any kind, the whole carcass is rejected as unfit for Jewish tables. If it is found to be in the state required, he affixes to it a leaden seal, on one side of which is the word *Casher*, which signifies *right*; and on the other, the day of the week in Hebrew characters. At every Christian butcher's who sells meat to the Jews, there is a Jew stationed, who is appointed by the rulers of the synagogue to see that the Jewish laws are carried out. When the carcass is cut up, he is also to seal the respective pieces of those beasts which are allowed. They are not to eat the hind-quarters, unless the sinew of the thigh is taken out, which is a troublesome and expensive operation, requiring a person duly qualified and specially appointed for that particular purpose, and therefore it is rarely eaten.

Previous to boiling any meat, they are required to let it lie half an hour in water, and an hour in salt, and then to rinse off the salt with clean water. This is designed to draw out any remaining blood.

They must not kill a cow and her calf, a ewe and her lamb, or a she-goat and her kid, on the same day. This is the law.

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The following extract, taken from a letter of the Paris correspondent of the San Francisco "*Chronicle*," may be found of interest, describing, as it does, in detail the operations of the Jew butcher: —

*“Now and then I go to watch the slaughtering at the abattoirs of La Villette. In that quarter of Paris, just at the edge of the city, and separated from it by the broad canal, are situated the great abattoirs, in which are killed and prepared for market all the meats eaten in Paris. These abattoirs form a city in themselves, having their broad avenues and cross-streets, with their own police and fire department, a military guard, and a special octroi to collect the city tax on the meat as fast as it is carried out of the gates into Paris.*

*There are several thousand butchers constantly employed there. Among these alert and stalwart butchers, who sing and laugh as they rush through the fact that they do not proceed as do the others. These are the Jewish sacrificers. There are four of them at the central abattoir. They are, according to usage, designated or appointed by the grand rabbi after a previous examination; for there are for them certain formulas to observe, and, as we know, the Israelitish race does not easily separate itself from its old customs.”*

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Every animal intended for the nourishment of the Jews must be killed by the cutting of its throat, and cannot, under any pretext whatever, be previously stunned, and knocked in the head. This their work, there are some who attract attention from method, which pertains to the

religious customs of their faith, is criticised by many people having other forms of belief, as being cruel. As soon as the beast is dead, it must be opened and examined with care, for if it is impure it cannot be delivered to the people of God. *Leviticus*, chap. xxii., has enumerated all the causes which demand the rejection of meat intended for food. Formerly the Jews never ate the thighs of animals, as a remembrance of the wrestling of Jacob with the angel at Penuel, when Jacob had his thighbone put out of joint by the being with whom he contended. As is said in *Genesis*, chap. xxxii. ver. 32: ‘And for this cause, even unto this day, the children eat not of the tendon which is found at the joint of the hip, because he [the angel] touched the hip of Jacob.’ The Italian Jews were the first who violated this injunction, and ate of the forbidden tendon; and now no portion of the animal is abandoned to the Christians.

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*“The animal about to be sacrificed must be, according to the ancient usages of the Jews, fastened together by its four feet, in remembrance of the manner in which Isaac was bound by his father, Abraham, upon the altar of twigs to be sacrificed. When the animal is firmly fixed to the ring, the butcher passes a running slip-noose to each of the front legs; the cord is attached to a rope worked by a windlass; by two revolutions of the wheel the animal is thrown upon the ground, extended upon its side. A butcher places one knee on its shoulder, seizes it by the horns, and draws it violently backward. As you stand witnessing one of these spectacles, you think involuntarily of the pieces of sculpture commemorative of the worship of Mithras. Meanwhile the slicer is standing by; he holds his damas in his hand. This is a cutlass with a very short handle, a long straight blade, rounded at the point. He runs carefully his nail twice across the edge, in order to assure himself that it is not nicked; for the Jews believe that if the blade should have a nick, no matter how slight it might be, the*

*animal might be frightened, and in that event the blood would become coagulated in the heart, from whence it would not flow.*

*The sacrificateur advances then; as he approaches, he should. say mentally, Blessed be the Lord God, who has judged us worthy of his precepts, and has prescribed to us the slaughtering. ' As he reaches the animal he stoops down, seizes the dewlap, and with a single stroke cuts his throat; he springs backward instantly to avoid the jet of blood which spouts forth; he rises up. and twice again passes his thumb-nail across the edge of the knife to assure himself that he has not touched the spinal column, for in that event the meat would be impure. I do not know if it was a matter of chance, but all the animals which I saw sacrificed thus were turned in the direction of the east, the ideal direction toward which so many religious beliefs incline, unknown to themselves and under various pretexts, as if they still retained souvenirs of the worship of the sun."*

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Equal nicety is required in the slaughter and subsequent examination of birds or fowls, as of beasts. The knife used on all these occasions is to be very sharp, and free from notches.

Marriage is accounted the indispensable duty of every Jew. The time which the rabbis have assigned as the most proper for discharging this obligation is the age of eighteen; and men who remain in celibacy long after are considered as living in sin. Polygamy is sanctioned by the *Talmud*, and is sometimes practised by the Jews in the East, but has long been discontinued among their brethren in Europe.

When a marriage is agreed upon, the promise is made before witnesses; the parties continue betrothed sometimes six months, sometimes a year, before the union is consummated.

On the day fixed for the solemnization of the nuptials, the bride and bridegroom are conducted to the place appointed for the celebration. The bride is escorted by women, and the bridegroom by men. The company is generally large, including most or all of their friends and acquaintance. Ten men, at least, must be present, or the marriage is null and void.

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The chief rabbi and *chassan* of the synagogue form part of the company.

A velvet canopy is brought into the room, and extended on four long poles. The bride and bridegroom are led to their station under this canopy, the bridegroom by two men, and the bride by two women, her face being covered with a veil. These two men and two women are always, if they happen to be living, the parents of the bride and bridegroom; otherwise this office is performed by their nearest kindred, a man and his wife for the bride, and another man and his wife for the groom, the bridegroom being led by the men, and the bride by the women. The parties are placed opposite to each other, and then a prayer is offered.

Next the marriage contract is read, which specifies that the bridegroom agrees to take the bride as his lawful wife, according to the law of Moses and Israel; and that he will keep, maintain, honor, and cherish her, according to the manner of all the Jews who honor, keep, maintain, and cherish their wives; and that he will keep her in clothing decently, according to the custom of the world. This instrument also specifies what sum he settles upon her in case of his death; and he enjoins his heirs, executors, and administrators to pay the same to her out of the first proceeds of his effects.

After the reading of this instrument, the person performing the ceremony takes a glass of wine, and repeats seven benedictions. Then

the bride and bridegroom drink the wine, after which the empty glass is laid on the floor, and the bridegroom, stamping on it, breaks it to pieces. This part of the ceremony is intended to typify the fatality of life. Then all the company shout, "*Good luck to you!*" The nuptial feast that follows is as sumptuous as the parties can afford, and continues for seven days.

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But even the sacred and romantic bond of matrimony the Jew is wont to look upon as simply an occasion for traffic, a question of barter and sale, a matter of dollars and cents. A large percentage of Jewish marriages are effected through the agency of a broker; a sort of commission-merchant, and general dealer in connubial bliss. These Jew marriage-brokers go about hawking the marriageable clientele on their books, in much about the same fashion as their brethren of the Ghetto hawk their rotten fish and decaying vegetables.

For instance, a Jewish father has a daughter who has arrived at marriageable age, but who somehow does not "*go off the hooks,*" to use an expressive term much in vogue among the Jews in this connection, quite as fast as he could desire. He thereupon repairs to a marriage-broker of his accursed race, and places the girl on the latter's books, duly describing, and often with downright indecent minuteness, her personal charms, her angelic temperament, her manifold accomplishments, and, last but not least, how much money he is going to give with her.

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Then the marriage-broker runs over his list of eligible males, and starts out on a peddling tour among them. The negotiations are carried on somewhat after this fashion. Approaching a possible client, the marriage-broker will thus open the match-making campaign: —

*“Say, Salomon, you doan’ know vot I got for you. I vos der best fren’d you ever haf. You know del’ Lumpenfeiner’s dochter? Vell, I t’ink I merry you to her. She vas yoost der sweetest yirl you ever see, unt her fader geef mit her ten thousand thalers. Ten thousand thalers; yoost t’ink of it, Salomon!!!”*

And hoisting up his shoulders, and extending his hands with the palms upward, in the famous Hebrew attitude made familiar by Frank Bush, the marriage broker anxiously awaits results, while he mentally computes his brokerage fee.

*“Vot vas she like, Isaacs?”* inquires Salomon, with a leer.

Then the marriage-broker launches out into a rapturous description of the proffered maiden, lauding her, with Jew extravagance and mendacity, as a vision of beauty and a marvel of good manners and good health.

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*“I guess, Isaacs, I will go und take a look at her,”*

says Salomon finally, just as if it were a question of looking over a calf or a pig that had been offered him for sale.

Salomon, accompanied by the marriage-broker, goes and *“looks her over.”* He finds, perchance, that the father and Isaacs have lied; that the girl is not by any means what she was described to be physically; that what he is being offered is simply bleached muslin instead of fine silk. But, mayhap, the money that *“goes with her”* is an inducement, and he feels like trading.

Then ensues a scene of haggling and dispute. The maiden has a wart on her neck, or a disfiguring scar on her face; or her nose, in its

aggressive curvature, awakens suggestions of the, tower of Lebanon. These, defects Salomon unhesitatingly and unsparingly points out.

*“Look at dot great pig vart! Vot you call dot pig hole in her faze? Ach! mein gracious, mein gracious! bot vot for a nose she has, dot girl!”*

And for each of these defects, real or alleged, Salomon demands an increase in the money that *“goes with her.”* The father, on his side, will protest that the wart is but a mole, the scar nothing short of a beauty-spot, and that rarely if ever before has a nose of such perfect contour cast its shadow in Judaea. And thus they quarrel and barter, haggle and dispute; the father, over the amount he must part with for his child’s sake; the suitor, over the precise number of dollars and cents his bride will bring him — without one thought of affection, without one reference to love, that noblest of human emotions, which sheds its golden aureola of romance over this matter-of-fact, sorrow burdened world, and ennobles alike the cottager and the king.

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Before drawing the curtain over the disgusting spectacle of this debasing bargain, let us, lest the above statements be questioned or contradicted, cite a sample case which recently came up in the Brooklyn courts, in consequence of a dispute arising as to the payment of the marriage-broker’s fee. The following is from the New-York *“Times”* of May 24, 1888: —

*“Lehman Weill, a shrewd watchmaker, and, as was shown yesterday, a shrewder matchmaker, was the plaintiff yesterday in a suit before Judge Engle in Brooklyn, to recover one hundred dollars from Rosa Salomon, of 90 Humboldt Street, and her pretty daughter, Brunette Salomon. The services rendered by the plaintiff, and which he valued at one hundred dollars, consisted in procuring for the daughter a protector for life in the person of*

*Joseph Cohen, a clerk in a New-York clothing house. Mr. Weill alleged that Mrs. Salomon: anxious for the future of her daughter, confided in him, and asked him to use his influence in procuring Brunette a husband. Mr. Weill paid a visit to the Salomon home, viewed the prize, and ran over in his mind the list of his marriageable acquaintances.”*

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*“He picked out Mr. Cohen as the proper sort of a husband for such a beautiful girl as Miss Salomon, and began his assault upon Mr. Cohen’s heart. By soft words and suave manners, he made Mr. Cohen believe that all he wanted in the world to make him happy was a wife. Then the broker took him to Miss Salomon, .the result being the announcement a month ago of the engagement of Miss Salomon and Mr. Cohen. The next day Broker Weill sent in a bill for one hundred dollars, which was not paid; and, as the wedding is now only three weeks off, he became anxious, and yesterday began suit. The trial will take place in a few days.”*

*“Mrs. Salomon says that she never employed Mr. Weill in any capacity. He called one evening, and introduced Mr. Cohen as he would any other friend, and Mr. Cohen naturally fell in love with the charming daughter.”*

A Jew is at liberty to divorce his wife at any time, for any cause, or for no substantial cause at all; he himself being the sole judge of the sufficiency of his reasons. To prevent divorces from taking place during sudden sallies of passion, the synagogue has ordained several formalities to be observed on such occasions, the execution of which causes considerable delay, and so allows opportunity for a consideration of the matter, before the separation actually takes place.

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The man or woman are not allowed to be married to each other again, nor to be together alone. If the woman has been divorced for adultery, she is prohibited from marrying the object of the criminal intrigue. With these exceptions, the parties are both at liberty to marry whomsoever they please.

A man who is at a distance from his wife, in another country, or beyond the sea, may send her a bill of divorce by a messenger.

Jews sometimes betroth their children when very young. A girl betrothed under ten years of age to a man she dislikes, is entitled to a divorce at any time before she is twelve years and a day old. She is only required to declare that she will not be married to such a man, before two witnesses who commit her declaration to writing, and deliver to her what is called a "*divorcement of dislike*." She is then at liberty to marry whomsoever she pleases.

\* \* \* \* \*

The Jewish liturgies include prayers for the sick. There is one curious custom resorted to in cases of extreme sickness. When a person is believed to be dangerously ill, it is customary to change his name, with the professed hope of evading or averting the sentence of death, which it is apprehended may have been passed against him in the heavenly court.

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When a Jew dies, all the water in his and the adjoining houses is instantly thrown away, and no priest must, upon any account, remain in any of these houses till the corpse is removed. Immediately on his decease, the body is stripped and laid upon the floor, with clean straw under it; and it thus remains, watched by a Jew, until the ceremony of

cleansing with warm water has been performed. Part of this ceremony is to hold up the body erect, and pour over it three successive ablutions. During the operation some one must place his hand on the mouth of the corpse, that no water may enter it.

Near the body are placed a lighted taper, a basin of water, and a clean towel; that the soul of the deceased may have an opportunity of cleansing itself from the defilements contracted during life. These things are kept in the room for thirty days and nights, and the water is changed every morning. This ordinance is esteemed peculiarly sacred; and some members of the synagogue being too poor to purchase these things, a society was established a few years ago to defray these expenses and perform other services in cases of sickness and death among indigent brethren.

The Jews do not use closed coffins, but usually four plain boards, loosely joined together; and the rabbis declare that the bottom should only consist of laths, in order that the worms may destroy the body so much the sooner.

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When the body is carried to the place of interment, the coffin is opened, and some earth alleged to have been imported from Jerusalem is placed under the head in a small bag, or strewed about the body. The relations and friends of the deceased then approach the corpse, one after another, holding one of its big toes in each hand, at the same time imploring the deceased to pardon all the offences they had committed against him in his lifetime, and not to report evil against them in the other world; and the nearest relations rend their garments.

When the coffin is placed in the ground, each of the relatives throws some earth upon it; and, as soon as the grave is filled, the persons who have conducted the interment all turn and run away as fast as possible, as if pursued by the angel of darkness.

When the relatives return from the funeral, they all sit down upon the floor; and a chair is placed before them, with eggs boiled hard, a little salt, and a small loaf, a portion of which is eaten by each of them in order to break the fast which they profess to have kept from the moment of the decease; and ten Jews, who have passed the age of thirteen, repeat prayers for the dead, morning and evening; and at the close of these prayers, the sons of the deceased, or his nearest male relatives, repeat the *Kodesh*, — a prayer which is considered as having sufficient efficacy to deliver the deceased from hell.

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One of the tokens of sorrow among the Jews for the death of their relatives is rending their garments. On the decease of a brother or sister, wife, daughter, or son, they take a knife, and, holding the blade downward, give the coat, or other upper garment, a cut on the right side, and then rend it about a hand's-breadth in length. On the decease of a father or mother, the rent is made in the same manner on the left side in all the garments.

The interment is succeeded by the mourning, which lasts for seven days, during which the mourners are not to go out of doors or transact any business, but to sit upon the ground, without shoes, receiving the condolences of their brethren, which are generally numerous; for during these seven days, there is free access to every visitant, whether friend or stranger. They are not allowed to shave their beards, cut their nails, or wash themselves, for thirty days. Just think of their sanitary condition!

Speaking of not washing themselves for thirty days, it is an actual fact that the Jews are a filthy race, more filthy than the Chinese, or any people upon the face of the earth. It has been demonstrated that all epidemics that from time to time break out in different parts of the world spring from the Jews, who literally drip disease and filth with

every step they take. Visit the New-York Ghetto, or any place where these half-human and half-bestial creatures live, and you will not fail to acknowledge the truth of this assertion.

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Their Jewish customs convey disgust, and are the outgrowth of a carnally minded, brutish, and ignorant people. We repeat it once again: this country is in danger on account of the rapid growth of the Jews among us. Their number is daily increasing in New York, and the same is the case in everyone of the large cities in America.

We warn all against the Jew. We are in danger from the hideous swarms of Jews, who besiege us like famished wolves, and who crowd every business, every channel of commerce, in this country.

It is high time for the people of this country to arouse themselves, and to realize what it has cost them to welcome to this home of the Aryan race the disgusting pariahs of Israel.

There are to-day over a million Jews who gnaw the resources of the United States. Remember that there is always a limit to the wealth of a country, however rich she may be.

These Jews, whether financiers, doctors, judges, journalists, booksellers, managers, lawyers, brokers, keepers of pawnshops, receivers of stolen goods, professors, or rabbis, one and all, secretly and tenaciously agree among themselves in striving to fill every post of honor and responsibility, with one of their co-religionists.

In the streets, in the theatres, in the restaurants, in the hotels, one smells the Jews everywhere and on all sides.

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Our newspapers are full of them. Weird spectacle, indeed, these sons of Israel seeking to mould public opinion!

The industrial crisis which at this time prevails throughout Europe, and to some extent in this country, the intellectual and moral suffocation, so to speak, which we feel and yet we cannot define, arises simply from the Jew who triumphs. His triumph is our ruin.

It is high time to put a stop to the disembarking of the rapacious hordes of Israel who swarm to our shores.

There should be a loyal exchange between the immigrant and the native.

In the case of the Jew there has never been any loyal exchange; in fact, there has been no exchange at all. He takes all, gives nothing.

One million of Jewish mouths — and what mouths! — a million mouths of parasites!

The Jews are different from us in all matters.

They differ from us in all moral and social qualities. What we regard as vice, they regard as virtue; what we deem dishonest, they deem honest.

The Jew of to-day lives and acts precisely as the Jew of old described in their sacred books. These books, despoiled of their mystic form of expression, are only a narrative of customs and habits, a study of character; a novel, as written to-day by men of the school of Emile Zola.

As in times of old, so at the present day, usurers, malefactors, counterfeiters, thieves, mainly spring from the ranks of Israel. Examine the career of the Jews in London, Paris, Berlin, St. Petersburg, or in the United States, and you will not fail to discover, the truth of this declaration.

Consult Jewish history past and present, and you will not fail to find that in every city where the Jew arrives, within a given time the ordinary state of things undergoes a lamentable change. The Jew is a nomad who has nothing to live upon, and who thirsts for every thing. By reason of his destiny, or for some mysterious and unaccountable reason, he is the creature of crimes, of outrage;

*“a fisher in troubled waters.”*

The God of the Jews, as described in the *Talmud*, is a cruel, bloody, exterminating God. He is a God of extermination, of murder, and of wicked counsel. Need we bring any examples?

Phinees, son of the great priest Eleazar, having assassinated Zambri, chief of a tribe of Simeon, the lover of a Madianite woman, appeases by this murder the wrath of the God of the Jews, and receives as a reward for himself and his posterity the promise of sacerdotal office. No matter whether one is an assassin, a perjurer, a liar, a thief, he will not fail to appease the wrath of Jehovah. The God of the Jews is never so content, as when acts of carnage, pillage, infamy, treason, and cowardice have been committed.

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If we assume the mythology of a people to be an indication of the character of a race, or an expression of the tendencies or desires of certain human family, it is well to note that the God of the Christians lives in heaven, where all the beautiful and noble actions of

devotedness, abnegation, humanity, and disinterestedness receive an eternal reward.

Hence our ideas of God are diametrically opposed to those entertained in Israel as to its God. The question of our God coming from the Jewish race would demand too extended a study to be treated of in this volume. For the present it may suffice to observe that the idea of the immortality of the soul, a prevailing idea among us, has come to us from the philosophy of the Greeks far more than from Jewish mythology, a mythology historically without soul, without sky, fixed upon the earth, in a terrestrial paradise only, dispensing only earthly rewards, sanctioning all acts of violence and deceit, acts peculiar to the Jews. Jehovah is the God of this mythology.

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The Jew is a slave to this mythology; and what he has done in the past, he does now, and he will do in the future. The massacres of Sichem; the lies of Jacob; the deceits of Laban; the foolish pride of Joseph, and his institution of monopoly in Egypt; the infamy of old Mardocheus, deriving benefit for himself and his own from the morbid charms of the beautiful Esther; the strangling of the first-born in Egypt; the murders of Judith, Dalaiah, Deborah; the extermination of the Chanaanites; the construction of the Tower of Babel, — all, all, constitute an eternal whole which is the destiny of the Jew, that destiny of pariah, of a thief, of an assassin, personified strongly in the modern Jew, who constitutes a permanent danger, and whom we must all join in thwarting, and reducing to his proper sphere.

We have not done with the Jews in this book. From time to time, we shall send out to the world an account of their doings throughout the United States ; and as much as it lies in our power, we shall guard, defend, and warn the people of this country against them. Neither their threats of boycott nor their mutterings of personal danger have any weight with us. We are ready to lay down even life for a principle; and

if harm is to befall us, we cannot imagine a more worthy cause in which to encounter it than in disclosing the designs of the Jew against our countrymen.

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## THE JEW SUMMARIZED.

*“The word given to a Christian need not be kept.”* — THE TALMUD.



HERBERT SPENCER in his well-known work on Sociology compares an industrial society to a living organism; but, if he had in contemplation a healthy organism, it would require an ideal society to render the analogy perfect. In the living organism, as Spencer expresses it, *“nutriment is always proportioned to function;”* in other words, the most blood flows to those organs which do the most work. This is true of a

healthy organism, but there are diseased as well as healthy-organisms. There are diseased organisms with foul-spreading ulcers which perform no useful function, but which nevertheless send their roots down, and tap the springs of life, and divert a large portion of the nourishment to their own maintenance, to the very serious impoverishment of the members, and impairment of the constitution. And what an ulcer is to an individual organism, the Jew is to the body politic, a foul, fungoid, parasitic, cancerous growth, striking its roots into the industrial society, impoverishing it, diverting its wealth to his own gratification, and performing no useful function in return.

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The vast wealth which the American people have accumulated during the past few decades is the combined product of brawny, willing arms wrestling with nature for the mastery over her secrets, and of able brains guiding and organizing their labors to useful ends.

The sons of our Eastern settlers, and our kindred from Scandinavia and Germany and England and Ireland, went out in families and in groups to the Far West, where they cleared the forest, built cities on the boundless prairie, planted the hill-sides, and delved deep into the bowels of the mountain, bringing to light nature's hidden treasures of gold and silver and iron and copper and coal and oil; while able brains grasped the problem of bringing the scattered hosts into social and commercial intercourse with each other, and with the cities of the older States, by a network of canals and railways and telegraph-wires. Millions, nay thousands of millions, of dollars have been spent in opening up this great continent, and in organizing the efforts of the scattered units into an effective force for waging triumphant warfare with nature.

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Has the Jew taken any part in these herculean labors of brain and sinew? Has he planned the railways, the canals, or other means of communication, or risked his gold in their construction? Has the stroke of his axe rung through the backwood, or the heavy thud of his pick resounded through the caverns of the mine? Has he guided his plough on the pathless prairie, or bent his back to the construction of the iron ways? Has he quarried the rock, or made brick, or built cities, or cut canals, or tilled the willing soil? Has he hewn timber, or floated the perilous raft, or smelted the iron ore, or forged the glowing metal with the ponderous stroke of the heavy hammer? There is but one answer: No Jew has taken part in any of these labors. What, then: is he

a man of cunning brain, who has invented the unrivaled machinery which enables one man to do the work of a hundred; or has he studied the chemical properties of matter, and guided the nations to its triumphs in mechanics and the arts, or aided in organizing the unskilled labor of the country to useful ends? Again, there is but one answer: He has had no part in any of these things. The Jew despises useful labor, he has no industrial aptitudes, he holds labor as derogatory to the dignity of his race. He sees in the industrial energies, and cunning brain, and bold enterprise of the Aryan, a providential provision for his needs.

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Not his the rugged task of doing battle with nature; that is the lot assigned to the Aryan, who has been doomed to eat his bread by the sweat of brow and brain. The Jew is emancipated from this doom, he is of a highly specialized race set apart to perform the functions of a parasite preying on the vitals of industrial societies, fattening on their labors, and diverting their wealth to his own pocket. The Jews' backs are not bent with labor, their supple fingers betray no acquaintance with toil, they have no intellectual gifts which they exercise for the good of society, they contribute in no way to the production of wealth, they benefit society in no way; and yet look at them in New York City, and indeed wherever they have fastened themselves, and you find them leading lives of luxury and ostentation, and holding in their hands a great part of the wealth of the country.

None of this wealth has been come by honestly; none of it represents services rendered by the Jew to, the community. Every cent has been obtained by fraud, and by, taking cunning, selfish advantage of the imperfections of our social system.

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In his more legitimate pursuits the Jew throngs the avenues of commerce, establishing five stores where one would suffice the people's needs. And, of course, the diminished business done by each necessitates high profits. But this is the least of the Jew's offences: he has cultivated lying and deceit, and the fabrication of false evidence, — cultivated it as a fine art; and nothing that he sells is what he represents it, or what it appears to be, — his cloth is shoddy or damaged, his leather, paper, his gold, pinchbeck, his furniture made of rotten or worm-eaten wood, his drugs and foodstuffs, adulterated. And even with this he is not satisfied; the methods are sure, but too slow to satisfy his greed. He ponders fraudulent bankruptcy, and carries it to a successful issue; he insures his warerooms, full of worm-eaten, rotten furniture, or shoddy clothes, and by some "*unaccountable means*" they are destroyed by fire. It is nothing to the Jew if a dozen Gentile lives be sacrificed in the flames. And moreover, who can prove that the firing is not an "*accident*"? The Jew thrives by such means, and in old age he tells his children, not cantingly, but with simple faith, that — "*God prospered him;*" for he believes honestly in a special interposition of Jehovah to deliver the Gentile nations over to him for a spoil. His delight is in usury, in pandering to vices, or in taking advantage of the necessities of the unfortunate. The Jew pawn-broker, watching like a spider in his web, is a sight that men and angels might weep over.

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The law limits the amount of interest he may claim; but what matter? He lends only a fourth or an eighth of the value on the goods left with him, relying but too securely on his foresight, which predicts that the unfortunate will but rarely be able to redeem their pledges. In this department of industry, as a receiver of stolen goods, for which he gives "*very good prices, and no questions asked,*" and as a panderer to vice, the Jew is in his native element; but he thrives in every branch of business in which it is possible to adulterate the products which pass through his hands, or to make them seem other than they really are. To

a small extent, the Jew is an employer of labor; not of the capable, but of the least efficient sort. He does not hire good workmen, for he does not want good, honest work; he wants only that it appear good: that secured, the poorer the work, the less durable the material, the better he is pleased. He employs women and children, and the least capable workmen, for the production of articles of a quality inferior to any thing he could procure from an American factory or workshop, and he pays in proportion to the value of the work, which cannot give more than starvation wages.

Take the Jew from his advent into Western Europe: his career has been one unbroken record of fraud, and vice and grovelling meanness, and usury, and lying, and deceit, and pandering to the greed of princes, who have been tempted by loans to expose their people to the merciless grasp of these greedy parasites, until, one after another, the peoples rose, and hounded the loathsome vampires from their midst. In two countries alone did the rulers stand resolute in harboring and fostering the Jews, — the two great nations of the East and West, Spain and Turkey; and both these countries have become a by-word among the nations, their political greatness broken, and their people hopelessly sunk in debts for usury, until all industry is paralyzed.

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The Jew is in all ages the same; grovelling, greedy, grasping, in pursuit of gold; tyrannous and insolent in possession; conscious of the scorn with which he is regarded by a loftier race; craving to repay it, with a bitter lust for vengeance; and striving with a patient persistence, worthy of a nobler cause, for the wealth which will enable him to demonstrate his superiority, by placing his foot upon the necks of the hated Aryan.

The Jew is a pestilence and danger in every Christian community: he fattens on the misfortunes of the individual; on the imperfection of social laws, which imperfection he does his best to perpetuate; by

acting as receiver of stolen goods; and, above all, our wars and other national calamities. It was the unhappy fratricidal war in this country, which, while it impoverished the nation in blood and treasure, raised the Jews to a pinnacle of greatness, and brought the nation under tribute to them.

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They have acquired a hold on this country such as they never secured on any nation in Europe: they are striving toward a future here such as Europe gave them no promise of. In this, the greatest nation under the sun, a continent fertile in natural resources to which the surplus population of Europe must needs flow, no kingly head, no patrician caste, no standing armies interpose between the Jews and their dream of absolute dominance. Here the battle for supremacy, for the power that shall mould legislation, that shall determine the destiny of the nation, is one between lofty principle and wealth, between the patriotic sentiment that would raise the intellectual, moral, and material condition of the people, foster freedom, and repeal unequal laws, and the parasitic craving to subject the people to the tyrannous dominion of an oligarchy' dominating by the possession of gold, filling the legislature with subservient creatures, moulding legislation in the interests of the oligarchy, and backing its claims with the support of a standing army if need be. All the Jews' weight and influence is thrown on the side of the oligarchy. Already the race counts its gold, and sees itself the most potent factor of the dominant party; already the Jew sees in fancy his subservient creatures, bought with his gold, in the Senate and in Congress, and looks forward hopefully to the period when the glory of the infancy of his race shall be restored, and the people bend the knee in humble reverence when the Jewish plutocrat rolls by in his chariot.

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The Jew is not alone in his parasitic tendencies, not exactly alone; but for all that he is a parasite *sui generis*. \* It has been asserted as the result of the most careful and reliable investigation, that the nominal railway capital on which the nation is paying interest, has been swollen by three thousand millions of watered stock, and fearless and indignant protest has been urged in the Senate of the nation against the tolerance of such a state of affairs. But is there any comparison between the railway magnate and the Jew? The former asserts, and his assertion is well grounded, that the tax he levies on the people is but a tithe of the wealth he has created for their benefit. It is no adequate plea, no just plea. The railway magnate owes his success to the facilities afforded by the social organization, and to the co-operation of talents and forces, without which his own brilliant achievements would have been impossible. But while the plea does not justify the railway magnate, it palliates his offence. But by what plea shall we attempt to palliate the acts by which the Jews wrest their millions from the people's earnings? What wealth have they created? what facilities for the creation of wealth? What services material or immaterial have they rendered the nation? When you compare the two, you find that the railway magnate is no true parasite: he fattens on the wealth which he has created by the employment of his capital in far-seeing designs; he is a co-worker, one of the most useful members of the community, who has taken advantage of his opportunities to appropriate more than a just share of the wealth he has been so largely instrumental in producing.

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\* [A Latin phrase meaning of its own kind, used to describe something considered unique, the only example of its kind.]

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He deserves censure, and but for the imperfection of our laws he would be called on to make restitution. But the Jew is a true parasite, type of a mean race, without intellectual insight or industrial' aptitude, of a race that has a history extending over four thousand years, in the

whole of which time it cannot lay claim to the credit of any, even the most insignificant, discovery or invention useful to mankind. The industrial aptitudes of the Jews are perhaps on a slightly higher plane than those of the Red Indian; they have no such industrial aptitudes, or intellectual insight into the properties of matter, as would enable them to raise themselves to the rank of a civilized nation. The present condition of the Jewish colonies of Palestine is the measure of their capacities in this direction. They are simply, and without qualification, a race of parasites, whose existence depends upon their being able to fasten themselves on industrial races, and prey on their vitals.

The wolf in the forest, the rattlesnake in the prairie dog village, has each his allotted task in the economy of nature. But the Jew can advance no such apology for his wretched existence. His career in Europe, his career in this country, demonstrate that he is precisely what we have characterized him, an unqualified parasite.

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But while the Jew is essentially a parasite, and stands in no other relation whatever to an industrial society on which he fastens, and although he has none of that intellectual capacity which has enabled the two leading races of man the Aryan and Mongolian to achieve their triumphs over material nature, he is still not wanting in a certain intellectual acuteness and imitative capacity, and in a power of adaptation to the tone and expression and superficial manners of the races which tolerate his presence among them; and, as a consequence, Spain and Western Europe have developed types of Jews of very much higher culture than their brethren in the East. These people are capable of discussing moral questions by European standards, and of giving expression to very creditable sentiments; but if the question of parasitism is broached, they take precisely the same attitude that the average American takes when it is pointed out to him that the destiny of the Anglo-Saxon race on this continent threatens to involve the extinction, first of the Red Indian, and later of the Spanish races. They

say it is the course of Nature, or the ordination of Providence, that man shall be exposed to a struggle for existence, which will result in the final survival of the fittest. But there is no parallelism in the two cases. The Anglo-Saxon race wants the earth, that it may subdue it, and is doomed by the law of self-preservation to, dispute possession with all races which oppose its spread; and the same law destines all nations which stand in its way to oppose its spread, or perish.

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The Jew does not come to compete with us in the struggle — for dominion over nature; he does not come and ask permission to throw in his lot with us, and struggle with us, shoulder to shoulder, against our obstacles. animate or inanimate: he comes with specious words, asking protection, and promising obedience to our laws and, before we are conscious or suspicious of his intentions, he has crawled through the imperfections of our social system, and fastened on our vitals. It is his destiny; he has no other idea of life; he finds industrial races easily preyed on, and quite ready to encourage him among them, and in that willingness he sees the guiding hand of a Supreme Power, which has singled his race out for a special destiny. He must prey on industrial races, or sink to the lowest depths of degradation, like his brethren in Russia and elsewhere, where cruel laws as they deem them have forced them to earn their bread by the sweat of their brows. The American Jews wish to emancipate their brethren in Russia from this cruel necessity. America is large enough, and rich enough, and stupid enough, to support them all.

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They have a brilliant future in America, such as no other country offers; they can look forward with confidence to grasp the reins of power in this country, and gratify their boundless vanity and ambition; they want to add to their numbers by assembling all their race here, and already active steps are being taken to import the Russian Jews,

the dregs of the Hebrew race, the most degraded specimens of humanity, a people who, nevertheless, amid all their degradation, believe that they are Jehovah's chosen people, destined in his good time to place their foot upon the necks of the Gentile races.

Shall America be further invaded by these degraded people, longing to be emancipated from toil, that they may share with their more prosperous brethren in the plenty of the Gentiles, whom God has given over into their hands? We refuse citizenship, and with good reason, to the Chinese, who are as highly an industrial people as ourselves, a race with broad intellect, and keen insight into the secrets of nature; a race that in its insolation discovered the mariner's compass, invented printing and gunpowder, and which for more than three thousand years maintained creditable rivalry with the civilizations of the Western world. We refuse to receive these people on our shores; and shall we allow the degraded Russian Jews, the lowest dregs of a degraded parasitic race, free asylum, knowing that they come, not to stand with us shoulder to shoulder to urge on the destinies of this great nation, but as conquerors coming to dominate over the Gentiles, whom;

*“God has given into their hands for a spoil?”*

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This is the vital question of the age for Americans. The Red Indian has run his career, and will solve his own destiny; the negro is developing industrial capacities, and fitting himself for the performance of useful functions in the social organism; the Spanish races will submit to the inevitable, as the countless millions of the next two centuries roll southward. But the Jew! Shall he be allowed to impede the onward march of the American nation, to ride on its shoulders, to prey on its vitals, and finally to grasp the power which they have achieved by their triumphs over nature, and subject them under his feet?

We do not open our gates to these people because we want them. They have no arts to teach us, no new industries to implant among us; they bring no skilled or intelligent labor, no industrial aptitude; they bring us no strength, no wholesome moral influence, no kindly sympathies. They come with no friendly acknowledgment for hospitable reception: they come to prey on us; and, knowing that, no sane people should let them in.

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There are millions of broad acres on this continent waiting to be tilled, forests to be cleared and untold wealth lying hidden in its mines. The Aryan peoples of Europe come to us with firm step, clear eye, and bright resolve, ready to engage in this fierce strife with nature in her waste-places. They come from Sweden and Denmark and Norway and Germany and England and Ireland, and go out to the prairie and the forest, and build huts, and clear the forest, and plough the land, and delve in the mine, and build cities, and engage in a thousand industrial pursuits. They will make their home in the prairie and the forest, and thank God for the opportunity to do battle with nature evenhanded; and the bright light of inward peace will reflect itself in their faces, as from year to year they see the wilderness being brought into subjection, and their children growing up inured to toil, and indulging in legitimate, lofty aspirations. And twenty years later you visit their settlements, and find a stalwart race of hardy freemen, who tell you they are Americans, citizens of the greatest nation on earth, proud of their birthright, and eager to aid the nation along in the path of true progress.

Will the Jew, too, throw in his lot with these people? Will he struggle manfully with the hardships of early settlement? No, no! the Jew turns away revolted from such a sight; his lordly race cannot stoop to toil unless God's anger forces it upon them. Has not God promised that he will put the Gentile nations under their feet? and would it not be a spurning of Heaven's best gift to bend his back to labor, when he can

go to the city and enter upon his inheritance as a parasite, and thus fulfill the lofty destiny of the chosen race?

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It is said that Christian liberality is the motive power which prompts us to tolerate the Jews among us; that they are a persecuted people; and that as long as they obey the laws, we should throw the mantle of our protection over them. Yes, if they come to throw in their lot with us as the Aryan people of Europe do, to stand shoulder to shoulder with us in the struggle with nature, to aid and be aided as we aid each other with band and brain, by all means admit them. But they do not, and will not; and is it Christian liberality, is it common regard for social health and purity, to allow ourselves to be preyed on by a race of parasites? to foster them until their hold shall have become ineradicable? All naturalists are agreed that parasitism is evidence of degeneration; but is it no evidence of degeneration when an individual or a people allows itself to be infested with parasites, and takes no measures for their eradication? Is not the moral influence of their example fatal to our own people? Can the struggling millions see an inferior race dwelling in lordly style, and insolently claiming superiority, and not themselves be tempted to the adoption of a similar mode of life? We have evidence enough that a considerable number of our people are so tempted, that they weary of the slow processes by which wealth is produced honestly, and aim like the Jews to enrich themselves by the spoliation of their neighbor.

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But the Jew has special aptitudes for parasitism, and has been prepared for a parasitic life by centuries of training. He has the advantage, that he has but one object in life, — the acquisition of wealth, and the enjoyment of the display and power which its possession gives him; and the further advantage that he has no moral principles, no regard for truth, no sentiment of honor, to deter him

from any measure which favors the end in view; and even if there were a scintillation of moral justice in his nature, his creed teaches him in set and express terms, that it is lawful to despoil the Gentile, to bear false witness against him (for the Gentile is never his neighbor), and that it is not incumbent on him to hold faith with a Gentile in any matter. Are there any Jews lifted above the pursuit of wealth, men learned in all the wisdom of the Gentiles, who have abstract conceptions of the beauty of truth and justice, and who are guided by these conceptions in their daily life and intercourse with Christian people? There may be, and probably are; but the American people have not to concern themselves with the exception, but with the rule.

The Jews as a people are a parasitic race, living on the vitals of the industrial races who harbor them; and, in these seeming exceptions of men of culture and accumulated wealth, we have only to strip them of their possessions, and place them face to face in the struggle with nature, to see the race instinct assert itself, and see them turn away and join in the pursuits of their brethren. Their theoretic morality blossoms only in the sunshine, and will not stand the rude test of adversity. You might as well ask the American people to withdraw within the eastern slopes of the Rocky Mountains, and pledge themselves never to cross the barrier, as ask the Jew to forego his parasitic tendencies, and enter on the production of wealth in common with the people of the country: he cannot; the race instincts are too strong in him; he must follow their guidance as long as there is opportunity for their indulgence.

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We apply the term "*parasite*" to the Jew, not rashly, but with due regard to its full import. A parasite in an industrial community is one who lives on the labors of others, one who either renders the community no service, or a service insignificant in comparison with the reward he succeeds in appropriating. Just consider for a moment that the average earnings of the American people, with their vast

capital, their fertile brains, and brawny arms, under the highest industrial organization, is rather below seven hundred dollars per annum for each family of five persons, and then look at the thousands of Jews in New York whose incomes average seven thousand dollars! Is it not monstrous, that the members of a lower race, a race little above the Red Indians in industrial aptitude, a race incapable of raising themselves to the dignity of a civilized people, should be allowed to fasten themselves upon industrial nations of a higher race, each one of them appropriating to himself the wealth which ten families have been engaged in producing? What have these Jews done, what service could they render the nation, that they should be entitled thus to batten upon it?

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It is quite true that, in consequence of the imperfections of our social system, it is impossible to regulate the proportion of the trading-class to the needs of the nation, or to proportion its profits to the value of the services rendered, and that, in consequence of these difficulties, this class secures more than its just share of wealth, which results in its ranks being crowded, and in the nation having to support the whole for services which a much smaller number could render efficiently. But because the evil is apparently irremediable, shall we aggravate it by allowing an alien people to thrust themselves upon us, to throng every avenue of commerce, to succeed by lying and cheating and misrepresentation and fraud, and to oust our own people? If the unduly large profits of trade are to be held legitimate, why should not American people enjoy them?

The rapid accumulation of great wealth, and consequent influence, by the Jews, is a source of great danger to the nation. It is dangerous enough when any section of the community succeeds, under cover of unequal or imperfect laws, in appropriating the greater portion of the accumulated wealth of the country into its own hands, and employing it for its own selfish ends.

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The people would be far more embittered if a superior and conquering race wrested their hard earnings from them for its own display; but all the bitterness of hate finds vent when it is seen that the wealth is held, and the power wielded, by an abjectly inferior race, who appealed to their generosity for an asylum, and now, with an insolent assertion of superiority, claim to arbitrate the destinies of the nation by virtue of gold wrung from the people by fraud and usury and lying and cunning and meanness.

The Jew is not a desirable citizen. That he is alien to us in religion would have no just force. were it not that his religion justifies and enjoins action which is inconsistent with good citizenship. It teaches him that his race has been singled out by Jehovah for dominion over other races and he strives after that dominion as his birthright, not by equal contest, but by fraud and cunning. His religion teaches him that it is lawful to despoil the Christians, and to bear false testimony against them in behalf of his own people; and a race holding these tenets is unfitted for American citizenship. He takes no part in the production of wealth, and contributes nothing in labor of brawn or brain necessary to its production; nor does he by any spark of intelligence facilitate its production.

He has no sympathy with the people among whom he seeks asylum, no sentiment of patriotism, no sense of community of interest. He sees in the Christians only hated foes, who despise him while he is poor, but are ready to bow down to him when he has accumulated wealth, an alien, hated race whom his God has given over to him for a spoil.

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He abstains not only from joining his protectors in the strife with nature, but equally abstains from joining them in their struggle with

their foes. The country's quarrels concern him only according as they afford him facilities for making money out of them. So far as his business-pursuits may be regarded as legitimate, he is not capable of rendering any special services, and he simply ousts an American citizen to make room for himself; but, as we have seen in following his career through this volume, he throws discredit on every branch of business in which he engages, by his crooked and underhand ways. The base of the whole Jewish pyramid is composed of pawn-brokers, receivers of stolen goods, lewd bawds, and fences of the well-known Mandelbaum\* type, old-clothes dealers, and peddlers.

The race has not one quality which renders it a valuable acquisition to our ranks, but a thousand which render it desirable that we purge ourselves of them; not one quality to command our esteem, but a thousand which inspire us with contempt. We have nothing to hope from their presence, but a great deal to fear; and the time is ripe for taking a determined stand on this subject, before the arrival of fresh hosts of the degraded race from Russia. Let this threatened visitation of a physically and morally polluted race be stayed at once by the resolute fiat of the American People. Let the Jews of this country understand, that the American people do not want, and will not receive, the dregs of a race which has won only scorn and contempt from the people of Europe.

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\* [See page 94: **Mrs. Frances Mandelbaum**, better known as "*Mother Baum, Queen of Knaves*," was for many years a receiver of stolen goods in Clinton Place, New York.]

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But it is not enough to stop here. We want no Jews in this country; we want no parasites on our industrial organism; we are ourselves capable of consuming all the wealth we produce, We want no festering cancer in the body politic; it is not healthy, it must be eradicated. If the American people must be ruled by, or have to struggle against, the

threatened dominance of an oligarchy, in Heaven's name! let it be an oligarchy of our peers, of men of kindred race, with like sentiments, like sympathies, as ourselves, — men to whose sense of justice we can appeal, knowing that their abstract sentiment of justice is grounded on the same basis as our own; an oligarchy which, if it draw the sword and crush us into submission, will still remember that we are brethren, and be magnanimous. But let not our nation, — this great nation whose industrial aptitudes, intellectual powers, and natural resources are sufficient to raise it to the highest pinnacle of human greatness, — let not our nation be humbled to the dust by armies of our brethren, raised with the gold of conquering Israel. Let not the American people incur the passionate hate, the vindictive vengeance, of a race which for ages has treasured up in its bosom the memory of the well-merited but bitterly resented scorn and contempt with which Christendom has treated it; of a race merciless and cruel as hell; of a race that never spared a foeman; of a haughty, insolent, vindictive race, that will recognize in their triumph abundant evidence of their own superiority, and of Jehovah's favor.

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And they would be in great part right. It is well said, that;

*“whom the gods would destroy, they first make mad;”*

and the American people would earn the fate inevitably in store for them, if, their eyes opened to the character of the Jews, to their grasping accumulation of wealth, to their dream of final domination over the hateful Christian peoples, they continue to tolerate their presence.

On this point but one sentiment should animate the American people, and this should find expression in the one curt but emphatic cry,

*“The Jew must go!”*

Let there be no angry denunciation, no unseemly haste, no injustice, but calm, deliberate, and firm resolve. By our silence we gave sanction to their settlement among us, and they are entitled to the protection of our laws as long as they remain. Let them go with all their ill-gotten gain, and let us forget that it was ill gotten but let them go.

The blame of their admission rests on us, for we knew that they were deservedly hated and scorned by all the higher races of men. Give them time to convert all their wealth into gold and bills, and let them go whither they list. To Europe if the European people will still consent to be preyed on by them, and, if not, to their own country where they are assured of protection by the Turkish Empire. Let the people of the United States ponder this matter calmly and deliberately, and decide how we may purge ourselves of a race of parasites, and in self-defence guard against the threatened and already impending danger, that the nation will be subjected to the dominant rule of a powerful oligarchy, the majority of whose members will be men of an alien race, who hate us with an intensity of hatred, nurtured by the memory of the scorn and contempt with which they have been regarded for centuries.

Let the people ponder this problem, let reflection beget resolve, and let resolve be transferred into action, while there is yet time. We want no parasites among us; we will not have them; our social health demands that we purge ourselves of them. The Jew must go. Let the nation assert itself to this effect, not passionately, not bitterly, not vindictively; but from Maine to Louisiana, from New York to the Golden Horn, let the American people rise as one man, and assert in deep tones of calm, unwavering resolve;

***“We want no parasitic race among us: THE JEW MUST GO!”***

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# Version History & Notes

Version 1: Published Mar 2, 2015

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## Notes

- \* The cover, the ‘*Le Happy Merchant*’ image and Table of Contents are not part of the original book.
- \* Notes enclosed in [square brackets] and marked with an asterisk (\*) symbol are not in the original text.
- \* On page 55 on the original scan half the text is missing. If anyone has the complete text please paste it in the comment section of my blog. Thanks.
- \* Page numbers in this document are the page numbers in the original book.

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### *Knowledge is Power in Our Struggle for Racial Survival*

*(Information that should be shared with as many of our people as possible — do your part to counter Jewish control of the mainstream media — pass it on and spread the word) ... Val Koinen at [KOINEN'S CORNER](#)*

Note: This document is available at:

<https://katana17.wordpress.com/>