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❖❖❖❖❖❖ **JEWES AND  
JUDAISM IN THE  
UNITED STATES:  
A DOCUMENTARY  
HISTORY**

*Edited, with  
introductions and notes, by*  
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terly, 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!"



THE 1920'S: HENRY FORD AND A. LAWRENCE LOWELL

The source of Henry Ford's anti-Semitism still puzzles scholars, but its manifestations are quite clear. Ford established a combined research bureau and detective agency in New York City to investigate Jewish influence and report his findings to his headquarters in Michigan. In addition to preposterous reports (e.g., President Wilson took orders from Justice Brandeis over a private telephone line), sometime in 1919 the agents sent Ford a translation of the notorious Protocols of the Elders of Zion, and he immediately sought to publish it in his newspaper, the Dearborn Independent. The editor resigned rather than agree to the publication. Ford's public relations agent, William Cameron, then agreed to use the Protocols as the basis for "The International Jew," which first appeared on May 22, 1920.

The Dearborn Independent accused Jews of economic exploitation and control ("Jew finance"), and also of sponsoring revolutions (Communism was a "carefully groomed investment of Hebrew financiers") and "everywhere" exercising power. This power was said to be so extensive that in America it controlled presidents. The goal of the Jews, a direct challenge to a "Christian America," was to destroy the "Anglo-Saxon Celtic race."

The Dearborn Independent continued its anti-Semitic series for ninety-one weeks (until early 1922), despite protests from distinguished individuals (including Presidents Taft and Wilson) and groups throughout America. Curiously, the paper combined this assault on Jews with characteristic Progressive motifs, including "scientific study" of the "Jewish Question" by experts and a willingness to judge Jews as individuals rather than as a race. Thus, an anti-Semite like Henry Ford could call his friend Rabbi Leo Franklin one of his "good Jews," could speak fondly of baseball slugger Hank Greenberg, and could proclaim that hatred of persons was "neither American nor Christian." The series came to an end only because Ford was threatened with a million-dollar libel suit and a boycott of his automobiles. Five years after the series concluded, Ford publicly apologized.

Not all forms of anti-Semitism were so blatant. After World War I, subtle discrimination of various kinds against Jews was increasingly practiced at select eastern colleges and universities. The most prevalent forms of discrimination were alumni screening committees and "character" tests. As the Jewish percentage crept steadily upward (at Columbia, for example, more than 40 percent of the 1919 freshman class consisted of Jews), university officials expressed concern, and initiated secret—and therefore successful—discriminatory admission procedures.

At Harvard, the proportion of Jews rose steadily from 6 per cent in 1908 to 20 per cent by the early 1920's. Alarmed at the prospect of ambitious immigrant Jews threatening the respectability and standing of an upper-class "gentlemanly" Protestant institution, university officials began to express public alarm at the "mass of pushing young men with a foreign accent." Convinced that Jews were changing the complexion of undergraduate life ("no one objects to the best Jews," one Harvard man noted, "but the others make much trouble especially in the library"), Harvard became in June 1922 the first university to announce publicly the desirability of a discriminatory admissions policy to control "the proportion of Jews at the College."<sup>1</sup>

A Cleveland attorney and Harvard alumnus, A. A. Benesch, wrote to Harvard president Abbott Lawrence Lowell expressing his objection to this policy. Lowell's fascinating and humiliating reply offers the argument that discriminating against Jews in admission selection, and hence reducing Jewish enrollment, will reduce anti-Semitism at Harvard and other universities! Quotas, he argued, are actually in the Jews' best interests. Benesch's retort, that carried to its logical extreme such thinking would solve the problem of anti-Semitism by eliminating Jews entirely, only led Lowell to reiterate his position and establish a thirteen-man faculty committee (including three Jews) to consider how to "make a more effective sifting of candidates for admission."<sup>2</sup>

Jewish students, faculty, and alumni reacted angrily to the attempt to limit Jewish enrollment. They were joined by Catholic politicians in Massachusetts (anxious to blast this Protestant bastion), many distinguished non-

1. Claris E. Silcox and Galem M. Fisher, *Catholics, Jews and Protestants: A Study of Relationships in the United States and Canada*, New York, 1937, pp. 228-31 and *The School Review*, June, 1922.

2. *Literary Digest*, June 24, 1922; *School and Society*, July 1, 1922. Ernest Hopkins, president of Dartmouth, justified its Jewish quotas twenty years later by explaining that the Holocaust would never "have taken place if Jews had not been so heavily represented in the professions, see *American Scholar* 15 (July 1946): 267-76.

Jewish Americans, numerous Harvard alumni, and the Anglo-Jewish and the general press (especially the Springfield Republican, Providence News, Boston Post, and New York Tribune). On the other side, sizable numbers of students supported a policy of "race limitation," arguing that Jewish students were too poor, too bookish, too cliquish, and too individual. When the debate ended and the committee submitted its report (April 1923), it had rejected Lowell's suggestions. Harvard went ahead anyway and instituted various informal discriminatory admission procedures (including two new questions on admission applications—"religious preference and family name change), which steadily eroded Jewish enrollments. The significance of all these measures, from the opening salvo of Lowell onward, lay in the fact that they were introduced by presumably the least intolerant segment of society, the community of learning.<sup>3</sup>

### THE INTERNATIONAL JEW

"Among the distinguishing mental and moral traits of the Jews may be mentioned: distaste for hard or violent physical labor; a strong family sense and philoprogenitiveness; a marked religious instinct; the courage of the prophet and martyr rather than of the pioneer and soldier; remarkable power to survive in adverse environments, combined with great ability to retain racial solidarity; capacity for exploitation, both individual and social; shrewdness and astuteness in speculation and money matters generally; an Oriental love of display and a full appreciation of the power and pleasure of social position; a very high average of intellectual ability."

—The New International Encyclopedia.

### *The Jew in Character and Business*

The Jew is again being singled out for critical attention throughout the world. His emergence in the financial, political and social spheres has been so complete and spectacular since the war, that his place, power and purpose in the world are being given a new scrutiny, much of it unfriendly. Persecution is not a new experience to the Jew, but intensive scrutiny of his nature and super-nationality is. He has suffered for more than 2,000 years from what

may be called the instinctive anti-Semitism of the other races, but this antagonism has never been intelligent nor has it been able to make itself intelligible. Nowadays, however, the Jew is being placed, as it were, under the microscope of economic observation that the reasons for his power, the reasons for his separateness, the reasons for his suffering may be defined and understood.

In Russia he is charged with being the source of Bolshevism, an accusation which is serious or not according to the circle in which it is made; we in America, hearing the fervid eloquence and perceiving the prophetic ardor of young Jewish apostles of social and industrial reform, can calmly estimate how it may be. In Germany he is charged with being the cause of the Empire's collapse and a very considerable literature has sprung up, bearing with it a mass of circumstantial evidence that gives the thinker pause. In England he is charged with being the real world ruler, who rules as a super-nation over the nations, rules by the power of gold, and who plays nation against nation for his own purposes, remaining himself discreetly in the background. In America it is pointed out to what extent the elder Jews of wealth and the younger Jews of ambition swarmed through the war organizations—principally those departments which dealt with the commercial and industrial business of war, and also the extent to which they have clung to the advantage which their experience as agents of the government gave them.

In simple words, the question of the Jew has come to the fore, but like other questions which lend themselves to prejudice, efforts will be made to hush it up as impolitic for open discussion. If, however, experience has taught us anything it is that questions thus suppressed will sooner or later break out in undesirable and unprofitable forms.

The Jew is the world's enigma. Poor in his masses, he yet controls the world's finances. Scattered abroad without country or government, he yet presents a unity of race continuity which no other people has achieved. Living under legal disabilities in almost every land, he has become the power behind many a throne. There are ancient prophecies to the effect that the Jew will return to his own land and from that center rule the world, though not until he has undergone an assault by the united nations of mankind.

The single description which will include a larger percentage of Jews than members of any other race is this: he is in business. It may be only gathering rags and selling them, but he is in business.

3. *Nation*, September 2, 1922; *School and Society*, September 30, 1922, and April 2, 1923 (the latter issue has the committee's report in full). See also *Literary Digest*, May 5, 1923; *School Review*, June 1923.

From the sale of old clothes to the control of international trade and finance, the Jew is supremely gifted for business. More than any other race he exhibits a decided aversion to industrial employment, which he balances by an equally decided adaptability to trade. The Gentile boy works his way up, taking employment in the productive or technical departments, but the Jewish boy prefers to begin as messenger, salesman or clerk—anything—so long as it is connected with the commercial side of the business. An early Prussian census illustrates this characteristic: of a total population of 269,400, the Jews comprised 6 per cent or 16,164. Of these, 12,000 were traders and 4,164 were workmen. Of the Gentile population, the other 94 per cent, or 153,236 people, there were only 17,000 traders.

A modern census would show a large professional and literary class added to the traders, but no diminution of the percentage of traders and not much if any increase in the number of wage toilers. In America alone most of the big business, the trusts and the banks, the natural resources and the chief agricultural products, especially tobacco, cotton and sugar, are in the control of Jewish financiers or their agents. Jewish journalists are a large and powerful group here. "Large numbers of department stores are held by Jewish firms," says the Jewish Encyclopedia, and many if not most of them are run under Gentile names. Jews are the largest and most numerous landlords of residence property in the country. They are supreme in the theatrical world. They absolutely control the circulation of publications throughout the country. Fewer than any race whose presence among us is noticeable, they receive daily an amount of favorable publicity which would be impossible did they not have the facilities for creating and distributing it themselves. Werner Sombart, in his "Jew and Modern Capitalism" says, "If the conditions in America continue to develop along the same lines as in the last generation, if the immigration statistics and the proportion of births among all the nationalities remain the same, our imagination may picture the United States of fifty or a hundred years hence as a land inhabited only by Slavs, Negroes and Jews, wherein the Jews will naturally occupy the position of economic leadership." Sombart is a pro-Jewish writer.

The question is, If the Jew is in control, how did it happen? This is a free country. The Jew comprises only about 3 per cent of the population; to every Jew there are ninety-seven Gentiles; to the 3,000,000 Jews in the United States there are 97,000,000 Gentiles.

If the Jew is in control, is it because of his superior ability, or is it because of the inferiority and don't-care attitude of the Gentiles?

It would be very simple to answer that the Jews came to America, took their chances like other people and proved more successful in the competitive struggle. But that would not include all the facts. And before a more adequate answer can be given, two points should be made clear. The first is this: all Jews are not rich controllers of wealth. There are poor Jews aplenty, though most of them even in their poverty are their own masters. While it may be true that the chief financial controllers of the country are Jews, it is not true that every Jew is one of the financial controllers of the country. The classes must be kept distinct for a reason which will appear when the methods of the rich Jews and the methods of the poor Jews to gain power are differentiated. Secondly, the fact of Jewish solidarity renders it difficult to measure Gentile and Jewish achievements by the same standard. When a great block of wealth in America was made possible by the lavish use of another block of wealth from across the seas; that is to say, when certain Jewish immigrants came to the United States with the financial backing of European Jewry behind them, it would be unfair to explain the rise of that class of immigration by the same rules which account for the rise of, say, the Germans or the Poles who came here with no resource but their ambition and strength. To be sure, many individual Jews come in that way, too, with no dependence but themselves, but it would not be true to say that the massive control of affairs which is exercised by Jewish wealth was won by individual initiative; it was rather the extension of financial control across the sea.

That, indeed, is where any explanation of Jewish control must begin. Here is a race whose entire period of national history saw them peasants on the land, whose ancient genius was spiritual rather than material, bucolic rather than commercial, yet today, when they have no country, no government, and are persecuted in one way or another everywhere they go, they are declared to be the principal though unofficial rulers of the earth. How does so strange a charge arise, and why do so many circumstances seem to justify it?

Begin at the beginning. During the formative period of their national character the Jews lived under a law which made plutocracy and pauperism equally impossible among them. Modern reformers who are constructing model social systems on paper would

do well to look into the social system under which the early Jews were organized. The Law of Moses made a "money aristocracy," such as Jewish financiers form today, impossible because it forbade the taking of interest. It made impossible also the continuous enjoyment of profit wrung out of another's distress. Profiteering and sheer speculation were not favored under the Jewish system. There could be no land-hogging; the land was apportioned among the people, and though it might be lost by debt or sold under stress, it was returned every 50 years to its original family ownership, at which time, called "The Year of Jubilee," there was practically a new social beginning. The rise of great landlords and a moneyed class was impossible under such a system, although the interim of 50 years gave ample scope for individual initiative to assert itself under fair competitive conditions.

If, therefore, the Jews had retained their status as a nation, and had remained in Palestine under the Law of Moses, they would hardly have achieved the financial distinction which they have since won. Jews never got rich out of one another. Even in modern times they have not become rich out of each other but out of the nations among whom they dwell. Jewish law permitted the Jew to do business with a Gentile on a different basis than that on which he did business with a brother Jew. What is called "the Law of the Stranger" was defined thus: "unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury."

Being dispersed among the nations, but never merging themselves with the nations and never losing a very distinctive identity, the Jew has had the opportunity to practice "the ethics of the stranger" for many centuries. Being strangers among strangers, and often among cruelly hostile strangers, they have found this law a compensating advantage. Still, this alone would not account for the Jew's preeminence in finance. The explanation of that must be sought in the Jew himself, his vigor, resourcefulness and special proclivities.

Very early in the Jewish story we discover the tendency of Israel to be a master nation, with other nations as its vassals. Notwithstanding the fact that the whole prophetic purpose with reference to Israel seems to have been the moral enlightenment of the world through its agency, Israel's "will to mastery" apparently hindered that purpose. At least such would seem to be the tone of the Old Testament. Divinely ordered to drive out the Canaanites that their corrupt ideas might not contaminate Israel, the Jews did not

obey, according to the old record. They looked over the Canaanish people and perceived what great amount of man-power would be wasted if they were expelled, and so Israel enslaved them—"And it came to pass, when Israel was strong, that they put the Canaanites to tribute, and did not utterly drive them out." It was this form of disobedience, this preference of material mastery over spiritual leadership, that marked the beginning of Israel's age-long disciplinary distress.

The Jew's dispersion among the nations temporarily (that is, for more than 25 centuries now) changed the program which their scriptures declare was divinely planned, and that dispersion continues until today. There are spiritual leaders in modern Judaism who still claim that Israel's mission to the nations is spiritual, but their assertions that Israel is today fulfilling that mission are not as convincing as they might be if accompanied by more evidence. Israel throughout the modern centuries is still looking at the Gentile world and estimating what its man-power can be made to yield. But the discipline upon Israel still holds; he is an exile from his own land, condemned to be discriminated against wherever he goes, until the time when exile and homelessness shall end in a reestablished Palestine, and Jerusalem again become the moral center of the earth, even as the older prophets have declared.

Had the Jew become an employe, a worker for other men, his dispersion would not probably have been so wide. But becoming a trader, his instincts drew him round the habitable earth. There were Jews in China at an early date. They appeared as traders in England at the time of the Saxons. Jewish traders were in South American 100 years before the Pilgrim Fathers landed at Plymouth Rock. Jews established the sugar industry in the Island of St. Thomas in 1492. They were well established in Brazil when only a few villages dotted the eastern coast of what is now the United States. And how far they penetrated when once they came here is indicated by the fact that the first white child born in Georgia was a Jew—Isaac Minis. The Jew's presence round the earth, his clan-ship with his own people, made him a nation scattered among the nations, a corporation with agents everywhere.

Another talent, however, contributed greatly to his rise in financial power—his ability to invent new devices for doing business. Until the Jew was pitted against the world, business was very crudely done. And when we trace the origins of many of the business methods which simplify and facilitate trade today, more likely

than not we find a Jewish name at the end of the clue. Many of the indispensable instruments of credit and exchange were thought out by Jewish merchants, not only for use between themselves, but to check and hold the Gentiles with whom they dealt. The oldest bill of exchange extant was drawn by a Jew—one Simon Rubens. The promissory note was a Jewish invention, as was also the check "payable to bearer."

An interesting bit of history attaches to the "payable to bearer" instrument. The Jews' enemies were always stripping them of their last ounce of wealth, yet strangely, the Jews recovered very quickly and were soon rich again. How this sudden recovery from looting and poverty? Their assets were concealed under "bearer" and so a goodly portion was always saved. In an age when it was lawful for any pirate to seize goods consigned to Jews, the Jews were able to protect themselves by consigning goods on policies that bore no names.

The influence of the Jew was to center business around goods instead of persons. Previously all claims had been against persons; the Jew knew that the goods were more reliable than the persons with whom he dealt, and so he contrived to have claims laid against goods. Besides, this device enabled him to keep himself out of sight as much as possible. This introduced an element of hardness into business, inasmuch as it was goods which were being dealt in rather than men being dealt with, and this hardness remains. Another tendency which survives and which is of advantage in veiling the very large control which Jews have attained, is of the same origin as "bearer" bills; it permits a business dominated by Jewish capital to appear under a name that gives no hint of Jewish control.

The Jew is the only and original international capitalist, but as a rule he prefers not to emblazon that fact upon the skies; he prefers to use Gentile banks and trust companies as his agents and instruments. The suggestive term "Gentile front" often appears in connection with this practice.

The invention of the stock exchange is also credited to Jewish financial talent. In Berlin, Paris, London, Frankfort and Hamburg, Jews were in control of the first stock exchanges, while Venice and Genoa were openly referred to in the talk of the day as "Jew cities" where great trading and banking facilities might be found. The Bank of England was established upon the counsel and assistance of Jewish emigrants from Holland. The Bank of Amsterdam and the Bank of Hamburg both arose through Jewish influence.

There is a curious fact to be noted in connection with the persecution and consequent wanderings of the Jews about Europe and that is: wherever they wandered, the center of business seemed to go with them. When the Jews were free in Spain, there was the world's gold center. When Spain drove out the Jews, Spain lost financial leadership and has never regained it. Students of the economic history of Europe have always been puzzled to discover why the center of trade should have shifted from Spain, Portugal and Italy, up to the northern countries of Holland, Germany and England. They have sought for the cause in many things, but none has proved completely explanatory. When, however, it is known that the change was coincident with the expulsion of the Jews from the South and their flight to the North, when it is known that upon the Jews' arrival the northern countries began a commercial life which has flourished until our day, the explanation does not seem difficult. Time and again it has proved to be the fact that when the Jews were forced to move, the center of the world's precious metals moved with them.

This distribution of the Jews over Europe and the world, each Jewish community linked in a fellowship of blood, faith and suffering with every other group, made it possible for the Jew to be international in the sense that no other race or group of merchants could be at that time. Not only were they everywhere (Americans and Russians are everywhere, too) but they were in touch. They were organized before the days of conscious international commercial organizations, they were bound together by the sinews of a common life. It was observed by many writers in the Middle Ages that the Jews knew more of what was transpiring in Europe than the governments did. They also had better knowledge of what was likely to occur. They knew more about conditions than the statesmen did. This information they imparted by letter from group to group, country to country. Indeed, they may be said thus to have originated unconsciously the financial news-letter. Certainly the information they were able to obtain and thus distribute was invaluable to them in their speculative enterprises. Advance knowledge was an immense advantage in days when news was scarce, slow and unreliable.

This enabled Jewish financiers to become the agents of national loans, a form of business which they encouraged wherever possible. The Jew has always desired to have nations for his customers. National loans were facilitated by the presence of members of the

same family of financiers in various countries, thus making an interlocking directorate by which king could be played against king, government against government, and the shrewdest use made of national prejudices and fears, all to the no small profit of the fiscal agent.

One of the charges most commonly made against Jewish financiers today is that they still favor this larger field of finance. Indeed, in all the criticism that is heard regarding the Jew as a business man, there is comparatively little said against him as an individual merchant serving individual customers. Thousands of small Jewish merchants are highly respected by their trade, just as tens of thousands of Jewish families are respected as our neighbors. The criticism, insofar as it respects the more important financiers, is not racial at all. Unfortunately the element of race, which so easily lends itself to misinterpretation as racial prejudice, is injected into the question by the mere fact that the chain of international finance as it is traced around the world discloses at every link a Jewish capitalist, financial family, or a Jewish-controlled banking system. Many have professed to see in this circumstance a conscious organization of Jewish power for Gentile control, while others have attributed the circumstances to Jewish racial sympathies, to the continuity of their family affairs down the line of descent, and to the increase of collateral branches. In the old Scriptural phrase, Israel grows as the vine grows, ever shooting out new branches and deepening old roots, but always part of the one vine.

The Jew's aptitude for dealing with governments may also be traced to the years of his persecution. He early learned the power of gold in dealing with mercenary enemies. Wherever he went there followed him like a curse the aroused antipathy of other peoples. The Jew was never popular as a race; even the most fervid Jew will not deny that, howsoever he may explain it. Individuals have been popular, of course; many phases of Jewish nature are found to be very lovable when known; but nevertheless one of the burdens the Jews have had to bear as a race is this burden of racial unpopularity. Even in modern times, in civilized countries, in conditions which render persecution absolutely impossible, this unpopularity exists. And what is more, the Jew has not seemed to care to cultivate the friendship of the Gentile masses, due perhaps to the failures of experience, but due more likely to his inborn persuasion that he belongs to the superior race. Whatever the true reason, he always placed his main dependence on cultivating friendship with

kings and nobles. What cared the Jew if the people gnashed their teeth against him, so long as the king and the court were his friends? Thus there was always, even through most of the severely trying times, "a court Jew," one who had bought by loans and held by the strangle-hold of debt an entrance to the king's chamber. The policy of the Jews has always been to "go to headquarters." They never tried to placate the Russian people, but they did endeavor to enlist the Russian court. They never tried to placate the German people, but they did succeed in permeating the German court. In England they shrug their shoulders at the outspoken anti-Jew reactions of the British populace—what care they? Have they not all of lorddom at their heels, do they not hold the strings of Britain's purse?

Through this ability of theirs to "go to headquarters" it is possible to account for the stronghold they got upon various governments and nations. Added to this ability was, of course, the ability to produce what the governments wanted. If a government wanted a loan, the Jew at court could arrange it through Jews at other financial centers and political capitals. If one government wanted to pay another government a debt without risking the precious metal to a mule train through a robber-infested country, the Jew at court arranged that too. He transferred a piece of paper and the debt was paid by the banking house at the foreign capital. The first time an army was ever fed in the modern commissary way, it was done by a Jew—he had the capital and he had the system; moreover he had the delight of having a nation for his customer.

And this tendency, which served the race so well throughout the troublous centuries, shows no sign of abatement. Certainly, seeing to what an extent a race numerically so unimportant influences the various governments of the world today, the Jew who reflects upon the disparity between his people's numbers and their power may be pardoned if he sees in that fact a proof of their racial superiority.

It may be said also that Jewish inventiveness in business devices continues to the present time, as well as Jewish adaptability to changing conditions. The Jew is credited with being the first to establish branch houses in foreign countries in order that responsible representatives of the home office might be on the ground taking instant advantage of every opening. During the war a great deal was said about the "peaceful penetration" which the "German Government" had effected in the United States by establishing here branch offices and factories of German firms. The fact that there

were many German branch houses here is unquestionable. It should be known, however, that they were not the evidence of German enterprise but of Jewish enterprise. The old German business houses were too conservative to "run after customers" even in the hustling United States, but the Jewish firms were not, and they came straight to America and hustled. In due time the competition forced the more conservative German firms to follow suit. But the idea was Jewish in its origin, not German.

Another modern business method whose origin is credited to Jewish financiers is that by which related industries are brought together, as for example, if an electrical power company is acquired, then the street railway company using the electricity would be acquired too, one purpose being in this way to conserve all the profit accruing along the line, from the origination of the power down to the delivery of the street car ride; but perhaps the main purpose being that, by the control of the power house the price of current could be increased to the car company, and by the control of the car company the cost of a ride could be increased to the public, the controllers thus receiving an additional profit all down the line. There is much of this going on in the world today, and in the United States particularly. The portion of the business immediately next to the ultimate consumer explains that its costs have risen, but it does not explain that the costs were increased by the owners and not by outsiders who were forced to do so by economic pressure.

There is apparently in the world today a central financial force which is playing a vast and closely organized game, with the world for its table and universal control for its stakes. The people of civilized countries have lost all confidence in the explanation that "economic conditions" are responsible for all the changes that occur. Under the camouflage of "economic law" a great many phenomena have been accounted for which were not due to any law whatever except the law of the selfish human will as operated by a few men who have the purpose and the power to work on a wide scale with nations as their vassals.

Whatever else may be national, no one today believes that finance is national. Finance is international. Nobody today believes that international finance is in any way competitive. There are some independent banking houses, but few strong independent ones. The great masters, the few whose minds see clearly the entire play of the plan, control numerous banking houses and trust com-

panies, and one is used for this while another is used for that, but there is no disharmony between them, no correction of each other's methods, no competition in the interests of the business world. There is as much unity of policy between the principal banking houses of every country as there is between the various branches of the United States Post Office—and for the same reason, namely, they are all operated from the same source and for the same purpose.

Just before the war Germany bought very heavily in American cotton and had huge quantities of it tied up here for export. When war came, the ownership of that mountainous mass of cotton wealth changed in one night from Jewish names in Hamburg to Jewish names in London. At this writing cotton is selling in England for less than it is selling in the United States, and the effect of that is to lower the American price. When the price lowers sufficiently, the market is cleared of cotton by buyers previously prepared, and then the price soars to high figures again. In the meantime, the same powers that have engineered the apparently causeless strengthening and weakening of the cotton market, have seized upon stricken Germany to be the sweatshop of the world. Certain groups control the cotton, lend it to Germany to be manufactured, leave a pittance of it there in payment for the labor that was used, and then profiteer the length and breadth of the world on the lie and that "cotton is scarce." And when, tracing all these anti-social and colossal unfair methods to their source, it is found that the responsible parties all have a common characteristic, is it any wonder that the warning which comes across the sea—"Wait until America becomes awake to the Jew!"—has a new meaning?

Certainly, economic reasons no longer explain the condition in which the world finds itself today. Neither does the ordinary explanation of "the heartlessness of capital." Capital has endeavored as never before to meet the demands of labor, and labor has gone to extremes in leading capital to new concessions—but what has it advantaged either of them? Labor has heretofore thought that capital was the sky over it, and it made the sky yield, but behold, there was yet an higher sky which neither capital nor labor had seen in their struggles one with another. That sky is so far unyielding.

That which we call capital here in America is usually money used in production, and we mistakenly refer to the manufacturer, the manager of work, the provider of tools and jobs—we refer to him as the "capitalist." Oh, no. He is not the capitalist in the real sense.

Why, he himself must go to capitalists for the money with which to finance his plans. There is a power yet above him—a power which treats him far more callously and holds him in a more ruthless hand than he would ever dare display to labor. That, indeed, is one of the tragedies of these times, that "labor" and "capital" are fighting each other, when the conditions against which each one of them protests, and from which each one of them suffers, is not within their power to remedy at all, unless they find a way to wrest world control from that group of international financiers who create and control both these conditions.

There is a super-capitalism which is supported wholly by the fiction that gold is wealth. There is a super-government which is allied to no government, which is free from them all, and yet which has its hand in them all. There is a race, a part of humanity, which has never yet been received as a welcome part, and which has succeeded in raising itself to a power that the proudest Gentile race has never claimed—not even Rome in the days of her proudest power. It is becoming more and more the conviction of men all over the world that the labor question, the wage question, the land question cannot be settled until first of all this matter of an international super-capitalistic government is settled.

"To the victor belongs the spoils" is an old saying. And in a sense it is true that if all this power of control has been gained and held by a few men of a long-despised race, then either they are super-men whom it is powerless to resist, or they are ordinary men whom the rest of the world has permitted to obtain an undue and unsafe degree of power. Unless the Jews are super-men, the Gentiles will have themselves to blame for what has transpired, and they can look for rectification in a new scrutiny of the situation and a candid examination of the experiences of other countries.

### JEWISH QUOTAS IN THE UNIVERSITIES

LOWELL WRITES OF LIMIT ON JEWS

CLEVELAND, June 16—The text of correspondence between President Lowell of Harvard and A. A. Benesch, a local attorney, on the question of race discrimination was made public today. On June 7 Mr. Benesch wrote to President Lowell as follows:

"My Dear Dr. Lowell: In common with other Jewish graduates of Harvard, I was astounded at the official statement issued last week with reference to the restriction of enrollment. Even had the statement made no special mention of students of the Jewish race, it would have been objectionable because of the undoubted implication. Containing, as it did, however, particular reference to the Jews, it is tenfold more objectionable because of the direct suggestion made to those who might not otherwise perceive its purpose.

"It is utterly impossible for me to comprehend how an institution of learning which has throughout its history received contributions from men of all religious faiths, and which has enjoyed an enviable reputation for non-sectarianism, can even contemplate the adoption of a regulation obviously designed to discriminate against the Jews. The late Jacob H. Schiff for years maintained a deep interest in Harvard and was loyal to Harvard's traditions. Do you think that he would remain silent, were he alive today, in the face of such action on the part of the university authorities?"

"Felix Warburg and other eminent Jews of New York City and elsewhere were liberal contributors to the Harvard Endowment Fund. Are their feelings not to be considered?"

"I am a graduate of more than twenty years' standing. I have contributed to the Endowment Fund and am contributing now annually to the Scholarship Fund established by my class, the class of 1900. You would criticize me with poor grace, were I to withhold any further contributions under the existing circumstances.

"Shortly after my graduation I wrote an article entitled, 'The Jew at Harvard,' in which, I think, I successfully combated the notion then prevalent that Harvard was anti-Semitic. I hope that I shall not be under the necessity of writing a similar article with a changed point of view. I hope, too, that the regulation which has unhappily stirred up so much unpleasant publicity for Harvard does not find its origin in the fact that Jewish students, numbering perhaps 10 per cent of the student population at Harvard, are the successful contestants for perhaps 50 per cent of the prizes and scholarships.

"Students of the Jewish faith neither demand nor expect any favors at the hands of the university, but they do expect, and have a right to demand, that they be admitted upon equal terms with

students of other faiths, and that scholarship and character be the only standards for admission.

"I am still hopeful that the newspaper reports are not based entirely upon fact and that I may hear from you soon a true statement of the situation.

"Very respectfully yours,

"Alfred A. Benesch."

Dr. Lowell's reply follows:

"Dear Mr. Benesch: There is no need of cautioning you not to believe all that you see in the newspapers. As a colleague said to me yesterday, there is perhaps no body of men in the United States, mostly Gentiles, with so little anti-Semitic feelings as the instructing staff at Harvard University. But the problem that confronts this country and its educational institutions is a difficult one, and one about which I should very much like to talk with you. It is one that involves the best interests both of the college and of the Jews, for I should feel very badly to think that these did not coincide.

There is, most unfortunately, a rapidly growing anti-Semitic feeling in this country, causing—and no doubt in part caused by—a strong race feeling on the part of the Jews themselves. In many cities of the country Gentile Clubs are excluding Jews altogether, who are forming separate clubs of their own. Private schools are excluding Jews, I believe, and so, we know, are hotels. All this seems to me fraught with very great evils for the Jews, and very great perils for the community. The question did not originate here, but has been brought over from Europe—especially from those countries where it has existed for centuries.

"The question for those of us who deplore such a state of things is how it can be combated, and especially for those of us who are connected with colleges, how it can be combated there—how we can cause the Jews to feel and be regarded as an integral part of the student body. The anti-Semitic feeling among the students is increasing, and it grows in proportion to the increase in the number of Jews.

"If their number should become 40 per cent of the student body, the race feeling would become intense. When, on the other hand,

the number of Jews was small, the race antagonism was small also. Any such race feeling among the students tends to prevent the personal intimacies on which we must rely to soften anti-Semitic feeling.

"If every college in the country would take a limited proportion of Jews, I suspect we should go along toward eliminating race feeling among the students, and as these students passed out into the world, eliminating it in the community.

"This question is with us. We cannot solve it by forgetting or ignoring it. If we do nothing about the matter the prejudice is likely to increase. Some colleges appear to have met the question by indirect methods, which we do not want to adopt. It cannot be solved except by a co-operation between the college authorities and the Jews themselves. Would not the Jews be willing to help us in finding the steps best adapted for preventing the growth of race feeling among our students, and hence in the world?

"The first thing to recognize is that there is a problem—a new problem, which we have never had to face before, but which has come over with the immigration from the Old World. After the nature of that problem is fairly understood, the next question is how to solve it in the interest of the Jews, as well as of every one else.

"Very truly yours,

"A. Lawrence Lowell"

In answer to this Mr. Benesch sent the following letter:

"My dear Mr. Lowell: I find myself in complete harmony with some of the statements in your letter of June 9, but in complete disagreement with others.

"I hope and believe it is true that the instructing staff of Harvard University is not anti-Semitic at heart. I am apprehensive, however, that the wave of anti-Semitism which has been inundating the country during the last year or more has not left the members of the staff untouched. I am apprehensive, too that some members of the Harvard alumni have not been inactive in expressing and making felt their anti-Jewish and unsocial proclivities.

"Although I agree with you that, unhappily, there is a rapidly growing anti-Semitic feeling in this country, I must take issue with you upon the proposition that this feeling is caused in part by a strong race feeling on the part of the Jews. Is not the strong race feeling on the part of the Jews the result rather than the cause? In other words, has not the strong race feeling been developed as a measure of self-defense?"

"You throw out the suggestion that 'If every college in the country would take a limited proportion of Jews, I suspect that we should go a long way toward eliminating race feeling among the students, and, as the students passed out into the world, eliminating it in the community.'"

"Carrying your suggestion to its logical conclusion would inevitably mean that a complete prohibition against Jewish students in the colleges would solve the problem of anti-Semitism. Moreover, it might lead to the establishment of a distinctively Jewish university, a consummation most sincerely to be deplored."

"If it be true—and I have no doubt that it is true—that the anti-Semitic feeling among the students is increasing, should it not be the function of an institution of learning to discourage rather than to encourage such a spirit? If certain members of the student body foster so un-American a spirit, Harvard University, which has always stood for true democracy and liberalism, should be the first to condemn such a spirit, and exert every effort to prevent its growth."

"If it is at all possible for you to call a meeting of a group of Jewish graduates, together with the members of the corporation and such other graduates as are interested in this vital problem, such meeting to be called within the next ten days or two weeks, I shall be very glad personally to make the sacrifice of time and money to attend such meeting. I believe, as you do, that a matter of this character can best be discussed by word of mouth."

"Respectfully yours,  
"Alfred A. Benesch"

President Lowell's final letter to Mr. Benesch, received today, said:  
"Dear Mr. Benesch: You are quite right—it is the function of an institution of learning to discourage anti-Semitic feeling, and the

question is, how is it to be done? It does not seem to me that we shall reach such a result by ignoring the problem of race. It exists in the Old World and it is rapidly coming here. The first step, it seems to me, is to recognize that it is a problem and then try to discover what its causes and its cures may be. It is just the result that you point out that I wish to avoid—that of distinctly Jewish and distinctly Gentile universities. We want exactly the opposite. We want to have both Gentiles and Jews in all colleges and universities and strive to bring the two races together.

"A committee to consider this subject will be appointed in a few days, and one of their first duties will be to get into communication with the thoughtful Jews in this country."

"Very truly yours,  
"A. Lawrence Lowell"



#### THE 1930S: DEMAGOGUES IN THE DEPRESSION

*European Fascism spawned several American hate groups that seemed to thrive in the turbulence of the Depression decade. In the long run, the "lanatic fringe" aroused no deep apprehension among the mass of Americans. Nevertheless, a gathering at which thousands of hysterical people raised their arms in Nazi-style salutes and screamed in delight as an orator lashed out against the "Jew Deal" bore an uncomfortable similarity to Hitler's hate orgies. These right-wing religio-political movements reached a peak in the winter of 1938-39, when there was a marked upsurge of anti-Semitism throughout the United States, even in western towns where Jews were few and even in the behavior of men and women who had no use for Hitler. Father Coughlin's anti-Semitic broadcasts did much to accelerate this sort of uneasy scapegoat hunting. But there were many others to lend a hand.*

*The Silver Shirts drew primarily upon middle-class Protestants and rallied around their leader, William Dudley Pelley. Pelley, following Roosevelt's 1936 victory, urged Americans to "overthrow the Jew-Communist usurpers who have seized the American government and behought themselves to make it a branch office of Moscow." His viciously pro-Nazi and anti-Semitic propaganda sought to disfranchise Jews and allow only Protestant Christians to lead the "Christian Commonwealth."*

"The New Deal—the Jew Deal—is the last straw," he wrote. "Violence is on the way. But for Jew-administered poison, most of the prominent Aryans who died in the last ten years would still be living."<sup>1</sup>

Gerald Winrod, a Baptist evangelist, militant premillennialist, and founder of the Defenders of the Christian Faith, loomed large in the Midwest. He reached, through his Defender Magazine, a hundred thousand homes where he waged war against the "Jewish New Deal" and "Jewish Bolshevism." Winrod's friend George Deatherage, a St. Albans (Vt.) house painter and Ku Klux Klan veteran, served as Grand Commander of the Knights of the White Camellia. In 1939, he pointed out to one reporter, "I made a bet that within ninety days the pogrom would be on in New York City. When it does watch out for my boys."<sup>2</sup>

Bundfuhrer, Fritz Kuhn, who claimed to lead a uniformed storm trooper force of nearly 10,000, held Nazi-style rallies and meetings from coast to coast. Some 22,000 German-American Bundists and their sympathizers held a mass rally in 1939 at Madison Square Garden; there Kuhn urged his followers to break "the dictatorship of a small, racially and ethnically alien Jewish-international minority, to which the mind of the entire nation is rapidly being subjected."<sup>3</sup>

Charles E. Coughlin, the renowned Catholic priest with a radio audience exceeding 30,000,000 on forty-seven stations, used attacks on Jews and atheistic Communists to forge his huge following of impoverished rural Protestants and discontented urban Catholics. Already by 1936 his listeners were so numerous that it took 145 clerks to handle the mail and money which poured in to the "radio priest." In mid-decade, Coughlin changed his emphasis from "the New Deal is God's deal" to "Jewish gold vs. gentile silver." During FDR's second term he organized the Christian Front (an alliance of ultraconservative and anti-Semitic elements), disseminated verbatim reports of Nazi speeches, denounced democracy, and launched an all-out anti-Semitic campaign. Coughlin attacked everyone with a Jewish name, and printed the Pro-ocols in his weekly newspaper (Social Justice); moreover, he charged Jews with inventing Communism, starting the French Revolution, destroying medieval Christendom, and covering up Roosevelt's Jewish ancestry; and he urged Americans in 1938-39 to boycott Jewish merchants.

1. *Saturday Evening Post*, May 27, 1939, and William Dudley Pelley, *No More Hunger* (Nobelsville, Ind., 1938).
2. Gerald B. Winrod, *Missolini and the Second Coming of Christ* (Wichita, Kan., 1928); *Time*, May 29, 1939; *Saturday Evening Post*, May 27, 1939.
3. Donald Strong, *Organized Anti-Semitism in America: The Rise of Group Prejudice During the Decade 1930-1940* (Washington, D.C., 1941).

A Gallup Poll in 1939 and 1940 revealed that an average of 37 percent of his weekly listeners generally agreed with what he said.<sup>4</sup>

Despite the exceedingly militant and vociferous pro-Hitler minority, Fascist groups failed to win wide support from their potential following, even at the Depression's depths. One reason may have been their inability to provide an ideology, such as that in Hitler's *Mein Kampf*. Their leaders offered scapegoats, especially "Communistic Jews," but they were weak in positive economic and political programs, and offered no blueprint for an alternative to democratic society. Whatever the reason for their failure, however, they had won long- and short-term success. Together with the rise of the Third Reich, they brought to American Jews a more complete sense of solidarity than they had ever known before.

#### FROM "THE WORLD HOAX," BY ERNEST F. ELMHURST

Try an experiment! Walk up to the average American today and ask him to tell you what Communism is.

"Everybody knows what Communism is!" he responds, surprised and not a little nettled at having a question so childish put to him.

"Well, what is it?"

"It's a world-wide political party, originating in Russia, that's fighting by revolutionary methods to destroy predatory Capitalism. It invites the workers of the world to enjoy the same rights that have always been enjoyed by the aristocratic classes with influence and money!"

"No more?"

"Whatta you mean, more?"

"But where do the Jews come in?"

"What Jews?"

"All Jews! All over the world. You know that Communism with its ghastly bloodglut, wherever you find it, is confessedly Jewish, don't you?"

"That's Jew-baiting Nazism—and I don't believe in Nazism. I believe every race has the right to worship God as it pleases."

"What's worshipping God got to do with it?"

4. Charles Coughlin, *Eight Lectures on Labor, Capital and Justice* (Royal Oak, Mich., 1934); *Am I an Anti-Semite?* (Detroit, Mich., 1939); Opinion Research Corporation, 105-D, 105-E (September 1939-April 1940).

"Well, Jews are persecuted because of the way they worship God, aren't they? And that's against the Constitution. It's un-American. Besides, it's race prejudice."

"But from what you've seen of Communism here in the United States, you'll agree it's mostly Jew-financed and Jew-led, won't you?"

"Well, the Jews have always been downtrodden and persecuted for their religion—just like the downtrodden in mass production. It's not to be wondered at, that as a race they make common cause with all enemies of Gentile capitalism."

"Then you believe in sticking up for Jews, regardless of whether or not they are making 'common cause' with a 'political party' that is seeking to overthrow all governments by violence?"

Your average American suddenly becomes disgruntled then and warily angry. "Well, they're God's Chosen People, aren't they? The Bible says so."

"The Bible's been rewritten about seven times since the Ascension of Christ. How much investigating have you done, to find out whether the Jews are God's Chosen People or not—or whether that's something they've put forward themselves to gain a religious edge over Christians?"

"I see. You *are* one of them Nazis!"

"What's being a Nazi got to do with the facts behind this business of bogus claims by Jews, so they have an excuse to overthrow all governments by violence?"

"I dunno. And I don't care. But I'm an American and against race prejudice. You asked me what Communism is, and I answered you."

"No, you didn't answer me. You said Communism was merely a political party."

"Well, what else is it?"

"Karl Mordecai didn't say so. And he should have known."

"Who's Karl Mordecai?"

"The person you know as Karl Marx. Marx wasn't his real name, you understand. It was only an alias he used to cover up the fact that he was a Jew—the same as this 'Russian' Finkelstein gets himself accepted under the bogus name of Litvinoff."

"I never knew Marx's real name was Mordecai. What of it?"

"Mordecai—or Marx—never claimed that Communism was political. He had other ideas and said so frankly."

"What did he say?"

"He said that his Theory of 'Scientific' Socialism—that later became Communism in practice—was simply a means of smashing all Gentile governments so that the Jews might become 'emancipated'—and supreme over Gentiles."

"Marx said that!"

"It was the premise of his whole career. It resulted in Communism as you know it."

"The newspapers never put it so. I don't find it anywhere in the Communist literature."

"So you're familiar with Communist literature?"

"I try to keep up with what's going on."

"Then why haven't you kept up with what's going on in Germany? If you keep up with what's going on, and read Communist literature, why don't you read a bit of 'Nazi' literature to balance up and give you both sides?"

"I told you before, I'm against race prejudice."

"You believe in class prejudice?"

"Who said I did?"

"Well, you don't express the same angry opinion about the Communists' setting class against class. You don't say *that* is un-American."

"I didn't aim to start no argument. You asked me to tell you what I understood by Communism. I let you have it, and now you try to sell me on becoming a Nazi. Well, I couldn't be one if I thought you were right. I do business with Jews, and I owe 'em a lot o' money. The Jews get sore if you don't fall in with this panning of Hitler. And besides, I've got two boys and a brother on P.W.A. If the Administration heard I was anti-Jewish, it might make my relatives a lotta grief."

And determined to put a halt to your "Nazi Jew-baiting," Mr. Average Citizen stalks off and will have no more to do with you. His colossal ignorance about what is going on is not only tragic, it is heartbreakingly pathetic.

All that he has expressed in this conversation is a parroting of what he has had dinned into his ears so long and so insistently by America's kept press, tinctured with its "progressive" doctrines of "liberalism," that he actually believes he has been expressing his honest convictions—that on the whole you were disposed to sell him on substituting some Fascist form of government for Constitutionalism.

Henceforth he recalls you as an exceedingly dangerous person to

have running around loose in the Body Politic. Jews, in the aforesaid kept press, have contrived to create that conviction in him also.

To agitate for the overthrow of Constitutionalism by violence—even through New-Deal legislation in the name of "liberalism"—makes no one particularly dangerous. But to imply that international Judah may have picked up and promoted the anti-Gentile system of Karl Mordecai, alias Marx, in order to pull down Christian culture and substitute the Jewish, exempting itself from any possible retributions by charging up the whole bloody business to the proletariat-of-the-world fighting for its "rights," converts you into a Public Enemy Number One. And the LaFollette Committee in the Senate, or the Dies Committee in the House of Representatives, should "investigate" you pronto. You are engaged in preaching Fascism in this nation, and Fascism—holy horrors!—might succeed Constitutionalism!

Now America is filled with millions of the foregoing average citizens—whose attitudes on Communism, Fascism, and Nazism, are dictated by the fact that they do business with Jews daily, or owe them money, or concede that this current Administration is Yiddish else a possible losing of their jobs on PWA would not be the implied penalty for talking against Jews openly. The nation is likewise filled with other millions of more erudite Gentiles, not beholden to PWA for any jobs, who are commencing to note the Jewishness of Communism, the Jewishness of our Federal government and its crack-pot schemes for rescuing the country, and the well-nigh disgusting Jewishness of the representative daily press. These two classes are clashing hourly, with growing bellicosity, in every section of the public domain. Sooner or later this sort of thing is heard—

"You say Communism is Jewish?" challenges the Liberal-Minded Gullible.

"I certainly do!" the wiser man affirms.

"Well, *how can you prove it*, aside from the fact that great numbers of persecuted Jews flock into it to get them their rights the same as the workingman?"

In nine cases out of ten, the more educated Gentile is immediately nettled and at a slight loss. He knows that there are a hundred instances where Jews themselves have boasted of the Jewish character of Communism and its sponsorship, but where and how to put

his hands on such statements, or fetch forth documentary proof to support his contentions, is at the instant beyond him.

Truth to tell, he actually must search the press of the nation—and perhaps the politico-economic literature of the last generation—for the devastating weapons to show his scouring correctness of position.

Well, the time has come when such plight may be remedied.

"Why has no one written a book to date," exclaims the sincere critic of Communistic Jewry, "presenting the admitted hook-ups between Judah and Bolshevism?"

The demand is a fair one.

In response to its persistence, *this volume in your hand has found literal expression!*

Communism, as you will now be shown, was hatched by a Jew—and a particularly disgusting one at that—kept alive by Jews, financed by them at the close of the world war, is staffed by them, installed by them in every country wherein it has taken its blood-toll, and at the present moment is being promoted to a lecherous "victory" in our Christian land by certain especially rapacious Sons of Judah, whilst thousands of other Jews brag openly of its "success" and readily concede its Jewish character and purpose from hide to marrow.

The only way to convince the Gentile gullible that such statements are by no means Fascist propaganda, birthed in race prejudice or serving the execrations of religious persecution, is to give him the simple but devastating life-stories of the Jewish gentlemen who have been Communism's patrons from the first.

Who was Karl Mordecai Marx and how did he come to project Communism at the start? Who were Lenin, Trotsky, Bela Kun, the whole devil's spawn of apostate Jews—276 of them from New York's East Side—who swarmed into Russia at the birth of the Bolsheviks and clapped machine guns to the heads of White Russian Christians? What hook-ups has Stalin, the present Red Dictator, with officious world Jewry as we behold it today?

This volume puts the whole documented narrative into your hands *at last*, for instant reference henceforth when the enlightened non-Jew is challenged by his critics.

Endorse it or don't endorse it, as you prefer, but the Jew or non-Jew is not alive today who can refute the ensuing *facts!*