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# Our Misunderstanding Concerning the Jews

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AN ARTICLE  
ON THE  
POLITICAL ASPECT OF  
The Jewish Question in the United States

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BY  
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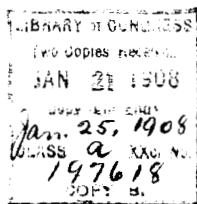
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Being a Criticism Principally of an Article  
"Concerning The Jews"—*By Mark Twain*



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## PREFACE

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The article, "CONCERNING THE JEWS", by Mark Twain, was published originally, I understand, over eight years ago in HARPER'S MAGAZINE; it was not until about a year ago, however, that I first read it, in one of Mr. Twain's books.

As the reader will see in this article, the political importance of a proper understanding of the Jewish question to the people of the United States, is very great. The Jew must become dominant in the business affairs particularly of the nation whose government is not organized and conducted on secure and sound principles. The Jew has no care of the government (the dignity of the nation, particularly in international affairs,—which involves the self-respect of every individual citizen) upon his shoulders: he is, therefore, in a position to make a business profit out of international ambitions, and the prejudices and

jealousies of men that those ambitions give rise to. It is not his fault: the last man in the world to blame for the Jew's business supremacy amongst us, is the Jew himself.

These three facts, at least, we must not overlook the importance of: (1.) The world of business is the real world of men. (2.) The world of statesmanship is the world of gods. (3.) The social world depends, for its existence and good order, upon the proper ordering of the other two. The dividing lines between these three worlds are not sharp drawn: they must give place to each other as the colors of the spectrum. It is the world of statesmanship, of course, that must order and direct everything; but it will keep the social and the business world each distinct, in its own place: to this end it must needs have them both under control. I am convinced that the system of government we have in this country is fundamentally wrong. It is unscientific, un-philosophic, un-stable, and insecure. Experience proves that it cannot endure by its own virtues; but only by the sufferance of foreign Absolutism—which, of course, means hell-upon-earth for us.

Throughout this article I have written the word, Absolutism, as a proper noun. I have done so not only to draw particular attention to the significance of the word, but also be-

cause I claim that, in the world's experience, there is no word more distinctly a proper noun than the word, government,—in principle—and that it has ever been synonymous with the word, Absolutism. There has never been a nation organized against domestic Absolutism, that was not, in the last analysis, found to be ruled by foreign Absolutism.





## OUR MISUNDERSTANDING CONCERNING THE JEWS

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Mark Twain, it is true, boasts of himself as a truthful story-teller. It is also true that Mr. Twain is known to the public, generally, as a humorist. These two facts are significant; particularly in the strong relationship they bear to each other. I have read some of his writings, and admire them; not, however, either as the words of a truthful story-teller nor, particularly, as those of a humorist. I take Mr. Twain as a philosopher: and I think I see in him a very deep philosopher: notwithstanding the fact that, in many of his statements, he seems to be, somehow or other, much more ignorant of the condition of things here below than any philosopher ought to be. The author of the story exposing the corruption of Hadleyburg, or, as the title of the story puts it, "THE MAN THAT CORRUPTED HADLEYBURG", is certainly more than a humorist. There are many passages and essays of Mark

Twain's writings which claim for him the title of philosopher rather than that of humorist.

In whatsoever I read, I recognize it to be the part of wisdom to observe the injunction of the Apostle: "Prove all things, and hold fast that which is good".

There is nothing, to my mind, so distinctive of Mark Twain's writings as how exceedingly busy they keep a reader on the move, in the effort to prove all things, and hold fast that which is good. I perceive it to be most dangerous to accept the deductions of Mark Twain; wherever they affect political questions and racial prejudices. He is not alone, of course, in this: it is the case with all English writers of the present day, in this country,—and the writers of all other languages as well, I suppose. The foregoing remark is particularly true of Mr. Twain's treatment of the subject in his article, "CONCERNING THE JEWS".

The Jews may well be excused for desiring the treatment of their case by Mark Twain. One who has written so much, and never wrote anything disagreeable of them, is justly acknowledged to be something of a wonder: this, indeed, is one of the elements of the case: as stated, at the outset, by Mr. Twain himself. But, do the Jews appreciate the final consequence to them of the way Mark Twain has treated their case? If they do, they must

surely see that it is as dangerous to them as it is manifestly false, slanderous, and abusive, to the Christians. No wonder that he would give the Jews no hope that the prejudice against them would die out. He could not have treated the subject in a way to aggravate and embitter that prejudice more than he did.

I have said that I regard Mark Twain as a philosopher; but modern civilization has developed a very broad and liberal interpretation of that term. Since the saying has gone forth that "the people like to be humbugged", it has become possible for the members of a certain class to say or do almost anything without surrendering the title of philosopher, patriot, gentleman, etc. Mr. Twain, in his writings, seems to be a very particular member of this "certain class". It may reconcile us to him that we generally hear him spoken and written of as a humorist; for, I must say, if we regard him in any other light, it seems to me it is hard to redeem either his patriotism or his character as a gentleman. So, therefore, whatever we do, we must not deny him the title of humorist. What I have said of him as philosopher, may suggest that his philosophy is of a rather desperate nature; and the same thing may be said of his humor. It is my belief that, when Mark Twain is about to depart this life; what he will most desire to leave on record as

his last words, will read something like this: I am most sorry to think that, when I am gone, there will be no one left, with my genius for telling the truth. Which would mean, when interpreted in the light of Mr. Twain's grim humor: I am known to the world at large as a prodigious liar; and I'm glad of it. The writings of Mr. Twain, as far as I have read them, are full of the spirit of Dr. Jeckyll and Mr. Hyde; a peculiarity of them which would escape our notice, if we read Mr. Twain merely as a humorist.

Whom does Mr. Twain deceive most—his readers or himself—when he says he has no race prejudice? If there is any subject of vital importance to the peace and happiness of the people of this country, and the permanence of their national independence, it is that of race prejudice. The secret political conspiracy of this country, in the interest of foreign Absolutism, which is, to-day, and ever has been, at the bottom of all political vices and social enmities; is busily engaged in promoting race prejudice, every element of selfishness, superstition, and narrow-mindedness. We are kept so well informed about the Absolutism of Russia that it is only fair to remark, here, that the British monarchy is, before all law and tradition of the British Parliament, just as much of an Absolutism—at least to all man-

kind, apart from British subjects—as Russia is; and, also, that we have the best of reasons to suspect that this principle of Absolutism is one that is secretly, carefully, and jealously, guarded by the politicians and statesmen of every monarchy on the face of the earth. Let us give honor where honor is due; and listen only to the truth, of all men and all nations.

Mr. Twain says he has no race prejudice. He really claims to be without any prejudices whatsoever: very strong proof can be adduced from his own writings, that he is very much beset by race prejudice; and, where race prejudice is, there also is religious, caste, sectarian, and every other prejudice. The truth of the matter is, that race prejudice has always been a most important factor in the science of government; particularly in the affairs of international statesmanship. So long as Satan holds the sway in ruling the earth, just so long will race prejudice—and all other vicious prejudices—continue to prosper. It is surely manifest that that principle in the science of government, which divides the dispensation of the Old Testament from that of the New, is the spirit of race prejudice. So it is that this spirit is, to-day, and ever has been, the great bulwark of all the arts and wiles of the political demagogue. Everywhere we may hear men openly declaring that they have no race

prejudice, while all their acts and manners show them to be the worst of fanatics or, perhaps, knavely dissembling.

Just after telling us that he has no race prejudices, Mr. Twain, alluding to the inconsistency of a certain legal precedent, says that it is irregular; that it is not English; that it is not American; and that it is French. This is rather a queer way for a man to express himself who claims to have no race prejudice. "Without this precedent", he says, "Dreyfus could not have been condemned". Surely, if Mark Twain wanted to do so, he could have seen this case of Capt. Dreyfus in a light more favorable to the intelligence and humanity of the French. For my part, it has always been my opinion that the case was no more or less than an experiment, with the French, in statesmanship: to test the vitality of the revolutionary spirit. I have also suspected that Capt. Dreyfus, himself, may have been a party to the scheme. It is surely a logical view to take. We take credit to ourselves for knowing that nothing can be expected but wheels within wheels, in politics, where a country is under the influence of foreign Absolutism;—France always has been—and it would hardly be respectful to Capt. Dreyfus if we do not give him credit for a knowledge of this fact, as well as anybody else. Had the French

people resorted to riot and disorder, and threatened another revolution over the case of Capt. Dreyfus; evidently that would have pleased Mark Twain. But the French people didn't: and, it is my opinion, that, under like circumstances, the English people, or the American people, would not have done so either.

The attitude of all nations and peoples, on the subject of race prejudice, shows it to be, in fact, the chief of all our great national and international lies (the gigantic mute lies, which Mr. Twain alludes to in another of his articles). It is through the influence of this lie, and its political importance, that Satan has contrived to accomplish with mankind that great record for executive ability which Mr. Twain gives him credit for. But race prejudice is never confined, in any case, to the "gigantic mute lie": it is the most common of our spoken individual lies as well. In all of Mark Twain's article "CONCERNING THE JEWS", the spirit of race prejudice, in the form of the "gigantic mute lie", is manifest above all other things; but, in saying that a certain precedent is irregular, that it is not English; that it is not American; and that it is French: and this just after saying that he has no race prejudice; why, then, this spirit convicts him of the spoken individual lie also.

If we take English literature as an example, there is no conclusion to be arrived at but that the whole of the world's literature is one vast system of catering to the spirit of race prejudice. I would call Mr. Twain's attention to one instance in connection with this book of his, which I have before me:—

This book, which contains the article. "CONCERNING THE JEWS", also contains other stories and essays; one of these stories is entitled, "THE MAN THAT CORRUPTED HADLEYBURG": the title of this story is also the principal title of the book; these are the facts, the significance of which, I want to call attention to. Any one who reads the story, must see that the title is a misnomer. Instead of designating it, "THE MAN THAT CORRUPTED", etc., it is plain that the proper title would be, EXPOSING THE CORRUPTION OF HADLEYBURG: for that is what the MAN, and the story, really does. The MAN did not corrupt Hadleyburg; he was a moral philosopher, and, as such, of course a student of human nature: he found Hadleyburg corrupt while believing itself righteous and exemplary; and he taught its people a very necessary lesson: which exposed to them their own weakness, and caused them to become really upright and truthful for the future. Now, the only logical reason for giving this story the title it bears, is to prevent



Roman Catholics reading it. Everybody knows that the simple-minded Roman Catholics will have a horror of beginning to read anything about the man that corrupts anybody or anything. In preventing Roman Catholics reading the story, by the title given it, they are also prevented reading the book, by giving it the same title: and it is a fact that the evil genius of political conspiracy has labored successfully, throughout the ages, to keep certain races committed to Roman Catholicism. Now, in preventing Roman Catholics reading certain stories and essays, we prevent almost all of the (so called) Catholic races; and, when it is considered that those "certain stories and essays" are just such literature as ALL people ought to read, in order to become wiser, better, and safer citizens; it is plain that there can be nothing else, ostensibly, to inspire such ungodliness, but the spirit of race prejudice: kept alive in this country, and every other country, in the interest of foreign Absolutism.—Political conspiracy is at the bottom of it, and nothing else.

If there is one story that all simple-minded people ought to read, more than any other, it is "THE MAN THAT CORRUPTED HADLEY-BURG": this story teaches a lesson of enormous worth in the study of morals, moral influences, and human nature; which all people ought to

know. Nor is there any people to whom it would be of more importance to know the lesson of the corruption of "Hadleyburg", than Roman Catholics: especially here, in the United States; but, owing to the title of the book and the story, they are surely deprived of it: and, certainly it is not the Roman Catholics, but the Roman Catholic races, that this uncharitableness is directed against. If it were a rare example of this trick, in English literature, I would not make any allusion to it: but English literature is fairly prostituted with variations of this trick.

Race prejudice is opposed to the spirit of Christianity; and, particularly because all nationalities are represented in the citizenship of this country, Christianity will not prosper here while such prejudices are suffered or encouraged. The evil, however, must not be laid to the charge of any one, nor, indeed, to the whole body of writers. Mr. Twain, I believe, is, personally, not a bad-hearted man: and how he can be a good-hearted man, personally; and, professionally, an agent for the propagation of political mischief, disorder, and abuse: this is a lesson in the science of government which the masses of the people of this country must learn;—should learn—because the public safety and national security depend upon their learning such lessons.

The Science of Government is the REAL "Science-of-the-gods". In the proper study and practice of that science, virtue is often made to appear upside down, or inside out. Nothing is taken for what it seems, in the science of government.

Mr. Twain first establishes the fact that the Jew is a good and worthy citizen, in every land: from what he has to say upon this point, I am sure it can hardly be denied that the Jew is an exemplary citizen. From my own personal experience I believe Mr. Twain has given us the truth on this point, and has not exaggerated anything: I add my evidence, therefore, on the assertive side of the proposition that the Jew is an exemplary citizen. I will say, further, that I have never been a party to, nor, before my eyes were opened to the political ways of the world, could I ever understand the world's prejudice against the Jews. I do not claim to be without race, color, caste, sectarian, and religious prejudices. I do claim to be free from all vicious prejudices. I do not allow that religious and sectarian prejudices, unless where they exhibit the feature of fanaticism or intolerance, are vicious; in fact I believe them to be quite the reverse: and the same may be said of all other prejudices. We must be consistent with ourselves and with the world. I cannot profess myself

a Christian and say I have no prejudice against Buddhism, Mohammedanism, or Judaism: to do so, I think, would be tantamount to saying that I would as soon be a Buddhist, Mohammedan, or Jew, as a Christian—and, if I said that, everybody will admit that religion would be, to me, only a matter of whatever suited my stomach.

I cannot say that I would as soon have a coal-black skin, and the countenance of a negro; as to have regular features, and a white skin. I do confess that there are certain races which, in my opinion, should be, not only allowed, but encouraged to become extinct: and the negro race is one of them. But I most heartily disapprove of any unfair discrimination or abuses — especially of individuals. I maintain that the laws of every State in this Union should encourage intermarriage of all races in this country; especially the negro and Indian, with the white races; and that the gradual extinction of such races should be accomplished in an orderly legal way, by taxing an excess of births in the full blood. I think it must be admitted that the proposition I make is the best for the negro, and all concerned; and, for that reason, every influence that the spirit and power of foreign Absolutism in the politics of this country can command, will be brought to bear against it;

in fact, knowing well the logic, political wisdom, and Christian righteousness of it, that spirit has already intrenched itself in opposition to it. In many of the States, laws are enacted against the marriage of negroes, Indians, etc., with the "whites": it is the interests of foreign Absolutism that is responsible for these laws. The object is to keep alive conditions that will be a perpetual menace to the public peace and security. Of course it would be illogical to hold any man, or any legislature,—particularly in a Republic—wholly responsible for such laws. Laws of this kind, are always the work of organized conspiracy which never comes to the light; and can never be *brought* to the light by anything but another conspiracy, organized against it. A universal error—an inheritance of human nature—that every race and nation is prone to fall into, when it undertakes to become a self-governing people; is that of projecting their government on a sentimental basis: wholly overlooking the fact that government is a science; having to do, at every step of its progress, with the very highest philosophy.... On this point, Republics (Democracies), are especially weak: and, I think it will be conceded by all who consider the subject fully, in the light of experience, sound reason, and fair judgment, that this weakness is fatal: (having

digressed so far on this point, I hope the reader will allow a few sentences more)—fatal to a Republic; to a Democracy; and to every form of government that bears the stamp or tradition of extolling or flaunting human wisdom; human authority; human understanding, etc. The only legitimate Constitution of a Christian government is the Bible: as the Word of God. No people can understand Christian government; and no Christian people can be a self-governing people, in a practical way, unless they make study of the Word of God the very first and all-important of their Christian and religious duties. This duty is what the Christian statesman understands to be implied by the injunction. *"Except ye eat the flesh of the son of man, and drink his blood, ye have no life in you"*.

Government must be looked upon as an institution of God; and not of men. Government is not merely a means to the end of securing worldly independence, and the comforts of HUMAN life: it is especially a matter of our moral development, and our ETERNAL life. Take one single fact to show the inconsistency of the principles of our present governmental system:

No statesman of the United States can, under circumstances that may arise dozens of

times within a year, avoid the necessity of referring to subjects and Crowned-heads of foreign monarchies by the use of the titles, Duke, Lord, Earl, his Lordship, his Royal Highness, His Majesty, etc. To seek to avoid doing this, would leave our statesmen open to the charge of egotism and vulgarity. This means, simply, that every individual citizen of this country is committed to the charge of flunkysm to the spirit of foreign monarchy; and, if we would avoid this latter enormity, on the one hand, we are guilty of the still greater enormity of vulgarism and egotism, on the other.

To return to the subject: while I support the proposition that the Jew is an exemplary citizen, I do not admit that he can claim any special inherent virtue for that: he has every influence in his favor, to make him and keep him a good citizen. By virtue of his ancestry, religion, and heredity, the Jew is necessarily a student of the Bible—at least of the Old Testament: and, so far as good citizenship, in the worldly sense, (and that is the sense of it we are dealing with here) is concerned, a study of the Old Testament is, not only sufficient, but is one of the advantages which I claim the Jew has over the Christian. The Christian is the man who has the Government on his shoulders: he is responsible for the

Government in this country; therefore he it is who has to contend with political conspiracies. The conspiracies that are degenerating the political, business, and social system, of this country in the interests of foreign Absolutism, will overlook the character of the Jew—particularly as an individual: since, being of only slight political importance, it does not matter very much. The character of the Christian, however, is a very different matter: it must have a direct influence upon the Government. Demoralize the character of the Christians, of a Christian nation; and you take the most effective and certain way of demoralizing the character of the Government of that nation. I hold, therefore, that with the educational advantages of his birth, and the political advantages that have always been his since the dawn of Christian nations,—which I will refer to on another page—the Jew would needs be an out-and-out degenerate if he failed to be the most exemplary of citizens.

I do not deny that the Jew is as honest a business man as any other: I have no doubt the notorious reputation he gets, to the contrary, is altogether the result of the working of the political conspiracies which I have before alluded to; which I propose to thoroughly expose before I am through with this article. I do, however, deny that the busi-



ness success of the Jew, or any other man,—either in the national or individual sense—can be taken as a proof of his honesty. My argument on this point is: that business is, to-day, as it has ever been, conducted almost entirely on the principle of the lambs, on one side; and, either the lion or the wolf, on the other; and that there never has been a time in the history of Christianity, when this was more true than at present. It may be allowed that, in individual cases, business is really conducted on the moral and equitable principle; and this is true at the present day, more than in the past: but business principles are not, to-day, controlled by individuals at all. The spirit and principles of business, at the present time, are under the control and management of the Chambers of Commerce, the Stock Exchanges, secret societies, etc.: and all these combinations are inspired and influenced, less or more, by the vicious prejudices and selfish ambitions of men. The result is, that the spirit of business is, as I have said, more on the principle of the wolf and the lamb, to-day, than it has ever been before.

I do not intend to assume, by what I have said above, that secret societies, etc., are wholly bad: indeed I believe that the influence for good, of such combinations, will be found to far more than offset their evils. It is time that

the masses of the people should be undeceived as to the real influence of the secret societies. Every secret society is a means to the end of securing and protecting the political, business, and social interests of some race or nation: under certain circumstances, there is nothing illegitimate about this; but it is easy to arraign it for a spirit of narrowness, illiberality, and selfishness. It is the primitive idea. In modern times, those secret societies that are skilfully organized, have their Constitutions so worded as to refute the accusation of partiality for any race or nation; and, by this profession of liberality of principles, they get to themselves enormous power and influence, in business, political and social affairs. The Freemasonic order is a notable instance of this: and, if it remains true to the humane and liberal spirit it professes, no one will deny that it is a power for good. Now, I am sure there is no reason to doubt but that the great majority of Masons, in this country, are true and loyal to the professed principles of the order: but abundance of evidence may be adduced to prove the existence of a clique, very powerful in the leadership, that works to direct its influence in every way to the detriment of certain races and individuals—especially the Irish race—in the world's affairs. This reversal of principle has done, and con-

tinues to do, great injury to these individuals and races. I would not digress thus, on this point, but that the subject is of so much importance to the internal peace and security of this country. Other prominent and powerful secret societies may, so far as the foregoing remarks are concerned be regarded as branches of Freemasonry. The great majority of their membership are, no doubt, true and loyal; but their leadership is such that they are ever prepared to assume such an attitude in politics as will further the ends of foreign Absolutism.

Mr. Twain says, no business can succeed unless the parties to it can trust each other. This is an artful statement: there is humor in it, too, as well as sentiment. We all know the lamb can't trust the lion; but the lion can always do a very successful business in getting his food, so long as there are plenty of lambs around, to be parties to it. The lambs are parties to the business: and they can all "trust each other" of course. That is the lambs' side of it; and it seems to be the only side that Mr. Twain has taken notice of. The lion's side reads very nearly the same, too; but it has a very different signification: he has no conscience to sting him while he says, this business succeeds well because the lambs and I can trust each other. A good deal of evidence can be given to prove that successful business,

as the world has ever known it, is not, nor never was, based on honesty. It is true that civilization is understood to be moving in that direction; but it has never got within sight of the goal yet: and I'm afraid it is much further away from it, to-day, than it was a hundred years ago.

Mr. Twain speaks of a notable case, in history, where a Christian, he says, trusts a Jew, and not a Fellow-Christian. The particulars of the case are interesting:—The Hessian Duke, Friedrich II., sold 22,000 of his subjects to George III., to fight against the American Colonies, in the War of Independence. Afterwards, the French Revolution was the indirect cause of this Duke being obliged to get out of Europe, in a hurry. He had \$9,000,000 that he could not take along with him. He had to intrust the money to somebody without security: he intrusted it to a Jew, and not to a Christian. When the Duke returned again, after Europe had become safe for him, the Jew returned the money, with interest added. The inference is, of course, that the foregoing is an instance of special honesty in the Jew, as a trader; but I do not admit that it is any such thing. When the wheels of politics are taken into account in this matter, it is very plain that the risk without security, of the Duke; and the honesty,

with interest, of the Jew, were business matters: no more. Satan, whom Mr. Twain admits to be the political ruler of the whole human race, would naturally take a lively interest in the affairs of a Christian who was likely to have \$9,000,000 intrusted to him, by a duke who was fleeing the country—an interest so lively, indeed, that no Christian could possibly keep it a secret without burying the money deep in the earth. The executive ability of "Satan", however, was not called in question by a Jew having nine million dollars intrusted to him. All nations were alike to the Jew; all political issues were the same to him. So much for the Duke's part in this affair; and as for the Jew's, there certainly never was a case in which it could be seen from the beginning, without any gift of prophecy, that honesty was the better policy more plainly than in that of the handling of those \$9,000,000. What would have been the consequence to this Jew, had he betrayed his trust in this matter?—There would not be one of his blood descendants who would not have been brought down to the earth, and kept there: neither he nor they would ever have been allowed to do a successful business in the world again.

I deny the truth of the assertion that the Jew's success in business is the result of

superior ability. Not a single circumstance that can, in reason, be brought to bear as evidence on this point, but what will assist in establishing the error of this assertion. The Jew's business success in every land, is owing to two things, in particular. The first of these is, what I have already mentioned, his being a strict student of the Bible: which keeps the mind alert; looking for the fulfillment of the Word in the political, social, and business affairs of the world, as they are passing. Let me remark, here, that this is not a practice that leads to superstition;—or maintains the empire of superstition—it leads away from superstition; and, in time, will abolish it altogether. The second thing in the Jew's favor is the fact that, in the political affairs of every Christian nation, the power of foreign Absolutism always supplements the business interests of the Jews—and that, too, without any secret compact or mutual understanding. We need not blame the Jew—we cannot blame him—for this: he could not avoid his part in the matter, even if he tried, without bringing secret persecution against himself; and we should not expect him to try, even if he could do it without being persecuted. We are all mortal; and the Jew is no more than mortal like the rest of us. None of us would refuse the sugarplums—in the world's affairs—if

offered to us with a gracious providence of consideration, on the part of those who have them to bestow, which causes them to go to no little trouble to convince the world that we are the only people who have the necessary good qualities to entitle us to those nice "sugarplums." The most common of all human weaknesses, is susceptibility to flattery. If we could acquire the gift of knowing when we are flattered, and when we are honestly told the truth about ourselves; it would be a great gift. Here is the situation, in a nutshell, with regard to the Jew's superior business ability:—The particular prosperity of the Jew, in business, in every Christian nation; is an exact measure, or gauge, of the power and influence of foreign Absolutism in the government of that nation. When the Jew becomes dominant in the business of any nation, state, or municipality; then is the power of foreign Absolutism dominant in the politics of that nation, state, or municipality. This seems to speak ill of the political conditions of some cities;—New York, in particular,—and, as I would not make any statement which might look like an attempt to arouse the people of one city, or section of the country, against those of another, I wish, here, to call attention to the fact that this concentration of the Jew's power in business, as in the city of New York,

is a hopeful sign. It proves one or another of two things; either the power of foreign Absolutism is not nearly so great in this country as it might be; or else that the political independence of the country is completely lost, beyond recovery. Now this latter proposition is not, of course, to be entertained for a moment: the only logical inference is, therefore, that there is a spirit of patriotism at work that compels this foreign conspiracy to show itself, in this way,—at the present time: for there has been unusual political excitement in this country for the past decade or so. The supremacy of the Jew in business is only one of many circumstances which shows the influence of foreign Absolutism in this country; but it is one of the highly important circumstances; and, for that reason, it is most necessary that the people should be correctly informed—and not deceived—as to the source whence it springs and the very suggestive political significance of it. Not that it may increase our railing against the Jew; but that it should do away with such railing altogether. There will be no incentive to rail against the Jew for what is merely an effect of a cause for which he is in no way responsible.

No race can lay claim to any credit for superior business ability; least of all the Jewish race: I think Mr. Twain has proved this



very conclusively by his own remarks, on another page, where he is trying to prove something very different. He calls attention to the fact that the Egyptians, Babylonians, Persians, Greeks, Romans, and others, arose, each in their time, to flourish as the greatest nation on earth. How did they do it? The business ability of a people cannot be the least, and is certainly not the last, of those qualities which are requisite to make that people a powerful nation. The Jewish race, however, never attained to the eminence of a great nation in the world. Why? was it because the Jews did not try for it?—Far from it. They were always trying for it. It was their whole ambition; and so far as they, as a race, understood the Law and the Prophets, it was believed by them to be the inspiration of that too.

If the Jew's success in business is the result of superior ability and energy, why is it that the Irishman can beat him in Scotland? There is, or was years ago, in Glasgow, a business locality, such as is controlled by Jews in most large cities. The Jews never controlled it in Glasgow; and the Scotch do not pretend to control it: it has always been known as "Paddy's-market". Here is something for Mr. Twain to consider:—The Jew, whom he says cannot do business in Glasgow,

can do business well enough in Belfast, Ireland; the Roman Catholic Irishman can go to Glasgow, learn a trade in the ship-yards, and work as a mechanic, there: but let him try the ship-yards in Belfast: there, he will not be employed at anything but laboring work (I speak of the conditions that prevailed some years ago; whether they have changed or not I cannot say). Great skill, knavery, and secrecy, is employed to make the Irish believe, and to keep them believing, that religious bigotry is responsible for the foregoing. Religion, as assumed to be understood, has nothing whatever to do with it. When traced to its source, it will be found that race prejudice is at the bottom of it. The individual members of a certain class, are understood, in Ireland, to hate Roman Catholicism with a fanatical and deadly hatred; but, it would be found, if the wheels of political conspiracy could be truthfully exposed, that this same class has ever been the Breath-of-its-Nostrils to Roman Catholicity in France: and, at the present day, and during the last thirty years or so, this class has ordered its forces in every corner of the earth to promote Roman Catholicity in the United States. The reason for this political move is very plain. Roman Catholics are found to be what are known as "meek and simple souls"; and the past

history of France, and the world, proves to this class that we are dealing with that they can do very much as they like with a nation, and its affairs, when they have succeeded in getting it largely stocked with "meek and simple souls".

There is no persecution of the Jew in Scotland: he is subjected to no raillery or abuse there: and yet Mr. Twain says he cannot make money enough in that country to get out of it. He does not allow Scotland half-a-dozen Jews altogether. My opinion is that there are a great many of Jewish descent there; but, in that country, there is no political interest allowed to stand in the way of their conversion to Christianity. It is a great thing for the Jew to find himself in a Christian country where the political conditions are so ordered that the spirit of foreign Absolutism will not prevent his becoming a Christian. I think Scotland is about the only exception to the rule in this particular. One thing, at least, must be allowed to the credit of the Scotchman: he is consistent at home. We will study him deeply, I think, if we admit that he is consistent everywhere; but we do not need to study him deeply to see that he is consistent at home. He professes himself a Christian; Scotland is a Christian country: therefore he makes it his business to see to it that the

Christian—no matter what his race—will not be discriminated against, in Scotland. Any man who leads a Christian life in Scotland, may rest assured that no foreign conspiracy can profit by keeping its agents at work to convince his family, friends, and neighbors, that he is a rascal. Scotland has the name of being ruled by Britain; but foreign Absolutism is so well watched that it is not easy to tell just whether England rules Scotland, or Scotland rules England. Scotland is the freest country (politically) on the face of the earth.

Every man is known for what he is, in Scotland: so is every thing, or no judgment will be allowed to materially affect it. Nobody, of character, in Scotland would judge anybody on the strength of what they hear; neither will any of them hear an ill report of any one without going to the trouble of finding out if it is true or not. They are all wise enough to know that their character is everybody's business; and everybody's character is their business. There is, I think, more than the average amount of vice in Scotland: and yet there is, perhaps, no country where the vicious are so thoroughly prevented doing any political mischief—the *Scotchman* is *consistent at home*.

Now, what is the secret of all the foregoing facts to the credit of Scotland? The

secret lies in the fact that the Scotch are a people who study the Bible—perhaps more than any other people in the world. The Bible is the real foundation of political and social wisdom (the wisdom of sound statesmanship). No people can possibly succeed, as a self-governing nation, unless they are students of the Bible: the past history of France is an object-lesson to the whole world on this point; and, were it not for the manifest fact that statesmen of the Eastern Hemisphere are particularly interested in the political affairs of this country, in the present generation, France would not, it is very likely, have the comparatively (for France) peaceable and efficient government that she has to-day. We make a bad use of our thinking faculties, as citizens of the United States, if we fail to get a logical impression from the lesson of the French Revolutions.

Mark Twain would advise the Jew to become an organized political power in the United States—and everywhere else, too, indeed. The Irish hod-carrier is a great man in politics, according to Mark Twain: he seems disposed to give the Irish laborer credit for as much genius in politics, as the Jew, in business.

There is a principle in the science of Government that it is well to notice in con-

nection with this point:—A statesman must be acquainted with, analyze, approve or disapprove, the wisdom of a people; as displayed in their sayings, by-words, etc.,—it is the Book of Proverbs in the Bible, that establishes this principle in the Science of Government. There is a saying, current; and the laboring-man is mentally blind, indeed, who has lived for many years in this country without observing the wisdom of it forced upon his mind, in many an object lesson,—“*Beware of those who flatter you*”.

Is it much to the credit of the Irish, in the politics of this country, that they get the praises of a philosopher like Mark Twain?—I am afraid it is very much to their discredit: but, thank heaven, he confines his praises of the Irish, in politics, to the Irish hod-carriers. We cannot expect to find the highest wisdom of humanity in the ranks of the hod-carriers; no matter to what race they belong. The laboring man and ordinary mechanic have their place in politics, of course; but one thing must be recognized by all classes,—that the Science of Government, like every other science, must be kept in the care, and under the control, of specialists. It is only necessary to add, here, on this point, that, while the laboring man may succeed in life by getting and taking his education,

through life, from fixed, established, or accepted rules, of philosophy, science, and art; the statesman must form the advance guard of the intellectual, social, and moral, development of the human race: there is no art, science, or philosophy,—no subject whatever,—of interest to mankind; but the investigation, ordering, and development of which, is the especial business of the statesman. Any other professional man may confine himself, professionally, to the study and development of some particular branch of philosophy; but the statesman's duty imposes upon him the necessity of acquiring the most advanced information upon everything. Nothing—no statement, no circumstance—is so high, or so low, that the statesman can say it is not his business to investigate it.

Would the Jew benefit himself by organizing to become a power in politics? Mr. Twain would, evidently, persuade us to believe that he has no doubt of it: and, so, he strongly recommends it. It would be far from doing justice to the intelligence of the Jews, to assume that they would not expect different and better advice, on this point, than what they have got from Mark Twain. If there is any Christian country in the world where the Jew would have any chance of becoming, openly, a power in politics, it is the

United States. Under a monarchy such a thing would be impossible—it would be impossible because it would be bluntly illogical. The crown, in a Christian monarchy, is the visible head of the Church in that nation; therefore, any anti-Christian community, organized as a power in the politics of that nation, would be an open menace to the dignity and authority of the Crown. It is just to prevent such political inconsistencies as this, that monarchy is instituted. Let us consider what would be the effect of the Jews becoming an organized political power in this country :

As a political organization, the Jews, would naturally oppose Christianity, in favor of Judaism; and those who would not work for Judaism—which, by the way, would be not a few—would soon be against all belief in God, or any religion whatever; and, therefore, a power for riot and disorder. The Jewish question is, at least to the members of the Roman Catholic branch of the Christian Church, and also to most of the Jews themselves, strictly a religious one; to all others—all who study the question deeply—it is simply a political one: it is a means to the ends of nations, in their ambitions, their jealousies, and their designs upon each other. Of course those who understand it in the latter light, and make it their business to keep it a burning question,



will try to make it a matter of race prejudice above all else; but we may look for nothing but deception in the professed opinions of this class.

Nothing is more illogical than to suppose that the Jew could improve his condition by becoming an organized power in politics, even in the United States. True, he would have the power and influence of foreign Absolutism to support him; but though that power has ever been effective and successful in giving him his great business supremacy, in every land, it would not be likely to succeed in keeping him happy in politics. The Jew, with the power of foreign Absolutism behind him in politics, would be a challenge to a fight-to-the-death for Christianity, in any Christian nation. If a Jew is nominated for public office in this country at the present time, most Christians will vote for him without any thought of his religion: it would not be so—it could not be expected to be so—if the Jew were an organized power in politics.

Mark Twain says that the Golden Rule is out of place in his article "CONCERNING THE JEWS"; this may be the reason why he is so bitter on the Church: we could not expect a hopeful opinion of the Christian Church in an article wherein the Golden Rule is out of place. The remarks about the Church,

towards the latter end of Mark Twain's article, brings back to my mind another remark he makes, about religions, at the beginning of his article. He says all religions issue Bibles against Satan. It would seem, according to Mark Twain, that there are three especial terrors in this Christian world, for the Jews, —the Christians, Christianity, and the Christian Churches. Show us a beast that would worry, tear, and devour the Jew: and Mark Twain will call our attention to how we can hear it gritting its Christian teeth. Mr. Twain does not suggest any reason to doubt the authenticity of a supernatural agency manifesting itself miraculously, in that hailstorm that struck the Christian part of the Central Cemetary in Vienna, making such dreadful destruction: taking 300 laborers over three days to clear away the wreckage; whereas, "not a hailstone hit the Jewish reservation!" Would Mr. Twain and the Vienna newspapers expect us to reject the miracles of the sixteenth century, and give countenance to one like this, in the twentieth century?—Evidently Mr. Twain would, at least; for he alludes to the reports of this hailstone shower as supporting his statement that the Jews are still favorites of Heaven. For my part, I strongly suspect about as much sincerity in the reports of that hailstorm in Vienna, as in the row in the Aus-

trian Parliament; where the members hammered and choked each other, and not one of them suffered a bruise or a scratch. Vienna is the capital of Austria: one of the chief Roman Catholic nations. The "meek and simple souls" form a large majority of the population of Austria; almost anything might be reported as occurring in a country like that: the Almighty may be made to appear as patronizing any piece of political monkey-work, and no questions asked.

Sound philosophy is not to be built upon false premises. There is not—and, when all history and experience is duly considered, I think it will be generally doubted that there ever was, or ever can be,—such a phenomena in existence as a MEEK AND SIMPLE SOUL. This phrase must remain as Christ uttered it, "MEEK AND HUMBLE": what human power or ambition may prevail upon us to write it, read it, or speak it in any other way. The simple-mind is the glory of the brute creation; particularly the domestic animals. The cow, the dog, the barn-fowl,—such display the simple mind in absolute perfection; but not a vestige of the quality of humility. The cow grows horns; the cock, spurs; the dog, canine teeth: Yet each of these may be taken as an excellent example of the "*Meek and simple soul*". It is no matter whether the simple

mind grows horns, spurs, etc., or not. The human being that is taught to glorify the spirit of simplicity, goes through life *thinking* horns on his head, spurs on his legs; or canine teeth in his mouth: he might just as well grow them as *think* them.

I have already referred to Mr. Twain's remark that all religions issue Bibles *against* "Satan" (henceforth I inclose the word in quotation marks; as I do not use it in the sense that Mr. Twain—for reasons very plain, I think,—assumes to use it). Just here I would call attention to the fact that a little investigation proves it manifest that it is "Satan", and not the religions, that issues the Bibles; and, further, I would state that the "Satan" I refer to is a human institution, organized for practical purposes. All its affairs are ordered on the principle, "'do' others, before they get a chance to 'do' you": it is the first article of the faith of foreign Absolutism all over the world. "Satan", in modern statesmanship, is a very lively institution, that "takes the bull by the horns" in everything. Its business has little or nothing to do with the Home Office: it is entirely animated by, and animates in turn, the spirit of foreign Absolutism. "Satan" never waits to be accused; as Twain would have us believe he does: he appreciates the advantage of making all simple

souls believe that he is well watched; *he* brings forth the accusation, makes the arraignment, and handles the case for the prosecution. Of course it would be foolishness to expect that the effect would ever be disastrous to the interests of "Satan". Experience is no deceiving jade. Many advantages accrue to "Satan", from his policy of "taking the bull by the horns": I could refer to some interesting particulars, but it would delay me too much. I shall now call attention to a few facts, to prove that it is "Satan", and not the religions, that is issuing our Bibles for us.

Take that verse in the second chapter of the Book of Genesis, which, in the Protestant Bible, reads, "*It is not good that the man should be alone; I will make him an help meet for him.*" In the Roman Catholic Bible we find the same passage reading thus: "*It is not good for man to be alone; let us make him a help like unto himself.*" Now, there is a very material difference in meaning in the two phrases,—"*an help meet for him*"; and, "*a help like unto himself*": and this difference in meaning is most significant and suggestive in its bearing on the science of government, as that science has been referred to, of late years, by the press of this country, under the name of British Statesmanship. It is necessary to observe, also, that all the political

significance and suggestiveness of this verse is confined, particularly, to the construction of it in the Protestant Bible. The Roman Catholic Bible—in this particular instance at least—is inoffensive: but let us turn to another passage, where the two Bibles differ in meaning, and there we find the order reversed.

THE GOSPEL OF ST. MATTHEW, CHAP. XX., VER. XV., reads, in the Protestant Bible: "*Is it not lawful for me to do what I will with mine own?*" In the Roman Catholic Bible this clause reads: "*Or is it not lawful for me to do what I will?*" The words "*with mine own*" are not added, in the Roman Catholic Bible. Now it is certain that no burglar, pirate, murderer, ever committed burglary, piracy, or murder, without having a will to do so; and, therefore, if it is lawful for a man to do what he will; it is lawful for him to commit burglary, piracy, murder, or any other crime. Take another instance. Here is ECCLESIASTES, CHAP. I., VER. III. In the Protestant Bible this verse reads, "*What profit hath a man of all his labor which he taketh under the sun?*" In the Roman Catholic Bible it reads thus: "*What hath a man more of all his labor, than he taketh under the sun?*" On this passage, the two Bibles speak as two men, one of whom complains that he has nothing left, of all his labor; everything has been stolen: while the other is

bluntly owning up to the theft; and assuming himself justified on the ground that a man can have nothing in this world unless he is a pirate. Is that the kind of stuff that we should look for in Bibles that are issued by all religions against Satan; or is it not, rather, such as we should expect in Bibles that are issued by "Satan" against all religions? I have not space in this book to deal with the political significance and practical results of the passages of the Bible quoted above, not to mention dozens of others: I think it will be admitted that I have established the point of my argument on this matter; and with that I must forego any further remarks on this point, in this book.

Another point in Mr. Twain's article is, "Will the persecution of the Jews ever come to an end?" and what he has to say on this point is sufficient to make the angels weep: not on account of the opinion he expresses of them, personally, of course;—he says, "Even the angels dislike a foreigner"—but what he says of himself and the rest of us, if it were true: this is what is sufficient to make the angels weep. He says nearly all of us dislike a stranger, even if of our own nationality; he says the dog does as the savage would—challenges the stranger on the spot. Why is Mr. Twain so interested in painting

human nature so black: is it not for the reason that the political interests of foreign Absolutism require that the hand of every citizen of the United States should be against every man, and every man's hand against him? (It is not my intention to charge Mr. Twain with a willful desire to promote the interests of the principle stated: I charge him with nothing worse than giving to the world the kind of philosophy that the world is willing to pay him for). Whatever conclusion we may arrive at, as to the purpose of this philosophy, one element of circumstantial evidence, bearing on the case, should not be overlooked; that is, that Mr. Twain's purpose to make human nature infamous seems to be premeditated. I recall the statement he makes at the beginning of his article: he says all he wants to know about a man is that he is a human being; that is enough for him, he adds, and goes on to say that a man couldn't be any worse—could any fanatical utterances of the Reign of Terror, in France, compare with this, as an element in accomplishing the degeneracy and destruction of sociability among men? Add to the statement in the foregoing sentence the significant fact that, in comparing the dog and the savage, he puts the cart before the horse; which gives the dog the better side of the argument: he says the



dog does as the savage; clearly conveying the assumption that the dog is less naturally brutal than the savage.

I maintain that where the moral and social character of a people is not interfered with, or abnormally developed, by the teaching of false principles of philosophy,—which is always a feature of that political practice which makes for aggrandizing the spirit of foreign Absolutism—there is no such sentiment in the human heart, as antipathy to a stranger. Nothing is more contrary to the moral side of human nature, if in its normal state, than a desire to pile our personal property in a vacant seat to keep a stranger from getting it. But there is an unmannerly character, which we meet with, frequently, who carries matters to the opposite extreme: Mark Twain does not allude to this character at all;—of course he doesn't—but this individual is a practical agent in producing the abnormal condition which Mr. Twain would have us believe is purely natural. The conduct of this individual is such as to convey the impression that he has never heard the saying, "Familiarity breeds contempt"; but it will be well to overlook appearances, in his case, on this matter: there is every reason to believe that all his familiarity is the result of the fact that his political and racial prejudices make him professionally

interested in the object of breeding contempt. To be duly respectful to a stranger, we must not only be cheerfully willing to have him take the vacant seat; but, refrain from engaging him in conversation, unless he shows a disposition for it; and, under no circumstances, without a proper mutual introduction. But we have no Nobility in this country; no class distinctions; to let the world see that we recognize such a thing as an established code of good manners: the principle of our government is opposed to that. So, we must submit to be annoyed by every Tom-Dick-and-Harry who may choose to play the knave, at any time, by letting us see how well he understands, and how much he appreciates the liberality of the Republican System.

A great deal of argument may be expected in defense of our present form of government, as against a monarchy. It must be admitted that all forms of government have their faults; but the faults of monarchy all result—either directly or indirectly—from the defects of HUMAN NATURE; whereas, the faults of the republican form are all the result of HUMAN KNAVERY. In a Republic, the government is everybody's business: and that means that it is never permitted to remain the business of those whose particular business it ought to be. The agent of foreign Abso-

lutism, in the politics of this or any other country, has great advantages over the honest statesman; but in a Republic these advantages are greatly increased. The monarchical form of government recognizes the absolute reign of the spirit of love; it is supported by the Bible; the Word of God is its Constitution: all other forms set up the god of human nature; human intelligence; human wisdom—neglecting or overlooking the fundamental fact that it is just because this god is not God that government becomes a necessity. Experience proves that every man, when left to his own inclination, is liable to do injustice to his fellow-man: it is for this reason that governments are instituted.

Mark Twain does not tell us what kind of angels he alludes to, as hating foreigners; but there is a passage in the New Testament which very plainly indicates the kind of angels that do not hate foreigners; and, as this is in St. Paul to the Hebrews, it is particularly proper to quote it in this article: *"Let brotherly love continue. Be not forgetful to entertain strangers: for thereby some have entertained angels unawares."* I quote the words of the Protestant Bible. In the Roman Catholic Bible the meaning is essentially the same, but the words are different. "Satan", who issues

our Bibles for us, would become very troublesome if the Religious would show a determination to have both Bibles worded alike; for the simple reason that, though the meaning is essentially the same, generally, in the Roman Catholic and Protestant Bibles, as we have them in the English language; yet the different wording is found, on investigation, to be a matter of very important political significance.

"Will the persecution of the Jews ever come to an end?"—Yes: I believe it will. And when?—Well, I would say, when the persecution of the Christians has come to an end. Let us compare the persecution of the Christians with that of the Jews, and see which is the worse; the more cruel; the more desperate. The persecution of the Jew is in the open,—nowhere in secret: it is everywhere the work of the unorganized and irresponsible members of the community, who are excited and led on by the knavery of political demagogues. The same political influence that is responsible for the Jew's supremacy in business, is also at the bottom of the Jewish persecution. Every instance of Jewish persecution is proclaimed to the whole world; and, where international prejudice and jealousy comes strongly into play, it is monstrously exaggerated: as is evidently the case in regard to

the reports we get, periodically, of what passes in Russia. In a speech, in the House of Representatives, in 1904, a Congressman from New York, referring to the Kishenef riot, is reported as saying, "Men were stricken down before their families, women were violated and torn to pieces, and babes were dashed against the nearest doorpost". That the members of the House of Representatives would listen to such statements from one of their own body, particularly in session, without a rebuke, which should be expected through due respect for civilization,—not to say the honor of the House, and the self-respect of all the people of this country,—is a notable instance of the servile degeneracy of the legislative bodies of this great country. We must not blame the individual. If civilization, in this country, has come to such a pass that a member of Congress may utter such statements without being censured, why should he not do so? It is but proper that the civilized world should get a chance to know us for what we are. Russia is a long way off; and the daily newspaper of New York is a poor authority to take for what happens in Russia. But let us admit that the Jews really are very ill treated, at times, in Russia; what reason is there to assume that it is anything else but the work of a con-

spiracy of political desperados? The very fact that these persecutions occur periodically, proves my argument as far as I have gone: I must leave it here, as it is a digression.

So, then, the Jew is nowhere persecuted in secret; but, as already shown, he is secretly helped, in every land, by the political conspiracies in the interests of foreign Absolutism.

Now, the persecution of the Christian is always and everywhere in secret; while, openly, he is hailed as the god of the earth: "Satan" takes particular care of such details as these. The most interesting scheme that "Satan" has had on his hands, as political ruler of the earth, in any age, has been that of directing and controlling the Christian and his Christianity: he has kept the best of his genius at work on this matter, and has done a very successful business at it, so far. I could not, here, enter into the details of my knowledge of this part of "Satan's" work; it would be very much too long a story: but that it has been successful—that is the fact of particular interest on this point. For, since "Satan" has been successful in managing and directing the Christian and his Christianity, it goes without saying that he has found it easy enough to inflict punishment and persecution on such Christian individuals and nations as

he has a prejudice against. I could not tell, in this article, half of what I have witnessed, myself, of the persecutions inflicted upon Christians—even my own relatives—because they were assumed to be possessed of prejudices opposed to those of “Satan”. Assumption is all that is required by “Satan”, as to the existence of deadly prejudices; and the race and citizenship of a man are the only questions ever taken into consideration. If a man is not a member of “Satan’s” own race, and a subject of his particular monarchy, (for the Satan we are dealing with is an agent, in every land, of some particular monarchy) his deadly prejudices are assumed forthwith, and that settles it, so far as “Satan” is concerned.

I could write books about what I know well of the persecution of the Christian; therefore, so far as this article is concerned, I will pass this point by merely calling the attention of Mr. Twain and his friends to one case which he, in *his article*, has referred to,—the case of Moses Pendergrass:

This person’s first name “Moses” is so Jewish that, while reading the account of his troubles with successive Congresses in trying to secure the few hundred dollars owing him for doing “an honest job of work for Uncle Sam”, my curiosity was greatly excited as to whether he was really a Jew or not. More

than once I said, in my own mind, "Surely this is a 'put up' job. If this man is a Jew, the case must be one enacted specially, and for a special purpose. The spirit of foreign Absolutism, I reasoned, which rules this country,—and every Republic on the face of the earth,—would not allow this kind of treatment of a Jew, in the United States. No, I said, if this man, Moses Pendergrass, is a Jew, he is suffering the Christian's persecution, for some reason or other; and not the Jew's". But, at the close of his remarks upon the case, it was a momentary reassurance to my mind to have Mr. Twain refer to Moses Pendergrass as a fellow-Christian. But it was only momentary—this reassurance. I am not willing to risk any incautious remark on the conviction that Mr. Pendergrass is really a Christian: if my knowledge of "Satan's" tricks and trickery, in maintaining his prejudices, was no more advanced than that, I would be ill prepared to write of our misunderstanding concerning the Jews. "Satan" may yet be prepared to announce, to all whom it might concern, that Mark Twain was in error; that Moses Pendergrass is, in truth, a Jew. I want my argument on this point not to be affected, in the least, by what Mr. Pendergrass may, eventually, turn out to be, or have been; and my argument is simply this:



whether this man, Pendergrass, was a Jew or a Christian, he suffered such persecution as is, and always has been, the special lot of all Christians who are known, or have been known, to be true and loyal citizens of the United States; and who have not, or have not had, sufficiently powerful friends, or worldly estate,—as well as requisite intellectual training—to make them independent of persecution of that nature.

Nor is there any hope that the political persecution of the Christians will ever permanently cease, in this country, so long as our government is not established on the proper scientific principles of a Christian government, as revealed by a study of the Bible: These principles will be found to include monarchy, established orders of nobility, and a State Church—a Church absolutely independent of all foreign human authority; and no authority can assume to be divine that depends upon the wisdom or understanding of any mortal: particularly a citizen or subject of a foreign state. The Crowned-head in every Christian nation must be, so far as that nation is concerned, the only visible head of the Church on earth. The people of this country have been very deliberately deceived by a class of writers who have claimed that France's political disorders, of the past, were principally owing to

France having had an Established Church. France never had an Established Church. No Roman Catholic nation, except Rome, ever has had a State Church; and, had the princes and rulers of Rome been willing to maintain the right of every nation to its own independent Church, the Roman Empire would not have gone to desolation and annihilation as it did. Had France having had a State Church, history would not have to record the horrors of the "Reign of Terror" and "The French Revolutions"—France would not have been bathed, as she has been, with the blood of the Frenchman.

I have already had something to say, in disapproval of Mr. Twain's advice to the Jews: so it may be well, before closing this article, to say whether I would suggest any advice myself. So far as the Jews are concerned, I do not think any advice is necessary. It is a particular class of Christians who need the advice: that class of Christians which consists principally of the so-called Roman Catholic races; who, in the miserable simplicity of their religious training, are made the continual prey of political demagoguery in every nation—these are the people who need the advice.

It seems to me that there is nothing left of the Jew, but his name and the practice of his religion; and it is not likely, I think, that

either of these would be left were it not for the ambitious designs of the different nations against each other. "Satan", in national and international politics, has secured so much patronage to himself by posing as the defender of orthodox Christianity that he has no trouble at all in making it plain to the Jews that their only security on earth depends upon their maintaining orthodox Judaism. But, still, it is a legitimate feature of the science of government that nations should have, to a limited extent, ambitious designs upon each other: the limits, however, should be thoroughly understood, and strictly enforced, by the statesmen of every self-governing people. This is one of the points which show the republican and democratic forms of government to be false, inefficient, and impossible, from the scientific standpoint.

Of All men, except, perhaps, the Scotchman—outside of Scotland—the Jew is the most cosmopolitan: even the emigrant Scotchman, is not more so than the Jew. When the Jews colonize themselves in the cities it is because the evil political conditions they have to contend with will not allow them to do otherwise. The German Jew, as we know him in this country, has the facial, physical, and social characteristics of the German; the English Jew, of the Englishman; the Pol-

ish, of the Pole, and so on. The Jewish families born and reared in the United States cannot be distinguished, in manner or appearance, from the people of the neighborhood where they may have their home. Now, if there is any one thing that is, most necessarily, at the foundation of Christian character, it is the quality of cosmopolitanism. Is it not manifest that this is the spirit of the injunction, "*Except a man be born again, he cannot see the kingdom of God? \* \* \* born of water and of the Spirit*"; and, in the science of Christian government, the waters—according to the symbolical language of the Bible—represent, "*the peoples, and multitudes, and nations, and tongues*",—REV. XVII, 15.

How clearly does the foregoing impeach the spirit of our Christian teachers, and our assumed Christian statesmanship in this country to-day? Writers like Mark Twain are doing all in their power to keep alive the spirit of race prejudice, although they claim to be Christians; while the Jews, who have so many influences against them in the matter, show by their lives just that departure from the traditions of the Old Law which is requisite in a possession of the very first attribute of Christianity,—"*born of water*" (not "*waters*") : it is the "HARLOT" that "*sits*"

*upon many waters*".—REV. XVII, 1. Of course it is but fair to add that the political attitude of the world's great nations toward this country to-day, makes it necessary that such philosophy as Mark Twain's—in its political aspect—should have its day, and do its worst; for, I think it will be found to be a principle in the science of government that every political iniquity must be allowed to wax strong until it is removed: but this is a feature of the case that is of interest (particularly) only to philosophers and statesmen—it is the simple moral point of view of the case, that is particularly of interest to all mortals.

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Mark Twain is not without support, in propagating our misunderstanding concerning the Jews. The latest article on the Jews appears, I believe, in McClure's Magazine for January, 1907. In that article—"THE GREAT JEWISH INVASION"—the author seems to have set himself the task of persuading his readers to believe that the Polish Jew, in particular, is possessed of a money-getting genius and ability that is not to be thought of except as miraculous. No people, not even the German Jew,—according to this writer—cuts any figure, to speak of, beside the Russian or the Polish Jew. In the midst of many amazing

and startling instances, he refers to the case of two brothers who came to New York from Russia some thirty years ago; neither of them can read or write: but long ago they had saved more than a million dollars.

I wonder what the author of this article would have us assume, in connection with the stories we are told of the struggles of U. S. Grant and Abraham Lincoln. These men—born and reared in the United States, possessed of the highest moral character; ability, thrift, energy, found life, in the business world, a bitter strife to keep the wolf of hunger from the door. The Civil War found Grant already a failure, so far as business was concerned; and had Lincoln not been willing to expend the best of his energies for the privilege of becoming a government pauper, there is no doubt but that it would have found him much worse off than Grant. When the spirit of foreign Absolutism rules in a nation, every legislator in that nation must be, and be kept, a "government pauper": it would be dangerous to the foreign interests, if he would get a salary that would permit him to be anything else.

Lincoln and Grant were both, so far as business life was concerned, raised from the dead because the political powers of the time required their services. The part they took

in the Civil War brought them prominently before the world;—particularly before their fellow-countrymen—so that all the events and circumstances of their lives have been published. We know of their efforts and failures; their ambitions and disappointments; but we never hear any allusion made to the hundreds of thousands, of whom, in their business affairs, U. S. Grant and Abraham Lincoln were but two notable examples. These hundreds of thousands exist to-day in the United States; they have at all times existed in the United States: and the secret of their existence—that is not the manifestation of a mysterious peculiarity of human nature, which shows a man capable as a leader of armies or a leader of statesmen and, for all that, wholly incompetent to own, and manage successfully, a grocery business or a real estate office.

What is the secret of the success of the Polish and Russian Jew over any other Jew, in New York?—The jealousies of the different monarchies are such that the balance of power must not be endangered; and it is better secured when all of them entrust their interests to the rich Polish Jew in New York, rather than the rich German Jew or the rich English Jew in New York—that is evidently the real secret of it.

The following fundamental truths should be well known, and fully appreciated by every citizen of the United States:—Every independent government on earth is (in international politics) a conspiracy against every other; this is one-half of its concern: the other half is to protect itself. It is not the governments of the earth—the different legislative bodies—that rule in international politics; it is secret societies. I will not, here, add to what I have already said of the ordinary secret societies: I have no complaint to make of their membership, but of the influence of their leadership.

It is plain from the foregoing that a democratic or republican form of government can have no chance for permanent peaceable endurance, against a well organized and properly conducted monarchy; for the simple reason that every monarchy has its own orders of nobility, and these orders are all secret societies for the especial object of maintaining the dignity and advancing the prestige of their own particular governments: they are also composed of members who have the very highest intellectual training and education as well as being endowed with great worldly estates, to the end that no money consideration shall be any hindrance to them, in their work. It is nothing but imbecility to seriously believe we



can maintain a republic, in internal peace, and honor at home and abroad, against such influences.



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