



HIGHLIGHTS AND KEY POINTS FROM

THE SECRET RELATIONSHIP BETWEEN BLACKS AND JEWS



INTRODUCTION

In 1991 the **Honorable Minister Louis Farrakhan**, National Representative of **The Most Honorable Elijah Muhammad** and the **Nation of Islam (NOI)**, released *The Secret Relationship Between Blacks and Jews* in response to the increasingly vicious calumnies made against him by members of the Jewish community. They claimed that The Minister was “anti-Semitic” and that he had somehow wounded the “special relationship” that Jews claimed had always existed between Blacks and Jews. The Jewish attacks on this Black man and the Muslim citizens of the Nation of Islam were unceasing and malicious.

In its 334 pages *The Secret Relationship Between Blacks and Jews, Volume One*, conclusively proved that Jews were *in fact* at the very center of the trans-Atlantic slave trade as merchants, financiers, shippers, and insurers and among the leading international marketers of the products of African slave labor. This information was compiled from texts written by prominent Jewish scholars and historians.

Two more research volumes have been released that add to this harrowing history. *The Secret Relationship Between Blacks and Jews, Vol. 2*, and *Jews Selling Blacks* reveal the TRUE history of the Black–Jewish relationship. This guide provides the **Highlights and Key Points** of the books, and every fact and quote can be found in and verified by the *thousands of footnotes* in the books themselves. All three books have been sent to every leader of the Jewish world and to prominent people in media, business, and politics, including the president, congress, and the supreme court.

Ultimately, Blacks will need to redefine and restructure their relationship with Jews based on *accurate* analysis of the historical events that shaped Black–Jewish interactions. The Messenger of Allah, The Most Honorable Elijah Muhammad, taught that “History is best qualified to reward your research,” for only through that re-education process will Blacks be empowered to establish informed and effective policies for Black advancement that are no longer subject to manipulation or control by any other people.

NOI RESEARCH
GROUP

Highlights and Key Points

The Secret Relationship Between Blacks and Jews, Volume One

Book Summary

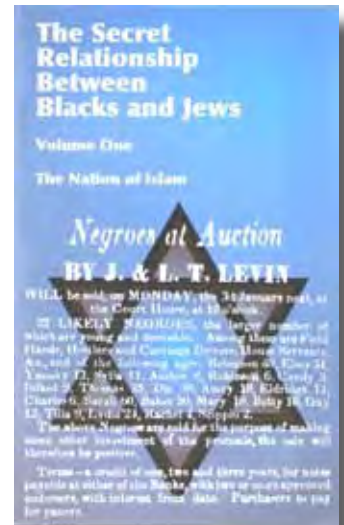
To appreciate the Jewish attitude and behavior toward America's Black citizens in the post-slavery era, it is important at the outset to review the substance of the Black–Jewish relationship leading up to that time—from Europe's “discovery” of America to the Civil War. In 1992, Dr. Abraham J. Peck, of the American Jewish Archives, was unmistakably clear about the history:

The first two centuries of the Black–Jewish encounter in America were highlighted by a fairly extensive record of Jewish slave-holding. Indeed, during the colonial period, in the small Jewish community of the time, almost every Jewish household of any form, North or South, possessed at least one slave.

All of the Jewish sources collected and quoted in the Nation of Islam's 334-page *Secret Relationship Between Blacks and Jews, Vol. 1*, are there for all to see and evaluate.

The book uses Jewish wills, rabbinical sermons, runaway slave and slave auction notices, slave sale advertisements, port records, court records, private correspondence, among its array of source materials. Even with this wide-ranging use of Jewish documentation, University of Chicago African Studies professor and Jew Ralph A. Austen has written—accurately—that “[t]he authors of *The Secret Relationship* underestimate the structural importance of the Jews in the early stages of the New World slave trade.”

That Jews were essential participants in the formation, growth, maintenance, and profitability of slavery and the slave trade is no longer open to serious debate. The historical record supports every word of that fact.



Jews in the Early Slave trade

Christopher Columbus—whose trans-Atlantic expeditions initiated the genocide of the Red man and forecasted the African Holocaust—was financed by Spanish Jews and is claimed to be a Jew himself.

Jewish merchants **owned, insured, and financed slave ships** and outfitted them with chains and shackles. Jews were auctioneers, brokers, and wholesalers, keeping the slave economy oiled with money, markets, and supplies.



Christopher Columbus

Brazil: The Largest Slave Market in the World



Arnold Wiznitzer

Nine out of ten Africans were shipped to Brazil. Jewish scholar **Dr. Arnold Wiznitzer** described the early Jewish presence there:

Besides their important position in the sugar industry and in tax farming, they dominated the slave trade....The buyers who appeared at the auctions were almost always Jews, and because of this lack of competitors they could buy slaves at low prices.

According to Wiesenthal Center scholar Dr. Harold Brackman, during the 1600s “slave trading in Brazil became **a ‘Jewish’ mercantile specialty** in much the same way it had been in early medieval Europe.”

Jewish scholar **Jonathan Schorsch** wrote, “Jewish merchants routinely possessed *enormous numbers of slaves* temporarily before selling them off.”

The *Jewish Encyclopedia* adds, “Jewish commercial activity” in this time included a “**monopoly of the slave trade.**”

The synagogue in Brazil imposed a tax on its members’ slaves. Slave auctions were postponed if they fell on a Jewish holiday.



Jonathan Schorsch

Caribbean & South America



The Jews of **Surinam** owned plantations with Hebrew names like *Machanayim*, *Nachamu*, and *Goshen*, where, according to Dr. Marcus Arkin, they used “many thousands” of Black slaves. **Rabbi Herbert I. Bloom** added that the “slave trade was one of the most important Jewish activities here...”

In 1694, Jews owned **9,000 Africans**, and by 1791 there were 100 “Jewish mulattoes” in Surinam—the unwanted result of the rape of African women by their Jewish enslavers.

Jewish historian **Dr. Cecil Roth** wrote that the slave revolts in parts of South America “were largely directed against [Jews], as being *the greatest slave-holders of the region.*”

The Jews of **Barbados**, wrote one Jewish scholar, “made a good deal of their money by purchasing and hiring out negroes...” All Barbadian Jews—including the rabbi—owned Black slaves.



Cecil Roth

Jews warehoused so many African slaves in Barbados that Gentile authorities moved to limit the number of captives they could possess.

Jews became the major traders in “**refuse slaves**”—Africans who were weak and sick from the **Middle Passage** voyage. Jewish traders “**fattened them up**” and sold them at a profit.

Jews set up **militias** with the sole purpose of fighting the **Black Maroons**, the escaped Africans who were fighting to free their enslaved brethren. The Jewish militias murdered the Maroons and **cut off their hands to award as trophies**.

The first Hebrew poem written in the “New World” was a bitter attack on the Black Maroon leaders.

Jewish scholars **Isaac and Susan Emmanuel** reported that in **Curaçao**, which was a major slave-trading depot, “the shipping business was mainly a Jewish enterprise.” **Rabbi Marc Lee Raphael** wrote that in Curaçao in the seventeenth century, as well as in Barbados and Jamaica in the eighteenth century, “Jewish merchants played a major role in the slave trade.”

A Jewish shipper had a monopoly on trade to the notorious slave dungeon at **Gorée Island**—the Auschwitz of the Black Holocaust.



Gorée Island—the Auschwitz of the Black Holocaust.

American Jewish Slavers

Sugar fueled and expanded the slave trade, and according to Jewish scholars, Jews “acquired large **sugarcane plantations** and became the leading entrepreneurs in the sugar trade.”

The first Jewish settlement in the United States was a **Florida** sugar plantation supported entirely by the labor of enslaved Africans.

When early New Yorkers sought to purchase slaves, they contacted “**the jobbers and the Jews**,” who were the recognized international dealers. The largest shipments of Africans arriving in **New York** in the first half of the 1700s were commissioned by Jewish merchants.

The founders of **Richmond's** Jewish community were *all* slaveholders.



Touro Synagogue, Newport, RI: built by slaves

When slavery was outlawed in the colony of **Georgia**, Jews left; they returned once **slavery was reinstated**.

In **Newport, Rhode Island**—the center of the rum and slave trade—*every Jewish family owned slaves*. Even their **synagogue was built by Black slaves** “of some skill.”

All 22 Newport **distilleries** serving the triangular slave trade were owned by Jews.

Jews & Native Americans

European encroachment created lethal conflict with the indigenous communities of the Indian Nations, and Jewish merchants not only marketed the items that aided in the ongoing genocide of the Native American but often **supplied the Europeans with weapons** and critical provisions.

According to **Rabbi I. Harold Sharfman**, Jewish traders sold smallpox-laden blankets to the Indians; bills of sale uncovered by **Dr. Jacob R. Marcus** show sales of “**scalping knives**” to the white settlers. And Jews supplied weapons of war to the colonial militaries that nearly wiped out the Indians.

A prominent Jewish senator ably and vociferously “represented the views of the white, Southern agricultural plantation system... against the **Seminole Indians**.”

Once the Red man was removed, it was often the Jewish traders who acquired the valuable land. One actually held **title to the entire Grand Canyon**.



Jacob Rader Marcus

Jewish Slave-Catchers/Smugglers/Breeders



Jean Lafitte, Jewish pirate and slaveowner

Jews smuggled slaves to places where slavery was illegal, rented them when they did not want to buy, and **bred African women for sexual purposes**.

Slave smugglers and **pirates** like the Jewish **Lafitte brothers** continued the international slave trade for years after its legal end in 1807.

Jews **ran jails and imprisoned and punished Black slaves**; they served as constables, sheriffs, detectives, and bounty hunters in the slavocracy and participated in the dehumanization of Black Africans.

Itinerant **Jewish peddlers** were known to search for and **capture runaway slaves** and bring them in for the bounty. Jews advertised openly for the return of their “runaways.”

Jews & Civil War & Slavery

The leading **abolitionist** organization bitterly complained that **Jews** “**have never taken any steps** whatever” against slavery.

American **rabbis** owned and rented slaves.

The nation’s highest-paid clergyman, **Rabbi Morris Raphall** of New York, defended slavery and claimed God Himself had sanctioned it.

The one rabbi who forcefully attacked slavery, Baltimore’s **David Einhorn**, was thrown out of his own Jewish congregation and forced to flee the city.



The Jewish writer **Mordecai Manuel Noah** was such a virulent racist that the very first Black newspaper, the ***Freedom’s Journal***, was started in 1827 just to combat his racist attacks.

More than 3,000 Jewish soldiers fought *for* the slaveholders in the Civil War, and a Jewish owner of a 140-slave plantation, **Judah P. Benjamin**, was secretary of state for the Confederacy. His picture is engraved on Confederate currency.

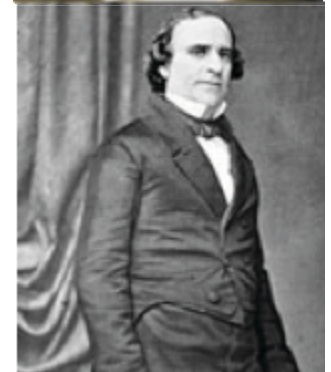
Jews were known to “free” their Black chattel but only after they became **elderly and unable to work**, forcing them to **fend for themselves** in their old age.

Jews **bequeathed Black human beings** from one generation to another, and they sold Black children and babies away from their parents.

Jews suppressed slave uprisings and in 1831, Jews were involved in hunting down the great **Nat Turner** and his freedom fighters.

The first Jew elected to the U.S. Senate, Florida’s **David Yulee** (who changed his surname from Levy), was one of the most strident haters of Indians and defenders of slavery.

Dr. Harold Brackman wrote, “Jews were about twice as likely to be slave owners as the average white Southerner.”



Raphall, Noah, Brackman

Benjamin, Yulee, Korn

Rabbi and historian **Dr. Bertram W. Korn**, the acknowledged expert on 19th-century American Jewry, wrote: “*It would seem to be realistic to conclude that any Jew who could afford to own slaves and had need for their services would do so....Jews participated in every aspect and process of the exploitation of the defenseless blacks.*”

And though some of these open acts of racial persecution might be attributed to individual Jews acting on their own, nearly all the offenders were members of larger Jewish communities and enjoyed a prominent and honored place among their coreligionists. The profits from their slavery-based enterprises helped finance Jewish community development, built synagogues, homes, schools, businesses, and institutions, and in many untold ways enriched their lives, congregations, and communities.



Rabbi Dr. Marc Lee Raphael

The distressing reality is that one can enumerate, without much difficulty, the extensive involvement of Jews in the Black Holocaust—even if one is limited to only that evidence published by Jewish sources. Actually, one is hard-pressed to name a single prominent American Jew in the slavery era who *did not* own slaves or profit from Black African slavery.

In his 1983 book *Jews and Judaism in the United States*, **Rabbi Dr. Marc Lee Raphael** the longtime editor of the most prestigious of Jewish historical journals, the *Publications of the American Jewish Historical Society*, wrote (p. 14) one of the more definitive statements on Jewish involvement in the Black Holocaust. “In fact,” he stated, “in all the American colonies, whether French (Martinique), British, or Dutch, **Jewish merchants frequently dominated.**” Rabbi Raphael continues:

This was no less true on the North American mainland, where during the eighteenth century Jews participated in the “triangular trade” that brought slaves from Africa to the West Indies and there exchanged them for molasses, which in turn was taken to New England and converted into rum for sale in Africa. Isaac Da Costa of Charleston in the 1750’s, David Franks of Philadelphia in the 1760’s, and Aaron Lopez of Newport in the late 1760’s and early 1770’s dominated Jewish slave trading on the American continent.

Given the historical record of the early Black–Jewish relationship, the attitudes and behaviors of American Jews in the post-slavery era should not be hard to predict. Volume two of *The Secret Relationship Between Blacks and Jews* examines this well-established blueprint as it unfolds after the Emancipation Proclamation and on through the Reconstruction era.

Auction Sales.

Valuable Family of Field Negroes.

By Jacob Cohen & Son.

Will be sold, THIS DAY, the 18th instant, at 11 o'clock, at the Mart, in Chalmers-street, The following family of NEGROES:

DOE, 35, field hand.
MARGARET, 30, field hand, and first rate washer, ironer and seamstress
DANIEL, 7.
ABRAM, 2.
INFANT.

Terms—One-half cash, balance in bond, payable in one year, with interest from date, secured by a mortgage of the property and approved personal security. Purchaser to pay us for papers. March 15

By Jacob Cohen & Son.

Will be sold, THIS DAY, 18th instant, at 11 o'clock, at the Mart, in Chalmers-street,

A Negro Man named BAALAM, a field hand, and accustomed to the care of horses.
Terms cash. Purchaser to pay us for bill of sale.

Choice Servants at Private Sale.

By B. Mordecai, 5 State-st.

Woman HARRIET, 25 yrs old, very superior meat and pastry cook, washer and ironer

Woman FAITHY, 30 years old, very superior meat cook, washer and ironer

Woman FANNY, 45, superior meat cook and plain washer

Woman MANDY and CHILD, good cook, washer and ironer

Woman CAROLINE and DAUGHTER, good cook, washer and ironer

Woman MATILDA and SON, good cook, washer and ironer

TOBY, 22 years old, superior house servant and coachman

WILLIAM, 37 years old, superior house servant and coachman

CELESTE, 21 years old, fine seamstress, house servant and child's nurse.

ALSO,

A number of prime FAMILIES, Field hands, and several single Fellows and Plough Boys.

March 4

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Highlights and Key Points

The Secret Relationship Between Blacks and Jews, Volume Two

Book Summary

The Secret Relationship Between Blacks and Jews, Vol. 2, second edition, has **512 pages, with hundreds of footnotes, a full index, and a bibliography**. It examines the Black–Jewish relationship after the Emancipation Proclamation and the Civil War. It looks at the comparative economic, political, and social condition of Blacks and Jews in the Jim Crow South.

Blacks never received the promised 40 acres or the mules; they instead struggled to survive in the aftermath of three centuries of enslavement. At the same time, Jewish immigrants came to the South in ever-increasing numbers. They found a nation determined to re-enslave Blacks and force them back onto the plantations, where they would once again be the driving force of America’s cotton economy. *The Secret Relationship, Vol. 2*, reveals how the growing community of Jewish politicians and Jewish businessmen, the Jewish press, the Jewish clergy, and the Jewish-led organized labor movement all participated in the white-supremacist strategy to choke off all economic prospects of the Black ex-slave.

Jews were elected to office in the South in surprising numbers, and Jewish politicians helped create and enforce the odious Jim Crow laws that kept Blacks from developing an economic and educational foundation after slavery. Jews even altered the practice of their religion to accommodate the racist Southern traditions—all in an environment almost totally free of anti-Semitism (*except that which they inflicted on each other*). The president of B’nai B’rith, Simon Wolf, wrote in 1906 that he “failed to find” anti-Semitism in America, but he added ominously: “There is more danger of anti-semitism *arising from our own ranks* than from any that may come from those of other faiths.” (See chapters 1 and 2.)

**“If Blacks did not receive the
promised 40 acres and a
mule, Who did?”**

As merchants and businessmen, Jews were leaders in the financial exploitation of the oppressed Black population. In fact, chapters 3 and 4 of *The Secret Relationship, Vol. 2*, answer the provocative question, “If Blacks did not receive the promised 40 acres and a mule, Who did?”

Jewish merchants settled where the Black populations were the heaviest and targeted Black cotton sharecroppers, growing extremely wealthy in the process. Many notable Jewish families and institutions, including the Lehman Brothers, Neiman Marcus, and even the infamous Rothschild family of international bankers, can trace their wealth to the cotton fields of the American South.



After slavery Blacks, who dominated the skilled crafts and construction trades, found ready work and began to make a living for their families. Blacks, in fact, held a virtual monopoly of almost all labor. **Ninety-five per cent of all the industrial work of the Southern States was in the Black man's hands.** The American Labor Movement emerged from white America's determination to forcibly remove Blacks from all skilled work and replace them with white immigrants. A Jew, Samuel Gompers, led this movement to ethnically cleanse Blacks from the American workforce. Under Gompers' direction Black participation in the skilled labor market was almost totally obliterated. His leading role in the oppression of Asian Americans, as well as his attempts to have them excluded from the country, was especially vicious; and many rabbis, Jewish businessmen, and Jewish politicians acted on behalf of this racist anti-Asian campaign. (See chapter 5.)

Chapter six reveals that Jews were even found **financing and collaborating with the domestic racial terrorist group the Ku Klux Klan.** Early leaders of the Klan sailed all the way to Europe to seek investment from a wealthy Jew—and they were successful. Jews actually became members of the Klan, and some Jewish merchants supplied the guns, sheets, and hoods! When wanton lynchings, torture, and massacres occurred in America, Jewish people often praised these outrages, and some in the Jewish press cheered them on. When some Jews wanted to confront the violent terrorists in their midst, the most prominent Jew in America, **Louis Marshall**, founder of the American Jewish Committee, demanded that they leave the Klan alone!



This is shocking material that is fully supported by data from the Jewish historical record. There are documents, articles, letters, invoices, and quotes by rabbis, politicians, historians, scholars, and other Jewish notables attesting to all these facts, which are revealed in *The Secret Relationship Between Blacks and Jews, Volume Two*.

Jews Spied on The Nation of Islam



The ADL's Abe Foxman

The NAACP's Jewish founder **Joel E. Spingarn** was also a spy for the Military Intelligence Division (MID) of the U.S. Army. Spingarn ran "a small unit of undercover agents" who opened 100,000 pieces of mail a week and monitored Black publications. According to the *Memphis Commercial Appeal*, Spingarn "used his post to obtain critical information for MID, such as a list of the organization's 32,000 members."

In 1942 **Anti-Defamation League of B'nai B'rith** (ADL) infiltrated Muhammad's Temple of Islam using a "Negro employed by us," who proved "quite instrumental" in an FBI raid on the Chicago mosque that resulted in 82 arrests.

In 1959 the **American Jewish Committee** sent Black spies from the **Urban League** to the Honorable Elijah Muhammad's Newark, New Jersey, appearance.

In 1959 then-head of the Anti-Defamation League of B'nai B'rith, **Arnold Forster**, admitted in a secret memo that "we have no documentable evidence of anti-Semitism on the part of the Temples of Islam movement or Elijah Muham-

mad.” He affirmed that they are “not anti-Jewish per se.” Yet Jewish organizations publicly continued to target the Nation of Islam (NOI) and label the Muslim organization as “anti-Semitic.” In 1960, the chairman of the **American Jewish Congress**, Nathan Edelstein, wrote: “We doubt whether the bulk of its followers are presently committed to anti-Semitism.” A Jewish scholar who studied this racist Jewish targeting of the NOI offered a compelling explanation:

Despite the Nation of Islam’s political marginalization, American Jewish Committee officials still feared Muhammad. His charismatic personality, willingness to confront racism in the most dramatic rhetorical terms and ability to inspire even non-believing African American listeners concerned Jewish leaders. The Nation of Islam leader, they feared, could earn the respect of his black audiences, even if they chose not to join his movement.

Amazingly, this passage does not claim that Mr. Muhammad or the NOI evidenced any form of “anti-Semitism”—it says that the **Jewish leaders “feared” Elijah Muhammad’s “willingness to confront racism”!** What’s more, Jewish organizations worked tirelessly against the NOI—an organization they knew was not anti-Jewish. The question is, **WHY?**

Why did these Jewish leaders and organizations, presumably dedicated to the protection and advancement of the Jewish people, feel compelled to deem the NOI their enemy, as opposed to real and known anti-Semites like the neo-Nazi movement? What undiscovered historical circumstances created this odious Jewish policy that affixes the term “anti-Semite” to the strongest of Black advocates for justice, even when they don’t mention Jews at all?



Joel Spingarn

Jews in the South



Jewish peddlers swarmed into the South to help expand slavery and Jim Crow.

By 1860, approximately **33,000 Jews lived in the South**, nearly a quarter of those in Louisiana.

At least **23 towns in the South are named for Jews**, including **Manassas, Virginia; Kaplan, Louisiana; Felsenthal, Goldman, and Levy, Arkansas; Marks, Mississippi;** and even **Jewtown, Georgia**. Many streets are named after Jews, including Weinstock, Holzman, March, Bernstein, Levy, and Levin Streets. Even the **Fort Myers military base** was named after the Jewish Confederate officer Abraham Myers.

Jewish merchants and peddlers collaborated with slavery, **selling to plantations** everything from slaves, drugs, rope, and slaves’ clothing, to food, tools, farm supplies, and dry goods. They financed plantation operations and even bought and sold whole plantations—slaves and all.

There were **rabbis who owned and sold slaves** and denounced the **abolitionists**, calling them “demagogues,” “demons of hatred and destruction,” and “fanatics.” There were rabbis who believed abolitionism “was *the major threat* to Jewish existence.”

Jews actually admitted that they benefited from the **racist scapegoating of Blacks** in American society.

Jews **redesigned Judaism** to accommodate the racism in the Dixie South.

A common Jewish term for the **Devil** is *der Schwarzer*, the “Black One,” or *der schwarze Mann*, “Black Man.”

Jews in this time were openly espousing **Ku Klux Klan-like beliefs**. Southern Jews talked about the “necessity” of “**exterminating**” Black people. Jews actually instigated and participated in **massacres** of Blacks. The Jewish owner and editor of the *Atlanta Journal* “whipped whites into a frenzy” of race hate that ultimately led to the **Atlanta Massacre of 1906**, which claimed the lives of as many as forty Blacks, left 150 wounded, and caused over a thousand to flee the city.



In the post-Civil War era **Jews sold sheets and guns to the Ku Klux Klan**. They financed its beginning and served as KKK officials. Atlanta Jews **held a fundraiser** and the mayor and the governor—both well-known Klansmen—“attended the affair as guests of honor.” The Jewish owner and editor of the *Atlanta Journal* was the son of a rabbi and “high in the councils of the Ku Klux Klan.”

Jews were major forces in the racist **Freemasonry** movement, whose members were also active participants in the **Ku Klux Klan**. When **General Nathan Bedford Forrest**, the Klan’s original grand wizard, assembled the Klan for a meeting in 1867 at the Masonic Hall, they “first donned their Masonic regalia and an hour later their Ku Klux Klan regalia.”

The founder of Reform Judaism, **Rabbi Isaac Mayer Wise**, in 1855 was unequivocal about the Jewish role in Freemasonry: “Masonry is a Jewish institution whose history, degrees, charges, passwords and explanations are Jewish from the beginning to the end...” During the 1920s Klan resurgence, **the Masons “were particularly rich hunting grounds” for Klan recruiters**. So significant was Freemasonry to the Jews that “[a]t the turn of the century, **a Masonic lodge was of higher priority than a synagogue.**”

At least one **Masonic Temple** was known to have a **slave-auction room**.

Jews supported and helped set up Jim Crow

Prominent Jews fought to establish, maintain, and strengthen the **slave codes and the Jim Crow laws**.

There were over 100 **Jewish mayors** and literally hundreds of **Jewish public officials in the slavery and Jim Crow South**. They held the offices of **congressman, senator, and state legislator**. As elected officials they upheld and reinforced White Supremacy and racial discrimination.



Notice the advertisement (left) covers the *German Hitler*, but ignores the *Nazi-like discrimination in the American sign* above it.

Jews served as **police chiefs** and as **sheriffs** in the South and performed critical roles as lawmakers within the plantation culture.

The Jewish **mayor of Wilmington** rallied the mob of 600 whites that **massacred as many as 60 Blacks**. Jews supported the deadly Wilmington attacks of 1898, and several Jews signed a petition calling for the removal of pro-Black office-holders.

Jews routinely held seats on Southern school boards and created racially segregated “colored” school systems—the same kind of system of unequal education that **Brown vs. Board** tried to end. In one southern city, the curriculum for whites (beyond the three Rs) included Latin, history, geology, astronomy, rhetoric, physiology, and algebra, while education for Blacks focused solely on “manual training.”

After Emancipation, a Southern Jewish newspaper declared: *“The white man will rule by fair means or by foul.... God Almighty never created the negro the white man’s equal and even an act of Congress will not change... his supremacy.”*

Jews were involved in the **1906 Atlanta massacre** of as many as 40 innocent Blacks and probably many more.

The Nazis forced Jews to carry “Jewish passports” stamped with an identifying letter “J”. A **Jew in Atlanta publicly proposed a similar plan** for all Southern Blacks.

Jews were **MAJOR dealers of slave-picked cotton**, as well as owners of cotton mills. Many of them became millionaires at a time when the vast majority of Black farm workers were trying to support families on a daily wage of about 50 cents.

Jews—The Wealthiest Americans

One Jew actually held title to the entire **Grand Canyon**.

According to scholars: • “the rise in the social and economic position of the Jews has been extremely rapid, far surpassing that which can be shown for any other immigrant group.” • “[N]o group experienced such startling success as the Jews.” • “American Jews have long enjoyed a comparative income advantage, earning considerably more, on average, than other ethnoreligious groups.”

Jews quickly rose to the heights of economic security by reaping the profits of slavery. They had **no interest in assisting the Black man out of his degraded condition** and sought no alliance, friendship, or cooperation.

Plantation supply and the marketing of slave-produced goods like cotton, sugar, and tobacco were the sectors in which the largest Jewish fortunes were to be found.

LETTERS FROM THE PEOPLE

A Practical Suggestion.

Editor Constitution: Permit me to make a suggestion on the race problem. Before all else, it seems essential to distinguish the industrious, law-abiding negro from the vagrant and criminal. To accomplish this I propose the registration of all negroes in the southern states 14 years of age and more. In many European states, so we are informed, the police keep complete records of residents and even transients. It could be arranged that in all southern states the police, the ordinary courts or county commissioners could take charge of the registration of negroes, which might be done at semi-annual or quarterly intervals. Each person so registered should possess, from the age of 14 or 15 through life, a certificate (made of parchment or other durable material) with blanks in which should be entered description, date and place of birth and, at each registration, record of abode, employment, conduct and reference. With proper precaution against possible exchange, these certificates would before long be of great value to industrious, well-behaved people.

Let others decide whether it be legal to pass laws bearing on this subject with reference to the colored race only; or whether it be advisable to do so. Parenthetically I may say that I am advised of a legal way of accomplishing this which seems simpler than the manner in which franchise has been handled in many states. However, granting for the moment that legislation for one race be not legal, it could still be accomplished, it seems to me, by means of public opinion. By this expression I mean not only the opinion of white people, but also that of the better class of negroes. Appeal to the negroes of character in this community, Mr. Editor, for an opinion on this proposal. Ask them whether they would not consider that these certificates would soon become of great help to good citizens; that they would be of value at home, when traveling, on change of location; that they would establish good standing in church, in the courts, in business and employment, in the estimation of white fellow citizens. And if the better class of negroes strove for a good record, would not the fear of being considered “trashy” cause many a thoughtless, shiftless negro to take heed lest his record be encumbered with a recitation of facts, forever to his discredit in the eyes of all people?

Should this idea be approved by you, I appeal to thoughtful men to write you, suggesting anything that may help to make it practicable.

OSCAR PAPPENHEIMER,
Atlanta, Ga., October 5, 1906.

Oscar Pappenheimer of Atlanta, GA, suggests that Blacks carry I.D. papers—just like the Nazis required of Jews 25 years later.

A Jew came to be known as California's "**grain king**," dominating the state's wheat market. By the 1870s, he was "buying and exporting to Europe and Asia...three-quarters of all the wheat grown in California." For eighteen years he "absolutely controlled the grain market of the State..."

Known as the "banana king," a Jew controlled the **world trade of bananas**—the world's most popular fruit.

Jewish Commerce in the South

Jewish peddlers "invaded" the Deep South and targeted the Black ex-slave and "secured...a great amount of the Negro's trade." One scholar wrote that Jewish merchants "flocked to the South [and] **preyed upon naïve Negroes.**" When Blacks started to leave the South for the cities, Jewish merchants started migrating to big cities as well. They **sold overpriced and inferior goods** intended for the "negro market."

A substantial amount of slavery-produced sugar was grown by a Louisiana Jew. According to the *Encyclopedia Judaica*, **sugar was an important international Jewish specialty and the anchor crop "at the heart" of the slave trade.**

A Jewish family controlled more than **six million acres of ranch land in Texas** in the years after the Civil War. A Jew from Galveston "held the **key to the cotton trade** of the world."

A Jew was called the "kingpin" of the cotton trade; another was called the "**cotton king.**"

Louisiana grew 95 percent of the total American sugar crop before the Civil War and a Jew, known as the "**Sugar King**," was at the center of this growth.

Jews **dominated** the retail/wholesale trade in the slavery and Jim Crow South. **Stores closed on Jewish holidays**, and consequently the main streets of Southern cities were described as "dead."

Jews held a monopoly on many necessities, and their commerce fueled the **plantation economy.**



Jews had *a major part* in setting up **the crop lien system** that kept **Black sharecroppers** in crushing **debt**. In fact, the system was identical to that described in the Jewish *Talmud*.

The strategy of racial economic targeting had been so effective at building wealth for Jews that it was readily employed in the major Black population centers of the North, and remains the dominant economic model of the American inner city. One Jewish family believed, Blacks "needed money no more than turtles."

Jewish Department Stores

Jewish family-owned department stores “dominated retail streets in almost every small town and city”: **Sakowitz’s** in Houston; **Godchaux’s** in New Orleans; **Rich’s** in Atlanta; **Garfinckels** in Washington, DC; **Thalhimers** in Virginia; **Guggenheimer’s** of Lynchburg; **Goldsmith’s** in Memphis. **Neiman-Marcus** and even the largest jewelry chain, **Zales**, originated as tiny Jewish retailers in the Jim Crow South.

All Jewish department stores **practiced Jim Crow discrimination** in hiring and sales. They had become so well known for their racist policies that the Reverend Dr. Martin Luther King and civil rights activists often targeted them with their protests.

Racial exclusion by the big Jewish retailers **funneled Black trade** to those Jewish merchants operating in the Black sections of town. These merchants set artificially high prices for their products intended for the “negro market.”

Jews as Moneylenders

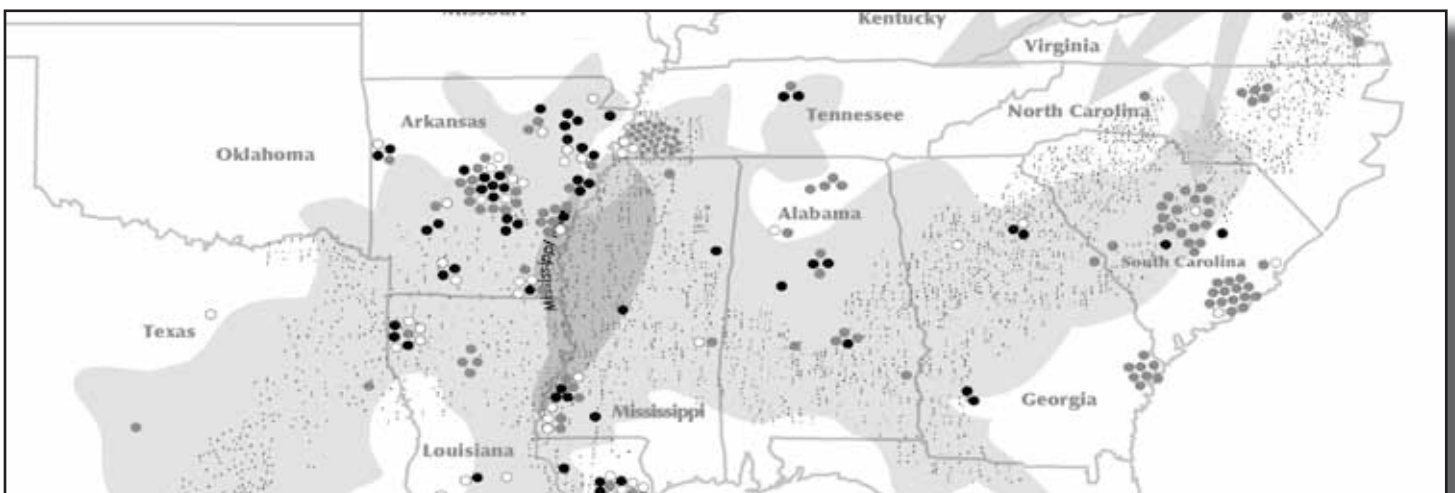
Jews were always the **moneylenders** of Europe: According to Jewish historian Dr. Cecil Roth, “The Jew was the classic money-lender of the Middle Ages, and the classic profession of the medieval Jew was money-lending.”

Jews played the same role among Blacks in America—they **controlled the availability of credit** in the Jim Crow economy.

In the Deep South, Jewish merchants **rivaled the banks as credit agencies** for planters, farmers, and sharecroppers.

Jews set up an **exclusive banking network** throughout the South that gave them a monopoly on credit and investment. Over and over they invested in the very profitable **slave trade** and in the **Jim Crow** infrastructure.

Jewish bankers and merchants were extremely influential: “During the Civil War, many Jewish bankers were



FINANCING SLAVERY: Jewish banking infrastructure in the Deep South during slavery and Jim Crow.

able, through their European connections, to tap for the United States Government sources of funds not available to others. Individual Jewish bankers helped to develop the railroad industry in various parts of the country.”

The **Goldring/Woldenberg Institute of Southern Jewish Life** (ISJL) confirms that in the formative years of **Montgomery**, Alabama, the “important banks and institutions were owned and operated by Jews.” Similarly, they “were responsible for much of the economic development and prosperity of early **Selma**.” And the ISJL further reveals that the **Steiner Brothers** once saved the Jim Crow city of **Birmingham**, Alabama, from bankruptcy with a financial restructuring package called the “Steiner Plan.” **Fayetteville**, North Carolina, Jews are described as having played “a pivotal role in the city’s economic development.” Nineteenth-century **Memphis** Jews “participated fully in Memphis’s development, shared its problems, enjoyed its successes, profited from its blessings, and furthered its welfare and culture.” A single Jew built over 1,000 buildings in the city of **Atlanta**. All six Jim Crow cities are notorious for their longstanding policies of racial exclusion and violence.

In Texas, Jewish merchants “prospered to such an extent that they were able to invest accumulated capital in developing Texas economy and infrastructure. They supported the development of **railroads, wharves and...formed insurance companies and banks** to promote Texas commerce.”

The reality of southern Black life—the **shack** housing; the **unpaved** roads; the **lack of clean water, plumbing, and electricity**; the *substandard* or *nonexistent* schools and health services (all problems easily managed through bank-financed infrastructure projects)—was never addressed, ameliorated, or improved by this thriving Jewish banking network.

Jewish merchants in their country stores acted as bankers and kept **Black sharecroppers** on the plantations producing cotton by **manipulating their debt** and using the harsh Jim Crow laws to keep the cotton coming.

The present-day **400 percent interest “payday” loans**, the extortionate **credit card** multi-charges, the “easy pay” loans, the **subprime mortgages** with ballooning interest rates, and the **home equity loan swindles**—all designed to ensnare the working poor—have their origins in the aggressive targeting of the newly freed Black man and woman in the Deep South, who were trapped by the predatory practices of Jewish merchants.

Sharecropping/Crop-Lien Mortgage System /Debt/Usury

Under **sharecropping**, Black ex-slaves became rent-paying tenants on a white man’s plantation—renting under the worst possible terms. But the critical foundation of this scheme was the enactment of **crop-lien laws**, under which the merchant supplied critical necessities to the sharecropper *on credit* but took collateral in the form of the sharecropper’s future crop. This gave the local merchants, many of whom were Jewish, the central role



in enforcing this new form of Black slavery (also called **debt peonage**). Most Black farmers under this system quickly found themselves hopelessly in debt.

Merchants took liens on the farms and soon took the farms. The merchants as lien holders came into **possession of many plantations**, and the Black man was returned to virtual slavery.

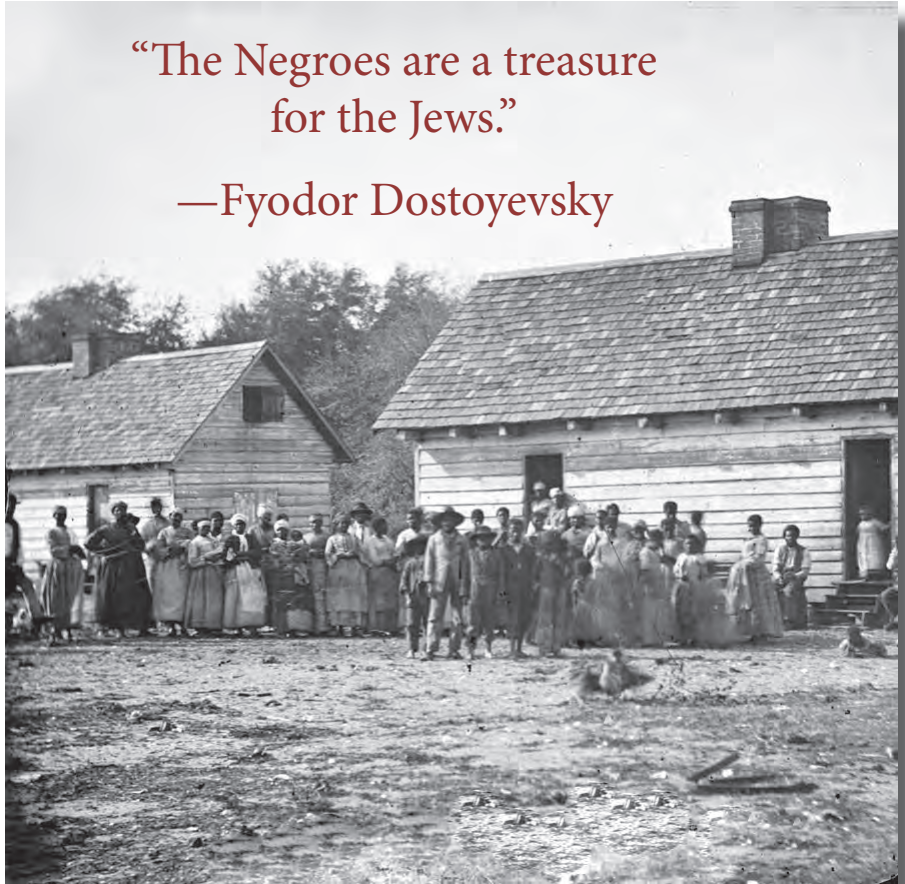
The slang expression **“The Man,”** which Black America once used to describe **white authorities**, was previously used to describe this lien-holding merchant.

Jewish merchants and peddlers kept **“little ledger books”** filled with hieroglyphic scribble only they could decipher: they called it **“keeping a book on the schwartzers”** (the Yiddish term for *niggers*). And its secret debt and payment codes became the method by which the merchants loaded on the debt and monitored and controlled the day-to-day affairs of the Black sharecropper. Some merchants reportedly charged Blacks 10 percent *per week*.

Charges, overcharges, late fees, handling charges, service charges, supervision fees, and a host of other unscrupulously imaginative fees were deducted for “taxes,” clothing, shoes, food, or any other item (whether it was actually purchased or not), and were based on the “credit prices,” which marked up the items by as much as 400 percent—and that is before the usurious interest was applied.

Throughout history Jews were so much identified with the crime of **usury** that the subject has its own entry in the *Jewish Encyclopedia*.

Jewish **moneylenders** acted as Europe’s “dominant” bankers from the Middle Ages onward, often charging usurious rates of interest and arousing the ire of the peasant class. King Louis XIV of France voiced the frustration of the commoners when he said that **“credit supports agriculture, as the cord supports the hanged.”** According to a Jewish historian, “No doubt it is true that in this generation [late 1800s] the peasantry of Russia, Germany and other European countries suffer much wrong at the hands of Jewish **usurers and extortioners.**” The *Jewish Encyclopedia* (1903) says that **“Jewish commercial activity was...generally restricted to usury and petty trading...”**



**“The Negroes are a treasure
for the Jews.”**

—Fyodor Dostoyevsky

Christians were forbidden from engaging in *usury*—not banking or finance. Jews had no such restriction on employing the practice. **Deuteronomy 23:20** explicitly permits Jews to engage in usury against non-Jews and dictates that land be used to secure a usurious loan. Dr. Meir Tamari informs us that “[t]he injunction against the taking of interest *applies solely to a transaction between two Jews. It does not apply to non-Jews....*”

Under the **sharecropping system**, the *hardest-working* and most productive farmers were actually *penalized* by the merchant—their debt was increased to keep them locked on the land for generations. Blacks who challenged this system of exploitation often found themselves or their family members **imprisoned, beaten or murdered** by the **Ku Klux Klan**.

With the aid of the KKK and Jim Crow laws, the Jews “were able to pursue the **very profitable business of usuriously exploiting the rural Negro.**”

The credit schemes of Southern merchants were said to have **drained \$75 million from farmers in just one year of overcharges.** In today’s dollars that equals **\$2.9 billion.**

Dr. W.E.B. Du Bois concluded that **fully three-quarters** of the wages due Black farmers since the Civil War were simply stolen from them.

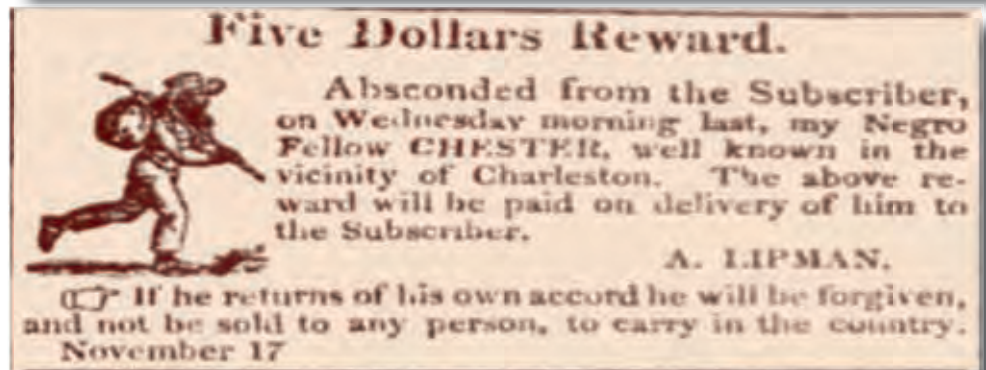
Origins of Sharecropping

The **source of the Sharecropping System** that re-enslaved Blacks after Emancipation was the **Jewish Talmud**, which long ago established elaborate rules for operating an agrarian economy that included sharecropping, credit arrangements, liens, and even the use of slaves. *Ancient rabbis were large landowners who managed slaves and tenant farmers and sharecroppers*—a strikingly similar arrangement to that established in the American South.

Cotton: Jewish Gold

For 134 years **cotton was America’s largest export** and the single biggest engine of western expansion. Cotton was at the very **foundation of the American economy**, and it drove the textile and clothing industries in New England and turbo-fueled economic and industrial growth worldwide.

Other commodities, like corn, wheat, and rice, were grown to feed the cotton slaves and support the cotton economy.



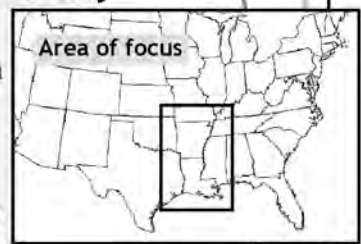
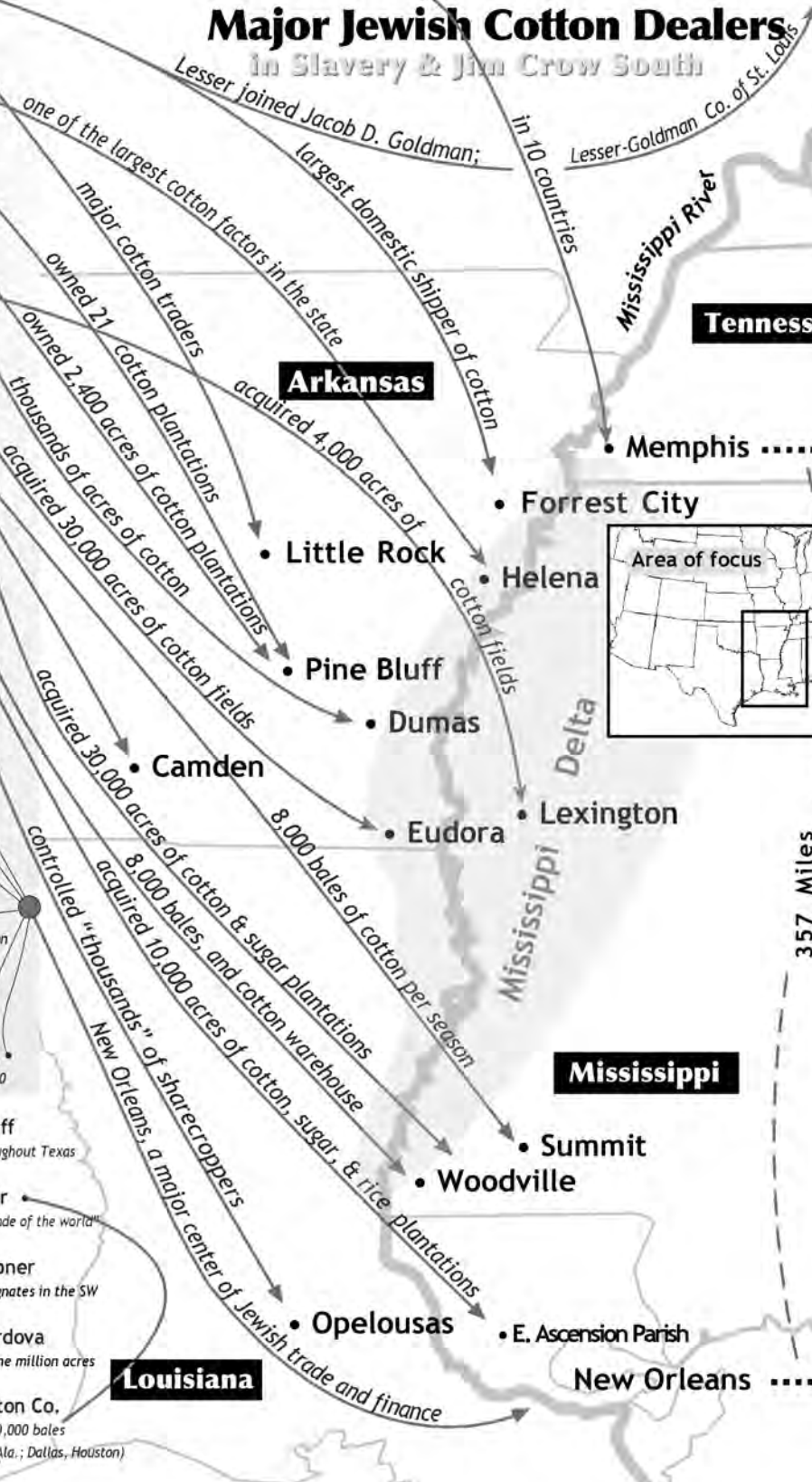
Newburger Cotton Co. *one of the largest cotton firms in the world*

Major Jewish Cotton Dealers

in Slavery & Jim Crow South

- Lesser Cotton Co.
- Ad Hamberg & Co.
- Milton W. Goldsmith
- Gabriel Meyer
- Sol Franklin
- Charles Dante
- R&B Sontheimer Co.
- Adolph Meyer
- Henry Myar
acquired 20,000 acres; owned a steamship
- Hyman Mercantile Co.
- Morris Rothchild
- Leon and Mayer Godchaux
- Alphonse Levy
- Benjamin Louis Geismar
- Jacob Hart
had 12,000 cotton bales worth \$300,000
- D. Stein & Co.
sold 10,000 bales in 1874
- Benjamin Newgass
controlled cotton through this port
- Lehman, Abraham & Co.
in 1878, sold 69,410 bales valued at \$5 million
- Emanuel and Mayer Lehman
annual marketing of 80,000+ bales
- Abraham Levi/Bloom, Kahn & Co.
cotton assets estimated to be worth \$300,000

- Felix Halff
major cotton dealer throughout Texas
- Morris Ranger
"held the key to the cotton trade of the world"
- Harris Kempner
one of the largest cotton magnates in the SW
- Jacob de Cordova
land holdings estimated at one million acres
- Weil Bros. Cotton Co.
*annual volume up to 500,000 bales
(in Memphis, Tenn.; Montgomery, Ala.; Dallas, Houston)*



357 Miles

The population of the Mississippi Delta in 1900 was 195,346 (88% Black)—the highest concentration of Blacks in America. These were sharecropping families with an annual income of \$150. The yearly cotton production of the USA was 10 million bales, much of it from this region. Other notables: In Arkansas, the **Adler family** had 10,000 acres and Black slaves; **Radgesky & Solomon** had 3,400 acres; and **George Rosenberg** of Fulton was considered the largest individual holder of spot cotton in the world. In Louisiana, **Leopold Aschaffenberg** was one of the largest cotton planters in the state.

Cotton was to the world economy in its era what **oil** is to the present. It is the single biggest proof that western civilization was built by the sweat, blood, and tears of Black African men, women, and children.

Jewish Encyclopedia: “[T]he cotton-plantations in many parts of the South were wholly in the hands of the Jews, and as a consequence slavery found its advocates among them.”

Cotton was arguably the most important single factor in the American Jews’ phenomenal acquisition of wealth and, *at the same time*, the commodity most responsible for the oppression and economic decline of Blacks in America.



Cotton was known as Jewish Gold.

According to the Jackson, Mississippi-based **Museum of the Southern Jewish Experience**, “[t]he golden age of southern Jewry” was a period in history “when cotton was king.”

Alabama appointed Jewish merchant **Mayer Lehman** (founder of the giant, and now defunct, Lehman Brothers investment house) as cotton agent for the state! This put Lehman in charge of managing the state’s chief asset—a million-bale annual cotton crop—as well as the state’s 435,000 enslaved Africans.

Much of the cotton picked by Black slaves and sharecroppers fed Jewish clothing and textile manufacturers known as the **needle trades**. According to the *Universal Jewish Encyclopedia*, “The needle trades have been the most distinctively Jewish group of industries in the United States.”

The great majority of the tens of thousands of people engaged in the clothing trade throughout the United States were Jews.

In New York City alone, “**80 percent of all retail, and 90 percent of all wholesale clothing firms, were owned by Jews.** In the rest of the country, 75 per cent of the clothing companies were Jewish, and most of them were controlled by Jews.” What’s more, there was a time when the garment workers were nearly all Jewish, and the principal dealers in both new apparel and secondhand attire were mainly Jews.

A Jewish historian confirmed in 1888: “...[T]here are now in New York a large number of manufacturers, the great majority of whom are Hebrews whose annual production is \$15,000,000....In the manufacture of shirts the **Hebrews have secured a monopoly**, it being estimated that 25,000 men and women are directly and indirectly employed in New York City by Hebrew firms alone. The wealthiest concerns in the [clothing] trade...include several millionaires...”

The Cotton Dealing of the Lehman Brothers

COPARTNERSHIP — THE UNDERSIGNED having retired from the gro. et. bus'ness have this day formed a copartnership with **HENRY ABRAHAM** for the purpose of doing a Cotton Factoring and General Commission Business in this city under the name as heretofore.

LEHMAN, NEWGASS & CO.,
16 Carondelet street, second floor.
M. LEHMAN,
E. LEHMAN,
Of Lehman, Durr & Co., Montgomery,
and of Lehman Bros., New York.
H. ABRAHAM,
Late Abraham & Goldsmith.
BENJ. NEWGASS.

LEHMAN, DURR & CO., **LEHMAN BROS.,**
Montgomery. New York.
LEHMAN, NEWGASS & CO.,
81 Carondelet street,
Cotton Factors and General Commission Merchants.
ap10 1m

New-Orleans Times, April 10, 1867

LEHMAN, DURR & CO.—(M. LEHMAN, E. LEHMAN, J. W. DURR, J. TANENBAUM.)
GENERAL COMMISSION MERCHANTS,
COURT SQUARE,
Montgomery, Alabama.

We have ample secure dry storage for all goods that may be consigned to us, and solicit consignments of **MERCHANDISE** of every description, pledging our best personal attention to all business entrusted to us as heretofore.

We are reconstructing in the most substantial manner our **BRICK, COTTON AND CLOSE STORAGE WAREHOUSE,** and will, in a short time, be prepared to receive large consignments of **COTTON**; meantime we are prepared to care for small consignments of Cotton.

LEHMAN, DURR & CO.
jel3 1m*

New Orleans Times, June 16, 1865

THE BUSINESS HERETOFORE conducted by us under the firm name of **LEHMAN, ABRAHAM & CO.,** is this day dissolved by mutual consent.

EMANUEL LEHMAN,
MAYER LEHMAN,
HENRY ABRAHAM,
FRED. MARKS,
MAURICE STERN.

New Orleans, June 1, 1881.

THE UNDERSIGNED WILL CONTINUE the Cotton Factoring and Commission business under the name and style of **LEHMAN, ABRAHAM & CO.,**

EMANUEL LEHMAN,
MAYER LEHMAN,
HENRY ABRAHAM,
MAURICE STERN.

Jel-10c

THE UNDERSIGNED HAVE THIS DAY formed a copartnership under the firm name of **MARKS, BONDHEIM & CO.,** for the purpose of transacting a Cotton Brokerage business at No. 60 Baronne, corner Gravier street.

The purchase and sale of contracts for future delivery in this market, New York and Liverpool will have our special attention.

FERDINAND MARKS,
SAM. BONDHEIM,
H. P. BONDHEIM.

New Orleans, June 1, 1881. Jel-10c

New Orleans Daily Picayune, June 3, 1881

Lehman Bros., **Lehman, Durr & Co.,**
New York. Montgomery, Ala.

LEHMAN, ABRAHAM & CO.,
COTTON FACTORS
AND COMMISSION MERCHANTS,
Corner Gravier and Baronne streets,
NEW ORLEANS, LA.

E. and M. Lehman, New York.
H. Abraham, M. Stern, New Orleans.
sl-1m

New Orleans Daily Picayune, September 7, 1881

The **needle trades** devoured so much **slave-grown cotton** that it generated revenues of \$116 million in 1860, and \$617 million by 1910.

Jews supplied clothing for slaves; they supplied the **Confederate Army** with **uniforms**; and they supplied the **Ku Klux Klan** with hoods and sheets for their terrorist raids and lynching parties.

Racist Teachings of the Talmud

The **Talmud**—the rabbinical teachings of European Judaism—requires that a Jew who passes near an inhabited Gentile dwelling “must ask God to destroy it, whereas if the building is in ruins he must thank the Lord of Vengeance.” One rule requires that “a pious Jew must utter [a] curse” when passing near a Gentile cemetery or when seeing a large Gentile population. It became customary “to spit (usually 3 times) upon seeing a church or a crucifix” and “sometimes insulting biblical verses were also added.”



It was Jewish rabbis who invented the **Curse of Ham myth**—they applied a “curse” of blackness specifically to the African. It was used in the South as the divine rationale for slavery and anti-African violence. Prominent American rabbis taught that Blacks were Ham-cursed slaves and that Black slavery was God’s will.

A Hebrew University professor commented on the Talmudic traditions of European Jews: “[I]n addition to a series of scurrilous sexual allegations against Jesus, the Talmud states that his punishment in hell is to be immersed in boiling excrement...[and] Jews are instructed to burn, publicly if possible, any copy of the New Testament that comes into their hands.”

The Rothschilds & Black Slavery

The Rothschilds were the richest family in the world; by 1825 their banking enterprise was **ten times the size of their nearest rivals**. Much of their income came from the sale of cotton cloth manufactured at the factories of England—cotton that came direct from the colonial plantations of the “New World.”

The Rothschilds’ unparalleled success was based on their extensive trading in the very commodities that Black African slaves produced, including cotton, indigo, coffee, sugar, tobacco, silver, and gold. Rothschild money financed **railroads** in Africa; America’s war to seize **Mexico**; both the **Panama and Suez Canals**; the mines of South Africa (and the development of the notorious Apartheid system); and the **tobacco** trade in the slavery-entrenched island of Cuba.



Nathan Mayer Rothschild

Jews Could Have Helped Us But Didn't

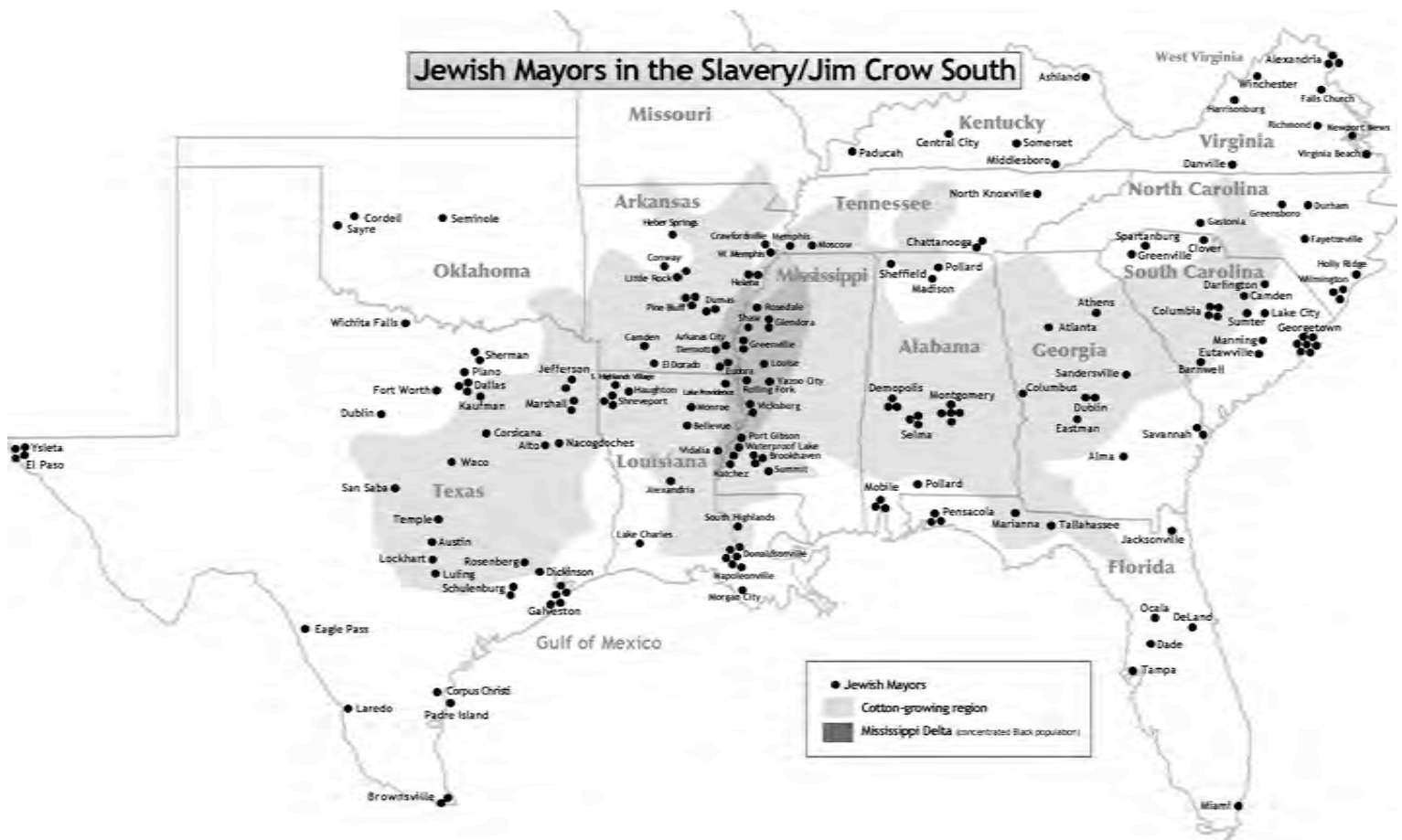
Without the capital needed for investment in their infrastructure, **slavery and Jim Crow** would certainly have died a quick and worthy death. Instead, **Jewish merchants brought capital investment** to their fellow

racists. These merchants supplied a lifeline, **the economic oxygen** to keep alive a system so injurious to Blacks that the effects are still prominently felt to this day—a century and a half after so-called emancipation.

Blacks supplied 100 percent of the hard labor, while **Jewish attainment of wealth** in the critical post–Civil War era was **unmatched** in Jewish history.

And despite their lucrative post–Civil War experience in America, **Jews never used their immense financial power** to redress the racial injustices at any time during their presence in Dixie—no boycotts, no protests, no restricting of credit or simply withdrawing from the slave economies in which they carried on their most profitable trade.

Jewish historians universally refer to the Jim Crow era as their “**Golden Age.**”



A white founder of the NAACP was moved to declare: “[I]t is a fact that some of **the most rabid anti-Negro Southerners** that I have met during my life have been Jews.”

Jews ETHNICALLY CLEANSED the U.S. Labor Force of Blacks...and Asians

Even before the Civil War, Black slaves were so dominant in the workforce that some of the most racist whites, unable to compete, **became abolitionists just to break up the Black monopoly of almost all labor.**

Moreover, many of these **Black slaves** were the **major breadwinners** for the white families that enslaved them.

Affirmative Action: Some states, seeking to give the white man an advantage, passed laws prohibiting the hiring of Blacks—slave or free—when a white man could be found to do the work. These were **the first affirmative action laws in American history**, entirely for the benefit of white men. The white worker was unable to compete on equal footing with a solid Black résumé of 310 years of skilled labor.

After slavery **Blacks dominated the skilled crafts and construction trades**. Ninety-five per cent of all the industrial work of the Southern States was in the Black man's hands. Blacks, in fact, held a virtual monopoly of almost all labor.

Jews assumed the leadership of the **American Labor Movement** and helped to engineer the racial policies specifically designed to choke off the Black laborer's economic prospects. Under Jewish founder and president **Samuel Gompers**, the **American Federation of Labor (AFL)** successfully bludgeoned industrialists into a whites-only hiring policy that would come to characterize the labor market for the next century. AFL unions became the “instrument of white working class racism,” and began systematically forcing **Black artisans, craftsmen, tradesmen, and skilled workers** out of a variety of occupations they once dominated.

White laborers re-categorized the skilled occupations as “for whites only,” while the unskilled work was deemed “nigger work,” and they demanded that employers respect those racist definitions when hiring.

The AFL even proposed its own **Final Solution**: Black **colonization** in Cuba or Liberia.

Gompers' union movement **recruited many Ku Klux Klan members**, who influenced union activity throughout the 20th century.



Responsible for massive Black unemployment and poverty



East St. Louis Riot of 1917 killed over 200 Blacks. A Jew is held responsible.

Samuel Gompers' union used violence to remove Blacks from the American workforce. **W.E.B. Du Bois** charged **Gompers**—the most prominent and powerful Jew in America—with “engineering” a massacre of scores of innocent Blacks in **East St. Louis in 1917: more than 200 Blacks killed**; \$7 million in property destroyed; 10,000 Blacks forced to flee their homes.

Labor unions were the instrument that **forced Black workers out of the jobs** they had held for many years by replacing them with newly arriving white immigrants. This represented a far greater assault on Black progress than any midnight raid of the Ku Klux Klan.

Black women were forced into the labor market as maids and caretakers in white homes because their Black husbands were limited to work in the lowest-paying occupations. Between 1890 and 1920 the number of white female domestic servants declined by one-third, while Black women domestics increased by 43 percent—a direct reflection of the loss of opportunity for Blacks and the consequent enrichment of whites.

Jewish scholars who have studied the **“startling” success of Jewish immigrants** attribute their rapid rise directly to the advantages they received through their union membership. The very people who had built the nation—having laid the roads, cleared the farmland, constructed the homes, the bridges, the waterways, the dams, having grown and harvested the cotton, wheat, rice, corn, and sugar—were by the twentieth century almost entirely un- or under-employed.

Jews, like **Rep. Julius Kahn**, were among the leaders of America’s **anti-Asian campaigns**. The Labor Movement served as the hub of these anti-Asian activities, which included a series of racist legislative initiatives, a vile public-relations onslaught, and pervasive Klan-like mob violence.

In the same year that the Russians enacted severe laws restricting the movements and conduct of Jews, Gompers successfully lobbied the United States Congress to pass the **Asian Exclusion Acts**, which banned Asians—the main economic competition for Jews—from the country for 20 years. These federal laws were the first to discriminate against any immigrant group, setting a disturbing legal precedent in the “land of the free.”

Long before Hitler, American Jews were intimately involved in the hateful **“Yellow Peril” frenzy**, including many prominent Jewish figures: a supreme court justice, labor leaders, congressmen, bankers, rabbis, politicians, newspaper owners, and journalists, as well as the Jewish press.

Ku Klux Klan, Jews, & Freemasonry

Jews supplied the KKK terrorists with sheets, hoods, and guns. Said one merchant: ***“I used to sell ’em the sheets, and Sam the tailor made them into robes. Let me tell you we had a good business going.”***

The most prominent Jew in the South, **Judah P. Benjamin**, financed the Klan (by selling bales of slave-picked cotton).

Many renowned **American Jews were Ku Klux Klan members**, sympathizers, and supporters.

Jews were a major force in **Freemasonry** and were probably the first to introduce the movement into the country. One Jewish scholar could not have been clearer: **“At the turn of the century, a Masonic lodge was of higher priority than a synagogue.”**

At least one Masonic Lodge had a **slave-auction room**.

A Jewish storeowner reportedly paid the **Klan initiation fees** for his employees.



Julius Kahn hated Asians

WILL NOT ALLOW ANY ALIENS TO OWN LAND

Representative Kahn Says That California Will Get Around Japanese Question in This Way

Special to The Inquirer
THE INQUIRER BUREAU,
POST BUILDING,
WASHINGTON, D. C., Jan. 23.—

That the California Legislature will pass a bill prohibiting aliens from holding lands in that State was positively predicted by Representative Julius Kahn as he was leaving the White House, after talking with President Roosevelt today.

“I am sure that the Legislature will enact such a law,” said Kahn, who represents California in the House of Representatives. “So long as it applies to all aliens and does not discriminate against the Japanese particularly, Japan can find no fault.

“Moreover, Japan herself has such laws, and the United States recognizes the principle upon which they are based by having upon the statute books laws prohibiting alien ownership in the District of Columbia and the Territories.

“The trouble about the bill before the California Legislature, as I understand it, was that it applied to Japanese and Chinese exclusively. The legislators there will doubtless get together and arrange a bill that will be satisfactory to the entire State.”

Some California friends were with Mr. Kahn when he called on the President. The Japanese legislation was briefly discussed. Mr. Kahn made it plain to the President that the California people were going to reach their end by legislation applying to all aliens, thus avoiding the charge of discrimination.

The President did not express his views upon the question of a law having general application. He insisted, however, that there must be no discriminatory laws of any kind unless Californians were prepared for the resentment that would naturally be shown.

A Jewish businessman was **presented with fifty roses by hooded Klansmen** at a public ceremony held in broad daylight at a city park. They were honoring the Jewish merchant on his “golden business anniversary.”

Jewish lawyers handled legal issues for the Ku Klux Klan.

At the same time there were record lynchings of Black people, the **Klan in Atlanta** had an office next door to the headquarters of the **Federation of Jewish Charities**.



Jewish businessman Emmanuel Steiner is presented with fifty roses by hooded Klansmen in a public park.

The future **Supreme Court Justice Hugo Black** *was invited by a Jew to join the Klan.*

One Southern rabbi claimed, “*some of my best friends*” are Klan members.

The most prominent Jew in America, and **founder of the American Jewish Committee, Louis Marshall**, was a legal advisor to the **American eugenics movement**—a pre-Hitler association of whites committed to the racial cleansing of America. Marshall **opposed the anti-lynching bill proposed by the NAACP**.

A rabbi defended the Ku Klux Klan, who he said was “determined that the negro should not wield the scepter of government over the white man.... *It served its purpose admirably. It functioned with a certain amount of law and decency.*”



Louis Marshall

Jews & Lynching

In the period from 1882 to 1927, at least 4,951 persons were lynched in the United States, the overwhelming majority of lynchings occurring in the Southern states. Of these, 3,513 were Blacks, including 76 Black women, and many victims were so mutilated that their remains were not even identifiable. These atrocities frequently occurred in places where Jews served as community leaders and elected officials.

WWW.NOIRG.ORG

Prominent Jews were most often heard **publicly supporting the lynching of Blacks**. The Jewish press defended lynching: “[T]he white man is not only superior to the black man, but will assert his supremacy at the proper time and in the proper manner.”

The **Talmudic roots of lynching**: The fact is, such horrific violence is described in exacting detail in the Jewish holy book *Talmud*. The ancient rabbis actually “prescribed” the way to carry out their form of Jewish justice—a method that was eerily similar to the tragedies that befell so many Black Americans.

Jews participated in mob violence against Blacks. A Russian Jew led a mob in the commission of at least seven murders and the destruction of 40 homes and 24 businesses—in Springfield, Illinois (1908). The NAACP formed in response to this very act.

The Jewish-owned *New York Times* (bought in 1896 by Adolph Ochs, pronounced ox) was a white supremacist newspaper: it published racist articles and editorials indistinguishable from the attitudes and beliefs of the Ku Klux Klan.

The paper used terms like “nigger,” “coon,” and “darkey” to describe Blacks. **The Ku Klux Klan capitalized “Negro”** in its publications years before the *New York Times* would.



Adolph Ochs

The well-known Jewish retailer **Saks & Company** was advertising “new fall skirts for women” in Ochs’s paper. It assured potential customers that if they did not want blue stripes, black, or navy, they also had them in **“nigger brown.”**

Jews had publicly and contemptuously asserted that **“the Negro forms the mud at [the] base”** of civilization.



PLANTATION ORDERS.

Remember our address, and do not buy elsewhere before examining our stock.
my13-711atp LEVY, YONDORF & ADLER.

Jonas H. Levy, Anderson D. Dieter;
Levy & Dieter,
COTTON FACTORS AND COMMISSION MERCHANTS,
CHANTS, 87 Carondelet street, New Orleans.
1899-684

Jews Selling Blacks: Slave Sale Advertising By American Jews

Highlights and Key Points

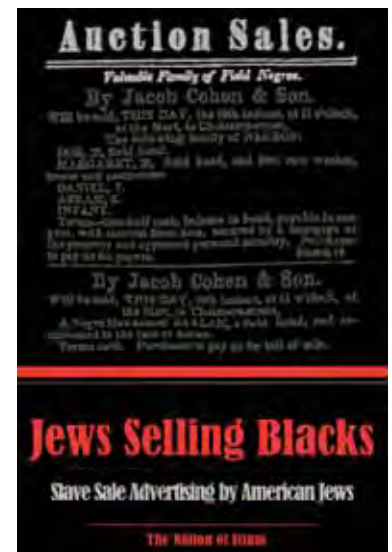
This book presents disturbing evidence of American Jewish participation in the Black African slave trade. Jewish merchants from all over the world participated in the inhumane trade in Black human beings, often dominating some of the most important slave-trading markets. Jews were particularly active in Brazil and the Caribbean, and much of their slave-dealing activity occurred outside the eventual boundaries of the United States, long before it was established as a nation in 1776.

Some Jewish scholars have used U.S. census records, which show “modest” Jewish slaveholding, to diminish the role of Jews as major “owners” of Black human beings. This, however, is highly misleading. Jews were twice as likely as the general population of American whites to “own” Africans. Moreover, many Jewish merchants were simultaneously retailing dozens, even hundreds, of Africans through their business enterprises. Indeed, according to one Jewish scholar, “Jewish merchants routinely possessed *enormous numbers of slaves* temporarily before selling them off.” The 1830 census shows that all the Jews of Charleston, South Carolina, claimed to “own” a total of 104 Black human beings. But a single Jew, Jacob Cohen, on a single day in 1857, offered for sale “125 rice negroes.” That same year, the same Mr. Cohen teamed with a Gentile and advertised almost twice that number—210—in a single day. Jewish slave traders, by economic necessity, tried to “turn over” their Black human merchandise as quickly as possible, and this brief “ownership” of Africans by many Jewish merchants is not reflected in the census records. Nevertheless, in marketing the products of slave labor and supplying plantations with items of commerce—even buying and selling whole plantations along with the slaves—Jewish merchants helped make slavery profitable in America.

The language used in these slave advertisements by Jewish merchants—many of them serving as high synagogue officials and pillars of the Jewish community—betrays their comfort with the horrors of Black slavery. “Cargoes” of “Likely Negroes” were bought and sold alongside farm animals and furniture; whole plantations are sold, with all the “negroes” included in the purchase; shipping services are offered with “roomy accommodations for slaves”; insurance is offered for slave ships; “negro” and “mulatto” “wenches” are put on the auction block as “temptresses”—all these “bargains” publicly offered by Jews in America’s city newspapers.

Whole “gangs of negroes”—some advertised “in families”—are publicly traded as objects of commerce for pure profit. The image of an ad by Jacob Cohen & Son on the book’s front cover is a perverse example of a JEWISH FAMILY selling a BLACK FAMILY! It shows them giving financing terms for the sale, a business practice that proves the complicity of a Jewish financial network.

One merchant has “Sundry Negro Slaves in families.” Another sells a plantation with a “gang of about 60 Negroes,” with “negro houses” to accommodate 50 slaves. And another Jewish merchant guarantees the “lowest” prices on “real estate, negroes, horses, etc.” One merchant sells “40 valuable Negroes” consisting of “house servants and field slaves”; another sells “a prime gang of 43.” Another merchant sells “choice Negroes,” 80 at one time; and yet another has “65 prime negroes at a private sale.” Children 5 years old, 9 years old, 11, 16, 17 years old—even infants—are all sold without any concern for their welfare or their families. One advertises a “valuable family of field slaves,” including an “infant” and a “2-year old” (both of whom the Jewish seller already predetermined to be “field slaves”).



One Jewish merchant sought to hire 150 “young, healthy, able-bodied Working Negroes.” Evidently, he felt it necessary to explain that the “Negroes” would be “treated with humanity.” He offered a special deal to sellers: he would not charge for the temporary lodging of “sucking children of Negroes sent to [him to] sell.” Africans are advertised as good housekeepers for elderly whites, and it is chilling to consider the fate of the many young Black

NEGROES, NEGROES.



The undersigned has just arrived in Lumpkin from Virginia, with a likely lot of negroes, about 40 in number, embracing every shade and variety. He has seamstresses, chamber maids, field hands, and doubts not that he is able to fill the bill of any who may want to buy. He has sold over two hundred negroes in this section, mostly in this county, and flatters himself that he has so far given satisfaction to his purchasers. Being a regular trader to this market he has nothing to gain by misrepresentation, and will, therefore, warrant every negro sold to come up to the bill, squarely and completely. Give him a call at his Mart.

J. F. MOSES.

Lumpkin, Ga., Nov. 14th, 1859.

Negroes at Auction.

BY J. & L. T. LEVIN.

WILL be sold, on MONDAY, the 31 January next, at the Court House, at 10 o'clock,

22 LIKELY NEGROES, the larger number of which are young and desirable. Among them are Field Hands, Hostlers and Carriage Drivers, House Servants, &c., and of the following ages: Robinson 40, Eisey 34, Yanaky 13, Sylvia 11, Anikee 8, Robinson 6, Candy 3, Infant 9, Thomas 35, Die 38, Amey 18, Eldridge 13, Charles 6, Sarah 60, Baket 50, Mary 18, Betty 16, Guy 12, Tilla 9, Lydia 24, Rachel 4, Scippio 2.

The above Negroes are sold for the purpose of making some other investment of the proceeds, the sale will therefore be positive.

Terms—a credit of one, two and three years, for notes payable at either of the Banks, with two or more approved endorsers, with interest from date. Purchasers to pay for papers. Dec 8 43

Black River Watchman will copy the above and forward bill to the auctioneers for payment.

girls and boys advertised for sale. One Jewish auctioneer sold “rice field Negroes”; another sold “10 Long Cotton Negroes.” And still another leading Jewish auctioneer offered 100 “prime Virginia slaves,” but later had to take out an ad to rebut rumors that he was instead fraudulently selling “Kentucky slaves.”

Freedom-seeking Blacks were branded “runaways” and doggedly pursued through newspaper notices: one Jew chased a Black woman for years, advertising for the return of “my negro girl” when she was 25 years old and again when she was 31. Other Jews captured and held “runaways” for the bounty.

Jews are found serving the plantation masters, selling “negro jackets,” “negro shoes,” and “negro clothes”—one selling 7 bales of “American cloth for plantation Negroes.” One merchant offers “newly clothed negroes,” for which he added \$3 to the sale price; another entices slave owners with “splendid accommodations for negro sales.” One Jew seeks in an advertisement to hire an “over-seer” for her plantation.

The Jewish slave-dealers distinguished whether their Black human chattel are “colored” or “mulatto,” foreign-born Africans or native-born “negroes,” and much of this Black merchandise is “warranted” “sober and honest” and “of good character,” and documented as having made no attempts to run away. One group of Blacks “for sale” is advertised to have had just one previous owner.

Jewish brokers received commissions on their slave sales, and one offered special terms for “negroes”: “bond with interest and security,” payable in one year—**Black slaves on layaway.**

Synagogue officials and even rabbis sold Black people. Rabbi Jacob Levin sold “22 likely Negroes” for “investment” purposes, he states in his ad. Long before the Nazis forced Jews to wear yellow stars, Jewish police were threatening Charleston Blacks with “corporal punishment” if they did not present their “slave badges” to any white man who asked. A Jew seeking his “run-

away negro” informs the public that she had badge #2090, which proved that she was his property. Other Jewish constables incarcerated Blacks they suspected of being “runaways” and advertised their descriptions in the public newspapers. Another Jew in the role of city assessor reminded his fellow Charleston citizens through a newspaper notice that taxes were due on their slave property. Any one who might assist his runaway, one Jew threatened, “shall be prosecuted with the utmost rigor of the law.”

These advertisements represent proof of substantial Jewish involvement in the greatest criminal endeavor in the history of the world—the Black Holocaust.

Anatomy of a Jewish Slave Sale Advertisement

Charleston City Gazette And Daily Advertiser, March 5, 1798

עֶבֶד כְּנִיעָנִי Hebrew for Non-Jewish Slave

This sale occurs 22 years after the founding of America, the land of the "free."

"Prime" indicates breeding or working age.

Abraham Cohen is listed as the "owner" of 21 Black slaves in the census of 1790, yet he, like many other Jewish merchants, marketed many more than that in a single transaction. Jewish historians use the census figures to minimize the actual extent of Jewish involvement in the Black Holocaust.

Black humans are sold on layaway (credit), showing the involvement of the Jewish banking and financial infrastructure in the enslavement of Black men, women and children.

This sale is conducted by a Jewish slave-trader, Abraham Cohen, but the deal itself will be credited to a Gentile (Cornelius Dupre), under whose legal auspices this deal is being made. Except for this advertisement, the deal will legally appear as a trade among Christians.

Prime NEGROES.

By Permission of CORNELIUS DUPRE, esq. Ordinary of Georgetown District, will be sold, (the sale to commence on MONDAY the 26th day of March next, at ten o'clock in the forenoon, before the Market-House in Georgetown.)

THAT very prime and valuable GANG of SEVENTY TWO NEGRO SLAVES, belonging to the Estate of Major JOHN WATERS, deceased, among whom are Carpenters, Coopers, Sawyers, Boatmen, some valuable House Servants, handy boys and Girls, &c.

A certain Proportion of these Negroes will be sold for Cash, to defray some immediate Demands against the Estate; the residue will be sold on a credit of one and two years, the purchasers to give bond with approved Personal Security, bearing interest from the day of sale, the Property not to be altered until the Conditions of sale are complied with.

By order of the administratrix.

Abraham Cohen.

N. B. Any Person who may be inclined to purchase the above Gang of Slaves, at private sale, will please apply in the interim to the Subscriber.

Georgetown, Feb. 15, 1798.

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1798 is 65 years before Black "emancipation" and a time when Jewish slave-dealing was centered in Newport, R.I., and Charleston, S.C.

This is one of hundreds of ads in *Jews Selling Blacks: Slave Sale Advertising by American Jews*, the largest collection of Jewish slave-sale ads ever published. This book presents disturbing evidence of American Jewish participation in the Black African slave trade. Jewish merchants from all over the world participated in the inhumane trade in Black human beings, often dominating some of the most important slave-trading markets.

www.noirg.org

The use of the term NEGROES as synonymous with "slaves" proves that the idea of "free blacks" was a myth.

Sales were held in the central square in broad daylight as mainstream business activity.

"Gang" also means these Blacks have been or will be separated from their families.

Blacks were skilled in many crafts and were sold according to their skills. Today, 214 years later, Blacks are rarely found in these trades.

Jewish traders of Black human beings were not marginal ne'er-do-wells. The Cohens were successful merchants and active participants in civic affairs and Jewish social organizations. Abraham Cohen was a Mason, a founder of the Georgetown Library Society, the Fire Department, and a city commissioner.

Auction Sales.

Valuable Family of Field Negroes.

By Jacob Cohen & Son. WILL be sold, THIS DAY, at ten o'clock, at the Mart, in Chalmers-street, The following Family of NEGROES: SOE, 25, both hands; MARGARET, 20, both hands, and first year without; DAME, 7; ABRAHAM, 6; ISRAEL, 5. Terms-Cash, or by bill, payable in one year, with interest from date, secured by a Mortgage of the Property and approved personal security. No increase to be made for paper.

By Jacob Cohen & Son. WILL be sold, THIS DAY, at ten o'clock, at the Mart, in Chalmers-street, A Negro Slave named ISRAEL, a well bred, and accustomed to the work of a house. Terms-cash. Purchasers to pay on the bill of sale.

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THE NATION OF ISRAEL